




2<sup>nd</sup> Edition



THE IMPORTANCE OF  
LEARNING  
THE CREED



By Imaam  
**Ibn Abil-'Izz Al-Hanafee**  
D.792 A.H.



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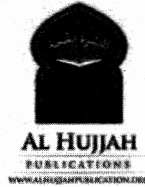
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## Dubliher's Note

Indeed all the praises and thanks are due to Allâh, Alone. We praise Him and we seek His aid and assistance and we seek His forgiveness, and we seek refuge in Allâh from the evils of ourselves and from the evils of our actions. Whomsoever Allâh guides then none can misguide him, and whomsoever Allâh misguides then none can guide him. Moreover, I bear witness that there is no deity worthy of worship by right, except Allâh Alone without any partners. In addition, I bear witness that Muhammad is His slave and messenger and may the peace and blessings of Allâh are upon him, his close and dearest family members, and his companions and whosoever follows them with excellence. Until the Day of Recompense, and May there be much peace and salutations.

As to what proceeds:

Brothers and sisters in the way of Allâh Al-Hujjah publication are very happy to present to you the 2<sup>nd</sup>. Revised edition of this most beneficial treatise entitled **“The Importance of Learning the Creed”** by Imam Ibn Abil-‘Izz Al-Hanafee رَحْمَةُ اللَّهِ (i.e. may Allâh have mercy on him), with an introduction

from the Noble Dr. Shaikh Abdullah Abdur-Rahmaan Al-Jarboo - may Allâh preserve and protect him, also with an appendix by the Shaikh at the end of this treatise. With the hope that it bring about light upon light for our readers, at any rate we at Al-Hujjah publication would like to thank Allâh the Almighty for allowing us to partake in this small but humble attempt in seeking His pleasure. In addition, may He grant the highest level of Paradise to all those who assisted in this revision of this beneficial treatise on the Islâmic Creed, Allâhuma Aameen!

Al-Hujjah Publication

Ramadan 2, 1434/Tuesday, July 09, 2013

Arabic Introduction  
of Shaikh Al-Jarboo

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وإصلاة والسلام على رسول الله وعلى  
آله وأصحابه أجمعين ، وبعد :

فقد اطلعت على اللبّيب الذي بعنوانه " <sup>5</sup>أهميه  
تعلم أصول الدين " الذي جمع فيه مؤلفه : الشيخ  
محمد حميد الزمراني جملة مفيدة من كلام أهل  
العلم المعروفين بالسيرة على منوال لطف الصالح ،  
وترجمها الى اللغة الانجليزية ، فوجدتها هامة  
يحتاج إليها المسلم من معرفة وتحقيق العقيدة

الاسلامية الصحيحة ، التي يتصل بها العبد على  
رضوانه الله تعالى ، وكراماته التي يكرم بها  
أولياده من الرضا والسخره . وأنصح كل من  
وقع في يده نسخة منه أن يستفيد منها .  
وَأَسْأَلُ اللَّهَ تَعَالَى أَنَّهُ يَجْعَلَ لِبَيْعِ مُحَمَّدٍ بْنِ  
الْحَسَنِ وَالْحَوَاطِمِ . وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَصَحْبِهِ أَجْمَعِينَ .

كتبه / عبد الله بن علي بن منصور البدر  
المدينة النبوية / ١٤٢٤ هـ / ٧ / ١٤٢٤ هـ  
CC



## Translated Introduction

Of Sheikh, Dr. 'Abdullah Al-Jarboo'  
Professor at the Islâmic University of Madinah (May  
Allâh preserve him)

All praises are for Allâh. May prayers and salutations be sent upon the Messenger of Allâh and all of his family members and companions.

To proceed:

I have come across the treatise entitled, "**The Importance of Learning the Creed**", in which the compiler, Shaikh<sup>1</sup> Muhammad Hameed Al-Amreeki, has translated many beneficial points from the speech of some of the People of Knowledge who are well known to be upon the way of the *Salafis-Sâlih* (Pious Predecessors). After looking into this work I have found that it is quite beneficial and that the Muslim is in need of it in order to learn and actualize the correct *Aqeedah* (i.e. Islâmic Creed), with which he or she can and will obtain the good Pleasure of Allâh, the Exalted. In addition, receive the Gifts of Allâh with which He honors His *Auliya* (loved and protected servants), in this life and the Hereafter.

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<sup>1</sup> P.N The Shaikh Al Jarboo made this statement out of affection for the translator and Allâh knows best.

Moreover, I advise anyone who finds a copy of this booklet to benefit from it, just as I ask Allâh, the Sublime, to reward Brother Muhammad Muneer Hameed well.

May Allâh send prayers upon our Prophet Muhammad, and all of his family member and companions.

Written by

'Abdullah Ibn 'Abdir-Rahman Al-Mansur Al-Jarboo'

Al-Madinah An-Nabawiyyah

1434/7/2

## Translator's Foreword

All praises belongs and are due to Allâh, the Lord of the worlds. May prayers, salutations, and blessings be extolled upon Muhammad, His servant and messenger, all of his family, companions, followers, and adherents of their guidance and *Sunnah* (i.e. Prophetic Methodology), until the Day of Judgment, to proceed:

The genius of Islâm Ibnul-Qayyim رَحِمَهُ اللهُ (i.e., may Allâh have mercy on him), said "The nobility of *Al-'Ilm* (i.e. Knowledge), is only based upon the nobility of that which is known. and there is no doubt that the most imposing, grandest and greatest one to be known is Allâh, the One whom there is no deity worthy of worship besides Him the Lord of the worlds, the Sustainer of the heavens and earth, the King, the Manifest Truth. He Who is described with all perfection and free from every defect and imperfection. He Who is free from every resemblance and similarity in His perfection."

There is not any doubt that having knowledge of Him, His names, attributes and actions is the most excellent and virtuous type of knowledge.

Having knowledge of Him is the origin and fountain head of all knowledge. Whoever knows Allâh will know that which is beside Him, and whoever is ignorant of his Lord will be even more ignorant of that, which is beside Him (Allâh, the Sublime). He, the Exalted, says:

﴿ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۗ ﴾<sup>2</sup>

And be not like those who forgot Allâh (i.e. “ became disobedient to Allâh), and He caused them to forget their own selves, (let them to forget ”to do righteous deeds)...

Reflect on this verse and you will find beneath it a very noble meaning which is whoever forgets His Lord, He (i.e. Allâh, the Exalted) will cause him (i.e. the slave), to forget his own self and essence.

Consequently, he will not know the reality of himself, nor that, which is beneficial for him. Instead, he will forget the means for his reform and success in his life in this world and the Hereafter, thus, becoming totally abandoned and wasted taking the status of forsaken cattle. Perhaps, the forsaken cattle would be more aware of what is beneficial for them than him.

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<sup>2</sup> Al-Hashr: 19

The point is that having knowledge of Allâh is the origin of all knowledge and the foundation of the slave's knowledge of his happiness and perfection, along with that which is beneficial for his life in this world and the Hereafter."<sup>3</sup>

It pleases me greatly, O noble reader! To present to you, such a scholarly work on a topic of the utmost importance.

\* Reasons behind publishing this work:

- 1). In hope of receiving the reward from Allâh, **the Exalted**, in spreading beneficial knowledge **and** calling to guidance.
- 2). For the need of myself and all of the **Muslims** towards the precious benefits, lofty foundations **and** firm principles that Imaam Ibn Abil-'Izz, رَحْمَةُ اللَّهِ عَلَيْهِ (i.e., may Allâh have mercy on him), mentioned in **this** brief foreword.
- 3). In order to take part in reviving the call to the *Aqeedah* (i.e. Islâmic Creed), of the *Salaf* (i.e. Pious Predecessors), who are the People of Hadith.

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<sup>3</sup> "Miftaah Daaris-Sa'aadah" vol. 1/pg. 86, just as it has been quoted from "Sittatu Durar min Usool Ahlil-Athar" pg. 30-31.

4). Perhaps, that this treatise may be a means of clarifying some doubts and misconceptions regarding this noble, divine creed such as: the false claim that the *Aqeedah* (i.e. Islâmic Creed), of the *Salaf* (i.e. Pious Predecessors), is new or is something that was introduced by Ibn Taymiyyah رَحِمَهُ اللهُ (i.e., may Allâh have mercy on him). Or is something introduced by the Saudi government, or that the usage of the term *Salaf* (i.e. Pious Predecessors), is something new, or that the adherents of the *Aqeedah* (i.e. Islâmic Creed), of the *Salaf* (i.e. Pious Predecessors), and *Ahlul-Hadith* (i.e. the People of Narration), show hatred and enmity to the Four Imaams. And the likes of these erroneous fallacies and bogus lies, that have been invented and spread by the people of ignorance and vain desire those who hinder Allâh's servants from following the truth.

5). In order that I may imitate the People of Hadith in their service and defense of the Islâmic Creed and the *Sunnah* (i.e. Prophetic Methodology), even though I cannot reach their lofty status, but perhaps I can at least eat from their table spread and adopt their practice by following their footsteps.

6). To acquaint the English readers and general Muslims with one of the great scholars of the past,

whom most of them are unfortunately unfamiliar with.

**\* My method in extracting the treatise:**

a). I have written a brief, but beneficial introduction to the treatise.

b). I have mentioned a brief biography of the author, Imaam Ibn Abil-'Izz al-Hanafee رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him).

c). I have taken it from the Imaam Ibn Abil-'Izz's رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), introduction to his classical commentary on Imaam At-Tahaawee's رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), famous creed commonly known as, "Al-'Aqeedah At-Tahaawiyyah".

d). For the translation I have used the following print of the book:

Beirut, Lebanon: Muassatur-Risaalah: 1988-with the editing and annotation of Dr. 'Abdullaah Ibn Muh'sin and Shu'ayb al-Arnaaoot. (Vol. 1/pg. 5-20)

I have translated the entire introduction that Imaam Ibn Abil-'Izz Al-Hanafee رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), wrote with a thorough, knowledge based translation, *Insha'Allâh* (If Allâh

wills), except for a few pages towards the end. Because at that point he begins his discussion on issues pertaining to the commentary of “*Al‘Aqeedah At-Tahaawiyyah*”, such of which isn’t included in what I intended from this treatise.

e). As for the footnotes done by the editors, then I have only mentioned a few of them in the treatise and abridged them with that which I saw appropriate and necessary. I have also added some referencing from my own research and from others to maximize the benefit for the reader. At the end of each footnote, I have mentioned its source.

I have exerted all of my efforts in presenting this work in the soundest fashion. Whatever is correct is only from the grace of Allâh and His magnificent bounty. In addition, whatever is incorrect is from my ignorance and the *Shaitân* (i.e. Accursed Devil). Moreover, Allâh and His Messenger are both free from it.

I ask Allâh, by His beautiful names and lofty attributes to accept this humble effort from His weak slave, and make it a beneficial service to the revival of the Pure, Islâmic Creed and be a means of clarifying the truth and rebuttal of all falsehood. May Allâh support His Religion (i.e. Al-Islâm), and



aid its people. Our final call is that all praises belong and are due to Allâh, the Lord of the worlds. May Allâh extol the best of prayers and salutations upon our Prophet Muhammad, his family and companions

Written by the poor slave in need of the mercy of his Ever-Capable Lord Abu Ramlah Muhammad Ibn Muneer 'Abdul-Hameed May Allâh corrects his affairs.

Al-Madinah An-Nabawiyyah

Wed. 15<sup>th</sup> of Dhul-Hijjah 1430<sup>H</sup>

## Translator's Introduction

All praises are for Allâh, the Lord of the worlds.  
May prayers, blessings, and salutations be sent upon  
Muhammad.

To proceed:

This is the second edition of our blessed treatise,  
“**The Importance of Learning the Creed**”, of  
Imam Ibn Abil-'Izz Al-Hanafee رَحْمَةُ اللَّهِ (may Allâh  
have mercy on him). I ask Allâh, the Exalted, to  
increase us all in beneficial knowledge and  
righteous actions.

Abu Ramlah, Muhammad Ibn Muneer 'Abdul-  
Hameed

Al-Madinah an-Nabawiyyah

3<sup>rd</sup> of Rajab 1434<sup>A.H.</sup>

## A brief biography of Imaam Ibn Abil-'Izz Al-Hanafee<sup>5</sup>

### His name and lineage:

He is the erudite scholar Abul-Hasan, Sadr Ad-Deen, 'Alee Ibn 'Alee Ibn Muhammad Ibn Abil-'Izz, Ad-Dimashqee, As-Saalihee, Al-Hanafee, who is well known as Ibn Abil-'Izz رَحْمَةُ اللَّهِ (i.e. may Allâh have mercy on him).

### His birth and upbringing:

He رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), was born on the 21<sup>st</sup> of Dhul-Hijjah during the year 731 after of the Hijrah. It seems that he was born in Damascus, Syria because his father, grandfather and great grandfather all resided there; however, no one who wrote about his life frankly stated this. He رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), came from a noble, pure and religious family known for

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<sup>5</sup> I have benefitted and summarized this biography from that which was written by Dr. 'Abdullaah Ibn 'Abdil-Mushsin At-Turkee and Shu'ayb Al-Arnaaoot in their editing of "*Sharh Al-'Aqeedah At-Tahaawiyyah*" vol. 1/pg. 63-105 and 'Abdul-Hakeem Ibn Muhammad Ibn Shaakir in his study and editing of "*At-Tanbeeh 'alaa Mushkilaat Al-Hidaayah*" Vol. 1/pg. 83-169. For he who wishes to read about his life in more detail then he should consult the sources and references that they have mentioned.

knowledge and status in the Religion. Both his father and grandfather were religious judges and teachers, and his great grandfather was also a teacher. Ibn Abil-'Izz رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), also had many other relatives who were judges, *Muftoon* (i.e. scholars who passed religious verdicts), teachers and *Khateeb*s (i.e. those who gave religious sermons from the pulpit). All of this along with the talent that Allâh had blessed him with such as intimidating intelligence and genius like memory served as primary reasons for his advancement in knowledge, teaching and authoring.

### **The countries to which he traveled in search of knowledge and his teachers:**

The sources have not mentioned that this Imaam travelled in search of knowledge. Perhaps, the reason behind this was due to his knowledge-rich household and lineage. And the reality that Damascus was a major center of knowledge during his lifetime in all spheres of *Ilm* (i.e., Knowledge), *Aqeedah* (i.e. Islâmic Creed), *Tafseer* (i.e. Explanation of the Qur'ân), *Hadith* (i.e. Authentic Narration), branches of the Arabic language and the other Islâmic sciences). He benefitted greatly from the works of Shaikhul- Ibn Taymiyyah رَحْمَةُ اللَّهِ (i.e.,

may Allâh have mercy on him), and many of his major students. It's also a strong possibility that he used to meet and benefit from the most prominent of them, the genius of Islâm, Ibnul-Qayyim- Al-Jauziyyah, رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him). As he quoted from in numerous places in his commentary of At-Tahaawee's رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), Islâmic Creed and they both lived in the same country and around the same time. He also quoted from Ibn Katheer رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), therein (i.e. his commentary on At-Tahaawee's رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), Islâmic Creed) and described him as being his Shaikh.

#### **His students:**

There is not too much information found in the sources and references that lists for us the names of his students and pupils. However, for sure there were many who took knowledge from him and graduated from under his chair wherein he devoted his life to teaching and judgeship in Damascus.

#### **His Aqeedah (i.e., Islâmic Creed):**

Imaam Ibn Abil-'Izz رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), was on the Islâmic Creed of the

Salaf, Ahulu-Hadith (i.e. People of Authentic Narration). There is not anything, which proves this more than this preface to his timeless classic, 'Sharh 'Aqeedah at-Tahaawiyyah' and others from his grand works.

#### His Madhhab (i.e., school of thought):

Imaam Ibn Abil-'Izz رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), grew up upon the Hanafee school of thought. **He was not a blind follower, nor was he a patriotic bigot** of the views of Abu Haneefah رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him), or the scholars of his foundations and Madhhab (i.e., school of thought), which opposed the Authentic Sunnah (i.e. Prophetic Methodology). **Instead, he followed the proofs from the Book and the Sunnah** (i.e. Prophetic Methodology), to the best of his understanding and ability regardless, whether it was in accordance to the Hanafee school of thought or not; may Allâh bestow His mercy on him.

#### The people of knowledge's praise of him:

His contemporary said, Al-Hâfidhz Ibn Hajar رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him): "He used to be of the virtuous intellectuals."

He also described him as *Ash-Shaikh* and that, "He busied himself (with knowledge) a long time ago and became a skilled expert."

#### **His authored works:**

- 1). "*Sharh al-'Aqeedah at-Tahaawiyyah*" (Commentary on the Creed of at-Tahaawee)- in print.
- 2). "*Kitaabul-Itibaa*" (the Book of the Incumbency of Following and Adhering to the *Sunnah* (i.e. Prophetic Methodology)) in print.
- 3). "*At-Tanbeeh 'alaa Mushkilaat Al-Hidaayah*" (Pointing out Problematic Issues in the Book "*Al-Hidaayah*" -which is one of the most depended upon books in the Hanafee school of jurisprudence) -in print.
- 4). "*Al-Iqtidaa bil-Mukhaalif*" (Following the one who Opposes (i.e. a non Hanafee jurist) - which is a precious work that researches and debates three importance.

## Text of the Treatise

### For me Allâh is Sufficient and a Most Excellent Guardian

All praises belong and are due to Allâh. We seek His aid and we seek His forgiveness. We seek refuge in Allâh from the evils of our souls and from the evils of our own actions. Whomever Allâh guides there is none who can misguide him and whomever Allâh misguides there is no one who can guide him. I bear witness that there is no deity worthy of worship besides Allâh, Alone without any partner and I bear witness that Muhammad is His slave and Messenger. May Allâh extol prayers and salutations upon him, his family, and Companions.

To proceed:

**The Science of the Aqeedah (Islâmic Creed) is  
the Noblest of all Sciences:**

The science of the *Aqeedah* (i.e. Islâmic Creed) is the noblest of all sciences, due to the fact that the nobility of a science depends upon the nobility of that which is being studied. It *Al-Fiqh Al-Akbar* (i.e., is Keen Knowledge of the Islâmic Creed), in contrast to the subsidiary issues of Islâmic jurisprudence. For this reason did Imaam Abu



Haneefah رَحْمَةُ اللَّهِ (i.e., may Allâh have mercy on him); entitle the brief essay that he wrote regarding “The Fundamentals of the *Aqeedah* (i.e. Islâmic Creed)”, “*Al-Fiqh Al-Akbar* (i.e. Keen Knowledge of the Islâmic Creed).” The slaves need of understanding it is greater than any other need and far above all other necessities. This is because there cannot be any life, happiness, or serenity for the hearts, unless they know their Lord, the True Deity of worship and Original-Creator by His names, attributes, and actions. Along with all of this knowledge He (Allâh, the Exalted) must be more beloved to them (in their hearts) than all besides Him and that they strive in that which brings them closer to Him (Allâh, the Exalted) besides any of His creatures.

Due to the fact that it is impossible for the human intellect to comprehend all of this in detail, He (Allâh, the Sublime) sent His Messengers to teach and call their people unto Him (in worshipping Him Alone), give glad tidings for those who answer their call and warn those who oppose and objected them. The sending of the Messengers was the requirement of the Mercy of Allâh, the All-Mighty, and Granter of Mercy.

He (i.e. Allâh), made the key to their call and core of their message knowing Allâh, the True Deity of worship, the Sublime, by His names, attributes, and actions. Surely, upon this fundamental principle all goals and objectives-from the first to last-of their message are based (upon).

This is then followed by two great fundamental principles:

- ✓ The First: Explaining the path that leads unto Him, (Allâh, the Exalted). Which is His legislation that entails His command and prohibition.
- ✓ The Second: Explaining to those who tread this path what awaits them of eternal bliss when they reach their destination.

### **The Most knowledgeable of People of Allâh the Mighty and the Magnificent:**

The most knowledgeable People of Allâh, the Mighty and Magnificent, are those who follow this path, which leads unto Him in the best manner, and they are also the most knowledgeable of the people with regards to the state of those who tread this path when they reach their destination.



Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him)) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism). The Path of Allâh, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).”

There is not any *Ruh* (a Revelation, and a Mercy), except in that which the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), has brought. Nor is there any *Nur* (a Guiding Light), except in that seeking light through it (what the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), has brought, i.e. the Book and the *Sunnah* (i.e. Prophetic Methodology)).

It is also the *Ash-Shifaa* (healing), just as He (i.e. Allâh), the Exalted, has said:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً﴾<sup>8</sup>

Say: “It is for those who believe, a guide and a healing...”

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<sup>8</sup> Fussilat: 44

Even though it is an absolute cure and remedy, the Believers have been specifically mentioned because in reality, they are the only ones who benefit from it.

Allâh, the Exalted, has sent His Messenger ﷺ (i.e., peace be upon him), with the guidance and true religion. There is not any guidance, except in that which he has brought.

### **The Incumbency to have General Belief upon each and every Individual:**

There lies no doubt that it is binding upon every individual to believe in that which the Messenger ﷺ (i.e., peace be upon him), has brought, in general.

There also is not any doubt that it is *Fard Kifaayah* (an obligation upon the community), to learn that which the Messenger ﷺ (i.e., peace be upon him), has brought in detail. For this is included in conveying that which Allâh has sent His Messenger ﷺ (i.e., peace be upon him), with in reflecting, understanding and comprehending the Qur'ân, learning the Book and Wisdom, preserving the Remembrance. Calling to good, enjoining the good and forbidding the evil, inviting to the way of the Lord with wisdom and fair preaching, debating

in the most excellent manner and the likes of those things that Allâh has made incumbent upon the Believers, all of that which is only a communal obligation upon them.

As for the individuals themselves, then this varies and is only according to their abilities, needs, and levels of knowledge and understanding. The obligation of the individual who is incapable of hearing some knowledge or understanding it in depth is not the same as the individual who has the ability to do that.

### **The Majority of those who strayed regarding the affairs of Aqeedah (Islâmic Creed):**

Moreover, it is necessary to know that the majority of those who went astray regarding this affair (the fundamentals of the *Aqeedah* (i.e. Islâmic Creed) of the Religion of Islâm)). Or became incapable of knowing the truth was only because of their negligence in following that which the Messenger صلى الله عليه وسلم (i.e., peace be upon him), brought and not contemplating and drawing thorough conclusion which leads an individual to knowing the truth. Consequently, when they turned away they went astray just as He (i.e. Allâh), the Exalted, has said:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا  
وَحَشْرُهُ رِ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي  
أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا  
فَنَسِيهَا <sup>ط</sup> وَكَذَلِكَ الْيَوْمَ تُنسى ﴿١٢٦﴾ ﴿٩﴾

“But whosoever turns away from My Reminder (i.e. neither believes in this Qur’ân nor acts on its teachings.) Verily, for him is a life of hardship, and We (i.e. Allâh) shall raise him up blind on the Day of Resurrection. He will say: “O my Lord! Why have you raised me up blind, while I had sight (before)? (Allâh) will say: “Like this: Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy).”

Ibn ‘Abbaas رضي الله عنهما (i.e. may Allah be pleased with them), said, “Allâh has guaranteed for the one who reads the Qur’ân and acts upon it to never go astray neither in the life of this world nor suffer misery in

<sup>9</sup> Ta-Ha 124-126

the Hereafter.”<sup>10</sup> He رَضِيَ اللهُ عَنْهُ (i.e. may Allâh be pleased with him), then he recited the above-mentioned verses. Also, just as it reads in the *Hadith* (i.e. narration), that has been collected by Imaam At-Tirmidhee رَحِمَهُ اللهُ (i.e. may Allâh have mercy on him), and others, on the authority of ‘Alee رَضِيَ اللهُ عَنْهُ (i.e. may Allâh be pleased with him), who reported that the Messenger of Allâh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), said:

(( إِنَّهَا سَتَكُونُ فِتْنٌ، قُلْتُ: فَمَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللهِ؟  
 قَالَ: كِتَابُ اللهِ فِيهِ نَبَأُ مَا قَبْلَكُمْ، وَخَبْرُ مَا بَعْدَكُمْ، وَحُكْمُ مَا  
 بَيْنَكُمْ، هُوَ الْفَصْلُ، لَيْسَ بِالْهَزْلِ، مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ  
 اللهُ، وَمَنْ ابْتَغَى الْهُدَى مِنْ غَيْرِهِ أَضَلَّهُ اللهُ. وَهُوَ حَبْلُ اللهِ  
 الْمَتِينُ، وَهُوَ الذِّكْرُ الْحَكِيمُ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ وَهُوَ  
 الَّذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ، وَلَا تَلْتَبِسُ بِهِ الْأَلْسُنُ، وَلَا تَنْقُضِي

<sup>10</sup> Collected by Ibn Abee Shaybah in “Al-Musannaf” vol. 6/pg. 120, vol. 7/pg. 136, ‘Abdur-Razzaaq in his “Musannaf” vol. 3/pg. 382, Ibn Jareer in his “Tafseer” vol. 16/pg. 225, Al-Firyabee, Sa’eed Ibn Mansoor, ‘Abdu Ibn Humayd, Muhammad Ibn Nasr, Ibn al-Mundhir and Ibn Abee Haatim, just as it can be found in “Ad-Durr Al-Manthoor” vol. 5/pg. 607, Al-Haakim vol. 2/pg. 413, and he declared it to be authentic, Al-Bayhaqee in “Shu’abul-Eemaan” vol. 2/pg. 356 from various routes of transmission. On the authority of Ibn ‘Abbaas, رَضِيَ اللهُ عَنْهُ, and it is an authentic *Athar*. – Quoted from Usaamah ‘Ataayaa Al-‘Utaybee’s editing of “Tayseer Al-‘Azeez Al-Hameed” vol. 1/pg. 101-the fifth footnote (Trans).



عَجَائِبُهُ، وَلَا تَشْبَعُ مِنْهُ الْعُلَمَاءُ، وَمَنْ قَالَ بِهِ صَدَقَ، وَمَنْ  
 عَمِلَ بِهِ أُجِرَ، وَمَنْ حَكَمَ بِهِ عَدَلَ، وَمَنْ دَعَا إِلَيْهِ هُدِيَ إِلَى  
 صِرَاطٍ مُسْتَقِيمٍ)).

“Indeed, there will be trials and tribulations.” I asked, ‘What will be the way out O! Messenger of Allāh?’ He replied, “(adhering to) The Book of Allāh (will be the way out), for it contains the information of what has happened before you, news of what will happen after you, and a decision regarding matters which occur among you. It is the word that separates and is not a thing for jesting and amusement. If any arrogant person abandons it, Allāh will break him, and if anyone seeks guidance elsewhere, Allāh will lead him astray. It is Allāh’s strong rope, it is the wise reminder, it is the straight path, it is that by which the desires do not swerve nor the tongues become confused, its wonders do not come to an end and the learned can never have enough of it. He who utters it will speak the truth, he who acts according to it will be rewarded, he who judges according to it will be just, and he who invites people to it will be guided to a straight path.”<sup>11</sup>

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<sup>11</sup> Collected by At-Tirmidhee رَحِمَهُ اللهُ، no. 2908, Ad-Daarimee رَحِمَهُ اللهُ vol. 2/pg. 435, Al-Baghawee رَحِمَهُ اللهُ، in “Sharhus-Sunnah” no. 1181 and in its chain is a narrator by the name of Haarith Ibn ‘Abdillaah Al-‘Awar,

Along with the other verses (of the Qur'ân) and *Ahadith* (pl. of *Hadith* (narration)), which prove the likes of these meanings.

Allâh does not except anything from the ancient or later generations to follow them that they may deem

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the majority of the criticizing imaams hold the view that he is weak and feeble in his narration of Hadith. Said Stated Al-Haafidhz Ibn Katheer in "Fadaa'il-Qur'ân": "This hadith is well known to be from the narration of Haarith Al-'Awar and they (the criticizing Imaams of Hadith) have spoken ill of him, rather some of them have accused him of being a liar from the aspect of view and (deviant) creed (whereas he used to believe that 'Alee Ibn Abee Taalib رضي الله عنه, lives in the heavens and will call out to his followers at the end of time arise and revolt, this is a famous belief of the Raafidah, known as Ar-Raj'ah, or the return), as for him intentionally lying in narration of Ahadith (i.e. authentic narrations), then, this is not the case. The lowest level of this Hadith is that it is from the speech of the commander of the Believers, 'Alee رضي الله عنه, and one of the narrators erred in attributing it to the Prophet صلى الله عليه وسلم. It is very beautiful speech with a sound meaning..." to the end of the speech of Ibn Katheer. (Dr. 'Abdullaah and Al-Arnaaoot with abridgment) Imaam At-Tirmidhee رحمته الله said: "We don't know of this Hadith being reported except from this route. In its chain is a *Majhool* (unknown narrator) and Haarith has been criticized." Stated Shaikh Al-Albaanee رحمته الله: "This *Hadith* has a beautiful meaning however its chain is *Da'eef* (weak), therein is Haarith Al-'Awar and he is weak, rather, some of them (the criticizing Imaams of Hadith) have accused him of being a liar. Perhaps it was originally a statement of 'Alee رضي الله عنه, and Haarith made a mistake in attributing to the Prophet صلى الله عليه وسلم -Quoted from 'Abdur-Rahmaan 'Umayrah's editing of "Sharh Al-'Aqeedah At-Tahaawiyyah" vol. 1/pg. 63, the first footnote. Shaikh Al-Albaanee رحمته الله, has also declared the *Hadith* to be extremely weak in his editing of "Al-Mishkaat" vol. 1/pg. 484 no. 2138. (Trans)

as religion unto Him unless it is in accordance with that which He has prescribed upon the tongues of His Messengers.

Indeed, Allâh has declared Himself free from all that His slaves attribute to Him, except for that which the Messengers attribute to Him. This is found in the Saying of His, the Exalted:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨١﴾ وَسَلَامٌ عَلَى

الْمُرْسَلِينَ ﴿١٨٢﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٣﴾<sup>12</sup>

“Glorified is your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks are to Allâh, Lord of the 'Alamîn (mankind, jinn and all that exists).”


Thus, He (i.e. Allâh), has declared Himself free from all that the disbelievers have attributed to Him. And then sent prayers upon the Messengers because of the correctness and validity of that which they have attributed to Him. Which is absolutely free from all defects and faults and then lauded Himself upon the qualities and attributes for which

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<sup>12</sup> As-Saffat 180-182

He (i.e. Allâh), deserves perfect praise which none possess but Him.

Then the best of generations-who are the *Ashaab* (i.e. companions), and their successors in goodness-who proceeded upon that which the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), was upon. The earlier from among them advised the latter and those who came afterwards took the example of those who preceded them. In all of this they emulated their Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), and trodden, upon his methodology. Just as He (i.e. Allâh) the Exalted, has stated in His Mighty Book:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ  إِلَى اللَّهِ <sup>ع</sup> ﴾<sup>13</sup>

Say! (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him)) “This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).”

If His (i.e. Allâh), saying:

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<sup>13</sup> Yusuf: 108

﴿ أَنَا وَمَنْ أَتَّبَعَنِي ﴾<sup>ص</sup>

”...I and whosoever follows me...”

Relates back to the pronoun in:

﴿ أَدْعُوا ﴾

“...I invite...”

Then it is a clear proof citing that his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), followers are the true callers to Allâh. As for if, it relates to the separated pronoun (i.e. “whosoever”) then it clearly states that his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), followers are the true people of knowledge and insight with regards to that which he has brought, besides all others and both interpretations are correct.

The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), has conveyed the clear message and clarified the proof for those who seek guidance. Conversely, the best of generations (i.e. the *Salaf*) also trod his path.

Then after them came a later generation who followed their vain desires and split up, so Allâh established for this nation (of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him)), those who will

safeguard for it (this nation) the foundations of its Religion (i.e. Al-Islâm), just as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), the ever truthful one, has informed us of when he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), stated:

(( لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ

خَذَلَهُمْ )) .

“There will not cease to be a party from my nation triumphant upon the truth; those who forsake them will not harm them at the least.”<sup>14</sup>

<sup>14</sup> Collected by Muslim no. 1920 from the narration of Thaubaan رَضِيَ اللهُ عَنْهُ. This Hadith is reported by *Mutawaatir* (mass-narration), from many of the Companions رَضِيَ اللهُ عَنْهُمْ. From them are: Mugheerah Ibn Shu'bah, Mu'aawiyah, Jaabir Ibn Samurah, Jaabir Ibn 'Abdillaah, 'Uqbah Ibn 'Aamir, 'Umar Ibn Al-Khattaab, Aboo Huraryah, Qurrah Ibn Iyaas, 'Imraan Ibn Husayn and Aboo Umaamah رَضِيَ اللهُ عَنْهُمْ. As for this group or party, then Al-Bukhâri رَضِيَ اللهُ عَنْهُ, said in his “*Saheeh*”: “They are the people of knowledge.” Ahmad رَضِيَ اللهُ عَنْهُ and others said: “If they are not the People of Hadith, then I don't know who they are.” Stated Al-Qaadee 'Iyaad: “Ahmad رَضِيَ اللهُ عَنْهُ (along with the other *Imaams* who took this view in interpreting this Hadith) *Ahlus-Sunnah wal-Jama'ah* and those who profess the creed of the People of Hadith.” Said Imaam An-Nawawee رَضِيَ اللهُ عَنْهُ: “It is possible for this group to be a body composing of various types of Believers, of them is he who is brave and knowledgeable about war, *Muhaddith* (i.e. scholar of Hadith) a jurist, traditionalist). *Mufassir* (expert scholar of *Tafseer*), one who busies himself with enjoying the good and forbidding the evil, and or a ascetic worshipper.” “*Sharh Muslim*” vol. 13/pg. 66-67 (Dr. 'Abdullaah and al-Arnaaoot with abridgment).

## Abu Ja'far At-Tahaawee رَحْمَةُ اللَّهِ:

From those who have fulfilled this task from the scholars of the Muslims after the second century was Imaam Abu Ja'far Ahmad Ibn Muhammad Ibn Salaamah Al-Azdee At-Tahaawee رَحْمَةُ اللَّهِ (i.e. may Allâh shower him in His mercy). He was born in the year 239 <sup>A.H.</sup> and died in the year 321 <sup>A.H.</sup>

He, رَحْمَةُ اللَّهِ (i.e. may Allâh have mercy on him), informed the people of what the *Salaf* (i.e. pious predecessors) were upon. And narrated from Imaam Abu Haneefah An-Nu'maan Ibn Basheer Ibn Thaabit Al-Koofee.<sup>15</sup> And his two comrades Ya'qoob Ibn Ibraaheem Al-Himyararee Al-Ansaaree<sup>16</sup> and Muhammad Ibn Hasan Ash-Shaybaanee<sup>17</sup>, رَضِيَ اللَّهُ عَنْهُمْ (i.e. may Allâh be pleased them), that which they used to profess from the foundations of the Religion (i.e. Al-Islâm), creed and what they deemed as religion unto Allâh, the Lord of the worlds.

As time passed on and became further away from the era of Prophecy, the innovations became more and more prevalent. Distortion-which its people

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<sup>15</sup> T.N. He died in the year 150 after the Hijrah.

<sup>16</sup> T.N. He died in the year 182 after the Hijrah.

<sup>17</sup> T.N. He died in the year 189 after the Hijrah.

(falsely and deceptively), called *At-Ta'weel* (i.e. interpretation), also became more and more. Very few people can successfully make a difference between *At-Tah'reef* (i.e. distortion) and *At-Ta'weel* (i.e. interpretation), whereas turning the outward, *Adh-Dhaahir* (i.e. apparent meaning) of the speech to bear another meaning could possibly be called *At-Ta'weel* (i.e. interpretation); in general, even if there is not anything which necessitates this. From here is where the corruption creep in, so when they called it *At-Ta'weel* (i.e. interpretation); it was accepted and became circulated amongst those who do not know the difference between the two.

Consequently, the Believers became in need of clarifying the proofs and rebutting the doubts that were presented and thrown out to the people, which led to a lot of discussion and uproar. The causes behind this were based upon the inclining and to listening to the doubts of the people of desires; the liars, and engaging in rhetoric that the *Salaf* (i.e. pious predecessors) condemned, forbade looking into, and preoccupying oneself with listening to it. They took this stance in compliance to the command of their Lord when He (i.e. Allâh), addressed them by saying:



﴿ وَإِذَا رَأَيْتَ الَّذِينَ سَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ

سَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ ﴿١٨﴾

“And when you (Muhammad ﷺ (i.e., peace be upon him)) see those who engage in a false conversation about Our Verses (of the Qur’ân) by mocking at them, stay away from them till they turn to another topic...”

For surely, they are all included in the meaning of this verse.

Distortion of the truth and deviating there from varies in degrees; it could possibly be disbelief, rebellion, sin or just a mistake.

Our Prophet Muhammad ﷺ, is the Seal of the Prophets:

Hence, that which is incumbent is following the Messengers and following that which Allâh has sent down upon them, for indeed, Allâh has made Muhammad ﷺ (i.e., peace be upon him), the seal and last of the Prophets. He (i.e. Allâh, the Exalted), has made His Book (i.e. the Noble Qur’ân), pre-dominant over all previous divine

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<sup>18</sup> Al-An'am: 68

scriptures and revealed to him (i.e. Muhammad), the Book and the *Hokum* (i.e. the Divine *Sunnah* (i.e. Prophetic Methodology)). He has made his call general for all Mankind and Jinn, continuous and eternal, until the Day of Judgment. Accordingly, with Allâh, the slaves' have no excuse.

Allâh has clarified everything and completed for him (the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), and his nation their Religion (i.e. Al-Islâm), with regards to both information and command. He (i.e. Allâh), has made obedience to the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), obedience unto Him (i.e. Allâh), the Sublime, and disobedience to the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), disobedience to Him (i.e. Allâh), the Exalted. He has sworn unto Himself that they cannot believe until they make him (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him)), the judge in all disputes that arise amongst them, and informed us that the hypocrites wish to seek judgment from others. When they (i.e. the hypocrites) are called to Allâh and the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), which is when they are called to the Book of Allâh and the *Sunnah* (i.e. Prophetic Methodology), of His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), they turn away

in total aversion, and claim that they only intend good and seek to make harmony. Just as it is the case with many scholars of rhetoric and philosophy; they say: **“We only intend to comprehend the affairs as they actually are-in other words, understand and know them-and we only intend to make harmony and agreement between the proofs that they call intellectual evidences”**, but in reality they are evidences of pure ignorance! Also, between the textual evidences that are reported from the Messenger ﷺ (i.e., peace be upon him), or they say, **“We wish to harmonize between the Islâmic legislation and philosophy”**, just as many of the innovators from amongst the ignorant worshippers and Sufis say: **“We only intend to work deeds with beautiful actions”**, also, harmonizing between the *Sharee’ah* (i.e. Islâmic Legislation), and that which they claim from their falsehood which they call **“...realities...”** which are in reality ignorance and misguidance. Also, just as many scholars of rhetoric and political leadership say: **“We only want to do well with good politics and harmonizing between them and the *Sharee’ah* (i.e. Islâmic Legislation)”**, and the likes of this.

That which the Messenger ﷺ, has brought entails all truth:

Therefore, any person who wishes to make a ruling or judgment regarding the Religion (i.e. Al-Islâm) based upon other than that which the Messenger ﷺ (i.e., peace be upon him), has brought. In addition, thinks that this is good and a means of harmonizing between that which the Messenger ﷺ (i.e., peace be upon him), has brought and between that which opposes it will have a portion of this (i.e. the traits of the hypocrites and Allâh's condemning of them and their false claims and evil practices). Rather, that which the Messenger ﷺ (i.e., peace be upon him), has brought is more than sufficient and it entails all truth.

The negligence and shortcomings have only come from many of those who attribute themselves to it (i.e. the Religion of Al-Islâm) and as a result, much of that which the Messenger ﷺ (i.e., peace be upon him), has brought regarding many affairs of *Aqedah* (i.e. Islâmic Creed), worship and political leadership have become unknown. Or they, because of what they ascribed to the legislation of the Messenger ﷺ (i.e., peace be upon him), which is actually not from it, based upon their incorrect thought and *Taqleed* (blind

following) and or excluding much of what is actually is from it.

Hence, because of the ignorance, misguidance and negligence of some and the mixing (of the truth with the falsehood), transgression, ignorance and hypocrisy of others, hypocrisy multiplied and much of the knowledge of the Message vanished.

Instead, complete investigation, strong conclusion and full exertion of time and efforts should only be displayed in that which the Messenger ﷺ (i.e., peace be upon him), has brought. In order that it may be known and believed in and then acted upon inwardly and outwardly, and in order that it may be studied the way it should be studied and nothing negligent there from.

If an individual is incapable of knowing some of this, or acting upon it, then he should not forbid and oppose that which he is too weak to comprehend from that which the Messenger ﷺ (i.e., peace be upon him), has brought. Rather, it is sufficient for him not to be blamed because of his inability, at the same time he should be happy and pleased that someone else is carrying out this task, and wish that he were the one who was fulfilling it. He should not believe in some parts

and reject others, instead he should believe in the Book (i.e. the Noble Qur'ân), in totality and refrain from putting anything that is not from it into it. Whether it be a (forged, mistaken, and or weak) narration or (incorrect) view, or follow that which is not from Allâh, regardless whether it is a matter of creed or action.

Just as He (i.e. Allâh) the Exalted, has said:

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ

﴿<sup>19</sup> تَعْمُونَ ﴿٤٢﴾

“And mix not truth with falsehood, nor conceal the truth (i.e. Muhammad ﷺ (peace be upon him) is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)) while you know (the truth).”

Narrations from the Salaf (i.e. pious predecessors) regarding the dispraise of Rhetoric:

This was the path of the earliest generations, which is the path of those who follow them in goodness

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<sup>19</sup> Al-Baqarah: 42

until the Day of Judgment. At the head of them are the ancient *Salaf* (i.e. pious predecessors) and earlier followers, then those who adopted their way and amongst them are the Imaams of the Religion (i.e. Al-Islâm), those whom the best and most just nation has testified to their leadership in the religion.

It is narrated that Abu Yoosuf رَضِيَ اللَّهُ عَنْهُ (i.e. may Allâh be pleased with him), once said to Bishr Al-Mirresee<sup>20</sup>: **“Having knowledge of rhetoric is ignorance and ignorance of it is knowledge. Whenever a man masters rhetoric, he is accused of being a heretic.”** What he meant by ignorance of it was not believing in its validity, for surely, that is beneficial knowledge, or possibly he meant by this turning away from it or not considering it. Indeed that will protect a man’s knowledge and intellect and will thus be considered knowledge from this aspect and Allâh surely knows best.

He رَضِيَ اللَّهُ عَنْهُ (i.e. may Allâh be pleased with him), also said: **“Whoever seeks knowledge through rhetoric will become a heretic, whoever seeks wealth through alchemy will become bankrupt and**

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<sup>20</sup> He is Bishr Ibn Ghiyaath Al-Mirresee, from Baghdad. He was a horrible innovator and the head of the Mirresee sect who died in the year 218 A.H. (Dr. ‘Abdullaah and Al-Arnaaoot with abridgment)

whoever seeks the strange, sole narrations of Hadith will fall into lying.”

Imaam Ash-Shaafi'ee رَحْمَةُ اللَّهِ (i.e. may Allâh have mercy on him) said: “My ruling regarding the people of rhetoric is that they should be beaten with date palm stalks and sandals and taken around to the tribes and clans and said: ‘This is the reward for those who abandon the Book and the *Sunnah* (i.e. Prophetic Methodology), and devote themselves to rhetoric’.”

He رَحْمَةُ اللَّهِ (i.e. may Allâh have mercy on him), also said in lines of poetry:

*“All types of knowledge besides the Qur’ân are a waste of  
time...”*

*Except for Hadith and understanding the Religion...  
Knowledge is only that which contains, ‘He narrated to  
us’ and whatever is besides that is mere whispering from  
the devils...”*

His comrades mentioned in their rulings that he would advise the scholars of his country, “**Do not allow the scholars of rhetoric to enter upon you.**” There was once a man who bequeathed for his books to be left as religious endowment. The *Salaf* (i.e. pious predecessors), ruled that whatever of his



books pertained to knowledge of the Religion (i.e. Al-Islâm), could be left and whatever of his books pertained to rhetoric should be sold, this has been mentioned in the “*Dhaheeree Fataawaa.*”

Therefore, if this is the case, then how can a person wish to reach the knowledge of the creed without following that which the Messenger has brought?

Indeed, the poet who said the following lines has spoken the truth:

*“O you follower seeking knowledge!  
...Every type of knowledge is a subservient to the  
knowledge of the Messenger...  
...You seek the branch to straighten a foundation,  
How have you neglected the knowledge of the foundations  
of all foundations...”*

Our Prophet ﷺ (i.e., peace be upon him), has been given the total, comprehensive speech which enabled him to begin and conclude speech with just a few words. He has been sent with the conclusive sciences, which pertain to this life and the Hereafter in the most perfect and complete aspects. However, whenever a person introduced a *Bid'ah* (i.e. an innovation into the Religion (i.e. Al-Islâm), the people went too far in mentioning the

details of its refutation, for this reason the speech of the later generations is much but of little blessing in contrast to the speech of the earlier scholars.

For surely, their speech is little in wording but contains tremendous blessings, not like the misguided scholars of rhetoric and their ignoramuses say, **“The path of the Salaf is safer but our path is wiser and deeper routed in knowledge!”** Nor as those who attribute themselves to *Fiqh* (i.e. jurisprudence), who have not given the *Salaf* (i.e. pious predecessors), their true estimation say: **“They did not free themselves to extract and deduce *Fiqh* (i.e. jurisprudence), and precisely formulate and organize its fundamental principles and rulings because they busied themselves with other things! The later scholars made free time to do this; therefore they are more firmly grounded in *Fiqh* (i.e. jurisprudence), than them (the Salaf)!”**

All of these people are ignorant of the great value and status of the *Salaf* (i.e. pious predecessors), the real depth of their knowledge, lack of burdening themselves and perfection of their insight. By Allâh, I swear! The later generations have not out done the *Salaf* (i.e. pious predecessors), in anything except in burdening and busying themselves with

the secondary issues which the aspirations of those great people were aimed at looking after the foundations of those issues, precisely regulating and fastening their fundamental principles.

Their aspirations were set on much higher goals in everything. Thus, the later generations are concerned with something and those great people concerned themselves with something totally different and Allâh has certainly made for everything its due measure.

May Allâh have mercy on Imaam Ibn Abil-'Izz, for indeed, he has spoken the truth and delivered great benefit in this brief passage.

May Allâh extol prayers and salutations upon our Prophet Muhammad.

## APPENDIX

From the attributes of the righteous scholars and firmly grounded 'Ulema<sup>21</sup>

Shaikh 'Abdullah Ibn 'Abdir-Rahman Al-Jarboo', may Allâh keep him safe, says:

From the magnificent bounties of Allâh upon the Nation of Muhammad ﷺ (i.e., peace be upon him), is that He (i.e. Allâh) has thoroughly completed and clarified for it, its Religion (i.e. Al-Islâm). Allâh, the Exalted, says,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾<sup>22</sup>

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion.”

From the completion of this bounty is for this precious Religion (i.e. Al-Islâm). Upon which was the Prophet ﷺ (i.e., peace be upon him), and his companions رَضِيَ اللَّهُ عَنْهُمْ (i.e. may Allâh be well pleased with them), be safe guarded in order for it

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<sup>21</sup> Adapted from a selection from the book, “Al-‘Amaliyat Al-Intihariyyah At-Tafjiriyyah: Ajjihad hiya am Fasad?” pg. 1-6.

<sup>22</sup> Al-Maidah: 3

to remain simple and easy in the grasp of all those who may wish to be guided to the straight path.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), says,

«قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ لَيْلُهَا كَنَهَارُهَا، لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ».

*“I am leaving you upon the clear path which so clear that its night is as bright as its day, and no one will stray there from except one in total destruction.”<sup>23</sup>*

This clear expounding of the Religion (i.e. Al-Islâm), will remain protected until the end of time in which the major signs of the Hour approach and knowledge is taken away from the people.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), has explained to us that Allâh, the Mighty and Majestic, will protect and safeguard His Religion (i.e. Al-Islâm), through the efforts a group from Muhammad's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), nation. And this group will be the people of

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<sup>23</sup> Collected by Ibn Majah رَحِمَهُ اللهُ: Introduction – “Chapter of following the way of the Rightly Guided Caliphs” 1/16 no. 43, and many others. Shaikh ‘Abdul-Mushin Al-‘Abbad Al-Badr declared it to be authentic in treatise “*Al-Hath ‘alati-tiba’as-Sunnah wat-Tahdhir minal-Bida’ wa Bayan Khatariha*” pg. 10.

knowledge and uprightness. This is proven in the *Hadith* (i.e. narration) that reads,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى قِيَامِ السَّاعَةِ».

“There shall not cease to be a group from my nation upon the truth, neither harmed by those who forsake them, nor anyone who oppose them until the Day of Judgment.”<sup>24</sup>

Furthermore, these people are the Aided Group and Saved Sect.

When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), was requested to describe them he made it plainly clear that they are those who hold fast to what him and his companions were upon.

Moreover, these individuals who hold fast to Allâh's Religion (i.e. Al-Islâm), are those people whom Allâh plants in every time and era. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), says,

«لَا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ».

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<sup>24</sup> Collected by Muṣlim رَحِمَهُ اللهُ، no. 1920 from the narration of Thauban رَضِيَ اللهُ عَنْهُ. This *Hadith* has been narrated by many companions, from them are Mughirah Ibn Shu'bah, Mu'awiyah Ibn Abi Sufyan, Jabir Ibn Samurah رَضِيَ اللهُ عَنْهُمْ and others, and some of the people of knowledge consider it to be reach the level of *Mutawatir* (mass report).

*“Allâh will continue to plant new people in His religion using them in His obedience.”*<sup>25</sup>

Ibn Al-Qayyim رَحِمَهُ اللهُ (i.e. may Allâh have mercy on him), says, **“The new people that Allâh plants are the people of knowledge and action. Thus, if the earth became void of a scholar it would become void of Allâh's the new people that Allâh plants.”**

<sup>26</sup>

By them being described as **“Ghars”** new people that Allâh plants, is a very important clarification of one of their characteristics and a distinctive trait being: they have learned knowledge and gradually progressed in their studies. Hence, the people have come to know of them by the passing of the days, consequently their status and fame is firmly established among the people. Just as a plant gradually grows and develops and the date palm tree does not grow tall, nor does, its roots become firm until after the passing of many years.

So based on this tangible explanation we come to know that from the descriptions of those who are firmly grounded in knowledge is they are well

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<sup>25</sup> Collected by Ibn Majah رَحِمَهُ اللهُ, in his *“Sunan”* : Introduction – Chapter of following the Sunnah of the Rightly-Guided Caliphs 1/6 no. 8 and others from the narration of Abu ‘Inabah al-Khulani, رَحِمَهُ اللهُ.

<sup>26</sup> *“Miftah Darrasa'adah”* 1/144.

respected among the people and that Allâh raises their status and makes them famous; furthermore, they are known for possessing great knowledge and virtue.

This appraisal of the major people of major people of knowledge and firmly grounded scholars also entails a warning from those “Muftis” (i.e. ones who are unqualified and are too young to expound on Islâmic Laws). Who appear out of nowhere, and suddenly their *Fatwas* (i.e. religious verdicts), become very popular while they are virtually unknown except by those verdicts. And or from the junior students of knowledge who are very young. Those whose feet have not yet become firm in knowledge and put themselves forth to go against the verdicts of the firmly grounded people of knowledge whose virtue and knowledge is known and accepted.

The Prophet ﷺ (i.e., peace be upon him), has made clear that the people of knowledge are the heirs of the Prophets, who have been handed down the knowledge of the Book (i.e. the Qur’ân) and the practice of the Messenger ﷺ (i.e., peace be upon him). These scholars act upon what they have learned themselves, and pass it down to the next



generation of learners. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), says,

«وَأَنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا، وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافٍ».

“The scholars are the heirs of the Prophets, and the Prophets did not leave behind gold or silver coins, but instead they only left behind knowledge. So whoever takes their knowledge has been blessed with great fortune.”<sup>27</sup>

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (i.e., peace be upon him), also says,

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُولُهُ، يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِيْنَ، وَأَنْتِحَالَ الْمُبْطِلِيْنَ، وَتَأْوِيلَ الْجَاهِلِيْنَ».

“The righteous men from each generation will bear this knowledge safeguarding it from the distortion of the zealots, perversions of the people of falsehood and from the false interpretation of the ignorant.”<sup>28</sup>

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<sup>27</sup> Collected by Abu Dawud رَضِيَ اللهُ عَنْهُ, in his “Sunan”: The book of knowledge – Chapter: Encouragement to seek knowledge 3/317 no. 3641 and others on the authority of Abu Darda’ رَضِيَ اللهُ عَنْهُ.

<sup>28</sup> This Hadith has been narrated by several noble companions such as, Usamah Ibn Zayd, ‘Abdullah Ibn Mas’ud, ‘Ali Ibn Abi Talib and others رَضِيَ اللهُ عَنْهُمْ, consult: “Dawabit al-Jarh wat-Ta’dil” pg. 39 – the fourth footnote.

These firmly grounded scholars are those who establish Allâh's proof on His slaves. About this Ibn Al-Qayyim رَحْمَةُ اللَّهِ (i.e. may Allâh have mercy on him) says, "Therefore, the people whom He has planted for His Religion (i.e. Al-Islâm), will continue to plant themselves knowledge in the hearts of those who Allâh has chooses and is well pleased with. Hence, those who learn from them and receive their cultivation will become their heirs; just as they (i.e. the scholars who taught them), were the heirs of their predecessors. Therefore, there will never be a time in which Allâh's proofs and those who establish them will be void in the earth."<sup>29</sup>

They are Allâh's witnesses upon the people of their time and shall bear witness that they have conveyed and delivered the message, and whosoever wanted guidance and to know of Allâh's Religion (i.e. Al-Islâm), then it was very possible and easy. They will also testify that those who went astray were only because of themselves and not due to the fact that the truth was hidden and unclear.

Allâh has described this blessed group with clear characteristics in order to make them to be clearly

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<sup>29</sup> "Miftah Darrasa'adah" 1/148.

distinguished, and so that the people will know of them and thus follow them.

From those attributes is their truthfulness in holding fast to their Religion (i.e. Al-Islâm), from all aspects, knowledge, and action, propagating and supporting it.

Another one of their distinctive qualities is that they have not changed anything in their Religion (i.e. Al-Islâm); hence, they have not mixed and or confused it with innovations and desires. Instead, they hold fast to the *Sunnah* (i.e. Prophetic Methodology), of Mustafa ﷺ (i.e., peace be upon him), and bite down upon it with their molar teeth... Allâh, the Exalted, says,

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ  
فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا

تَبْدِيلًا ﴿٣٠﴾

“Among the believers are men who have been true to their covenant with Allâh (i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers); of them some have

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<sup>30</sup> Al-Ahzab: 23

fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least.”

Rab'I Ibn Anas رَضِيَ اللهُ عَنْهُ (i.e. may Allâh have mercy on him), said clarifying their most important attributes, “Allâh has guided the Believers who remained firm upon what the Messengers brought before the people differed among themselves. They remained steadfast upon sincerity to Allâh, Alone and the worship of Him without making any partners with Him, and they established the prayer, gave Zakat. In brief, they stood upon the first affair which was before the time of great differing and stayed far from it; and for this reason they will bear witness against all of mankind of the Day of Judgment.”<sup>31</sup>

Imam Ahmad رَضِيَ اللهُ عَنْهُ (i.e. may Allâh have mercy on him), further elucidates on their blessed effect on the people, “All praises are for Allâh Who keeps in every time a remaining group from the people of knowledge, scholars who call back those who have strayed and bear patience upon their harm

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<sup>31</sup> Collected by At-Tabari رَضِيَ اللهُ عَنْهُ, in his Tafsir 2/339.

and annoyance. Through the Book of Allâh, the Exalted, they give life to the dead and via Allâh's light they cause the blind to see once more. Indeed, for how many people have they revived who were killed by the Devil?! And how many people have they put back on the righteous way that were once lost and confused?! It is quite amazing at how good of an effect they have on people, and how bad an effect the people has on them.”<sup>32</sup>

Moreover, there are countless parables that have been made about these firmly grounded Imaams and true men in the Book (i.e. Qur'ân) and the *Sunnah* (i.e. Prophetic Methodology). One of them the similitude between them and the date palm tree that gives its fruits at all times, by the leave of its Lord. This proves that they remain firm upon Allâh's Religion (i.e. Al-Islâm), despite the great heights that they reach. It also proves their great blessing and benefit for the people of their times.

Another is the comparison between them and the fertile earth on which rainfalls, thus receiving great benefit and then producing all sorts of beneficial plants and fruits. This shows us that they have

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<sup>32</sup> “*Ar-Radd ‘alaz-Zanadiqah wal-Jahmiyyah*” pg. 6.

benefitted from knowledge themselves, firstly, and then passed it on to Allâh's servants.

There is another that states that they are like grand valleys and flowing rivers showing us the *Barakah* (i.e. blessings), that Allâh has placed in their knowledge whereas it has spread through the land and caused great benefit for the people.

They are also described as the stars, which people use for navigation purposes amidst the darkness while travelling by land or sea. This teaches us that many people have discovered the paths towards true guidance through them as well as went far away from misguidance and error because of them.

In brief, the existence and presence of the firmly ground scholars who traverse upon the Book (i.e. Noble Qur'ân), and the *Sunnah* (i.e. Prophetic Methodology), in accordance with the understanding of the *Salaf* (i.e. pious predecessors), is from the major bounties of Allâh upon His slaves. Which in reality, is a continuation of the bounty of sending the Messenger ﷺ (i.e., peace be upon him), along with the Revelation of the Qur'an, whereas they are heirs of knowledge; those who pass it on to the people..."