

اعْتِقَادُ
الْأَئِمَّةِ الرَّابِعَةِ



أَبِي حَنِيفَةَ وَمَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ

THE
CREED
OF THE
FOUR IMĀMS



Imām Abū Ḥanīfah - Imām Mālik - Imām al-Shāfi'ī - Imām Aḥmād رَحِمَهُمُ اللَّهُ

by Dr. Muḥammad ibn 'Abd al-Raḥmān al-Khumayyis

The Creed of the Four Imāms
Imām Abū Ḥanīfah; Imām Mālik; Imām al-Shafiʿī; Imām Aḥmad
Shaykh Muḥammad ibn ʿAbd al-Raḥmān al-Khumayyis



The creed of al-Shāfiī (ؒ) and the creed of the Salaf of the ummah, such as Mālik, al-Thawrī, al-Awzāī, Ibn al-Mubārak (d. AH 181), Aḥmad ibn Ḥanbal, and Ishāq ibn Rāhawayh (d. AH 238) is the creed of the scholars whom they followed like Fuḍayl ibn ʿIyāḍ (d. AH 187), Abū Sulaymān al-Dārānī, Sahl ibn Saʿd al-Tustarī (d. AH 283), and others. There was no disagreement between these Imāms and their likes over the principles of the Religion.



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Translation and Additions by Maaz Qureshi
Edited and Revised by Moosaa Richardson

كل الحقوق
محفوظة

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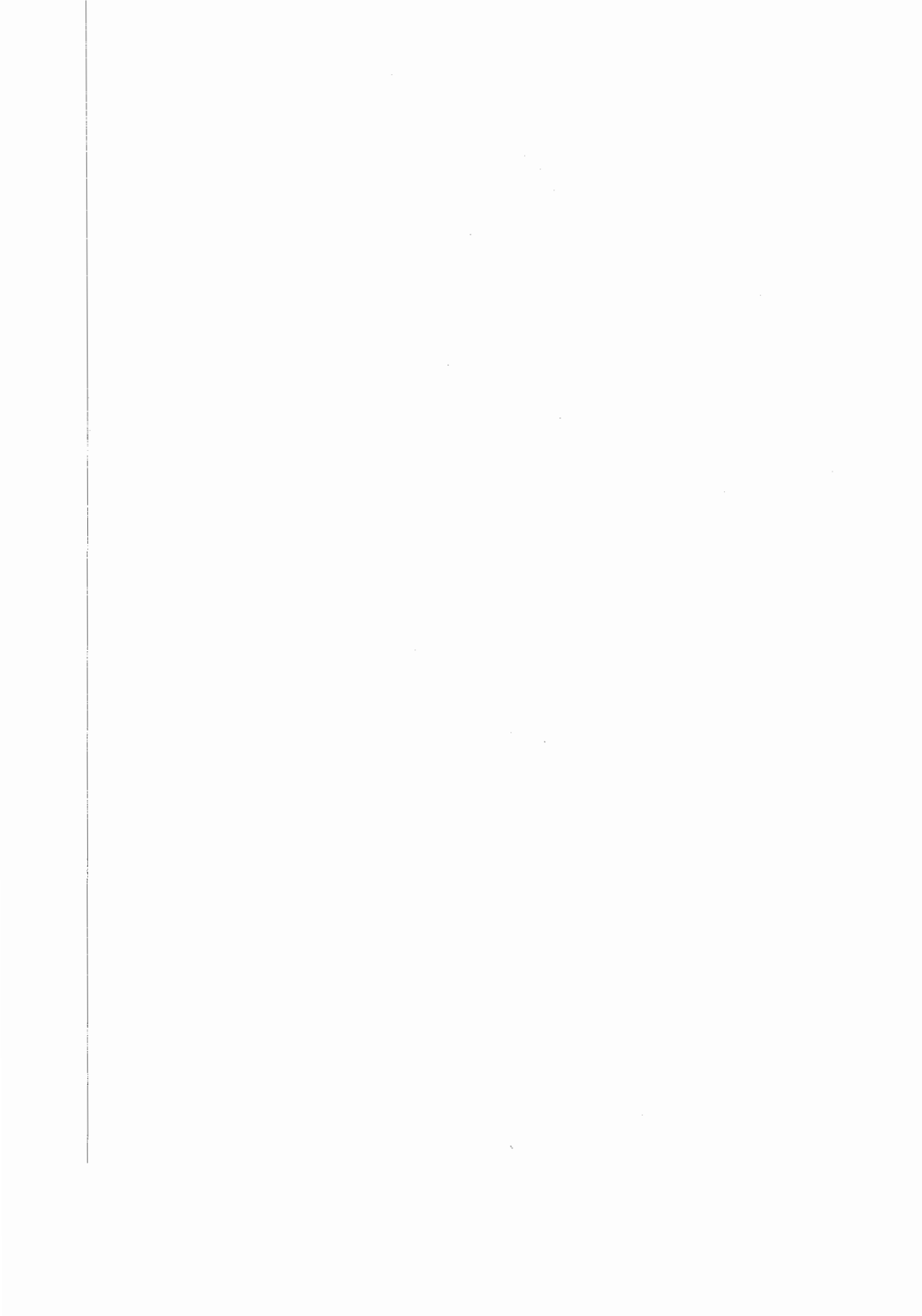
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Transliteration Table

Consonants

ء	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	ه	و	ي	k	l	m	n	h	w	y								
	b	t	th	j	ḥ	kh	d	dh	r	z	s	sh	ṣ	ḍ	ṭ	ẓ	ʿ	gh	f	q																						

Vowels

Short	اَ	ا	اِ	اِ	اُ	u
Long	اَا	ā	اِا	ī	اُا	ū
	اِا	á				
Diphthongs	اَو	aw	اِا	ay		





Editor's Foreword

In the Name of Allāh, the Most Beneficent, the Ever-Merciful: May He raise the rank of His final Messenger Muḥammad and grant him peace.

This is a reprint of the translation of the book, *I'tiqād al-A'immah al-Arba'ah* (اعتقاد الأئمة الأربعة) by Dr. Muḥammad al-Khumayyis, may Allāh reward him well for his work. The book was originally published by TROID Publications, and it was received well by the English-speaking Muslims, providing much needed clarity, by Allāh's Permission, to important issues of creed and the united stance of our early scholars on them.

So the publishers, may Allāh grant them success, have requested that I review the translation and help prepare the book for its second printing, which I was honoured to do. The translator himself had also helped prepare the second printing by re-formatting the Arabic verses from the Qur'ān.

The following is a summary of my work on the book, by Allāh's Permission:

The section: "Prerequisites to Understanding the Correct Creed" was removed from its place within the book and made as a Translator's foreword. Likewise, "Biographies of the Four Imāms", another addition from the translator, was removed from its place and made as an appendix. This keeps the body of the book entirely a translation of Dr. Khumayyis' work. Furthermore, all footnotes within the main body of the book are those of Dr. Khumayyis unless otherwise noted. Those added by the translator, Maaz Qureshi, are preceded by 'Translator', and my footnotes begin with 'Editor'.

Corrections were made to some problematic passages in the book, due to mistakes in translation, overly literal translations, errors in grammar, or misprints in the original Arabic publication. Transliterated Arabic words were replaced by their English meanings as much as possible.

Vowelized Arabic texts for the Prophetic narrations have been added, as well as for some of the statements of the Imāms. When I came across a scholar's verdict on the authenticity of one of the reports mentioned, I included it in the footnotes for added benefit.

In general, the translator's commentary in the footnotes of this printing is beneficial and relevant. However, I am unable to vouch for the accuracy of the translations of quoted material or references in them. I only browsed through them, without referring back to their Arabic sources, making minor changes when necessary. This goes for the "Translator's Foreword" and the appendices as well, with the exception of "Appendix Two: The Path is One", being a translation of a section from *Sittu Durar* of Shaykh ʿAbd al-Mālik Ramaḍānī. I compared this, in its entirety, to its original Arabic source and edited it as I did with the book of Dr. Khumayyis, by Allāh's Permission.

I also found that the author's "Conclusion" was not included in the first printing, so I translated it and included it in its place before the appendices. I also added the missing conclusion to "Appendix Two: The Path is One".

It is sincerely hoped that all Muslims who claim adherence to the teachings of these great Imāms (may Allāh have mercy on them) will truly embrace the most important aspect of their teachings: the correct beliefs they understood from the texts of the Book and the Sunnah based on the understanding of the Companions and their followers.

Thanks are due to everyone who helped with this project: ʿAbd al-Karīm (Abū Maḥāsīn), Umm Nasībah, Abū Zakī, and Abū Fārūq. Special thanks are due to

Abū Aḥmad al-Naḥwī for his invaluable assistance. May Allāh reward them all generously for their contributions, help, and/or advice.

We hope that Allāh blesses this book and causes it to reach the open hearts of some of His submissive servants.

I pray that Allāh grants us all—the author, translator, editor, publisher, and reader—knowledge of sound beliefs and righteous actions, and that He grants us success in this worldly life and in the Hereafter, and forgives our sins. Surely He is the One who answers our supplications, Most Generous and Kind.

Moosaa Richardson
1426/8/27 (2005/10/31)

Editor's Foreword



Translator's Foreword: Prerequisites to Understanding the Correct Creed

[1] A Censure of the Intellect

Imām Abū al-Muẓaffar al-Samʿānī (may Allāh have mercy on him) said:

The people of the Sunnah say, 'The foundation of the religion is following [Ittibāʿ], and the intellect is subservient.' So if the foundation of the religion was left to the intellect, the creation would have been in no need of Revelation, nor of prophets, and the commands and prohibitions would have no meaning, and anyone could have said whatever he wanted.¹

From ʿAbdullāh ibn ʿUmar (may Allāh be pleased with him) who said:

My brother and I were sitting in a gathering... and then some elders from the Companions of the Messenger of Allāh (ṣallallāhu ʿalayhi wa sallam) came and they sat by one of his doors. We hated to divide between them so we sat to one side. They mentioned an āyah from the Qurʾān and began arguing about it until they raised their voices. So the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) came out, angry. Indeed his face was red. He flung dust at them and said:

((مَهَلًا يَا قَوْمَ! بِهَذَا أَهْلَكَتِ الْأُمَّةُ مِنْ قَبْلِكُمْ، بِاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ وَضَرْبِهِمْ
الْكِتَابَ بَعْضَهَا بِبَعْضٍ! إِنَّ الْقُرْآنَ لَمْ يَنْزَلْ يُكَذِّبُ بَعْضُهُ بَعْضًا، بَلْ يُصَدِّقُ بَعْضُهُ بَعْضًا.
فَمَا عَرَفْتُمْ مِنْهُ فَأَعْمَلُوا بِهِ، وَمَا جَهِلْتُمْ مِنْهُ فَرُدُّوهُ إِلَىٰ عَالِمِهِ.))

¹ al-Hujjah (85/a).

'Slow down O my people! Nations before you were destroyed because of this, due to their differing about their prophets and due to their claims that parts of their books contradicted other parts. Verily the Qur'ān was not sent down to contradict itself; rather it affirms itself. So whatever you know from it, then act upon it, and whatever you are ignorant of, then refer it to someone who is knowledgeable about it.'²

Imām Aḥmad (may Allāh have mercy on him) said, "So we refer the Qur'ān to One who is knowledgeable about it—to Allāh, the Blessed and Exalted, as He is the most knowledgeable about it."³

Imām al-Sam'ānī said:

Indeed they make their intellects callers to Allāh, and they take them to the level of messengers concerning what is between them. So if a person says: 'There is none worthy of worship except Allāh and my intellect is the Messenger of Allāh,' it will not be objectionable for this to be ascribed to the people of rhetoric by way of its meaning.⁴

ʿAbdullāh ibn Masʿūd (may Allāh be pleased with him) said, "Follow and do not innovate, for indeed you have been sufficed, and every innovation is misguidance."⁵

[2] The Position of the Salaf Concerning Rhetoric and Argumentation

Imām al-Baghawī (d. AH 516) (may Allāh have mercy on him) said, "So the scholars

² Ḥasan: Related by Aḥmad in his *Musnad* (2/181) by way of Abū Ḥāzim from ʿAmr ibn Shuʿayb, from his father, from his grandfather. Abū Ḥāzim is Salamah ibn Dinār, who is reliable. Its chain of narrators is ḥasan.

³ Related by Ḥanbal ibn Ishāq in *al-Mihnah* (p. 45) from Aḥmad.

⁴ See *al-Hujjah* (83/a).

⁵ Ṣaḥīḥ: It was reported by Aḥmad in *al-Zuhd* (p. 162), Wakīʿ in *al-Zuhd* (no. 315), *al-Dārimī* (no. 211). It was also reported by Ibn Naṣr in *al-Sunnah* (p. 23), Mujaḥid in *al-Sabʿah* (p. 46), Ibn al-Ṭabarānī in *al-Sunnah* (no. 104), and al-Bayḥaqī in *al-Maḍkhal* (no. 204).

from the people of the Sunnah are united upon the prohibition of quarrelling and argumentation, and upon discouraging others away from learning or discussing theological rhetoric.”⁶

Imām al-Shāfi‘ī (may Allāh have mercy on him) said, “That a slave meets Allāh with everything He forbade except shirk is better for him than theological rhetoric. Indeed I have seen things from the people of theological rhetoric that I do not think a Muslim would say.”⁷

He (may Allāh have mercy on him) also said, “Whoever manifests nationalism or theological rhetoric and calls to it, then he has apostated from the testimony (shahādah). That the servant meets his Lord, the Mighty and Majestic, with every sin except shirk is better than meeting Him having followed his desires and innovated.”⁸

Imām Aḥmad said to al-Mu‘taṣim during the days of the trial, “I am not a person of argumentation or theological rhetoric. I am only a person of narrations and reports.”⁹

[3] The Way of the Salaf Is the Best Methodology and the Moderate Path

Allāh says:

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

The first predecessors from the Emigrants and the Helpers and those who

⁶ *Sharḥ al-Sunnah* (1/216).

⁷ Reported by Ibn Abī Ḥātim in *Ādāb al-Shāfi‘ī* (p. 182), and it is authentic.

⁸ Related by Ismā‘īl ibn al-Faḍl in *al-Hujjah* (7/b), and it is authentic.

⁹ Reported by Ḥanbal ibn Ishāq in *al-Miḥnah* (p. 54) from Imām Aḥmad.

followed them in goodness, Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens underneath which rivers flow. They will abide therein forever. That is the great achievement.

[Sūrah al-Tawbah, 9:100]

Imām al-Awzāʿī (d. AH 157), may Allāh have mercy on him, said:

”عَلَيْكَ بِأَثَارِ مَنْ سَلَفَ وَإِنْ رَفَضَكَ النَّاسُ، وَإِيَّاكَ وَرَأْيَ الرَّجَالِ وَإِنْ زَخَرَفُوهُ بِالْقَوْلِ،
فَإِنَّ الْأَمْرَ يَنْجَلِي، وَأَنْتَ مِنْهُ عَلَى طَرِيقٍ مُسْتَقِيمٍ.“

“Adhere to the narrations from those who have preceded, even if the people reject you, and beware of the opinions of men, even if they beautify it with their speech. So indeed the affair will become clear [for others], while you are upon a straight path regarding it.”¹⁰

He also said, “So make yourself patient upon the Sunnah, and stop where the people stopped, and say what they said, and refrain from what they refrained from. Travel upon the path of your righteous Salaf, for verily sufficient for you is what was sufficient for them.”¹¹

[4] Opposing the Way of the Salaf Is Misguidance

In describing the path of the Salaf in creed, Shaykh al-Islām Ibn Taymiyyah (d. AH 728), may Allāh have mercy on him, said:

Whoever looks into the words of the famous Imāms from the Salaf concerning this topic will come to know that they were the most accurate in discernment regarding this topic, due to authentic texts and unadulterated intellects. He will see that their statements are established upon the texts and the intellect. Due to this, they were united, not differing,

¹⁰ Related by al-Bayhaqī in *al-Madkhal* (no. 233) with an authentic chain of narrators.

¹¹ Related by Ismāʿīl ibn al-Faql in *al-Hujjah* (6/a-b) with an authentic chain of narrators.

established, not deficient. Those who opposed the Salaf and the Imāms did not understand the reality of their statements. They did not know the reality of the texts and the intellects, so they started to go in different directions and differ about the Book, and thus became opponents of the Book. Indeed, Allāh the Exalted said,

وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

**And indeed, those who differ about the Book are in extreme
dissension.**

[Sūrah al-Baqarah, 2:176]¹²

Imām Abū Hātim al-Rāzī (d. AH 264), may Allāh have mercy on him, said:

A sign of the people of innovation is their hatred of the people of narrations. A sign of the heretics is that they call the people of the Sunnah: Hashawiyah, wanting thereby to nullify the narrations. A sign of the Jahmiyyah is that they call the people of the Sunnah: Mushabbihah. A sign of the Qadariyyah is that they call the people of narrations: Mujbirah. A sign of the Murji'ah is that they call the people of narrations: Mukhālifah [Opponents] and Nuqsāniyyah [the Deficient Ones]. A sign of the Rāfiḍah¹³ is that they call the people of the Sunnah: Nāsibah.¹⁴ However, the people of the Sunnah are not deserving of any name except one, and it is absurd to gather them upon these names.¹⁵

The Imām, the Hāfiz, Muḥammad ibn Sinān al-Wāsiti said:

¹² *Dar'u Ta'arūḍ al-ʿAql wa-al-Naql* (2/301).

¹³ Rawāfiḍ: They are extreme Shī'ah who call themselves Ithnā ʿAshariyyah (the Twelvers) or Jaʿfariyyah. This sect was formed by ʿAbdullāh ibn Saba², a Jew who appeared during the caliphate of ʿUthmān. He claimed to have love for ʿAlī and the family of the Prophet (ṣallallāhu ʿalayhi wa-sallam). They curse the Companions and declare them to be disbelievers, especially Abū Bakr, ʿUmar, ʿUthmān and the wives of the Prophet. They also believe that the Qurʾān is incomplete.

¹⁴ Nawāṣib: Those who have hatred towards ʿAlī and the family of the Prophet.

¹⁵ Related by Ibn al-Tabarī in *al-Sunnah* (1/189) and refer to (p. 182).

The Mushabbihah are those who go beyond the Ḥadīth. So as for those who speak with the Ḥadīth, then they do not increase upon what they hear. These are the people of the Sunnah. They only believe in what has come in the Ḥadīth; they are the believers. They believe in what the Prophet (ṣallallāhu ʿalayhi wa-sallam) came with: the Book and the Sunnah.¹⁶

[5] The Prohibition of Using Terms That Are Not Found in the Qurʾān or the Sunnah in Matters of Creed

Shaykh al-Islām Ibn Taymiyyah (may Allāh have mercy on him) said:

Verily the great Imāms used to forbid the usage of doubtful innovated ambiguous terms. In them, the truth is covered with falsehood, along with that, it causes doubt and differing and tribulation, which are in opposition to the narrated terminology, and those terms whose meanings have not been fully explained. So, whatever is narrated can be made familiar, and whatever is known can be made known. As Imām Mālik said, 'If there is little knowledge, futility emerges, and if there are few narrations, the desires increase.' So if a word is neither textually proven nor is its meaning known to the intellect, then it is useless and full of desires...¹⁷

¹⁶ Related by Ismāʿīl ibn Faḍl in *al-Hujjah* (32/b) with an authentic chain of narrators,

¹⁷ Darʾu Taʿāruḍ al-ʿAql wa-al-Naql (1/271). A further example of this can be seen when Shaykh al-Islām Ibn Taymiyyah was discussing the issue of attributing a jīhah (direction) to Allāh. He says in *Minhāj al-Sunnah* (1/216):

The people have three sayings about the application of the word jīhah. A group negates it, another affirms it and the other explains the matter: and this divergence is found amongst the affirmers of the Attributes of the companions of the four Imāms and their likes.

The dispute of the People of Ḥadīth and Sunnah, however, regarding the denial and affirmation of it is a dispute regarding the word itself, it is not a dispute concerning the meaning. For this reason, a group from the companions of Aḥmad, such as Taymīs, al-Qāḍī in one of his two sayings negates it, and another group the majority of which affirm it, and

this is also the second of the two sayings of al-Qāḍī. This [difference] is because the word *jihah* [direction] sometimes refers to that which exists and can sometimes refer to that which does not exist. It is also known that there is nothing in existence save the Creator and the created. So when something that exists that is other than Allāh is intended by the word *jihah*, it is from the creation of Allāh, and nothing from the creation surrounds or encompasses Allāh, the Most High. And if by *jihah* [direction] something which does not exist is intended, and that is whatever is above the world, then there is nothing above it save Allāh alone.

Shaykh al-Islām also said in the course of this topic: "Indeed the term *jism* [body], *a'rādh* [organs], *mutaḥayyiz* [extent] are newly invented terminologies. We have mentioned many a time before that the Salaf and the Imāms have not spoken about such things—neither by way of negation, nor by way of affirmation. Rather they declared those who spoke about such a matter to be innovators, and went to great lengths to censure them.

This is what has repeatedly been affirmed by Shaykh al-Islām (may Allāh have mercy on him) in many of his books, such as: *Sharḥ Ḥadīth al-Nuzūl* (p. 69-76), *Majmū' al-Fatāwī* (3/306-310, 13/304-305), *Minhāj al-Sunnah al-Nabawiyah* (2/134-135, 192, 198-200, 527). Indeed, in *Sharḥ Ḥadīth al-Nuzūl*, Shaykh al-Islām has labelled ascribing Allāh with the term *jism*, by saying:

It is an innovation in the Shari'ah, a corruption of the language, and a contradiction to (sound) intellect. Rather, it is repudiated by the Shari'ah, the language and the (sound) intellect. And from them, Shaykh al-Islām mentions the intended meaning of ascribing Allāh with the term *jism*, by saying, 'Whosoever alleges that the Lord is a *jism*—with the meaning that he accepts division, separation and partition (for Allāh)—then he is the most disbelieving of people and the most ignorant. Indeed, his statement is more evil than the one who says that Allāh has a son—with them meaning that a part of Him split and thus became His son [*Al-Asālah* magazine (issue 4/p. 54-55)]. See also his *Rudūd wa-al-Ta'aqqubāt* (p. 21-23).

And he also says in *Bayān Talbis al-Jahmiyyah* (1/442), in regards to the usage of the term *hadd* (limit):

These words that he mentioned would be applicable if they had said that He has an Attribute and it is *hadd*, as suggested by this person who tries to refute them. This has not been said by anyone and neither would any intelligent person say this, for this statement has no reality to it due to there not existing a single Attribute from the Attributes that He is described with, such as a Hand or Knowledge, that has been specified as *hadd*. All that is meant here is what distinguishes something from something else with regards to its description and measure as is well known of the word *hadd* when dealing with the clearly defined things. For example it is said: the *hadd* of man, meaning those characteristics that distinguish him as being a man.

**Translator's Foreword: Prerequisites to Understanding the
Coptic Creed**



Author's Introduction

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

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

[Sūrah Āli-ʿImrān, 3:102]

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

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

[Sūrah al-Nisā³, 4:1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

O you who believe! Say a word that is straight and to the point; your actions will be rectified for you and your sins will be forgiven. And whosoever obeys Allāh and His Messenger, then he has indeed achieved a great achievement.

[Sūrah al-Aḥzāb, 33:70–71]

To proceed: I completed extensive research to attain a doctorate in the Foundations of the Religion According to Imām Abū Ḥanīfah, may Allāh the Exalted have mercy on him, and I included in it a brief synopsis of the creed of the (other) three Imāms: Mālik, al-Shāfiʿī and Aḥmad, when some distinguished people requested me to publish a separate book on the creed of these three Imāms. So to make it more complete, including all four Imāms, I felt that I should add to what I have mentioned, a brief synopsis of the creed of Imām Abū Ḥanīfah, summarized from my more extensive work, including his creed with regards to tawḥīd, Qadar (Divine Pre-Decree), imān (faith), the Companions, and his position on theological rhetoric.

And I ask Allāh to make this action sincerely for His Noble Face, and that He grants us all success in attaining the guidance of His Book and in proceeding upon the Sunnah of His Messenger (ṣallallāhu ʿalayhi wa-sallam). Allāh is behind the intention, and He is sufficient for us and a fine Caretaker.

And the conclusion of our call is: All praise is due to Allāh, the Lord of all that exists.

Muḥammad ibn ʿAbd al-Raḥmān al-Khumayyis



Section One: The Creed of the Four Imāms Is a Single Creed in All Foundational Matters of the Religion, with the Exception of the Issue of Īmān

The creed of the four Imāms—Abū Ḥanīfah (d. AH 150), Mālik (d. AH 179), al-Shāfi‘ī (d. AH 204) and Aḥmad (d. AH 241)—is what the Book and the Sunnah speak of, and what the Companions and those who followed them in righteousness were upon. And there is no disagreement between these Imāms, all praise is due to Allāh, in the fundamental matters of belief;¹ rather, they are in agreement concerning the

¹ **Translator:** Imām Ibn Abī al-‘Izz al-Hanafī (d. AH 729), may Allāh have mercy on him, said:

Knowledge of the fundamentals of the Religion is the most noble branch of knowledge, since the excellence of a certain type of knowledge depends upon what it is concerned with, and this is the greater fiqh [understanding], which is why Imām Abū Ḥanīfah (d. AH 150), may Allāh have mercy on him, called that which he compiled concerning Uṣūl al-Dīn, ‘al-Fiqh al-Akbar’ [the greatest fiqh]. The need of the servants for this knowledge is greater than every other need, and it is the most necessary of all things for them, since there is no life for the hearts, nor any delight, nor any tranquillity, except through knowing their Lord, the One to be worshipped, their Creator—with His Names, His Attributes and His Actions, and that He, along with all that—is more beloved to the person than anything else. So man’s striving is with regards to everything that will draw him nearer to Allāh, to the exclusion of the creation.

However, it is impossible for the minds to come to know and understand all that in detail, so the Most Merciful, the Most Majestic—from His mercy—sent messengers to teach that and call to it, and to give good news to those who accept their call and to warn those who reject it. The key to their call and the essence of their message was the servant’s drawing closer to Allāh, the Most Perfect, through His Names, Attributes and Actions, since all that the messengers were ordered with is built upon this. This then is followed by two great principles:

Attributes of the Lord, and that faith (īmān) is undoubtedly an affirmation of the heart and the tongue. Furthermore, they refuted the people of theological rhetoric, like the Jahmiyyah² and others who were affected by Greek philosophy and other schools of rhetoric.³

Shaykh al-Islām Ibn Taymiyyah (d. AH 728) said:

However, from the mercy of Allāh to His servants is that He gave them Imāms who spoke truthfully to the ummah, like the four Imāms and others, who used to refute the statements of the people of theological rhetoric, like the Jahmiyyah. They refuted their positions on the Qurʾān, īmān, and the Attributes of the Lord. And they were in agreement about what the Salaf were upon: that Allāh will be seen in the Hereafter, and that the Qurʾān is the word of Allāh, not a created thing, and that faith is undoubtedly an affirmation of the heart and the tongue.⁴

And he said:

Firstly: Knowing the path that leads to Him and that is the Sharīʿah which comprises His orders and prohibitions.

Secondly: That those following the path know what lies in store for them, which is endless bliss. So the people who know God best are the ones who best follow the way to Him; and know best what lies at the end of the way." (*Sharḥ al-ʿAqīdah al-Ṭahāwiyyah* p. 69).

² **Translator:** The Jahmiyyah are the followers of Jahm ibn Ṣafwān, who unleashed upon this ummah the horrific innovation of taʿfīl (denial of Allāh's Attributes) either directly, or by twisting the meaning of Hand of Allāh to mean: His power or generosity. They also deny that Allāh is above the creation, above His Throne, as well as holding the belief that Paradise and Hellfire are not everlasting. Refer to *al-Radd ʿalā al-Jahmiyyah* by Imām Aḥmad, and also *al-Dārimī* and *al-Ibānah* (p.141) of Abū al-Ḥasan al-Ashʿarī. It is also noteworthy to refer to *Siyar Aʿlām al-Nubalāʾ* (11/169-171) of al-Dhahabī.

³ **Translator:** Imām al-Shāfiʿī (d. AH 204) said: "My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced, 'This is the reward of the one who abandons the Book and the Sunnah and turns to theological rhetoric.'" Refer to *Sharḥ al-ʿAqīdah al-Ṭahāwiyyah* of Ibn Abī al-ʿIzz, (p. 75). Refer to *Sharḥ al-Sunnah* (1/218) of Imām al-Baghawī.

⁴ *Kitāb al-Īmān* (p. 350-351) with the commentary of Muḥammad al-Harrās.

Verily all of the famous Imāms affirmed the Attributes of Allāh the Exalted, and they said that the Qurʾān was the word of Allāh, it was not created, and they said that Allāh will be seen in the Hereafter. This is the way of the Companions and those who followed them in goodness, from the family of the Prophet and the rest, and this is the way of the Imāms of the people, like Mālik ibn Anas (d. AH 179), al-Thawrī (d. AH 161), Layth ibn Saʿd (d. AH 175), al-Awzāʿī (d. AH 157), Abū Ḥanīfah, al-Shāfiʿī and Aḥmad.⁵

Shaykh al-Islām Ibn Taymiyyah was asked about the creed of al-Shāfiʿī, so he said:

The creed of al-Shāfiʿī (may Allāh be pleased with him) and the creed of the Salaf of the ummah, such as Mālik, al-Thawrī, al-Awzāʿī, Ibn al-Mubārak (d. AH 181), Aḥmad ibn Ḥanbal, and Ishāq ibn Rāhawayh (d. AH 238) is the creed of the scholars whom they followed like Fuḍayl ibn ʿIyād (d. AH 187), Abū Sulaymān al-Dārānī, Sahl ibn Saʿd al-Tustarī (d. AH 283), and others. There was no disagreement between these Imāms and their likes over the principles of the Religion, and likewise Abū Ḥanīfah (may Allāh have mercy upon him). The [same] creed is authentically relayed from him in tawḥīd, Qadar [Divine Pre-decree], and the likes. He is in agreement with the creed of those Imāms: what the Companions and those who followed them in goodness were upon, and it is what the Book and the Sunnah speak of.⁶

This is also what al-ʿAllāmah, Ṣiddīq Ḥasan Khān chose when he said:

So our way is the way of the Salaf, which is affirmation [ithbāt without tashbīḥ [claiming that Allāh’s Attributes resemble those of the creation]; tanzīh [glorification] without taʿtīl [denying the attribute]. It is the way of the Imāms of Islām, like Mālik, al-Shāfiʿī, al-Thawrī, Ibn al-Mubārak,

⁵ *Minhāj al-Sunnah* (2/106) of Ibn Taymiyyah.

⁶ *Majmūʿ al-Fatāwī* (5/256).

Imām Aḥmad, and others. There is no disagreement between these Imāms in the foundations of the Religion.⁷ Such is the case with Abū Ḥanīfah (may Allāh have mercy on him) because the creed that is authentically reported from him is in agreement with the creed of these Imāms, and it is that which the Book and the Sunnah speak of.⁸

So here are some of the statements of the four Imāms of the people: Abū Ḥanīfah, Mālik, al-Shāfiʿī and Aḥmad, regarding what they believed about the foundational matters of the Religion, along with their stance on theological rhetoric.

⁷ **Translator:** The significance of the creed of the four Imāms being one single creed is only realized fully when one sees that Allāh has commanded us to be upon one path. Refer to "Appendix Two: The Path is One".

⁸ *Qutf al-Thamar* (p. 47-48) of Ṣiddīq Ḥasan Khān.



Section Two:
The Creed of Imām Abū Ḥanīfah
(d. AH 150)

[A]: Statements of Imām Abū Ḥanīfah Concerning Tawḥīd

Firstly, his belief concerning the oneness of Allāh, an explanation of the legislated manner of tawassul (drawing near to Allāh), and a refutation of the innovated forms of tawassul:

1. Imām Abū Ḥanīfah said, “It is not befitting for anyone to call upon Him, except by Him, and with the supplications He has permitted and ordered. This is understood from His statement:

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

And the most Beautiful Names belong to Allāh, so call upon Him by them, and leave the company of those who deny His Names. They will be required for what they used to do.”

[Sūrah al-Aʿrāf, 7:180].¹

2. Abū Ḥanīfah said, “It is detested for the supplicator to say, ‘I ask You by the right of so-and-so,’ or, ‘By the right of Your prophets and messengers, or ‘by the right of the Sacred House and the Sacred Sanctuary.’”²

¹ *al-Durr al-Mukhtār maʿa Ḥāshiyah Radd al-Muhtār* (6/396-397).

² *Sharḥ al-ʿAqīdah al-Ṭahāwīyyah* (p. 234), *It ḥāf al-Sādāh al-Mustaḥim* (2/285), and *Sharḥ Fiqh al-Akbar* (p. 198) of al-Qārī.

3. And Abū Ḥanīfah said, "It is not befitting for anyone to call upon Allāh, except by Him, and I detest that one says: 'By the junctures of Honour from your Throne,'³ or 'By the Right of Your creation.'"⁴

Secondly is his position on the affirmation of the Attributes (of Allāh) and a refutation of the Jahmiyyah:

4. And he said:

Allāh is not to be described with the attributes of the creation. His Anger and His Pleasure are two Attributes from His Attributes, without inquiry into their specific details, and this is the statement of Ahl al-Sunnah wa-al-Jamā'ah. He becomes angry, and He becomes pleased; and it is not to be said: His Anger is His Punishment, and His Pleasure is His Reward. We describe Him as He has described Himself: One, Eternal, He does not beget, nor is He begotten, and there is none equal to Him, the Ever-Living, All-Capable, All-Hearing, Ever-Watchful, All-Knowing. The Hand of Allāh is above their hands. It is not like the hands of His creation, and His Face is not like the faces of His creation.⁵

³ It was hated by Imām Abū Ḥanīfah and Muḥammad ibn al-Ḥasan that a man say in his supplication, "O Allāh, verily I ask you by a juncture of Honour from Your Throne," due to the absence of a text to permit it. As for Abū Yūsuf, then indeed he permitted it due to a text from the Sunnah, wherein it was reported that the Prophet (ṣallallāhu 'alayhi wa-sallam) said in his supplication, 'O Allāh, verily I ask you by the junctures of Honour from Your Throne, and by the utmost degree of mercy from your Book.'" This Ḥadīth is related by al-Bayḥaqī (9/382) in "The Book of Supplications," as found in *al-Bināyah* (9/382) and *Naṣb al-Rāyah* (4/272). Three defects are found in the chain: [i] Dāwūd ibn Abī 'Āṣim did not hear from Ibn Mas'ūd; [ii] 'Abd al-Malik ibn Jurayj is mudallis (one who fails to mention who he actually took the narration from) and he attributes narrations directly to the Prophet (ṣallallāhu 'alayhi wa-sallam) often without mentioning the Companion he heard from; [iii] 'Umar ibn Hārūn was accused of lying. Due to that, Ibn al-Jawzī, as is found in *al-Bināyah* (9/382), said, "This Ḥadīth is fabricated without a doubt, and its chain is futile, as you can see." Refer to *Taḥthīb al-Taḥthīb* (3/189), (6/405), and (7/501).

⁴ *al-Fiqh al-Absaṭ* (p. 56).

⁵ *Ibid* (p. 56).

5. And he said:

And He has a Hand, a Face, and an Essence [Dhāt], as Allāh the Exalted mentions in the Qurʾān. So whatever Allāh the Exalted mentioned in the Qurʾān in regards to the Face, Hand, and Essence, then these are His Attributes without inquiry [about their specific details]. And it is not to be said that His Hand is His Power or His Bounty, because this is a nullification of the Attribute. Furthermore, it is the position of the people who deny Qadar and the Muʿtazilah.⁶

6. And he said, “It is not befitting for anyone to say anything about the Essence [Dhāt] of Allāh [from his opinions]. Rather, one must describe Him with what He described Himself, and not to say anything about Allāh based upon his opinion. Blessed and Exalted is Allāh, Lord Of the Worlds.”⁷

7. And when he was asked about the Divine Descent (Nuzūl), he said, “He descends, without asking ‘how.’”⁸

8. And Abū Ḥanīfah said, “And Allāh the Exalted is called upon while one faces upwards, not downwards, because to address something below you shows that it does not have Rubūbiyyah [Lordship] and Ulūhiyyah [Divinity] in any way.”⁹

9. And he said:

“وَهُوَ يَغْضَبُ وَيَرْضَى، وَلَا يُقَالُ: غَضِبَهُ عُقُوبَتُهُ، وَرَضَاهُ ثَوَابُهُ.”

“And He becomes Angry and He becomes Pleased, and it is not to be said: His

⁶ *al-Fiqh al-Akbar* (p. 302).

⁷ *Sharḥ al-ʿAqīdah al-Ṭahāwīyyah* (2/327) with the checking of Dr. al-Turkī, *Jalāl al-ʿAynayn* (p. 368).

⁸ *ʿAqīdah al-Salaf wa-aṣ-ḥāb al-Ḥadīth* (p. 42) and *al-Asmāʾ wa-al-Ṣifāt* (p. 456) of al-Bayḥaqī, and al-Kawtharī was silent about it. And also refer to *Sharḥ al-ʿAqīdah al-Ṭahāwīyyah* (p. 245) with the authentication of al-Albānī, and *Sharḥ al-Fiqh al-Akbar* (p. 60) of al-Qārī.

⁹ *al-Fiqh al-Absaṭ* (p. 51).

Anger means His Punishment, and His Pleasure means His Reward.”¹⁰

10. And he said, “And no likeness is to be drawn between Him and any of the things from His creation, nor does He resemble His creation. He always had and will have His Names and Attributes.”¹¹

11. And he said, “And His Attributes are not like the attributes of the creation, His Knowledge is not like our knowledge, His Capability is not like our capability, His Sight is not like our sight, His Hearing is not like our hearing, and His Speech is not like our speech.”¹²

12. And he said, “Allāh the Exalted is not to be described with the attributes of the creation.”¹³

13. And he said, “Whoever has described Allāh with a description specific to human beings has indeed disbelieved.”¹⁴

14. And he said:

His Attributes are either permanent Attributes or chosen Actions. As for the permanent Attributes, then they are [the likes of] Life, Capability, Knowledge, Hearing, Sight, and Irādah [Will]. As for the chosen Actions, then they are [the likes of] creating specific things, providing specific kinds of sustenance, fashioning specific things, introducing new kinds of Creation and producing them, and other Attributes related to [His] Actions. He does not cease to be described with these Names and [permanent] Attributes.¹⁵

¹⁰ *al-Fiqh al-Absaṭ* (p. 56), and the checker of the book, al-Kawtharī, was silent about it.

¹¹ *al-Fiqh al-Akbar* (p. 301).

¹² *Ibid* (p. 302).

¹³ *Ibid* (p. 56).

¹⁴ *al-ʿAqīdah al-Tahāwīyyah* (p. 25) with the notes of al-Albānī.

¹⁵ *al-Fiqh al-Akbar* (p. 301).

Editor: For more information about Allāh’s permanent Attributes and His chosen Actions, refer

15. And he said, "Allāh is always described with actions, and His Actions are eternal Attributes. And Allāh the Exalted is the one who does the Action, and His Actions are eternal Attributes.¹⁶ That which is a result of the Action is created, however the Action of Allāh the Exalted is not created."¹⁷

16. And he said, "Whoever says, 'I do not know whether my Lord is above the sky, or on earth,' has indeed disbelieved. Likewise, whoever says: 'He is above the Throne, but I do not know whether the Throne is in the sky or on earth' [has also disbelieved]."¹⁸

17. A woman asked him, "Where is your Lord whom you worship?"

So he said, "Verily Allāh the Exalted is above the sky [fi-samā²], not on earth."

Then a man said to him, "What do you say about the statement of Allāh the Exalted:

وَهُوَ مَعَكُمْ

And He is with you."

[Sūrah al-Ḥadīd, 57:4]

He said, "It is like when you write to someone, 'Verily I am with you,' while you are absent from him."¹⁹

to: *Exemplary Foundations Concerning the Beautiful Names and Attributes of Allāh* (p.56-57) by Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, TROID Publications.

¹⁶ **Editor:** This repetition is found in the original Arabic source.

¹⁷ *al-Fiqh al-Akbar* (p. 301).

¹⁸ *al-Fiqh al-Absaṭ* (p. 46). And the likes of this wording was quoted by Shaykh al-Islām Ibn Taymiyyah in *Majmūʿ al-Fatāwā* (5/48), Ibn al-Qayyim in *Ijtimāʿ al-Juyūsh al-Islāmiyyah* (p. 139), al-Dhahabī in *al-ʿUlū* (p. 101-102), Ibn Qudāmah in *al-ʿUlū* (p. 116), and Ibn ʿAbd al-ʿIzz in *Sharḥ al-Ṭahāwiyyah* (p. 301).

¹⁹ *al-Asmāʾ wa-al-Ṣifāt* (p.429)

Editor: The manner in which Allāh is with His Servants is not like the way a person says to another,

18. And likewise he said, "The Hand of Allāh is above their hands, not like the hands of His creations."²⁰

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

وَهُوَ مَعَكُمْ

And He is with you.

[Sūrah al-Ḥadīd, 57:4]."

He said, "He is like when you write to a man, 'Verily I am with you,' whilst you are absent from him."²¹

20. And he said, "Indeed He spoke to Mūsá (peace be upon him), and it was not that he (Mūsá) spoke to Him."²²

21. And he said, "And He spoke with His Speech, and His Speech is an eternal Attribute."²³

"I am with you," in his absence, may Allāh be exalted. This kind of an example is used to explain the concept of ma'iyah (one thing being with another). Allāh's Ma'iyah is not like the ma'iyah of anything else, as is the case with all His Attributes and Actions. Furthermore, this statement, as found in *al-Asmā' wa-al-Ṣifāt* of al-Bayḥaqī #905 (Maktabah al-Sawādī, Jeddah) cannot be attributed to Abū Ḥanīfah, since Nūh ibn Abī Maryam is the one who relayed it. The scholars of Ḥadīth have abandoned his reports, and some of them, like al-Bukhārī and al-Ḥākim, declared him to be a fabricator of narrations. (*Tahdhīb al-Kamāl*, 7/368-370).

For an important clarification of the issue of Ma'iyah, read: *Exemplary Foundations Concerning the Beautiful Names and Attributes of Allāh* (p.170-185) by Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, TROID Publications.

²⁰ *al-Fiqh al-Absaṭ* (p. 56).

²¹ *al-Asmā' wa-al-Ṣifāt* (2/170).

Editor: Point #19 is a repetition of Point #17 in the original Arabic source as well.

²² *al-Fiqh al-Akbar* (p. 302).

²³ *al-Fiqh al-Akbar* (p. 301).

22. And he said, “And He speaks, [and His Speech is] not like our speech.”²⁴

23. And he said, “And Mūsá (upon him be peace) heard the Speech of Allāh, just as Allāh the Exalted said,

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And Allāh spoke to Mūsá directly.

[Sūrah al-Nisā³, 4:164]

And indeed Allāh the Exalted spoke, and it was not that Mūsá (upon him be peace) spoke (to Allāh).”²⁵

24. And he said:

”وَالْقُرْآنُ كَلَامُ اللَّهِ، فِي الْمَصَاحِفِ مَكْتُوبٌ، وَفِي الْقُلُوبِ مَحْفُوظٌ، وَعَلَى الْأَلْسِنِ مَقْرُوءٌ،
وَعَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْزَلَ.”

“And the Qur³ān is the Speech of Allāh; it is written upon the pages, preserved in the hearts, recited upon the tongues, and [it was] revealed to the Prophet (ṣallallāhu ʿalayhi wa-sallam).”²⁶

25. And he said, “And the Qur³ān is not created.”²⁷

[B]: Statements of Imām Abū Ḥanīfah Concerning Qadar

1. A man came to Abū Ḥanīfah wanting to argue with him about Qadar (Divine Pre-Decree), so he said to him, “Do you not know that the one who looks into Qadar is like the one who looks at the sun with his bare eyes? The more you look

²⁴ *al-Fiqh al-Akbar* (p. 301).

²⁵ *Ibid* (p. 302).

²⁶ *Ibid* (p. 301).

²⁷ *Ibid* (p. 301).

into it, the more confused you become.”²⁸

2. Imām Abū Ḥanīfah used to say, “Allāh the Exalted was eternally knowledgeable of all things before they even existed.”²⁹

3. And he said, “Allāh knows the condition of the absentee in his absence, and He knows what his condition would be if he were present. And Allāh knows the condition of the one who is present in his presence, and He knows what it would be like in his non-existence.”³⁰

4. Imām Abū Ḥanīfah used to say, “And His Divine Pre-Decree [Qadar] is in the Preserved Tablet [al-Lawḥ al-Maḥfūz].”³¹

5. And he said, “And we affirm that Allāh the Exalted commanded the Pen to write. So the Pen said, ‘What shall I write, O my Lord?’ So Allāh the Exalted said, ‘Write what will happen up until the Day of Judgement,’ as in the statement of Allāh the Exalted:

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾

And everything that they do is in Records.

And everything, small and large, is written.”

[Sūrah al-Qamar, 54:52-53].³²

6. Imām Abū Ḥanīfah said, “There is nothing in this world nor in the Hereafter, except that He willed it.”³³

²⁸ *Qalā'id 'Uqūd al-'Uqyān* (q/77/b).

²⁹ *al-Fiqh al-Akbar* (p. 302-303).

³⁰ *Ibid* (p. 302-303).

³¹ *Ibid* (p. 302).

³² *al-Waṣīyyah* (p. 21).

³³ *al-Fiqh al-Akbar* (p. 302).

7. Imām Abū Ḥanīfah said, "Allāh created things from nothing."³⁴
8. And he said, "And Allāh the Exalted was the Creator before He created [anything]."³⁵
9. And he said, "We affirm that the servant is created, and he has deeds, beliefs, and knowledge. So since the performer of the action is created, then his actions have more of a right to be considered created."³⁶
10. And he said, "All of the actions of the people, their movements, and even their moments of rest, are their true actions [subject to reward or punishment]. And Allāh the Exalted has created them, and they only occur by His Will, Knowledge, Pre-Destination [Qaḍāʿ], and Pre-Decree [Qadar]."³⁷
11. Imām Abū Ḥanīfah said:

And all the deeds of the servants, their movements, and even their moments of rest, are literally their actions, and Allāh the Exalted created them, and all of them are from His Will, Knowledge, Pre-Destination [Qaḍāʿ], and Pre-Decree [Qadar]. All acts of obedience have been made obligatory by the Command of Allāh the Exalted, and out of His Love [Maḥabbah], Pleasure [Riḍā], Knowledge, Will, His Pre-Destination [Qaḍāʿ], and His Pre-Decree [Taḳdīr]. All acts of disobedience take place with His Knowledge, Pre-Destination [Qaḍāʿ], Pre-Decree [Taḳdīr], and His Will; but not with His Love [Maḥabbah], nor with His Pleasure [Riḍā], nor by His Command.³⁸

³⁴ *al-Fiqh al-Akbar* (p. 302).

³⁵ *Ibid* (p. 304).

³⁶ *al-Waṣīyyah* (p. 14), along with its explanations.

³⁷ *al-Fiqh al-Akbar* (p. 303).

³⁸ *Ibid* (p. 303).

Editor: A distinction is made here between two types of Allāh's Qadar. One type (Qadar Kawnū), is made up of everything that happens, good and bad, as nothing takes place without His Decree. The

12. And he said:

Allāh the Exalted created the creation free of any kufr [disbelief] or imān [faith].³⁹ Then He spoke to them, commanded them, and prohibited them. So those who disbelieved did so by their own action, rejection, and denial of the truth, so Allāh the Exalted abandoned them [to misguidance]. And those who believed did so by their own action, affirmation and attestation, having been aided and granted success by Allāh the Exalted.⁴⁰

13. And he said:

And He caused the progeny of Ādam to come out of his loins as tiny specks. Then He gave them intelligence, spoke to them, commanded them to have faith, and prohibited them from disbelief. So they affirmed His Lordship, and that was their imān, that is the fiṭrah they are born upon. So whoever has disbelieved after that, then indeed he has altered and changed [his original testimony]. And whoever has had faith and believed, then indeed he has remained firm upon it and consistent.⁴¹

14. And he said, "And He is the one who ordered and pre-destined things, and nothing can occur in this world, nor in the Hereafter, except with His Will, Knowledge, Divine Pre-Ordainment, and Pre-Decree, and He has written it all in al-Lawḥ al-Maḥfūz [the Preserved Tablet]."⁴²

15. And he said:

other (Qadar Sharῑ) includes things that Allāh loves and orders His Servants to do. Both types have been mentioned in this passage.

³⁹ Correction: Allāh the Exalted created the creation upon the fiṭrah (natural inclination) of Islām, as Abū Ḥanīfah shall explain in that which is to follow.

⁴⁰ *al-Fiqh al-Akbar* (p. 302).

⁴¹ *Ibid* (p. 302).

⁴² *Ibid* (p. 302-303).

No one from amongst His creation is compelled to disbelieve, nor to have faith. Rather, He created them individually, and *īmān* and *kufr* are the actions of the servants. And Allāh the Exalted knows the one who disbelieves at the time of his disbelief, and when he believes after that, and Allāh knows he is a true believer, then He loves him, without His Knowledge having changed.⁴³

[C]: Statements of Imām Abū Ḥanīfah Concerning *īmān*

1. He said, “And faith [*īmān*] is affirmation [*iqrār*] and belief [*tasdīq*].”⁴⁴
2. And He said, “*īmān* is a testimony of the tongue along with belief in the heart. Verbal testimony alone cannot be *īmān*.”⁴⁵
3. And Abū Ḥanīfah said, “And *īmān* does not increase, nor does it decrease.”⁴⁶

His statements denying the increase and decrease of *īmān*, and his labelling *īmān* an attestation in the heart and a testimony on the tongue, and that actions are not an essential part of *īmān* marks the difference between the creed of Imām Abū Ḥanīfah—with regards to *īmān*—and the creed of the rest of the scholars of Islām, such as Mālik, al-Shāfi‘ī, Aḥmad, Ishāq, al-Bukhārī, and the others, and the truth is with them.

The statement of Abū Ḥanīfah here is in opposition to the correct position, while he is rewarded in both cases.⁴⁷ Also, Ibn ‘Abd al-Barr and Ibn Abī al-‘Izz mentioned things that indicate that Abū Ḥanīfah may have retracted his position, and Allāh

⁴³ *al-Fiqh al-Akbar* (p. 303).

⁴⁴ *Ibid* (p. 304).

⁴⁵ *Kitāb al-Waṣīyyah* (p. 2), along with its explanation.

⁴⁶ *Ibid* (p. 3), along with its explanation.

⁴⁷ **Editor:** “In both cases” meaning: when he erred as well as when he was correct, he is rewarded due to his effort to reach the truth in both cases.

knows best.⁴⁸

[D]: Statements of Imām Abū Ḥanīfah Concerning the Companions

1. Imām Abū Ḥanīfah said:

“وَلَا نَذْكُرُ أَحَدًا مِنْ صَحَابَةِ الرَّسُولِ إِلَّا بِخَيْرٍ.”

“We do not mention any of the Companions of the Messenger (ṣallallāhu ‘alayhi wa-sallam), except in a good manner.”⁴⁹

2. And he said, “And we do not disown any of the Companions of the Messenger (ṣallallāhu ‘alayhi wa-sallam), nor do we have allegiance to one of them at the expense of others.”⁵⁰

3. And he used to say:

“مَقَامُ أَحَدِهِمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاعَةً وَاحِدَةً خَيْرٌ مِنْ عَمَلِ أَحَدِنَا جَمِيعَ عُمُرِهِ، وَإِنْ طَالَ.”

“The stay of one of them with the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam) for just one hour is better than the righteous actions of one of us done throughout his entire lifetime, however long it may be.”⁵¹

4. And he said, “And we affirm that the most virtuous people after our Prophet, Muḥammad (ṣallallāhu ‘alayhi wa-sallam), are: Abū Bakr al-Siddīq, then ‘Umar, then ‘Uthmān, then ‘Alī, may Allāh bestow His mercy upon all of them.”⁵²

⁴⁸ Refer to *al-Tamhīd* (9/247) of Ibn ‘Abd al-Barr, and *Sharḥ-‘Aqīdah al-Ṭahāwīyyah* (p. 359) of Ibn ‘Abd al-‘Izz al-Hanafī.

⁴⁹ *al-Fiqh al-Akbar* (p. 304).

⁵⁰ *al-Fiqh al-Absaṭ* (p. 40).

⁵¹ *Manāqib Abī Ḥanīfah* (p. 76).

⁵² *al-Waṣīyyah* (p. 14), along with its explanation.

5. And he said, "The most virtuous of the people after the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) are: Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī. And we refrain from mentioning any of the Companions of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam), except in a favourable way."⁵³

[E]: Imām Abū Ḥanīfah's Forbiddance of Rhetoric and Argumentation in the Religion

1. Imām Abū Ḥanīfah said, "The people of innovation in al-Baṣrah are many. I went there twenty odd times, and sometimes I stayed there for a year or more, or perhaps less, under the impression that the knowledge of rhetoric was the greatest of sciences."⁵⁴

2. And he said:

I used to study rhetoric, to the extent that I became highly skilled in it, even a reference point the people referred to. And we used to sit close to the circle of Ḥammād ibn Abī Sulaymān.

Once, a woman came to me, and said, 'If a man has a wife, who is a slave, and wishes to divorce her according to the Sunnah, how should he do it?' I did not know what to say, so I commanded her to ask Ḥammād and to return and inform me of his answer.

So she asked Ḥammād, and his answer was: 'He pronounces divorce on her one time, when she is not menstruating and he has not had intercourse with her since [at least] before her last menses. Then, he leaves her until she has gone through two menstrual cycles. Once she has bathed after that, then she is allowed to marry other men.' When she told me this,

⁵³ As is found in *al-Nūr al-Lāmiʿ* (section 119/b).

⁵⁴ *Manāqib Abī Ḥanīfah* (p. 137) of al-Kurdī.

I said, 'I have no need for rhetoric,' and I took my shoes and sat under Ḥammād.⁵⁵

3. And he said, "May Allāh curse ʿAmr ibn ʿUbayd, for verily he made way for the people to become engrossed in theological rhetoric that does not benefit them."⁵⁶

Once, a man asked, "What do you say about the theological rhetoric that the people have invented relating to the non-essential characteristics [aʿarād] and the bodies [ajsām]?"

He said, "These are the words of the philosophers! Stick to the narrations and the way of the Salaf,⁵⁷ and beware of all newly invented affairs, for verily they are innovations."⁵⁸

4. Ḥammād, the son of Abū Ḥanīfah, said, "My father (may Allāh have mercy on him) came to me one day while I was sitting with some people of rhetoric, arguing about an issue with raised voices. So when I heard him in the house, I went to him.

⁵⁵ *Tārīkh Baḡhdād* (13/333).

⁵⁶ *Dhamm al-Kalām* (p. 28-31) of al-Harawī.

⁵⁷ **Translator:** When this word (Salaf) occurs in the language, it shows what has past and preceded in knowledge, faith, virtue, and goodness. In *Lisān al-ʿArab* (9/159): "And the Salaf are whoever preceded from your fathers and your close families, and those who are above you in age and virtue. And the first generation is named as such, and the tābiʿūn [the second generation] and the Salaf al-Ṣāliḥ [Righteous Predecessors]."

From this is the statement of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) to his daughter Fāṭimah al-Zaḥrāʾ (may Allāh be pleased with her), "Verily I am the best predecessor [salaf] for you" Related by *Muslim* (no. 2450).

Imām al-Awzāʿī said, "Make yourselves patient upon the Sunnah; stop where the people stopped; speak with what they spoke with; and refrain from that which they refrained from. And follow the path of your Righteous Predecessors [Salaf al-Ṣāliḥ], for verily sufficient for you is that which was sufficient for them." Related in *al-Sharīʿah* (p. 58) of al-Ājurri. [Editor: Footnote abridged.]

⁵⁸ *Dhamm al-Kalām* (194/b).

He said to me, 'O Ḥammād, who is with you?'

I said, 'So-and-so, so-and-so, and so-and-so,' naming them to him.

He asked me, 'And what are they talking about?'

I replied, 'About such and such an issue.'

So he said to me, 'O Ḥammād, leave off theological rhetoric!' I never knew my father to be confused or to order something and then later prohibit that very thing.

So I said to him, 'O father, didn't you tell me to learn it [rhetoric]?'

He said, 'Yes, my son, and today I prohibit you from it.'

I said, 'And why is that?'

He said, 'O my son, these people disputing over different issues of rhetoric are people that used to be united upon one position and one religion, until Shayṭān came whispering to them, and spread hatred and differing between them, until they all ended up in opposition to one another.'⁵⁹

5. And Abū Ḥanīfah said to Abū Yūsuf, "Beware of speaking to the common folk about matters of faith by way of rhetoric, since they blindly follow you, and they will become pre-occupied with that."⁶⁰

So these are some of his statements and beliefs (may Allāh have mercy upon him) with regards to the principles of the religion, and his position on theological rhetoric and those who use it.

⁵⁹ *Manāqib Abi Ḥanīfah* (p. 183-184) of al-Makkī.

⁶⁰ *Ibid* (p. 373) of al-Makkī.



Section Three: The Creed of Imām Mālik ibn Anas (d. AH 179)

[A]: His Statements Concerning Tawḥīd

1. It is related by al-Harawī from al-Shāfiʿī, that he said: “Mālik was asked about theological rhetoric and tawḥīd. He replied, ‘It is inconceivable to suggest that the Prophet (ṣallallāhu ʿalayhi wa-sallam) taught his ummah about the manners of cleansing themselves after using the toilet, yet he did not teach them tawḥīd.’¹ Tawḥīd is what the Prophet (ṣallallāhu ʿalayhi wa-sallam) spoke of:

((أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ...))

I have been commanded to fight the people until they say: There is no deity worthy of worship besides Allāh...’’²

¹Translator: Abū Dharr (may Allāh be pleased with him) said, “Indeed the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) passed away, and there is not a bird flapping its wings in the sky, except that he mentioned to us something about it.” Related by *Aḥmad* (5/153), *al-Ṭayālasī* (no. 479) and *al-Ṭabarānī* in *al-Kabīr* (no. 1647). Its chain is authentic.

Salmān al-Fārisī (may Allāh be pleased with him) narrated that it was said to him, “Your Prophet (ṣallallāhu ʿalayhi wa-sallam) has taught you everything, even how to relieve yourselves?” So he said to them, “Yes indeed! And he has prohibited us from facing the qiblah [direction of prayer] whilst relieving ourselves...” Related by *Muslim* (1/152) and *Aḥmad* (no. 8).

² Related by *al-Bukhārī* (3/262), *Muslim* (1/51) and *al-Nasāʿī* (5/14). All of them relate it by way of ʿUbaydullāh ibn [ʿAbdillāh ibn] ʿUtbah ibn Masʿūd from Abū Hurayrah. And *Abū Dāwūd* (3/101) related it from Abū Šāliḥ from Abū Hurayrah. [Editor: Misprint in Arabic source corrected].

So whatever protects one's wealth and blood (based on this Ḥadīth) is the reality of tawḥīd.⁴

2. And al-Dāraquṭnī (d. AH 385), may Allāh have mercy on him, relates from Walīd ibn Muslim who said, "I asked Mālik, al-Thawrī (d. AH 161), al-Awzā'ī (d. AH 157), and al-Layth ibn Sa'd about the narrations concerning the Attributes. They all said:

”أَمْرُهَا [كَمَا] جَاءَتْ.“

'Pass them on [as] they have come.'"⁵

3. And Ibn 'Abd al-Barr said, "Mālik was asked, 'Will Allāh be seen on the Day of Judgement?' So he said, 'Yes. Allāh says:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ

And some faces shall be shining and radiant upon that day,
looking at their Lord.

[Sūrah al-Qiyāmah, 75:22]

And He said about another people:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

No! Verily they shall be veiled from their Lord upon that day."⁶

[Sūrah al-Muṭaffifin, 83:15]⁶

³ **Editor:** The rest of the Ḥadīth mentions prayer, and zakāh, and, "Whoever does that, then his blood and property are safe from me..."

⁴ *Dhamm al-Kalām* (q/210).

⁵ This narration is related by al-Dāraquṭnī in *al-Ṣiḥāh* (p. 75) and by al-Ājurī in *al-Sharī'ah* (p. 314) and by al-Bayḥaqī in *al-I'tiqād* (p. 118) and Ibn 'Abd al-Barr in *al-Tamhīd* (7/149). [Editor: Misprint in Arabic source corrected.]

⁶ *al-Inqīṭā'* (p. 36).

And al-Qāḍī ‘Iyāḍ relates in *Tartīb al-Madārik* from Ibn Nāfi^c and Ash‘hab, that they both said, while one added more than the other, ‘O Abā ‘Abdillāh, **And some faces shall be shining and radiant upon that day, looking at their Lord**, will they be looking towards Allāh?’

He (Mālik) said, “Yes, with their own two eyes.”

So one of them said to him, “There are some people who say that Allāh cannot be looked at, and that ‘to look at Him’ really means: looking forward to the reward.”

He said, “They have lied, rather Allāh will be seen. Have you not heard the statement of Mūsá (upon him be peace):

رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

Lord, I wish to look at You.

[Sūrah al-A‘rāf, 7:143]

So do you hold that Mūsá would ask his Lord for something impossible? Allāh said:

لَنْ تَرَانِي

You will not [be able to] see Me.”

[Sūrah al-A‘rāf, 7:143]

This refers to this worldly life, because it will come to an end, and things that come to an end shall not see something that does not come to an end. However, when they reach the place of unending life, they will look using what is unending (their eyesight) at what is eternal (Allāh). And Allāh said:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

No! Verily they will be veiled from their Lord upon that day.”

[Sūrah al-Muṭaffifin, 83:15]

4. And Abū Nu‘aym relates from Ja‘far ibn ‘Abdillāh who said, “We were with Mālik ibn Anas when a man came and said, ‘O Abā ‘Abdillāh:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Merciful has ascended above His Throne.

[Sūrah Ṭā Hā, 20:5]

How did He ascend?’ So anger overcame Mālik⁷ like none had ever seen from him. He looked down at the ground and scratched it with a piece of wood he was holding until he began to sweat profusely. Then he raised his head and tossed the wood aside, and said, ‘The specific details are incomprehensible, however ascending is something not unknown,⁸ having faith in it is obligatory, and questioning about

⁷ Refer to *Lisān al-‘Arab* (3/446).

⁸Translator: Rabī‘ah al-Ra‘y (d. AH 136) said, “Istiwā is not unknown, and its modality is incomprehensible, and from Allāh is the Message, upon the Messenger is to convey, and upon us is to affirm.” Related by *al-Lālakā‘ī* (no. 665).

Shaykh al-Islām Ibn Taymiyyah said in *al-Fatāwī al-Hamawiyyah* (p. 109):

So the statement of Rabī‘ah and Mālik, ‘Istiwā is not unknown,’ agrees with the statement of the rest, ‘Pass them on as they have come, without asking how.’ So they have denied having knowledge of the modality, yet they have not negated the reality of the Attribute. And if the people were to believe in the wording only, without understanding its meaning the way that Allāh intended it, they would have said, ‘Istiwā’ is not known, and the modality is incomprehensible.’ And they would have said, ‘Pass them on as they have come, without asking how, since ‘Istiwā’ at that moment, cannot be known. Rather, it is unknown at the level of linguistic words!’

And also, they would not be in need of negating the knowledge of the modality when the meaning of the word is not understood, they would only be in need of negating the

it is an innovation. And I believe that you are a person of innovation.' He then ordered him out, and he was removed."⁹

5. And Abū Nu'aym relates from Yahyá ibn al-Rabī^c who said, "I was with Mālik ibn Anas when a man came to him and said, 'O Abā 'Abdillāh, what is your position on someone who says the Qur'ān is created?' Mālik replied, '[This questioner is] a heretic [zindīq]¹⁰, so kill him.'"¹¹

Then he said, "O Abā 'Abdillāh, I have only mentioned something that I heard

knowledge of the modality if the Attributes are affirmed. And also, the one who negates some of the Attributes, or all of them, then he is not in need of saying, 'without asking how.' So whosoever says, 'Allāh is not above the Throne,' he is not in need of saying, 'without asking how.' So if the madh'hab of the Salaf had actually been to negate the Attributes, then why would they have said, 'and without asking how?'

And also their statement, 'Pass them on as they have come,' necessitates a remaining indication of what it is. So the fact that it has come as a wording indicates a meaning. So if negation of these Attributes was to be indicated, then it would have been obligatory to say, 'Pass on the wording with the belief that the understanding is not the intended meaning,' or, 'Pass on their wordings along with the belief that Allāh is not truly to be described with what this indicates.' So at that moment, you have passed them on as they came, and therefore it cannot be said, 'and do not ask how.' So, modality must be negated from that which is not confirmed linguistically from the statement.

⁹ Related in *al-Hilyah* (6/325-326), and it is also related by al-Ṣābūrī in *'Aqīdah al-Salaf wa-Aṣḥāb al-Ḥadīth* (p. 17-18) by way of Ja'far ibn 'Abdillāh from Mālik, and Ibn 'Abd al-Barr in *al-Tamhīd* (7/151) by way of 'Abdullāh ibn Nāfi^c from Mālik, and al-Bayḥaqī in *al-Asmā' wa-al-Ṣifāt* (p. 408) by way of 'Abdullāh ibn Wahb from Mālik. Ibn Ḥajar said in *Fatḥ al-Bārī* (13/406-407) that its chain of narrators is ḥasan (good). And it was authenticated by al-Dhahabī in *al-'Ulū* (p. 103).

¹⁰ al-Zindīq: It is a word that came into Arabic from Persian. It was first used by the Muslims to refer to those who believe in two origins: light and darkness, like the Mānawīyyah and others. Then its meaning, according to their usage, evolved to include those who believe in reincarnation, atheists, and anyone else who had misguided beliefs. Then it began to be applied to doubt spreaders and anyone who deviated from the rulings of the religion in beliefs or actions. Refer to *al-Mawsū'at al-Muyassarāh* (1/929), and *Tārīkh al-Ilḥād* (p. 14-32) of 'Abd al-Raḥmān Badawī.

¹¹ **Editor:** Carrying out Islamic punishments for blasphemy, apostasy, and the likes is only done in a land ruled by Islām, by the Imām of the Muslims or one of his official representatives.

[from others]. He [Mālik] said, 'You are the first person I ever heard this from.' Then he explained the gravity of the statement."¹²

6. And it is related by Ibn ʿAbd al-Barr from ʿAbdullāh ibn Nāfiʿ who said, "Mālik ibn Anas used to say, 'Whoever says that the Qurʾān is created, he is to be beaten severely and jailed until he repents.'"¹³

7. And it is related by Abū Dāwūd from ʿAbdullāh ibn Nāfiʿ who said, 'Mālik said: "Allāh is above the sky [fī-al-samāʿ]¹⁴, and His Knowledge is everywhere."¹⁵

[B]: His Statements Concerning Qadar

1. Abū Nuʿaym relates from Ibn Wahb¹⁶ who said: I heard Mālik saying to someone,

¹² Related in *al-Ḥilyah* (6/325), and it was related by al-Lālakāʾī in *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa-al-Jamāʿah* (1/249) by way of Abū Muḥammad Yaḥyá ibn Khalaf from Mālik. And it was also mentioned by al-Qāḍī ʿIyāḍ in *Tartīb al-Madārik* (1/460).

¹³ *al-Inqīṭāʿ* (p. 35) **Editor:** Islamic punishments are only to be applied in lands under Muslim rule by the Imām or one of his official representatives.

¹⁴ **Translator:** The statement 'in the sky' means 'above the sky' and this is known in the Arabic language. Similar usage is found in the statement of Allāh the Exalted:

وَأَصْلَبْنَكُمْ فِي جُدُوعِ النَّخْلِ

So I will crucify you upon [fī] the trunks of palm trees.

[Sūrah Ṭā Hā 20:17]

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

فَامْشُوا فِي مَنَاكِبِهَا

And walk upon [fī] its slopes...

[Sūrah al-Mulk 67:15]

That is to say, upon (ʿalá) the mountains in search of provision.' [Editor: Footnote abridged.]

¹⁵ Related by Abū Dāwūd in *Masāʾil al-Imām Aḥmad* (p. 263), ʿAbdullāh ibn Aḥmad in *al-Sunnah* (p.11 of the old printing), and Ibn ʿAbd al-Barr in *al-Tamhīd* (7/138).

¹⁶ He is ʿAbdullāh ibn Wahb al-Qurashī. Ibn Ḥajar said about him, "The faqīh [jurist], trustworthy [thiqah], a ḥāfiẓ, a worshipper. He died in the year AH 198. *Taqrīb al-Tahdhīb* (1/460).

“Did you ask me yesterday about Qadar?”

The man said, “Yes.”

So he said, “Allāh the Exalted has said:

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ

**And if We had wished, We could have given each person his guidance.
However, the Word from Me took place that I will fill Hell with jinn and
mankind together.**

[Sūrah al-Sajdah, 32:13]

So that which Allāh the Exalted has stated must happen.”¹⁷

2. And al-Qāḍī ‘Iyāḍ said, “Imām Mālik was asked about the Qadariyyah: Who are they? He replied, “The ones who say: He [Allāh] did not create sins.”

And likewise, he said about the Qadariyyah, “They are those who say that they have [unrestricted] ability; if they wish, they will obey, and if they wish, they will disobey [with no restrictions from Allāh’s Qadar].”¹⁸

3. And it is related by Ibn Abī ‘Āṣim from Sa‘īd ibn ‘Abd al-Jabbār who said, “I heard Mālik ibn Anas saying, ‘My view concerning them [the Qadariyyah] is that they should be made to repent. If they repent, fine; if not, then they are to be killed.’”¹⁹

¹⁷ *al-Ḥilyah* (6/326).

¹⁸ *Tartīb al-Madārīk* (2/48), and refer to *Sharḥ Uṣūl I’tiqād Ahl al-Sunnah wa-al-Jamā‘ah* (2/801).

¹⁹ *al-Sunnah* (1/87-88) of Ibn Abī ‘Āṣim, and it is also related by Abū Nu‘aym in *al-Ḥilyah* (6/326).

Editor: Al-Albānī calls its chain ṣaḥīḥ in *Zilāl al-Jannah* (no. 197). And as mentioned previously, carrying out Islamic punishments for blasphemy, apostasy, and other crimes is only done in lands ruled by Muslims by the Imām or one of his official representatives.

4. And Ibn ʿAbd al-Barr said, ‘Mālik said, “The only ones I have ever seen denying Qadar are dim-witted, trivial, and light-headed.”²⁰

5. And Ibn Abī ʿĀṣim related from Marwān ibn Muḥammad al-Ṭāṭarī who said, “I heard about Mālik ibn Anas being asked about marriage to a Qadarī. So he recited:

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ

And verily a believing slave is better than an idolater.

[Sūrah al-Baqarah, 2:221]²¹

6. And al-Qāḍī ʿIyāḍ said, “Mālik said, ‘It is not permissible to accept the testimony of the Qadarī who calls [to his innovation], nor the Khārijī nor the Rāfiḍī.’”²²

7. And al-Qāḍī ʿIyāḍ said, “Mālik was asked about the deniers of Qadar: Should we refrain from speaking to them? He replied, ‘Yes, if they have knowledge of what they are saying.’”

And he said in another version, “Prayer is not to be performed behind them, nor is the Ḥadīth to be accepted from them, and if you encounter them in towns that lie near the borders of the Muslim lands,²³ then expel them from those places.”²⁴

[C]: His Statements Concerning Īmān

1. Ibn ʿAbd al-Barr relates from ʿAbd al-Razzāq ibn Hammām who said, “I heard

²⁰ *al-Inqīṭāʿ* (p. 34).

²¹ *al-Sunnah* (1/88) of Ibn Abī ʿĀṣim, and *al-Ḥilyah* (6/326) of Abū Nuʿaym.

Editor: Al-Albānī calls its chain ṣaḥīḥ in *Zīlāl al-Jannah* (no. 198).

²² *Tartīb al-Madārik* (2/47).

²³ **Editor:** In Arabic: *Ṭaghṛ* (نغرة), a town at or near the border between the land of the Muslims and the land of the disbelievers that is of special significance in times of war, as the enemy may try to invade by way of it. (*al-Nihāyah* 1/210).

²⁴ *Tartīb al-Madārik* (2/47).

Ibn Jurayj²⁵, Sufyān al-Thawrī, Ma‘mar ibn Rāshid, Sufyān ibn ‘Uyaynah, and Mālik ibn Anas saying:

“الإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ.”

‘Faith [īmān] is [composed of] words and actions, it increases and decreases.’²⁶

2. And Abū Nu‘aym relates from ‘Abdullāh ibn Nāfi‘ who said, “Mālik ibn Anas used to say, ‘Faith [īmān] is [composed of] words and actions.’”²⁷

3. And Ibn ‘Abd al-Barr relates from Ash‘hab ibn ‘Abd al-‘Azīz who said, “Mālik said, ‘The people prayed in the direction of Bayt al-Maqdis [i.e. Jerusalem] for sixteen months, then they were commanded to face al-Bayt al-Harām [i.e. the Ka‘bah in Makkah], after which Allāh the Exalted said:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

And never would Allāh have caused you to lose your īmān.

[Sūrah al-Baqarah, 2:143]

This (īmān) means, ‘your prayers towards Bayt al-Maqdis.’ And with this I refute the saying of the Murji‘ah that prayer is not from īmān.’²⁸

[D]: His Statements Concerning the Companions

1. Abū Nu‘aym relates from ‘Abdullāh al-‘Anbarī²⁹ who said, “Mālik ibn Anas said,

²⁵ He is ‘Abd al-Malik ibn ‘Abd al-‘Azīz ibn Jurayj al-Rūmī al-Amawī, and al-Dhahabī said about him, “The Imām, the Ḥāfiẓ, the Faqīh of the Sacred House, ‘Abd al-Walīd.” He died in the year 150. Refer to *Tadhkirat al-Huffāz* (1/169), and refer to his biography in *Tārikh Baghdād* (10/400).

²⁶ *al-Inqīṭā‘* (p. 34).

²⁷ *al-Ḥilyah* (6/327).

²⁸ *al-Inqīṭā‘* (p. 34).

²⁹ He was ‘Abdullāh ibn Sawwār ibn ‘Abdillāh al-‘Anbarī al-Baṣrī al-Qāḍī. Ibn Hajr said about him, “He is trustworthy; he died 152, and it has been said that he died in other than that year” *Taqrīb al-*

‘Whoever finds fault in any of the Companions of the Messenger (ṣallallāhu ‘alayhi wa-sallam) or has rancour in his heart towards them has no right to a share in the booty of the Muslims,’ then he recited:

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

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

[Sūrah al-Ḥashr, 59:10]

‘So whoever finds fault with them, or has rancour in his heart towards them, then he has no right to a share in the booty.’³⁰

2. And Abū Nu‘aym relates from one of al-Zubayr’s children³¹ who said, “We were with Mālik, and they mentioned a man who used to find fault with the Companions of the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam), so Mālik recited this āyah:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Tahdhīb (1/421), Tahdhīb al-Tahdhīb (5/248).

³⁰ al-Ḥilyah (6/327).

³¹ The son of al-Zubayr ibn al-‘Awwām who studied with Mālik and narrated from him was ‘Abdullāh ibn Nāfi‘ ibn Thābit ibn al-Zubayr ibn al-‘Awwām, whose biography has preceded. A brief biography of Mus‘ab ibn ‘Abdillāh ibn Mus‘ab (who is also from al-Zubayr’s children) shall follow.

Muḥammad is the Messenger of Allāh, and those with him are stern against the disbelievers and merciful to one another. You see them bowing and prostrating, seeking bounties from Allāh and His Pleasure. Their mark is on their faces as a result of prostration. This is their description in the Tawrāt [Torah]. And their description in the Injīl [Last Testament] is that of a seed that shoots forth its stalk, makes it strong, and then becomes firm and stands upright on its stem, bringing delight to the farmers, so that the disbelievers will be enraged at them [the Companions].

[Sūrah al-Fat'h, 48:29]

So Mālik said:

”مَنْ أَصْبَحَ فِي قَلْبِهِ غَيْظٌ عَلَى أَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ أَصَابَتْهُ
الْآيَةُ.“

‘This verse applies to anyone who possesses any contempt in his heart towards any of the Companions of the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam).’³²

3. And al-Qāḍī ‘Iyāḍ mentions from Ash’hab ibn ‘Abd al-‘Azīz who said:

We were with Mālik when a man from amongst the ‘Alawīs [descendants of ‘Alī ibn Abī Ṭālib] who used to attend his gatherings came. He called out to him, ‘O Abā ‘Abdillāh!’ So Mālik went over to him, and there was not just anyone whom he would have answered with more than looking in their direction. So the student said to him, ‘I wish to make you a proof between myself and Allāh, so that when I stand before Him and He questions me, I will say: Mālik told me that.’ So he [Mālik] said to him, ‘Go ahead and ask.’ So he said, ‘Who is the best of the people after the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam)?’ He replied, ‘Abū Bakr.’ The ‘Alawī said, ‘Then who?’ Mālik said, ‘Then ‘Umar.’ The ‘Alawī said, ‘Then who?’ Mālik said, ‘The Caliph

³² *al-Ḥilyah* (6/327).

who was killed oppressively, ‘Uthmān.’ Then the ‘Alawī said, ‘By Allāh, I will never sit with you, ever!’ Mālik said to him, ‘The choice is yours.’³³

[E]: His Forbiddance of Rhetoric and Argumentation in the Religion

1. Ibn ‘Abd al-Barr relates from Mus‘ab ibn ‘Abdillāh al-Zubayr³⁴ who said, Mālik ibn Anas used to say:

I detest theological rhetoric in the religion, and the scholars of our land [al-Madīnah] have not ceased to detest and prohibit it, like the rhetoric founded in the opinions of Jahm, [denying] Qadar, and everything that resembles that. And [I only like] discussion in general when it relates to real actions. So as for speaking [hypothetically] about the religion of Allāh and about Allāh the Mighty and Majestic Himself, then silence is more beloved to me, because I have seen the scholars of our lands prohibiting discussions about the religion, except that which relates to real actions.³⁵

2. And Abū Nu‘aym relates from ‘Abdullāh ibn Nāfi‘ who said, “I heard Mālik saying, ‘Even if a man commits all of the major sins, except for shirk [associating partners] with Allāh, and refrains from all these desires and innovations,’ and from them he mentioned theological rhetoric, ‘He shall enter Paradise.’”³⁶

3. And al-Harawī relates from Ishāq ibn ‘Īsá³⁷ who said, “Mālik said, ‘Whoever seeks the religion through rhetoric will deviate, and whosoever seeks wealth

³³ *Tartīb al-Madārik* (2/44-45).

³⁴ He is Mus‘ab ibn ‘Abdillāh ibn Mus‘ab ibn Thābit ibn ‘Abdillāh ibn al-Zubayr ibn al-‘Awwām al-Asdī al-Madānī, residing in Baghdād. Ibn Ḥajar said about him, “Truthful [sadūq], an expert in the people’s lineages. He died in the year AH 236” *Taqrīb al-Tahdhīb* (2/252), and refer to his biography in *Tahdhīb al-Tahdhīb* (10/162).

³⁵ *Jāmi‘ Bayān al-‘Ilm wa-Faḍlihi* (p.415).

Editor: Misprint in Arabic source corrected.

³⁶ *al-Ḥilyah* (6/325).

³⁷ He is Ishāq ibn ‘Īsá ibn Najīb al-Baghdādī. Ibn Ḥajar said about him, “Truthful [sadūq]; he died in the year AH 214” *Taqrīb al-Tahdhīb* (1/60), refer to his biography in *Tahdhīb al-Tahdhīb* (1/245).

through alchemy will become bankrupt, and whosoever seeks after strange narrations will become a liar.”³⁸

4. And al-Khaṭīb relates from Ishāq ibn ʿĪsā who said, “I heard Mālik ibn Anas censuring argumentation in the religion, saying, ‘Every time someone comes who can argue better than another, he wants us to abandon what Jibrīl brought to Muḥammad (ṣallallāhu ʿalayhi wa-sallam) [because of his argument].’”³⁹

5. And al-Harawī relates from ʿAbd al-Raḥmān ibn Maḥdī who said, “I came to Mālik once when a man was questioning him. So he said,

It seems you are from the companions of ʿAmr ibn ʿUbayd. May Allāh curse ʿAmr ibn ʿUbayd, for he is the one who invented this innovation of theological rhetoric! If rhetoric is to be considered knowledge, then the Companions and their followers would have spoken about it, just as they spoke about the laws and legislations.⁴⁰

6. And al-Harawī relates from Ashʿhab ibn ʿAbd al-ʿAzīz who said, “I heard Mālik saying, ‘Beware of the innovations.’ It was said, ‘O Abā ʿAbdillāh, what are the innovations [that you intend]?’ He said, ‘They are the people of innovation who speak about the Names and Attributes of Allāh, His Speech, Knowledge, and Power, and they do not remain silent about that which the Companions and those who followed them in righteousness remained silent [about].’”⁴¹

7. And Abū Nuʿaym relates from al-Shāfiʿī who said, “When some of the people of desires came to Mālik ibn Anas, he said, ‘As for me, then I am upon clear evidence from my Lord and my religion. And as for you, then you are in doubt, so go to a doubter [like yourself] and argue with him.’”⁴²

³⁸ *Dhamm al-Kalām* (q/173/a).

³⁹ *Sharaf Aṣʿhāb al-Ḥadīth* (p. 5) and *Sharḥ Uṣūl al-ʿItiqād* (no. 293) of al-Lālākāʿī.

⁴⁰ *Dhamm al-Kalām* (q/173/b).

⁴¹ *Ibid* (q/173/a).

⁴² *al-Ḥilyah* (6/324).

8. Ibn ʿAbd al-Barr narrated from Muḥammad ibn Aḥmad ibn Khuwayz Mindād al-Miṣrī al-Mālikī who said in the “Chapter of Leases” in his book, *al-Khilāf*, ‘Mālik said: “It is not permissible to lease any of the books of the people of desires, innovations, or astrology,’ and he mentioned certain books.’ And the books of the people of desires and innovations, according to our companions [from the Mālikī scholars], are those of the people of rhetoric from amongst the Muʿtazilah and others. Any contract of lease related to such books is to be dissolved.”⁴³

⁴³ Refer to *Jāmiʿ Bayān al-ʿIlm wa-Faḍlihi* (p. 416-417).

Translator: Ibn al-Qayyim (d. AH 751) narrates in his book *al-Ṭuruq al-Ḥukmiyyah* (p. 282) about the books of deviance, that al-Marrūdhī said to Aḥmad, “I borrowed a book, and in it are a few evil things; do you think I should tear it up or burn it?” He said, “Yes; burn it.”

Ibn al-Qayyim continued saying:

The Prophet (ṣallallāhu ʿalayhi wa-sallam) had seen in ʿUmar’s hand, a book transcribed from the Tawrāt, and he was surprised at how much it resembled the Qurʾān; so the Messenger’s chin dropped, so then ʿUmar went with it to the fire and threw it therein. The Prophet once ordered a man who wrote something from him other than the Qurʾān to erase it. Then he allowed the writing of his Sunnah, and did not allow other than that. So all of these books which contain deviance from the Sunnah are not permitted; rather, it is permitted to erase them or tear them apart. Nor is there anything more harmful to the ummah than these books. Similarly, even the Companions had burnt up all the versions of the Muṣʿhaf other than the Muṣʿhaf of ʿUthmān, for what they feared for the ummah of the division that might arise. So how would it be if they saw the books, which have spread difference and division amongst the ummah.

Abū Anas Ḥamad al-ʿUthmān comments upon these statements in *Zajār al-Mutaḥāwin* (p. 96) saying, “The evil of the Jews and the Christians is open and clear to the common Muslims; as for the people of innovation, then their harm is not clear to every person. This is why the scholars see that to refute the people of innovation takes precedence over refuting the Jews and the Christians.”

Ibn al-Jawzī (d. AH 597) – may Allāh have mercy on him – said: Abu al-Faḍl al-Ḥamdānī said:

The innovators of Islām and the fabricators of Ḥadīth are more harmful than the atheists, because the atheists desire to corrupt the religion from the outside, and these, they desire

So these are a few glances at the stance of Imām Mālik and his statements concerning tawḥīd, the Companions, īmān, theological rhetoric, and other affairs.

to corrupt it from within. They are like the people of a town who strive to corrupt it [from within], but the atheists are those who have surrounded it from the outside. So, the ones who are inside open up the fortress, so they are more evil to Islām than those who do not wear the cloak of Islām' (*al-Mawḍū'āt*, 1/51, of Ibn al-Jawzī).

And Ibn Taymiyyah said in *Majmū' al-Fatāwi* (28/232):

Their harm [the people of innovations, disbelief, or misguidance] is greater than the harm of the enemies who wage war [on the Muslims]. For if those people conquer [the Muslim lands], they do not corrupt the hearts [of the people] and the religion that lies within them, except afterwards. However, those people [the people of innovation] corrupt the hearts from the very beginning.

[Editor: Footnote abridged.]



Section Four: The Creed of Imām al-Shāfi‘ī (d. AH 204)

[A]: His Statements Concerning Tawḥīd

1. It is related by al-Bayḥaqī from al-Rabī‘ ibn Sulaymān who said, al-Shāfi‘ī said:

Whoever takes an oath by Allāh, or by one of His Names, then breaks the oath, then he must make an expiation. And whoever swears by something other than Allāh, such as when a man says, ‘By the Ka‘bah, by my father, or by such and such,’ and then breaks it, then there is no expiation upon him. And similar to this is his statement, ‘By my life...’ There is no expiation upon him. Taking an oath by other than Allāh is a detested and prohibited act due to the statement of the Messenger (ṣallallāhu ‘alayhi wa-sallam):

((إِنَّ اللَّهَ عَزَّ وَجَلَّ نَهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ
لِيَسْكُتْ .))

((Verily Allāh, the Mighty and Majestic, has prohibited that you swear by your fathers. So whoever is going to swear, then let him swear by Allāh, or let him remain silent.))^{1 2}

And al-Shāfi‘ī explained that the Names of Allāh are not (separate) created entities; so whoever swears by one of Allāh’s Names, then breaks his oath, then he must

¹ Related by *al-Bukhārī* (11/530) and *Muslim* (no. 1646).

² *Manāqib al-Shāfi‘ī* (1/405).

make an expiation.³

2. And Ibn al-Qayyim mentions in *Ijtimā' al-Juyūsh* from al-Shāfi'ī that he said:

The statement concerning the Sunnah which I am upon, and which I have seen our companions, the people of Ḥadīth,⁴ to be upon, those whom I have seen and learned from, such as Sufyān, Mālik, and others, is the testimony that there is no deity worthy of worship besides Allāh, and that Muḥammad is the Messenger of Allāh. That Allāh the Exalted is above His Throne, above His sky; He draws close to His creation however He wishes, and that Allāh the Exalted descends to the lowest heaven however He wishes.⁵

3. And al-Dhahabī mentions from al-Muzanī that he said:

I knew that if anyone could rid me of a troubling concern about an issue of tawḥīd, it would be al-Shāfi'ī. So I went to him while he was in a mosque in Egypt. When I knelt in front of him, I said, 'I am troubled about a certain

³ Related by Ibn Abī Ḥātim in *Ādāb al-Shāfi'ī* (p. 193) and by Abū Nu'aym in *al-Ḥilyah* (9/112-13), and by al-Bayḥaqī in *al-Sunan al-Kubrā* (10/28) and in *al-Asmā' wa-al-Ṣiḡāt* (p. 255-256). And it is also mentioned by al-Baghawī in *Sharḥ al-Sunnah* (1/188), and refer to *al-ʿUlū* (p. 121) of al-Dhahabī, and its *Mukhtasar* (p. 77).

⁴ **Translator:** Aḥmad ibn Ḥanbal mentioned the Ḥadīth of the Prophet (ṣallallāhu ʿalayhi wa-sallam), "The ummah will divide into more than seventy sects, [all of them will go to the Hellfire, except one]..." So he said, "If they are not the people of Ḥadīth, then I do not know who they are!" *Sharaf Aṣ ḥāb al-Ḥadīth* (1/7).

Imām al-Shāfi'ī said, "If I were to see a man from the people of Ḥadīth, it would be as if I had seen the Prophet (ṣallallāhu ʿalayhi wa-sallam) living" *Sharaf Aṣ ḥāb al-Ḥadīth* (1/31).

Shaykh ʿAbd al-Qādir al-Jilānī said, "As for the Saved Sect, it is Ahl al-Sunnah wa-al-Jamā'ah, and there is no name for Ahl al-Sunnah except one, and that is: the people of Ḥadīth." *al-Ghunyat al-Ṭālibīn* (p. 212). [Editor: Footnote abridged.]

⁵ *Ijtimā' al-Juyūsh al-Islāmiyyah* (p. 165), *Ithbāt Ṣiḡat al-ʿUlū* (p. 124), and refer to *Majmū' al-Fatāwī* (4/181-183) and *al-ʿUlū* (p. 120) of al-Dhahabī, and its *Mukhtasar* (p. 77).

issue of tawhīd. I know that no one knows as much as you, so what do you say about this?’

He became angry and said, ‘Do you know where you are?’ I said, ‘Yes.’ He said, ‘This is the place where Allāh drowned Pharaoh. Has it reached you that the Messenger of Allāh was ordered to ask about that?’ I said, ‘No.’ He said, ‘Have the Companions spoken about it?’ I said, ‘No.’ He said, ‘Do you know how many stars are in the sky?’ I said, ‘No.’ He said, ‘So you don’t even know about one planet—its type or the time and place of its appearance and disappearance?’ I said, ‘No.’

He said, ‘So there is something from the creation that you see with your own eyes that you do not even know anything about, yet you speak about the Knowledge of the Creator?’ Then he asked me a question about ablution, and I erred in my response. So he explained it from four different angles [and asked me about them], and I was not correct in any of my responses. So he said, ‘So you leave alone the knowledge of something which you are in need of five times a day, and instead you burden yourself with the knowledge of the Creator? When this [kind of thing] comes to your mind, then remember the statement of Allāh the Exalted:

وَالْهَيْكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾
 إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ﴿١٦٤﴾

And your God is One God; there is no true god besides Him. He is the Most Merciful, the Bestower of Mercy. Verily in the creation of the heavens and the earth...

[Sūrah al-Baqarah, 2:163-164]

So use the creation as a proof for [the Greatness of] the Creator, and do not burden yourself with what is beyond your understanding.”⁶

⁶ *Siyar Aʿlām al-Nubalāʾ* (10/31).

4. Ibn ʿAbd al-Barr relates from Yūnus ibn ʿAbd al-Aʿlāʾ who said, “I heard al-Shāfiʿī saying, ‘When you see a man saying that a name is other than what it refers to [i.e. a separate entity], or that something [mentioned in an explicit manner] is not actually that thing [but something else], then bear witness to his deviance.’”⁸

5. Al-Shāfiʿī said in his book, *al-Risālah*, “And the praise is for Allāh...Who is as He described Himself, exalted far above whatever His creation is described with.”⁹

6. Al-Dhahabī mentions that al-Shāfiʿī said, “We affirm these Attributes that the Qurʾān came with, and those that are mentioned in the Sunnah, and we negate the idea of something resembling Him [tashbīh],¹⁰ since He negated this from Himself, saying:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him.”

[Sūrah al-Shūrā, 42:11].¹¹

7. And Ibn ʿAbd al-Barr relates from al-Rabīʿ ibn Sulaymān who said, “I heard al-Shāfiʿī saying, regarding the statement of Allāh the Mighty and Majestic:

⁷ He is Yūnus ibn ʿAbd al-Aʿlāʾ ibn Maysirah al-Ṣadafī al-Samarī. Ibn Ḥajar said about him, “Trustworthy [thiqah], from the lesser of the tenth category [students of the Ṭābiʿūn]. He died in the year AH 264” *Taqrīb al-Tahdhīb* (2/380), and refer to his biography in *Shaḍarāt al-ḍahab* (2/149) and *Ṭabaqāt al-Shāfiʿiyyah* (p. 28) of Ibn Ḥidāyatillāh.

⁸ *al-Inqitāʿ* (p. 79), and *Majmūʿ al-Fatāwī* (6/187).

⁹ *al-Risālah* (p. 7-8).

¹⁰ **Translator:** In regards to tashbīh, al-Ḥāfiẓ, Nuʿaym Ibn Ḥammād (d. AH 228) said, “Whosoever claims that Allāh resembles His creation has disbelieved, and whosoever denies whatever Allāh described Himself with has also disbelieved. And there is no tashbīh at all in what Allāh has described Himself with, nor in what His Messenger (ṣallallāhu ʿalayhi wa-sallam) has described Him with.” Refer to *al-ʿUlū* (no. 217).

Imām Ishāq ibn Rāhawayh (d. AH 238) said, “Tashbīh can only occur if one says, ‘The Hand is like my hand,’ or, ‘The Hearing is like my hearing,’ so this is tashbīh. As for when he says Hand, Hearing and Sight as Allāh said, then he must not ask how, nor must he inquire about the likeness. And this cannot be tashbīh.” Refer to *Mukhtasar al-ʿUlū* (p. 191).

¹¹ *Siyar Aʿlām al-Nubalāʾ* (20/341).

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

No! Verily they will be veiled from their Lord that day.

[Sūrah al-Muṭaffifin, 83:15]

‘Through this, He has taught us that there will be people who will not be veiled, looking at Him, finding no difficulty whatsoever in that.’¹²

8. And it is related by al-Lālakāʿī from al-Rabīʿ ibn Sulaymān who said, “I was in the presence of Muḥammad ibn Idrīs al-Shāfiʿī when a note came to him from Upper Egypt, and in it was the question, ‘What do you say about the statement of Allāh the Exalted:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

No! Verily they will be veiled from their Lord that day.

[Sūrah al-Muṭaffifin, 83:15]

Al-Shāfiʿī said, ‘Since some will be veiled, then this is proof that others will see Him.’ So al-Rabīʿ said, ‘O Abā ʿAbdillāh, is this your position?’ He said, ‘Yes, this is what I hold as my religion before Allāh.’¹³

9. Ibn ʿAbd al-Barr relates from al-Jārūdī¹⁴ who said, “Ibrāhīm ibn Ismāʿīl ibn ʿAliyyah¹⁵ was mentioned to al-Shāfiʿī, so he said: ‘I oppose him in everything, and

¹² *al-Inqitāʿ* (p. 79).

¹³ *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa-al-Jamāʿah* (2/506).

¹⁴ It seems that he is Mūsá ibn Abd al-Jārūd. About him, al-Nawawī said, “He is one of the companions of al-Shāfiʿī, and from those who took and narrated from him.” And Ibn Ḥibatillāh said, “He used to give religious verdicts in Makkah upon the madhʿhab of al-Shāfiʿī, and the date of his death is not known” *Taḥdhīb al-Asmāʾ wa-al-Lughāt* (2/120) and *Ṭabaqāt al-Shāfiʿī* (p. 29) of Ibn Ḥidāyatillāh.

¹⁵ He is Ibrāhīm ibn Ismāʿīl ibn ʿAliyyah. Al-Dhahabī said about him, “A horrible Jahmī. He used to debate, and he used to say the Qurʾān was created. He died in the year AH 218” *Mizān al-Iʿtidāl* (1/20), and refer to his biography in *Lisān al-Mizān* (1/34-35).

I do not say the statement, There is no deity worthy of worship besides Allāh, as he says it; rather I say, There is no deity worthy of worship besides Allāh, who spoke to Mūsá (upon him be peace) directly, from behind a veil. And that person [Ibrāhīm ibn Ismāʿīl ibn ʿAliyyah] says, “There is no deity worthy of worship besides Allāh who created some speech and made Mūsá hear it from behind a veil.”¹⁶

10. And it is related by al-Lālakāʿī from al-Rabīʿ ibn Sulaymān, that al-Shāfiʿī said:

”مَنْ قَالَ : الْقُرْآنُ مَخْلُوقٌ ، فَهُوَ كَافِرٌ .“

“Whosoever says the Qurʾān is created is a disbeliever.”¹⁷

11. And it is related by al-Bayḥaqī from Abū Muḥammad al-Zubayrī who said:

A man said to al-Shāfiʿī, ‘Inform me about the Qurʾān, is it a creator?’ So al-Shāfiʿī said, ‘By Allāh, no!’ He said, ‘Then is it created?’ So al-Shāfiʿī said, ‘By Allāh, no!’ He said, ‘So it is not created?’ So al-Shāfiʿī said, ‘By Allāh, yes [it is not created]!’ He said, ‘So what is the proof that it is not created?’ So al-Shāfiʿī raised his head and said, ‘Do you accept that the Qurʾān is the Speech of Allāh?’ He said, ‘Yes.’ So al-Shāfiʿī said, ‘You have been preceded in these words of yours, for Allāh the Exalted said:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ

And if anyone from amongst the polytheists seeks protection with you, then grant him protection so that he may hear the

Speech of Allāh.

[Sūrah al-Tawbah, 9:6]

¹⁶ *al-Inqīḍāʿ* (p. 79), and *al-Lisān* (1/35), and the incident was mentioned by al-Ḥāfiẓ from *Manāqib al-Shāfiʿī* of al-Bayḥaqī.

¹⁷ *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa-al-Jamāʿah* (1/252).

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And Allāh spoke to Mūsá directly.

[Sūrah al-Nisā³, 4:164]

So al-Shāfi‘ī said, ‘So do you affirm that Allāh existed and His Speech existed, or rather Allāh existed while His Speech did not?’ The man replied, ‘Yes, Allāh existed, and His Speech existed.’

So al-Shāfi‘ī smiled and said: ‘O people of Kūfah! Indeed you have fallen into a serious transgression. If you affirm that Allāh existed before anything else, and that His Speech existed, so how can you speak with such rhetoric: ‘The Speech is Allāh, or is not Allāh, or other than Allāh, or something less than Allāh?!’ So the man became silent and left.¹⁸

12. And there occurs in a book of creed attributed to al-Shāfi‘ī, from the narration of Abū Ṭālib al-‘Ishārī,¹⁹ who said, “He was asked about the correct manner of believing in the Attributes of Allāh the Mighty and Majestic. So he said:

Allāh the Mighty and Majestic has Names and Attributes that have come in His Book, and that have been narrated by His Prophet (ṣallallāhu ‘alayhi wa-sallam) to his ummah. It is not for any man from Allāh’s creation to contradict the proofs established, since the Qur’ān has been sent down, and the authentic statements of the Prophet (ṣallallāhu ‘alayhi wa-sallam) have been relayed to him by reliable narrators. If a person

¹⁸ *Manāqib al-Shāfi‘ī* (1/407-408).

¹⁹ He is Muḥammad ibn ‘Alī al-‘Ishārī, a truthful (sadūq) and well-known shaykh. He is alone in narrating this book, and he included within it what he narrated with inner peace, as al-Dhahabī said about him in *al-Mizān* (3/655). More than one person from amongst the Salaf quoted these statements of (al-Shāfi‘ī’s) ‘aḳīdah from his narration, such as Ibn Qudāmah in the book, *Ṣifat al-‘Ullū* (p. 124), Ibn Abī Ya‘lā in *al-Ṭabaqāt* (1/283), Ibn al-Qayyim in *Ijtimā‘ al-Juyūsh* (p. 165), and al-Dhahabī himself in *al-Siyar* (10/79). In fact, this treatise we are quoting has been read by the Imām, al-Ḥāfiẓ, Ibn Naṣr al-Dimashqī, and it was quoted by Ibn Abī Ya‘lā in *al-Ṭabaqāt* in its entirety.

opposes this after the proof has been established against him, then he is a disbeliever in Allāh, the Mighty and Majestic. When the proofs have not been established against him by way of the texts, then he has the excuse of ignorance, because knowledge of that is not reached by the intellect [alone], nor by principles or deep thought or the like. Allāh the Mighty and Majestic [has informed (us)]²⁰ that He is all-Hearing and that He has two Hands, with His statement:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

Nay, His two Hands are outstretched.

[Sūrah al-Mā'idah, 5:64]

And that He has a Right Hand, as is found in the statement of Allāh the Mighty and Majestic:

وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

And the heavens will be folded up in His Right [Hand].

[Sūrah al-Zumar, 39:67]²¹

And that He has a Face, as in the statement of Allāh the Mighty and Majestic:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything shall perish, except His Face.

[Sūrah al-Qaṣaṣ, 28:88]

And His statement:

²⁰ **Editor:** Misprint in Arabic source corrected.

²¹ **Editor:** "And both of His Hands are right hands," as stated by the Prophet (ṣallāllāhu 'alayhi wa-sallam), in a Ḥadīth collected by *Muslim* (no. 4698).

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

And the Face of your Lord, full of Majesty, shall remain [forever].

[Sūrah al-Raḥmān, 55:27]

And He has a Foot, as in the statement of the Prophet (ṣallallāhu ʿalayhi wa-sallam):

((... حَتَّى يَضَعَ الرَّبُّ عِزَّ وَجَلِّ فِيهَا قَدَمَهُ...))

((Until the Lord, the Mighty and Majestic, places His Foot upon it [the Hellfire])).²²

[And that He laughs]²³ as in the statement of the Prophet (ṣallallāhu ʿalayhi wa-sallam) about the one who is killed in the Path of Allāh the Mighty and Majestic:

((... لَقِيَ اللَّهَ عِزَّ وَجَلِّ وَهُوَ يَضْحَكُ إِلَيْهِ.))

((He meets Allāh the Mighty and Majestic whilst He is laughing at him [being pleased with him])).²⁴

And that He descends every night to the lowest heaven, according to the narration of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) concerning that. And He is not one-eyed, as in the statement of the Prophet (ṣallallāhu ʿalayhi wa-sallam) when he mentioned the Dajjāl:

((إِنَّهُ أَعْوَرٌ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ.))

((Verily he is one-eyed, and your Lord is not one-eyed.))²⁵

²² Related by *al-Bukhārī* (8/594) and *Muslim* (no. 2848), both of them relate it by way of Qatādah from Anas ibn Mālik.

²³ Editor: Misprint in Arabic source corrected.

²⁴ Related by *al-Bukhārī* (6/39) and *Muslim* (no. 1890), both of them relate it by way of al-Aʿraj from Abū Hurayrah.

²⁵ Related by *al-Bukhārī* (13/91) and *Muslim* (no. 2933), both of them relate it by way of Qatādah from

And that the believers will see their Lord, the Mighty and Majestic, on the Day of Judgement, just as they look at a full moon during its night. And that He has a Finger, as in the statement of the Prophet (ṣallallāhu ʿalayhi wa-sallam):

((مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ أُصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ عَزَّ وَجَلَّ .))

((There is no heart, except that it is between the two Fingers of the Most Merciful, the Mighty and Majestic.))²⁶

So these meanings that Allāh the Mighty and Majestic has described Himself with, and those that His Messenger (ṣallallāhu ʿalayhi wa-sallam) described Him with, the reality of them cannot be known by deep thought or principles, nor can anyone (who denies them) be declared a disbeliever whilst being ignorant of them (the texts). This may only be done after the texts reach him. The text takes the place of actually witnessing the report,²⁷ so it becomes something that must be taken as one's religion, in its literal sense. Thus it acts as a witness against him, just as if he witnessed it and heard it directly from the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam).

However, we affirm these Attributes and negate any tashbīh (resemblance), since Allāh the Exalted has negated it whilst mentioning Himself. He has said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Anas ibn Mālik.

²⁶ The likes of this has been narrated by Aḥmad in *al-Musnad* (4/182), Ibn Mājah (1/72), al-Ḥākim in *al-Mustadrak* (1/525), al-Ājurri in *al-Sharīʿah* (p. 317), and Ibn Mandah in *al-Radd ʿalā al-Jahmiyyah* (p. 87). All of them are from the Ḥadīth of Nawwās ibn Samʿān, al-Ḥākim said, "It is authentic according to Muslim's criteria, yet he did not relate it." And al-Dhahabī agreed in *al-Talkhīṣ*.

And Ibn Mandah said about it, "The Ḥadīth of Nawwās ibn Samʿān is a confirmed Ḥadīth. It is related by well-known Imāms from those whom it is not possible to criticize even one of them."

²⁷ **Editor:** Meaning that the report comes by way of connected chains, relayed by trustworthy narrators, i.e. it is mutawātir, or the chain is authentic (ṣaḥīḥ or ḥasan).

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

[Sūrah al-Shūrā, 42:11]²⁸

[B]: His Statements Concerning Qadar

1. It is related by al-Bayhaqī from al-Rabī‘ ibn Sulaymān who said that al-Shāfi‘ī was asked about Qadar, so he said:

Whatever You wish occurs, even if I do not wish it, and whatever I wish cannot occur, unless You will it. You created the servants upon your Knowledge; so in terms of knowledge, there is the young and the old. This one You have favoured, and this one You have forsaken. This one You support, and that one You do not support. So from amongst them are the wretched and the jubilant. And from amongst them are the repugnant ones and the good ones.²⁹

2. It is mentioned by al-Bayhaqī in *Manāqib al-Shāfi‘ī* that al-Shāfi‘ī said:

The will of the servants is only within the Will of Allāh the Exalted. They do not will anything, except that Allāh, the Lord Of the Worlds, has willed it. So the people do not create their actions; rather, the actions of the servants are from the creations of Allāh the Exalted. And the divine pre-decree [Qadar], the good and the evil of it, is from Allāh the Mighty and Majestic.

²⁸ I have quoted this creed from a transcribed manuscript from the original handwritten copy, which is preserved in the main library of the University of Leaden in Holland.

²⁹ Related in *Manāqib al-Shāfi‘ī* (1/42-413), and *Sharḥ Uṣūl I’tiqād Ahl al-Sunnah wa-al-Jamā‘ah* (2/702). **Translator:** From ‘Alī (may Allāh be pleased with him), that one day the Prophet (ṣallallāhu ‘alayhi wa-sallam) was sitting with a wooden stick in his hand with which he was scratching the ground. He raised his head and said, **“There is none of you, but has his place assigned either in the Fire or in Paradise.”** They inquired, **“O Messenger of Allāh! Why should we carry on doing good deeds? Shall we depend [upon Qadar] and give up work?”** The Prophet (ṣallallāhu ‘alayhi wa-sallam) said, **“No, carry on doing good deeds, for everyone will find it easy to do such deeds that will lead him towards that for which he has been created”** Related by *Muslim* (no. 6400).

The punishment in the grave is true;³⁰ the questioning of the occupants of the graves is true;³¹ the resurrection is true; the reckoning is true; and

³⁰ **Translator:** From ʿĀʾishah (may Allāh be pleased with her), who said that a Jewish woman came to her and said to her, “May Allāh protect you from the punishment of the grave.” So she asked the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) about it and he said, “Yes, there is punishment in the grave!” ʿĀʾishah (may Allāh be pleased with her) said, “After that, I never saw the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam), except that he sought refuge from the punishment of the grave in every prayer that he prayed” Related by *al-Bukhārī* (no. 1372). From Abū Hurayrah (may Allāh be pleased with him) who said, “The Prophet (ṣallallāhu ʿalayhi wa-sallam) said, ‘When one of you finishes the last tashahhud (testimony of faith), he should seek refuge in Allāh from four things: (1) the Punishment of Hell, (2) the Punishment of the grave, (3) the trials of life and death, (4) and from the evil trials of the Masiḥ al-Dajjāl (Anti-Christ)’” Related by *Muslim* (2/93), *Abū Dāwūd* (no. 983).

Sufyān ibn ʿUyaynah (d. AH 197), may Allāh have mercy on him, said:

The Sunnah is ten things. Whosoever accepts them has completed the Sunnah, and whosoever abandons anything from them has abandoned the Sunnah: Affirming Qadar [Divine Pre-Decree], giving precedence to Abū Bakr and ʿUmar, the pond in Paradise, Intercession, the Scales, the Bridge over the Hellfire, īmān is statement and action, the Qurʾān is the speech of Allāh, punishment in the grave, being raised up on the Day of Judgement, and not testifying that any Muslim will definitely be in Paradise or Hell [except with a text]. (*Al-Lālakāʾi*, no. 312).

[Editor: Footnote abridged.]

³¹ **Translator:** From the Ḥadīth of al-Barāʾ ibn ʿĀzib, the Prophet (ṣallallāhu ʿalayhi wa-sallam) said:

The angels come to him [the believer], then they say to him: ‘Sit. Who is your Lord?’ So he says: ‘My Lord is Allāh.’ They say: ‘What is your religion?’ He says: ‘My religion is Islām.’ So they say: ‘Who is this man who was sent amongst you?’ He says: ‘He is the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam).’ So they say: ‘How did you come to know of him?’ So he says: ‘I read the Book of Allāh, and I believed in it, and I attested to it.’ So it will be called out from the heavens, ‘Indeed he has spoken the truth, so make space for him in Paradise, and clothe him with the clothes of Paradise, and show him his place in Paradise.’ He said: ‘So he will be allowed to see it, and his grave will be made spacious for him as far as the eye can see. A man with beautiful clothes, a handsome face, and a good smell will be presented to him. He will say, ‘Receive the glad tidings that will please you upon this day that you were promised.’ So [he] will say: ‘May Allāh have mercy upon you; who are you, because your face seems to represent goodness?’ He said: So he says: ‘I am your righteous deeds.’

Paradise and Hell are true. And similar is the case with everything else found in the narrations [from the Prophet].³²

3. And al-Lālakāʿī relates from al-Muzanī who said, “Al-Shāfiʿī said, ‘Do you know who the Qadari is? He is the one who says that Allāh has not created any action until it takes place.’”³³

4. And al-Bayḥaqī relates from al-Shāfiʿī that he said, “The Qadariyyah are those about whom the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) said:

So the angels come to him [the disbeliever and the hypocrite] and they say: ‘Sit. Who is your Lord?’ He says: ‘haah, haah, I do not know.’ So they say: ‘What is your religion?’ So he says: ‘Haah, haah, I do not know. I heard the people speaking.’ So they say: ‘Who is this man who was sent amongst you?’ [So he says, ‘Haah, haah, I do not know.’] So it is called out from the sky, ‘Verily he has lied, so make space for him in the Fire, and clothe him with the clothes of the Fire.’ And he will be shown his place in the Fire. He said: ‘So he will see his place in the Fire, and he will be overtaken by its heat and its scorching air, and his grave will be constricted for him, until his ribs start to interlace. And then there will be presented a man with an ugly face, repulsive clothes, and a repugnant smell, so he will say, ‘Woe to you, who are you? So by Allāh your face seems to resemble evil.’ So he will say: ‘O Lord, do not establish the Hour! [O Lord], do not establish the Hour!’

Shaykh Ḥamdī ibn ʿAbd al-Majīd al-Salafī says in his checking of *al-Aḥādith al-Ṭiwāl* (p. 59):

It is related by Aḥmad (4/287-288, 295, 296) and [others]. Al-Ḥākim said: It is ṣaḥīḥ [authentic] upon the conditions of the two shaykhs [al-Bukhārī and Muslim], and al-Dhahabī agreed with him, and it is as they say. It was also declared ṣaḥīḥ by Ibn al-Qayyim after he quoted its authentication from Abū Nuʿaym and others. Refer to Aḥkām al-Janāʿiz of our shaykh, Muḥammad Nāṣir al-Dīn al-Albānī.

[Editor: Footnote abridged.]

³² *Manāqib al-Shāfiʿī* (1/145).

³³ *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa-al-Jamāʿah* (2/701).

((هُمْ مَجُوسٌ هَذِهِ الْأُمَّةُ .))

((They are the Magians of this ummah.))³⁴

They are those who say that Allāh does not know about the people’s sins until they occur.”³⁵

5. And al-Bayḥaqī relates from al-Rabī‘ ibn Sulaymān from al-Shāfi‘ī that he used to detest praying behind a Qadarī.³⁶

[C]: His Statements Concerning Īmān

1. Ibn ‘Abd al-Barr relates from al-Rabī‘ who said, “I heard al-Shāfi‘ī saying, ‘Faith [īmān] is [made up of] words, actions, and beliefs in the heart. Have you not seen the statement of Allāh the Mighty and Majestic:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

³⁴ Related by *Abū Dāwūd* (5/66) and al-Ḥākim in *al-Mustadrak* (1/85), both of them relate it by way of Abū Ḥāzim from Ibn ‘Umar. Al-Ḥākim said, “This Ḥadīth would be ṣaḥīḥ according to the criteria of the two shaykhs [al-Bukhārī and Muslim], if it is confirmed that Abū Ḥāzim heard from Ibn ‘Umar, yet they (al-Bukhārī and Muslim) did not include it (in their ṣaḥīḥs).” And al-Dhahabī agreed.

Editor: It has been confirmed that Abū Ḥāzim did not hear from Ibn ‘Umar, as mentioned by al-Ḥāfiz al-Mizzī in *Tuḥfat al-Ashraf*. Thus, Shaykh Muqbil al-Wādi‘ī said in his checking of *al-Mustadrak* (1/149), “It is not authentic.” However, Shaykh al-Albānī considered it to be ḥasan due to support from similar (weak) narrations from Jābir and Hudhayfah, both found in *al-Sunnah* of Ibn Abī ‘Āṣim (no. 328, 329). And Allāh knows best. See: *Zilāl al-Jannah* (p.157-158).

³⁵ *Manāqib al-Shāfi‘ī* (1/413).

³⁶ *Manāqib al-Shāfi‘ī* (1/413). **Editor:** This does not mean that al-Shāfi‘ī considered the Qadariyyah Muslims, or that he allowed prayer to be offered behind them, since: [1] something being “detested” (the prayer behind a Qadarī) can also be a reference to an impermissible action, [2] it is reported from al-Shāfi‘ī himself that he considered denying Qadar to be disbelief (*al-Lālakā‘i*, no. 1302), and [3] in another report al-Shāfi‘ī told the people not to pray behind the Qadariyyah in another report. (See Point #4 from [D]: Imām al-Shāfi‘ī’s Position on the Companions. And Allāh knows best.

And never would Allāh have caused you to lose your imān.

[Sūrah al-Baqarah, 2:143]

It means their prayers towards Bayt al-Maqdis [Jerusalem], so He named their prayers imān, while it [prayer] is made up of words, actions and beliefs."³⁷

2. And al-Bayḥaqī relates from al-Rabīʿ ibn Sulaymān who said, "I heard al-Shāfiʿī saying:

«الإيمان قول وعمل، يزيد وينقص.»

'Faith [imān] is [composed of] words and actions; it increases and decreases."³⁸

3. And al-Bayḥaqī relates from Abū Muḥammad al-Zubayrī who said that a man asked al-Shāfiʿī, "Which deed is the most excellent with Allāh?"

Al-Shāfiʿī said, "It is that without which no other deed is accepted." He asked, "And what is that?"

He replied, "Faith [imān] in Allāh, besides whom there is no true deity, is the highest level of actions, and the noblest of them in status, and the most exalted in proportion."

The man said, "Then will you not inform me about imān, whether it is words and actions, or is it words without actions?"

So al-Shāfiʿī said, "Faith is performing deeds for the sake of Allāh, and some of those deeds are words."

The man said, "Elaborate on that for me so I understand it."

³⁷ *al-Inqīṭāʿ* (p. 81).

³⁸ *Manāqib al-Shāfiʿī* (1/387).

So al-Shāfiʿī said, “Indeed īmān has situations, levels, and categories. Some people have completed their īmān as much as possible, others are clearly deficient, and others are strong [in their īmān] but still increasing.”

The man said, “So īmān [can be]³⁹ perfected, and it increases and decreases?”

So al-Shāfiʿī said, “Yes.”

He said, “And what is the proof for that?”

So al-Shāfiʿī said:

Verily Allāh, may His mention be exalted, ordained īmān upon the limbs of the children of Ādam. He divided it [īmān] up and distributed it amongst them [the limbs]. So there is no limb from amongst the limbs, except that it has been made responsible for a portion of īmān that its sister limb has not been made responsible for, according to what Allāh the Exalted has ordained.

From these limbs is his heart which he understands and learns things with, and it is the leader of his body, and the body parts do not refrain from or engage in action except based on its opinion and order.

And from these limbs are his two eyes with which he sees, his two ears with which he hears, his two hands with which he strikes, his two legs upon which he walks, his private parts with which he has intercourse with, his tongue that he speaks with, and his head where his face is found.

That which has been ordained upon the heart is other than what has been ordained upon the tongue; what has been ordained upon the hearing is other than what has been ordained upon the two eyes; what has been

³⁹ Editor: Misprint in Arabic source corrected.

ordained upon the two hands is other than what has been ordained upon the two legs; and what has been ordained upon the private parts is other than what has been ordained upon the face.

The īmān that Allāh has obligated upon the heart is affirmation, knowledge, firm belief, pleasure and submission that there is no deity worthy of worship besides Allāh; He is alone and has no partners; He has not taken a companion, nor a son; and that Muḥammad (ṣallallāhu ʿalayhi wa-sallam) is His servant and Messenger. Furthermore, it is an affirmation of whatever comes from Allāh, be it a Prophet or book. So that is what Allāh, may His praise be exalted, obligated upon the heart, and this is its action:

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا

Except for the one who is forced, whilst his heart is content with īmān.

However, the one who is pleased with disbelief...

[Sūrah al-Naḥl, 16:106]

And He said:

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

Indeed, in the remembrance of Allāh do hearts find tranquillity.

[Sūrah al-Raʿd, 13:28]

And:

الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ

Those who say, 'We believe,' with their mouths, yet their hearts have not believed.

[Sūrah al-Māʿidah, 5:41]

And:

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ

And whether you disclose what is in your own selves, or conceal it, Allāh will hold you accountable for it.

[Sūrah al-Baqarah, 2:284]

He continued: “So that is the īmān that Allāh has ordained upon the heart, and this is its action, and it is the main component of īmān. And Allāh has obligated statements and expressions upon the tongue, of what the heart believes and affirms.”

So He said with regards to that:

قُولُوا آمَنَّا بِاللَّهِ

Say: ‘We believe in Allāh.’

[Sūrah al-Baqarah, 2:136]

And:

وَقُولُوا لِلنَّاسِ حُسْنًا

And speak well to the people.

[Sūrah al-Baqarah, 2:83]

He said: “So these are the statements that Allāh has ordained upon the tongue, and they are expressions of what is in the heart, and that is its action. And that is the īmān that has been ordained upon it. Allāh has ordained for the hearing that it does not listen to what Allāh has prohibited, and that it refrains from what Allāh has made unlawful for it.”

He said with regards to that:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ

And indeed He has revealed to you in the Book that when you hear the verses of Allāh being disbelieved in and mocked, then do not sit with them until they change to a different topic, or else you will be like them.

[Sūrah al-Nisā³, 4:140]

He continued:

Then He, the Mighty and Majestic, made an exception in the case of forgetfulness, saying:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ

And if Shayṭān makes you forget...

[Sūrah al-An‘ām, 6:68]

Meaning: If [due to forgetfulness] you sit with them,

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

Then do not sit with the wrong-doers after the reminder.

[Sūrah al-An‘ām, 6:68]

And He said:

فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ ﴿١٨﴾

So give glad tidings to My Servants who have heard the Word and they follow

the best of it. Those are the ones whom Allāh has guided; those are the people of understanding.

[Sūrah al-Zumar, 39:17-18]

And:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Indeed the believers are successful,
those who observe humility in their prayers,

And:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

...and those who pay the Zakāt.

[Sūrah al-Mu'minūn, 23:1-4]⁴⁰

And:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

And if they hear idle talk, they turn away from it.

[Sūrah al-Qaṣaṣ, 28:55]

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

If they pass by some vain talk, they pass by it with dignity.

⁴⁰ Editor: The author also references the third verse:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And those who turn away from idle speech.

[Sūrah al-Mu'minūn, 23:3]

[Sūrah al-Furqān, 25:72]

Then he continued:

So that is what Allāh—may His mention be exalted—has ordained upon the hearing: staying away from whatever is not lawful for it, and that is its action, and it is from īmān.

And Allāh has ordained for the two eyes that they do not look at what Allāh has made unlawful, and that one lowers his gaze from what Allāh has prohibited him to look at. Allāh the Blessed and Exalted said with regards to that:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

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

[Sūrah al-Nūr, 24:30-31]

This includes a prohibition of looking at another person's private parts, and an obligation to protect one's own private parts from being seen by others. And it is said that everything that is mentioned in the Book of Allāh in regards to guarding the private parts refers to zinā [fornication, adultery], except for this verse—it refers to the gaze alone. So this is the lowering of the gaze that Allāh has ordained upon the two eyes. It is their action, and it is from īmān.

Then he informed about what He ordained upon the heart and the hearing and the eyes in one verse. Allāh the Glorified and Exalted said in regards to that:

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

And do not follow that which you have no knowledge of. Verily the hearing, the sight, and the heart will all be questioned.

[Sūrah al-Isrāʾ, 17:36]

And He has ordained upon the private parts that they are not used for something that Allāh has made unlawful for it:

وَالَّذِينَ هُمْ لِأَفْئِدَتِهِمْ حَافِظُونَ

And those who preserve their private parts.

[Sūrah al-Muʾminūn, 23:5]

And He said:

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ

And you have not been hiding yourselves, lest your ears, eyes, and flesh testify against you.

[Sūrah Fuṣṣilat, 41:22]

So the meaning of flesh is the private parts, including the thighs. So that is what Allāh has ordered upon the private parts—to guard them from that which is not lawful for them—and this is their action.

And He ordained upon the hands that one must not extend them towards that which Allāh the Exalted has made unlawful, and that one extends them to do that which Allāh has commanded, like giving charity, keeping family ties, jihād in the Path of Allāh, and to purify oneself for prayers. He said with regards to that:

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

**O you who believe! When you stand up for prayer, wash your faces,
and your hands up to the elbows.**

[Sūrah al-Māʿidah, 5:6]

And He said:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثَخَتُمْوَهُمْ
فَشُدُّوا الوَثَاقَ فَمَا مِّنَّا بَعْدُ وَإِنَّا فِدَاءٌ

**So when you meet those who disbelieve [on the battlefield], then
strike their necks, until you have killed and wounded many of them.**

After that, there is either generosity or ransom.

[Sūrah Muḥammad, 47:4]

This is because violence and war [strain]⁴¹ the ties of kinship, and charity is a way of correcting that.

And he ordained upon the legs that one does not walk with them towards what Allāh has made unlawful. He has said in regards to that:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا
And do not walk upon the earth with arrogance. Verily you cannot tear
[or penetrate] the earth, nor can you attain a stature like the mountains
in height.

[Sūrah al-Isrāʾ, 17:37]

And He ordained upon the face that it must prostrate to Allāh during the day and night, and at the times of prayer. He said with regards to that:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ

⁴¹ Editor: Misprint in Arabic source corrected.

تُفْلِحُونَ

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

[Sūrah al-Ḥajj, 22:77]

And He said:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And verily the mosques are for Allāh, so do not call upon anyone along with Allāh.

[Sūrah al-Jinn, 72:18]

What is meant by “mosques” here is whatever the son of Ādam prostrates his forehead upon in his prayer. So this is what Allāh has ordained upon these limbs.

And He referred to purification and prayers as *īmān* in His Book. That was when Allāh the Exalted redirected His Prophet (ṣallallāhu ʿalayhi wa-sallam) from prayer towards the Sanctified House [in Jerusalem] to the Kaʿbah, after the Muslims had been praying towards the Sanctified House for sixteen months.

So they said, “O Messenger of Allāh, what about the prayers we prayed towards the Sanctified House? What is their condition and what is our condition?” So Allāh, the Exalted revealed:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

And never would Allāh have caused your *īmān* to be lost. Verily Allāh is Most Kind and a Bestower of Mercy upon the people.

[Sūrah al-Baqarah, 2:143]

So the prayer was called īmān. So whoever meets Allāh having been vigilant about his prayers, having guarded over all his limbs, having fulfilled everything that Allāh had commanded and ordained upon his limbs, then he meets Allāh with complete īmān and is from the people of Paradise. And whoever has intentionally neglected some of what Allāh has obligated him with, he meets Allāh with deficient īmān.

So he (the questioner) said, “I understand that it can be deficient or complete, but what is the proof for its increase?”

So al-Shāfi‘ī said:

Allāh, may His mention be exalted, said:

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ
آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

And whenever a Sūrah is revealed, they say, ‘Which of you has it increased in faith?’ As for those who believe, their īmān has increased and they receive glad tidings. And as for those in whose hearts there is a disease, it will add doubt to their suspicion, and they will die as disbelievers.

[Sūrah al-Tawbah, 9:124-125]

And He said:

إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

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

[Sūrah al-Kahf, 18:13]

So al-Shāfiʿī said:

If this īmān had been one thing, neither increasing nor decreasing, then no one could have any more than another, and the people would all be the same, and any superiority [of one over another] would be nullified. However, the believers enter Paradise due to complete īmān. And they attain different ranks with Allāh in Paradise due to their various levels of īmān. And due to deficient īmān, the negligent ones will enter the Fire.

Allāh, the Mighty and Majestic, makes His servants compete with each other, like horses racing on the day of the competition. They travel upon their various speeds, and He gives each person [his rank] in accordance to what he has achieved, without taking anything of their right away from them, and without giving precedence to the slower person over the faster one, nor the lesser in virtue over one who is better than him. This is how He favoured the beginning of this ummah over its latter part. Had it not been the case that the one who was quicker to īmān was more virtuous than the latecomers, then the latter part of this ummah would have reached [the status of] its first part.⁴²

[D]: His Statements Concerning the Companions

1. Al-Bayḥaqī relates that al-Shāfiʿī said:

Allāh, the Blessed and Exalted, has praised the Companions of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) in the Qurʾān, the Tawrāt [Torah], and the Injīl [the Book given to ʿĪsá], and their virtue has been established for them upon the tongue of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) in a way that none after them can receive. So

⁴² *Manāqib al-Shāfiʿī* (1/387-393).

Allāh has bestowed mercy upon them, and He has given them good news of far-reaching lofty positions He has to give them the ranks of the truthful ones, the martyrs and the righteous. They brought us the traditions of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam), witnessing him whilst the Revelation descended upon him. So they knew what the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) intended, which statements were general and which were specific, which commands were resolute and which were encouraging instructions. They knew everything from his Sunnah that we know, as well as things we do not know. They are above us in every type of knowledge and verdict, in piety and intelligence, and in precise points of keen understanding and deduction. And with us their opinions are more praiseworthy and take precedence over the opinions we hold for ourselves, and Allāh knows best.⁴³

2. And al-Bayḥaqī relates from Rabīʿ ibn Sulaymān who said, “I heard al-Shāfiʿī saying in order of preference: ‘Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī.’”⁴⁴

3. And al-Bayḥaqī relates from Muḥammad ibn ʿAbdillāh ibn ʿAbd al-Hakam⁴⁵ who said, “I heard al-Shāfiʿī saying, ‘The most virtuous of the people after the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) is Abū Bakr, then ʿUmar, then ʿUthmān, then ʿAlī, may Allāh be pleased with all of them.’”⁴⁶

4. And al-Harawī relates from Yūsuf ibn Yaḥyá al-Buwaytī who said, “I asked al-Shāfiʿī, ‘Can I pray behind a Rāfiḍī?’”

⁴³ *Manāqib al-Shāfiʿī* (1/442).

⁴⁴ *Manāqib al-Shāfiʿī* (1/423).

⁴⁵ He is Muḥammad ibn ʿAbdillāh ibn ʿAbd al-Hakam al-Miṣrī, Abū ʿAbdillāh; al-Shirāzī said about him, “He accompanied al-Shāfiʿī and learned fiqh from him. And during the trial [of the claim of creation of the Qurʾān] he was taken to Ibn Abī Duʿād, and he did not answer in the way that he (Ibn Abī Duʿād) wanted him to answer, and he was returned to Egypt. He died in the year AH 262” *Ṭabaqāt al-Fuqahāʾ* (p. 99), and refer to his biography in *Ṭabaqāt al-Shāfiʿiyyah* (p. 30) of Ibn Ḥidāyatillāh, and *Shaḍarāt al-Dhahab* (2/154).

⁴⁶ *Manāqib al-Shāfiʿī* (1/433).

He said, “Do not pray behind a Rāfiḍī, nor a Qadarī, nor a Murjiʿ.”

I said, “Describe them to me.”

He said, “The one who says that imān is words [only], then he is Murjiʿ. And whosoever says that Abū Bakr and ʿUmar are not two rightful Imāms, then he is a Rāfiḍī. And anyone who holds that he is unrestrictedly free to do what he wants is a Qadarī.”⁴⁷

[E]: His Forbiddance of Rhetoric and Argumentation in the Religion

1. And al-Harawī relates from al-Rabīʿ ibn Sulaymān who said, “I heard al-Shāfiʿī saying, ‘If a man were to include in his will that another man should get his books of knowledge after his death, and amongst them were books containing theological rhetoric, then the books of rhetoric could not be included in that, since they are not [books of] knowledge.’”⁴⁸

2. And al-Harawī relates from al-Ḥasan al-Zaʿfarānī who said, “I heard al-Shāfiʿī saying, “I have not debated with anyone about theological rhetoric except once, and I seek forgiveness from Allāh for that.””⁴⁹

3. And al-Harawī relates from al-Rabīʿ ibn Sulaymān who said that al-Shāfiʿī said, “If I wanted to, I could have written a large book against every opponent. However, rhetoric is not my kind of thing, and I do not like that anything from it should be attributed to me.”⁵⁰

4. And Ibn Baṭṭah relates from Abū Thawr who said, “al-Shāfiʿī said to me, ‘I have not seen anyone who has indulged in any kind of theological rhetoric and then

⁴⁷ *Dhamm al-Kalām* (q/215), and it was mentioned by al-Dhahabī in *al-Siyar* (10/31).

⁴⁸ *Dhamm al-Kalām* (q/213) and it was mentioned by al-Dhahabī in *al-Siyar* (10/30).

⁴⁹ *Ibid.*

⁵⁰ *Dhamm al-Kalām* (q/215).

succeeded.”⁵¹

5. And al-Harawī relates from Yūnus al-Miṣrī who said, “al-Shāfi‘ī said, ‘If Allāh puts a man to trial by causing him to do every prohibited thing, except ascribing partners to Allāh, then this is better than Allāh putting him to trial by misleading him into theological rhetoric.’”⁵²

So these are the statements of Imām al-Shāfi‘ī, may Allāh have mercy on him, about the principles of the religion, and this is his position on theological rhetoric.

⁵¹ *al-Ibānah al-Kubrā* (p. 535–536).

⁵² *Manāqib al-Shāfi‘ī* (p. 182) of Ibn Abī Ḥātim.



Section Five: The Creed of Imām Aḥmad ibn Ḥanbal (d. AH 241)

[A]: His Statements Concerning Tawḥīd

1. There occurs in *Tabaqāt al-Ḥanābilah* that Imām Aḥmad was asked about tawakkul (reliance on Allāh), so he said,

”قَطُّعُ [الِاسْتِشْرَافِ] بِالِإِيَّاسِ مِنَ الْخَلْقِ.“

”It is to cut off one’s hope in gaining anything from the people.”¹

2. And there occurs in *Kitāb al-Miḥnah* by Ḥanbal² that Imām Aḥmad said, “Allāh speaks continuously, and the Qur’ān is the Speech of Allāh, the Mighty and Majestic, it is not created. And in no way is Allāh to be described with anything more than what He, the Mighty and Majestic, has described Himself with.”³

3. And Ibn Abī Ya’lá relates from Abū Bakr al-Marwazī who said, “I asked Aḥmad ibn Ḥanbal about the narrations which are rejected by the Jahmiyyah in regards to the Attributes, the believers seeing Allāh [in the Hereafter],⁴ the Night Journey

¹ *Tabaqāt al-Ḥanābilah* (1/416) [Editor: Misprint in Arabic source corrected.]

² He is Ḥanbal ibn Ishāq ibn Ḥanbal ibn Hilāl ibn Asad, Abū ‘Alī al-Shaybānī, and he is the son of the paternal uncle of Aḥmad ibn Ḥanbal. Al-Khaṭīb said about him, “Reliable [thiqah], firm.” He died in the year AH 273. See *Tārīkh Baghdād* (8/286-287). Refer to his biography in *Tabaqāt al-Ḥanābilah* (1/143).

Editor: This footnote is originally found with point #5 in this section.

³ *Kitāb al-Miḥnah* (p. 68).

⁴ **Translator:** From Ṣuḥayb ibn Sinān al-Namrī (may Allāh be pleased with him), from the Prophet (ṣallallāhu ‘alayhi wa-sallam) who said, “**When the people of Paradise have entered Paradise, Allāh,**

(Isrā’), and the story of the Throne, so he declared them authentic and said, ‘The ummah has received them with acceptance, and they are to be relayed as they have come.’⁵

4. ‘Abdullāh ibn Aḥmad said in *Kitāb al-Sunnah*, that Aḥmad said, “Whosoever alleges that Allāh does not speak, then he is a disbeliever. Verily, we relay these narrations as they have come.”⁶

5. And al-Lālakāʿī relates from Ḥanbal that he asked Imām Aḥmad about Allāh being seen in the Hereafter. He said, “[This is established by] authentic narrations, we believe in them and affirm them. And we believe in everything that has been narrated from the Prophet (ṣallallāhu ‘alayhi wa-sallam) with good chains of narration; we believe in it and affirm it.”⁷

6. And Ibn al-Jawzī mentioned a book that Aḥmad ibn Ḥanbal wrote to Musaddad;⁸ it was stated therein, “Describe Allāh with what He has described Himself with,

the Blessed and Exalted, will say, ‘Do you want that I should increase you with something?’ So they will say, ‘Have you not whitened our faces? Have you not entered us into Paradise and given us salvation from the Fire?’ So the veil will be raised. So then there will be nothing more beloved to them than the opportunity to look at their Lord the Mighty and Majestic.” Related by *Muslim* (1/163), *at-Tirmidhī* (no. 2552), al-Nasāʿī in *al-Kubrā* (4/198), and Ibn Mājah (no. 187) by way of ‘Abd al-Raḥmān ibn Abī Ya‘lā from Ṣuḥayb.

From Abī Sa‘īd al-Khudrī (may Allāh be pleased with him) who said, “We said, ‘O Messenger of Allāh, will we see our Lord on the Day of Judgement?’ He said, ‘Do you find any difficulty in seeing the sun or the moon in a cloudless sky?’ We said, ‘No.’ He said, ‘Then verily you find no difficulty in seeing your Lord that day, just as you have no difficulty in seeing these two.’” Related by *al-Bukhārī* (4/285) and *Muslim* (1/167) by way of ‘Aṭā’ ibn Yasār from Abī Sa‘īd.

⁵ *Tabaqāt al-Ḥanābilah* (1/56).

⁶ *al-Sunnah* (p. 71) of ‘Abdullāh ibn Aḥmad ibn Ḥanbal.

⁷ *Sharḥ Uṣūl I’tiqād Ahl al-Sunnah wa-al-Jamā‘ah* (2/507).

⁸ He is Musaddad ibn Misrahad ibn Mursabil al-Asdī al-Baṣrī. Al-Dhahabī said about him, “The imām, the ḥāfiẓ, the evidence.” He died in the year AH 228. See *Siyar A‘lām al-Nubalā’* (10/591). Refer to his biography in *Tahdhīb al-Tahdhīb* (10/107).

and negate from Allāh what He has negated from Himself.”⁹

7. There occurs in the book *al-Radd ʿalā al-Jahmiyyah* of Imām Aḥmad, that he said, “And Jahm ibn Safwān falsely alleged that whosoever described Allāh with something that He described Himself with in His Book, or something that is narrated from His Messenger, that he was a disbeliever, and that he was from the *Mushabbihah*.”¹⁰

8. And Ibn Taymiyyah mentioned that Imām Aḥmad said, “We believe that Allāh is above His Throne however He wishes and in whatever way He wishes, without any specific way or a description that a person can understand or describe. Knowledge of the Attributes of Allāh has come from Him, and they are established for Him [as His true Attributes]. He is as He described Himself:

لَا تُدْرِكُهُ الْأَبْصَارُ

No vision can grasp Him.”

[Sūrah al-Anʿām, 6:103]¹¹

9. And Ibn Abī Yaʿlā mentions from Aḥmad that he said:

“مَنْ زَعَمَ أَنَّ اللَّهَ لَا يُرَى فِي الْآخِرَةِ فَهُوَ كَافِرٌ مُكَذِّبٌ بِالْقُرْآنِ.”

“Whoever alleges that Allāh will not be seen in the Hereafter is a disbeliever who has rejected the Qurʾān.”¹²

10. And Ibn Abī Yaʿlā mentioned from ʿAbdullāh ibn Aḥmad who said, “I asked my father about a people who say, ‘When Allāh spoke to Mūsá,¹³ He did not speak

⁹ *Manāqib al-Imām Aḥmad* (p. 221).

¹⁰ *al-Radd ʿalā al-Jahmiyyah* (p. 104).

¹¹ *Darʿ Taʿāruḍ ul-ʿAql wa-al-Naql* (2/30).

¹² *Tabaqāt al-Ḥanābilah* (1/59, 145).

¹³ **Translator:** Imām Abū Bakr al-Marrūthī, the companion of Aḥmad ibn Ḥanbal, said, “I heard Abū ʿAbdillāh—meaning Aḥmad—and it was said to him that ʿAbd al-Wahhāb was speaking and he had

with a voice,' so my father said, 'Allāh spoke with a voice, and we relay these narrations as they have come.'"¹⁴

11. And al-Lālākāʿī relates from ʿAbdūs ibn Mālik al-ʿAṭṭār that he said, "I heard Abū ʿAbdillāh Aḥmad ibn Ḥanbal saying, 'the Qurʾān is the Speech of Allāh, and it is not created, and you should not be weak when saying that it is not created. Since the Speech of Allāh is from Him, and nothing from Him is created.'"¹⁵

[B]: His Statements Concerning Qadar

1. And Ibn al-Jawzī mentioned in al-Manāqib that Aḥmad ibn Ḥanbal wrote to Musaddad, and he stated therein, "And to believe in Qadar [Divine Pre-Decree]; its good and its evil, and its sweetness and its bitterness is all from Allāh."¹⁶

2. And al-Khallāl relates from Abī Bakr al-Marwazī that he said, "Abū ʿAbdillāh was asked [about Qadar], so he said, 'The good and the evil has been pre-decreed upon the servants.' So it was said to him, 'Allāh created the good and the evil?' He

said, 'Whoever claims that Allāh spoke to Mūsā without a voice, then he is a Jahmī, and an enemy of Allāh, and an enemy of Islām.' So Abū ʿAbdillāh said, 'How beautiful is what he has said! May Allāh pardon him.'" Related by al-Khallāl from al-Marrūthī. See *Darʿ al-Taʿāruḍ* (2/37-39).

ʿAbdullāh ibn Aḥmad said, "I said to my father, 'Verily there are those who say that Allāh did not speak to Mūsā with a voice.' So he said, 'These are the heretical Jahmiyyah, they only use taʿtīl [denial],' and he mentioned the narrations in opposition to their statement" (*Majmūʿ al-Fatāwī* (12/368)).

From ʿAbdullāh ibn Unays who said, "I heard the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) saying, 'Allāh shall assemble the servants—or the people—naked, uncircumcised, and buhm.' We said, 'What is buhm?' He said, 'They will have nothing with them. They will be called by a voice that they will hear from afar just as they would hear from near, 'I am the Master, I am the Supreme Judge.'" A ḥasan Ḥadīth related by Aḥmad (3/495).

[Editor: Footnote abridged.]

¹⁴ *Tabaqāt al-Ḥanābilah* (1/185).

¹⁵ *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa-al-Jamāʿah* (1/157).

¹⁶ *Manāqib al-Imām Aḥmad* (p. 169, 172).

said, ‘Yes, Allāh pre-decreed it.’”¹⁷

3. And there occurs in the book *al-Sunnah of Imām Aḥmad*, that he said:

And the Qadar—its good and evil, the few things of it and the many, its apparent and hidden matters, its sweetness and bitterness, those things of it which are loved and those which are despised, the positive and negative of it, the first of it and the last of it—is all from the Pre-Decree of Allāh that He decreed for His servants, and He brought it into existence with exact measure. No one from amongst them can transcend nor exceed the Will of Allāh the Mighty and Majestic, nor His Pre-Decree.¹⁸

4. And al-Khallāl relates from Muḥammad ibn Abī Hārūn from Abū al-Ḥārith who said, “I heard Abū ʿAbdillāh saying, ‘So Allāh the Mighty and Majestic pre-decreed obedience and disobedience, and He pre-decreed the good and the evil. Whoever was destined to be successful, then he is successful, and whoever was destined to be miserable, then he is miserable.’”¹⁹

5. ʿAbdullāh ibn Aḥmad said, “I heard my father being asked by ʿAlī ibn Jahm about the one who denies Qadar, is he a disbeliever? He said, ‘If he denies the Knowledge [of Allāh] by saying that Allāh did not know [about things] until he created the knowledge [of them] and then he knew, then he has denied the Knowledge of Allāh, so he is a disbeliever.’”²⁰

6. ʿAbdullāh ibn Aḥmad said, “Once again I asked my father about praying behind a Qadarī. He said, ‘If he disputes about it and calls to it, then do not pray behind him.’”²¹

¹⁷ *al-Sunnah* (q/85) of Abū Bakr al-Khallāl.

¹⁸ *al-Sunnah* (p. 68).

¹⁹ *Ibid* (q/85).

²⁰ *al-Sunnah* (p. 119) of ʿAbdullāh Ibn Aḥmad.

²¹ *al-Sunnah* (1/384).

[C]: His Statements Concerning Īmān

1. Ibn Abī Yaʿlā mentions from Aḥmad that he said:

“مِنْ أَفْضَلِ خِصَالِ الْإِيمَانِ : الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.”

“From the most excellent qualities of Īmān [faith] is to love for the sake of Allāh and to hate for the sake of Allāh.”²²

2. And Ibn al-Jawzī mentions that Aḥmad said, “Faith (īmān) increases and decreases, as occurs in the Ḥadīth:

((أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا .))

The believers with the most complete Īmān are those with the best manners.”^{23 24}

3. And al-Khallāl relates from Sulaymān ibn Ash’ath²⁵ who said, “Abū ʿAbdillāh said, ‘prayer, Zakāt (Charity), Hajj (Pilgrimage) and righteousness is from Īmān; and disobedience decreases Īmān.”²⁶

4. ʿAbdullāh ibn Aḥmad said, “I asked my father about a man who says that Īmān is [composed of] words and actions; it increases and decreases; however, he does not say ‘in shāʿ Allāh’ when describing himself as a believer—is he a Murji? He

²² *Tabaqāt al-Hanābilah* (2/275).

²³ Related by Aḥmad in *al-Musnad* (2/250) and *Abū Dāwūd* (5/60) and *al-Tirmidhī* (3/457) from Abū Salamah, from Abū Hurayrah. Al-Tirmidhī said about it, “This Ḥadīth is ḥasan ṣaḥīḥ.”

Editor: The angle of proof in this narration for the increase and decrease of Īmān is that since people are all different in regards to their manners, then they must be on different levels of Īmān, since the more one improves his manners, the closer he is to perfecting his Īmān.

²⁴ *Manāqib al-Imām Aḥmad* (p. 153, 168, 173).

²⁵ He is Abū Dāwūd Sulaymān ibn Ash’ath ibn Ishāq al-Sijistānī, the author of *The Sunan*. Imām al-Dhahabī said about him, “The imām, the firm one, the leader of the memorizers.” He died in the year AH 275. *Tadhkirat al-Ḥuffāz* (2/59) and refer to his biography in *Tārīkh Baghdād* (9/55).

²⁶ *al-Sunnah* (no. 96) of al-Khallāl.

said, 'I hope not.'"

I also heard my father saying, "The proof against [someone]²⁷ who refrains from saying 'in shā'c Allāh,' when describing himself as a believer, is the statement of the Messenger of Allāh (ṣallallāhu 'alayhi wa-sallam) to the occupants of the graves:

((... وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ.))

'...And we, if Allāh wills, shall be meeting up with you'"^{28 29}

5. 'Abdullāh ibn Aḥmad said, "I heard my father—may Allāh bestow mercy upon him—being asked about irjā'c, so he said, 'We say: Īmān is [composed of] words and actions; it increases and decreases. If a person commits zinā [adultery, fornication] or drinks intoxicants his Īmān decreases.'"³⁰

[D]: His Statements Concerning the Companions

1. There occurs in the book *al-Sunnah* by Imām Aḥmad the following:

It is from the Sunnah to mention the good qualities of the Companions of the Messenger of Allāh (ṣallallāhu 'alayhi wa-sallam), all of them without exception, and to refrain from mentioning the negative things and the differing that occurred between some of them. So whosoever insults the Companions of the Messenger of Allāh (ṣallallāhu 'alayhi wa-sallam), even one person from amongst them, then he is an innovator, a filthy, bankrupt Rāfiḍī. Allāh will not accept even one of his deeds...

”بَلْ حُبُّهُمْ سُنَّةٌ، وَالِدُّعَاءُ لَهُمْ قُرْبَةٌ، وَالْاِقْتِدَاءُ بِهِمْ وَسِيلَةٌ، وَالْاِخْتِذُ بِاَثَارِهِمْ فَضِيلَةٌ“

²⁷ Editor: Misprint in Arabic source corrected.

²⁸ Related by *Muslim* (2/669), by way of 'Aṭā' from 'Ā'ishah (may Allāh be pleased with her).

²⁹ *al-Sunnah* (1/307-308) of 'Abdullāh ibn Aḥmad ibn Ḥanbal.

³⁰ *al-Sunnah* (1/307) of 'Abdullāh ibn Aḥmad ibn Ḥanbal.

...rather, loving them is Sunnah, supplicating for them is a good deed that brings one close [to Allāh], following their example is a means [to success], and embracing their ways of guidance is a virtue.

And the Companions of the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam)—after the four [Caliphs]—are the best of the people, and it is not permissible for anyone to mention any of their faults, nor to speak ill of any of them, blaming them for deficiencies and shortcomings. It is indeed obligatory upon the ruler to reprimand and punish whoever does that, and that person should not be pardoned.³¹

2. And Ibn al-Jawzī mentions a letter sent by Aḥmad to Musaddad, and it is written therein, “And [from the correct beliefs] is to testify that ten [of the Companions] will be in Paradise [as promised during their lifetimes]: Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, al-Zubayr, Sa‘d, Sa‘īd, ‘Abd al-Raḥmān ibn ‘Awf, and Abū ‘Ubaydah ibn al-Jarrāḥ. And whoever the Prophet (ṣallallāhu ‘alayhi wa-sallam) testified for [that he will be in Paradise], we testify that he will be in Paradise.”³²

3. ‘Abdullāh ibn Aḥmad said, “I asked my father about the Imāms, so he said, ‘Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī.’”³³

4. And ‘Abdullāh ibn Aḥmad said, “I asked my father about a people who say that ‘Alī was not a Caliph. He said, ‘That is an evil, horrible statement.’”³⁴

5. Ibn al-Jawzī mentions from Aḥmad that he said, “Whoever does not recognize ‘Alī’s caliphate is more misguided than his family’s donkey.”³⁵

³¹ *Kitāb al-Sunnah* (p. 77-78) of Imām Aḥmad.

³² *Manāqib al-Imām Aḥmad* (p. 170) of Ibn al-Jawzī.

³³ *al-Sunnah* (p. 235).

³⁴ *Ibid* (p. 235).

³⁵ *Manāqib al-Imām Aḥmad* (p. 163).

6. Ibn Abī Ya‘lá mentions from Aḥmad that he said, “Whoever does not recognize ‘Alī ibn Abī Ṭālib as the fourth of the Caliphs, then do not speak to him, and do not marry [your female relatives] to him.”³⁶

[E]: His Forbiddance of Rhetoric and Argumentation in the Religion

1. Ibn Baṭṭāh relates from Abū Bakr al-Marwazī who said, “I heard Abū ‘Abdillāh saying, ‘Whoever indulges in theological rhetoric will become a failure. Moreover, indulging in theological rhetoric will lead one to becoming like the Jahmiyyah.’”³⁷

2. Ibn ‘Abd al-Barr mentions in *Jāmi‘ Bayān al-‘Ilm wa-Faḍlihi* that Aḥmad said, “Verily a person of theological rhetoric will never succeed, ever. You will never see anyone studying theological rhetoric, except that there is corruption in his heart.”³⁸

3. Al-Harawī relates from ‘Abdullāh ibn Aḥmad ibn Ḥanbal who said:

My father wrote to ‘Ubaydullāh ibn Yahyá ibn Khāqān:³⁹ ‘I am not a person of theological rhetoric, nor do I believe in speaking about any of these affairs, except about what is found in the Book of Allāh and the narrations of the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam). As far as anything else is concerned, then speaking about it is not praiseworthy.’⁴⁰

4. Ibn al-Jawzī relates from Mūsá ibn ‘Abdillāh al-Tarsūsī who said, “I heard

³⁶ *Tabaqāt al-Ḥanābilah* (1/45).

³⁷ *al-Ibānah* (2/538).

³⁸ *Jāmi‘ Bayān al-‘Ilm wa-Faḍlihi* (2/95).

³⁹ He is Abū al-Ḥasan ‘Ubaydullāh ibn Yahyá ibn Khāqān al-Turkī, al-Baghdādī. Al-Dhahabī said about him, “The great minister...a minister for al-Mutawakkil and al-Mu‘tamid. He was honoured by al-Mutawakkil, and he was lenient and generous.” And Ibn Abī Yahyá said, “He quoted things from our imām, from them is that he said, ‘I heard Aḥmad saying: I keep myself clean from the wealth of the ruler, but it is not unlawful.’” He died in the year AH 263. See *Siyar A‘lām al-Nubalā’* (9/13), *Tabaqāt al-Ḥanābilah* (1/204).

⁴⁰ *Dhamm al-Kalām* (b/216/q).

Aḥmad ibn Ḥanbal saying, ‘Do not sit with the people of theological rhetoric, even if they defend the Sunnah.’⁴¹

5. And Ibn Baṭṭah relates from Abū al-Ḥārith al-Ṣāyigh who said, “Whoever loves theological rhetoric, then it will never come out of his heart, and you will not see a person of theological rhetoric succeeding.”⁴²

6. And Ibn Baṭṭah relates from ‘Ubaydullāh ibn Ḥanbal who said that his father narrated to him, saying that he heard Abū ‘Abdillāh saying:

Hold firmly to the Sunnah and the narrations; Allāh will benefit you with it. And beware of dispute, quarrelling and argumentation, since a person who loves theological rhetoric will not succeed. And whoever invents new kinds of rhetoric, his affair will only end up in an innovation, because theological rhetoric does not lead to any goodness.

And I do not like theological rhetoric, nor disputation, nor argumentation. So hold firmly to the established practices, the narrations, and the fiqh that you benefit from. And leave alone the quarrelling and the theological rhetoric of the people of deviation and argumentation. We met the people [the Salaf] who did not know this, and they stayed away from the people of theological rhetoric. The end result of theological rhetoric is never good. I ask Allāh to grant us and you refuge from these calamities, and that He keeps us safe from every form of destruction.⁴³

7. And Ibn Baṭṭah mentions in *al-Ibānah* from Aḥmad who said, “If you see a man loving theological rhetoric, then beware of him.”⁴⁴

So these are his statements—may Allāh bestow mercy upon him—in regards to

⁴¹ *Manāqib al-Imām Aḥmad* (p. 205).

⁴² *al-Ibānah* (2/539) of Ibn Baṭṭah.

⁴³ *Ibid* (2/539).

⁴⁴ *Ibid* (2/540).

the principles of the religion, and this is his position on theological rhetoric.



Conclusion

It is clear from what has preceded that the creed of the four Imāms is consistent and agreed upon, since their creed was a single creed, with the exception of the issue of imān, in which Abū Ḥanīfah alone contradicted the others. Furthermore, it is said that he repented.

This is the creed that is worthy and capable of unifying the Muslims, and it is the one that can keep them from being divided in the religion, since it is founded upon the Book of Allāh and the Sunnah of His Messenger (ṣallallāhu ʿalayhi wa-sallam). Not many people understand the creed of these Imāms and comprehend it properly; rather, it has become widespread that these Imāms did not even understand the meanings of the texts they quoted, and they only recited them without comprehension, as if Allāh had only sent down His revelation in play. And Allāh the Exalted has said:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

A book that We have sent down, blessed, for them to contemplate over its verses, and so that people of understanding might receive admonition.

[Sūrah Sād, 38:29]

And Allāh the Exalted has said:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

And verily it is a revelation from the Lord of all that exists, that which the trustworthy spirit [Jibrīl] brought down upon your heart, so that you could be

one of the warners, in clear Arabic speech.

[Sūrah al-Shu^ʿarā^ʿ, 26:192-195]

And Allāh the Exalted has said:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Verily We have sent it down as an Arabic Qur^ʾān, so that you might use your
intellects.

[Sūrah Yūsuf, 12:2]

Allāh has sent down His Book so that its verses would be contemplated and used as admonitions, and He informed us that He sent it down in clear Arabic so the people could understand its meaning and comprehend it. Since Allāh has sent it down in clear Arabic to be contemplated, then knowing its meanings must have been made easy for those who it has been sent down to, especially people of that language. Furthermore, if comprehending its meanings was not possible, then its revelation would have been a waste of time, since words revealed to a people, having no benefit to them, would be like letters of the alphabet that construct no meaning when placed together.

This claim is a crime against the creed of the Companions, their followers, and the Imāms after them, and it is an accusation against them of something they are free of. Surely they knew the meanings of the texts of the Revelation and understood them due to their closeness to the era of prophethood. Moreover, they were the most deserving of the people (to have understanding of the texts) as they were devoting themselves to Allāh with acts of worship they understood from the proofs in the Book and the Sunnah, and they believed in them firmly as clear truth and legislation from Allāh the Exalted. And if they understood the path leading to their object of worship in this manner, then how could they not understand their object of worship as having attributes of perfection, and how could they not understand the meanings of the texts that Allāh Himself had made His servants aware of?

In reality, the creed of these four Imāms is the sound creed that has come in the Book and the Sunnah, from a pure source, untainted with the corruption of ta'wīl (distortion), ta'ṭīl (denial), tashbīh (claiming that Allāh resembles His creation), or tamthīl (claiming exact likenesses between Allāh and His creation). The people who negate Allāh's Attributes, as well as those who claim that His Attributes are similar to those of His creation, have only deviated due to their mistaken understanding that the Attributes are only suitable when applied to the creation, and this idea is contradictory to the understanding that Allāh created within the people: that there is nothing similar to Him, His Essence, His Attributes, or His Actions.

And Allāh is the One I ask to make this book of benefit to the Muslims, and to unite them upon one creed and one way: the creed of the Book and the Sunnah, the guidance of the Prophet Muḥammad (ṣallallāhu ʿalayhi wa-sallam) and his Sunnah. And Allāh knows our intention; He is sufficient for us and a fine Caretaker.

And our conclusion is: All praise is due to Allāh, the Lord of all that exists.

And may Allāh raise the rank of our Messenger and grant him peace.

Dr. Muḥammad ibn ʿAbd al-Raḥmān al-Khumayyis

Conclusion



Appendix One: Biographies of the Four Imāms

Imām Abū Ḥanīfah¹

He is the Imām, the Faqīh, the Scholar of al-‘Irāq, Abū Ḥanīfah al-Nu‘mān ibn Thābit ibn Zawṭā al-Taymī al-Kūfī, the master of Banī Taymullāh ibn Tha‘labah. It was said that he was from the sons of al-Faras. He was born in the year AH 80 during the lifetime of the younger Companions, and he saw Mālik ibn Anas when he came to them in al-Kūfah. However, not a single letter from them has been confirmed from him.

Aḥmad al-‘Ijlī said, “Abū Ḥanīfah al-Taymī was from a group of oil dealers; he used to buy and sell silken fabrics.”

And ‘Umar ibn Ḥammād ibn Abī Ḥanīfah said, “As for Zawṭā, then he is from the people of Kābil, and he was born firm upon Islām. And Zawṭā was in possession of the tribe of Taymullāh ibn Tha‘labah. So he was old and his allegiance was to them, then to the tribe of Qifl.” He said, “And Abū Ḥanīfah was a fabrics merchant, and his shop was known in Dār ‘Amr ibn Ḥarīth.”

Yahyá ibn Nadr said, “The father of Abū Ḥanīfah was from Nasá.”

Al-Ḥārith ibn Idrīs said, “Abū Ḥanīfah was originally from Tirmidh.”

Ismā‘īl ibn Ḥammād ibn Abī Ḥanīfah (the grandson of Abū Ḥanīfah) said, “My grandfather was born in the year AH 80, and Thābit went to ‘Alī whilst he was

¹ The following biography is taken from *Siyar A‘lām al-Nubalā’* (6/394-403), slightly adapted.

young. So he supplicated for his blessing and for his offspring, and we hope that these supplications from ‘Alī were answered through us.”

Abū Yahyá al-Himānī said:

I heard Abū Ḥanīfah saying, ‘I saw a dream that terrified me. I saw that I was digging up the grave of the Prophet (ṣallallāhu ‘alayhi wa-sallam). So I came to al-Baṣrah, and commanded a man to ask Muḥammad ibn Sīrīn, so he asked him. He said that [Abū Ḥanīfah] is digging up the narrations of the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam).’

‘Abdullāh ibn al-Mubāarak said, “If Allāh had not aided me through Abū Ḥanīfah and Sufyān, then I would have been like the rest of the people.” And he was asked, “Is Mālik better in fiqh, or Abū Ḥanīfah?” He replied, “Abū Ḥanīfah.”

And he also said, “I have not seen a man more dignified in his gatherings, nor having better manners and mildness than Abū Ḥanīfah.” And he also said, “Abū Ḥanīfah had more fiqh than the rest of the people.”

It was said to al-Qāsim ibn Ma‘n, “Are you pleased to be from amongst the servants of Abū Ḥanīfah?” He replied, “The people have not sat in circles more beneficial than that of Abū Ḥanīfah. Come with me to him.” So when he came to him, he stuck to him, and he said, “I have not seen the likes of this.”

And al-Qāḍī, Abū Yūsuf said, “Once when I was walking with Abū Ḥanīfah, I heard a man saying to another, ‘This Abū Ḥanīfah does not sleep at night.’ So Abū Ḥanīfah said, ‘By Allāh, do not relate from me that which I do not do.’”

‘Abd al-Raḥmān ibn Muḥammad ibn al-Mughīrah said, “I saw Abū Ḥanīfah pronouncing verdicts for the people at a mosque in al-Kūfah. Upon his head was a long black hood.”

Yazīd ibn Hārūn said, "I have not seen anyone more easy going than Abū Ḥanīfah."

Wakī^c said, "I heard Abū Ḥanīfah saying, 'Urinating in the mosque is better than some analogical deduction [qiyās].'"

And from Mu^fāwiyah al-Ḍarīr who said, "Loving Abū Ḥanīfah is from the Sunnah."

And from Mughīth ibn Badīl who said:

Abū Ḥanīfah was called by al-Manṣūr to the judiciary, so he refused. So he [al-Manṣūr] said, 'Do you desire that which we have?' So he [Abū Ḥanīfah] said, 'No, I am not appropriate.' Al-Manṣūr said, 'You have lied.' Abū Ḥanīfah said, 'So the leader of the believers has ruled that I am not appropriate. Since I am a liar, then I am not appropriate. And if I was truthful, I would have informed you that I was not appropriate.' So he was detained.

And Ismā'īl ibn Abī ^ʿUways relates something similar from al-Rabī^c al-Ḥāḥib, and in it Abū Ḥanīfah said, "By Allāh, I am not safe from pleasure, so how could I be safe from anger? So I am not appropriate for that." So al-Manṣūr said, "You have lied. Rather, you are appropriate." So Abū Ḥanīfah said, "How is it lawful for you to give authority to one who lies?" And it was said that Abū Ḥanīfah worked for him. So he judged in one affair and remained for two days, then he complained for six days and died.

And the faqīh, Abū ^ʿAbdillāh al-Saymarī said, "He did not accept the position of judge. So he was beaten and detained, and he died in jail."

And Jarīr said, "Mughīrah said to me, 'Sit with Abū Ḥanīfah to gain fiqh, since if Ibrāhīm al-Nakha^ī was living, he would sit with him.'"

Imām Mālik ibn Anas²

He is the Shaykh of Islām, the evidence of the ummah, the Imām of Dār al-Hijrah (i.e. al-Madīnah), Abū ʿAbdillāh Mālik ibn Anas ibn Mālik ibn Abī ʿĀmir ibn ʿAmr ibn al-Ḥārith ibn Ghaymān ibn Khuthayl ibn ʿAmr ibn al-Ḥārith. And his mother is ʿĀliyah bint Sharīk al-Azdiyyah. And his maternal uncles are Abū Suhayl Nāfiʿ and ʿUways, and al-Rabiʿ and al-Nadr, the children of Abū ʿĀmir.

From Abū Hurayrah, the Prophet (ṣallallāhu ʿalayhi wa-sallam) said, **“The people will mount the backs of camels in search of knowledge. So they will not find a scholar more knowledgeable than the scholar of al-Madīnah.”**³

And Abū al-Mughīrah al-Makhzūmī said that it means the people will keep seeking knowledge. They will not find anyone more knowledgeable than a scholar in al-Madīnah. So this could be Saʿīd ibn al-Musayyib, then whoever is after him from the teachers of Mālik; or Mālik, then whoever comes after him in knowledge, and he was the most knowledgeable of his contemporaries.

I say: the scholars of al-Madīnah after the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) and his Companions were: Zayd ibn Thābit and ʿĀʿishah, then Ibn ʿUmar, then Saʿīd ibn al-Musayyib, then al-Zuhrī, then ʿUbaydullāh ibn ʿUmar, then Mālik.

And Ibn ʿUyaynah said, “Mālik did not convey a Ḥadīth except that it was

² Adapted from *Siyar Aʿlām al-Nubalāʾ* (8/48-130).

³ Related by *Aḥmad* (2/299), *al-Tirmidhī* (no. 2682), *Ibn Ḥibbān* (no. 2308), *al-Ḥākim* (1/91) and *al-Bayhaqī* (1/286). So al-Tirmidhī declared it ḥasan, and it was authenticated by Ibn Ḥibbān and al-Ḥākim, and al-Dhahabī agreed.

Editor: The chain of this Ḥadīth includes Ibn Jurayj and Ibn al-Zubayr, who are both mudallis (one who often fails to mention who he heard the Ḥadīth from directly) and they have both narrated this Ḥadīth without mentioning explicitly that they heard it from their shaykh directly. This causes the chain to be considered ḍaʿīf (weak), as mentioned by al-Albānī in *Silsilah al-Aḥādīth al-Ḍaʿīfah* (no. 4833) and Muqbil ibn Ḥādī in his checking of *al-Mustadrak* (no. 307). And Allāh knows best.

authentic, and he did not relate except from one who was *thiqah* [reliable].⁴ And I believe that al-Madīnah will only waste away after his death,” meaning in terms of knowledge.

And ʿAbd al-Raḥmān ibn Maḥdī said, “I place no one in front of Mālik when it comes to the authenticity of Ḥadīth.”

And he said, “The Imāms of the people in their time were four: al-Thawrī, Mālik, al-Awzāʿī, and Ḥammād ibn Zayd.”

And he said, “I have not seen anyone more intelligent than Mālik.”⁵

And from Mālik who said, “The shield of the scholar is, ‘I do not know,’ so if he leaves it down, his attacker will strike him.”⁶

And al-Haytham ibn Jamīl said, “I heard Mālik being asked about forty-eight issues. So he answered thirty-two of them with, ‘I do not know.’”

And from Khālīd ibn Khaddāsh who said, “I came to Mālik with forty issues. So he did not respond except to five issues.”

Ibn Wahb relates from Mālik, that he heard ʿAbdullāh ibn Yazīd ibn Hurmuz

⁴ **Editor:** This is not absolute. Yaḥyá ibn Maʿīn said, “Everyone he [Mālik] narrated from was *thiqah*, except one or two narrators” (*al-Jarḥ wa-al-Taʿdīl* 1/17).

Al-Nasaʿī said, “We do not know Mālik to have narrated from anyone who was known to be *ḍāʿif*, except ʿĀshim ibn ʿUbaydillāh, and ʿAmr ibn Abī ʿAmr, and Sharīk ibn Abī Namīr. And we do not know that Mālik narrated from anyone whose narrations were abandoned except ʿAbd al-Karīm Abū Umayyah” (*Sharḥ ʿIlal al-Tirmidhī* 1/154).

And others mentioned: ʿAbdullāh ibn Yazīd (*al-Jarḥ wa-al-Taʿdīl* 5/199), Ayyūb ibn Šāliḥ (*al-Kāmil* 1/365), and Thābit al-Aḥnaf (*al-Mughnī fī al-Ḍuʿafāʾ* 1/122). And Allāh knows best.

⁵ From the introduction to *al-Jarḥ wa-al-Taʿdīl* (1/31).

⁶ *al-Intiqāʾ* (p. 37).

saying, "It is befitting for the scholar that he passes on to his students the statement, 'I do not know,' until that becomes the foundation that they flee to."

Ibn ʿAbd al-Barr said, "It is authentically related from Abū al-Dardāʾ that 'I do not know,' is half of knowledge."⁷

Muḥammad ibn Jarīr said:

Indeed Mālik was beaten with the whip, and there was differing in regards to the reason for that. Marwān al-Tatārī said that Jaʿfar prohibited Mālik from the Ḥadīth, "There is no divorce for the one who is forced."⁸ Then he sent a spy to ask him about it, who relayed it back to the leaders of the people. So he was beaten with the whip.

And al-ʿAbbās informed us, Ibrāhīm ibn Ḥammād informed us that he used to look at Mālik when he was helped up from his sitting. He would carry one hand with the other.

From Ibn Saʿd who said, al-Wāqidī informed us, saying:

When Mālik was called and consulted, and heard from and accepted from, people became jealous of him. And they treated him unjustly in everything. So when he worked with Jaʿfar ibn Sulaymān, they went

⁷ Refer to *Tartīb al-Madārik* (1 / 144) and *Jāmiʿ Bayān al-ʿIlm wa-Faḍlihi* (1 / 54).

⁸ It has been mentioned as a statement of the Prophet (ṣallallāhu ʿalayhi wa-sallam); however, it is only authentic as a statement of Ibn ʿAbbās. It is related by Ibn Abi Shaybah in *al-Muṣannaʿ* (5 / 48) by way of Hushaym, from ʿAbdullāh ibn Ṭalḥah al-Khuzāʿī, from Abū Yazīd al-Madīnī, from Ikrimah, from Ibn ʿAbbās who said, "Divorce does not count from someone who is coerced, nor from someone who is forced into pronouncing it." *Al-Bukhārī* (9 / 343) related it without its complete chain (muʿallaq).

Editor: It was authenticated (as a statement of Ibn ʿAbbās) by al-ʿAynī in *ʿUmdat al-Qārī* [20 / 252-253]. It is also found in the *Sunan* of Saʿīd ibn Manṣūr, as mentioned by Ibn Hajar in *Taghʿliq al-Taʿliq* (4 / 455).

to him [Ja‘far ibn Sulaymān] quickly, and many who came to him were against Mālik. So they said, ‘Your right-hand worker does not see this bay‘ah [oath of allegiance] of yours as anything, and he takes the Ḥadīth related by Thābit ibn al-Aḥnaf about the divorce of the one who is forced—that it is not permissible according to him.’ So Ja‘far became angry and summoned Mālik. He established the proof in regards to what had been raised about him. So he commanded that Mālik be disrobed, then he beat him with the whip. And his arm was pulled until it became dislocated from his shoulder. And the affair that he undertook was grave. So by Allāh, Mālik never ceased after that to be held in high esteem.

I say: This is the result of a praiseworthy trial, and it elevates the status of the servant amongst the believers. And whatever the case, it is what our own hands have earned, and Allāh pardons a very great deal:

((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ.))

“Whosoever Allāh intends good for, He puts him to trial.”⁹

The Prophet (ṣallallāhu ‘alayhi wa-sallam) also said, “**Everything decreed for the believer is good for him.**”¹⁰

And Allāh the Exalted said:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

And We shall try you until We have tested those who strive hard from amongst you and are patient, and We shall test your facts.

[Sūrah Muḥammad, 47:31]

⁹ Related by *al-Bukhārī* (no. 5645)

¹⁰ **Editor:** [Similar in meaning to what was] related by *Muslim* (no. 2999) from Ṣuḥayb (may Allāh be pleased with him) and by Aḥmad in his *Musnad* (5/24) from Anas ibn Mālik (may Allāh be pleased with him).

And He also revealed in His statement:

أَوَّلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

When a single disaster struck you, whereas you struck them with a disaster twice as great, do you then ask, 'From where did this come?' Say, it is from your own selves.

[Sūrah Āli-Imrān, 3:165]

And Allāh says:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

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

[Sūrah al-Shūrā, 42:30]

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

And al-Qa'nabī said, "I heard them saying, 'Mālik was eighty-nine years old; he died in the year one hundred and seventy-nine.'"

And Ismā'īl ibn Abī 'Uways said:

Mālik became sick, so I asked some of our people about what he said at the time of his death. They said, 'He recited the tashahhud [testification of faith], then he recited:

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ

Their affair is for Allāh, before and after.

[Sūrah al-Rūm, 30:4].'

And he died on the morning of the fourteenth of Rabī^c al-Awwal, in the year AH 179. So the ruler, ^cAbdullāh ibn Muḥammad ibn Ibrāhīm ibn Muḥammad ibn ^cAlī ibn ^cAbdillāh ibn ^cAbbās al-Ḥāshimī prayed over him.

And Abū Mus^cab al-Zuhrī said, "He died after the tenth of Rabī^c al-Awwal, after ninety years." Muḥammad ibn Saḥnūn said, "He died on the thirteenth of Rabī^c al-Awwal."

Imām al-Shāfi^ci¹¹

He is Muḥammad ibn Idrīs ibn al-^cAbbās ibn ^cUthmān ibn Shāfi^c ibn al-Sā³ib ibn ^cUbayd ibn ^cAbd Yazīd ibn Hāshim ibn al-Muṭṭalib ibn ^cAbd Manāf ibn Quṣay ibn Kilāb ibn Murrah ibn Ka^b ibn Lu^{ay} ibn Ghālib, the Imām, the Scholar of his era, the protector of Ḥadīth, the Faqīh of the religion, Abū ^cAbdillāh al-Qurashī, then al-Muṭṭalibī al-Shāfi^c al-Makkī, al-Ghazziyī by birth, a relative of the Messenger of Allāh (ṣallallāhu ^calayhi wa-sallam) by marriage, and the descendant of his paternal uncle. So al-Muṭṭalib is the brother of Hāshim who is the father of ^cAbd al-Muṭṭalib.

It is agreed that the Imām was born in Ghazzah, and his father, Idrīs, died young. So Muḥammad grew up as an orphan under the guardianship of his mother. So she feared the (effect of the) land upon him, so she took him to his place of origin whilst he was a boy of two years. So he grew up in Makkah and he began to shoot a bow until he excelled over his contemporaries. And he was able to hit nine out of

¹¹ Adapted from *Siyar A^clām al-Nubalā^o* (10/5-99).

ten targets. Then he began to study the Arabic language and poetry, and became proficient in that. Then he fell in love with fiqh, so he became the master of the people of his era in it.

And al-Muzanī said, “I have not seen anyone with a better face than al-Shāfi‘ī—may Allāh bestow mercy upon him—and whenever he took hold of his beard, then there was nothing more excellent than his taking hold of it.”

And al-Rabī‘ al-Mu’adh’dhin said, “I heard al-Shāfi‘ī saying, ‘I used to shoot arrows until the doctor said to me, ‘I fear that you will contract al-Sill [a long-term illness] due to the amount of time you spend in the heat.’ He said, ‘And I used to hit nine out of ten targets.’”¹²

Aḥmad ibn Ibrāhīm al-Ṭā‘ī al-Aqṭa’ said, “Al-Muzanī informed us that al-Shāfi‘ī said, ‘I memorized the Qur’ān when I was eight years old, and I memorized al-Muwaṭṭa’ when I was ten years old.’”¹³

And there occurs in *Manāqib al-Shāfi‘ī* of al-Ābūrī¹⁴, that al-Rabī‘ ibn Sulaymān said, “al-Shāfi‘ī was born on the day that Abū Ḥanīfah died, may Allāh bestow mercy upon both of them.”

And al-Shāfi‘ī said:

I came to Mālik when I was thirteen years old—even though it seems he was actually twenty-three years old—he said, ‘So I came with the son of my uncle to al-Madīnah. So Mālik spoke; so he said, ‘I seek someone to read for you.’ I said, ‘I will read,’ so I read to him. So whenever he would

¹² *al-Manāqib* (2/128) of al-Bayḥaqī [Editor: and *Tārīkh Dimashq* 51/281].

¹³ **Editor:** The narrator of this report, Aḥmad ibn Ibrāhīm, was majhūl (his reliability as a narrator was not established), according to al-Dhahabī (*al-Siyar* 10/12), causing the chain of this report to be ḍa‘īf (weak).

¹⁴ He is Abū al-Ḥasan Muḥammad ibn al-Ḥusayn ibn Ibrāhīm al-Ābūrī al-Sijistānī (d. AH 363), refer to *al-Ṭabaqāt* (1/344) of al-Subkī.

ask me to repeat something which had already passed, I would relate it from memory. So it was as if he was amazed. Then I asked him about an issue, and he answered, and then another issue. So he said, 'You would love to be a judge!'¹⁵

Abū 'Ubayd said, "I have not seen anyone more intelligent than al-Shāfi'ī."

Ibn 'Abd al-Hakam said, "I heard al-Shāfi'ī saying, 'If the people knew the desires that are found in theological rhetoric, they would have fled from it just as one would flee from a lion.'"

Yūnus al-Sadafī said, "I have not seen anyone more intelligent than al-Shāfi'ī. I debated with him one day about an issue, then we parted ways. When we met again, he took me by my hand, then he said, 'O Abā Mūsá, is it not correct that we be brothers, even though we do not agree upon an issue?'"¹⁶

This shows the completeness of this Imām's intellect and his understanding, since debaters never cease to differ.

Yaḥyá ibn Aktham was asked about Abū 'Ubayd and al-Shāfi'ī: Which of them is more knowledgeable? He said:

Abū 'Ubayd used to come to us often. He was a man who, if he had books to assist him, he would author new works from them in a good manner. He would organize them with beautiful phrases due to his high aptitude in the Arabic language. As for al-Shāfi'ī, then we were with Muḥammad ibn al-Ḥasan for many discussions, and he was a man who was Qurashī in his understanding and intellect; he was quick to arrive at the correct answer. And if he had heard any more Aḥādīth, he would have been sufficient for the ummah of Muḥammad (ṣallallāhu 'alayhi

¹⁵ *al-Tārīkh* (14/402) of Ibn 'Asākir.

¹⁶ *Ibid* (14/403).

wa-sallam) over the other jurists.

Ma‘mar ibn Shabīb said, “I heard al-Ma‘mūn saying, ‘Indeed I tested Muḥammad ibn Idrīs in everything, so I found him to be complete.’”

Aḥmad ibn Muḥammad, the son of al-Shāfi‘ī’s daughter, said, “I heard my father and my uncle saying, ‘Whenever a man came to Sufyān ibn ‘Uyaynah needing tafsīr or religious verdicts, he would look to al-Shāfi‘ī and say: Ask this man.’”

Indeed,¹⁷ al-Shāfi‘ī (may Allāh have mercy on him) was from the most knowledgeable of the people with respect to the meanings of the Book and the Sunnah and from the severest of people with regards to holding firmly to the two of them. He was from the most excellent of people with regards to giving attention to knowledge and hoping for goodness. He used to say, “I desired that the people would learn this knowledge, and nothing from it would ever be attributed to me. So they would receive rewards and I would not be praised.”

He used to say, “If I say something, then something is authenticated from the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam) in contradiction to my statement, then that has more right to be followed, and do not blindly follow me.”

And he said, “If I relate an authentic Ḥadīth from the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam) and I do not act upon it, then bear witness that my intellect has left.”

And he said to Aḥmad ibn Ḥanbal (may Allāh have mercy on him), “You are more knowledgeable about the authentic narrations than us. So if there is an authentic narration, then inform me of it, whether it has come from Kūfah, Baṣrah, or Shām.”

And his strict adherence to the Sunnah reached the point that he used to advise

¹⁷ The following section is taken from *Wasiyyat al-Imām al-Shāfi‘ī* (p. 14-22) with the checking of Sa‘d al-Dīn ibn Muḥammad al-Kibbī.

his companions to stick to it, so he used to say, “Stick to the people of Ḥadīth, since they are the most correct from amongst the people.” And he said, “If I see a man from amongst the people of Ḥadīth, then it is as if I have seen a man from the Companions of the Prophet (ṣallallāhu ʿalayhi wa-sallam). May Allāh reward them with good. They preserved the foundations for us, so they have an excellence over us.”¹⁸ And he recited the following verses of poetry:

*All forms of knowledge besides the Qurʾān are a pre-occupation;
Except for the Ḥadīth and knowing the fiqh of the religion;
Knowledge is that which contains, ‘He said...’ or ‘He informed us...’
Anything other than that is from the whisperings of the Devil.*¹⁹

Indeed, more than one from amongst the major scholars have praised al-Shāfiʿī. From them is ʿAbd al-Rahmān ibn Maḥdī, and he asked him (al-Shāfiʿī) to write a book about the uṣūl for him. So al-Shāfiʿī wrote a book for him, and it became the first book written about this science. So after that, ibn Maḥdī used to supplicate for him in the prayer. And from those who praised him in a similar fashion is his Shaykh, Mālik ibn Anas, and Qutaybah ibn Saʿīd, who said, “He is an Imām.”

And from those who praised him are: Sufyān ibn ʿUyaynah, Yaḥyá ibn Saʿīd al-Qaṭṭān, Abū ʿUbayd ibn Sallām, and he said, “I have not seen anyone more eloquent, nor intelligent, nor more abstemious than al-Shāfiʿī.” And from amongst those who praised al-Shāfiʿī are: Yaḥyá ibn Aktham al-Qāḍī, Ishāq ibn Rāhawayh and Muḥammad ibn al-Ḥasan.

Aḥmad ibn Ḥanbal supplicated for him in his prayer for the span of forty years, and he used to say about the Ḥadīth that was related by Abū Dāwūd, from the Ḥadīth of Abū Hurayrah (may Allāh be pleased with him), from the Prophet (ṣallallāhu ʿalayhi wa-sallam):

¹⁸ Refer to *al-Bidāyah wa-al-Nihāyah* (10/254) of Ibn Kathīr, and *Siyar Aʿlām al-Nubalāʾ* (10/60) of Imām al-Dhahabī.

¹⁹ These verses of poetry have been confirmed upon al-Shāfiʿī as is found in *al-Bidāyah* (10/256) and *Dīwān al-Shāfiʿī* (p. 88).

((إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا .))

“Verily Allāh sends for this ummah at the head of every one hundred years people who revive their religion for them.”²⁰

He said, “‘Umar ibn ‘Abd al-‘Azīz came at the head of the first century, and al-Shāfi‘ī came at the head of the second one.”

Aḥmad used to say, “al-Shāfi‘ī was like a sun for the world and like a pardon for the people.”

Abū Thawr said, “I have not seen the likes of al-Shāfi‘ī, nor has he seen the likes of himself.”

And al-Rabī‘ said, “al-Shāfi‘ī died on Thursday, and we performed his funeral prayer on Thursday night. So we saw the moon of Sha‘bān in the year AH 204, and he was seventy-two years old.”²¹

Imām Aḥmad ibn Ḥanbal²²

He is the great Imām, the Shaykh of Islām, Abū ‘Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal ibn Hilāl ibn Asad ibn Idrīs ibn ‘Abdillāh ibn Ḥayyān al-Dhuhālī al-Shaybānī al-Marwazī, then al-Baghdādī, one of the outstanding Imāms. His father was from the soldiers of Marw; he died as a youth, and Aḥmad was raised as an orphan. And it is said that his mother departed from Marw and took him with her.

²⁰ Related by Abū Dāwūd (no. 4291), al-Ḥākim (4/522), al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād* (2/61), Ibn ‘Adī in *al-Kāmil* (1/123), al-Bayḥaqī in *Ma‘rifat al-Sunan wa-al-Athār* (1/137). It was authenticated by al-Ḥākim and al-Dhahabī as is found in *Faydh al-Qadīr* (2/282). It was also authenticated by al-Albānī in *Ṣaḥīḥ Sunan Abi Dāwūd* (no. 3606).

²¹ Refer to *al-Bidāyah wa-al-Nihāyah* (10/251) of Ibn Kathīr.

²² Adapted from *Sīrah al-Imām Aḥmad ibn Ḥanbal* by Ṣāliḥ ibn Aḥmad ibn Ḥanbal (d. AH 266).

He was born in Rabī^c al-Awwal in the year AH 164.²³

Ṣāliḥ ibn Aḥmad ibn Ḥanbal said: "I heard my father saying, 'I was born in the year AH 164, in the beginning of Rabī^c al-Awwal.'"

He said, "My father said, 'I studied Ḥadīth when I was sixteen years old.'"

He also said that his father said:

And Hushaym died whilst I was a youth of twenty years. And I had memorized what I had heard from him. So people came to the door of Ibn ʿUyaynah, and with him were the books of Hushaym. So he placed them in front of me and I said, 'The isnād for this is such and such.' So al-Muʿayyī came, and he used to memorize, so I said to him, 'I have answered him about what has come, and I know from his Ḥadīth what I have not yet heard [being read by Ibn ʿUyaynah]. And I left for al-Kūfah in the year in which Hushaym died, the year AH 183. It was the first year in which I travelled. And ʿĪsā ibn Yūnus arrived in al-Kūfah after me in the same year, and he did not perform Ḥajj after that.

And the first trip that I undertook was to al-Baṣrah, in the year AH 186. I said to him, 'In which year should I go to Sufyān ibn ʿUyaynah?' He said, 'In the year AH 187.' So we arrived, and Fuḍayl ibn ʿIyāḍ had already died, and it was the first year in which I performed Ḥajj. And Walīd ibn Muslim performed Ḥajj in the year AH 191, and in the year AH 196. And I performed it in the year AH 197, and I left in the year AH 198. And I stayed with ʿAbd al-Razzāq in the year AH 199, and the deaths of Sufyān and Yaḥyá ibn Saʿīd and ʿAbd al-Raḥmān ibn Maḥdī occurred in the year AH 198.

Ṣāliḥ ibn Aḥmad ibn Ḥanbal also said:

²³ This was taken from *Mukhtasar Siyar Aʿlām al-Nubalāʾ* (1/426).

My father said, 'If I had fifty dirhams with me, I would always travel to Jarīr ibn 'Abd al-Ḥamīd in al-Rayyī. So some of our companions left, and it was not possible for me to go, since I did not have anything with me.'

When my father wanted to make ablution for the prayer, he would not refuse anyone who wished to drink his water. He would drink with his hand. And I used to hear him reciting Sūrah al-Kahf often. And whenever I felt ill, he used to take water in a drinking bowl, then he would recite over it. Then he used to say to me, 'Drink from it and wash your face and hands from it.' And whenever he went out to buy groceries, he would buy a bundle of wood and something else and he would carry it.²⁴

Imām al-Shāfi'ī (d. AH 204)—may Allāh have mercy on him—said, "I left Baghdād, and I did not leave behind me a man better, having more knowledge, or greater fiqh [understanding], nor having greater taqwá [piety] than Aḥmad ibn Ḥanbal."

Abū Dāwūd (d. AH 275)—may Allāh have mercy on him— said, "The lectures of Aḥmad were sittings of the Hereafter. He would not mention in them anything of the worldly affairs, and I never saw him mention this world [elsewhere]."

'Alī ibn al-Madīnī (d. AH 234)—may Allāh have mercy on him—said, "Indeed Allāh aided this religion through Abū Bakr al-Ṣiddīq on the day of the apostasy, and through Aḥmad ibn Ḥanbal on the day of the trial."²⁵

Qutaybah ibn Sa'īd (d. AH 240)—may Allāh have mercy on him—said, "If you see a man loving Aḥmad, then know that he is a person of the Sunnah."

And Abū al-Ḥasan al-Ash'arī (d. AH 324)—may Allāh have mercy on him—said:

Our position which we take as our religion is: Clinging to the Book of

²⁴ The above section has been taken from *Sirah al-Imām Aḥmad ibn Ḥanbal*.

²⁵ *Tadhkirat al-Ḥuffāz* (2/432).

Allāh, our Lord, the Mighty and Majestic, and to the Sunnah of our Prophet, Muḥammad (ṣallallāhu ʿalayhi wa-sallam), and what is narrated from the Companions, the Ṭābiʿūn and the Imāms of Ḥadīth. This is what we cling to, and also that to which Abū ʿAbdillāh Aḥmad ibn Muḥammad ibn Ḥanbal—may Allāh enlighten his face, raise up his rank and grant him a magnificent reward—used to say, distancing ourselves from those who oppose his statement. Since he was the noble and complete Imām by whom Allāh made the truth clear and removed the misguidance, and made the minhāj [methodology] clear, and through whom Allāh annihilated the innovation of the innovators, the deviation of the deviants and the doubts of the doubters. So may Allāh have mercy upon him, the foremost Imām.²⁶

Ibrāhīm al-Harbī (d. AH 285)—may Allāh have mercy on him—said, “I saw Abū ʿAbdillāh, and it was as if Allāh had gathered for him the knowledge of the earlier people and the later people.”²⁷

Abū al-Fadhl said:

And he presented to me the following will:

In the Name of Allāh, the Merciful, the Bestower of Mercy,

This is what I, Aḥmad ibn Muḥammad ibn Ḥanbal, leave as a will. I testify that there is no true deity worthy of worship besides Allāh alone, without any partner. And that Muḥammad is His servant and Messenger. He sent him (ṣallallāhu ʿalayhi wa-sallam) with the guidance and the true religion so that it may overtake all other religions, even though the disbelievers may dislike it. And I advise those who obey Him from my family and close relatives that they worship Allāh as worshippers, and praise Him

²⁶ *al-İbānah ʿan Uṣūl al-Diyānah* (no. 24) of Abū al-Ḥasan al-Ashʿarī.

²⁷ The above narrations were taken from *Siyar Aʿlām al-Nubalāʾ* (11/177-358).

as those who praise, and that they sincerely advise the community of the Muslims. And I am indeed pleased with Allāh as a Lord, and with Muḥammad (ṣallallāhu ʿalayhi wa-sallam) as a Prophet. And ʿAbdullāh ibn Muḥammad, commonly known as Būrān, I gave him fifty dīnārs, and he is truthful in what he says. So his money is to be paid by me from the proceeds of the house, if Allāh wills. So if I die, it will be given by my sons: Ṣāliḥ and ʿAbdullāh ibn Aḥmad ibn Muḥammad ibn Ḥanbal. So they will give everything mentioned, and eleven dirhams after my death towards whatever I have for Ibn Muḥammad.

Witnesses: Abū Yūsuf, Ṣāliḥ and ʿAbdullāh, sons of Aḥmad ibn Muḥammad ibn Ḥanbal.

And Abū al-Fadhī said:

And he used to exert himself in fasting and he would not eat ghī. Before that, I would buy ghī for him with one dirham, and he would eat from that for an entire month. He later left off eating ghī totally.

My father was taken to al-Mutawakkil in the year AH 237, and he stayed there until the year AH 241. He was not there for long before a messenger of al-Mutawakkil came to him. So it was on the first day of Rabīʿ al-Awwal in the year AH 241, my father came down with a fever on Tuesday night. So I entered upon him on Tuesday and he was feverish and breathing hard. I came to know of his illness when he became weak. So I said to him, 'O father, what did you break your fast with last night?' He said, 'With water, then I wanted to observe the night prayer.'

So he said, 'Take my hand,' so I took his hand. His legs became weak, until he had to lean upon me. He was attended to by more than one doctor; all of them were Muslims.

So, ‘Abd al-Raḥmān said to him, ‘You should heat a gourd and drink its water,’ and this took place on Wednesday.

And he was dying on Friday, so he said, ‘O Ṣāliḥ!’ I said, ‘At your service.’ He said, ‘Do not heat anything at your place, nor in the place of your brother ‘Abdullāh.’

So al-Fat’h ibn Sahl came to the door to visit him, so I hid him. And ‘Alī ibn al-Ja‘d and many other people came, so I hid him. So I said, ‘O father, indeed the people are many.’ He said, ‘So what do you see fit?’ I said, ‘To seek your permission for them to enter, then to call them to you.’ He said, ‘Seek the help of Allāh in choosing [who enters].’

So the people entered upon him in large numbers, until the house was full. When they left, another large group entered. And the people were many and the street was filled, so we had to close the door.

One of our neighbours came and entered upon him, saying, ‘Verily I have seen this man revive something from the Sunnah, so I have become happy.’

And a man came and said, ‘Would you be so kind as to allow me to enter upon him?’ I said to him, ‘Keep insisting upon him until he says: Enter.’ I allowed him to enter, and he stood in front of him and began to cry. And he said, ‘O Abā ‘Abdillāh, I was from amongst those who attended your beating. I have come to you because I would love to be pardoned. I am in front of you, and if you see it fit to forgive me, then do so.’ So he said, ‘Do you agree to not go back to the likes of that?’ He [the man] said, ‘Yes.’ He said, ‘Verily I pardon you.’ So he [the man] left crying, and the whole gathering was in tears.’²⁸

²⁸ This section was taken and summarized from the latter part of *Sīrah al-Imām Aḥmad ibn Ḥanbal*.

And Ibn Dūrah said:

Aḥmad used to be a person of fiqh, memorization, knowledge of Ḥadīth and fiqh, piety, zuhd, and patience. Indeed, Imām Aḥmad was tested through the claim that the Qurʾān was created. And he was taken to Baghdād, shackled and detained. He used to pray with the people of the jail whilst he was shackled. So when Ramaḍān occurred in the year AH 217, and that was fourteen years after the death of al-Maʾmūn, he moved to the house of Ishāq ibn Ibrāhīm, the governor of Baghdād. Then al-Muʿtaṣim ordered the freeing of Imām Aḥmad after his punishment and debate. And it was said that al-Muʿtaṣim was regretful and bewildered until the affair was rectified. Then al-Muʿtaṣim and his son joined al-Wāthiq. So the trial took its course, and al-Wāthiq ordered that Imām Aḥmad must not meet with, nor should he live in a land or town where the Caliph is. So the Imām went into a state of hiding for the rest of the life of al-Wāthiq.

During the Caliphate of al-Mutawakkil, Allāh made the Sunnah manifest. And the Caliph decreed that the trials should end. Al-Mutawakkil ordered in the year AH 237 that the Imām be brought to him. And until Imām Aḥmad died, not a day would pass by, except that the messenger of al-Mutawakkil would come to him.

The Imām died in the year AH 241, on Friday, the twelfth of Rabīʿ al-Awwal. The funeral procession went out after the people left from the Friday prayer. So the people at his funeral manifested the Sunnah and cursed the people of innovations. So Allāh made easy upon the Muslims through that whatever they had of troubles, when they saw the majesty and high rank of Islām and the suppression of the people of deviance.²⁹

²⁹ This part was taken from *Mukhtasar Siyar Aʿlām al-Nubalāʾ* (1/426-427).



Appendix Two: The Path Is One¹

Know—may Allāh have mercy upon you—that the path which will guarantee the bounty of Islām for you is **one**, not numerous paths, because Allāh has written success for one party (ḥizb) only. He said:

أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

They are the Party of Allāh. Indeed the Party of Allāh is successful.

[Sūrah al-Mujādilah, 58:22]

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

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

**And whosoever takes Allāh, His Messenger and the believers as protectors,
then verily the Party of Allāh is successful.**

[Sūrah al-Mā'idah, 5:56]

So regardless of how much you search in the Book of Allāh and in the Sunnah of His Messenger (ṣallallāhu ʿalayhi wa-sallam), you will not find anything about the splitting of the ummah into jamā'āt (groups), and into aḥzāb (parties) and blocs, except that it is mentioned in a blameworthy manner. Allāh the Exalted said:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

¹ **Translator:** The following is taken from *Sittu Durar min Uṣūl Ahl al-Athar* (p. 51-61).

And do not be from amongst the polytheists, those who split up their religion and became sects, each sect pleased with what they have.

[Sūrah al-Rūm, 30:31-32]

And how could our Lord, the Mighty and Majestic, approve of division for the ummah after He has safeguarded it with His Rope, and after He has declared His Prophet (ṣallallāhu ʿalayhi wa-sallam) innocent of it when it occurs, and after He has threatened those who fall into it with punishment by saying:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ
يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

Verily those who split up their religion and become sects, you have nothing to do with them in the very least. Verily their affair is only with Allāh, they shall be informed of what they used to do.

[Sūrah al-Anʿām, 6:159]

From Muʿāwiyah ibn Abī Sufyān who said, “Verily the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) stood amongst us and said:

((أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ
عَلَى ثَلَاثٍ وَسَبْعِينَ، ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الْجَمَاعَةُ.))

‘Verily before you, the Jews and Christians split up into seventy-two sects, and verily this religion shall split up into seventy-three sects. Seventy-two of them will be in the Fire and one will be in Paradise, and it is the Jamāʿah.’”²

² **Ṣaḥīḥ:** Related by *Aḥmad* (4/102), *Abū Dāwūd* (no. 4597), *al-Dārimī* (2/241), *al-Tabārānī* (19/376-377) and *al-Hākim* (1/28). It was authenticated by al-Albānī in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 203).

Editor: The author mentions a great number of scholars who have declared the Ḥadīth to be authentic “in order to silence the people of innovation who try, in play, to declare this great Ḥadīth to be weak.” He listed: al-Tirmidhī, al-Hākim, al-Dhahabī, al-Jūzajānī, al-Baghawī, al-Shāṭibī, Ibn Taymiyyah, Ibn Ḥibbān, Ibn Kathīr, Ibn Hajr, al-ʿIrāqī, al-Būsayrī, and al-Albānī.

Al-Amīr al-Ṣanʿānī (may Allāh have mercy on him) said:

Mentioning the number [in the Ḥadīth] is not intended to define the exact number of those who are destroyed; it only expounds upon the wide range of misguided paths and their offshoots, and the oneness of the path of truth. Similarly, the scholars of tafsīr [explanation of the Qurʾān] have mentioned in regards to the statements of Allāh:

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

**And do not follow the other paths, as they will separate you from
His Path.**

[Sūrah al-Anʿām, 6:153]

That it is an all-inclusive mention of the paths that are not allowed to be followed, in order to explain the abundance of the paths to misguidance and their wide ranges, and He singled out the path to guidance and the truth and its lack of plurality.³

From Ibn Masʿūd (may Allāh be pleased with him) who said: “The Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) drew a line for us, then he said,

((هَذَا سَبِيلُ اللَّهِ))

‘This is the Path of Allāh.’

Then he drew lines branching off from its right and its left, and said,

((هَذِهِ سُبُلٌ مُتَفَرِّقَةٌ، عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ))

‘These are different paths, and upon each one of them is a devil calling to it.’

³ Ḥadīth Iftirāq al-Ummah ilā Nayyif wa Sabʿin Firqah (p. 67-68).

Then he recited:

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

And verily this is My Straight Path, so follow it, and do not follow other paths,
as they will separate you from His Path.

[Sūrah al-Anʿām, 6:153]”⁴

So this Ḥadīth proves, with its explicit wording, that the path is one. Ibn al-Qayyim (d. AH 751) said:

And this is because the path that leads to Allāh is one, and it is what He sent His Messengers and revealed in His Books, and no one can reach Him except by this one path. And if the people were to come from every path, and they entered through every door, then all of these paths would be obstructed and all of those doors would be closed on them, except this one path; since it is the one that takes one to Allāh.⁵

I say: However, the obstacles and trials in this path often give rise to doubt about it and leads one to forsake it. And the ones who deviate from it have only done so due to the attraction of the large numbers (of those who are astray), fears of being alone, hastiness in trying to reach the goal, and cowardice that prevents them from continuing along the way.

⁴ **Ṣaḥīḥ:** Related by *Aḥmad* (1/435) and others. **Translator:** And by *al-Nasāʿi* (no. 184), and this wording is by *Aḥmad*. It is also related by *al-Dārimī* (1/67-68) and *al-Ṭabarī in Jāmiʿ al-Bayān* (8/65).

Editor: It is found in *al-Sunan al-Kubrā* of *al-Nasāʿi* (no. 11109, 11110) and the *Musnad* as mentioned, by way of ʿĀṣim ibn Abī al-Najūd, who is considered honest, but he has some mistakes, and thus the chain of the Ḥadīth should be considered ḥasan. This is the verdict of *al-Albānī* in his checking of *Mishkāt al-Maṣābih* (no. 176) and *Shuʿayb al-Arnaʿūṭ* in his checking of the *Musnad* (1/435). It is also found in *al-Sunnah* of *Ibn Abī ʿĀṣim* (no. 16), on the authority of *Jābir*, with a *ḍaʿīf* (weak) chain. Allāh knows best.

⁵ *al-Tafsīr al-Qayyim* (p. 14-15).

Ibn al-Qayyim said, "Whoever makes the path long, his walk will become weak."⁶ And Allāh is the One from Whom aid is sought.

Knowing the Path

From the previous words of Ibn al-Qayyim, the path is made clear to us, and it is clear that the intended meaning of path here is the second pillar of tawḥīd, after the testification that there is no deity worthy of worship besides Allāh. And that is: the testification that Muḥammad is the Messenger of Allāh. And this is also one of two required elements of any acceptable deed, since an action is not accepted—as is known—except by the fulfilment of two conditions:

1. Making the religion sincerely for Allāh
2. Following only the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam)

And I will not attempt to provide proofs for this great principle right now, because the goal of this section is to explain the Prophetic path without which, it is not possible to reach Allāh, since, "Ignorance of the path, the harms in its way, and the intended goal necessitates much toil and little benefit."⁷

And with regards to the clarification that this path is one, it is not allowed for one to stubbornly contradict the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) by claiming that the paths to Allāh are as numerous as the people themselves, or similar claims, the falsehood of which is known from the religion of Allāh that came to unite its followers, not divide them. Indeed Allāh, the Exalted said:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

⁶ *al-Fawā'id* (p. 90).

⁷ *Ibid* (p. 223).

And hold onto the Rope of Allāh altogether and do not be divided. And remember the bounty of Allāh upon you when you were enemies. He united your hearts, so you became brothers due to His Blessing.

[Sūrah Āli-‘Imrān, 3:103]

Indeed, this trustworthy rope which has gathered the Muslims together has been explained as being the Book of Allāh. Ibn Mas‘ūd (may Allāh be pleased with him) said, “This path is inhabited, the devils occupy it calling out, ‘O servant of Allāh! Come to this path [over here],’ in order to keep them away from the Path of Allāh. So hold firmly to the Rope of Allāh, and verily the Rope of Allāh is the Book of Allāh.”⁸

There are two benefits found in this narration:

Firstly, that the path is one, and the devils only surround it for the purpose of dividing the people away from it. They do not find a better way to divide them than proclaiming the multiplicity of the paths! So whoever seeks to make the people believe that the truth is not restricted to only one path, then he is surely a devil. Indeed Allāh the Exalted, said:

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ

So what is after the truth except falsehood?

[Sūrah Yūnus, 10:32]

Secondly, the “Rope of Allāh”—which it is obligatory upon all of the Muslims to hold onto—is explained as the Book of Allāh. And this does not contradict the statement of Ibn Mas‘ūd (may Allāh be pleased with him), “The Straight Path is what the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam) left us upon.”⁹

⁸ **Ṣaḥīḥ:** Related by Abū ‘Ubayd in *Faḍā’il al-Qur’ān* (p. 75), *al-Dārimī* (2/433), *al-Sunnah* (no. 22) of Ibn Naṣr, *Faḍā’il al-Qur’ān* (p. 74) of Ibn Darī, and Ibn Jarīr in his *Tafsīr* (no. 7566), *al-Ṭabarānī* (no. 9031), *al-Sharī‘ah* (no. 16) of al-Ājurri, *al-Ibānah* (no. 135) of Ibn Baṭṭāh.

⁹ **Ṣaḥīḥ:** Related by *al-Ṭabarānī* (10/10454), al-Bayḥaqī in *al-Shu‘ab* (4/1487). And the likes of it has been

That is because the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) left them upon the Book and the Sunnah, as he himself said:

((تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَبَدًا : كِتَابَ اللَّهِ وَسُنَّتِي .))

"I have left you upon that which, if you hold firmly to it, you will never go astray after me: the Book of Allāh and my Sunnah."¹⁰

This is also because the Sunnah is like the Book of Allāh in that it is revelation, and furthermore, it is an explanation of the Book of Allāh. Moreover, the best person who explained the Speech of Allāh from His creation was the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam), as Allāh the Glorified said:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

And We have revealed to you the Remembrance, so that you may explain to the people what has been revealed to them.

[Sūrah al-Naḥl, 16:44]

And ʿĀʾishah (may Allāh be pleased with her) said,

"كَانَ خُلُقُهُ الْقُرْآنَ."

"His character was the Qurʾān."¹¹

So due to this, the Prophet (ṣallallāhu ʿalayhi wa-sallam) commanded his ummah

related by Ibn Jarīr in his *Tafsīr* (8/88-89).

¹⁰ Ḥasan: Related by Ibn Naṣr in *al-Sunnah* (no. 69), Ibn al-Waḍḍāh in *al-Bidāʿ* (no. 76), *al-Ḥākim* (1/93), and al-Albānī declared it authentic in his notes to *al-Mishkāt* (no. 186).

Editor: Al-Albānī discusses its sources and refutes those who declare it and similar wordings to be ḍaʿīf (weak) in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 1761).

¹¹ Related by *Muslim* (no. 746) and *Aḥmad* (6/91, 163).

to hold firmly to his Sunnah when division creeps in. He said:

((... وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَدِّدِينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا وَعَظُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ...))

“And whomsoever from amongst you lives long, then he shall see much differing. So adhere strictly to my Sunnah and the Sunnah of the rightly guided Caliphs after me. Hold onto it with your molar teeth, and beware of newly invented affairs, since every newly invented affair is an innovation.”¹²

Ibn Baṭṭah (d. AH 387)—may Allāh have mercy on him—said in explanation of the unity of the Salaf upon one creed:

So the first generation did not cease to be upon this, their hearts were united as well as their madhāhib; the Book of Allāh was what protected them from error, and the Sunnah of al-Muṣṭafá was what guided them. They did not act upon opinions, nor did they rush towards desires. So the people remained upon that and their hearts were safeguarded and protected by their Master, and their souls were refined and kept from their whims by way of His care.¹³

So he—may Allāh bestow mercy upon him—has spoken truthfully, since the religion of Allāh is one, not various paths. Allāh the Glorified said:

¹² **Ṣaḥīḥ:** Related by *Abū Dāwūd* (no. 4607) and *al-Tirmidhī* (no. 2676).

Editor: Al-Tirmidhī called it ḥasan-ṣaḥīḥ. Al-Bazzār called it “an established ṣaḥīḥ Ḥadīth.” Ibn ‘Abd al-Bār quoted him in *Jāmi‘ Bayān al-‘Ilm wa Faḍlihi* (2/182), and agreed with his verdict. Al-Albānī also called it ṣaḥīḥ in *Irwā‘ al-Ghalil* (no. 2455).

¹³ *al-Ibānah* (1/237) of Ibn Baṭṭah al-‘Ukbarī.

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

And if it was from other than Allāh, they would have found in it much differing.

[Sūrah al-Nisā³, 4:82]

So this Path that we call the people to is the clearest, fully explained, most sufficient and most complete of paths. From al-'Irbād ibn Sāriyah (may Allāh be pleased with him) who said, "The Messenger of Allāh (ṣallallāhu 'alayhi wa-sallam) said:

((لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا كَنَهَارِهَا، لَا يَزِيغُ بَعْدِي عَنْهَا إِلَّا هَالِكٌ .))

'Indeed I have left you upon a clear white path, its night is like its day. No one deviates from it after me, except that he is destroyed.'"¹⁴

So when a person tries to change or beautify it (the path) with something that the Messenger of Allāh (ṣallallāhu 'alayhi wa-sallam) and his Companions did not do, then this only brings about splitting into various paths. Rather, it leads to the valley of destruction, and this is why the Messenger of Allāh (ṣallallāhu 'alayhi wa-sallam) called innovations: misguidance.

So due to this, the righteous Salaf were extreme in their opposition to the ones who added something into the religion, or the one who intrudes upon it with his opinion. 'Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) said:

Beware of sitting with the people of opinion, since they are the enemies of the Sunnah. They are too baffled by the Sunnah to memorize it, and they forget the narrations they did memorize [and in a narration, 'it slips away from them']. So they are asked about that which they do not know,

¹⁴ **Ṣaḥīḥ:** Related by *Aḥmad* (4/126), *Ibn Mājah* (no. 5, 43), *al-Sunnah* (no. 48-49) of Ibn Abī 'Āṣim and *al-Ḥākim* (1/96). It was authenticated by al-Albānī in *Hilāl al-Jannah fī Takhrīj al-Sunnah* (1/27).

and they are too shy to say, 'We do not know.' So they give rulings by their opinions, and they go astray and they lead many others astray. They go astray from the Straight Path. Verily Allāh did not take your Prophet until the Revelation had left no room for opinion. If opinions were to take precedence over the Sunnah, then wiping over the bottom of the socks would take precedence over the tops.¹⁵

This is because the foundation of the religion is following, not inventing. And opinions, in most cases, are blameworthy because the intellect alone cannot lead one to understand a number of religious affairs, especially since the people's intellects vary in their perceptions and what affects them. And sometimes opinions can be praiseworthy.¹⁶

And Ibn Mas'ūd said:

“اتَّبِعُوا وَلَا تَبْدَعُوا، فَقَدْ كُفَيْتُمْ، عَلَيْكُمْ بِالْعَتِيقِ.”

“Follow and do not innovate, for indeed you have been sufficed. Hold onto the ancient affair.”¹⁷

And ‘Abdullāh ibn ‘Umar (may Allāh be pleased with him) said:

“كُلُّ بَدْعَةٍ ضَلَالَةٌ، وَإِنْ رَأَاهَا النَّاسُ حَسَنَةً!”

¹⁵ Related by Ibn Abī Zamanīn in *Uṣūl al-Sunnah* (no. 8) and al-Lālakā'ī in *Sharḥ Uṣūl al-I'tiqād* (no. 201), al-Khaṭīb al-Baghdādī in *al-Faqīh wa-al-Mutaḥaqiqīh* (p. 476-480), *Jāmi' Bayān al-'Ilm wa Faḍlihi* (no. 2001, 2003-2005), Ibn Hazm in *al-Ihkām* (6/42-43), and al-Bayḥaqī in *al-Madkhal* (no. 213) and Qawwām al-Sunnah in *al-Hujjah* (1/205).

¹⁶ For a detailed explanation of this, refer to *I'lām al-Muwaqqi'īn* of Ibn al-Qayyim (1/63).

¹⁷ **Ṣaḥīḥ:** Related by Wakī' in *al-Zuhd* (no. 315), 'Abd al-Razzāq (no. 20456), Abū Khaythamah in *al-'lm* (no. 54), Aḥmad in *al-Zuhd* (p. 62), *al-Dārimī* (1/69), Ibn al-Waḍḍāh in *al-Bida'* (no. 60), Ibn Naṣr in *al-Sunnah* (no. 78, 85), *al-Ṭabarānī* (9/8770, 8845), Ibn Baṭṭāh in *al-Ibānah* (no. 168-169), al-Lālakā'ī in *Sharḥ Uṣūl al-I'tiqād* (no. 104-108), al-Bayḥaqī in *al-Madkhal* (no. 387-388), and al-Khaṭīb in *al-Faqīh wa-al-Mutaḥaqiqīh* (1/43). It was authenticated by al-Albānī in *Kitāb al-'lm of Abū Khaythamah*.

“Every innovation is misguidance, even if the people see it as something good!”¹⁸

So as long as I am mentioning the effects of innovation in cutting off the way to the Straight Path for those who seek it, then I must mention the narration of Ibn ʿAbbās concerning that, and it proves the vast knowledge of the Companions.

ʿUthmān ibn Hādhir said, “I visited Ibn ʿAbbās and said, ‘Will you advise me?’ He replied, ‘Yes! Adhere strictly to the taqwā of Allāh, uprightness, and the narrations. Follow and do not innovate!’”¹⁹

So reflect upon this, as he mentioned two important affairs together, being:

1. The taqwā (fear, reverence) of Allāh, and it means ikhlās (sincerity) here, because it is paired with ittibāʿ (following).
2. And ittibāʿ refers to the Straight Path, as has preceded.

Then he warned him against that which opposes that: innovation. So this is how the speech of the Salaf used to be in general: collective in meaning, precise yet concise.

And indeed the righteous Salaf were extremely harsh against those who sought

¹⁸ **Ṣaḥīḥ:** Related by Ibn Naṣr in *al-Sunnah* (no. 82), al-Lālakaʿī in *Sharḥ Uṣūl al-ʿItiqād* (no. 126) and al-Bayḥaqī in *al-Madkhal* (no. 191).

¹⁹ Related by *al-Dārimī* (1/53), Ibn Waḍḍāh in *al-Bidāʿ* (no. 61), Ibn Naṣr in *al-Sunnah* (no. 83), Ibn Baṭṭāh in *al-Ibānah* (no. 200-206), and al-Khaṭīb in *al-Faḥḥ wa-al-Mutafaqqih* (1/83).

Editor: The aforementioned sources all include Zamʿah ibn Ṣāliḥ al-Jundī, a ḍaʿīf (weak) narrator, in their chains of transmission. However, a report with a similar wording is found in al-Marwazī’s *al-Sunnah* (no. 71) with an acceptable chain, by way of Ṭāwūs, who reports from Ibn ʿAbbās, that he said:

“عَلَيْكُمْ بِالْإِسْتِقَامَةِ وَاتَّبَاعِ الْأَمْرَاءِ وَالْأَثَرِ، وَإِيَّاكُمْ وَالتَّبَدُّعِ!”

“Upon you is to be upright, obey the leaders, and follow the narrations. And stay away from innovating!”

out the people's opinions in order to contradict the rulings of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam), regardless of whatever high status or nobility these men may have reached.

Without a doubt, having good manners with the (early) scholars, loving them, and giving precedence to them over those who came later, and being doubtful of one's own opinion that clashes with their opinions is a matter of great importance. However, this is one thing, and giving precedence to the text from the two forms of Revelation when their meanings are clear, is another.

ʿUrwah said to Ibn ʿAbbās, “Woe to you! You have misguided the people! You allow a separate ʿumrah in the [first] ten [days of Dhū al-Ḥijjah], yet there is no [separate] ʿumrah in them!”²⁰

So he replied, “O ʿUrayy [“Little ʿUrwah”]! Go ask your mother!”²¹

So he (ʿUrwah) said, “Verily Abū Bakr and ʿUmar do not hold this position, and yet they are more knowledgeable and better in following the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) than you.”

So he (Ibn ʿAbbās) said, “This is where you are coming from [with this proof]?! We come to you with [a proof from] the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam), and you come with [a proof from] Abū Bakr and ʿUmar?!”

²⁰ **Editor:** Meaning that he allowed the people to make Tamattuʿ, one of the three legislated ways of making Ḥajj wherein the pilgrim performs ʿumrah and then removes his ihrām and relaxes until the days of Ḥajj begin. Abū Bakr and ʿUmar used to prevent the people from this during their caliphates, thus those who allowed it after them, like Ibn ʿAbbās, faced opposition from those who did not know it was an established practice of the Prophet (ṣallallāhu ʿalayhi wa-sallam).

²¹ **Editor:** In some versions of this narration: “Go ask your mother! Didn’t your father [al-Zubayr] make ʿumrah with the Prophet (ṣallallāhu ʿalayhi wa-sallam) and then they removed their ihrāms [before making Ḥajj]?!” Meaning: Go ask your mother about that which the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) did in the company of your father, and you will see that it (tamattuʿ) is something established from the Sunnah.

And in one narration, “Woe to you! Do the two of them take precedence according to you, or what is found in the Book of Allāh and what the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam) established along with his Companions and with his ummah?!”

And in another narration, “I believe that they will be destroyed. I say, ‘The Prophet (ṣallallāhu ‘alayhi wa-sallam) said...’ and he says, ‘Abū Bakr and ‘Umar forbade...!’”²²

Shaykh ‘Abd al-Raḥmān ibn Ḥasan (d. AH 1258)—may Allāh have mercy on him—said after quoting this narration, “And in the speech of Ibn ‘Abbās is that which proves that whoever blindly follows an imām once the proof has reached him must be censured and rebuked firmly for his opposition to the evidence.”²³

He also said:

And this is a calamity that has struck on a large scale, especially since it has occurred amongst those who claim to have knowledge, that they have set up obstacles to prevent people from taking from the Book and the Sunnah and prevented people from following the Prophet (ṣallallāhu ‘alayhi wa-sallam) and honouring his commands and prohibitions. An example of this is their saying: ‘The Book and the Sunnah cannot be used as a proof, except by the mujtahid [exceptionally qualified scholar], and they no longer exist.’ And they say, ‘The one whom you are blindly following is more knowledgeable than you about Ḥadīth and the abrogated rulings

²² **Ḥasan Ṣaḥīḥ:** Related by Ishāq ibn Rāhawayh, as is found in *al-Maṭlab al-‘Āliyah* (no. 1306), *Ibn Abī Shaybah* (4/103) and by *al-Ṭabarānī* (24/92) by way of him. And it is related by *Aḥmad* (1/252, 323, 337) and by *al-Ṭabarānī* also in *al-Awsat* (1/42) and by *al-Khaṭīb al-Baghdādī* in *al-Faqīh wa-al-Mutafaqqih* (no. 379-380) and by Ibn ‘Abd al-Barr in his *Jāmi‘* (no. 2378-2381). It was declared ṣaḥīḥ by Ibn Ḥajar in *al-Matlab*, and it was declared ḥasan by *al-Haythamī* in *al-Majma‘* (3/234) and by *Ibn Muflih* in *al-Ādāb al-Shar‘iyyah* (2/66).

²³ *Fat’h al-Majīd Sharḥ Kitāb al-Tawḥīd* (p. 338).

found in them.'

So these kinds of statements that lead people to stop following the Messenger (ṣallallāhu ʿalayhi wa-sallam)—the one who does not speak from his own desire—and to rely on someone who could be mistaken, while other scholars oppose him and refute his position with evidence! There is no imām except that he has some knowledge, but not all of it. So it is obligatory upon everyone to accept the proof from the Book of Allāh and the Sunnah of His Messenger (ṣallallāhu ʿalayhi wa-sallam) when it reaches him, act upon it, and not look to those who have opposed it, as Allāh the Exalted has said:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

Follow that which has been revealed to you from your Lord, and do not follow protectors other than Him; yet you remember little.

[Sūrah al-Aʿrāf, 7:3]

And He said:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

Is it not sufficient for them that We revealed to you the Book, which is recited to them? Verily, in that is a mercy and a reminder for a people who believe.

[Sūrah al-ʿAnkabūt, 29:51]

And indeed a scholarly consensus has already been mentioned concerning that, and it has been explained that the muqallid (blind-follower) is not from the people of knowledge. Indeed a consensus on this issue has already been claimed by Abū ʿUmar ibn ʿAbd al-Barr and others.²⁴

²⁴ *Fat'h al-Majid* (p. 339-340).

[And the honour that our righteous Salaf had for the Sunnah reached the point that they would put someone to the sword²⁵ if they rejected a Ḥadīth from the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam), as al-Shāfiʿī did when he complained about Bishr al-Marīsī to the judge, Abū al-Bakhtārī.

He (al-Shāfiʿī) said:

I debated with al-Marīsī about [the permissibility of] drawing straws.²⁶ He [al-Marīsī] said, 'O Abā ʿAbdillāh! This is gambling!!' So I went to Abū al-Bakhtārī and said to him, 'I heard al-Marīsī saying that drawing straws is gambling!' He replied, 'O Abā ʿAbdillāh! Get another witness and I will kill him.'²⁷

In another narration: 'Get another witness and I will put him on wood and crucify him.'²⁸

²⁵ **Editor:** Carrying out Islamic punishments for blasphemy, apostasy, and the likes is only done in the lands of Islām by the Muslim ruler or one of his official representatives.

²⁶ Drawing straws is mentioned in the Ḥadīth of ʿImrān ibn Husayn: Once a man decided to free his six slaves just before his death, and he had no wealth other than them. So the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) summoned them and made them into three groups (of two each) and had them draw straws. He then freed two of them, and made the four others to remain as slaves. And then He rebuked the man very sternly. It was reported by *Muslim* (no. 1668).

Editor: This is a proof that drawing straws is a permissible practice, and not gambling. Also, the Prophet (ṣallallāhu ʿalayhi wa-sallam) rebuked the man and did not allow him to free all his slaves since this would prevent his inheritors from receiving anything after his death.

²⁷ **Editor:** Carrying out Islamic punishments for blasphemy, apostasy, and the likes is only done in the lands of Islām by the Muslim ruler or one of his official representatives.

²⁸ **Ṣaḥīḥ:** It was reported by al-Khallāl in *al-Sunnah* (no. 1735) and al-Khaṭīb in his *Tārīkh* (7/60).

Editor: The last three paragraphs above [between brackets] were left out of the first printing of the translation.



Appendix Three: The Latter Part of This Ummah Will Not Be Rectified Except By That Which Rectified Its First Part

Imām Mālik ibn Anas (d. AH 159)—may Allāh have mercy on him—said:

Whosoever introduces into Islām an innovation, and holds it to be something good, has indeed alleged that Muḥammad (ṣallallāhu ʿalayhi wa-sallam) has betrayed his message. Read the saying of Allāh, the Most Blessed, the Most High:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ
لَكُمْ الْإِسْلَامَ دِينًا

This day I have perfected your religion for you, completed My favour upon you and I have chosen for you Islām as your religion.

[Sūrah al-Māʿidah, 5:3]

So that which was not part of the religion at that time, cannot be part of the religion today. And the last part of this ummah cannot be rectified, except by that which rectified its first part.¹

When the noble scholar, Shaykh ʿAbd al-ʿAzīz ibn ʿAbdillāh ibn Bāz (d. AH 1420)—may Allāh have mercy on him—was asked, “What is the obligation upon the Muslim scholars with regards to facing the trials and calamities that have befallen the Islamic world,” he said:

¹ Related by al-Qāḍī ʿIyāḍ in *al-Shifāʾ* (2/676).

From that which there is no doubt about is that sins, and being far removed from the correct Islamic creed—in both sayings and actions—are from the greatest reasons for bringing about crisis and calamities that have befallen the Muslims. Allāh, the Mighty and Majestic, said:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

**Whatever good reaches you, it is from Allāh,
and whatever evil befalls you, it is from yourself.**

[Sūrah al-Nisā³, 4:79]

Allāh, the Most Perfect, the Most High, also said:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

**And whatever misfortune befalls you, it is because of what your
hands have earned. Yet He pardons much.**

[Sūrah al-Shūrā, 42:30]

So Allāh is Most Forgiving and is the Most Merciful to His servants, sending to them clear signs and warnings, in order that they may turn back to Him in tawbah (sincere repentance) and that He may forgive them. So when a person turns to Allāh and draws closer to Him by an arm's length, then Allāh draws closer to him by two arms length. For indeed Allāh, the Most High, loves those of His servants who turn to Him in tawbah and He is pleased with that, whilst He, the Majestic and Most High, remains absolutely self-sufficient of His servants. The obedience of the obedient ones does not benefit Him, nor do the sins of the sinful ones harm Him. Rather, He is Most Kind, Ever-Merciful to His servants. And He grants them the ability to do acts of obedience and to leave acts of disobedience. So these crises and calamities are none other than a warning to His servants, in that they should turn back to Allāh in repentance and obedience, and He informs them of this by way of testing them. Allāh, the Most High, said:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

And certainly We shall test you with something of fear, hunger, loss of wealth, lives and fruit. But give glad tidings to those who have patience; those who, when afflicted with a calamity, say: Indeed to Allāh we belong, and to Him we shall return. They are those who shall have their ranks raised by Allāh, and they shall receive Mercy, and it is they who are the guided ones.

[Sūrah al-Baqarah, 2:155–157]

And Allāh, the One free from all defects, said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared upon the land and at sea, because of what the hands of the people have earned. That Allāh may make them taste a part of that which they have done, in order that they may return [to Allāh in repentance].

[Sūrah al-Rūm, 30:41]

And Allāh, the Most High, said:

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

And We shall test you by way of evil and good, and to Us you will be returned.

[Sūrah al-Anbiyā³, 21:35]

And Allāh, the Most Perfect, said:

وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And We tested them with good blessing and evil calamities, in order that they may return [to the obedience of Allāh].

[Sūrah al-Aʿrāf, 7:168]

So the obligation upon the leaders of the Muslims—the scholars, rulers, and other than them—is to have concern for the various afflictions and calamities that occur, to remind and admonish the people, and to explain to them what they have fallen into. Also, those in authority—from the scholars and rulers—should set a good example of righteous conduct, and should discuss the reasons as to why Allāh is angered and gives retribution. They should seek to cure this through repentance, seeking Allāh’s forgiveness, and correcting their affairs. The rest of the ummah will then follow them in this, since the guidance of the scholars and the wisdom of the rulers—both being correct and upright—has one of the greatest affects with regards to the fulfilment of responsibilities. The Prophet (ṣallallāhu ʿalayhi wa-sallam) said:

((كُلكُمْ رَاعٍ وَمَسْئُولٌ عَن رَعِيَّتِهِ : فَالِإِمَامُ رَاعٍ وَمَسْئُولٌ عَن رَعِيَّتِهِ ؛ وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ ، وَهُوَ مَسْئُولٌ عَن رَعِيَّتِهِ ؛ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ ، وَهِيَ مَسْئُولَةٌ عَن رَعِيَّتِهَا ؛ وَالخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ ، وَهُوَ مَسْئُولٌ عَن رَعِيَّتِهِ ؛ وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَمَسْئُولٌ عَن رَعِيَّتِهِ . فَكُلكُمْ رَاعٍ ، وَكُلكُمْ مَسْئُولٌ عَن رَعِيَّتِهِ .))

“Each of you is a guardian and is responsible for those whom he is in charge of: The ruler is a guardian and is responsible for his subjects; a man is the guardian of his family, and he is a responsible for those under his care; a woman is a guardian of her husband’s home, and she is responsible for her guardianship; a servant is the guardian of his master’s wealth, and he is responsible for his guardianship; a man is a guardian of his father’s wealth and is responsible for his guardianship. So each one of you is a guardian, and each one of you is

responsible for his guardianship."²

However, when the Muslims become accustomed to sinning and being content with it, and those who wield authority and power do not try to prevent them, then the anger of Allāh will quickly descend upon the ummah. And when His anger occurs, and His punishment takes place, then it covers both the sinful and obedient, and the protection of Allāh is sought from this. About this Allāh, the Most High, said:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

And beware of the trials that do not affect only the oppressors amongst you in particular.

[Sūrah al-Anfāl, 8:25]

Likewise, the Prophet (ṣallallāhu ʿalayhi wa-sallam) said:

((إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ.))

"When the people see an oppressor, and they do not try to take him by the hand [to correct him], then they are on the verge of Allāh covering them all with a punishment from Himself."³

Allāh, the Most Perfect, said:

² Related by *al-Bukhārī* (no. 2558) and *Muslim* (no. 1829), from ʿUmar (may Allāh be pleased with him).

[Editor: This is the wording of *al-Bukhārī*.]

³ **Ṣaḥīḥ:** Related by *al-Tirmidhī* (no. 2168), who authenticated it. The Ḥadīth was related from Abū Bakr al-Ṣiddīq (may Allāh be pleased with him).

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ

Indeed, Allāh will not change the condition of a people until they change the condition of themselves.

[Sūrah al-Raʿd, 13:11]

So the scholars will be thoroughly questioned in front of Allāh with regards to them giving knowledge and guidance to the people and explaining to them what is correct and what is wrong, and also clarifying the beneficial from the harmful.

So we ask Allāh that He favours all the Muslims and grants them the ability to be obedient to their Lord, and to cling to the guidance of their Prophet Muḥammad (ṣallallāhu ʿalayhi wa-sallam); that He grants their leaders the ability to fulfil their duties; that He reaches their scholars through the ways of guidance so that this all may traverse its path and the ummah will be directed to it; and that He guides the misguided Muslims and corrects their affairs. Indeed, He is the Guardian over this, and the one having power to do this.⁴

The great scholar of Ḥadīth, Muḥammad Nāṣir al-Dīn al-Albānī (d. AH 1420)—may Allāh have mercy on him—said:

So the return to the religion is the return to the Book and the Sunnah, because that is the religion, by agreement of the scholars. And it is protected from deviation and from falling into misguidance and due to that, the Prophet (ṣallallāhu ʿalayhi wa-sallam) said:

((تَرَكْتُ فِيكُمْ شَيْئَيْنِ، لَنْ تَضِلُّوا بَعْدَهُمَا: كِتَابُ اللَّهِ وَسُنَّتِي. [وَلَنْ يَتَفَرَّقَا حَتَّىٰ يَرِدَا عَلَيَّ الْخَوْضَ.]))

“I have left you upon two things: the Book of Allāh and my Sunnah. [And these two will not separate from each other until they reach me at

⁴ *Majmūʿ al-Fatāwī wa-al-Maqālāt al-Mutanawwiʿah* (4/134).

the Pool.]”⁵

If we wish to possess honour from Allāh, the Blessed and Exalted, and if we want Him to raise the humiliation from us and to aid us against the enemy, then we must follow what we have pointed to with regards to the correction of understandings and the elimination of opinions which have been given precedence over the Shari‘ah proofs with the people of knowledge and with the people of fiqh especially.

Indeed another thing is very important—as an essential principle—for the correction of the understandings. Indeed, it is the action, because knowledge is a way for action. So if a man has pure and unadulterated knowledge, yet he does not act upon it, it would not be expected for this knowledge to bear fruit. Then it is inevitable that this knowledge be connected to action.⁶

⁵ **Ṣaḥīḥ:** Related by *Mālik* (2/899). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (no. 3391).

Editor: It is no. 2937 in my printing of *Ṣaḥīḥ al-Jāmi‘*. It is mentioned by Imām Mālik in *al-Muwatta‘* (no. 1708) without a chain, and also without the last part of the Ḥadīth that is between brackets. The first part of the Ḥadīth is authentic and well known, from the narrations of Abū Hurayrah and ‘Amr bin ‘Awf, as mentioned by al-Ḥāfiẓ Ibn ‘Abd al-Barr in *al-Tamhīd* (14/384). The second part of the Ḥadīth was originally listed by al-Suyūfī in *al-Jāmi‘ al-Saghīr*, and referenced to *al-Mustadrak* of Imām al-Ḥākim, where it is gathered (#319) with its full wording and a chain; however, it is by way of Ṣāliḥ ibn Mūsá al-Ṭalḥī, a narrator who was abandoned by the scholars of Ḥadīth, as pointed out by Shaykh Muqbil ibn Ḥādī in his checking of *al-Mustadrak* (1/161). Shaykh al-Albānī discusses its different wordings and chains and concludes that it is ḥasan by way of its different routes in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 1761), and Allāh knows best.

⁶ Shaykh Ṣāliḥ ibn Fawzān al-Fawzān says:

So verily, the soundness of the ‘aqidah [creed] is the primary basis, because testifying that there is no deity worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh is the first pillar of Islām. So the first thing that the prophets called their people to was the soundness [iṣlāḥ] of the ‘aqidah, due to the fact that all of the deeds, acts of worship, and movements are built upon that, and without the correct ‘aqidah, there is no benefit in any actions. Allāh the Exalted said:

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It is obligatory upon the people of knowledge to carry out this educational upbringing upon the new Muslims in light of what has been confirmed from the Book and the Sunnah. So it is not permissible for us to merely leave the people alone to inherit understandings and mistakes; some of

وَلَوْ أَشْرَكُوا لَحَبَطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

And if they had associated partners with Allāh, whatever [good deeds] they had done would be rendered useless.

[Sūrah al-Anʿām, 6:88]

That is to say, that their actions would have become nullified. Allāh, the Glorified and Exalted, said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Verily, whoever associates others with Allāh, then indeed Allāh has prohibited Paradise from him, and his dwelling place shall be the Fire. And the transgressors will not have any helpers.

[Sūrah al-Māʿidah, 5:72]

Allāh the Exalted said:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And indeed We revealed to you, and to those before you, that if you committed shirk, then your actions would have become worthless, and you would surely be from the losers.

[Sūrah al-Zumar, 39:65]

It becomes clear from these texts and other than them, that the soundness of ʿaqīdah is the most important matter in Revelation, and it is the utmost priority in daʿwah [calling to Allāh]. So the first thing that must be established in the daʿwah is the correct ʿaqīdah. So indeed the Prophet (ṣallallāhu ʿalayhi wa-sallam) remained in Makkah for thirteen years after being sent, calling the people to the rectification of the ʿaqīdah and to tawḥīd, and the obligatory duties were not revealed to him, except in al-Madīnah. Yes, the prayer was revealed to him in Makkah before the hijrah [migration to al-Madīnah], according to that which proves that actions are not to be pursued except after having attained the correct ʿaqīdah. So this person who says that it is sufficient for him to have imān [faith], without giving attention to ʿaqīdah, then this statement is self-contradictory, because imān cannot truly be imān, except with the correct ʿaqīdah. If you are not upon the correct ʿaqīdah, then there is no imān [faith] nor religion. (*Murājaʿāt fi Fiqh al-Wāqīʿ*, p. 42-43, of Dr. ʿAbdullāh ibn Muḥammad al-Rifāʿī).

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it being clear falsehood, by the agreement of the scholars, and some of it having various problems in it from ijtihād [analogical reasoning] and opinion, and some of this ijtihād and opinions oppose the Sunnah.

So after purifying [taṣfiyah] these affairs and clarifying what is obligatory to proceed upon it, it becomes necessary to cover the educational upbringing [tarbiyah] upon this correct knowledge. So this education [tarbiyah] is that which shall bear fruit for the pure Islamic society, through which the Islamic state will be established for us.⁷ So without these two premises,

⁷ When Shaykh Ṣāliḥ ibn Fawzān al-Fawzān was asked, “How is the ‘aḳidah related to the day to day life of the Muslim and his actions.” He answered:

As I have explained, when the ‘aḳidah is correct, the deeds will become righteous, because the correct ‘aḳidah directs the Muslim to do righteous deeds, and it directs him towards goodness and praiseworthy actions. This is because when he testifies that there is no deity worthy of worship besides Allāh, it is a testification built upon knowledge and yaqīn [certainty of faith] and recognition of its meaning. It directs him to righteous deeds, because the testification that there is no deity worthy of worship besides Allāh is not merely a statement uttered upon the tongue. Rather, it is an open proclamation of belief and action, and this testification will not be correct, nor beneficial, until it is followed up by righteous deeds. So [that means] carrying out the pillars of imān [faith] and whatever is an increase upon that from the commandments of the religion and its duties and the sum total of its supererogatory deeds (*Murāja‘āt fi Fiqh al-Wāqī‘*, p. 43).

And Shaykh Muḥammad Nāṣir al-Dīn al-Albānī, may Allāh have mercy on him, said:

Therefore, we believe with certainty, that every group that does not establish itself upon the foundation of the Book and the Sunnah and the manhaj [methodology] of the Salaf al-Ṣāliḥ—having extensively and comprehensively studied the rulings of Islām, the large and the small, the principles and the branches—then this group will not be from the Saved Sect, the Sect which proceeds upon the Straight Path which was indicated by the Messenger (ṣallallāhu ‘alayhi wa-sallam) in the authentic Ḥadīth. And if we imagined that there are separate groups in the Islamic lands, upon this manhaj, then they will not be considered as being parties; rather they are a single group, with a single manhaj and its path is a single one. Though they are separated by land, they are not, however, separated in thoughts, ‘aḳidah [beliefs], or manhaj. Rather this separation is only due to a physical separation in land, as opposed to the various groups and parties, which may even be in a single land, yet despite

‘correct knowledge’ and ‘correct education upon this correct knowledge’ it will not become possible—in my belief—to establish Islām, the Islamic rule, or the Islamic state.⁸

this, each party is pleased only with that which it possesses. As for these types of parties, we do not believe that they are upon the Straight Path. Rather, we state with certainty that they are upon those paths at the head of each one is a devil calling the people to it. And hopefully this contains an answer for what has preceded (*Fatāwī Shaykh al-Albānī*, p. 113-114).

And Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn (d. AH 1421)—may Allāh have mercy on him—said:

And some people say: It is not possible for the daʿwah (call) to be strong unless it is done within the framework of a [political] party! We say to that: This is incorrect! Rather, the daʿwah will be strong whenever the person is under the Book of Allāh and the Sunnah of His Messenger (ṣallallāhu ʿalayhi wa-sallam)—following the narrations of the Prophet (ṣallallāhu ʿalayhi wa-sallam) and that of his Companions. (From a recording entitled: *Majmūʿ Kalām al-ʿUlamāʾ fi ʿAbd al-Raḥmān ʿAbd al-Khālīq*, side two.)

⁸ *al-Taṣfiyah wa-al-Tarbiyah wa-Ḥājat al-Muslimīn ilayhā* (p. 29-31), slightly adapted.



Appendix Four: The Creed of Muḥammad Zāhid al-Kawtharī

The Position of al-Kawtharī on the ʿAqīdah of the Salaf

The Salaf are those who traverse the methodology of the Companions and those who followed them in goodness by holding onto the Book and the Sunnah, and biting onto it with their molar teeth, and giving precedence to the two of them over any other statement or guidance, whether it is in beliefs, acts of worship, dealings or manners. So they affirm the foundations of the religion and its subsidiary affairs (furūʿ) upon that which came in the Book and the Sunnah.²

So al-Kawtharī views this ʿaqīdah to be an ʿaqīdah of shirk and idolatry, and he called it “idolatry of the idiots,” and “the first idolatry,” and “clear idolatry,” and “idolatry within Islām,” and “idolatry after Islām,” and “idolatry disguised as the Sunnah,” and “a warning to the ummah against the callers to idolatry,” and

¹ The following is taken from *Bayān Mukhālafat al-Kawtharī li-ʿItiqād al-Salaf* (p. 57-83) of Dr. Muḥammad ibn ʿAbd al-Raḥmān al-Khumayyis, with some additions from the translator. Indeed, we deemed it necessary to include this refutation, since Imām Abū ʿUthmān al-Ṣābūnī (d. AH 449) said:

And along with that they [the Salaf] unanimously agreed with their saying about the Ahl al-Bidʿah, that they should be subdued, humiliated and disgraced, banished and driven away. Indeed one must keep away from them, from those who associate with them and from those who are intimate with them. And seek nearness to Allāh by avoiding them and fleeing from them (ʿAqīdah al-Salaf wa Aṣḥāb al-Ḥadīth, p. 112).

And Zāʿid ibn Qudāmah said: “I said to Maṣṣūr ibn al-Muʿtamir, ‘When I am fasting can I revile the ruler?’ He said: ‘No.’ I then said: ‘Then can I revile the people of desires?’ He said: ‘Yes.’” Refer to *al-Ḥilyah* (5/41-42) of Abū Nuʿaym and *al-Ṣamt wa-Ādāb al-Lisān* (p. 145) of Ibn Abī Dunyā.

² Refer to *Makānah Ahl al-Ḥadīth* (p. 10), of Shaykh Rabīʿ ibn Hādī al-Madkhalī, slightly adapted, and refer to *al-ʿAqāʾid al-Salafīyyah of Ibn Ḥajar*.

“nomadic theology and idolatry,” and the likes of that.³

The Position of al-Kawtharī on the Books That Affirm the ʿAqīdah of the Salaf

The Salaf from the scholars of the Sunnah wrote many books in confirmation of the creed of the Book and the Sunnah and in refutation of the people of desires and innovations. Many of them—and the praise is for Allāh—have been published and have become from amongst those affairs that increase al-Kawtharī in ignominy. So he took to labelling those books with evil words. He said about al-Sunnah of ʿAbdullāh ibn Aḥmad ibn Ḥanbal, “a book of deviation, tajsīm [ascribing a jism (body) to Allāh] and tashbīh [resemblance].” Likewise, he said, “And perhaps there is more than meets the eye in this portion of the Book and the Sunnah from which we have drunk. And I do not think that a Muslim who received an Islamic upbringing would incline towards attesting to the likes of these pagan fables.”⁴

And he said about the book *al-Tawḥīd* by Imām Ibn Khuzaymah (d. AH 311), “And according to the people of knowledge, it is a book of shirk, and that is because he clung to the opinions of idolatry.”⁵

He said in rebuke, “His—Ibn Khuzaymah’s—book, *al-Tawḥīd* was labelled by al-Rāzī, ‘A book of shirk.’”⁶

And he said about Imām Ibn Khuzaymah, “He used to be involved in theological rhetoric, then he left it long ago. So along with this ignorance, he wrote the book *al-Tawḥīd*. So he did harm to himself, and some from amongst the people of

³ Refer to *Kitāb Tabdīd al-Zalām* (p. 41, 154), and the notes of al-Kawtharī upon *al-Asmāʾ wa-al-Ṣifāt* (p. 407, 443-444), and the notes of al-Kawtharī upon *Tabyīn Kadhib al-Muftarī* (p. 18). And refer to *Maqālāt al-Kawtharī* (pp. 287, 290, 301, 306, 315, 327, 330, 334, 338).

⁴ Refer to *Maqālāt al-Kawtharī* (pp. 324, 320, 301, 307, 325, 329, 332, 337).

⁵ *Ibid* (p. 330).

⁶ *al-Taʾnīb* (p. 108).

knowledge said about it that it is a book of shirk.”⁷

And he said about the book *al-Radd ‘alá al-Jahmiyyah* by Imām Abū ‘Abd al-Raḥmān ibn Abī Ḥātim al-Rāzī, “And he mentioned in his book *al-Radd ‘alá al-Jahmiyyah* that which seemed correct to his intellect. So Allāh, the Glorified, separated the intellects, making him ignorant of theological rhetoric.”⁸

And he said, “And along with that, you see him entering into the narrow straits of the knowledge of the foundations of the religion, instead of tafwīd [relegation] and tanzīh [rejection].”⁹

And he said about Imām Ibn Abī Shaybah, the writer of the book, *al-‘Arsh*, “And Muḥammad ibn Abī Shaybah, the writer of the book *al-‘Arsh*, was a liar.”¹⁰

His Position on the Scholars of the Sunnah

Before we explain the position of al-Kawtharī towards the scholars of the Sunnah, it is inescapable that we pass over his speech concerning the Companions. It is apparent that his belief concerning the Companions is the belief of the Māturīdiyyah, which is not in agreement with the way of Ahl al-Sunnah.¹¹ Indeed

⁷ From al-Kawtharī’s notes upon *al-Asmā’ wa-al-Ṣifāt* (p. 267) of al-Bayḥaqī.

⁸ *Ta‘liqāt al-Kawtharī ‘alá Kitāb al-Asmā’ wa-al-Ṣifāt* (p. 269).

⁹ Refer to *al-Ta’nīb* (pp. 167–168).

¹⁰ *Ibid* (p. 110).

¹¹ Imām Muḥammad ibn Ṣāliḥ al-‘Uthaymīn (d. AH 1420)—may Allāh have mercy on him—said in *Sharḥ ‘Aqīdat al-Wāsiṭiyyah* (1 / 123):

So for example, the Ash‘arīs and the Māturīdīs are not considered from Ahl al-Sunnah wa-al-Jamā‘ah in this particular matter [i.e. concerning the Names and Attributes of Allāh]. Rather, they oppose what the Prophet (ṣallallāhu ‘alayhi wa-sallam) and his Companions were upon with regards to accepting the Attributes of Allāh, the Most Perfect, upon their literal meanings. This is why whoever says that Ahl al-Sunnah are three groups: the Salafīs, the Ash‘arīs and the Māturīdīs, then such a person is indeed mistaken. Rather we say: How can all three be considered Ahl al-Sunnah yet they differ with each other? What is there after Truth, except misguidance. How can they all be Ahl al-Sunnah, whilst each one of

al-Kawtharī oppressed and had enmity towards some of the Companions of the Prophet (ṣallallāhu ‘alayhi wa-sallam), and displayed blind bigotry towards his madh’hab. And the following clarifies that:

[1]: He accused Anas ibn Mālik (may Allāh have mercy on him) of senility and lack of understanding, as is found in *al-Ta’nīb*.¹²

[2]: He accused the noble Companion, Mu‘āwiyah ibn Abī al-Hakam, the narrator for the Ḥadīth of the slave-girl of what follows: [i] He is not a person of understanding; [ii] He used to speak during the prayer; [iii] He was largely a narrator by meaning.¹³

And al-Kawtharī states that the narrator must be a faqīh of the principles of the Ḥanafīyah. So he rejects the narrations of the one who is not a faqīh.¹⁴ And this points to the abandonment of the narrations of some of the Companions, such as Abū Hurayrah and Anas ibn Mālik.

So the result of this is cursing the Companions of the Prophet (ṣallallāhu ‘alayhi wa-

them refutes the other? This is not possible, except if it is possible to reconcile the opposites. There is no doubt however, that one of them is truly Ahl al-Sunnah—but which one? Is it the Ash‘arīs, the Māturīdīs or the Salafīs? Whichever of them agrees with the Sunnah is considered to be Ahl al-Sunnah, whilst whichever of them opposes it is not.

So we say: The Salaf are Ahl al-Sunnah wa-al-Jamā‘ah, and this description cannot be true for anyone else. So how can those who oppose the Sunnah be called Ahl al-Sunnah? This is not possible. How is it possible to say Ahl al-Sunnah are of three differing groups, but we say that they are in agreement? So where is the agreement and consensus? Rather, Ahl al-Sunnah wa-al-Jamā‘ah are those who hold on to what the Prophet (ṣallallāhu ‘alayhi wa-sallam) and his Companions were upon and to the ‘aqīdah [creed] of the Salaf until the Day of Judgement—they are the Salafīs.

¹² Refer to *al-Ta’nīb* (p. 117), *al-Targhib* (p. 332), and refer to the refutation upon him in *Ṭalī‘ah al-Tankil* (1/65-66).

¹³ Refer to the notes of al-Kawtharī upon *al-Asmā’ wa-al-Ṣifāt* (pp. 421–423), *Kitāb Tabdīd al-Zalām* (p. 94-96) and *Maqālāt al-Kawtharī* (p. 349).

¹⁴ *al-Ta’nīb* (p. 223).

sallam) and objection towards their honour, and portraying them as innovators.

Ibn al-Samʿānī said, "Objecting to the honour of the Companions is a sign of forsakenness for the one who does it. Rather, he is a misguided innovator."¹⁵

His Vilification of the Scholars

The scholars of the Sunnah have been severely maligned and vilified by al-Kawtharī, and he has charged them with shirk, idolatry and tajsīm (attributing a human body to Allāh), and all of this is an old weapon of the Jahmiyyah used (in their attacks upon Ahl al-Sunnah) and examples shall follow.

Firstly, his allegation and ruling upon them of idolatry and kufr: So indeed he said the following statements with regards to them: "The idolaters," and "the people of idolatry," and "the worthless ones (Hashawiyah), deeply rooted in idolatry," and "callers to idolatry," and "a warning to the ummah against the callers to idolatry."¹⁶

Secondly, he describes them with ignorance: He described them with ignominy and lack of intellect and religion, and from the likes of that are his statements:

¹⁵ *Fatḥ al-Bārī* (4/365). Abū Saʿīd (may Allāh be pleased with him) relates that the Prophet (ṣallallāhu ʿalayhi wa-sallam) said, "Do not abuse my Companions, for if any of you were to spend gold equal to Uhud in charity, it would not equal a handful of one of them, or even half of that." Related by *al-Bukhārī* (no. 318) and *Muslim* (no. 6087).

Imām al-Lālakāʾī relates in *Sharḥ Uṣūl al-ʾItiqād* (no. 2359), that Imām Aḥmad said, "If you see anyone speaking ill of the Companions of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam), then doubt his Islām."

Indeed al-Fuḍayl ibn ʿIyāḍ said, "Indeed, I love those whom Allāh loves, they are those from whom the Companions of the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) are safe. I hate those whom Allāh hates, they are the people of deviant sects and innovations" *al-Ḥilyah* (8/103).

¹⁶ *Maqālāt al-Kawtharī* (pp. 332, 327, 126, 307, 301, 325, 336), *Taʿliqāt al-Kawtharī ʿalā Kitāb al-Asmāʾ wa-al-Sīfāt* (pp. 325, 356, 419, 407).

“The group of contemptible ignoramuses,” and “the despicable and vulgar group,” and “those who live in the past,” and “those with no school of thought,” and “the deceived ignoramuses,” and “they are between the ignoramus who settled into his ignorance, and the knowledgeable one who stubbornly rejects the truth,” and “their intellects are meagre,” and “how many of them have been stricken in their intelligence and their religion, without having any understanding, nor intellect,” and “all of them possess only a little understanding and a little of the religion,” and “those who have gone insane,” and “the farthest of the people from insight,” and “the rabble, the riff-raff.”¹⁷

His Statements Concerning Shaykh al-Islām Ibn Taymiyyah

Indeed, al-Kawtharī performed takfīr upon Shaykh al-Islām Ibn Taymiyyah (d. AH 728) when he charged him with heresy (zandaqah),¹⁸ hypocrisy,¹⁹ blasphemy (ilhād),²⁰ apostasy,²¹ treason,²² plotting,²³ disgraceful falsification,²⁴ hidden falsification,²⁵ being proficient in misrepresentation,²⁶ deception,²⁷ defamation of the Salaf,²⁸ slandering the Salaf,²⁹ clearly lying and speaking with vulgarity,³⁰ fabricating narrations,³¹ deficiency in the religion and the intellect,³² and inventing innovations in the

¹⁷ Refer to *Kitāb Tabdīd al-Zalām* (pp. 15, 5, 55, 122, 154, 45, 171, 151).

¹⁸ *Kitāb al-Zalām* (p. 81) of al-Kawtharī, and *Muqaddimah al-Kawtharī al-Rasāʾil al-Subkiyyah* (pp. 27–28).

¹⁹ *Kitāb al-Zalām* (p. 81) and *Muqaddimah al-Kawtharī al-Rasāʾil al-Subkiyyah* (p. 34).

²⁰ *Maqālāt al-Kawtharī* (p. 320) and *Kitāb al-Zalām* (p. 74).

²¹ *Kitāb al-Zalām* (p. 5) and *Muqaddimah al-Kawtharī al-Rasāʾil al-Subkiyyah* (p. 52).

²² *al-Taʾnīb* (p. 109) and *Kitāb al-Zalām* (p. 80, 91).

²³ *Muqaddimah al-Kawtharī al-Rasāʾil al-Subkiyyah* (p. 46).

²⁴ *Ibid* (p. 12).

²⁵ *Kitāb al-Zalām* (p. 50).

²⁶ *Maqālāt al-Kawtharī ʿalā Dhīwūl Tadhkirat al-Huffāz* (p. 188).

²⁷ *Kitāb al-Zalām* (pp. 80, 140) and *Muqaddimah al-Kawtharī al-Rasāʾil al-Subkiyyah* (p. 21).

²⁸ *Kitāb al-Zalām* (pp. 50, 55–56).

²⁹ *Ibid* (pp. 54, 60).

³⁰ *Ibid* (pp. 50, 63, 82, 140, 143).

³¹ *Ibid* (pp. 50, 63, 82, 140, 143).

³² *Ibid* (p. 93).

foundations of the creed³³ and other than that from his blameworthy statements.³⁴

His Statements Concerning Imām Ibn al-Qayyim

Likewise, he charged Ibn al-Qayyim with disbelief,³⁵ and hidden heresy,³⁶ apparent heresy,³⁷ blasphemy,³⁸ opening the door of heresy,³⁹ finding fault with the Shari‘ah,⁴⁰ weakness towards the religion, abandoning the obligations,⁴¹ and other than that from amongst the atrocious allegations that he has made.⁴²

³³ Ibid (pp. 16, 81, 105, 116).

³⁴ Indeed, al-Ḥāfiẓ al-Bazzār said, describing the opponents of Ibn Taymiyyah, “You would not see a scholar opposing him, dissuading from him, filled with hatred for him, except that he was the most greedy of them in gathering the worldly goods, the most cunning of them in acquiring them, the most ostentatious of them, the most desirous for reputation, and the most prolific of them in having lies on his tongue” *al-A‘lām al-‘Uliyyah* (p. 82).

Muḥammad ibn ‘Abd al-Barr al-Subkī said, “By Allāh, no one hates Ibn Taymiyyah except for an ignoramus or the possessor of desires which have diverted him from the truth after he has come to know it” *Radd al-Wāfir* (p. 95) of Ibn Nāṣir al-Dīn.

The scholar of the Ḥanafīyah, Badr al-Dīn al-‘Aynī said, “Whosoever says Ibn Taymiyyah is a disbeliever, then he is, in reality, himself a disbeliever, and the one who accuses him of heresy is himself a heretic. How is this possible when his works are widely available and there is no hint of deviation or dissension contained therein” *Radd al-Wāfir* (p. 245).

³⁵ *Kitāb al-Zalām* (p. 24, 28, 30, 66, 170).

³⁶ Ibid (p. 82).

³⁷ Ibid (p. 182).

³⁸ Ibid (pp. 55, 74).

³⁹ Ibid (p. 55).

⁴⁰ Ibid.

⁴¹ Ibid (p. 47).

⁴² Ibn Ḥajar al-‘Asqalānī said in his endorsement of *Radd al-Wāfir*, “If there were no virtues of Shaykh Taqīyy al-Dīn except for his famous student Shaykh Shams al-Dīn ibn al-Qayyim al-Jawziyyah, the writer of many works from which both his opponents and supporters benefited from, then this would be a sufficient indication of his great position.”

Mullā ‘Alī al-Qārī said, “It will become clear to the one who studies *Madārij al-Sālikīn* [of Ibn al-Qayyim] that these two [Ibn Taymiyyah and Ibn al-Qayyim] are from the greatest of Ahl al-Sunnah

His Position on Jaʿd ibn Dirham⁴³ and Jahm ibn Ṣafwān⁴⁴ —The Two Imāms of Taʿtīl

Indeed, al-Kawtharī defended Jahm ibn Ṣafwān and Jaʿd ibn Dirham and supported them. Rather, he showed great zeal in defending the two of them, so he said in defence of Jahm ibn Ṣafwān, “And opinions have been ascribed to Jahm, yet he did not ascribe a sect to himself. What was ascribed to him was mainly from a people who wished to use nicknames to discredit the man between sects. And these opinions of his were spread by them in accordance to their insight, but they were not what Jahm believed in every case. They were opinions followed by the people.”⁴⁵

And he said about Khālīd ibn ʿAbdullāh al-Qasārī who slaughtered Jaʿd ibn Dirham, “He slaughtered Jaʿd ibn Dirham upon the day of ʿĪd al-Aḍḥā as a sacrifice from himself...and the scholars had to remain silent in front of his destruction of an apparent sign from the apparent signs of the religion.”⁴⁶

wa-al-Jamāʿah, and from the awliyāʾ of this nation” *Mirqāt al-Mafātīḥ* (8/251-252).

⁴³ Imām al-Dhahabī said about him:

He is Muʿdab Marwān al-Ḥimār. He was the first one to invent the idea that Allāh did not take a khalīl [close friend], nor did He speak to Mūsá, and that such an action is impermissible for Allāh. So al-Madāʿinī said, ‘He was a heretic.’ Indeed, Wahb said to him, ‘I think you will be from amongst those who are destroyed, if you do not say to us that Allāh has a Hand, and that He has an Eye’ (*Mukhtasar Siyar Aʿlām al-Nubalāʾ*, 1/206-207).

⁴⁴ Imām al-Dhahabī said:

He is Abū Maḥraz al-Rāsibī al-Samarqandī, the writer and speaker. He was a founder of misguidance, possessing intellect and the ability to argue. He wrote to the leader, Hārith ibn Surayj al-Tamīmī. He used to deny the Attributes, and he would even deny the Creator through his allegations. He used to speak of the creation of the Qurʾān, and he used to say that Allāh was in every place (*Mukhtasar Siyar Aʿlām al-Nubalāʾ*, 1/212).

⁴⁵ *Muqaddimat al-Kawtharī li-Tabyīn Kadhib al-Muftarī* (p. 12).

⁴⁶ *al-Taʿnīb* (p. 91).

Examples of al-Kawtharī Distorting Statements of the Scholars of the Salaf

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

[1]: So indeed, Imām Abū Ḥanīfah openly declared the ascension of Allāh above His Throne, and His fawqīyah (being high above) over his servants, and he openly declared takfīr upon whosoever doubts in that. However, al-Kawtharī distorted the words of Abū Ḥanīfah with vile taḥrīf (distortion).⁴⁷

[2]: Imām Abū Ḥanīfah and his companions openly declared the Qurʾān to be the Speech of Allāh, and that whoever said it was created was a disbeliever. However, al-Kawtharī distorted their texts to mean spiritual speech (kalām nafsi).⁴⁸ Likewise, he changed the speech of Imām Aḥmad with regards to this issue by his own words to mean spiritual speech. This is distortion, because the innovation of spiritual speech could not have existed at that time. The first one to invent this innovation was Ibn al-Kullāb, after the fitnah with regards to the creation of the Qurʾān, and Allāh is the One through whom aid is sought.

[3]: Many of the scholars of Islām, such as Imām Muḥammad ibn al-Ḥasan and Imām Aḥmad and other than them, affirmed the Attributes without takyīf (asking how), nor tamthīl (making a likeness), nor taʾwīl (figurative explanation), and they are not to be explained by the explanation of the Jahmiyyah, nor by their taʾwīls. However, al-Kawtharī distorted their texts to mean tafwīḍ.⁴⁹

⁴⁷ Refer to the clear text of Abī Ḥanīfah and the distortion of al-Kawtharī in his notes upon *al-Fiqh al-Absaṭ* (p. 49-52).

⁴⁸ *Maqālāt al-Kawtharī* (p. 27) and *al-Tarḥīb* (p. 301).

⁴⁹ *Bulūgh al-Amāni* (pp. 53-54) and *Kitāb Tabdīl al-Zalām* (pp. 53, 136, 171). As for the people of tafwīḍ (relegation), then they are those “who relegate the knowledge of the meaning of the Attributes [to Allāh], and they claim that this was the way of the Salaf. However, the Salaf were free from this way.”

From the words of Ibn al-ʿUthaymīn in *al-Qawāʿid al-Muthlā* (p. 77).

Shaykh al-Islām Ibn Taymiyyah said in *Darʿu Taʿāruḍ al-ʿAql wa-al-Naql* (1/116-118):

As for tafwīḍ [relegation], then it is known that Allāh has commanded us to contemplate upon the Qurʾān, and He has incited us to comprehend it and understand it. So how is it possible, along with all of that, that He would discourage us from understanding, realizing and comprehending it?

So therefore, it could be that whatever Allāh has described Himself with in the Qurʾān, or much of what Allāh has described Himself with, was not known to the prophets in terms of meaning. Rather, they said words whose meanings they did not comprehend...

It is known that it would be a calumny of the Qurʾān and the prophets if Allāh had revealed the Qurʾān, and informed them that He made it a guidance and clarification for the people, and He commanded the Messenger to convey it plainly and to explain to the people what had been revealed to them, and He commanded contemplation and comprehension of the Qurʾān; yet along with this, He did not inform about the Attributes of the Lord. No one knows their meanings. So no one is to comprehend, nor to contemplate, nor did the Messenger clarify to the people what had been revealed to them. With this implication, whatever any heretic or innovator says from his intellect or opinion—without knowledge—is the truth, and there is nothing in the texts to invalidate that. This is because those texts are now problematic and unclear, and no one knows their meaning, and it is not permissible to seek proof from that whose meaning no one knows. So such speech aims to close the door to the guidance of the prophets, and it opens the door for those who oppose them and say, 'The guidance and clarification is our way, not the way of the prophets, because we know what we are saying and we clarify it with intellectual proofs. And the prophets did not even know what they were saying, let alone attempted to explain their meanings.' So be upon clarity with regards to the statement of the people of tafwīḍ, which is the most evil of the statements of the people of innovations and heresy from those who claim to be followers of the Sunnah and the Salaf.

As for the position of the Salaf towards the Attributes of Allāh, then their view could not possibly have been that of tafwīḍ, since they affirmed meanings for the Attributes, as can be seen in the following examples:

Rabīʿah al-Raʿī (d. AH 136) said, "Al-Istiwā is not unknown, and how [it occurs] is not comprehensible, and from Allāh is the Message, upon the Messenger is to convey, and upon us is to affirm." Related by al-Bayḥaqī in *al-Asmāʾ wa-al-Ṣifāt* (no. 516) and al-Lālakāʿī in *Sharḥ Uṣūl al-Itiqād Ahl al-Sunnah wa-*

al-Jamā'ah (no. 665). Ibn Taymiyyah said in *Majmū' al-Fatāwī* (5/365), "It is established from Rabī'ah." He also said in *al-Hamawīyyah* (p. 80), "Al-Khallāl narrated it with an isnād [chain of narrators], all of whom are thiqāt [precise and reliable]."

Imām al-Khaṭṭābī (d. AH 388) said, "The madh'hab [way] of the Salaf with regards to the Ṣifāt [Attributes of Allāh] is to affirm them as they are 'alā ḍāḥir [with their apparent meaning], negating any tashbīh [resemblance] to them, nor takyif [asking how they are]," *al-Ghuniyah 'an al-Kalām wa-Ahlihi*, as quoted in *Mukhtaṣar al-'Uluww* (no. 137).

Imām al-Talamankī (d. AH 429) said, "There is ijma' [consensus] from Ahl al-Sunnah that Allāh ascended over His Throne bi-dhātihi (by His Self)...There is ijma' [consensus] from Ahl al-Sunnah that Allāh ascended over His Throne 'alā ḥaqīqah (in a real sense), not 'alā al-majāz [metaphorically]." Related by al-Dhahabī in *Siyar A'lam al-Nubalā'* (17/566).

And al-Qāḍī, Abū Ya'lá (d. AH 458) said:

It is not permissible to repel these narrations - as is the way of a group from amongst the Mu'tazilah. Nor to become pre-occupied with ta'wīl—as is the way of the Ash'ariyyah. It is obligatory to carry them upon their ḍāḥir meaning, and that the Attributes of Allāh do not resemble anyone from His creation, nor do we have an 'aqīdah [belief] that there is any tashbīh [resemblance] to them. Rather, [we believe] in what has been reported from our Shaykh and our Imām, Abū 'Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal, and other scholars of Aṣḥāb al-Ḥadīth (*Ibṭāl al-Ta'wīlāt*, p. 4).

Al-Khaṭīb al-Baghdādī (d. AH 463) said:

As for Speech about the Attributes, that which is authentically related about them in the Sunnah, then the Salaf—may Allāh be pleased with them all—was to affirm them all as they are, 'alā ḍāḥir [upon their apparent meaning]; negating any tashbīh [resemblance] to Allāh, and not asking how they are. We do not say that al-Yad [the Hand of Allāh] means His Power, nor that al-Sama' [Allāh's Hearing] and al-Baṣr [Allāh's Sight] meaning His Knowledge, nor do we say that He has jawāriḥ [limbs] (*al-Kalām 'alā al-Ṣifāt*, pp. 19-20).

Ibn 'Abd al-Barr (d. AH 463) said, "Ahl al-Sunnah are agreed in affirming all the Ṣifāt [Attributes] which are related in the Qur'ān and the Sunnah, having imān [faith] in them and understanding them 'alā ḥaqīqah [upon their real meaning], not 'alā al-majāz [metaphorically]" *al-Tamhīd* (7/145).

Shaykh 'Abd al-Qādir al-Jīlānī (d. AH 561) said:

[4]: Texts from the Salaf and texts from the four Imāms in particular openly declare the loftiness of Allāh over His servants, and His ʿuluww (highness) above His Throne. However, al-Kawtharī distorted their texts and declared that affirming al-ʿuluww is disbelief according to the four Imāms.

And al-Kawtharī has made many other distortions, some of them were mentioned by al-ʿAllāmah ʿAbd al-Raḥmān al-Muʿallimī (d. AH 1386)—may Allāh have mercy on him—in *Ṭalīʿah al-Tankīl* (p. 48-51).

A Comparison Between the ʿAqīdah of Imām Abū Ḥanīfah and al-Kawtharī Concerning Tawḥīd and Īmān

[1]: Imām Abū Ḥanīfah and His companions were not known to perform taʿwīl of the Attributes. Rather, Abū Ḥanīfah declared that taʿwīl of the Attributes was nullification of them, and it was the way of the Muʿtazilah. So indeed he said, “It is not to be said that His Hand is His Power, nor His Bounty, because that is a nullification of the Attribute, and it is the statement of the people of Qadar and Iʿtizāl.”⁵⁰

So making taʿwīl of the Attribute of the Hand to mean Power, or Bounty gives way to denying the texts that display this Attribute with a meaning outside its

It is essential to carry the Attribute of al-Istiḥā by His dhāt [Essence] over the Throne. Istiḥā does not mean sitting and touching, as the Mujassimah and Karrāmiyyah say; nor does it mean ʿuluww [highness], as the Ashʿariyyah say; nor does it mean istilā [conquering or dominating over], as the Muʿtazilah say. None of this is related in the Sharīʿah. Neither has this been related from any of the Salaf al-Ṣāliḥ, from the Companions and the Ṭābiʿūn, nor from the Aṣḥāb al-Ḥadīth [scholars of Ḥadīth]. Rather, it is related from them that they carried al-Istiḥā³ with its apparent meaning (*al-Ghunyat al-Ṭālibīn*, 1/50).

Imām al-Qurtubī (d. AH 671) said, “Not a single person from the Salaf al-Ṣāliḥ denied istiḥā over the Throne to be ḥaqīqah [in a real sense]. The reality of its kayfiyyah [how He ascends] is not known. Imām Mālik said that al-Istiḥā is known; how is not known, and to ask questions concerning it is an innovation” *al-Jāmiʿ li-Aḥkām al-Qurʾān* (18/216).

⁵⁰ *al-Fiqh al-Akbar* (p. 302).

context. So therefore, denial occurs by taʿwīl; it negates the meaning with which it (the Attribute) came and affirms another meaning for the texts, which is neither apparently understood, nor written as such. So from that, he did not call to taʿwīl of the Attribute of the Hand, nor other than it, by changing its meaning from the apparent sense. This is how Imām Abū Ḥanīfah adhered to and applied his methodology. So he rejected making taʿwīl of the Hand to Power or Bounty, nor did he hold His Pleasure to be Reward,⁵¹ nor His Anger to be Punishment.⁵² This is from one angle, and from another angle, Imām Abū Ḥanīfah declared that making taʿwīl of the Attributes takes one outside of the fold of Ahl al-Sunnah wa-al-Jamāʿah. Rather, it is the way of the Muʿtazilah, as is proven by his statement, “It is the way of the people of Qadar and al-Iʿtizāl.”⁵³ However, al-Kawtharī opposed him, so he spoke out with this taʿwīl, which in reality is denial of the Attributes and distortion of their texts. So he went against the way of the Salaf.

[2]: Indeed, Imām Abū Ḥanīfah (may Allāh have mercy on him) affirmed the ʿuluww of Allāh over his creation, and declared takfir upon whoever denied the ʿuluww (highness) of Allāh the Exalted, or doubted it.⁵⁴

So al-Kawtharī negated Allāh’s Attribute of ʿuluww over His creation and fawqiyah (being high above) His servants. So he believed that Allāh was neither inside of the world, not outside of it.⁵⁵ So he distorted the texts concerning the Attributes of ʿuluww to mean highness in magnificence (ʿaẓamah) and honour (ʿizzah), or highness in force (qahr) and subjugation (ghalabah), or high status.⁵⁶

[3]: Imām Abū Ḥanīfah (may Allāh have mercy on him) affirmed the istiḥā of Allāh above His Throne, and His ʿuluww over His creation, and this is proven by his statement, “And we affirm that Allāh the Exalted has ascended [istiḥā] over

⁵¹ *al-Fiqh al-Absaṭ* (p. 56).

⁵² *Ibid*

⁵³ *al-Fiqh al-Akbar* (p. 302).

⁵⁴ *al-Fiqh al-Absaṭ* (p. 49-52).

⁵⁵ *Kitāb Tabdīd al-Zalām* (p. 35, 78).

⁵⁶ *Taʿiqāt al-Kawtharī ʿalā Kitāb al-Asmāʾ wa-al-Ṣifāt* (p. 406) and *Tabdīd al-Zalām* (p. 35, 78).

His Throne, without being in need of anything.”⁵⁷ And Mullā ʿAlī al-Qārī said, after mentioning the statement of Imām Mālik, “Al-Istiwā is known, and how is unknown.” He said, “It is the choice of our great Imām. Likewise, he chose this view for whatever is mentioned in the āyāt and the Aḥādīth about the Hand, the Eye and the Face and the likes of them from the Attributes.”⁵⁸

However, al-Kawtharī denied the Attribute of al-Istiwā and distorted its texts to mean subjugation and conquering.⁵⁹ He did not suffice with that, instead he went on to distort the famous statement of Imām Mālik concerning al-Istiwā.⁶⁰

[4]: Imām Abū Ḥanīfah (may Allāh have mercy on him) affirmed the Attribute of nuzūl (descent) for Allāh the Exalted, to the lowest heaven, without takyīf, nor taḥrīf, nor taʿtīl. So he used to say, “He descends, without inquiry into the modality.”⁶¹ Rather, some of the older Ḥanafīyyah performed takfīr upon the one who denied one Attribute from amongst the Attributes.⁶² Despite this, al-Kawtharī denied the Attribute of nuzūl and distorted its texts to mean the descent of His angels or His Command.⁶³ And he distorts any Ḥadīth that comes with the verb: yanzil (to descend).⁶⁴

⁵⁷ *Sharḥ al-Wasiyyah* (p. 10).

⁵⁸ *Ibid* (p. 31).

⁵⁹ *Taʿliqāt al-Kawtharī ʿalā Kitāb al-Asmāʾ wa-al-Ṣifāt* (p. 405-406) and *Kitāb Tabdīd al-Zalām* (pp. 111-112).

⁶⁰ *Ibid*.

⁶¹ *Iʿtiqād al-Salaf Aṣḥāb al-Ḥadīth* (p. 42) and *Jalāʾ al-Aʿyān* (p. 353).

⁶² *Iʿtiqād al-Salaf Aṣḥāb al-Ḥadīth* (p. 49)

⁶³ *Kitāb Tabdīd al-Zalām* (p. 112-113)

⁶⁴ *Taʿliqāt al-Kawtharī ʿalā Kitāb al-Asmāʾ wa-al-Ṣifāt* (pp. 449-450). Abū ʿAbdillāh ibn Abī Ḥafṣ al-Bukhārī said in his book: Ibrāhīm ibn al-Ashʿath said, “I heard al-Fuḍayl ibn ʿIyād (d. AH 187) say, “When a Jahmī says to you, ‘We do not believe in a Lord that descends to His place [yanzilu ʿalā makānihi],’ then say, ‘I believe in a Lord who does whatever He wills’” (*ʿAqīdah al-Salaf wa Aṣḥāb al-Ḥadīth* (p. 50) and *Uṣūl al-Iʿtiqād* (no. 775) of al-Lālakāʾī).

Aḥmad ibn ʿAlī al-Abār said, “I heard Yaḥyá ibn Maʿīn say: ‘When you hear a Jahmī saying: I disbelieve in a Lord that descends, then say, ‘I believe in a Lord that does whatever He wills’” [*Uṣūl al-Iʿtiqād of al-Lālakāʾī* (no. 776)].

[5]: Imām Abū Ḥanīfah (may Allāh have mercy on him) affirmed two real Hands for Allāh the Exalted. They do not resemble any hands from the creation; this is proven by His statement, “And He has a Hand and a Face, as Allāh the Exalted has affirmed in the Qurʾān by mentioning the Face and the Hand. So He has these Attributes, without inquiry into the modality.”⁶⁵ However, al-Kawtharī denied the Attribute of the two Hands and distorted their texts to mean Power (qudrah)⁶⁶ and Concern (ʿināyah).⁶⁷

[6]: Imām Abū Ḥanīfah declared that the Qurʾān was sent down, it was not created. So he said, “And the Qurʾān is not created.”⁶⁸ And he also said, “And we affirm that the Qurʾān is the Speech of Allāh the Exalted, it is not created.”⁶⁹ However, al-Kawtharī said that the Qurʾān was created and that there was no difference between him and the Muʿtazilah with regards to its nature of being created.”⁷⁰

[7]: Imām Abū Ḥanīfah (may Allāh have mercy on him) was not known to speak of spiritual speech. Rather, it is not possible that he could have spoken of it, because the first one to invent the statement of spiritual speech was Ibn Kullāb during the time of Imām Aḥmad ibn Ḥanbal. So al-Kawtharī denies the Attribute of Speech and distorted its texts to mean spiritual speech,⁷¹ so he said, “The Speech is spiritual speech.”⁷²

[8]: Imām Abū Ḥanīfah (may Allāh have mercy on him) declared that Mūsá heard the Speech of Allāh the Exalted:

And Ḥammād ibn Salamah said, “Abuse whosoever you see rejecting this [i.e. the descent of Allāh to the Lowest Heaven]” [*al-Arbaʿin fi-Ṣifāt-Allāh* (no. 49)].

⁶⁵ *al-Fiqh al-Akbar* (p. 302).

⁶⁶ *Taʿliqāt al-Kawtharī ʿalá Kitāb al-Asmāʾ wa-al-Ṣifāt* (p. 314).

⁶⁷ *Ibid* (p. 317).

⁶⁸ *al-Fiqh al-Akbar* (p. 301).

⁶⁹ *Sharḥ Wasiyyah al-Imām Abī Ḥanīfah* (p. 10).

⁷⁰ *Taʿliqāt al-Kawtharī ʿalá Kitāb al-Asmāʾ wa-al-Ṣifāt* (p. 251).

⁷¹ Refer to *al-Taʾnīb* (pp. 96–97, 107) and *Muqaddimāt al-Kitāb Tabyīn Kadhib al-Muftarī* (p. 15).

⁷² *al-Taʾnīb* (pp. 96–97).

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And Allāh spoke to Mūsá directly.

[Sūrah al-Nisā², 4:164]

“And Mūsá (upon him be peace) heard the Speech of Allāh the Exalted, as Allāh the Exalted said, ‘And Allāh spoke to Mūsá directly.’ Indeed Allāh was the Speaker and Mūsá (upon him be peace) could not have been speaking.”⁷³ “However, al-Kawtharī does not deem it permissible to hear the Speech of Allāh the Exalted, because according to him, the Speech of Allāh does not occur with letters, nor with a voice. Rather, it is spiritual speech.”⁷⁴

[9]: Imām Abū Ḥanīfah and some of his followers have prohibited the various types of shirk, major or minor, such as: supplication and seeking aid from other than Allāh,⁷⁵ prostration to other than Allāh,⁷⁶ taking oaths by other than Allāh,⁷⁷ sacrificing for other than Allāh.⁷⁸ And he (al-Kawtharī) believed that the saints have the power to change things in the universe, along with Allāh,⁷⁹ that one may come to know the Unseen,⁸⁰ and in swearing by other than Allāh.⁸¹ Additionally, al-Kawtharī adopted some of the superstitions, innovations and shirk of the Qubūriyyah (those who frequent the graves). So he deemed it permissible to seek aid from the dead in order to bestow the blessings and to remove the calamities.⁸² And he felt that the dead souls have an effect upon the situations in this world. So

⁷³ *al-Fiqh al-Akbar* (p. 302).

⁷⁴ *Ta‘liqāt al-Kawtharī ‘alā Kitāb al-‘Inṣāf* (p. 95).

⁷⁵ Refer to *Rūḥ al-Ma‘ānī* (11/98, 6/129)

⁷⁶ Refer to *al-Baḥr al-Rā‘iq* (/24), *Rūḥ al-Ma‘ānī* (17/213) and *al-Mirqāt Sharḥ Mishkāt* (2/202).

⁷⁷ Refer to the *Ḥāshiyah* (2/439-440) of Ibn ‘Ābidīn and *al-Baḥr al-Rā‘iq* (2/298).

⁷⁸ *Tuḥfah al-Fuqahā‘* (3/67).

⁷⁹ *al-Baḥr al-Rā‘iq* (2/298).

⁸⁰ *al-Fatāwī al-Hindiyyah* (6/323-326) and *al-Baḥr al-Rā‘iq* (2/88, 5/124).

⁸¹ *al-Baḥr al-Rā‘iq* (5/124)

⁸² *Kitāb Tabdīd al-Zalām* (p. 162) and *Maqālāt al-Kawtharī* (p. 385).

they are the ones who manage the affairs.⁸³ And he deemed it permissible to visit the graves of the saints that are decorated with many lights, as the people with eyes have witnessed,⁸⁴ and he believed that these souls remain wrapped around their bodies, and that the knowledge of the unseen was unveiled for them. And he saw it as permissible to build graves over mosques, since it is an inherited affair.⁸⁵ Likewise, it is permissible, according to him, to perform the prayer in a mosque which contains the grave of a pious man, with the intention being to seek blessings through his remnants, and to have the supplication answered there. And it is permissible, according to him, to visit the graves in order to seek blessings through

⁸³ *Kitāb Tabdīd al-Zalām* (p. 162)

⁸⁴ *Kitāb Tabdīd al-Zalām* (p. 162) and *Maqālāt al-Kawtharī* (p. 385).

⁸⁵ Jundub ibn ‘Abdillāh al-Bajalī said that he heard the Prophet (ṣallallāhu ‘alayhi wa-sallam) say, five days before he died, “**Verily those before you took the graves of their prophets and righteous people as places of worship, so do not take the graves as places of worship. Indeed I forbid you from this!**” Related by *Muslim* (2/67-68), *Abū ‘Awānah* (1/104) and others.

From Abū Hurayrah that the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam) said, “**O Allāh, do not turn my grave into an idol. May the curse of Allāh be upon those who take the graves of their prophets as places of worship.**” Related by *Aḥmad* (no. 7352), *Ibn Sa‘d* (2/241-242) and others. Its chain of narrators is authentic.

‘Abdullāh ibn Sharjīl Ḥasanah said, “I saw ‘Uthmān ibn ‘Affān order the levelling of the graves. So it was said to him, ‘This is the grave of Umm ‘Amr, the daughter of ‘Uthmān!’ However, he commanded that it too should be levelled.” Related by *Ibn Abī Shaybah* in *al-Muṣannaf* (4/138) and *Abū Zur‘ah* in *al-Tārikh* (22/2) with an authentic chain of narrators.

From Abū al-Hayyāj al-Asadī who said, “‘Alī ibn Abī Ṭālib said to me, ‘Shall I not send you for what the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam) sent me? That you deface all statues and pictures and that you level all elevated graves.’” Related by *Muslim* (3/61), *Abū Dāwūd* (3/70), *al-Nasa‘ī* (1/285) and others.

Abū Burdah said, “Abū Mūsā al-Ash‘arī advised us before he died, saying, ‘You should hasten with my janāzah...and do not put in my laḥad [a cleavage in the side of the grave where the body is placed] anything that will come between me and the earth, nor build anything over my grave. So bear witness that I am free of those women who shave their heads, tear their clothes or beat their cheeks.’ They said, ‘Did you hear anything about this?’ He said: ‘Yes, from the Messenger of Allāh (ṣallallāhu ‘alayhi wa-sallam)!’” Related by *Aḥmad* (4/397) with a strong chain of narrators.

them and to supplicate to them, so it will be answered through them.⁸⁶ According to him, it is permissible to light lamps and candles upon the graves in order to extol the souls that are in them, so as to make its body radiant over the dirt, just as the sun is radiant over the earth. So this is supposed to notify the people as to where the soul is, so that they may seek blessings from it and supplicate to it, so that it will answer them.⁸⁷

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

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

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

[Sūrah al-A'rāf, 7:180]⁸⁸

And a prohibition against the non-legislated tawassul has occurred in his words, it is that which has no proof from the Book, nor the Sunnah. So indeed, he says, "It is not permissible for anyone to call upon Allāh, except by Him, and it is detested that he say, 'By the jointure of Majesty from Your throne,' or 'By the Right of Your creation.'"⁸⁹ And he said, "It is detested for the supplicator to say, 'I ask You by the right of so-and-so,' or, 'By the right of Your prophets and messengers, and by the right of the Sacred House and the Sacred Sanctuary.'"⁹⁰ However, according

⁸⁶ *Maqālāt al-Kawtharī* (pp. 156–158).

⁸⁷ *Maqālāt al-Kawtharī* (pp. 156–157).

⁸⁸ *al-Durr al-Manthūr* (6/396-397).

⁸⁹ *Sharḥ Fiqh al-Akbar* (p. 198).

⁹⁰ *Sharḥ al-ʿAqīdah al-Ṭahāwīyyah* (p. 234), *It'hāf al-Sādah al-Muttaqīn* (2/285), *Sharḥ Fiqh al-Akbar* (p. 198).

to al-Kawtharī, tawassul in the language and the Sharīʿah is tawassul through the person himself, and it can be done by the person in his presence, or in his absence after his death.⁹¹ So they (according to al-Kawtharī) hear the calls after their death,⁹² but tawassul by the supplication of the living and requesting supplication from someone who is living is not from tawassul, neither in the language, nor in the Sharīʿah.⁹³ [According to him,] it is permissible to call upon the Messenger (ṣallallāhu ʿalayhi wa-sallam) after his death to remove anxieties, and differentiating between tawassul with the Prophet (ṣallallāhu ʿalayhi wa-sallam) during his life and after his death was taken from the Jews.⁹⁴

[11]: According to Imām Abū Ḥanīfah, īmān is attestation and affirmation. So indeed he affirmed the pillars of īmān with the tongue.⁹⁵ As for al-Kawtharī, then according to him, it is a binding argument⁹⁶ and actions are outside the reality of īmān.⁹⁷ With this, he is in agreement with Imām Abū Ḥanīfah, but he opposes him by placing affirmation outside of īmān.

[12]: Imām Abū Ḥanīfah (may Allāh have mercy on him) used to praise the scholars of the Salaf, and he did not curse, slander, nor defame them. When ʿAṭāʾ ibn Abī Rabāh asked him, “From which one of the groups are you?” So he answered, “I am from amongst those who do not curse the Salaf, and those who believe in Qadar [Pre-Decree], and I do not perform takfīr upon anyone due to major sins.” So ʿAṭāʾ said to him, “You know, so stick to it.”⁹⁸ However, al-Kawtharī has charged the Salaf with faults; his statements and his position towards the scholars has preceded, so refer back to it.

⁹¹ *Maqālāt al-Kawtharī* (pp. 378–379, 386).

⁹² *Ibid* (p. 380).

⁹³ *Ibid* (pp. 378–379, 386).

⁹⁴ *Kitāb al-Zalām* (p. 155-156).

⁹⁵ *Sharḥ al-ʿAqīdah al-Ṭahāwīyyah* (p. 42) with the notes of al-Albānī.

⁹⁶ *al-Taʾnīb* (p. 60-66).

⁹⁷ *Ibid* (p. 60), *Taʿlīqāt al-Kawtharī ʿalā Kitāb al-Tanbīh* (p. 48) and *al-Farq bayn al-Firāq* (p. 123).

⁹⁸ *Tārīkh Baghdād* (13/331).

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



Glossary of Transliterated Arabic Terms Used

Āyah:	(a) A sign; (b) a verse of the Qurʾān. (pl. Āyāt).
ʿadl	Justice, fairness.
Aḥādīth	See Ḥadīth. (sing. Ḥadīth).
Ahl al-Bidʿah	People who ascribe to Islām but have beliefs that contradict the guidance of the Messenger (ṣallallāhu ʿalayhi wa-sallam).
Ahl al-Sunnah (wa-al-Jamāʿah)	The Muslims who hold to the Sunnah of the Prophet (ṣallallāhu ʿalayhi wa-sallam); the Salafīs (see: Salafī).
aḥzāb	Groups; sects; parties. (sing. Ḥizb).
ʿAlawī	A descendant of ʿAlī ibn Abī Ṭālib.
Al-Bayt al-Harām:	Lit. "The Sanctified House," the Kaʿbah in Makkah
al-Kīmīyā ³	(a) Chemistry (modern Arabic); (b) alchemy (old Arabic).
Al-Lawḥ al-Maḥfūz	Lit. "The Preserved Tablet," the book in which records of all things are kept.
ʿaqīdah	Creed, belief.
Ashʿarī	One who denies the literal meanings of all of Allāh's Attributes except seven: Life, Knowledge, Capability, Speech, Irādah (Will), Seeing, Hearing.
ʿaḍamah	Greatness.

Glossary of Transliterated Arabic Terms Used

awliyā ³	<i>See:</i> walī. (Sing. walī).
Bāṭiniyyah	A deviant sect that ascribes to Islām; they claim that all religious texts have hidden meanings that differ from the apparent meanings.
bay ^ʿ ah	A pledge or oath of allegiance.
Bayt al-Maqdis	The sacred mosque in Jerusalem.
buhm	A description of people who have absolutely no possessions.
Dār al-Ḥijrah	Lit. "the abode of emigration," the city of al-Madīnah.
Dajjāl	Lit. "fraud," the Anti-Christ.
dīnār	A gold coin used as money.
ḍaʿīf	Lit. "weak," unauthentic narration.
dirham	A silver coin used as money.
ʿĪd al-Aḍḥá	The second of two annual Muslim holidays taking place on the tenth day of the month of Dhū al-Ḥijjah.
īmān	(a) Faith, conviction; (b) a comprehensive term referring to belief in one's heart, statements upon one's tongue, and actions of one's limbs.
Faqīh	A scholar of Islamic legal rulings.
Fawqiyyah	The position of one thing being above another; loftiness.
Fiqh	(a) Understanding; (b) Islamic jurisprudence, Islamic legal rulings.
furū ^ʿ	Subsidiary branches.

ghalabah	The act of overpowering someone or something.
Ḥāfiẓ	A rank attributed to a very knowledgeable Ḥadīth scholar.
hadd	(a) Limit; (b) prohibition; (c) Islamically legislated punishment; (d) definition.
Ḥadīth	The sayings, actions and approvals attributed to the Prophet (ṣallallāhu ‘alayhi wa-sallam). (pl. Aḥādīth).
Ḥajj	The annual pilgrimage to Makkah including religious rites performed according to the Sunnah of the Prophet (ṣallallāhu ‘alayhi wa-sallam).
Ḥasan	(a) Fine, good; (b) a term used for an authentic Ḥadīth, which does not reach the level of ṣaḥīḥ.
Ḥasan-Saḥīḥ	A term used for an authentic Ḥadīth that is considered ḥasan by some scholars, and ṣaḥīḥ by others, or has at least one chain that is ḥasan and another that is ṣaḥīḥ.
Hashawiyyah	A derogatory term used by deviant sects to describe the people of the Sunnah who affirm Allāh's Attributes as found in the Book and the Sunnah.
ḥizb	A sect, cult, or group.
iḥrām	The act of a pilgrim intending to perform Ḥajj or ‘Umrah by shunning all sewn garments (for males), perfume, sexual intercourse, vain talk, etc.
ijtihād	(a) Exertion of effort; (b) the scholastic process of a mujtahid arriving at a deduction in an unclear or unprecedented issue.

Glossary of Transliterated Arabic Terms Used

ikhlās	(a) Sincerity, integrity; (b) to perform a deed for the sake of Allāh alone, one of the two conditions for the acceptability of any act of worship.
ilhād	(a) Deviation; (b) atheism, outright denial of the existence of the Creator.
imām	(a) A leader; (b) a leader of the prayer, (c) a leading scholar; (d) the leader of a state or nation.
ināyah	Care; concern; attention.
Injīl	The Book given to ʿĪsá (Jesus).
In shāʿ Allāh	Lit. "If Allāh wants it," (a) something said by Muslims when speaking about what they plan to do; (b) something said when Muslims refer to themselves as "believers," not out of doubt, but to avoid praising themselves or claiming that they have fulfilled all their religious duties completely.
iqrār	To agree to something.
irādah	Will, desire, or intent.
irjāʿ	The innovated belief that actions are not a necessary part of faith (imān) and that people do not vary in their levels of faith.
Isrāʾ	A journey by night; (b) the miraculous journey of the Prophet (ṣallallāhu ʿalayhi wa-sallam) from Makkah to Bayt al-Maqdis (Jerusalem) in one night.
istiwā	Ascension.
ithbāt	To affirm something; affirmation.

Ithnā ʿAshariyyah	A severely deviant sect from the many sects of the Shīʿah.
iʿtizāl	A set of innovated beliefs, similar to those of the Jahmiyyah, including the belief that the Speech of Allāh, the Qurʾān, is created, that the believers will not see Allāh in the Hereafter, and a denial of a number of affairs related to the Hereafter.
ittibāʿ	(a) Following; (b) following the Sunnah of the Prophet (ṣallallāhu ʿalayhi wa-sallam), one of the conditions for the acceptability of any act of worship.
Jaʿfariyyah	A deviant sect from amongst the Shīʿah.
Jahmī	A follower of Jahmiyyah.
Jahmiyyah	The followers of Jahm ibn Ṣafwān, the student of Jaʿd ibn Dirham, both of whom were executed for their apostasy in the time of the later Tābiʿūn; amongst their beliefs is that they deny the Attributes of Allāh and declare the Qurʾān to be created.
jihād	(a) Striving, struggling; (b) fighting to make the Word of Allāh supreme.
jihah	Direction, position in relationship to other things.
Jinn	An invisible species of creation made from smokeless fire.
Kaʿbah	A square stone building in al-Masjid al-Ḥarām (the great mosque in Makkah which Muslims go to for pilgrimage and direct their faces in prayer).
kayfiyyah	The exact and precise understanding of the details of something.

Glossary of Transliterated Arabic Terms Used

Khārijī	Those who declared that a Muslim becomes a disbeliever due to committing a major sin less than shirk. (pl. Khawārij).
khalīl	A close friend.
kufr	An act of disbelief, to reject or disbelief something; (person: kāfir).
Māturīdiyyah	It is a sect of theological rhetoric that ascribes itself to Abū Manṣūr al-Māturīdī al-Ḥanafī (d. AH 333).
maḥabbah	Love.
Majhūl	(a) An unknown person; (b) a description of a narrator of Ḥadīth whose reliability and/or trustworthiness has not been confirmed by the scholars of Ḥadīth, thus presence in the chain is a source of weakness.
Masīḥ al-Dajjāl	The lying Anti-Christ.
Masjid	Mosque, place of prayer.
Madh'hab	(a) A position or opinion of a scholar; (b) a school of Islamic Jurisprudence. (pl. madhāhib).
minhāj	Methodology.
Muḍallis	(a) A deceptive person; (b) a narrator of Ḥadīth who practices tadrīs, which includes failing to mention the name of the one who he heard the narration from directly.
Mujbirah:	A deviant sect that ascribes to Islām; they claim that Allāh has forced all the people to do what they do, thus they are not to be blamed for acts of disobedience.

Mujtahid	(a) A knowledgeable scholar capable of deriving new rulings based on Islamic principles (ijtihād), <i>see</i> ijtihād. (b) One who is qualified to issue religious verdicts.
Muqallid	One who practices taqlīd (blind following), taking the positions of others without knowing or understanding their evidences.
Murjiʿ	A follower of Irjāʿ; <i>See</i> : Irjāʿ. (pl. Murjiʿah).
Mushabbihah	A deviant sect that ascribes to Islām; they understand Allāh's Attributes to be similar to those of His Creation.
Muṣʿhaf	The Qurʾān in written (book) form.
Muʿtazilah	A deviant sect that ascribes to Islām, their belief is Iʿtizāl (<i>see</i> Iʿtizāl).
Mutawātir	A Ḥadīth which is narrated by a very large number of reporters, such that it cannot be considered that they all agreed upon a lie.
Mawqūf	A narration about a Companion's statement or action.
Nāṣibah	A deviant sect that ascribes to Islām, they have hatred for ʿAlī (may Allāh be pleased with him), also known as: Nawāṣib.
Nawāṣib	<i>See</i> Nāṣibah.
Nuqsāniyyah	A derogatory name given to Ahl al-Sunnah by the deviant Murjiʿah; <i>see</i> : Murjiʿah.

Nuṣayriyyah	A severely deviant sect of the Shī'ah cult, named after Muḥammad ibn Numayr al-Nuṣayrī (d. AH 270); they believe that the family members of the Prophet and the Imāms of the Shī'ah were actually manifestations of the divinity of Allāh.
nuzūl	Descent, descending.
Qadar	Divine pre-ordainment, that which Allāh has ordained.
Qadari	Someone who denies some aspects or all of Qadar.
Qadariyyah	A deviant sect that ascribed to Islām, they deny some aspects or all of Qadar.
Qadar Kawnī	All that Allāh has decreed to occur, nothing exists except by way of Qadar Kawnī.
Qadar Sharī	All good things that Allāh loves and has commanded His servants with; Example: The division of the Muslims is something that has occurred and was even foretold, so it is from Qadar Kawnī and it is a prohibited thing from Qadar Sharī.
Qadā'	Another word for Qadar; <i>see</i> : Qadar.
qahr	Coercion, the act of forcing someone to do something.
qiblah	The direction in which Muslims pray, towards the Ka'bah in Makkah.
qiyās	Analogical deduction, by qiyās new laws are deduced from old laws based on similarities between them.
qudrah	Capability, ability.

Qurʿān	The Book of Allāh given to Muḥammad (ṣallallāhu ʿalayhi wa-sallam), from the Speech of Allāh.
Rāfiḍah:	An extreme form of the Shiʿah cult, they bear malice and grudges against the noble Companions and declare them to be apostates.
Rāfiḍī	(pl. Rawāfiḍ, Rāfiḍah); <i>see</i> : Rāfiḍah.
Rabīʿ al-Awwal	The third month of the Islamic calendar.
Ramaḍān	The ninth month of the Islamic calendar in which Muslims observe daily fasting as an obligation
Rawāfiḍ	(sing. Rāfiḍī), <i>see</i> : Rāfiḍī.
riḍā	Pleasure, being pleased with someone or something.
Rubūbiyyah	A branch of tawḥīd that includes affirming that Allāh is the sole Creator, Provider, Giver of life and death, etc.
Ṣadūq	(a) An honest person; (b) a generally reliable narrator who is not as precise as a thiqaḥ (<i>see</i> : thiqaḥ).
Ṣaḥīḥ	Authentic, the highest rank of an authentic Ḥadīth, <i>see</i> Ḥadīth.
Ṣaḥīḥ li-ghayrihi	A ḥasan Ḥadīth by itself that is considered ṣaḥīḥ due to supporting narrations.
Salaf/Salaf al-Ṣāliḥīn	Pious predecessors; the Muslims of the first three generations: the Companions, their followers, and their followers' followers.
Salafī	One who follows the way of the Salaf.

Glossary of Transliterated Arabic Terms Used

ṣallallāhu ʿalayhi wa-sallam	A supplication said upon mention of the Prophet (ṣallallāhu ʿalayhi wa-sallam), meaning: may Allāh raise his rank and grant him peace.
Shaʿbān:	The eighth month of the Islamic calendar, the month before Ramaḍān.
Shahādah:	The testimony that there is none worthy of worship except Allāh, and that Muḥammad was His final servant and Messenger (ṣallallāhu ʿalayhi wa-sallam).
Sharīʿah:	the divine law of Islām.
Shaykh:	(a) An elder; (b) a title of respect used for the scholars; (c) a teacher.
Shayṭān:	Satan, the devil.
Shīʿah:	A number of deviant sects that ascribe themselves to Islām; they prefer some of the Companions over others in an unlegislated way, some of them have enmity for some of the Companions, others curse and revile them as a form of worship.
Shirk:	Associating partners with Allāh directly or indirectly, compromising any aspects of tawḥīd. <i>See</i> tawḥīd.
Sūrah:	A chapter of the Qurʾān.
Sunnah:	The way of the Prophet (ṣallallāhu ʿalayhi wa-sallam) consisting of his words, actions, silent approvals, and characteristics.
Tābiʿūn:	The students of the Companions.
Tajsīm:	To claim that Allāh has a physical body similar to that of the creation.

Glossary of Transliterated Arabic Terms Used

Tahṛīf:	To distort or pervert the wording of a text.
Tafsīr: tafwīḍ	(a) An explanation; (b) an explanation of the Qurʾān. Relegation; to claim that a text has no meaning that can be understood.
takfir	The act of declaring a Muslim an apostate.
tamattuʿ	One of the three ways of performing Ḥajj wherein one performs ʿUmrah before Ḥajj and then removes his iḥrām and relaxes until the actual start of Ḥajj.
tamthīl	(a) To claim that one thing is exactly like another (b) the claim that Allāh is identical to His creation in some or all of His Attributes.
tanzīh taqlīd	Glorification; to declare something free of defects. Blind following; to follow someone's opinion(s) without evidence.
taqwá	Acting in obedience to Allāh, and leaving acts of disobedience.
tarbiyah	To educate and/or raise someone.
taṣḍīq	The act of believing someone or something.
taṣfiyah	To purify someone or something.
Tashahhud	(a) <i>See</i> Shahādah; (b) phrases of remembrance said when one sits at the end of his prayer, or at the end of every two rakʿahs.
Tashbīh	(a) To claim that one thing is similar to another; (b) the claim that Allāh is similar to His creation in some or all of His Attributes.

Glossary of Transliterated Arabic Terms Used

Ta'ṭil	To outright deny Allāh's Attribute(s).
Tawassul	(a) To draw near to something; (b) to draw near to Allāh.
tawbah	Repentance, to return to obedience.
ta'wīl	(a) See tafsīr; (b) to explain something based on other than its apparent and foremost meaning.
tawḥīd	Islamic Monotheism, the Oneness of Allāh: His Unshared Lordship, His sole right of Worship, and His Beautiful Names and Attributes.
Tawrāt	The Book of Allāh given to Mūsá; the Torah.
dhāt	One's actual presence or essence of being.
thagr	A town at or near the border between the land of the Muslims and the land of the non-Muslims.
thiqah	A reliable and trustworthy narrator of Ḥadīth.
Dhū al-Ḥijjah	The twelfth month of the Islamic calendar in which Muslims perform Ḥajj (see Ḥajj).
Ulūhiyyah	A branch of tawḥīd that includes affirming and acting by the principle that only Allāh has the right to acts of worship, the tawḥīd that is the foundation of the call of all the Messengers.
ʿuluww	Loftiness; highness.
umm	"The mother of"; Umm Salamah = "the mother of Salamah".
ummah	Nation; the Muslims as a whole.

Glossary of Transliterated Arabic Terms Used

ʿUmrah	A visit to Makkah comprised of religious rites similar to Ḥajj. <i>See</i> Ḥajj.
uṣūl	Fundamentals; foundational matters.
Uṣūl al-Dīn	The foundational matters of the religion.
wakīl	Guardian, disposer of affairs.
yaqīn	Firm conviction.
Zakāt	An obligatory charity paid by Muslims who have accumulated certain forms of wealth, for example: 2.5% annually of one's savings.
Zamzam	The blessed water from a spring at the Ḥaram (the grand mosque) in Makkah.
Zinā	Fornication or adultery.
zindīq	Heretic; hypocrite. (pl. Zanādiqah).
zuhd	Asceticism, not concerning oneself with many material concerns due to focusing on the worship of Allāh.