

*The Status of the*

# People Of Hadeeth

*(the Ahlul-Hadeeth)*

Their Feats and Praiseworthy  
Effects in the Religion

مَكَانَةُ أَهْلِ الْحَدِيثِ

وَمَا أَثَرُهُمْ وَأَثَرُهُمُ الْحَمِيدَةُ فِي الدِّينِ

by the

Allaamah & Muhaddith

Shaikh Rabee' ibn Haadee al-Madkhalee

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EFFECTS IN THE RELIGION**

By the Shaikh  
Rabee' ibn Haadee al-Madkhalee

Translated by  
Abu Hakeem Bilal Davis

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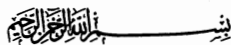
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# **The Noble Shaikh and Scholar Dr. Rabee' Ibn Haadee Al-Madkhalee**

*By Dr. Mubaarak ibn Sayf al-Haajjuree, teacher in the department of Tafseer and Hadeeth, the college of Sharee'ah, Kuwait University 1416H*



All praise is for Allaah, the Lord of all of the creation, and may He extol and send peace and security upon the noblest of the Prophets and Messengers: our noble leader Muhammad, and upon his true followers, his Companions, and whoever follows them upon good until the Day of Recompense. To proceed:

Then we found in Al-Watan newspaper, on Friday the 18th of Shawwaal 1416H (9/3/1996), Sunday the 20th of Shawwaal and on Monday the 21st of Shawwaal, a series of articles in which our noble Shaikh Rabee' ibn Haadee (رحمته الله) was mentioned. So I wished to make clear to the noble readers of the Al-Watan the status of this noble Shaikh, and to mention something of his condition and his life. This was particularly appropriate since he is one of the Shaikhs from whom I have learnt the sciences of the noble prophetic *Hadeeth*. So may Allaah reward him with the best reward for the help he has given me.

There are a number of noble Shaikhs here in Kuwait who are students of Shaikh Rabee', or who are connected to him by the link of knowledge, such as:

- 1 Shaikh Hamood al-Hamdaan
- 2 Shaikh Salaah Maqbool
- 3 Shaikh Dr. Falaah as-Sa'eedee
- 4 Shaikh 'Abdul-'Azeez al-Huddah
- 5 Shaikh Badrul-Badr
- 6 Shaikh Dr. Falaah Ismaa'eel
- 7 Shaikh Muhammad ibn Naasir al-'Ajmee

8 Shaikh Saalih an-Naamee

9 Shaikh Khaalid al-'Utaybee and other noble and excellent brothers.

So I say: he is the noble shaikh and scholar of *hadeeth* and teacher, Dr. Rabee' ibn Haadee ibn 'Umayr al-Madkhalee al-Qahtanee.

His tribe, Al-Madaakhilah, is one of the famous tribes of the Arabs in the south of the kingdom of Saudi Arabia, and it is one of the tribes of Banoo Shubayl, and Shubayl was ibn Yasjab ibn Ya'rub ibn Qahtaan. Shaikh Rabee' was born in the year 1352H in the kingdom of Saudi Arabia.

At the age of eight he joined the circle of knowledge in his village, and learned to read and write. Then he recited the Qur'aan, and learned *tawheed*, and *tajweed* in the *Salafee* school in the town of Saamitah. This was held in the house of Shaikh al Qar'aawee (رحمته الله). Shaikh al Qar'aawee played a great role in spreading the *Salafee 'aqeedah* in that area, in the south of the kingdom. Then Shaikh Rabee' attended the educational institute in the town.

So at a young age Shaikh Rabee' studied *Bulooghul-Maraam* and *Nuzhatun-Nazr*, both by al-Haafiz Ibn Hajr al-'Asqalaanee. He also studied a number of books in *'aqeedah*, and *Zaadul-Mustanqi* in *fiqh*. He also studied the Arabic language, literature, eloquence and poetry with a number of Shaikhs. The Shaikh gained his degree from the college of *Sharee'ah* in the Islamic University at al-Madeenah al-Munawwarah. Then he gained his Masters degree, and his doctorate at Ummul-Quraa University in Makkah al-Mukarramah, which at the time was a branch of King 'Abdul-'Azeez University of Jeddah.

After acquiring his doctorate Shaikh Rabee', worked as a teacher in the college of *Hadeeth* at the Islamic University of al-Madeenah. He was also the head of the department of *Sunnah*, in the Higher Studies department of the same University, and he is at present in the position of professor, (i.e. in 1416H) and has been granted good health and well-being by Allaah, and may Allaah bring benefit to us through his knowledge.

Then from the most famous of Shaikhs whom our noble Shaikh Rabe'e' ibn Haadee studied under are:

- 1 The noble Shaikh, al-'Allaamah, 'Abdul-'Azeez ibn 'Abdullaah ibn Baaz (رحمته الله) who was the general *Muftee* for the kingdom of Saudi Arabia, and the head of the committee of major scholars.
- 2 The Shaikh, al-'Allaamah Haafiz ibn Ahmad al-Hakamee, the author of *Ma'aarijul-Qubool* and other works (رحمته الله).
- 3 The noble Shaikh, al-'Allaamah, al-Haafiz, the scholar of *Tafseer*, *Usool*, Arabic grammar and *Fiqh*, Muhammad al-Ameen ash-Shanqeetee, the author of *Adwaa'ul-Bayaan* (رحمته الله).
- 4 The Shaikh, al-'Allaamah, Muhammad ibn Ahmad al-Hakamee (رحمته الله).
- 5 The Shaikh, al-'Allaamah, Ahmad ibn Yahyaa an-Najmee.
- 6 The noble Shaikh, al-'Allaamah, al-Muhaddith, Muhammad Naasirudeen al-Albaanee (رحمته الله).
- 7 Our noble Shaikh, al-'Allaamah 'Abdul-Muhsin ibn Hamd al-'Abbaad al-Badr.
- 8 The noble Shaikh, al-Muhaddith, 'Abdul-Ghaffaar Hassan al-Hindee.
- 9 The noble Shaikh Muhammad al-Kandahlawee, and many others.

And I have known Shaikh Rabe'e' - just as the rest of his students have known him - for his modesty and humility in all of his affairs, and for his love of the students of knowledge, and for his eagerness to find out about the situation of the *Salafees* in every place, to the extent that his house is open to all of them who come to see him, and to others besides them. He meets them with generous hospitality and fine welcome. We have also known him for his keenness and intense eagerness for the *Sunnah* and the *Salafee 'Aqeedah*, may Allaah the Most High, protect him from the plots of the enemies, and may He prolong his life, and grant him huge reward, and grant him a fine conclusion.



As for the written works of Shaikh Rabee' (رحمته الله) then from them are:

1 *Baynal-Imaamayn: Muslim wad-Daaraqutnee*, and it is a book specific to *hadeeth* criticism and hidden defects of transmission, and such a book can only be written by one who is a specialist in this noble branch of knowledge.

2 *Makaanat Ablil-Hadeeth wa Ma'aathirubum wa Aathaarubum al-Hameedah fid-Deen* (and it is this book).

3 *Manhajul-Anbiyaa fid-Da'wah ilallaah*.

4 *Manhaj Ablis-Sunnah wal-Jamaa'ah Naqdir-Rijaal wal-Kutab wat-Tawaa'if*.

5 *Ablul-Hadeeth humut-Taa'ifatul-Mansoorah wal-Firqatun-Naajiyah*.

6 *Taqseemul-Hadeeth ilaa Sabeeh wa Hasan wad-Da'eef, bayna Waaqi'il-Muhadditheen wa Mughalataatil-Muta'assibeen*.

7 *Manhajul-Imaam Muslim fee Tarteeb Sabeehihi*.

8 *At-Ta'assubudh-Dhameen wa Aathaaruhu*, and other works.

From the books which Shaikh Rabee' has checked and verified are:

1 *Kitaab an-Nukaat 'alaa Ibn as-Salaah* of Ibn Hajr, and it is a book specific to the field of *hadeeth*.

2 *Kitaabut-Tawassul-wal-Waseelah* of Shaikhul-Islam Ibn Taimiyyah.

3 *Kitaabul-Madkhal ilas-Sabeeh* of al-Haakim Aboo 'Abdillaah.

Shaikh Rabee' also has a number of treatises and books which clarify the mistakes of some of the callers who take a path contrary to the way of the *Salafus-Saalih*. Shaikh Rabee' has also received fine words of praise, and praiseworthy recommendations from his major Shaikhs, from the people of knowledge and the Imaams of knowledge in this time. They advise the students of knowledge to take from him, and to benefit from his books, and to circulate his cassette tapes, and here, O brother reader, are some of their sayings:

Firstly: The noble Shaikh 'Abdul-'Azeez ibn Baaz (رحمته الله), he mentioned that Shaikh Rabee' is from the best of the people of the *Sunnah*, and that he is well known to him for his knowledge, excellence, and for good and correct *'aqeedah*, that he has no doubt that he is from the people of the *Sunnah* and the *Jamaa'ah*, that he is well known to him for rectitude, knowledge and correct *'aqeedah*. And Shaikh Ibn Baaz advised him with calling to Allaah and to continue refuting those who oppose the way of the *Salaf*, and that he should persevere patiently upon that, and Shaikh Ibn Baaz advised the students of knowledge that they should benefit from the books of Shaikh Rabee'.

Secondly: The noble Shaikh, al-'Allaamah al-Albaanee (رحمته الله), he mentioned that Shaikh Rabee' was one of the callers to the Book and the *Sunnah*, and to what the *Salafus-Saalib* were upon, and to waging war upon those who oppose this methodology and he praised him exceedingly. He also mentioned that the writings of the Shaikh are beneficial, and that he does not recall seeing any mistake that he has made, nor any departure from the methodology which he shares with Shaikh al-Albaanee, i.e., the methodology of the *Salafus-Saalib*. He also mentioned that Shaikh Rabee' is very strong in his knowledge.

Shaikh al-Albaanee also mentioned that those who criticise the way of Shaikh Rabee' will either be an ignorant person who needs to be taught, or one who is following his own desires from whose evil Allaah's refuge is sought, and we ask that Allaah either guides such a person or breaks his back. This is what Shaikh al-Albaanee said.

Thirdly: The noble Shaikh, al-'Allaamah Muhammad ibn Saalih al-'Uthaymeen, a member of the committee of major scholars (رحمته الله). So Shaikh Ibn 'Uthaymeen was asked, "It is said that the methodology of Shaikh Rabee' is contrary to the methodology of the *Ablus-Sunnah wal-Jamaa'ah*?" So the noble Shaikh responded, "I do not know it to be contrary. Shaikh Rabee' has been praised by the people of knowledge of today. I do not know anything but good about him."

Fourthly: The noble Shaikh, al-'Allaamah, Dr. Saalih al-Fawzaan, a member of the committee for Religions verdicts (عندنا الشر). So Shaikh al-Fawzaan mentioned that Shaikh Rabee' is one of the outstanding scholars who have precedence in calling to Allaah, and that he has made great efforts in that regard, and in refuting those who seek to deviate the *da'wah* away from its correct path, whether intentionally or otherwise, and that he is a person of experience, and awareness, and studies and gets to the bottom of the different sayings, and is aware of what is correct from what is incorrect.

And Shaikh Al-Fawzaan advised that the cassette tapes of Shaikh Rabee' should be circulated, and his lectures, and that benefit be taken from them, since they contain great benefit for the Muslims. This is what Shaikh al-Fawzaan said.

So these words of the Shaikhs about Shaikh Rabee' are recorded, and have been distributed amongst the students of knowledge, and those Shaikhs are the major scholars of this age.

So this is what I wished to direct the readers to and to draw the attention of the students of knowledge to, so that they should be aware of the due right of Shaikh Rabee' ibn Haadee, and so give him due respect and honour, and place him in the position given to him by the scholars, turning away from those who oppose them, may Allaah guide us and them to the Straight Path. And our final call is that all praise is for Allaah, Lord of all of the creation.

Tuesday 22nd Shawwaal 1416 AH  
(12/3/1996 CE)

Verily all praise is for Allaah we praise him we seek His help and we seek His forgiveness and we seek refuge in Allaah from the evils of ourselves and our evil actions. Whosoever Allaah guides cannot be misguided and whoever Allaah misguides cannot be guided aright. I bear witness that there is no Lord worthy of worship except Allaah who is alone without partners and I bear witness that Muhammad is His servant and Messenger, may the peace and blessings of Allaah be upon him, and his household and his Companions and those who follow them in goodness until the Final Day. As for what follows:

Verily, Allaah has sent Muhammad (ﷺ) with guidance and the religion of truth that it may prevail over all religion even if the disbelievers detest it. And indeed the most blessed and fortunate of the people in regard to his guidance and following, loving, supporting and assisting him in that which he came with by way of the truth - are his noble Companions and those who follow them in goodness from the first three virtuous generations, and those who follow their way and proceed in their footsteps until the Day of Judgement.

Then verily the one who studies the condition of the previous and subsequent ones from those who are affiliated to the *Ummah* of Muhammad (ﷺ) and studies their methodology, their beliefs and conceptions, doing so with justness, understanding and without bias, will find that the *Ahlul-Hadeeth* are the sternest of the people in following, obeying, clinging and associating themselves to that which the Prophet Muhammad (ﷺ) came to them with, by way of the Book (i.e., the Qur'aan) and the *Sunnah*, in their beliefs (*aqeedah*), in their various acts of worship, in their dealings, in their *da'wah*, in their deriving of rulings and in their establishing of proofs.

They are upon the highest degree of certainty and assurance that this is the methodology of truth that is not approached by falsehood from before or behind it, and that it is the sound way and the straight path. Therefore that which is other than it by way of methodologies and paths, are affairs that Allaah has not prescribed and is not pleased with and will not lead except into destruction and ruin.

### **SO WHO THEN ARE THE AHLUL-HADEETH?**

They are those who proceed upon the way of the Companions (رضي الله عنهم) and those who followed them in righteousness, in clinging to the Book and the *Sunnah*, biting onto that with their molar teeth, and letting them (i.e., the Qur'aan and the *Sunnah*) take precedence over any statement or code and conduct - whether in belief or acts of worship such as dealings and transactions, mannerisms, politics or social life.

They are those who are firm in regards to the fundamentals of the religion and its subsections, upon that which Allaah sent down and revealed upon his servant and Messenger Muhammad (ﷺ). They are those establishing the call to that with all effort, sincerity and firm will. They are those carrying the knowledge of the Prophet (ﷺ), expelling from it the distortions of those who have exaggerated (in its regard) and the undue claims of the people of falsehood and the interpretations of the ignorant ones.

They are those who are observant and lie in wait for every group that has deviated from the way of Islaam, like the *Jahmees* and the *Mu'tazilees* and the *Khawaarij* and the *Rawaafidh* and the *Murji'ah* and the *Qadariyyah* and all of those who have deviated from the way of Allaah and have followed their desires in every time and place - not affected in the cause of Allaah by the reproach of those who blame.

They are the group that the Messenger of Allaah has praised and commended in his saying, "*There will not cease to be a group from my Ummah manifest and upon the truth not being harmed by those who forsake them neither*

by those who oppose them until the Hour is established.”<sup>1</sup>

They are the Saved Sect firm upon that which the Messenger and his Companions were upon, those who have been distinguished and defined by the Messenger of Allaah when he mentioned that this *Ummah* shall divide into seventy three sects all going to the Hell-fire except one and it was said, “Who are they, O Messenger of Allaah?” He said, “*They are those who are upon that which I and my Companions are upon.*”

And this is not something we say in exaggeration or a mere claim, but verily we speak a reality that the text of the Qur’aan and the *Sunnah* bears witness to, which history bears witness to, and to which their (i.e., the *Ahlul-Hadeeth’s*) statements, their state of affairs, their writings and works also bear witness to. They are those who put before their eyes the statement of Allaah:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

**And hold fast, all of you together, to the rope of Allaah.**<sup>2</sup>

And His statement:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ  
أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

**So let those who oppose the Messengers commandment beware lest some *fitnah* befall them or a painful torment be inflicted on them.**<sup>3</sup>

<sup>1</sup> An authentic *hadeeth*, collected by Muslim 3/1523, Ahmad 5/278-279, Aboo Daawood 3/4, Tirmidhee 4/420, Ibn Maajah 1/4-5, Haakim 4/449-450, at-Tabaraanee in *Mujam al-Kabeer* 7643 and Aboo Daawood at-Tayaalisee p. 94, no. 689. Authenticated by al-Albaanee in *As-Sabeehah* (270-1955).

<sup>2</sup> Soorah Aali-’Imraan 3:103.

<sup>3</sup> Soorah an-Noor 24:63.

They are the most staunch in distancing themselves from opposing the command of the Messenger and the most distant from *fitnah*. They are those who make their constitution:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ  
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا  
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

**But no, by your Lord! They can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.**<sup>1</sup>

They are those who give to the Qur'aan and the *Sunnah* their true worth and give it the honour and veneration it deserves, giving priority to them over all the statements of mankind, and give precedence to their guidance over the guidance of all the people, and they judge by them in all affairs with complete pleasure, with chests which are expanded and free of restraint or constriction, and they submit to Allaah and His Messenger (with) a complete submission in their *'aqeedah*, their worship and their dealings. They are those to whom the statement of Allaah truly applies:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ  
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

**The only saying of the faithful believers when they are called to Allaah and His Messenger (ﷺ) to judge between them is that they say, "We hear and we obey," and such are the prosperous ones.**<sup>2</sup>

<sup>1</sup> Soorah Nisaa 4:65.

<sup>2</sup> Soorah An-Noor 24:51.

They, after all of the Companions - and at the head of them the rightly guided Caliphs - are the leaders of the *taabi'een* and at the head of them: Sa'eed ibn al-Musayyib (d. 90H), 'Urwah ibn Zubair (d. 94H), 'Alee ibn al-Hussain Zain al-'Aabideen (d. 93H), Muhammad ibn Hanafiyah (d. 80H), 'Ubaydullaah ibn 'Abdillaah ibn 'Utbah ibn Mas'ood (d. 94H or later), Saleem ibn 'Abdillaah ibn 'Umar (d. 106H), Qaasim ibn Muhammad ibn Aboo Bakr as-Siddeeq (d. 106H), al-Hasan al-Basree (d. 110H), Muhammad ibn Sireen (d. 110H), 'Umar ibn 'Abdul-'Azeez (d. 101H) and Muhammad ibn Shihaab az-Zuhree (d. 125H).

Then the *Atbaa'at-Taabi'een* and at the head of them: Imaam Maalik (d. 179H), al-Awzaa'ee (d. 157H), Sufyaan ibn Sa'eed ath-Thawree (d. 161H), Sufyaan ibn 'Uyaynah (d. 198H), Ismaa'eel ibn 'Ulayyah (d. 193H), Layth ibn Sa'd (d. 175H) and Aboo Haneefah an-Nu'maan (d. 150H).

Then those who followed them and at the head of them: 'Abdullaah ibn al-Mubaarak (d. 181H), Wakee' ibn al-Jarraah (d. 197H), the Imaam Muhammad ibn Idrees ash-Shaafi'ee (d. 204H), 'Abdur-Rahmaan ibn Mahdee (d. 198H), Yahyah ibn Sa'eed al-Qataan (d. 198H) and 'Affaan ibn Muslim (d. 219H).

Then their students who followed them in (this) methodology, and at the head of them: the Imaam Ahmad ibn Hanbal (d. 241H), Yahyah ibn Ma'een (d. 233H) and 'Alee ibn al-Madeenee (d. 234H).

Then their students like al-Bukhaaree (d. 256H), Muslim (d. 261H), Abee Haatim (d. 277H), Aboo Zur'ah, (d. 264H), Aboo Daawood (d. 275H), at-Tirmidhee (d. 279H) and an-Nasaa'ee (d. 303H).

Then those who proceeded in their way in the generations that preceded them, like Ibn Jareer at-Tabaree (d. 310H), Ibn Khuzaymah (d. 311H), ad-Daraqutnee (d. 385H) in his time, al-Khateeb al-Baghdaadee (d. 463H) and Ibn 'Abdul-Barr an-Niwaaree (d. 463H).



And 'Abdul-Ghanees al-Maqdasee (d. 620H), Ibn Salaah (d. 643H), Ibn Taymiyyah (d. 728H), al-Mizzee (d. 743H), adh-Dhahabee (d. 748H), Ibn Katheer (d. 774H) and their contemporaries who lived in their time and those who came after them, and followed their footsteps in holding on to the Book and the *Sunnah* up until the present day.

These are who I mean by *Ahlul-Hadeeth*.

### **THEIR GREAT EFFORTS IN SERVICING THE SUNNAH GENERALLY**

Verily Allaah has honoured the *Ahlul-Hadeeth* and ennobled them with having love for the pure Prophetic *Sunnah* and having respect for it and paying it concern. They consider it the only source, along with the Qur'aan, for the precepts of Islamic belief and law and every other aspect of life. So they set out in the work of aiding to memorise, protect and compile it. They set out upon long, difficult journeys in the way of it, and in the way of distinguishing its authentic from its unauthentic, and compiling the names of its narrators, and explaining their conditions - explaining their uprightness, integrity and precision (in that which they memorise) and their proficiency or weakness (of memory) or lying and deception, and other varying types of conditions and the different types of approving and disparaging (of the narrators) in that which is connected to the chains of narration or the texts narrated without giving flattery to anyone, and they do not fear, in the way of Allaah, the blame of the blamers.

Indeed this is a distinguishing factor which is specific to the *Ummah* of Muhammad (ﷺ) and makes it distinctive over the other nations, Allaah brought it about at the hands of the Imaams of the *Ahlul-Hadeeth*, those who manifest amazing scholarly qualifications which have no comparison, the light of which the proponents of any other branch of knowledge cannot even come close to. The deeds, strivings and the great legacy which was left by them, is proof of their immense ingenuity, talented wit and skillful productive intellect which was used to compartmentalise the science of *hadeeth* and categorise it to an extent that perplexes the minds.

From this great production came the following different types of writings.

- 1 The books of *Jaawaami*'.<sup>1</sup>
- 2 The books of *Masaaneed*.<sup>2</sup>
- 3 The Books of *Sibaab*.<sup>3</sup>
- 4 The Books of *Sunan*.<sup>4</sup>

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<sup>1</sup> *Jaawaami*' is the plural of *Jaami*' and are those books of *hadeeth* which gather every type of required thing from belief, rulings, heart softening text, manners of eating, drinking, travelling and being resident and that which is connected to *tafseer*, history, *seerah* and afflictions, virtues of the Companions and shortcomings and other than that. From *Risaalatal-Mustatrafah li-Bayaan al-Kutub as-Sunnatil Musbarafah* of Muhammad ibn Ja'far al-Kataani, p. 42, fifth edn., and examples of this are *Sabeeh* al-Bukhaaree and the *Jaami* of at-Tirmidhee. [Trans.]

<sup>2</sup> *Masaaneed* is the plural of *Musnad* and are those books which gather the *abaadeeth* of each Companion individually, arranging the names of the Companions in alphabetical order, which is how more than one (of the scholars of *hadeeth*) have done it and it is the easiest way, or (it is also arranged according to) tribes, precedence to Islaam, nobility in lineage or other than that. Also taken from *Risaalatal Mustatrafah*, p. 60. [Trans.]

<sup>3</sup> *Sibaab* is the plural of *Sabeeh*. The *Sibaab* are those books in which the author makes it a condition to collect only that which is authentically reported from the Messenger (ﷺ), examples of these books are *Sabeeh* al-Bukhaaree, *Sabeeh* Muslim and *Sabeeh* Ibn Khuzaimah. [Transl.]

<sup>4</sup> *Sunan* is the plural of *Sunnab*, the *Sunan* are the books which are arranged in chapters of *fiqh* (Islamic Jurisprudence) usually beginning with belief and purification, prayer and the poor-due etc., (*Risaalatal-Mustatrafah* p. 38) and examples of the *Sunan* are *Sunan* Aboo Daawood, *Sunan* an-Nisaa'ee and *Sunan* al-Baihaqee. It is important to note that some of the books of creed and methodology are also referred to as *Sunan*, like *As-Sunnab* by Imaam al-Khallaal, *As-Sunnab* of Ibn Abee Aasim or *Kitaab as-Sunnab* by 'Abdullaah ibn Ahmad ibn Hanbal.

5 The *Mustakbrajaat*.<sup>1</sup>

6 Books dealing with individual topics having specific chapters, like books concerning the seeing of Allaah in the Hereafter and books on sincerity, *taawbeed*, purification, *siwaaak*, the *adbaan* and the description of the Prayer.

7 Individual Books on manners, character and in arousing interests (i.e., for good deeds and nurturing fear (of disobeying Allaah).

8 Books on *Tafseer*.

9 Books concerning the different copies of the Qur'aan and the various modes of recitation.

10 Books concerning the abrogating and the original abrogated (verses in the Qur'aan or *abaaadeeth*).

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<sup>1</sup> *Mustakbrajaat* is the plural of *mustakbraj* and are those books in which the author approaches one of the books of *hadeeth* and brings the same *hadeeths* that the author of that (*hadeeth*) book collected and he usually takes those *hadeeth* from the same scholars that the original author took from, or alternatively from that scholars teacher, or his teachers teacher, except that he makes it a condition that the remaining portions of those chains of narration differ from the chains of narration of the original author. The *Mustakbrajaat* are specialist books which contain many benefits for the *Muhaddith* (scholar of *hadeeth*) or the student of *hadeeth*, from those benefits is:

(a) *Uloo al-Isnaad*, that is that the *mustakbraj* may bring a *hadeeth* which has less men between the author and the Messenger than the same *hadeeth* which was collected by the original author, thus lessening the possibility of mistake or error creeping into the *isnaad* or the text. The early scholars of *hadeeth* would travel for months to collect a *hadeeth* which they already had with them from a scholar simply because that scholar (the one being travelled to) had the *hadeeth* with a chain which was *'aali* (i.e., had less narrators between the scholar and the Messenger (ﷺ)).

(b) The *mustakbraj* explains the parts of certain *hadeeth* which are *mudraj* (i.e., have additional wording from the speech of the narrator of the *hadeeth* which had been mistakenly added to the speech of the Messenger (ﷺ)).

(c) The *mustakbraj* also explains that the *hadeeth* that came in the original book *marwoof* (i.e., attributed to the Companions is in fact *marfoo'* (i.e., attributed to the Messenger). These are just some of the benefits of the books of *Mustakbraj*.  
[Trans.]

11 Books concerning the *Abaadeeth Qudsee*.<sup>1</sup>

12 The books of *Maraaseel*.<sup>2</sup>

13 The *Ajzaa'a*.<sup>3</sup>

14 The books of *Fawa'id* (Benefits).

15 The *Wahidaaniyaat*.<sup>4</sup>

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<sup>1</sup> There has occurred difference of opinion amongst the scholars concerning the *badeeth qudsee* and whether their wording is from the Messenger or from Allaah. That which seems to be the strongest position is that the wording of the *badeeth qudsee* is from Allaah. As for the difference between the *badeeth qudsee* and the Qur'aan then:

(a) The Noble Qur'aan was brought by Jibreel (عيسى بن مريم) whereas the *badeeth al-qudsee* is occasionally brought by Jibreel and occasionally came by way of inspiration.

(b) The Qur'aan is all *mutawaatir* whereas that is not the case with the *badeeth al qudsee*

(c) The Qur'aan is not susceptible to error whereas the *badeeth al qudsee* may be narrated erroneously by one of its narrators.

(d) The Qur'aan is recited in *salaah* while that is not the case with the *badeeth al qudsee*.

(e) The reward for reciting the Qur'aan is established by text, while that is not so for the *badeeth al qudsee*. [Trans.]

<sup>2</sup> *Maraaseel* is the plural of *mursal*, and the *mursal badeeth* is that *badeeth* wherein the *taabi'ee* (a successor of the Companions) says, "The Messenger (ﷺ) said, 'Such and such ..'" or he says, "From the Messenger (ﷺ), who said, 'Such and such ...'" So the problem with the *mursal* is that there is a missing link between the *taabi'ee* and the Messenger (ﷺ), that missing link could either be a Companion, which would not be a problem because all of the Companions are considered trustworthy without exception, or it could be another *taabi'ee*, which would necessitate knowing who it is and checking him for trustworthiness. So because of this uncertainty and doubt the *mursal badeeth* are not accepted by the large majority of scholars of *badeeth*. Examples of the Books of *Maraaseel* are: *Al-Maraaseel* of Aboo Daawood, *Al-Maraaseel* of Ibn Abee Haatim, *Jaami'at-Tahseel fi Abkaam al-Maraaseel* by Salaahud-deen al-'Alaa'ee. [Transl.]

<sup>3</sup> They are the books which were authored for the purpose of gathering the *badeeth* narrated by one particular person from the scholars or after them (the *Ajzaa'a*, plural, *juz*) also refer to those books wherein the scholar singles out one particular topic and collects the *abaadeeth* concerning it. [Transl.]

<sup>4</sup> Sometimes called *Wuhdaaniyaat*, the *Wahidaaniyaat* are the books which collect those narrations of those scholars (or those after them) who are only known to have one *badeeth*. [Transl.]

- 16 The *Thanaaiyyaat*,<sup>1</sup> and the *Thalaathiyyaat*<sup>2</sup> until the *Asbaariyyaat*.<sup>3</sup>
- 17 The Books of *Shamaa'it*<sup>4</sup> and *Seerah* and battles.
- 18 The books concerning the *abaadeeth* of the teachers of certain individuals.
- 19 The books wherein the chains of narration of one particular *hadeeth* are collected.
- 20 The books concerning the narrations of particular Imaams or those *hadeeth* in which they alone narrated.
- 21 The books of the *abaadeeth* of *afraad*.<sup>5</sup>
- 22 The Books of *Muttafiq wal-Muftariq*,<sup>6</sup> and the books of *Mu'talif wal*

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<sup>1</sup> Same as the *Wubdaaniyyaat* except these have two narrations. [Transl.]

<sup>2</sup> Ibid., except three narrations. [Transl.]

<sup>3</sup> Ibid., except having ten narrations. [Transl.]

<sup>4</sup> Characteristics of the Messenger (ﷺ). [Transl.]

<sup>5</sup> The plural of *fard*, to be single, but when it pertains to that which occurs in the chains of narrations it refers to one of two things: (i) *Fard al-Mutlaq*, that is when a narrator narrated a *hadeeth* and no-one in his era is known to have narrated the *hadeeth* other than him whether reliable or untrustworthy or (ii) *Fard an-nisby*, that is when a trustworthy narrator narrates a *hadeeth* and no one from the trustworthy narrators follows him in that narration. Or that the *hadeeth* has come to us by way of the 'Ulamaa of one particular country, i.e., that the *hadeeth* was only narrated by the people of Shaam. Or that in one of the chains of one particular *hadeeth* no one narrated that *hadeeth* from a certain individual in its chain of narration except one particular narrator. [Transl.]

<sup>6</sup> They are books which (distinguish) between two individuals who share the same names and their fathers likewise have the same names but who are in fact two different individuals. Or (alternatively) they share the same name and *kunya* (i.e., him being the father of such and such) but are different individuals. For example, there are two Maalik ibn Anas's, one being the great Imaam and the other being a scholar from Kufa, who lived in the same era. Or Aboo Sulaimaan ad-Daaraani ad-Dimishqee al-Anasee, two individuals, one being 'Abdur-Rahmaan ibn Sulaimaan Ibn Abil-Laun and the other being 'Abdur-Rahmaan ibn Ahmad Ibn Atee'ah and they both lived in the same period. From the 'Ulamaa who wrote books on this topic is al-Khateeb al-Baghdaadee who authored *Al-Muttafiq wal Mukhtalif*. [Transl.]

*Mukhtalif*<sup>1</sup> and the books concerning the *Mutashaabib*.<sup>2</sup>

23 The books whereby one can become acquainted with the names of narrators, and their *kunya's* and titles.

24 The books that deal with those individuals who are *mubham*<sup>3</sup> in the chain of narration or in the text of the *hadeeth*.<sup>4</sup>

25 Books concerning the lineage of individuals.

26 Books whereby one can become acquainted with the scholars.

27 The books concerning the history of individuals and their state of affairs.

28 The larger dictionaries.

29 The books of the categorised time periods that the narrators fell into.

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<sup>1</sup> These are books concerning those names which are written in the same arabic form but differ in the way they are pronounced. For example *na'eem* and *nu'aim*, they follow the same form in the way that they are written in arabic but differ in pronunciation. These books are extremely important in so as to distinguish one narrator from another. [Transl.]

<sup>2</sup> Those books that deal with those names whereby the persons name and his fathers name resemble each other in the way they are written but their fathers names are pronounced differently and that is bearing in mind the early books were not written with (the) vowel markings which would allow a person to differentiate. There were also instances where the individuals and their father's name were written and pronounced the same and they even shared the same family name, except that the family name was pronounced differently. An example of this is Muhammad ibn 'Abdullaah **al-Mukhrimee** who was from the teachers of Imaam Bukhaaree and the other being Muhammad ibn Abdullaah **al-Makhramee** who was from those scholars who Imaam Shaafi'ee narrated from, so if the last name of both scholars are unvowelled one is unable to distinguish one from the other, except by way of the books that deal with the *Mutashabib*. [Transl.]

<sup>3</sup> i.e., individuals who occur in a chain of narration except that their names are unknown or unclear (to us), e.g., 'a man,' without stating the name of 'the.' [Transl.]

<sup>4</sup> As an example of this in a chain of narration: Muhammad ibn Bishaar said, "A man narrated to me that Ahmad narrated to him ..., " the 'man' that narrated to Muhammad ibn Bishaar is referred to as *mubham*, i.e., his identity is unclear. Another example of the *mubham* in the text is it was narrated upon the authority of Ibn 'Abbaas that 'a man' said, "O Messenger of Allaah! Is *Hajj* every year?" The *'Ulamaa* who wrote books in this topic have explained that this man was Aqra ibn Haabis, the Companion. [Transl.]

- 30 The books concerning the science of *hadeeth*.
- 31 The books concerning the weak narrators and the books dealing with the trustworthy narrators and books involving them both (*ad-Du'afaa wath-Thiqaat*).
- 32 The books concerning the hidden defects (the like of which affect the authenticity of the *hadeeth*, *al-'Ilal*).
- 33 The books on fabricated *abaadeeth* (*Al-Marwdoo'aat*).
- 34 The books which explain the strange words in some *abaadeeth* (*al-ghareeb*)
- 35 The books concerning those *hadeeth* which are seemingly contradictory (*Ikhthilaaful-hadeeth*).
- 36 The Books of *Amaali*, *Amaali* is the plural of *imla*.<sup>1</sup>
- 37 The books which deal with the narrations of the *Kabaa'ir* from the *Saghaa'ir*.<sup>2</sup>
- 38 The books concerning the mannerisms of narrating.
- 39 The books of *Awaalee*.
- 40 The books of *Atraaf*.<sup>3</sup>

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<sup>1</sup> The books of *Imla* were the books which were penned down from the sessions of *imla*, i.e., sessions whereby the *mubaddith* (scholar of *hadeeth*) would particularise a certain day for the narration of *abaadeeth* which would occur to him to narrate, not necessarily on any particular topic, and he would quote them with their chains of narration and explain the strange words in the *hadeeth* and mention the benefits of the *hadeeth* etc. These sessions were often held on a Tuesday or a *fumu'ah* day. [Transl.]

<sup>2</sup> The *Kabaa'ir* being those individuals who are greater in age, category, knowledge or memory than the *Saghaa'ir*, i.e., those lesser than them. [Transl.]

<sup>3</sup> Those books which only mention the *tarf* (or a part of the *hadeeth* usually from the beginning, but just enough to clarify which *hadeeth* it is) and then go on to mention the various places where the *hadeeth* can be found, generally or in certain books and also gathers the various chains of narrations of that *hadeeth*. [Transl.]

41 The books of *Zawaa'id*.<sup>1</sup>

42 Those books which gather two or more of the books of *hadeeth* into one book.

So these are just some of the fields of study that the 'Ulamaa of *hadeeth* and narrations used to enter into, in writing and in research, which indicates to us their lofty objectives and their efflorescent, prolific and exceptional intellects. And if the *Ummah* has the right to raise its heads and be proud of its predecessors, then it would be because of the likes of these geniuses, their vast beneficial knowledge, and their radiant intellects at a time when other than them were going to great lengths to restrain the minds (of the people) and prod the *Ummah* into self destructive inactivity the like of which would lead to annihilation, ruin and extinction.

#### **THEIR GREAT EFFORTS CONCERNING THE 'AQEEDAH IN SPECIFIC AND CALLING TO THE BOOK AND THE SUNNAH AND BEING FIRM UPON THEM AND DEFENDING THEM**

The Companions and those who followed their methodology and those who succeeded them in goodness, were, in their beliefs, their worship, their mannerisms and their dealings, true believers having complete *eemaan* in that which came in the glorious Book of Allaah, and that which occurs in the pure *Sunnah* of His Messenger (ﷺ), in regards to the names of Allaah and His Divine Attributes without making *tahreef* (distorting Allaahs attributes) or *ta'teel* (negating Allaahs Attributes) or *tasbeeh* or *tamtheel* (likening and comparing Allaah to His creation). Likewise in regards to the belief in *Qadr* (Pre-decree) and Paradise and

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<sup>1</sup> Those books which collect the additional narrations of one book over another, like the book *Misbaah az-Zujaaj*, which collects those additional narrations which can be found in Ibn Maajah and cannot be found in the remaining five famous books of *hadeeth*, i.e., Bukhaaree, Muslim, Nisaa'ee, Aboo Daawood and Tirmidhee, and this book is by a scholar by the name of As-Shihaab al-Busairee. Or like the book *Fawaa'id al-Muntaqaa li Zawaa'id al-Baihaqee fee Sunanihil-Kubra* by Haafidh Ibn Hajr who collected those narrations which were found in the *Sunan al-Kubraa* of Imaam al-Baihaqee and could not be found in the six famous books of *hadeeth*. [Transl.]



Hell-fire and the Punishment in the Grave and the bliss and the remaining areas of beliefs wherein there had occurred distortions by some of the deviant sects.

Allaah, the Creator, the Most Knowledgeable, the Most Wise, created mankind, fashioned them, designed them and gave them intellects which conform to the truth and agree with it, and He revealed Books to them which contain beliefs and rulings which conform with the sound intellect and with the healthy innate instinct, the like of which is preserved from deviation and corruption.

So the disciples of the prophets and their rightful inheritors and those who followed them in goodness received that which the Messengers brought and that which occurred in the Books with *eemaan* and full submission, and this was the stance of the noble Companions and those who followed them in righteousness.

When the horns of the devils of innovation arose they (i.e., the Companions and those who follow them) lay in wait for them and declared them to be upon misguidance and to be people of innovation. They declared to be disbelievers those who deserved the title, and they killed some of the leaders and heads of innovation, *fitnah* and heresy. They then went on to refute the people of *bid'ah* (innovation) in their statements and in their writings, and they explained and clarified its dangers and its harm upon Islaam and the Muslims. They established the Muslims firmly upon the Book of their Lord and the *Sunnah* of their Messenger (ﷺ) and they explained to them that it is obligatory upon them to cling to the Book of their Lord and the *Sunnah* of their Messenger (ﷺ), and to its people.

This was based upon their firm belief that the Qur'aan and the *Sunnah* contained the highest level of sufficiency in regards to everything that is mandatory for the Muslim to have *eemaan* and belief in, being guarantors for the guidance of the people and bringing them happiness and bliss in this life and in the Hereafter, and that the misguidance and misery in this life and in the next life is in opposing them (i.e., the Qur'aan and the *Sunnah*).

So they use as a basis that which has come in the Book and the *Sunnah* concerning the compulsory nature of following the Messenger (ﷺ) and obeying him, and complying to him, and it being mandatory to refer the disputes of the people to Allaah and His Messenger (ﷺ) and the severe threat to the one who opposes this methodology and legislates in the religion that which they have no permission from Allaah for.

They also use as a basis the warning of the Messenger of Allaah (ﷺ) against innovation and his condemnation of it, and his (ﷺ) rendering all innovation to be misguidance - that it is rejected and not accepted by Allaah.

So those from the Companions who were present at the occurrence of this *fitnah* set out to restrain its people and to make refutation against them, and 'Alee (رضي الله عنه) carried out the killing of the *Khawwarij* (those who saw people to be disbelievers due to major sins and made revolt against 'Alee) and he and other than him from the Companions reported narrations from the Messenger encouraging killing them (i.e., the *Khawwarij*) and that it is a form of drawing close to Allaah, and he ('Alee) burned the extreme *Shee'ah* with fire when they went beyond bounds with him and raised him to the level of a deity.

Likewise when it reached 'Abdullaah ibn 'Umar (رضي الله عنه) that a group of the people denied *qadr* and that they rejected it haughtily, he said to the one who informed him of them, "If you meet them, inform them that I am free of them and they are free of me. And by He in whose Hand is my soul, if anyone of them had like unto mount Uhud in gold and he spent it in the way of Allaah, it would not be accepted from him by Allaah until he believes in *qadr*, the good of it and the bad of it," authentic, reported in *Sabeeh* Muslim.

Similarly, Imaam Maalik was asked about the one who says the Qur'aan is created, so he said, "He, as far as I am concerned, is a disbeliever - so kill him." And there are similar reports from 'Abdullaah ibn al-Mubaarak, Layth ibn Sa'd, Sufyaan ibn 'Uyaynah, Hushaim and 'Alee ibn 'Aasim, Hafsa ibn Ghiyaash and Waki' ibn Jarraah. Likewise from Sufyaan ath-Thawree, Wahb ibn Jareer and Yazeed ibn Haroon, "Repentance is sought from

them and if they do not do so then their necks are struck with the sword (i.e., they are killed),” reported by al-Laalikaa’ee in *Sharh Usool I’tiqaad Ahlus-Sunnah wal Jamaa’ah* (494), *Khalq Af’aal al-Ibaad* (p. 25) of Imaam Bukhaaree, *Asb-Sharee’ah* of Imaam al-Aajurree (p. 79) and *Sharbus-Sunnah* of Imaam al-Baghawee (vol. 1, p. 187).

Rabee’ ibn Sulaymaan al-Muraadi, the companion of Shaafi’ee, said when Hafs - a *Shaafi’ee* individual - spoke and said, “The Qur’aan is created,” Imaam Shaafi’ee said to him, “You have disbelieved in Allaah, the All-Mighty.”

And when Maalik was asked concerning Allaah’s *Istiwaa* (ascending) upon His Throne, he said, “*Al-Istiwaa* is known and how it is is unknown and to ask concerning it is a *bid’ah* - and I do not see you except as a person of innovation,” and he ordered that he be removed. He also used to say, “Verily, Allaah is in the sky,” so he removed the individual from his circle, because he was a *Murji’*.<sup>1</sup>

Sa’eed ibn ’Aamir said, “The *Jahmiyyah* are a people who are worse in statement than the Jews and the Christians, because verily the Jews and Christians and the people of other religions are united upon the fact that Allaah, Blessed and Exalted be He, is above His Throne, and they (i.e. the *Jahmiyyah*) say, “There is nothing above the Throne.”<sup>2</sup>

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<sup>1</sup> The *Murji’ah* were those individuals who believed that actions are not a part of and they are of three types: 1 - those who said *eemaan* is merely that which is in the heart, and they are the vast majority. 2 - those who said it is only statements of the tongue, and this statement of theirs was not known to have come from anyone before the *Karraamiyyah* 3 - those who said it was recognition of the heart and statements of the tongue, and they were known as the *Fuqabaa al-Murji’ah*. The narration was taken from *Sharh Usool I’tiqaad Ahlus Sunnah wal Jamaa’ah* (664).

<sup>2</sup> And that is because the *Jahmiyyah* negate the attribute of Allaah and as the *’Ulamaa* used to say, something which has no attributes is nothing. Narrated by Imaam Bukhaaree in *Khalq Af’aal al-Ibaad* (p. 15).

And Ibn al Mubaarak said, "We do not say as the *Jahmiyyah* say, "Verily, He (Allaah) is here upon the earth," rather (we say), "He is risen above His Throne." It was said to him, "How should we known our Lord?" He replied, "(That He is) above His heavens over His Throne. Verily, we can narrate the sayings of the Jews and the Christians (in regard to Allaah being above His Throne), but we are not able to narrate the sayings of the *Jahmees!*" (As-*Sunnah* of Imaam 'Abdullaah ibn Ahmad ibn Hanbal, 1/111 and *Ar-Radd 'Alal-Jahmiyyah* of Imaam ad-Daarimi, pp. 21-184.

And Imaam Bukhaaree said, "I have looked into the sayings of the Jews and the Christians and the magians, and I have not seen a people more misguided in their disbelief than them. And verily, I regard as ignorant the one who does not proclaim them disbelievers except the one who does not know their disbelief." *Khalq Afaal al-'Ibaad*, p. 19.

Imaam Bukhaaree narrates the sayings of many of the Imaams concerning their proclaiming the *Jahmiyyah* as misguided and as disbelievers due to their denial of the fact that Allaah is above the heavens and because of their statement, "Verily, the Qur'aan is created,' refer to *Khalq Afaal al-'Ibaad* of Imaam al-Bukhaaree.

It was collected by Imaam Bukhaaree with a good chain of narration from Imaam al-Awzaa'ee, that he said, "We used to say while the *taabi'oon* were widespread, 'Verily, Allaah is above His Throne, and we believe in that which has come in the *Sunnah* by way of attributes.'"

And Imaam al-Laalikaa'ee narrated from Muhammad ibn al-Hasan ash-Shaybaanee who said, "The Islamic jurists from the east to the west are unanimous upon having *eemaan* in the Qur'aan and in the *abaadeeth* which the trustworthy narrators have narrated from the Messenger of Allaah (ﷺ) concerning the attributes of our Lord, without likening Allaah to the creation (*tashbeeh*) or without explaining them away, because he who

explains any of that away and says as *Jahm*<sup>1</sup> says, then verily he has left that which the Messenger (ﷺ) and his Companions were upon and has split away from the *Jamaa'ah* (the main body) because he has described the Lord with the attribute of 'nothing.'"<sup>2</sup>

Ibn Abee Haatim has narrated in (the book), *Manaaqib as-Shaafi'ee*, from Yoonus ibn 'Abdul-A'laa who said, "I heard Shaafi'ee say, 'To Allaah are names and attributes which it is not permissible for anyone to deny, and whosoever opposed that after the proof has been established against him has disbelieved. As for before the proof has been established against him, then verily he is excused for his ignorance because the knowledge of that is not obtained by the intellect, or by dreams or visions, neither by contemplation. So we confirm these attributes and we negate from them any resemblance to the creation, as He has negated that from Himself in His Saying:

لَيْسَ كَمِثْلِهِ شَيْءٌ

**There is nothing like unto Him.**"<sup>3</sup>

See *Fathul-Baaree*, vol. 13 pp. 406-7.

It was narrated by Imaam Aboo 'Eesaa Muhammad ibn 'Eesaa ibn Sura at-Tirmidhee (d. 279H) in his book, *Al-Jaami'*, the *badeeth* of Aboo Hurayrah (رضي الله عنه), "Verily, Allaah accepts the charity and takes it with His Right Hand, then He enlarges (it) just as one of you brings up his baby horse so much so that a morsel becomes like Mount Ubud." And 'Uqbah said, "This *badeeth* is *hasan sabeeh*."

He (Imaam at-Tirmidhee) then narrates a *badeeth* upon the authority of 'Aa'ishah from the Messenger (ﷺ) similar to the previous *badeeth*, then he says, "Verily, more than one of the people of knowledge have mentioned concerning this *badeeth* and that which resembles it from the

<sup>1</sup> I.e., Jahm ibn Safwaan who was from the founders of the deviant group, the *Jahmiyyah*. [Trans]

<sup>2</sup> *Sharh Usool l'riqaad Ablus-Sunnah wal Jamaa'ah*, 740.

<sup>3</sup> Soorah Shooraa 42:11.

narrations concerning the attributes (of Allaah) and concerning the decent of Allaah, Blessed and Exalted be He, to the lowest heaven. Indeed, the narrations in that regard are established, and they are to be believed in without conjecture and without asking how.” Similar narrations have come from Imaam Maalik and Sufyaan ibn ‘Uyaynah and ‘Abdullaah ibn al-Mubaarak that they said about those *abaadeeth*, “Take them as they come without asking ‘how?’ (i.e., asking how the nature of those *sifaat* are as they relate to Allaah).”

And thus was the statement of the people of knowledge from *Ahlu-Sunnah wal-Jamaa’ah*.

As for the *Jahmees* (those who negate the attributes of Allaah) they have denied these narrations and have said, “This is resembling Allaah to his creation (*tashbeeh*),” and verily Allaah has mentioned His Hand and Hearing and Seeing, in more than one place in His Book, so the *Jahmees* interpreted these verses and explained them with other than that which the people of knowledge explained them with, and they said, “Verily, Allaah did not create Aadam with His Hand.” Then they said, “Verily, the meaning of Hand here is His Power.”

Ishaaq ibn Ibraaheem said, “Indeed it becomes *tashbeeh* if one says, ‘A Hand like the hand of ... or Hearing as the hearing of ... or Seeing as the seeing of ...’, so if one says, ‘Hearing like the hearing of ...’ then this is *tashbeeh* (resembling Allaah to his creation). As for if one says as Allaah says, ‘A Hand, Hearing and Seeing ...’ and he does not ask, ‘How?’ nor does he say, ‘(Hearing) like the hearing of or similar to the hearing of ...’ then this is not *tashbeeh*. It is as Allaah, the Most High, has mentioned in His Book:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

**There is nothing like unto Him, and He is the Hearing, the Seeing.”<sup>1 2</sup>**

<sup>1</sup> Here the speech of Imaam Tirmidhee ends, *Jaami’ at-Tirmidhee*, the Book of *Zakaah* after *hadeeth*, no. 662 vol. 3, p. 32, Halabi publications.

<sup>2</sup> Soorah Shooraa 42:11.

Imaam Tirmidhee also mentioned the narration of Hasan al-Basree, who narrated the *hadeeth* upon the authority of Aboo Hurairah concerning the heavens and the distance between them, and that the Throne is above them, and mentions the two earths and the distance between them, he (Imaam Tirmidhee) then says, “This *hadeeth* is *ghareeb*<sup>1</sup> from this angle (i.e. with this chain of narration).” He then proceeds to affirm the fact that Allaah is above His Throne by saying, “And He is above His Throne as He has described in His Book.”<sup>2</sup>

As for the works which were written to support and aid the *'aqeedah* and to refute the people of innovation, then there are too many to enumerate, but we will mention from them the following:

Imaam Ahmad ibn Hanbal, the Imaam of *Ablus-Sunnah* and *Hadeeth* (d. 241H) authored the book, *Ar-Radd 'alal-Jahmiyyah waz-Zanaadiqah*<sup>3</sup>, and he authored the book, *As-Sunnah*,<sup>4</sup> (likewise his son authored the book *As-Sunnah*).

Aboo Bakr ibn Abee Shaybah (d. 235H) authored the book, *Al-Eemaan*, Imaam Bukhaaree (d. 256H) authored the book, *Khalq Afaal al-'Ibaad*<sup>5</sup>, which included a refutation of the *Jahmiyyah*, those who negate Allaah's attributes and claim that the Qur'aan is created. His book *Al-Jaami' as-Sabeeh* (i.e., *Sabeeh al-Bukhaaree*) includes three books of this type.

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<sup>1</sup> *Ghareeb* linguistically means strange but in *hadeeth* terms it refers to a *hadeeth* in whose chain of narration at some point only one narrator is found narrating the *hadeeth* and the *hadeeth ghareeb* are generally weak *hadeeth*. For this reason Imaam Ahmad said about them, as was narrated by Ibn Rajab in his book, *Sharh Illal at-Tirmidhee*, “Do not pen-down these *ghareeb hadeeth* because they (for the most part) are *munkar* (a *munkar hadeeth* is a *hadeeth* whereby a weak narrator narrates a *hadeeth* which contradicts a *hadeeth* which was narrated by trustworthy narrators) and the majority of them are reported by weak narrators.” [Trans]

<sup>2</sup> The Book of *Tafseer*, *hadeeth* no. 3298, vol. 5, p. 404, Halabi publications.

<sup>3</sup> ‘The Refutation of the *Jahmiyyah* and the Heretics.’

<sup>4</sup> It is important to note that the scholars use the word *Sunnah* occasionally to refer to the methodology of the *Salaf* as it is used here, as was pointed out by the Shaykh (Rabee) in one of his circles of knowledge.

<sup>5</sup> ‘The Created Nature of the Actions of the Servants (of Allaah).’

(i) The Book of *Eemaan* (Faith) contains a refutation of that deviant group, the *Murji'ah*.

(ii) The Book of *Tawheed* (monotheism) contains a refutation of the *Jahmiyyah*, those who negate the attributes of Allaah.

(iii) The book of *I'tisaam* (holding fast to the Qur'aan and the *Sunnah*) deals with the necessity of following the Qur'aan and the *Sunnah*, which includes a refutation of the people of opinion those who are divided due to their usage of analogy and it contains a refutation of those who deny the *hadeeth ahaad* (those *ahaadeeth* that have one or more chains of narration, but the amount (of chains) does not reach the level of being a *hadeeth mutawaatir* (those *ahaadeeth* which have so many chains of narration it is not possible that those narrators could have come together upon a lie).

Aboo Daawood (d. 275H) authored his book, *Sunan Aboo Daawood*, and included in it the book *As-Sunnah* which contains a refutation of the *Qadariyyah* (those who deny *qadr* (pre-decree), and the *Murji'ah* and the *Jahmees* and he placed therein clear chapter headings stating the names of these sects like his saying, 'Chapter: The Refutation of the *Jahmiyyah*,' in two places in his book, *As-Sunnah*, and in one place he refutes their denial of Allaah being above the Throne, and in another place he refutes their denial of Allaah descending.

The Imaam Aboo 'Abdullaah Muhammad ibn Yazeed ibn Maajah (d. 273H) wrote an introduction to his book, *As-Sunan*, concerning following the *Sunnah* of the Messenger of Allaah (ﷺ) which took up ninety-eight pages and included two hundred and sixty six *hadeeth*. It comprised many chapters and from them a chapter concerning that which the *Jahmees* denied and he mentioned in it the denial of the fact that Allaah will be seen in the Hereafter and their denial of the Speech of Allaah and the fact that Allaah is above His Throne and he mentioned *ahaadeeth* in refutation of them. He also mentioned the *Khawarij* and other than them from the people of innovation and included a chapter concerning staying away from analogical opinion.



'Uthmaan ibn Sa'eed ad-Daarimee (d. 280H) authored his book, *Ar-Radd 'alal-Jabmiyyab*<sup>1</sup>, and his book, *Ar-Radd 'alaa Bisbr al-Mareesee*.<sup>2</sup>

Aboo Bakr Ahmad ibn 'Alee ibn Sa'eed al-Marwazee (d. 292H) authored the book *As-Sunnab*. Aboo Bakr Muhammad ibn Hussain ibn 'Abdillaah al-Aajurree (d. 350H) authored his book, *Ash-Sharee'ab*, and the book, *At-Tasdeeq bin-Nadbar ilaa Wajhillaab wa maa a'adda li Awliyaat'ibee*.<sup>3</sup>

Abul-Qaasim Sulaymaan ibn Ahmad ibn Ayyoob al-Lakhmee as-Shaafi'ee, at-Tabaraanee, the possessor of many works (d. 360H) wrote the book, *As-Sunnab*. Imaam Ahmad ibn Muhammad ibn Haanee, Aboo Bakr al-Athram (d. 273H) wrote the book *As-Sunnab*.

The Imaam Aboo 'Alee Hanbal ibn Ishaq as-Shaybaanee, the cousin of Imaam Ahmad ibn Hanbal and his student (d. 273H) wrote the book *As-Sunnab*.

Imaam Aboo Bakr Ahmad ibn Muhammad ibn Haaroon al-Khallaal, the compiler and collector of the knowledge of Imaam Ahmad (d. 311H) wrote the book *As-Sunnab*, and it is in three volumes.

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<sup>1</sup> 'The Refutation of the *Jabmiyyab*.'

<sup>2</sup> 'The Refutation of Bisbr al-Mareesee.' This book is a refutation of an individual by the name of Bisbr Ibn Ghiyaath al-Mareesee who was an astray innovator, he was a *faqeeh* (scholar in islamic jurisprudence) and studied under Qaadi Aboo Yoosuf (one of the major students of Aboo Haneefah). He narrated *hadeeth* from some of the great scholars of *hadeeth* like Hammaad ibn Salamah and Sufyaan ibn 'Uyaynah, (but) he then began to study rhetoric and philosophy and went astray and began to say that the Qur'aan was created, and used to dispute and debate over it. Imaam ad-Daarimee said in the introduction of *Ar-Radd 'alaa Bisbr al-Mareesee*, p. 3, "It is sufficient failure and deprivation of good, and (sufficient) debasement for a person in the existence and in the land, that he makes his Imaam in the oneness of Allaah, Bisbr Ibn Ghiyaath al-Mareesee, that heretic in regards to Allaah's Names, that fabricating negator of the attribute of his Lord—that *Jabmee!*" And because of this many of the early scholars declared him a disbeliever.

<sup>3</sup> 'The Belief in Seeing the Face of Allaah (on the Day of Judgement) and that Which Allaah has Prepared for His Allies.'

Imaam Aboo Shaykh 'Abdillaah ibn Muhammad ibn Ja'far ibn Hayaan al-Asbahaanee the owner of many works (d. 359H) authored the book *As-Sunnah*.

Aboo Bakr Ahmad ibn 'Amr ibn Abee Aasim, an-Nabeel ash-Shaybaanee (d. 287H) authored the book *As-Sunnah*.

Aboo Hafs 'Umar ibn Ahmad ibn 'Uthmaan al-Baghdaadee (d. 385H), the preacher and giver of sermon, famous as Ibn Shaaheen—that great memoriser of *hadeeth* (*haafidh*), the owner of many amazing works authored the book *As-Sunnah*.

Imaam Abul-Hasan 'Alee ibn Ismaa'eel al-Ash'aree (d. 324H) compiled the book *Al-Ibaanah* and the book, *Al-Moojaz 'alaa Tareeqati Ablul-Hadeeth fi Ithbaat as-Sifaat*,<sup>1</sup> and he authored, *Ar-Radd 'alal-Jahmiyyah*,<sup>2</sup> and refutations upon other than them from the deviant groups who used to negate the attributes of Allaah.

That Imaam and Haafidh Khusheesh ibn Asram (d. 253H) authored the book, *Al-Istiqamah warr-Radd 'alaa Ablul-Bid'ah*.<sup>3</sup>

The Imaam of the Imaams Muhammad ibn Ishaq ibn Khuzaimah (d. 311H) authored the book, *At-Tawbeed wa Ithbaat Sifaat ar-Rabb, Azza wa Jall*.<sup>4</sup>

The Imaam of the *Mufasssireen* (scholars of *tafseer*), Aboo Ja'far Muhammad ibn Jareer at-Tabaree (d. 310H) wrote concerning the *'aqeedah* upon the methodology of *Ablul-Hadeeth*, and he followed that same methodology in his great and famous *tafseer*.

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<sup>1</sup> 'The Synopsis of the Way of the People of *Hadeeth* in Affirming the Attributes.'

<sup>2</sup> 'The Refutation of the *Jahmiyyah*.'

<sup>3</sup> 'Uprightness and the Refutation of the People of Innovation.'

<sup>4</sup> 'The Oneness of Allaah and the Affirmation of the Attributes of the Lord, Mighty and Majestic.'

Aboo 'Abdillaah Muhammad ibn Yahyah ibn Mandah, that great *haafidh* and traveller (d. 301H) authored the book, *As-Sunnah*.

The Imaam Aboo Bakr Ahmad ibn Ishaq as-Shaafi'ee an-Naysaabooree (d. 342H), famous as 'As-Sabghi,' wrote the book, *Al-Asmaa was-Sifaat* and the book *Al-Eemaan bil-Qadr*.<sup>1</sup>

Aboo Ahmad Muhammad ibn Ahmad ibn Ibraaheem al-'Assaal al-Asbahaanee, Nasr ibn Ibraheem, al-Maqdasee, as-Shaafi'ee (d. 440H) authored his book *Al-Hujjah*,<sup>2</sup> in one volume.

Imaam Abul-Qaasim Hibbatallaah, Ibn al-Hasan ibn Mansoor, at-Tabaree, ar-Raazee, al-Laalikaa'ee, the *Mubaddith* of Baghdaad (d. 418H), wrote the book, *Sharh Usoolus-Sunnah*.<sup>3</sup> The Imaam Aboo Muhammad 'Abdillaah ibn Yoosuf al-Jawaaanee (d. 438H) wrote the treatise concerning the confirmation that Allaah ascended above His Throne and that Allaah is above His creation.

The Imaam Aboo Ismaa'eel 'Abdullaah ibn Muhammad al-Ansaaree, al-Harawee, (d. 481H) wrote the book, *Al-Faarooq fee Sifaatillaah*<sup>4</sup>, and his book, *Dhammal-Kalaam*.<sup>5</sup>

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<sup>1</sup> 'The Belief in *Qadr*.'

<sup>2</sup> 'The Proof.'

<sup>3</sup> 'The Explanation of the Fundamentals of the *Sunnah*, also known as, *Sharh Usool I'tiqaad Ablus-Sunnah wal-Jamaa'ah* - The Explanation of the Fundamentals of the Belief of *Ablus-Sunnah wal-Jamaa'ah*.'

<sup>4</sup> 'The Differentiator in the Attributes of Allaah.'

<sup>5</sup> 'Dispraising Theological Rhetoric.'

That Imaam and Reviver of the *Sunnah*, Aboo Muhammad al-Hussain ibn Mas'ood al-Baghawee, as-Shaafi'ee (d. 516H) opened his book, *Sbarbus-Sunnah* with the Book of *Eemaan*, from p. 7 to 231, and it contains the following chapters:

Chapter: The Belief in *Qadr* (Pre-decree).

Chapter: The Threat to the *Qadariyyah*.<sup>1</sup>

Chapter: The Refutation of the *Jabmiyyah*.

Chapter: The Refutation of the One who says the Qur'aan is Created.

Chapter: Holding fast to the Book and the *Sunnah*.

Chapter: Refuting Innovations and Desires.

Chapter: Keeping Away from the People of Innovation.<sup>2</sup>

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<sup>1</sup> Those who deny *qadr*, Imaam al-Baghawee begins this chapter with a *hadeeth* which was collected by Imaam Muslim in his *Sabeeh* upon the authority of Aboo Hurairah who said, "The Pagans of Quraish approached the Messenger (ﷺ) and began to argue and debate with him concerning the Pre-decree. So Allaah revealed the *aaayah*:

إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ

**Verily the criminals are in error and will burn (in Hell-Fire in the Hereafter).**

Up until the *aaayah*:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

**Verily we have created all things with Pre-decree."**

Soorah Qamar 47:49.

This *hadeeth* is explicit in serving as a threat to the *Qadariyyah* and as a refutation of them, and although it was revealed for the pagans of Quraysh it is applicable to anyone who follows them in that which lead to its revelation, and Allaah knows best.

<sup>2</sup> *Sbarbus-Sunnah* of Imaam Baghawee is a voluminous book of *hadeeth* containing *abaaadeeth* of *Abkaam* (rulings) and other then that and one should not confuse it with the *Sbarbus-Sunnah* of Imaam al-Barbahaaree.

And Imaam al-Baghawee followed that methodology in his book of *tafseer*, the methodology of *Ablul-Hadeeth* and *Sunnah* in affirming the attributes and opposing the people of desires in that.

The 'Allaamah, Abul-Hasan Muhammad ibn 'Abdul-Malik al-Karjee ash-Shaafi'ee, the companion of Shaikhul-Islaam al-Harawee (d. 532H) authored a book in '*aqeedah* upon the methodology of the *Salaf* (Pious Predecessors).

The Imaam and *Haafidh*, Abul-Qaasim Ismaa'eel ibn Muhammad ibn al-Fadl at-Taimee, at-Talhee, al-Asbahaanee (d. 535H) authored the book *Al-Hujjah fee Bayaan al Mahajjah*<sup>1</sup> upon the methodology of the *Ablul-Hadeeth*.

The Imaam, *Haafidh* and *Muhaddith* of Islaam, 'Abdul-Ghaneeb ibn 'Abdul-Waahid ibn Suroor al-Maqdisee, al-Hanbalee, the owner of many works (d. 600H), authored a book concerning the attributes (of Allaah) in two parts.<sup>2</sup>

The Imaam, the Shaikh of Islaam, Ahmad ibn 'Abdul-Haleem ibn 'Abdus-Salaam ibn Taymiyyah (رحمته الله) (d. 728H) authored a number of books in '*aqeedah* and the call to return to the book and the *Sunnah* and the war against *bid'ah*. Such as '*Aqeedatul-Waasitiyyah*, '*Aqeedatul-Hamarwiyyah*, '*Aqeedatul-Tadmuriyyah*, *Iqtidaa Siraatil-Muataqeem*, *Minbaajus-Sunnah*, *Ar-Radd 'alal-Bakree*, *Ar-Radd 'alal-Akhnaa'ee* and *Al-Fataarwaa*—all of them having as their aim, the return of the *Ummah* of Islaam to the Book and the *Sunnah*, and to the methodology of the *Salafus-Saalih*.

His student, the Imaam Shamsud-deen Aboo 'Abdullaah Muhammad ibn Abee Bakr, famous as Ibnul-Qayyim al-Jawziyyah (رحمته الله) (d. 751H) authored the book, *As-Sawaa'iqul-Mursalah 'alal Jahmiyyatul-Mu'attilah*<sup>3</sup>, and the book

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<sup>1</sup> i.e., 'The Proof in the Explanation of the Straight Way.'

<sup>2</sup> See *Tadbkiratul-Huffaaz* of Imaam adh-Dhahabee, vol. 3, 1374.

<sup>3</sup> i.e., 'The Thunderbolts Projected upon the *Jahmiyyah* - The Negators of the Attributes.'

*Ijtimaa' Juyoosbul-Islaamiyyah 'alaa Ghazwul-Mu'attilah wal-Jahmiyyah*<sup>1</sup> and *Al-Qaseedatun-Nooniyyah* (lines of poetry ending in the arabic letter 'noon') concerning 'aqeedah, and *I'laamul-Muwaqqi'een* concerning clinging to the *Sunnah*.

The Imaam and *Haafidh*, Shamsud-deen, Aboo 'Abullaah Muhammad ibn Ahmad ibn 'Uthmaan adh-Dhahabee (d. 748H) authored his book, *Al-Uluww lil-'Aliyyil-Ghaffaar*, and in it he collected the texts from the Book and the *Sunnah* concerning Allaah being above His Throne, and that which reached him from the sayings of the scholars, the *taabi'een*, the Imaams of *Hadeeth*, the Imaams of *Fiqh* and their followers until his time.

The '*Allaamah* and judge, Sadrud-Deen 'Alee ibn 'Alee ibn Abil-'Izz, al-Hanafee, as-Saahilee, ad-Dimashqee (d. 792H) authored a treatise and called it *Al-Ittibaa'* dealing with the topic of the compulsory nature of following the *Sunnah* just as he explained *Al-'Aqeedatut-Tabaawiiyyah*, upon the methodology of the *Ablul-Hadeeth* in regards to the Attributes (of Allaah), the Qur'aan, *Qadr* and other than that from the belief system of Islam.

Then the calls to the Book and the *Sunnah* and the call to correct the 'aqeedah and to fight *bid'ah* became active in the Islamic world. Like the *da'wah* of Imaam as-San'aanee (d. 1182H) and Imaam ash-Shawkaanee (d. 1250H) in Yemen. Likewise, the *da'wah* of the Imaam and *Mujaddid* (Shaikh) Muhammad ibn 'Abdul-Wahhaab (d. 1206H) in the Arabian Peninsula, also the *da'wah* of *Ablul-Hadeeth* in India are all an extension and continuation of the *da'wah* of *Ablul-Hadeeth* and their methodology. And it will not cease to be established until the Hour is established—just as the one who is most truthful and believed (ﷺ) said, “*There will never cease to be a group from my Ummah upon the truth, manifest, not being harmed by those who forsake them nor by those who oppose them until the Hour is established.*”

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<sup>1</sup> 'Gathering the Islamic Armies to Wage War Against the *Mu'tazilab* and the *Jahmiyyah*.'

*The Testimony of Ibn Qutaibah*

That jurist from the possessors of eloquence and that eloquent jurist, Imaam Aboo Muhammad 'Abdullaah ibn Muslim ibn Qutaibah (d. 276H), authored a book and named it, *Ta'weel Mukhtaliful-Hadeeth*<sup>1</sup>, in defence of its carriers and transmitters and its memorisers and protectors, *Ablul-Hadeeth*. He mentions in the introduction of the book:

“To proceed. May Allaah bring you good fortune through obedience to Him, and safeguard you with His protection, and assist you to the truth with His Mercy, and make you from its people. Verily, you wrote to me informing me of that which you came across by way of the slander and defamation of the people of theological rhetoric (*Ablul-kalaam*) towards the *Ablul-Hadeeth*<sup>2</sup> not to mention their abuse of them and their elaboration of that in books which curse them and accuse them of being the carriers of lies and contradictory narrations. So much so that differences have occurred (due to that) and the sects have become many, the *Ummah*'s infallibility has become broken, the Muslims have entered into mutual enmity and have declared each other to be disbelievers and each group has connected themselves to a particular type of *hadeeth* ...” Then he mentioned the *Khawaarij* and the *ahaadeeth* that they hold onto in order to aid their way and the *Murji'ah* and that which they hold onto likewise, and the *Mufawwidah*<sup>3</sup> and that which they hold onto from *ahaadeeth*, and the *Rawaafidah* and that which they hold onto by way

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<sup>1</sup> Where he explains those *hadeeth* which apparently contradict other *hadeeth*, and clarifies the apparent contradiction in defence of the Messenger of Allaah (ﷺ). [Trans]

<sup>2</sup> One of the reasons that Ibn Qutaibah wrote the book was because one of his contemporaries wrote to him seeking his aid and advise concerning the slander that the people of deviancy had began to spread concerning the *Ablul-Hadeeth* in his country. So Ibn Qutaibah replied to his letter with this book - which is available today in over four hundred pages! [Trans]

<sup>3</sup> Those who say that we do not know the meanings of the Names and Attributes of Allaah, and that they are all just words which all refer to Allaah. [Trans]

of *abaadeeth* in their misguidance and their declaring the Companions to be disbelievers. Likewise those who have a preference for poverty<sup>1</sup>, then he mentioned the heretics defaming the *Ablul-Hadeeth*, then he says, “Chapter: In Reference to the People of Speculative Theology and the People of Opinion”<sup>2</sup> He then says, “Verily, I have reflected, may Allaah show you mercy, over the statements of the people of speculative theology and I have found them saying about Allaah that which they do not know, and they are a trial for the people due to that which they bring. They catch sight of the small foreign bodies in the eyes of the people while they merely blink their eyes at their (own) torsos.

They blame other than themselves in regards to transmission<sup>3</sup> but do not blame their opinions in regards to their (false) interpretations. The meanings of the Book and the *hadeeth* and what they (both) incorporate from fine wisdom and quaint (Arabic) language cannot be perceived by way of *At-Tufrah* and *Tawallud* and *'Ard* and *Al-Jawhar* and *Al-Kaifiyyah* and *Al-Kamiyyah* and *Al-Aniyyah*<sup>4</sup>. Had they only left these complexities that are found in them (i.e., in the Qur'aan and the *Sunnah*) to the people who have knowledge of them (i.e., in the Qur'aan and the *Sunnah*), (then) the methodology would have been clear to them and the way out (from the complexities they found) would have been spacious, but they were prevented from that by their pursuit for leadership and their love to be followed<sup>5</sup> and their believing that they can gain followers through their statements. (Indeed) the people are flocks of birds that follow one another. And if they found someone calling to prophethood, even in the knowledge that the Messenger of Allaah (ﷺ) is the Seal of the Prophets, or someone claiming divinity, you would find followers and groups upon that. Verily it is upon them, being that they claim to have knowledge of juristic reasoning by way of analogy (*Qiyas*) and (they claim)

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<sup>1</sup> Like the *Soofees*.

<sup>2</sup> And in some manuscripts, “Chapter: The Refutation of the People of ...”

<sup>3</sup> Of *hadeeth* and narrations.

<sup>4</sup> Some of the philosophical concepts of the people of philosophy and rhetoric, as Shaikh Rabee' has clarified. [Trans]

<sup>5</sup> And how many a person has gone astray due to this, *wallaabul-musta'aan*.



to have developed the tools of analysis, not to differ, just as accountants and surveyors and engineers do not differ (among themselves) because their tools do not indicate except one figure, and one form, just as skillful doctors do not differ concerning pulse rates because their predecessors laid down for them one affair. So why is it that they (i.e., those who use theoretical rhetoric) are the worst of the people in differing amongst themselves, no two individuals from amongst their leaders being able to unite upon one affair of the religion.”

He then mentions their conflicting opinions and the difference in desires and direction between the leaders of the people of theoretical rhetoric (*Ahlul-Kalaam*) and he gives them strong criticism, then he mentions the *Ahlul-Hadeeth* and says, “As for the People of *Hadeeth*, then they take the truth from its proper place, and they follow it from its source and they draw close to Allaah by following the *Sunnab* of the Messenger of Allaah (ﷺ), and they search for his (i.e., the Messenger of Allaah’s) narration’s on land and by sea, in the east and in the west, and one of them would make intensifying journeys by foot in search of one narration or one *Sunnab*, so that he could take it directly from the mouth of its transmitter. Then he would not cease being in pursuit of narrations and in quest for them until they understood its authentic from its inauthentic, and its abrogating from its abrogated, and they knew who opposed it in exchange for opinion from the scholars of *fiqh* (Islamic Jurisprudence) and brought that to the attention of the people. So much so that the truth became manifest after it had been obliterated, and became tall and lofty after it had been split apart. And those who had been in opposition to the *Sunnab* submitted and yielded themselves to it, and those who had been heedless of it brought their attentions to it and gave verdicts in accordance with the statements of the Messenger of Allaah (ﷺ) after they had previously given verdicts in accordance with the statements of so and so and so and so, even if it had been in opposition to the Messenger of Allaah (ﷺ).

So those who discredited them<sup>1</sup> did so due to their (i.e., the *Ablul-Hadeeth*'s) transmission of weak *hadeeth* and their seeking the *gharaa'ib*<sup>2</sup> and verily in the *ghareeb* (most *ghareeb*) is a sickness<sup>3</sup>, but they did not gather/transmit the weak and *ghareeb hadeeth* because they saw them to be true - rather they gathered that which was meagre and that which was plump and that which was healthy and that which was unwell<sup>4</sup>, to distinguish between them, and to point them both out - and verily, they did so."

Then he mentioned some of the fabricated *hadeeth* and the criticisms of the scholars of *hadeeth* (*muhaddithoon*) for them, and their declaring them forged and their exposure of their fabricators.

So may Allaah have mercy upon him and reward him with goodness for that which he has done for Islaam and the Muslims.

### *The Testimony of Imaam Ibn Hibbaan*

The Imaam and Haafidh<sup>5</sup>, Aboo Haatim, Muhammad ibn Hibbaan ibn Mu'aadh ibn Ma'bad ibn Sa'eed at-Tameemee (d. 354H) in the introduction of his book *As-Sabeeh* (see *Al-Ihsaan bi-Taqreeb Sabeeh Ibn Hibbaan*, v. 1, pp. 20-23), after extolling Allaah and giving Him the praise that He deserves, says, "Then He<sup>6</sup> chose a group to be His elite, and guided them to cling to His obedience, from the followers of the ways of the righteous ones who stick to the *Sunnah* and the narrations. So He adorned their hearts with *eemaan*, and their tongues expressed with clarity and uncovered the knowledge of His *Deen* and they are the followers of the *Sunan* of His Prophet by journeying and travelling, parting from family and land being their painstaking practice, in order to gather the *Sunnah*. They rejected

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<sup>1</sup> I.e., those who discredited the *Ablul-Hadeeth*.

<sup>2</sup> Plural of *ghareeb*.

<sup>3</sup> Refer to the previous discussion of the *ghareeb hadeeth*.

<sup>4</sup> I.e., from the *hadeeth*.

<sup>5</sup> I.e., great retainer of *hadeeth*.

<sup>6</sup> I.e., Allaah.

desires and they gained understanding (of the *Sunnah*) by leaving opinion. They were a people who freed themselves for *badeeth* and seeking it. They journeyed for it and asked about it and discussed it and spread it. They gained understanding of it and used it as a foundation and built upon it, and went to great lengths due to it and they (clarified) explained its *mursal* (see explanation of the books of *maraaheel*) from its *muttasil*<sup>1</sup> and its *mawqoof*<sup>2</sup> from those chains which were disconnected. They explained its abrogating from its abrogated and that which has a clear text from that of unclear text and (they explained) that which is explicit in meaning from that whose meaning is abstract. (They explained) those texts which are utilised from those which are disregarded and its summarised and shortened texts from its extensive texts, and its connected from its disconnected (and its generality from that which is specific and that which is considered a proof from the text from that which is in accordance with the text), the permissibilities indicated by the text from that which there has come a strong prohibition in regards to. They explained its *ghareeb* from its *mashboor*<sup>3</sup>. Its decisive from that which has in it a threat (i.e from Allaah to those who commit certain evil acts) and those narrators which are upright from those narrators who have been disparaged. Those narrators who are considered weak from those who have been abandoned and the characteristics of the one who is utilised as opposed to the one that is unknown and uncovering the one who is unknown and that which was twisted from that which was abridged

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<sup>1</sup> A chain of narration which has no broken links from beginning to end. [Trans]

<sup>2</sup> A chain of narration the text of which is attributed to the Companion as opposed to the Messenger (ﷺ). [Trans]

<sup>3</sup> The word *mashboor* has two usages with the scholars of *badeeth*. It is used occasionally to mean a *badeeth* which has become popular among the people and it is also used to refer to a *badeeth* which has three or more narrators at each level in the chain but has not reached the level of *mutawaatir*. [Trans]

and that which has in it *tadlees*<sup>1</sup> and that which has deceit in it until Allaah protected the religion for the Muslims by way of them and preserved it from the criticisms of those who seek to defame, and He made them Imaams of guidance in disputes and in the occurrence of new situations, He made them lamps in the darkness, for they are the inheritors of the Prophets, companions of the pure.”

Then after bearing witness to the prophethood of the Messenger of Allaah and to his clear conveyance of the message and his striving and the effects of that he says, “And verily, in clinging to the *Sunnah* is complete security and is the gathering of honour and dignity, the lamp which cannot be put out and the proof which cannot be rebutted. Whoever holds fast to it is safeguarded and whoever opposes it regrets. For it is the impenetrable fortress, whosoever clings to it will be predominant and whosoever desires that which is in opposition to it will perish.

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<sup>1</sup> *Tadlees* literally means deception, but in *hadeeth* terms it refers to the concealment of a flaw in the chain of narration in order to make it (i.e., the chain) look fair-seeming and it is of many types, but the main types of *tadlees* which are popular are three:

(i) *Tadlees al-Isnaad*: It is when a person narrates from an individual that he normally hears from or has heard from, a *hadeeth* that he did not hear from him, and he utilises words which make one believe that there is a possibility that he heard it from him such as, “Upon the authority of so and so ...” or “So and so said.”

(ii) *Tadlees ash-Shuyookh*: It is when a narrator names his shaikh by other than the name that he is popular by. So for example, instead of saying, “It was narrated to me from Muhammad ibn ‘Alee ...” he would say, “It was narrated to me from Ad-Dimashkee (i.e., the one from Damascus) ...” all being names and descriptions of the same person, utilised so that that person would not be known. This was done for many reasons, from them is that his shaikh may have been a weak narrator or the individual that did this may not have had many teachers which was considered a deficiency in the time of the early scholars of *hadeeth*.

(iii) *Tadlees at-Taswiyah*: This is when a narrator narrates from someone who is trustworthy, who narrates from someone who is weak, who narrates from someone trustworthy. So the first narrator removes the weak narrator that is between the two trustworthy narrators in order to make the chain of narration appear fair-seeming, and this is the worst type of *tadlees*. [Trans]

Those who are connected with it will be the people of happiness in the future and they are the people of bliss among the people of present.” Then he says in vol. 1, p. 105, “The description of the Saved Sect from the sects that the *Ummah* of al-Mustafaa<sup>1</sup>,” then he mentioned the *hadeeth* of Irbaad ibn Saariyah that mentions, “*And verily, he who lives long among you shall see much differences. So cling to my Sunnah and the Sunnah of the rightly guided Caliphs. Cling to it, and bite onto it with your molar teeth and be aware of the newly invented matters. For verily, every newly invented matter is an innovation (bid’ah) and every innovation is a deviation.*”<sup>2</sup>

Then he mentions concerning the statement of the Messenger (ﷺ), “*So cling to my Sunnah ...*” when he mentioned the *ikhhtilaaf* (differences) that would take place in his *Ummah* in a clear fashion (with a clear explanation) and that verily the one who remains upon the *Sunnah* and speaks with it and does not deviate from it to other than it from the opinions, is from the Saved Sect in the hereafter, may Allaah make us from them from His benevolence.

Then he says in vol. 1/107, “Chapter: The Explanation that he who loves Allaah and His Beloved One (ﷺ) by taking preference to their commands and seeking their good pleasure will be in *Jannah* with Al-Mustafaa (ﷺ).” Then he says in vol. 1/151, “Chapter: The Book of Knowledge: The Mention of the Confirmation of the Companions of *Hadeeth* Receiving Assistance up Until the Final Hour.” Then he makes mentions of the *hadeeth* of Mu’aawiyah ibn Qurrah from his father who said, “The Messenger (ﷺ) said, “*There will never cease to be a group from my Ummah who will be victorious, not being harmed by the betrayal of those who forsake them until the Hour is established.*”

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<sup>1</sup> I.e., the Messenger (ﷺ).

<sup>2</sup> This *hadeeth* is *sabeeh* and it is part of a long *hadeeth* that was collected by Imaam Ahmad in his *Musnad* vol. 4/126, Imaam Aboo Daawood in his *Sunan* vol. 4/201, Imaam at-Tirmidhee in his *Sunan* vol.5/43, Imaam Ibn Maaajah in his *Sunan* vol. 1/15-16, Imaam ad-Daarimee in his *Sunan* vol. 1/44-45, and Imaam Ibn Abee 'Aasim in *As-Sunnah* vol.1/17. See *Irwa'ul-Ghaleel* by the 'Allaamah Al-Albaanee, vol .8/108, (Shaikh Rabe'e').

### *The Testimony of Imaam Ar-Raamburmuzzee*

The Imaam Aboo Muhammad al-Hasan ibn 'Abdur-Rahmaan ibn Khallaad ar-Raamburmuzzee (d. 360H), in the introduction of his book, *Al-Mubaddith al-Faasil*, pp. 1-4, (said), "A group of people from those who fabricate *hadeeth* and hate its people and went about demeaning the companions of *hadeeth* and belittling them, and exceeded the limits in censoring them and making accusations against them, while indeed Allaah has made the *hadeeth* something noble and has favoured its people and has raised their stature, and has made it a judge over all religion. He has made it take precedence over all knowledge and has raised the one who is mentioned to be from its carriers and from amongst those who pay it concern. For they are the light of the religion, and they are (like) landmarks of evidence and how can they not be deserving of nobility and not be entitled to lofty status, when they are the ones who memorised and protected for this *Ummah*, this *deen*, and informed about the revelation. They confirmed its abrogating and its abrogated, (and informed) about its clear and its unclear, and that of it which Allaah, the Mighty and Majestic, has made great from the affairs of the Messenger (ﷺ). They conveyed his *Sharee'ah* and compiled those things which were witnessed from him, and they authored concerning the signs and proofs of his prophethood.

They made analysis of those things that he came across, and (informed) concerning the deeds of his forefathers and kinsfolk, and they brought (to us) the pattern of conduct of the messengers, and the occurrences that take place with the *Awliyaa* of Allaah, and information concerning the martyrs and those believers who were faithful and true. They brought us an account of all the actions of the Messenger, when he journeyed and when he remained stationary (i.e., at home), his departing and his residing and all his other state of affairs from dreams and wakefulness and his indications and his declarations, his times of silence and his utterances, his risings and his sittings, his eating and drinking, his clothing and riding and what his way was in times of pleasure and displeasure, and disavowal and acceptance, even what he used to do with his nail clippings, and the mucus from his mouth and where he used to direct it likewise that which

he used to say with every action that he did and in every circumstance and everything that was witnessed by him, they did so as an act of showing veneration to him, and acknowledging the lofty position reported to us concerning him and attributed to him.

So whosoever gives to Islaam its due, and whosoever sees the sanctity of the Messenger as being incumbent, has more dignity than to scorn and despise one whose stature Allaah has raised, whose rank (Allaah) has made high, whose evidence (Allaah) has made apparent and whose virtue (He) has clarified. Thus as a result they (i.e., those who scorn) have no connection with the party of the Messenger and the followers of the revelation, the carriers of the religion and the conveyors of the rulings (of the religion). Those whom Allaah, the Mighty and Majestic, mentioned in the revelation when He said: **And those who follow them in righteousness.**

Because indeed, if you wished to be acquainted with this generation (then) no-one will mention them to you except the narrator of the *hadeeth* who has had his trustworthiness certified or (at least that narrator who is) within the scope of its people (i.e., the people of *hadeeth*), as for other than them, then Allaah knows best concerning them.”

He then mentions some of the statements of those who show malice towards the *Ahlul-Hadeeth*, and went on to explain the reasons for that malice and then refuted that. Then he directed some advice to the students of *hadeeth* and said, “So hold fast, may Allaah aid you and give you might, to the *hadeeth* of your Messenger (ﷺ) and explain its meanings and gain understanding in it (and from it) and adorn yourselves with its manners leave alone that which you despise from pursuing the various routes (of narrations) and gathering many chains and seeking those *abaadeeth* which are *shaadh* (i.e., oppose *abaadeeth* which are stronger and narrated by more trustworthy narrators), and those *hadeeth* wherein there has occurred deceit in its manner of narration by individuals (who must

be) deranged and those narrations wherein there has occurred disarrangement by heedless individuals and strive to give it (i.e., *hadeeth*) its right of refinement and accuracy and correct setting, so as to bring nobility through it to those events and so that your tongues will move with it in sittings. And do not pay attention to the one who raises objections and interrupts the course of your progress due to jealousy of that which Allaah has given you from His bounty, because indeed the mention of *hadeeth* is something which is not loved except by those who give it much mention. It is a lineage which is known in every place, it is sufficient nobility for the *muhaddith* that his name is coupled with the name of the Messenger (ﷺ), and his mention connected to his mention and the mention of his household and his Companions.

Thus, when it was mentioned to a certain noble individual, “We see you yearning to narrate (*hadeeth*).” He said, “Should I not long for my name and the name of the Messenger (ﷺ) to be gathered together upon one line (of a page)?” And sufficient for you in beauty is (his) progeny and from them ‘Alee ibn Hussain ibn ‘Alee, may Allaah be pleased with him, and those who followed him from his offspring, and likewise the household of the Messenger (ﷺ) and the children of the *Muhaajireen* and the *Ansaar* and those who followed them in righteousness and the people of asceticism (*zuhd*) and worship and the Islamic jurists and the majority of the Caliphs and those whom it is not possible to enumerate from the scholars and the gallant and noble ones and the honourable ones from the possessors of sound information and advice. So what then about the one who names them, ‘The Lowly Ones and *Al-Hashawiyyah*’ and ‘Riff-raff’ and claims that they are merely individuals who are carrying large weights of voluminous books—and Allaah’s aid is sought.”



## *The Testimony of Imaam al-Haakim*

The Imaam, the Haafidh, Aboo 'Abdillaah Muhammad ibn 'Abdillaah al-Haakim, an-Naysaabooree (d. 405H) in the introduction of his book, *Ma'rifatu 'Uloomil-Hadeeth* (Knowledge of the Sciences of *Hadeeth*), page 1-4, (said) "Praise be to Allaah, the Possessor of Favours and benevolence and Sovereignty, the One who initiated the creation with his Lordship and categorised them through His will and selected from them a choice group and made them the most victorious of the god-fearing. For they are His special worshippers, and they give support to His land. He removes from them tribulations, and he singles them out with goodness and bestowals, for they are those who are making the religion manifest, those who are holding firm to the *Sunnah* of His Messenger. And I bear witness that there is no Lord worthy of worship except Allaah, He who strongly prohibited against taking allies other than His Book and following the creation other than His Messenger (ﷺ). And (I bear witness) that Muhammad is His chosen servant and His distinguished Messenger, he conveyed from Him His Message. So may Allaah send praises upon him (as he is the one) who commands and prohibits and makes permissible and reprimands, and upon his virtuous household. To proceed:

Verily when I witnessed innovations becoming plentiful in our time, and the people's knowledge of the sciences of the *Sunnah* decreasing while they at the same time have gone into excesses in regards to penning down the narrations, and the narrations are being sought in abundance with the presence of negligence and heedlessness - this inspired me to author a humble book consisting of the branches of the science of *hadeeth* from that which the student of narrations will be in need of, those who are constant upon penning down the narrations.

It was narrated to us from Abul-'Abbaas Muhammad ibn Ya'qoob (who said): it was narrated to us from Ibraaheem ibn Marzooq al-Basree in Egypt (who said): it was narrated to us from Wahb ibn Jareer (who said): it was narrated to us from Shu'bah upon the authority of Mu'aawiyah ibn Qurrah who said, "I heard my father narrating from the Messenger (ﷺ) who said, '*There will not cease to be people from my Ummah being aided (by Allaah) not being harmed by those who forsake them, until the Hour is*

*established.*” I (i.e., Imaam Haakim) heard Aboo 'Abdillaah Muhammad ibn 'Alee ibn 'Abdil-Hameed al-Aadamee in Makkah saying: I heard Moosaa ibn Haaroon saying: I heard Ahmad ibn Hanbal say after being asked concerning the meaning of this *hadeeth*, “If the victorious group are not the companions of *hadeeth* then I do not know who they are.” And in regards to likes of this (statement) it is said, ‘Whoever appoints the *Sunnah* as an authority over himself in statements and actions, he speaks the truth,’ for indeed Imaam Ahmad did well in his explanation of this narration. For verily, the victorious group that abandonment is raised from until the Final Hour are the Companions of *Hadeeth*.

Who is more deserved of this explanation than a people who travelled towards the destination of the righteous and followed in the footsteps of the past predecessors and repelled the People of Innovation and those who oppose the *Sunnah* of the Messenger of Allaah, may the praise of Allaah be upon him and upon his household altogether, (who is more deserved of it) than a people who have given preference to crossing desolate lands and wild deserts over a life of comfort and luxury amongst the remnants (of his land) and country. They received comfort through suffering in journey, with dwellings of knowledge and narrations and they attained satisfaction through gathering *abaadeeth* and narrations, having with them shabby clothes and morsels (to eat). And indeed they have rejected the heresy that these whim driven souls move eagerly towards, and that which follows that from innovation and desires and analogies and opinions and deviation. They made the mosques their houses and the pillars of (the mosques) their places of recline, and (the mats of the mosques) were their beds.

It was narrated to us from Abul-Hasan 'Alee ibn Muhammad ibn 'Uqbah ash-Shaybaanee in Koofah (who said): it was narrated to us from Muhammad ibn Hussain ibn Abil-Hussain (who said): it was narrated to us from 'Umar ibn Hafs ibn Ghiyaash who said, “I heard my father say, when it was said to him, ‘Do you not see the Companions of *Hadeeth* and that which they are upon?’ So he said, ‘They are the best of the people of the world.’”

It was narrated to me from Aboo Bakr Muhammad ibn Ja'far al-Mazkee (who said): it was narrated to us from Aboo Bakr ibn Muhammad ibn Ishaq (who said): I heard 'Alee ibn Khasram saying: I heard Aboo Bakr ibn 'Iyaash saying, "Indeed, I hope that the Companions of *hadeeth* (*Ashaabul-Hadeeth*) are the best of the people, some of them come to my door and write (*hadeeth*) from me, if he willed to he could go and say Aboo Bakr narrated to him all of his *ahaadeeth*, but they don't lie."

Aboo 'Abdullaah (Imaam Haakim) says: Indeed they both spoke the truth in their saying that the companions of *hadeeth* are the best of the people, and why should they not be when they have cast the world in its totality behind them, and have made writing their nourishment, and have made reading *hadeeth* to their Shaikh their evening entertainment, and have made revision their form of relaxation and have made being in seclusion their habit, and have made their wakefulness their sleep, and have made their fires their form of lighting, and have made pebbles their pillows, and have made going through hardships in search of the *Isnaad Aali* (that *isnaad* which has few men between the narrator and the Messenger (ﷺ)) their comfort, and having comfort whilst having lost that which they are seeking is a calamity to them, and their intellects are overwhelmed with the pleasure of the *Sunnah*, and their hearts are filled with bliss at all times, learning the *sunnah* brings them joy, and gatherings of knowledge bring them delight, *Ahlus-Sunnah* are all their brothers without exception, and all of the people of heresy and *bid'ah* are their enemies.

I heard Abul-Hussain Muhammad ibn Ahmad al-Handhaly in Baghdaad saying: I heard Aboo Ismaa'eel Muhammad ibn Ismaa'eel at-Tirmidhee, saying, "Ahmad ibn al-Hasan at-Tirmidhi and I were with Aboo 'Abdullaah Ahmad ibn Muhammad ibn Hanbal, so Ahmad ibn al-Hasan said to him, 'Oh Aboo 'Abdillaah! The Companions of *Hadeeth* were mentioned to Ibn Abee Qutaylah in Makkah and he said, 'The Companions of *Hadeeth* are an evil people.'" So Imaam Ahmad stood, dusted his garment off and said, '*Zindeeq! Zindeeq! Zindeeq!* (Heretic),' and entered his house."

I heard Aboo 'Ali al-Hussain ibn 'Ali al-Haafidh saying: I heard Ja'far ibn Sinaan al-Waasiti saying: I heard Ahmad ibn Sinaan al-Qattaan saying, "There isn't a person of innovation in the world except that he hates the people of *hadeeth* and when a person innovates, the sweetness of *hadeeth* is removed from his heart."

Aboo 'Abdullaah (Imaam Haakim) says: "This is what we have observed in our travels and in our own land - that anyone affiliated to some form of heresy or innovation does not look upon the Victorious Group except with the eye of disdain and abasement, and name them 'rabble.'"

I (i.e., Shaikh Rabee') say: this rash hatred, aversion and malice has not ceased being inherited by the people of innovation and deviation, generation after generation, even to this very day - because their own worst enemies are the People of *Hadeeth* and *Sunnah* and *Tawheed*, those who speak with, "Allaah said and His Messenger (ﷺ) said," specifically in regards to that which is connected to *tawheed*, for to refute the people of *bid'ah* is harder upon them (i.e., *Ahlul-Bid'ah*) than being caught by an arrow, the striking of swords, bomb-blasts and cannon-fire.

## *The Testimony of Al-Khateeb Al-Baghdaadee*

The great Imaam, Aboo 'Abdullaah Ahmad ibn 'Alee al-Khateeb al-Baghdaadee (d. 463H) authored a book and named it, *Sharf Ashaabil-Hadeeth*<sup>1</sup>. He said in the introduction, pp. 4-5, after having mentioned some of the statements of the scholars dispraising opinion, "If only the possessor of blameworthy opinion busied himself with that which would benefit him from the branches of knowledge, and seeking the *Sunnah* of the Messenger of the Lord of creation, and follow the tracks of the scholars of *hadeeth* who were jurists, he would have found in that, that which would suffice him and be contented with narrations over his own opinion, because the *hadeeth* consists of knowledge of the fundamentals of *tawheed* and an explanation of that which has come by way of promised things and threats, and the attributes of the Lord of creation, contrary to the statements of the heretics and the information about the description of Paradise and Hell-Fire, and that which Allaah has prepared in them for the God-fearing and the sinners. And that which Allaah has created in the earth and the heavens from different, wonderful varieties of creation and great signs, and the mention of those angels brought near and the description of the sincere rememberers of Allaah and ..." up until he says, "... and indeed Allaah has made His people pillars of the land through them has destroyed every hideous innovation, for they are Allaah's trustworthy ones in His creation, and they are the mediator between the Messenger and his *Ummah*, and they are those who have striven to protect his religion, their lights are ever radiant, and their virtue will remain. Indeed splendid are their signs, their positions and rulings are apparent and their proofs are strong and overpowering.

Every group has some whim or desire it is partial towards, or has an opinion that it is dedicated to - except the Companions of *Hadeeth*, for indeed, the Book is their device and the *Sunnah* is their proof, and the Messenger is their party, and to him is their ascription. They are not motivated by desire, and they do not pay any mind to mere opinion. That which they transmit from the Messenger is accepted from them for they

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<sup>1</sup> 'The Nobility of the Companions of *Hadeeth*.'

are those who are trustworthy and upright, the protectors of the religion and its place of storage, containers of knowledge and its carriers. If there is difference of opinion concerning a *hadeeth*, then they are a reference point, and that which they have ruled is accepted and listened to. From them emanates every knowledgeable jurist (*fajeeh*), every lofty and renowned Imaam, the ascetic in his tribe, the person singled out in virtue, the proficient reciter and the benevolent giver of sermon.

They are the great multitude speaking concerning his time, and their way is the straight path, and every person of innovation feigns to have their belief, and they do not dare to publicly declare other than their way. Whoever conspires against them - Allaah annihilates them, and whoever opposes them - Allaah forsakes them, they are not harmed by those who forsake them, (and) whoever disassociated himself from them will not be successful. The one who is cautious with his religion is in much need of their direction, the well visioned person who looks towards them with an eye intending evil for them is in reality shortsighted, for indeed Allaah is fully able to aid them.”

Then he brought a chain of narration leading back to 'Alee ibn al-Madeeneh who said about the *hadeeth* of the Messenger, “*There will never cease to be a group from my Ummah being manifest upon the truth not being harmed by those who oppose them ...*” “They are the *Ablul-Hadeeth* and those who have taken a pact to follow the ways of the Messenger and to defend knowledge, and if it was not for them you would not find with the *Mu'tazilah* or the *Rawaafidbah* or the *Jahmees* or *Ablul-Irjaa'* (the *murji'ah*) anything from the *Sunnah* whatsoever.”

Aboo Bakr (al-Khateeb al-Baghdaadee) says, “For verily, the Lord of all the worlds has made the victorious group the vanguards of the religion, and he has repelled from them the plotting of the rejectors, due to their holding firm to the strong sound *deen*, and (due to) their following in the footsteps of the Companions and their Successors (*taabi'een*). Their affair revolves around memorising narrations and crossing desolate lands and wild deserts, traversing lands and seas in order to acquire that which the chosen Messenger has legislated and they are not deviated from that to opinions or desires.

They fully accepted his legislation in statement and action, and they safeguard his *Sunnah* by memorisation and conveyance, until they firmly established by way of that, the origin and source of the *Sunnah* and they had the most right to do so and were the right people for it. And how many a heretic intended to mix with the *Sharee'ah* that which was not from it, and Allaah, the Most High, repelled that through the Companions of *Hadeeth* and they are the protectors of the pillars (i.e., the pillars of the *Sharee'ah*). They are those who have taken its maintenance and have taken its affair upon themselves, and when (other than them) shun away from defending it then they are those who strive in its regard and ...

أَوْلِيَّتِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

**They are the Party of Allaah.**

**Verily! It is the Party of Allaah that will be successful.”<sup>77</sup>**

Then he says on page six, “Verily, Aboo Muhammad 'Abdullaah ibn Muslim ibn Qutaibah mentioned in his book, *Ta'weel Mukhtalifal-Hadeeth*,<sup>2</sup> that which the people of innovation hold onto in defaming the Companions of *Hadeeth*. Then he went on to mention the corrupt nature of that which they hold on to and he mentioned in that regard that which will bring satisfaction to the one who Allaah has blessed and aided to His guidance and has bestowed correctness in intention upon. I will mention in this book, by the will of Allaah, the Most High, that which has been transmitted from the Messenger concerning him encouraging (his followers) to convey from him and the virtue of transmitting that which was heard from him. Then I shall mention that which has come (to us) by way of narration from the Companions and the Successors (*taabi'een*) and those scholars who followed them concerning the nobility of the Companions of *Hadeeth* and their excellence, their lofty status, their eminence, the merits mentioned concerning them and the characteristics that they possess that have been narrated to us.

<sup>1</sup> Soorah al-Mujaadilah 58:22.

<sup>2</sup> ‘The Explanation of Apparently Conflicting *Hadeeth*.’

So we ask Allaah to bring benefit to us through our love of them and make us to live upon their way and to die upon their mode of following the religion and that he raises us in their company. Indeed, He is fully acquainted with us and sees us and He is able to do all things.”

Then he goes on to mention the *hadeeth*, “*May Allaah bring radiance to the person who hears from us a hadeeth and conveys it ...*”<sup>1</sup> and he mentioned the *hadeeth* with its paths of narration leading back to Zaid ibn Thaabit and Jubair ibn Mut’im and ‘Abdullaah ibn Masood (رضي الله عنه). He then mentioned his chain of narration going back to Sufyaan at-Thawree who said, “There is not anyone that seeks *hadeeth* except that he has radiance in his face due to the saying of the Messenger, ‘*May Allaah bring radiance to the person who hears from us a hadeeth then conveys it ...*’” pp. 10-11, he then proceeds to mention some narrations concerning the bequest of the Messenger concerning the honouring of the Companions of *Hadeeth*, pp. 11-12. Then he mentions the *hadeeth*, “*Islam began as something strange and it will return to being something strange so give tidings to the strangers ...*”<sup>2</sup> upon the authority of Aboo Hurairah and ‘Abdullaah ibn Mas’ood then commented after it and said, ‘Abdaan said, “They are the early ones from the *Ashaabul-Hadeeth* (the companions of *hadeeth*).”

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<sup>1</sup> This *hadeeth* is authentic and was collected by Imaam Ahmad in his *Musnad*, v. 5, p. 183, Imaam Aboo Daawood in his *Sunan*, v. 3, p. 322, Imaam at-Tirmidhi in his *Sunan*, v. 5, p. 35, Imaam ibn Maajah in his *Sunan*, vol. 1, p. 84, Imaam ad-Daarimee in his *Sunan*, vol. 1, p. 86, Imaam ibn Abee ‘Aasim in *As-Sunnah*, v. 1, p. 45, and Ibn ‘Abdil-Barr in *Jaami’ Bayaan al-‘Ilm wa Fadlibee*, v. 1, p. 38-39, see *Silsilatul-Abaadeeth as-Sabeehah*, of the ‘Allaamah al-Albaanee, no. 404.

<sup>2</sup> This *hadeeth* is declared authentic and is collected by Imaam Muslim in his *Sabeeh*, v. 1, p. 130, Imaam Ahmad in his *Musnad*, v. 1, p. 398, Imaam at-Tirmidhee in his *Sunan*, v. 5, p. 19, Imaam Ibn Maajah in his *Sunan*, v. 2, p. 1319 and Imaam ad-Daarimee in his *Sunan*, v. 2, p. 402.



Then he mentions the *hadeeth*, “My *ummah* shall split into seventy odd sects<sup>1</sup> all of them in the fire except one.”<sup>2</sup> Then he narrates back with his *isnaad* going back to Imaam Ahmad that he said about the Saved Sect, “If they are not the Companions of *Hadeeth*, then I do not know who they are,” p. 13. He then went on to mention the statement of the Messenger, “There will never cease to be a group from my *ummah* upon the truth not being harmed by those who forsake them until the hour is established,” upon the authority of Mu’aawiya ibn Qura and ‘Imraan ibn Hussain, then he mentioned that Yazeed ibn Haaroon said, “If they are not the Companions of *Hadeeth* then I do not know who they are.” He then proceeds to mention by way of his chain of narration going back to ‘Abdullaah ibn al-Mubaarak that he said, “They, as far as I am concerned are the Companions of *hadeeth*.” He then mentioned by way of his chain of narration going back to Imaam Ahmad ibn Hanbal and Ahmad ibn Sinaan and ‘Alee ibn al-Madeenee that they said, “Indeed, they are the Companions of *Hadeeth* and the Companions of Knowledge and the Narrators,” pp. 14-15. Then he mentioned a *hadeeth* upon the authority of ‘Ali (رضي الله عنه) in regard to the Companions of *Hadeeth* being the vicegerants of the Messenger due to their conveyance from him pp. 17-18.

He then mentioned (a chapter heading): ‘The Messenger’s description of the *eemaan* of *Ahlul-Hadeeth*,’ and he goes on to mention a *hadeeth* upon the authority of ‘Abdullaah ibn ‘Amr that carries that meaning along with another upon the authority of ‘Umar ibn al-Khattaab both (*hadeeths*) being attributed to the Messenger, pp. 18-19.

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<sup>1</sup> In this particular narration the word used is ‘*neif wa sabeena*’ and the word ‘*neif*’ resembles ‘odd’ in the English language (e.g., seventy odd) and this ‘odd’ is clarified in variant narrations of this *hadeeth* to be three i.e., seventy three sects.

<sup>2</sup> This *hadeeth* is authentic and was collected by Imaam Ahmad in his *Musnad*, v. 2, p. 323, Imaam Aboo Daawood in his *Sunan*, v. 4, p. 197, and Imaam Haakim in his *Mustadrak*, v. 1, p. 128, see *As-Sabeehab* of our Shaykh, the ‘*Allaamah* al-Albaanee p. 203.

Then he says (in a chapter heading): ‘The fact that the Companions of *Hadeeth* are more deserved of the Messenger than other than them due to them constantly sending peace and blessings upon him,’ then he mentions the *hadeeth* of Ibn Mas’ood (رضي الله عنه) that carries that meaning, “*Indeed the people who are the most deserved of me on the Day of Judgement are those who send the most peace and blessings upon me.*”<sup>1</sup> He then goes on to say, “Abou Nu’aim (رحمته الله) said, “This noble virtue is something which is specific to the transmitters of the narrations because there is not known to be a group of the scholars who send more peace and blessings upon the Messenger (ﷺ) than them, in their transcriptions and in mention,” pp. 19-20.

Then he mentions (the chapter heading): ‘The glad tidings of the Messenger (ﷺ) concerning the fact that there will be students of knowledge after him and that the chain of narration will be connected between them and him.’ He then mentions a *hadeeth* which carries that meaning upon the authority of Thaabit ibn Qais and another upon the authority of Ibn ‘Abbaas (رضي الله عنه).

Then he mentions (the chapter heading): ‘An Explanation of the Virtue of the Chain of Narration, and that it is from the things which Allaah has Made Specific to this *Ummah*.’ Then he goes onto mention the great efforts of the *Ahlul-Hadeeth* and their placing much importance upon the chain of narration (*isnaad*) and their being certain that they took (*hadeeth*) from those who were trustworthy narrators and their striving in the penning down of *hadeeth* and examining the variant paths of narration and making necessary criticism of narrators and their being distant from having any type of favouritism, none of them had favouritism for their fathers (for example) when it came to *hadeeth*, neither his brother nor his son.

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<sup>1</sup> This is a *hadeeth* which was also collected by Ibn Hibbaan in his *Sabeeh* and Imaam al-Bukhaaree in *Taareekh al-Kabeer* and is declared weak by Shaykh al-Albaanee in, *Da’eef Sunanit-Tirmidhee*.

Then he mentions: 'And here for example, is 'Alee ibn 'Abdillaah al-Madaneef from whom there cannot be found one single letter concerning a mention of his father (or even an attempt at that). Rather, we have from him the exact opposite, pp. 22-23.'

Then he mentioned (the chapter): 'Concerning the Companions of *Hadeeth* being the Messenger's trustworthy ones due to their memorising and protecting the *Sunnah* and their clarifying and explaining it.'

Then he transmitted (a narration) from Abee Haatim concerning the virtue of the *Ahlul-Hadeeth*, upon the authority of 'Abdullaah ibn Daawood al-Khuraibi who said, "I heard from our Imaams and those who are above us (in knowledge) that the Companions of *Hadeeth* and the carriers of knowledge are Allaah's trustworthy ones over His Religion and the Protectors of the *Sunnah* of His Messenger, due to their actions and learning."

Then he narrated with his *isnaad* back to Kahmas who said, "Whosoever does not affirm that the *Ahlul-Hadeeth* are the protectors of the Religion, then verily, he is enumerated from amongst those poor and weak individuals who do not serve Allaah with any religion whatsoever."

Then he goes onto mention the following chapter heading: 'Concerning the Companions of *Hadeeth* being the protectors of the Religion due to their defence of the *Sunnah*.' Then he cites below this chapter heading the statement of (Sufyaan) ath-Thawree, "The angels are the guardians of the heavens, and the Companions of *Hadeeth* are the guardians of the earth." And the statement of Yazeed ibn Zaree', "To every religion there are knights (*fursaan*), and the knights of this religion are the Companions of the *isnaad*," p. 25.'

Then he mentioned (the chapter heading): ‘Concerning the Companions of *Hadeeth* being the inheritors of the Messenger (ﷺ) in that which he left by way of the *Sunnah* and the different types of *hikmah*.’ He went onto cite the narration of Ibn Mas’ood, who said that the *Sunnah* is the inheritance of the Messenger of Allaah (ﷺ), then the fact that Fudayl ibn ‘Iyaad considered the *Ablul-Hadeeth* as being the inheritors of the Prophets. Then he mentioned the statement of the Imaam ash-Shaafi’ee, “If I see a person from the Companions of *Hadeeth*, then it is as if I have seen the living Messenger,” and he mentions an authentic chain of narration back to Imaam ash-Shaafi’ee, pp. 25-26.

Then he mentions (the chapter heading): ‘Concerning them being the Enjoiners of Good and the Forbidders of Evil,’ and he goes on to bring a narration with his *isnaad* going back to Ibraaheem ibn Moosaa who was asked, “Who are the enjoiners of good and forbidders of evil?” So he said, “Indeed, we are from them because we say, ‘The Messenger of Allaah said, ‘Do not do such and such.’” p. 26.

Then he mentions (the chapter): ‘Concerning them being the best of the people.’ He then brings a narration with his *isnaad* going back to Abee Bakr ibn ‘Iyaash that he said, “There is not a people better than them - *Ashaabul-Hadeeth*,” and he said, “I do not know anyone in the world better than them.” Then he mentions an *isnaad* going back to Ahmad ibn Hanbal who said, “As far as I am concerned, there is not a people better than *Ablul-Hadeeth*, for they know nothing other than *hadeeth*,” and he also said, “*Ablul-Hadeeth* are the best of anyone who ever spoke concerning knowledge.” Imaam Ahmad also said, “If they (i.e., the *Ablul-Hadeeth*) are not the people then I do not know who the people are,” and he brings his *isnaad* going back to Imaam al-Awzaa’ee who said, “I do not know anyone better than the *Ablul-Hadeeth*.” And then he cites with his *isnaad* going back to ‘Uthmaan ibn Abee Shaybah who said concerning the *Ablul-Hadeeth*, “Certainly, the wrong-doer from amongst them is better than a worshipper from other than them.” Then he cites his *isnaad* going back to Aboo Yoosuf al-Qaadee who said when he saw the People of *Hadeeth* at the door, “There is not anyone better than them upon the earth,” pp. 26-27.

Then he mentions the following chapter heading: ‘Those who said the *abdaal* (righteous individuals who succeed one another through whom miracles occur<sup>1</sup>) are Successors (of the Prophets) and the Allies of Allaah.’ He then mentions the statement of Saalih ibn Muhammad ar-Raazee and Yazeed ibn Haaron and Sufyaan ath-Thawree and Ahmad ibn Hanbal carrying this meaning that is that the *Asbaabul-Hadeeth* are the Allies of Allaah and they are the Successors (of the Messengers).

Then he mentions (the chapter heading): ‘If it was not for the *Ablul-Hadeeth* Islaam would have been extinguished.’ Then he brings his *isnaad* going back to Hafs ibn Ghiyaath and Aboo Daawood and ‘Alee ibn al-Madeenee and narrations from them carrying that same meaning, the wording of Aboo Daawood being, “If it was not for this group, we would not have been able to study Islaam,” that is the *Ashaabul-Hadeeth*, those who pen down the narrations, p. 29.

Then he mentions (the chapter heading): ‘Those who said, ‘Indeed the Truth is with the *Ablul-Hadeeth*.’ He then cites his chains of narration going back to Imaam Haaron ar-Rasheed and al-Waleed al-Karaabeese and Muhammad ibn Quraish al-Anbaree, al-Basree and their testimony for *Ablul-Hadeeth* and that they are the people of the Truth, and the wording of (Haaron) ar-Rasheed is, “I sought four and I found them in four: I sought *kufur* (disbelief), and I found it with the *Jahmiyyah*. And I sought philosophical rhetoric and disorder, and I found it with the *Mu’tazilah*. And I sought lies, and found it with the *Rawaafidhab*, and I sought the Truth—and found it with the Companions of *Hadeeth*,” pp. 31-32.

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<sup>1</sup> It should be pointed out that there are no authentic narrations concerning these *abdaal*. Shaikhul-Islaam points towards this fact in his book, *Al-Furqaan baina Awliyaa’ur-Rahmaan wa Awliyaa’us-Shaytaan* (The Criterion Between the Allies of *Ar-Rahmaan* and the Allies of *Shaytaan*), pp. 16-17.

Then he mentions (the chapter heading): ‘Concerning the *Ablul-Hadeeth* being the most deserved of beings saved in the Hereafter and the first of the people going to Paradise.’ Then he cites his *isnaad* going back to a *hadeeth* (of the Messenger (ﷺ)) carrying this meaning and he follows it up with narrations having the same meaning with his *isnaads* going back to Aboo Ja’far an-Nufailee and Aboo Muzaahim al-Khaaqanee and Shaadhaan ibn Yahyaa and Ibn al-Mubaarak and al-Hasan ibn ’Alee at-Tameeme.

An-Nufailee said, “If there was anyone upon the face of the earth who would be saved, then it would be those who seek the *hadeeth*,” pp. 32-33. Then he spoke concerning the virtue of travelling to seek *hadeeth* and to hear it and (the *hadeeth*) having the good of the world and the Hereafter and dispraising those who do not and have not heard *hadeeth* (i.e., from the scholars of *hadeeth*) and he encourages the writing of *hadeeth* and then he affirms the fact that the proof is with the person of *hadeeth* and he makes a description of the individual who has desire for *hadeeth* and those who have abstained from it.

Then he mentions (the chapter): ‘The Evidence of a person being from the *Ablus-Sunnah* is their Love for the *Ashaabul-Hadeeth*.’ Then he brings his *isnaad* going back to Qutaybah ibn Sa’eed who said, “If you see a man loving the *Ablul-Hadeeth*, like Yahyaa ibn Sa’eed al-Qattaan, ’Abdur-Rahmaan ibn Mahdee, Ahmad ibn Hanbal, Ishaq ibn Raahawaih and he mentioned some other people, then verily, he is upon the *Sunnah*, and whoever opposes this then know that he is a person of innovation (*mubtadi’*),” p. 40.

Then he mentioned an *isnaad* going back to Ahmad ibn Hanbal that Ahmad ibn al-Hasan at-Tirmidhee said to him, “O Aboo ’Abdullaah! The Companions of *Hadeeth* were mentioned to Ibn Qutaylah in Makkah and he (i.e., Ibn Qutaylah) said, “The Companions of *Hadeeth* are an evil people!” So Imaam Ahmad stood, dusted his garment off and said, “*Zindeeq! Zindeeq! Zindeeq!*” and entered his house.”

He also mentioned some statements from Imaam al-Awzaa'ee and other than him concerning the fact that from the signs of the innovators is their not complying to *hadeeth* then he mentioned (the chapter heading), 'Those who gathered between praising the *Asbaabul-Hadeeth* and dispraising the people of opinion and evil Philosophical Rhetoric.'

Then he cites his *isnaad* going back to ash-Sha'bee and Ahmad ibn Shabooya and Muhammad ibn 'Abdur-Rahmaan an-Nisfee and (mentions) their statements dispraising opinion. Then he cites his *isnaad* going back to 'Ubaidah ibn Ziyaad who said, (in some lines of poetry):

*"The Religion of the Prophet Muhammad (ﷺ) is narrations,  
And what a blessed means to an end the Aathaar are for a youth.  
So do not forsake the hadeeth nor its people,  
Because opinion is (like) night and hadeeth is (like) day.  
And perchance a youth may err upon the Path of Guidance,  
But the Sun is rising in splendour and has much light."*

He then mentioned some statements of the scholars concerning the dispraising of opinion, then he cites a chain of narration going back to Aboo 'Abdillaah Muhammad ibn 'Alee as-Suwaree that he said (in some lines of poetry):

*"Say to the one who opposes the hadeeth and sets out  
discrediting its people and those who claim it,  
'Are you saying that which you are saying based upon knowledge, my son?  
Or upon ignorance? For indeed ignorance is a character of the foolish.  
Does one discredit those who have protected the religion  
From falsehood and misrepresentation?  
And to their statements and to that which they narrated  
Returns every scholar and jurist."*

Then he narrates some statements dispraising philosophical rhetoric and its people and from that is the statement of Imaam ash-Shaafi'ee, "My ruling regarding the people of rhetoric is that they are beaten with palm

branches and they are carried upon the backs of camels and taken around (in that state) amongst the clansmen and tribes and that it is said, 'This is the reward for leaving the Book and the *Sunnah* and holding onto rhetoric.'

So may Allaah show him mercy and reward him with good for that which he did for the *hadeeth* and its people.

*The Testimony of the Imaam (the Shaikh of Islaam) Ibn Taymiyyah*  
Shaikhul-Islaam Ahmad ibn 'Abdul-Haleem ibn Taymiyyah (d. 728H) (رحمته الله), said in *Al-Fataawaa*, vol. 4, pp. 9-11, "That which is known is that the *Ablul-Hadeeth* share with every group in that which they adorn themselves with by way of qualities of perfection, and they have distinction over them in regards to that which they do not possess. Because, verily, the one who has dispute with them can only debate with them using some other method such as the intellect or analogy, opinion, philosophical rhetoric, analysis, deduction, debate, argumentation or *makaashif* (the claim to have knowledge of the inner meanings of the texts) or verbal address or *al-Wajd* and *adh-Dhouq*<sup>1</sup> and the likes.

Indeed, *Ablul-Hadeeth* have with them the finest and choicest part of every one of these ways. For they possess the most complete intellects and are the most balanced in their analogy, the most correct in opinion, the most precise in speech, they have the soundest analysis, are the most guided in their deduction, the most upright in their argumentation, they have the most intact insight and have the sharpest discernment and knowledge of the deeper meanings of the texts, they are the most correct in listening and addressing and the greatest and best in regards to '*Wajd*' and '*Dhouq*' and this is something that the Muslims possess over the other nations, and is that which *Ablus-Sunnah* and *Hadeeth* possess over the other sects.

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<sup>1</sup> *Al-Wajd* and *adh-Dhouq* are two concepts found in Soofism whereby a person discerns between right and wrong and between truth and falsehood, by way of ones feelings and desires.



Indeed anyone who analyses the world will find the Muslims the sharpest and the most correct of the people intellectually, and that they attain in a short space of time by way of real knowledge and actions several times more than that which is obtained by other than them in generations and centuries. Likewise, the people of *Sunnah* and *Hadeeth* are similarly firm upon that. That is because having sound and correct *'aqeedah* strengthens and corrects one's perception and comprehension. Allaah says:

وَالَّذِينَ آهْتَدَوْا زَادَهُمْ هُدًى

**And to those who receive guidance, He increases the guidance.**<sup>1</sup>

And He said:

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ  
 بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾ وَإِذَا لَا تَأْتِيَنَّهُمْ مِّنْ  
 لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهْدِيَنَّهُمْ سِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾

**But if they had done what they were told, it would have been better for them and would have strengthened their faith. And indeed We would then have bestowed upon them a great reward from Ourselves. And Indeed We would have guided them to a straight way.**<sup>2</sup>

This is known and observed in times of dispute between them and other than them on occasions, because you will not find an issue that there is disagreement in except that it becomes clear that the truth is with them, and on other occasions with the acknowledgement of their opposition, and the opposition returning to them (and their way) without them returning to anyone other than themselves, or with their bearing witness upon their opposition that they are upon misguidance and ignorance, and occasionally through the testimony of the believers, who are witnesses of Allaah upon the earth, and on occasions through the deviant groups clinging and adhering to them (i.e., the *Ahlul-Hadeeth*) against their

<sup>1</sup> Soorah Muhammad 47:17.

<sup>2</sup> Soorah an-Nisaa' 4:66.

opposition (i.e., from other deviants) in regards to that which they are in opposition with, and their bearing witness to the misguidance of everyone that opposes them (i.e., the deviants bearing witness against the other deviants with misguidance) is greater than them being witness to their (i.e., the *Ablul-Hadeeth*'s) misguidance.

As for the testimony of the believers who are those who bear witness for Allaah upon the earth, then this is something which is apparent and recognised through awareness and has become popular to anyone who hears the speech of the Muslims. You will not find in the *Ummah* anyone being exalted greater than the exalt which they have received, and you will not find anyone being praised and ennobled except due to that which they are in accordance with them (*Ablul-Hadeeth*) in, just as they are not found to be deficient except to the extent of their opposition with them (i.e., with *Ablul-Hadeeth*). So much so that you will find that all those who are in opposition to them all agree to this fact at the time of reality. As Imaam Ahmad said, "The sign of that which is between us and them is the day of the funeral," because indeed due to the fact that the people all share in living and existing a person will be exonerated by his group, but as for at the time of death, then it is a must that the creation in general recognise the truth, and for this reason there was not known in the history of Islaam, a funeral prayer the likes of his (i.e., Imaam Ahmad's) funeral prayer. Al-Mutawakkil (the *khaleefah* at that time) surveyed the area where the prayer was established for him and found one million six hundred thousand to be present, other than those who were in caravan sites and houses. Likewise Imaam Shaafi'ee and Ishaaq (ibn Raahawaih) and other than them. Verily, they attained nobility in Islaam due to their following of *Ablul-Hadeeth* and *Sunnah*. Likewise Imaam Bukhaaree and the likes of him attained nobility due to that. Likewise Imaam Maalik and al-Awzaa'ee, ath-Thawree and Aboo Haneefah and other than them, verily they attained nobility through the *Ummah* in general, and their statements were accepted due to its being in accordance with the *hadeeth* and the *Sunnah* and they did not speak about those who they spoke about except due to them, after observation, not being in accordance with the

*hadeeth* and the *Sunnah* in places. Either because the *abaadeeth* did not reach them or because they did not view those *abaadeeth* to be authentic or they gave preference to something other than it.”

This is just a little from the much that is present concerning the *Ablul-Hadeeth* and their state of affairs and that which has been mentioned from legitimate praise and truthful testimonies, I related it for those who are upon their methodology in following the Book and the *Sunnah*, so as to increase them in *eemaan* and steadfastness, and to those who were deceitful from those who attributed themselves to the *Sunnah*, using the fallacies and obscurities of the *Jabmiyyah* and the *Murji'ah* and other than them from the misguided sects, and fell into the *ta'teel* (to negate, usually referring to the attributes of Allaah) and *ta'weel* (interpreting the attributes of Allaah) of the *Jabmiyyah* or the delusions of the *Soofiyyah* or come across the slippery grounds of *al-Irjaa'* (the way of the *Murji'ah*) or the vainglory of the *Jabariyyah* so that he may return to his origin and takes up lodgings in his lair, and cling to the *deen* of *Ablul-Hadeeth*, so as to be in their stirrup and follow their turnings and ...

*The People of Hadeeth—they are the people of the Prophet,  
if they didn't accompany him in person then they accompanied his exhalations.*

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*“The Religion of the Prophet Muhammad (ﷺ) is narrations,  
And what a blessed means to an end the Aathaar are for a youth.*

*So do not forsake the hadeeth nor its people,  
Because opinion is (like) night and hadeeth is (like) day.  
And perchance a youth may err upon the Path of Guidance,  
But the Sun is rising in splendour and has much light.”*

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ  
 مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ  
 أُولَئِكَ رَفِيقًا ﴿٦٦﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى

**And whosoever obeys Allaah and the Messenger then they will be in the company of those on whom Allaah has bestowed His grace—of the Prophets, the *Siddeeqeen*, the martyrs and the righteous, and how excellent these companies are! Such is the bounty from Allaah, and Allaah is sufficient as All-Knower.<sup>1</sup>**

May Allaah make us and yourselves from the followers of *Ahlul-Hadeeth* and the *Salafus-Saalih*. Indeed He is the Hearer of all *du'aa's*.

*Wa sallallaahu 'alaa Nabiiyinaa Muahammad,  
 Wa 'alaa aalihee wa sahbibi wa sallam.*

<sup>1</sup> Soorah an-Nisaa' 4:69-70.

# Glossary of Arabic Terms

**Aayah (pl. Aayaat):** An *aayah* of the Qur'aan composed of a number of words that occur together.

**Ahlul-Bid'ah:** The People of Innovation, those people who introduce matters - whether beliefs, actions or principles - into the religion which do not belong in it and which the Messenger (ﷺ) and his Companions were not upon.

**Ahlul-Kalaam:** The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the *Sunnah*, and therefore went astray.

**Ahlus-Sunnah wal-Jamaa'ah:** Those who hold fast to that which the Prophet (ﷺ) and his Companions were upon with regards to '*aqeedah* (belief), *manhaj* (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects such as the *Khawarij*, the *Mu'tazilah*, the *Asb'ariyyah*, the *Soofiyyah* and their likes.

**'Allaamah:** A title given to someone who is distinguished in his learning and knowledge of the religion.

**'Aqeedah:** The principles and specific details of belief that one holds in his heart.

**Ashaabul-Hadeeth:** The People of Hadeeth, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief. As opposed to *Ahlul-Kalaam* and *Ahlul-Bid'ah* who rely upon other than this.

**Athar (pl. Aathaar):** Literally, a remnant or trace. It means a narration from the Prophet (ﷺ) or from the Companions, the *Taabi'een* or those after them.

**Bid'ah:** An innovation, something having no precedence from the Prophetic *Sunnah*.

**Dalaalah:** Misguidance

**Dhaahir:** Apparent, manifest

**Eemaan:** The correct Islamic belief which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can increase and decrease.

**Faqeeh:** Someone who has good understanding of the religion, of the texts of the Book and the *Sunnah* and who can derive rulings from them.

**Fiqh:** The understanding and application of the *Sharee'ah* as derived from the Qur'aan and the *Sunnah*.

**Haafidh:** A preserver of the Qur'aan and *Hadeeth*.

**Hadeeth (pl. Ahaadeeth):** A narration containing the sayings of the Messenger of Allaah (ﷺ), his actions, his silent approvals or any descriptions of him.

**Hasan:** In the Science of *Hadeeth*, a good and acceptable *badeeth*.

**Haqeeqah:** Real, in reality (as opposed to metaphorically).

**'Ilmul-Hadeeth:** The Science of *Hadeeth* which is involved with separating the correct and true *abaadeeth* from the weak and fabricated ones.

**Ijmaa':** Consensus, the agreement of the Companions of the Messenger (ﷺ) upon an issue, and the agreement of the Scholars of *Ablus-Sunnah wal-Jamaa'ah* upon an issue.

**Imaam:** One who leads in prayer, in terms of knowledge or *fiqh*. Also a leader of a state.

**Jamaa'ah:** The body of Muslims which is united upon adherence to the truth, which is what the Companions were upon and those following them upon that.

**Kaafir:** A disbeliever.

**Khaleefah (pl. Khulafaa):** The leader of the Muslim *Ummah*.

**Khilaafah:** The Muslim State which is based upon the beliefs, actions and methodology of the Messenger (ﷺ) and His Companions.

**Khutbah:** A sermon (i.e., the *khutbah* of *Jumu'ah*)

**Kufr:** Disbelief.

**Madhhab (pl. Madhaahib):** A way or a school of thought.

**Manhaj:** Methodology, the methodology of a Muslim in the derivation, understanding and application of his Religion.

**Mu'min:** A Believer

**Muhaddith:** Someone well versed in the Science of *Hadeeth* and all its branches and who is able to separate the correct from the false *abaadeeth*.

**Mushaf:** The printed Qur'aan.

**Mushrik:** A pagan, one who associates partners with Allaah, in either his beliefs or his actions.

**Muwahhid (pl. Muwahhidoon):** One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the correct meaning of worship requires. Not associating partners with Him in any form or fashion and who dies upon that state.

**Nifaaq:** Hypocrisy

**Qadaa:** Allaah's ordainment of everything in creation.

**Qadar:** Allaah's Pre-decree and pre-ordainment of the creation.

**Qiblah:** The direction one faces during Prayer (i.e., towards the *Ka'bah* in Makkah)

**Saheeh:** Authentic, a *badeeth* fulfilling all the conditions of authenticity.

**Salaam:** The greetings that a Muslim gives to another, '*Assalaamu 'alaikum,*' may Allaah protect you and keep you safe.

**Salaf:** Predecessors, the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

**Shirk:** Associating partners with Allaah.

**Sunnah:** In the broadest sense the entire religion which the Prophet (ﷺ) came with i.e., all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters which the Prophet (ﷺ) established by his sayings, actions and tacit approval.

**Ta'teel:** The act of denying any of Allaah's Attributes.

**Ta'weel:** To give a figurative explanation of any of Allaah's Attributes, such as to say that Allaah's Hand means 'power' or 'blessing' or that His Anger means 'to intend to punish' or to say that His Throne really means His 'sovereignty' and other similarly false interpretations.

**Taabi'ee (pl. Taabi'een):** The Successors, that is the successors of the Companions, the next generation after the Companions.

**Tahreef:** To distort the meaning of Allaah's Attributes or any of the texts of the Book and the *Sunnah* such as to say that Allaah's Mercy means 'the desire to confer a favour upon someone' or to say that *Istawaa* (to ascend) really means *istawlaa* (to conquer, dominate).

**Takyeef:** To enquire into exactly how Allaah's Attributes are such as to say 'How is Allaah's Hand?' or 'Exactly how does Allaah ascend the Throne?' etc. This is an innovation.

**Takbeer:** *Allaahu Akbar* ... Allaah is greater.

**Taqiyah:** Deception, manifesting other than ones true Religion, i.e., Hypocrisy (*Nifaaq*).

**Tasdeeq:** To affirm something is true and correct.

**Tashbeeh:** To claim that Allaah's Attributes resemble the Attributes of the creation such as to say 'Allaah's Hand is like our hands' etc. This is heresy.

**Tawheed:** The Unity and Uniqueness of Allaah with respect to His Lordship, His Names and Attributes and in His right to be worshipped alone.

**Ummah:** The Muslim Nation.

# Our Call

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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