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Takhreej: Abu Naima al-Boriqee



It has been widely reported in the last few years with due help from the internet and the tool it enables the common people to lay claim to issues without verification, that the Shafi'ees and Maalikis, particularly the Shafi'ees, were always upon the madhaab that Abu Hasan al-Ash'ari built his madhaab with, that of Tafweedh and T'awil based on ilmu-kalaam¹. On top of this, such deception is further increased when gullible and or misunderstood Muslims come in contact with masud.co.uk and other sites promoted by G.F Haddad and Nuh Ha Meem Keller, two Jahmis of our era, who in the guise of Ash'arism, beguile the youth into the jahmification of their own madhaab. Before you, oh reader is an initial clarification regarding the Shafi'ee madhaab, and clarifying how the original and early Shafi'ees viewed the Ash'aris. It is hoped that we understand that the original Shafi'ees were none other than Atharis², those who made ithbaat (affirmation) of the Sifaat of Allah upon their apparent meanings, and they did not attribute false interpretations or

¹ Theological rhetoric, speech of the Aristotlians i.e. the Philosophers, Jahmiyyah, M'utazilah, Maturidiyyah, al-Ashaa'irah, Qadariyyah, Jabariyyah

² Opposite to the Ahlul-Kalaam, their creed is based on ithbaat (affirmation), they neither relegate the meaning of the Attributes nor give false interpretation to them, they conform to the athaar i.e. the reports of the salaf in what they narrated in all matters, particularly in creed.

allegories that were never understood by the texts regarding the sifaat by any of the Arabs.

The Differing Classes of Shafi'ee Scholars

Some Shafi'ites mention the following types of Mujtahidin: the *Mujtahid al-Mutlaq*, i.e. the absolute Mujtahid or independant Mujtahid; then comes the *Mujtahid al-Muntasib*, i.e. the affiliated Mujtahid; then after him stands the *Mujtahid al-Madhab* or the *Mujtahid al-Muqayyad*, i.e. the Mujtahid within the Madhhab or restricted Mujtahid; and finally you have the *Mujtahid al-Fatwa wa'l-Tarjih*, i.e. the Mujtahid of Fatwa and [Over]ruling.

1) The *Mujtahid al-Mutlaq* is the independant jurist in terms of *usûl, furû'*, *istinbât*, authenticating and weakening of narrations, making *tarjîh* between proofs, assessing narrators, etc. as such that the *shurût* (conditions) of *Ijtihâd* are fulfilled by him without having the dire need to refer to another by way of *taqlîd* (blind following without probing into evidences). This is the condition of the great Imams, cf. al-Hasan al-Basri, Ibn Sirin, Sa'id b. al-Musayyab, 'Urwa b. al-Zubayr, Abdallah b. 'Awn, Rabia b. Abi Abd al-Rahman, Ja'far al-Sadiq, Abu Hanifah, Sufyan al-Thawri, Malik, Ibn al-Mubarak, al-Awza'i, al-Layth b. Sa'd, Hammad b. Salamah, al-Shafi'i, Abu 'Ubayd b. Sallam, Ishaq b. Rahawayh, Ahmad b. Hanbal and many others.

The *shurût* he has to have, beside the well-known of Islâm, 'Aql etc., are: knowledge of the Qur'an (abrogating and abrogated, general and specific, absolute and restricted, reasons of revelation etc), knowledge of the Sunnah, knowledge of the Arabic language, knowledge of the agreements (and differences), knowledge of the opinions of the 'Ulama in matters wherein they disagree, and knowledge of the principles of jurisprudence - as the most reliable view states.

In this category, among others who came after Ahmad b. Hanbal (d.241/855), as the biographies by later scholars and the references of other jurists indicate fall: Muslim b. Khalid al-Zanji, Ibn Wahb, Abu Thawr, al-Muzani, al-Bukhari and others. Interesting, some of these have been considered Shafi'ites, therefore affiliated Mujtahidin and not independant. I shall mention them below, since they can be compared to Ibn Taymiyyah in some way.

2) The *Mujtahid al-Muntasib* is in fact similar to the Mujtahid al-Mutlaq, in that he takes from the sources such as the Qur'an and the Sunnah, except he does not reach the step of complete independance in having own usûl. He rather makes *ahkâm* upon the *usûl* of an Imâm of the A'immah mentioned above, i.e. the independant Mujtahidin such as Abu Hanifah, Malik, al-Shafi'i and Ahmad to name the famous four examples.

Ibn al-Salah says that he is not a muqallid of his Imam, not in *madhhab* (i.e. doctrine or jurisprudential opinion) nor in his *dalil*, because of his feature of being independant in a major way. He is simply affiliated to him because of his reliance on the imam's way of ijtihâd; he may agree with him, or disagree, with respect to his *ijtihâd*; agreement with him results because of his agreeing with his ideas, not because of *taqlid*; disagreement likewise, a result of making *tarjih* and weighing evidences and performing *istinbât*.

The *fatwa* of such a jurist is like that of the first category in daily life. His opinion is considered in issues about Ijma' and Khilaf. Examples are: Abu Yusuf, Muhammad b. al-Hasan al-Shaybani, Zufar, Ibn al-Qasim, Ashab, al-Khiraqi, Abu Bakr al-Khallâl, Ibn al-Mundhir, Muhammad b. Nasr al-Marwazi, Ibn Khuzaymah, al-Tabari and

others.

Shaykh al-Islam Ibn Taymiyyah can fall in this category, having reached independant ijtihad, yet he affiliated to Ahmad b. Hanbal and was trained in this Madhhab early on.

The scholars mentioned before, i.e. Ibn Khuzaymah, Ibn al-Mundhir, al-Marwazi and al-Tabari - all of them are exceptional *Imams*. Indeed, they are not less than the Imams of the Salaf mentioned in the first rank in terms of knowledge of the Qur'an, the Sunnah and deriving rules, etc. They are only inferior compared to them because they are later, not because they had less comprehension or knowledge. On the contrary, I think none of us would be surprised if we say al-Tabari is the most knowledgeable in the Qur'an - more so than many Imams of the past. And Ibn Khuzaymah, born 20 years minimum after al-Bukhari yet also being a teacher of him, was called not for nothing 'Imam al-A'imma'; Muhammad b. Nasr al-Marwazi, then sufficient is it that Ibn Hazm considered him the most knowledgeable of all scholars about the differences of the Fuqaha' of the past as he authored the largest work on it in history; as for Ibn al-Mundhir, his fame is well-established as an authority on both *ijma'* as *ikhtilaf*. The fact that these eminent scholars, who few people know and are passed by for the likes of [although also eminent] al-Nawawi and Ibn Hajar in memories, are considered of such calibre says a lot.

These scholars, i.e. Ibn al-Mundhir, Ibn Khuzaymah and al-Marwazi are also part of the so-called *Ashâb al-Wujûh* in the Shafi'ite Madhhab. What are *Ashâb al-Wujûh*?

In short: the Shafi'ite madhhab divides the differences of views of theirs in three categories. They are: *aqwâl* (*qawl*), *awjah* (*wajh*) and *turuq* (*tariq*). A *Wajh* is *hukm* or madhhab which is derived from the *usûl* and by way of deduction through the Imam's principles, by a Shafi'ite jurist who is not directly a student of the Imam (i.e. someone is between him, one or two or more). Ibn al-Mundhir, Ibn Khuzaymah and many other 'Shafiites' are such jurists: affiliated to al-Shafi'i, yet they never met him. Rather, they studied under his students such as al-Muzani, al-Buwayti and other eminent disciples of the Imam.

Not all *Ashab al-Wujuh* are of the same calibre. Some are from the *Mujtahidin al-Muntasibin*, yet others not. The ones mentioned above are *Mujtahidin* of this level, and we know that this level is not really inferior to the *Mutlaq* in reality, while other *Ashab al-Wujuh* are not: they are the *Mujtahidin* of the Madhhab.

3) *Mujtahid al-Madhhab*, he is one who does not reach the level of the Mujtahid al-Mutlaq nor the Mujtahid al-Muntasib. He reached a high level of knowledge, having in-depth knowledge, yet limited to the *nusûs* of the Madhhab he adheres or affiliates to. The *nusûs* are the *aqwâl* of the Imam, i.e. the views or doctrines of the Imam mentioned in his books or as related by students. The Mujtahid of this category makes performs ijtihad in matters where his Imam is silent about, or he adheres to a general qâ'ida (general jurisprudential principle) from his qawa'id. He may even perform *istinbât*, but in the context of the *Qawa'id al-Usuliyah* (as the *Mujtahid al-Muntasib*). The sayings or views of a *Mujtahid al-Madhhab* are called also: *Wujûh*.

Ibn al-Salah mentions the restricted character of such a Mujtahid, for this reason also called: *Mujtahid al-Muqayyad*. He is limited, restricted by: the *usûl* and the *qawâ'id* of his Imam.

What's important in this context? Well, the Mujtahid al-Mugayyad or al-Madhab can oppose or differ with his Imam in some Wujuh; but these differences are relatively few, unlike the relative more differences a Mujtahid al-Mustaqil (i.e. the Muntasib) has with the Madhab; for the Mujtahid al-Muntasib differs greatly in many issues with the Imam he affiliates to.

Ibn Taymiyyah is, because of this, not entitled to this category of Mujtahid in the Madhhab. Neither Ibn Khuzaymah, Ibn Jarir al-Tabari and others. Also, because they stand out on an individual level, unlike others.

To this category are jurists counted such as: Ibn Surayj, al-Anmati, al-Istakhri, Ibn Khairân, Ibn Abi Hurayrah Abu Ishaq al-Marwazi, Ibn al-Haddad all of them being Shafi'ites.

4) The *Mujtahid al-Fatwa wa'l-Tarijh*: al-Mawardi, Abu Tayyib al-Tabari, Imam al-Haramayn, Abu Ishaq al-Shirazi, al-Ghazzali, al-Rafi'i, al-Nawawi and many others.. and these are not interesting or important to know in relation to Ibn Taymiyyah.

From this, if Ibn Taymiyyah is considered a Hanbali I say - and others too - that he is as much that as Ibn Khuzaymah, Ibn al-Mundhir or even Ibn Jarir al-Tabari are Shafi'ites. He is a *Mujtahid Mustaqil*, as these are in some way; he is a Mujtahid al-Muntasib, affiliating to an Imam. Or better: he affiliates to the Salaf's Madhhab, which is Ahmad's Madhhab. And Ibn Khuzaymah, Ibn al-Mundhir and like them did this too.

That is:

They are *free* in Usul, Istinbat, Tarjih of Dalil, Jarh and Ta'dil, etc. yet they are - probably of being later in time - influenced or bounded by [the good of] the Imams who preceded them [which they reviewed]: the Imams from the Salaf.

Ibn Taymiyyah, being the son of an eminent jurist and a so even more grandfather, was influenced thru the Hanbali Madhhab. Yet, he was not blind in following Ahmad's Madhhab. He took from where they took: the Qur'an, the Sunnah and the Ijma'. He performed deductive methods to discover the rules, applying correct analogy when no textual proofs existed or consensus is related, weighing narrations by himself thru studying the narrator's crediting and disparaging verdicts, investigating the defects of mutun and asânid, setting up principles and formulating Fiqh-related general rules to be able to perform sound takhrij of the furu' from the usul, understand the language, the modes and rules of speech, etc.

As such, Ibn Taymiyyah was 'free' as many Mujtahidin were of which contemporary scholars acknowledged their ability to perform Ijtihad and realize the soundness of its fruits.

The Stance of the Early Shafi'ees and Few of the Later Shafi'ees on Kalaam

al-Muzani said:

"I used to study Kalam and so when al-Shafi'i came I went to discuss with him a matter having to do with Kalâm, and he said to me: 'Do you know where you are?' I replied: 'Yes, I am here in the mosque of Fustat.' Then he said to me: 'You are at Târân!'"

Abu'l-Qasim al-Anmâti, the student of al-Muzani, said in explication:

'Târân is: a place in the sea of Qulzum where no ship is ever safe.'

He said: 'He then proceeded to ask me a question pertaining to jurisprudence. I responded to it, whereupon he raised certain points that exposed the inadequacy of my answer. I then replied with another answer, to which he raised further objection and so again expressed dissatisfaction with my answer. Whenever I tried to answer him, he would expose the weakness of my response. He then said to me: 'If this is Fiqh which is based on the Qur'an and the Sunnah, and people introduce such things into it, how much more [dangerous is] Kalâm, wherein disputation is tantamount to Kufr?' At this I abandoned Kalâm and devoted myself to the study of Fiqh."³

al-Muzani said:

"I asked al-Shafi'i on an issue concerning al-Kalâm. He responded with: Ask me about something where if I'm mistaken in it you say 'You're wrong'. Do not ask me about a thing where if I'm mistaken in you'll say 'You've disbelieved!'"⁴

Muhammad b. Abdallah b. Abd al-Hakam said:

"al-Shafi'i said to me: O Muhammad! If a man asks you a thing concerning al-Kalâm, then do not answer him. If he asks you about bloodmoney, one say: A dirham or less than a dirham. He says to you: You're wrong. And if he asks you a thing about Kalâm and you slip he says to you: You have disbelieved!"⁵

al-Muzani said:

"I heard al-Shafi'i say to Rabi' [b. Sulayman]: O Rabi'! Accept from me three matters: Do not indulge [in speech] concerning the Companions of the Messenger of Allah, peace and the blessing upon him, for your opponent on the Day of

³ [Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:280 no.1125; refer also to Ibn al-Jawziy in: Baz al-Ashhâb and the Kitab Akhbar al-Sifat]

⁴ [Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:286 no.1131]

⁵ [Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:286 no.1132]

Resurrection will be the Prophet, the peace upon him; nor occupy yourself with al-Kalâm, for I have encountered from the Ahl al-Kalâm al-Ta'tîl (i.e. pure stripping Allah of His Attributes)!"⁶

Muhammad b. Dawud said:

"Nothing has been preserved in al-Shafi'i's age at all that he spoke in anything with respect to Ahwâ' nor has [anything] been ascribed to him or known from him, with the fact of his hatred to the Ahl al-Kalâm wa'l-Bida'."⁷

Isma'il b. Yahya said:

"al-Shafi'i's Madhhab was antipathy (al-karâhiyyah) of indulgence into al-Kalâm."⁸

From al-Hasan al-Za'farani who said:

"al-Shafi'i use to hate Kalâm and prohibit it."⁹

al-Za'farani said about al-Shafi'i that he forbade Kalâm in his assembly and say:

"We are not people of Kalâm!"¹⁰

From al-Muzani who said:

"al-Shafi'i use to forbid indulgence into Kalâm."¹¹

Muhammad b. 'Aqil b. al-Azhar said:

"A man came to al-Muzani asking him something about al-Kalâm, so he replied: 'I hate that. Rather, I forbid him like al-Shafi'i forbade it. For I have heard al-Shafi'i say: 'Mâlik was asked about Kalâm [concerning] al-Tawhid, so Malik said: Impossible to imagine the Prophet, peace and the blessings upon him, to have learned his Ummah the cleansing of the back but not to have taught them al-Tawhid! And Tawhid is what the Prophet, peace be upon him, said: I have been ordered to fight the people until they say: There is no deity worthy of worship except Allah. So whatever is protected by blood and possession that is the reality of al-Tawhid!"¹²

Imam al-Shafi'i said:

⁶ [Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:288 no.1134]

⁷ [Source: Abdallah al-Ansari, Damm al-Kalam 4:282 no.1126]

⁸ [Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:290 no.1135]

⁹ [Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:302 no.1156]

¹⁰ Source: [Abdallah al-Ansari, Damm al-Kalam wa-Ahlih 4:309 no.1169]

¹¹ Source: [Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:303 no.1158]

¹² Source: [Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:283 no.1128]

"None has taken upon himself al-Kalâm and succeeded!"¹³

From **Imam al-Shafi'i** is also narrated:

"People did not become ignorant nor differed except after their abandonment of the Arabic language and their inclination to the language of Aristotle's!"¹⁴

and it is of no wonder why al-Ghazali, who is also a Shafi'ee, mentions much of the ills of ilmu-kalaam in his Iljaam, one of the quotes mentions in fact that he says

"Ilmu-Kalaam creates more confusion than it does solving it"

¹³ Source: [Damm al-Kalâm 4:285 no.1130]

¹⁴ Source: [al-Dhahabi, Siyar A'lam al-Nubala 10:74 and al-Suyuti in Sawn al-Mantiq p.15]

Their Stance Concerning the Attributes of Allah coinciding with the Athari/Hanbali Creed and their Categorization of other than it as heresy

Al-Imaam Muhammad ibn Idrees ash-Shaafi'ee

D(204 AH)

He, rahimahullah said

"to Allaah belong Names and Attributes that occur in His Book and His Prophet informed to the nation. It is not possible for anyone to refute/repel (radd) them. So the one who contradicts this after the evidence has been established against him then he is a kaafir, and as for before the establishment of the proof then he is excused due to ignorance, because the knowledge of that cannot be attained through the intellect. So we affirm these Attributes and we negate tashbeeh (likening Allaah to creation) as Allaah negated it by saying, 'there is nothing like Him'" ['Siyar A'laam an-Nubalaa' (10/80). adh-Dhahabee says, 'reported by al-Hakkaaree and others with a chain of narrators containing trustworthy narrators as in 'Mukhtasar al-Uluw' (pg. 177). He also said, "I say: the censure of Kalaam and it's people is common from ash-Shaafi'ee, and he was very stringent in following the narrations in usul and the furoo"]

And he said,

"the belief that I am upon, and I saw Our Companions, the Ashaabul Hadeeth - like Maalik and Sufyaan and others - to be upon is: affirming the testimony that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. And that Allaah is Over His Throne, above His Heaven (alaa Arshihi fee Samaa'ih), He comes close to His Creation howsoever He Wills, and He Descends to the lowest heaven howsoever He Wills."¹⁵

Likewise it is recorded from the last testament of Imaam ash-Shafiee the following

10- And I bear witness that belief is made up of statements and actions, and knowledge in the heart, and it increases and decreases.

11- And that the Qur'aan is the Speech of Allaah, the Exalted, and it is not created.

12- And that Allaah, the Mighty and Exalted, shall be seen in the hereafter. The believers will see him directly with the naked eye, and they will hear His Words.

13- And that He is above His throne¹⁶

¹⁵ ['Awn al-Ma'bood' (13/41), and ibn Abu Ya'la reports it in 'Tabaqaat al-Hanaabilaa' (1/283) with a chain of narration linked back to ash-Shaafi'ee.]

¹⁶ We were informed by ash-Shaykh az-Zaki Abu A'li al-Hasan bin Salaamah bin Muhammad al-Harraani who said: we were informed by Abu Ishaq Ibraheem bin Muhammad bin Nahbaan al-Qanawi ar-Riqqi

Al-Imam Abu Sa'id 'Uthman b. Sa'id b. Khalid al-Darimi al-Haafidh D(282AH)

taken from Hafidh Ibn 'Asakir's book a-Tarikh Dimashq,

who said about him:

"Uthman b. Sa'id b. al-Darimi al-Sijzi, who lived in Herat. He heard in Damascus from Ibrahim b. al-'Ala b. Abdallah b. Zayd, Hisham b. 'Ammar, Sulayman b. Abd al-Rahman, Hisham b. Khalid, Hammad b. Malik al-Harastani.. Sa'id b. Abi Maryam, Nu'aym b. Hammad.. Abd al-Ghaffar b. Da'ud al-Harrani.. Yahya al-Himmani, Abu Bakr b. [Abi] Shaybah, Musa b. Isma'il al-Tabudhki.. Ali b. al-Madini, Abu Rabi' al-Zahrani, Ishaq b. Rahaway.. and other than them"

Ibn 'Asakir mention by isnad that Abu Abdallah Muhammad b. Ishaq al-Qurashi said: *"Imam Abu Sa'id 'Uthman b. Sa'id b. Khalid al-Darimi al-Sijzi reported to us.."*

Then Ibn 'Asakir mentions through another isnad Ibn Abi Hatim's opinion about al-Darimi,

"Uthman b. Sa'id al-Darimi al-Sidjistani, who lived in Herat, transmitted from Abu Salih, the secretary of al-Layth [b. Sa'd], Sa'id b. Abi Maryam, Abdallah b. Raja, Muslim b. Ibrahim, Abu'l-Walid and Abi Salamah, and he sat with Ahmad b. Hanbal, Yahya b. Ma'in and 'Ali b. al-Madini"

And the Hafidh quotes also from the partly found Tarikh Jurjan authored by Abu'l-Qasim al-Sahmi (d.427):

"Uthman b. Sa'id al-Sijzi was in Jurjan in the year 273 and al-Hasan b. 'Ali b. Nasr al-Tusi and a group reported from him"

And the Hafidh quotes also one of the Shuyukh and 'Ulama of Herat, namely Abu'l-Fadl Ya'qub b. Ishaq b. Mahmud al-Qarrab, who said:

"We've never seen the like of 'Uthman b. Sa'id and 'Uthman never saw the like of himself! He took Adab from Ibn al-A'rabi, Fiqh from Abu Ya'qub al-Buwaythi, Hadith from Yahya b. Ma'in, 'Ali b. al-Madini, and he stood at the forefront in these sciences, Allah's Mercy upon him!"

So this is the opinion of some of the Ahl al-'Ilm on Imam al-Darimi, author of the Radd 'ala'l-Jahmiyyah and Naqd al-Marisi, and not that of the nowadays Jahmis who rebuke this Imam without evidence of the A'immah who came before!

who said: we were informed by Shaykhul Islaam Abu al-Hasan A'li bin Ahmad bin Yusuf al-Qurashi al-Hakkaari who said: we were informed by az-Zaahid Ahmad bin A'asim al-Moosili who said we were informed by Abu al-Fat-h A'li bin al-Qaasim al-Muqri, in Moosil that he said: I recorded from the book of ibn Haashim al-Baladi:

This is what Muhammad bin Idrees ash-Shaafi'i left as a final testament:

(The second chain of narration is Shaykhul Islaam said: and we were informed by Abu Mansoor Muhammad bin A'li bin Muhammad bin al-Hasan bin Sahl bin Khaleefah bin as-Sabbaah al-Baladi who said: I was informed by my grandfather Muhammad bin al-Muhsin bin Sahal bin Khaleefah who said: we were informed by Abu A'li al-Husayn bin Hishaam bin U'mar al-Baladi who said: this is the last testament of Muhammad bin Idrees ash-Shaafi'i (رحمة الله عليه) , he left as his last testament:

Let us quote again Ibn 'Asakir, author of the Tabyin (!), the Hafidh whom they are so fond off; and let us see through whom he quoted, i.e. the other Hafidh, al-Bayhaqi (!) who mention further the sanad, which carries this message:

(I heard Abu Hamid al-A'sha say:)"I've not seen Muhaddithin like Muhammad b. Yahya [al-Dhuhli?], 'Uthman b. Sa'id and Ya'qub b. Sufyan"

And see what he, Ibn 'Asakir, says next!

Anba'ana Abu Nasr b. al-Qushayri (!): Anba'ana Abu Bakr al-Bayhaqi (!): Anba'ana Abu Abdallah al-Hafidh, qala: I heard Abdallah b. Abi Dhal say: I said to Abu Fadl b. Ishaq b. Mahmud: "Have you ever seen someone better (afdal) then 'Uthman b. Sa'id al-Darimi?", then some time passed by, and then he said: "Yes, Ibrahim al-Harbi"

Now, what could we say of that?

The least thing we could say is any calumination of this Imam is rejected, and these later-day Ash'arites and pseudo-Ash'aris should ponder on what Ibn 'Asakir reported, through the like of Abu Nasr al-Qushayri, the one who propagated the condemned side of Ash'arism, through al-Bayhaqi, whom they like to identify as an Ash'ari!

See whom al-Darimi is student off: the greatest scholars in Islam in his time, such as Yahya b. Ma'in, Ali b. al-Madini, and the great Imam Ahmad b. Hanbal. And they hope to find him weak or rejected, while he's a Hafidh and Muhaddith as can be seen in the books of Rijal. But we like to quote from Ibn 'Asakir, as he is an Ash'ari like them so they assert.

And I saw that they try to doubt his reliability by saying: 'None of the six books report from him", while this is but stupid talk. For I can name dozens of people who have never been mentioned in one of the wellknown books, and it is no secret that only Imam Malik has been mentioned in the Sahihayn (with the exception of Ahmad b. Hanbal, who has been mentioned also but less then ten times!). So what about *their* Imams Abu Hanifa and al-Shafi'i? Where are they mentioend? Should we doubt their reliability as they actually try to suggest simply beacuse he has not been mentioned in the Six Books? This is ignorant argumentation!

Let alone mentioning the fact that al-Darimi was younger then the Shaykhan, or contemporair with them!

I would say to those people: they are jealous of al-Darimi's position, as he himself mentioned in relation with a man from Sidjistan, and reported through al-Hakim al-Naysaburi.

Imam al-Darimi died in 282, may Allah be Merciful to him! Amin.

As-Subki writes in his Tabaqaat ash-Shafi'iyyah

سعيد السجستاني الحافظ أبو سعيد الدارمي عثمان بن سعيد بن خالد بن العبادي في الطبقات قائلا الإمام في الحديث محدث هراة وأحد الأعلام الثقات ومن ذكره والفقہ عن البويطي والحديث عن يحيى بن معين والفقہ أخذ الأدب عن ابن الأعرابي الأقاليم ولقى الكبار قلت كان الدارمي واسع الرحلة طوف بحمص سمع أبا اليمان الحمصي ويحيى الوحاظي وحيوة بن شريح

بمصر وسعيد بن أبي مريم وعبد الغفار بن داود الحراني ونعيم بن حماد وطبقتهم
وسليمان بن حرب وموسى بن إسماعيل التبوذكى وخلفا بالعراق
وطائفة بدمشق وهشام بن عمار
وأحمد روى عنه أبو عمرو أحمد بن محمد بن الحيرى ومؤمل بن الحسن الماسرجسى
بن محمد الأزهرى وأبو النضر محمد بن محمد الطوسى الفقيه وحامد الرفا وأحمد بن
محمد بن عبدوس الطرائفى وخلق
وإسحاق بن راهويه ويحيى ومن مشايخه فى الحديث أحمد بن حنبل وعلى بن المدينى
بن معين وشيخه فى الفقه البويطى
الهروى القراب ما رأينا مثل عثمان بن سعيد ولا رأى هو مثل قال أبو الفضل يعقوب
نفسه
شعبة وسفيان ومالك وحماد بن زيد وابن عيينة الدارمى من لم يجمع حديث وعن عثمان
الحديث يعني أنه ما بلغ رتبة الحفاظ فى العلم فهو مفلس فى
حصل علم هؤلاء وأحاط بمروياتهم فقد حصل على قال شيخنا الذهبى ولا ريب أن من
ثلثى السنة أو نحوها
رحمه الله فى ذى الحجة سنة ثمانين ومائتين توفى الدارمى
وثمانين قال الذهبى ووهم من قال سنة اثنتين

ومسند كبير وللدارمى كتاب فى الرد على الجهمية وكتاب فى الرد على بشر المريسي
هراة وهو الذى قام على محمد بن كرام الذى تنسب إليه الكرامية وطردوه عن
ونشأ وكان من خير ابن كرام هذا وهو شيخ سجستانى مجسم أنه سمع يسيرا من الحديث
بسجستان ثم دخل خراسان وأكثر الاختلاف إلى أحمد بن حرب الزاهد ثم جاور بمكة
خمس سنين ثم ورد نيسابور وانصرف منها إلى سجستان وباع ما كان يملكه وعاد إلى
نيسابور وباح بالتجسيم وقال إن الإيمان بالقول كاف وإن لم يكن معه معرفة بالقلب
وكان من إظهار التنسك والتأله والتعبد والتفشف على جانب عظيم فافترق الناس فيه
قولين منهم المعتقد ومنهم المنتقد وعقدت له مجالس سئل فيها عما يقوله فكان على
أنه إلهام يلهمه الله ثم إن الأمير محمد بن طاهر بن عبيد الله بن طاهر حبسه جوابه
بنيسابور مدة

الجامع ثم يقول قال الحاكم أبو عبد الله فكان يغتسل كل يوم الجمعة ويتأهب للخروج إلى
والمنع من غيرى للسجان أتأذن لى فى الخروج فيقول لا فيقول اللهم إنى بذلت مجهودى
بالسجن ثمان ثم إنه أخرج من نيسابور فى سنة إحدى وخمسين ومائتين بعد أن مكث
إلى سنين وتوفى ببيت المقدس سنة خمس وخمسين ومائتين وقيل توفى بزغر وحمل
بيت المقدس

مسك ضأن مدبوغ غير قال الحاكم لقد بلغنى أنه كان معه جماعة من الفقراء وكان لباسه
له قطعة فرو مخطط وعلى رأسه قلنسوة بيضاء وقد نصب له دكان من لبن وكان يطرح
واجتمع به فيجلس عليها فيعظ ويذكر ويحدث قال وقد أثنى عليه فيما بلغنى ابن خزيمة

الفريقين غير مرة وكذلك أبو سعيد عبد الرحمن بن الحسين الحاكم وهما إماما
قلت يعنى الشافعية والحنفية
الله البخارى ودفع إليه كتاب من محمد بن كرام وقال أبو العباس السراج شهدت أبا عبد
عن أبيه رفعه الإيمان لا يزيد ولا ينقص فكتب سأله عن أحاديث منها الزهري عن سالم
الضرب الشديد والحبس الطويل على ظهر كتابه من حدث بهذا استوجب

(بن كرام رأى رأى أبى حنيفة وحده ... والدين دين محمد)
بعينهما منسوبين فأريت ذلك للوالد فأعجبه وسر به سرورا كثيرا ثم رأيت هذين البيتين
محمود بن سبكتكين إلى قائلهما البستي في كتاب اليميني في سيرة السلطان يمين الدولة

His creed concerning the sifaat as mentioned in the beginning of Radd alal-Jahmiyyah

فهو الله الرحمن الرحيم قريب مجيب متكلم قائل وشاء مرید فعال لما يريد الأول قبل
كل شيء والآخر بعد كل شيء له الأمر من قبل ومن بعد وله الخلق والأمر تبارك
الله رب العالمين وله الأسماء الحسنی يسبح له ما في السموات والأرض وهو العزيز
الحكيم يقبض ويبسط ويتكلم ويرضى ويسخط ويغضب ويحب ويبغض ويكره
ويضحك ويأمر وينهى ذو الوجود الكريم والسمع السميع والبصر البصير والكلام
المبين واليدين والقبضتين والقدرة والسلطان والعظمة والعلم الأزلي لم يزل كذلك ولا
يزال استوى على عرشه فبان من خلقه لا تخفى عليه منهم خافية علمه بهم محيط
وبصره فيهم نافذ ليس كمثلته شيء وهو السميع

Translation of the meaning

Indeed He is Allah, the Beneficent, the Most Merciful, The Imminent, The Answerer, The Speaker, Who says what He desires, Who does whatever He Wills, the First, the beginning before anything, and Last after all things, and to Him is the Command from before and after and to Him is the creation and the Command. Blessed be Allah, the Lord of the Worlds and to His most beautiful Names and praises be to Him **Who is above the heavens and the earth**, the All-Mighty All-Wise.

He Seizes (grasps) and He Extends and He Speaks and He is Pleased and He Enrages and gets Angry and He Loves and He Detests and He Hates and He laughs and He Orders and He forbids and He is Generous and He Hears and is Hearing and has Sight and is Seeing and He speaks and Makes Clear and has Two Hands and He takes Hold of (with them) and He has the Ability (the All-Able) and He is the Ruler (Sultaan) the Great the Most Knowledgeable. He is the Eternal who does not end and likewise He does not cease or is put to an end.

He Rose Above the Throne Separate and distinct from His creation and there is no thing hidden or obscure from His knowledge, and from Him is All-Encompassing Vision in this He holds Power and influence, and there is nothing like unto Him (uncomparable to anything in the creation) and He is the All-Hearing, the All-Seeing, the Advisor.

Likewise he says of J'ad bin Dirhaam

تكليما وتعالى الله عما يقول الجعد بن درهم علوا كبيرا ثم نزل فذبحه أخرجه البخاري

Speaking about the Most High, Allah, about what J'ad bin Dirham said, someone who was greatly above him and then descended and slaughtered him narrated to us by Bukhari.

J'ad bin Dirham was slaughtered for the following beliefs as narrated by Bukhari in his Khalq Af'aal al-Ibaad

شهدت خالد بن عبد الله القسري بواسط في يوم أضحى وقال ارجعوا فضحوا فإني مضح بالجعد بن درهم زعم أن الله لم يتخذ إبراهيم خليلا تقبل الله منكم تعالى الله علوا كبيرا عما يقول بن درهم ثم نزل فذبحه ولم يكلم موسى تكليما

....I witnessed Khaalid bin Abdullah al-Qasri in Wasit on the day of Al-Adha and said "Return (from Eid Al-Adha Prayers) and slaughter your sacrificial animals, may Allah accept it from you. As for me I will sacrifice Al-J'ad Bin Dirham who claimed that Allah did not take Ibraheem as a khaleel (friend) nor did He speak to Musa. Allah is very High from what ibn Dirham says" and he descended (from the minbar) and slaughtered him"

He is the founder of the Jahmiyyah whom al-Bukharee narrates about them

الجهمية الزنادقة انما يريدون أنه ليس على العرش استوى

" The Jahmiyyah are the heretics, they believe that He did not Rise Over (Istawaa) the Throne"

Thus we see a virtual essence between the theology of the jahmiyyah of old and the Ash'aris who claim an Islamically valid creed whom they attribute the idea that the shafi'ees were always and were predominately ash'aris.

Abu'l-Qasim al-Junayd bin Muhammad ibn al-Junayd al-Khazzâz al-Baghdadi ash-Shafi'ee D(298AH)

He was born in Baghdad around 215 and lived most his life in that capital until he died in 298 AH.

His teachers were his maternal uncle Sari al-Saqati and al-Harith al-Muhasibi, two scholars of the past known for their great piety, Abu Thawr the student of Imam al-Shafi'i, Abu 'Ubayd al-Harawi the multi-fold scholar, Muhammad al-Qassâb, Abu Bakr al-Qantari and Yahya b. Mu'adh al-Razi, all of them called Sufis, and others.

All his teachers were in general upright men and had sound beliefs - Insha'Allah. Take for example his maternal uncle, the famous Sari al-Saqati who is claimed falsely today by pseudo-Sufis.

Sari al-Saqati was famous for his Wara', i.e. abstinence for the world. The fame of his abstinence reached even Imam Ahmad, who remarked concerning him:

"Oh you mean the Shaykh who is well-known for his scrupulousness about food?"

al-Junayd, the nephew of Sari who was his first teacher, related that his uncle asked him once to whose assembly he was going when he left him.

Junayd said: "To that of al-Harith al-Muhasibi."

Sari al-Saqati then said: "Ok, go and accept his learning and his discipline, but beware of his Kalâm and refutations of the Mu'tazilah!"

Junayd added,

"As I was going out I heard Sari say: 'May Allah make you traditionalist who is a sûfi, and not a sûfi who is a traditionalist!'"

Abu Talib al-Makki explained this as: knowledge of the tradition and Sunnah should come first, and afterwards practicising of asceticism and devotion.

Junayd al-Baghdadi was in fact warned for Kullabite and Mu'tazilite doctrines, and as such was orthodox in beliefs. He said personally:

"I studied Fiqh according to the Madhhab of such authorities on Hadith as Abu 'Ubayd and Abu Thawr, and later I associated with al-Harith al-Muhasibi and Sari b. Mughallas. That has been the reason of my success, because our knowledge must be controlled by going back to the Qur'an and the Sunnah. Whoever has not learned the Qur'an by heart and has not studied Hadith, and has not learned jurisprudence before embarking on Sufism, is a man who has no right to lead."

His creed concerning the Attributes and Kalaam

Junayd al-Baghdadi passed one day by a group of Mutakallimun who were speaking in a negative mode about Allah, the Exalted. That is: they were discussing the Creator in a negative theology as the Mu'tazilites, Ash'arites and many other sects do, i.e. mentioning the sifât al-salibiyyah in detail and broadly by speculations.

Junayd asked: "Who are these people?"

He was answered: "These are people who use proofs to show that Allah has none of the Attributes in order of that which is created and no signs of imperfection."

Junayd then answered: "To deny a fault which could not possibly exist [for Allah], is a fault [of judgment itself]!"

He means: to say for example that Allah is not inside the creation, outside the creation, not above, nor below, not left, nor right, He is not this or that.. etc. is a fault in itself, for Allah, the Exalted, should not be described as such.

al-Harith al-Muhasibi fell in some of that this kalaam. For this reason the great Hafidh Abu Zur'ah al-Razi said:

"Beware of these books because they are full of innovation and are misleading!"

Junayd seem to keep away of that. Al-Muhasibi was accustomed to debating and intercourse with people, while writing them down when returning back home. Junayd was of a different nature when it came to dealings with the people, as inherited from Sari al-Saqati and his likes. He would often say to al-Harith al-Muhasibi, his early teacher after Sari:

"My delight is in solitude, but you [al-Muhasibi] expose me to the rough and tumble of society."

Sari al-Saqati, his maternal uncle who warned him for al-Muhasibi's involvement with the Ahl al-Kalâm, said to his young nephew:

"O Abu'l-Qasim! I see you are beginning to spend your time with the common people."

Junayd saved himself from falling into innovations and doubts, and would not be persecuted as al-Muhasibi was by Imam Ahmad and his followers.

Junayd said: "Security is achieved only by those who consciously seek it, who do not set themselves up in opposition, who renounce the temptation to seek after what knowledge of Islam forbids."

In the Kitab al-Mithâq ascribed to Junaud al-Baghdadi he says after the Basmala, the Hamd, the Testimony etc. the following within the text under the chapter:

"On Divinity:

..then Allah added to this the testimony of the power of His Glory, the extent of His Splendour, the display of His Conquest, the Height of His Elevation, the Dominion of His Sovereignty, the intensity of His Awe, the Nobility of His Majesty, the splendour of His Rule. He is unique by these qualities and thus allows Himself to be distinguished. He is Magnified and Exalted by His Greatness!"

This is sufficient for his affirmation of al-'Uluww.

His Creed between Him and the later say itihaadi Sufis.

how filled with anger was Ibn 'Arabi¹⁷ and each and every Ittihâdi Zindiq when they saw the statement of this Imam:

"Our doctrine is the separation of the eternal from that which was originated"¹⁸ (ifrâd al-qadîm `an al-muhdath) which is a refutation of those people who are supporters of Wahdat al-Wujûd. And for this reason Ibn 'Arabi burst out against this Sunnite. There is neither might nor power then with Allah!

Such a statement of Junayd about Allah's Tawhid was expressed by the Imam because of the first Ittihadi and Hululi people that became prominent. It was in Junayd's time that this evil came out. When this happened in Baghdad, the orthodox scholars supported by the Caliph came out against the sūfis who supported these false beliefs.

It happened that an Imam stood up, the Malikite Qadi Isma'il b. Ishaq, who was a student of Ahmad b. Hanbal and other eminent scholars. He was also a descendant of the great Basran scholar Hammad b. Zayd and considered in his time the Imam of the Maliki Madhhab. The scholar who made much effort against them was the Hanbalite Ghulam al-Khalil.

All sufis it is said were accused of heresy in public, incl. the Imam Junayd. But Junayd was known in public for his devotion, sound beliefs and intellectual standing as a jurist. Then again, some people accused him of that and he had to be confronted with the authorities so that they could question him. When he stood in court he said that he was simply a jurist, and thus pardoned. The rest were however questioned more. At the end, most were freed too after being questioned and none has been hurt in any way as the Mu'tazilites did to the Sunnis before. Such was justice, and through it Junayd was freed of all blames of heterodox beliefs.

It is said that when al-Hallâj, the notorious pantheist and the example of Ibn 'Arabi and his likes, separated himself after a conflict with Abu 'Uthman 'Amr al-Makki, a pious sufi with sound beliefs, he came to Junayd.

The latter asked him for what purpose he had come, to which al-Hallâj replied: **"For the purpose of associating with the Shaykh."**

Junayd replied: **"I do not associate with madmen! Association demands sanity; if that is wanting, the result is such behaviour as yours towards Sahl b. Abdallah al-Tustari and 'Amr."**

As for 'Amr al-Makki? Well, his sound beliefs are also a matter we can confirm without fear. It is 'Amr, the former teacher of al-Hallâj, who said about this unbeliever who left him later:

"If I could meet him, I would kill him with my own hand!"

¹⁷ He is Ibn Arabi as-Sufi who died in 660 AH. Takfeer was pronounced on him from nearly 100 shaykhs of his time and even more so of those after him for his pagan idolatrous beliefs and his extreme sufi beliefs of which the whole of the sufi school morphed into his doctrine and creed, thus many of their tariqas (ways, sect) exiting the fold of Islam

¹⁸ al-Risalah fi al-Tasawwuf of Abul-Qaasim al-Qushayri

Abul-Abbass Ahmad ibn Umar as-Suraij ash-Shafi'ee D(306AH)

Imaam Abu al-Qaasim Sa'd bin Alee az-Zanjaanee (d.471) [He is the trustworthy Haafidh, knowledgeable of the Sunnah. His biography can be seen in 'Tadhkira al-Huffaadh' and others.] said, "you have asked me, may Allaah help you, to explain what is correct according to me from the madhab of the salaf and the righteous khalaf to do with the Attributes of Allaah. So I reply with the reply of the faqeeh **Abu al-Abbaas Ahmad bin Umar Suraij** [He is the Imaam of the Shaafi'iyyah of his time and was regarded greater than the greatest of the Companions of Shaafi'ee even al-Mazanee.] - for he was asked about this... 'and it is authentic from all of the People of Religion (Diyaanah) and Sunnah till this day that it is obligatory upon all Muslims to have faith in all of the verses and authentic narrations from the Messenger of Allaah (SAW) as they occur, and that inquiring about their meanings is a bid'ah [meaning those meanings other than their obvious meanings. This is the only way to understand this statement as it is the only way in which it conforms to what ibn Suraij writes at the end of his letter]....for example His saying, 'the Most Merciful rose over the Throne'our belief to do with the mutashaabiha (allegorical) verses is to accept them and not reject them. And neither to make ta'weel of [them with a differing explanation (to the clear meaning of the verse) or ta'weel of the opponents] (? Ta'weel al-Mukhaalifeen), and neither do we take them with the tashbeeh of the anthropomorphists...and we submit to the narration and verse literally as it was revealed. And we do not say (of them) with the ta'weel of the Mu'tazila, or the Asha'riyyah, or the Jahmiyyah, or the Mulahhida, or the Mujassima, or the Mushabbiha, or the Kiraamiyyah, or the Kayfiyyah. Rather we accept them without ta'weel, and we have faith in them without likening (Him to creation). And we say faith in them is obligatory, saying as they say is the Sunnah, and seeking ta'weel of them is a bid'ah.'" ¹⁹

Likewise he said

"We do not speak with Ta'weel (interpretation) of the Mu'tazilah, the Ash'arees, the Jahmiyyah, the apostates, the anthropomorphists (Mujassimah and Mushabbihah), the Karraamiyyah and those who declare Allaah to be like His creation (Mukayyifah - those asking about the modality of His attributes). Rather we accept them [the texts about Allaah's attributes] without interpretation (Ta'weel) and we believe in them without declaring any likeness with the creation (Tamtheel)."

Abu'l-Abbas Ibn Surayj was born in Baghdad in 249/863. According to al-Khatib al-Baghdadi (Tarikh 4:287) he began early to hear Hadith, but he's known best as a jurist, belonging to the Madhab of al-Shafi'i. al-Dhahabi (Siyar 14:275) says that he learnt Fiqh from Abu'l-Qasim al-Anmati (d.281/893), who is known as the ustadh (teacher) of Ibn Surayj. al-Anmati is said to have learnt the jurisprudence of al-Shafi'i, from the latter's two famous students al-Rabi' and al-Muzani, in Egypt. Ibn

¹⁹ [Ijtima' Juyush al-Islamiyyah' (pp. 170-174) of ibn al-Qayyim. 'Mukhtasar al-Uluw' (pp. 226-227) of adh-Dhahabee, summarised and verified by al-Albaanee

Surayj learnt also from a certain Abu'l-Hasan al-Mundhiri, author of a book on Ijma', according to al-'Abbadi (Tabaqat 21:51), and one report says that he attended lectures by the sufi al-Junayd (d.298/911) (al-Khatib, Tarikh7:243).

Ibn Surayj worked in his early life as a secretary for the Maliki Qadi Isma'il b. Ishaq (d.289/896), the wellknown judge of Baghdad who persecuted vehemently the Sufi heretics/innovators at the inquisition of Ghulam al-Khalil (Qadi 'Iyyad, Tartib 3:178). Ibn Surayj, was like his associates qadi Isma'il b. Ishaq and Ghulam al-Khalil known for his strict orthodoxy, particularly in theology. He once said,

"We do not speak with ta'wil (interpretation) of the Mu'tazilah, the Ash'ari's, the Jahmiyyah, the apostates, the Mujassimah, the Mushabbihah, the Karramiyyah and those who declare Allah to be like His creation (Mukayyifah - those asking about the modality of His attributes). Rather we accept them without ta'wil and we believe in them without declaring any likeness with the creation (tamthil)."

(Ibn al-Qayyim, Ijtima' al-Juyush al-Islamiyyah 62).

Ibn Surayj, later, would also take a judgeship of the city Shiraz. Not much is known about his profession as a qadi, but there is a story of his refusing another judicial appointment; maybe this indicates that he took the judgeship of Shiraz shortly. Anyway Ibn Khayran (d.320/932), a contemporary among the Shafi'i jurists of Baghdad is remembered as deprecating Ibn Surayj's acceptance of a judgeship: "This matter did not use to be found among our comrades, but only the followers of Abu Hanifah." (Shirazi, Tabaqat 110) Ibn Surayj's presumed importance as a jurist has been indicated by his epithet *'the second Shafi'i'* and his inclusion in different biographical dictionaries as 'the renewer (mujaddid)' of his time (for example in al-Khatib, Tarikh 4:289 and Dhahabi, Tarikh 23:179).

Ibn al-Jawziy said that the leadership of the Shafi'iyyah devolved on him. Unfortunately we have, yet, found no jurisprudential work of him, with the exception of Kitab al-Aqsam wa-al-Khisal, an unpublished manuscript in the Chester Beatty Library. According to Sezgin (GAS 1:495) there is a Ajwibat Abi'l-'Abbas, probably a

collection of q&a on masa'il al-fiqh. The juridical works ascribed to Ibn Surayj survive mainly in quotes, and many of those are difficult to assess. Abu Ishaq al-Shirazi said that he wrote over 400 works (Tabaqat 109). The broad outlines of Ibn Surayj's jurisprudence can, likely, be found. Abu Hamid al-Isfara'ini, most highly regarded Shafi'i of his time and a wellknown antagonist of Ash'ari's, would say, "We go along with Abu'l-'Abbas (Ibn Surayj) on the broad outlines of jurisprudence, not the details." (Shirazi, Tabaqat 109) Some of those outlines can be seen in the titles of the works ascribed to him, such as 'al-Tawassut bayna Muhammad b. al-Hasan wa'l-qadi Isma'il', on, probably, Ibn Surayj's intermediate position between the Hanafi and Maliki Fiqh (Qadi 'Iyyad, Tartib 3:178). al-Khatib said, "He composed books to refute those who disagreed by way of the people of Ra'y and the adherents of the Zahir", by which he, presumably identified the former ones with the Hanafi's and the later with Dawud b. 'Ali and his followers, such as Abu Bakr al-Zahiri (d.297/910) (al-Khatib, Tarikh 4:287; Shirazi, Tabaqat 109). This has been earlier attested by Ibn al-Nadim (Fihrist, 213) who ascribes 5 books to Ibn Surayj, among these Kitab al-Radd 'ala Muhammad b. al-Hasan and Kitab al-Radd 'ala Isa b. Aban, both Hanafi's. Ibn Surayj was well learned about Shafi'i Fiqh for we know that he also wrote Kitab al-Taqrib bayna'l-Muzani wa'l-Shafi'i, evidently a reconciliation of apparent differences between al-Shafi'i and his famous student who departed much from his teacher. Ibn Surayj interest in nazar (argumentation) and jadal (disputation) has been indicated by many sources. According to the Shafi'i al-Muttawwi'i (fl. ca. 400/1010) Ibn Surayj is to be credited with introducing these sciences.

Ibn Surayj's students, some thirty are named in the sources, were mostly Shafi'i's. His most important students, or better say the most wellknown, are Ibn Abi'l-Qadi (d.318/930) of Khwarizm (Subki 3:129), the sufi Abu Ali al-Rudhabari (d.322/934) who died in Fustat (Subki 3:48), Ibn Khazim (d.324/935) from Jurjan (Subki 3:130), Abul-Hussayn al-Razi (d.328/939) who became qadi for Qazwin and Hamadhan (Siyar 15:379), Abu Bakr al-Sayrafi (d.330/941) who is claimed as an Ash'ari (Subki 3:186), Ibn al-Qass (d.335/947, see Subki 3:59f), Abu Ishaq al-Marwazi (d.340/951) who died in Egypt (al-'Abbadi, Tabaqat 68; al-Khatib, Tarikh 6:11; Shirazi, Tabaqat 112), the wellknown Ibn Abi Hurayrah al-Baghdadi (d.345/956, see Subki 3:256f), the better known Abu'l-Walid al-Naysaburi (d.349/960), Hadith-

teacher of al-Hakim (d.405) and others (see Subki 3:225f), al-Qaffal al-Shashi (d.365/976), but there's some doubt about that (Subki 3:200f), and last but not least, Ibn Khafif (d.371/982), a wellknown Sunni sufi from Shiraz who studied under Ibn Surayj when the latter was there qadi (Ibn al-Salah, Tabaqat 537).

Ibn Surayj's importance can be best seen in his link between the earliest followers of al-Shafi'i's disciples to students from the east (such as in Khorasan, in the next century producing dozens of Shafi'i's), his literary output, leading to the production of ta'liqat, the first doctoral theses found, by his students, and the great emphasis placed of him on the jurisprudence of al-Shafi'i (such as Sahnun did earlier for the Malikiyyah). Ibn Surayj himself claimed boasting, *"On the Day of Resurrection, al-Shafi'i will be brought forth and with him al-Muzani. He will say, 'This one has corrupted my sciences.' I shall say, 'Be clement toward Abu Ibrahim, for I have not ceased to repair what he corrupted.'"* The other important fact is that Ibn Surayj is the earliest witness of the Ash'ariyyah as a following. Since al-Ash'ari lived at least 18 years after him, its important to note that he did not regard him as a Mu'tazilite nor as a Sunnite - and this is a testimony to the fact that he followed something in between these groups, a methodology and school what later scholars named Kullabi, and then Ash'ari way.

Ibn Surayj died in Baghdad, in the year 306/918 - May Allah be merciful to him.

Haafidh al-Imaam Ibn Jareer at-Tabaree D(310AH)

His creed concerning the Speech of Allah

Extract from his Sareeh s-Sunnah

نبدأ بالقول فيه من ذلك عندنا : القرآن كلام الله وتنزيله ؛ إذ كان القول في القرآن وأنه كلام الله فأول ما ، فالصواب من القول في ذلك عندنا أنه : كلام الله غير مخلوق كيف كتب وحيث تلي من معاني توحيده ، أي موضع قرئ ، في السماء وجد ، وفي الأرض حيث حفظ ، في اللوح المحفوظ كان مكتوبا ، وفي وبلسان وفي ألواح صبيان الكتاتيب مرسوما ، في حجر نقش ، أو في ورق خط ، أو في القلب حفظ ، الذي نتلوه بألسنتنا لفظ ، فمن قال غير ذلك أو ادعى أن قرأنا في الأرض أو في السماء سوى القرآن نفسه ، أو قاله بلسانه دائنا به ، فهو بالله ونكتبه في مصاحفنا ، أو اعتقد غير ذلك بقلبه ، أو أضمره في والله منه بريء ، بقول الله عز وجل : (بل هو قرآن مجيد في لوح كافر ، حلال الدم ، بريء من الله ، وقوله الحق - عز وجل - : (وإن أحد من المشركين استجارك فأجره حتى يسمع محفوظ (1)) ، وقال الله فأخبر ، جل ثناؤه ، أنه في اللوح المحفوظ مكتوب ، وأنه من لسان محمد صلى . (2) كلام الله المحفوظ عليه وسلم مسموع ، وهو قرآن واحد من محمد صلى الله عليه وسلم مسموع ، في اللوح جعفر : فمن روى مكتوب ، وكذلك هو في الصدور محفوظ ، وبألسن الشيوخ والشباب متلو . قال أبو لعنة الله وغضبه ، ولعنة اللاعنين عنا ، أو حكى عنا ، أو تقول علينا ، فادعى أنا قلنا غير ذلك فعليه ولا عدلا ، وهتك ستره ، فضحه على رءوس الأشهاد والملائكة والناس أجمعين ، لا قبل الله له صرفا ولهم اللعنة ولهم سوء الدار يوم لا ينفع الظالمين معذرتهم ، حدثنا معبد أبو عبد الرحمن ، عن معاوية بن حدثنا موسى بن سهل الرملي ، حدثنا موسى بن داود ، رضي الله عنه : إنهم يسألون عن القرآن : مخلوق أو خالق ؟ عمار الدهني ، قال : قلت لجعفر بن محمد « ولا مخلوق ، ولكنه كلام الله عز وجل فقال : « إنه ليس بخالق الحكم بن محمد الأملي أبو مروان ، حدثنا ابن عيينة ، قال : وحدثني محمد بن منصور الأملي ، حدثنا يقول : أدركت مشايخنا منذ سبعين سنة يقولون : « القرآن كلام الله منه بدأ سمعت عمرو بن دينار ، « يعود وإليه

كلام الله القول في القرآن وأنه

Chapter: What is said about the Qur'an that it is indeed the Speech of Allah

To begin with, we start off with the saying of that which is with us that

"The Qur'an is the Speech of Allah and is revelation from Him, since it is from the Attributes of His Oneness (tawheed), indeed the correctness from our speech in that which is with us of which we conclude is 'the Speech of Allah is not created in how it is written and in where it is and in whatever place it is recited, whether above the heavens in its location (law al-mahfoodh), or on the earth where it is preserved, or in the Preserved Tablet (al-Lawh al-Mahfoodh) were it was inscribed, or on a tablet (board, panel) where the youth in primary schools trace it on, or engraved on stone, or if it is written on paper, or if it is preserved in the hearts, whether it is spoken of on the tongue.

And whoever says other than that or claims that the Qur'an that is in the earth or the heavens differs from the Qur'an in which we recite with our tongues and write in our musaahif (copies of the Quran), or he believes other than that in his heart or he conceals it within himself, or he speaks of it with his tongue and accounts with it,

then he is a disbeliever in Allah, his blood is permissible, he is clear and free from Allah, and Allah is free and clear from him, for Allah Honored and Exalted be He said

{ مجيد في لوح محفوظ بل هو قرآن }

“Nay! This is a Glorious Quran. (Inscribed) in the Preserved Tablet”

And He said a correct saying, Honored and Exalted be He

{ وإن أحد من المشركين استجارك فأجره حتى يسمع كلام الله }

“And if anyone one of the mushrikoon seeks your protection, then grant him protection so that they may hear the Word of Allah (the Quran)”

Indeed Exalted and Praised is He, informed that indeed it (the Qur’an) is in the Preserved Tablet which was written, and it was heard upon the tongue of Muhammad صلى الله عليه وسلم , and it is a single Qur’an from Muhammad صلى الله عليه وسلم which was heard. It (the Qur’an) was written in the Preserved Tablet, and likewise it is in the revealed preservation (that which is memorized), and it is with the tongues of the shuyookh (people of knowledge and old age) and the youth in their recital (of it)

Abu J’afar said “whoever narrates from us or relates from us or speaks on our authority and claims that we say other than this then may the curse and anger of Allah be upon him and may the curses of the accursed and the Angels, and of men altogether (be on him).Then Allah won’t accept from him anything of that which he spends or gives justice to, and degradation covers him, and on the day in which he will be fully exposed and which the oppressor’s excuse will avail them not, then on them be the curses and a terrible abode.

We heard from Musa bin Sahl ar-Ramlee that we heard from Musa bin Daud that we heard from M’abad Abu Abdur-Rahman, on the authority of Mu’awiyah bin `Amaar al-ludhani who said “it was said by J’afar bin Muhammad radiyallahu anhu `indeed, They ask of the Qur’an, created or not created (or from the Creator)’, then it is to be said “Indeed it is not from the creation nor is it created, however it is the Speech of Allah Glorified and Exalted be He.

And it was narrated to me by Muhammad bin Mansoor al-Amalee that it was narrated to us by al-Hakam ibnul-Muhammad al-Amalee Abu Marwaan that Ibn Uyaina narrated to us and said “I heard `Amr bin Dinaar, who said `It has reached me that for seventy years I have found our scholars upon their saying of the sunnah is “al-Qur’an is the Speech of Allah, from Him it began and to Him it shall return”.

I didn't complete all of two, so i only posted the translation for the first chapter as a taste of his creedal affirmation to all nor did i post the muqadima. Here are the title headings of the rest of the chapters.

القول في رؤية الله عز وجل

Chapter: What is said regarding Seeing Allah Glorified and Exalted be He

القول في أفعال العباد

Chapter: What is said concerning the actions of the servants

رسول الله صلى الله عليه وسلم القول في صحابة

Chapter: What is said concerning the companions of the messenger of Allah Peace and blessing be upon him

زيادته ونقصانه القول في الإيمان ،

Chapter: What is said concerning Faith, Increasing and Decreasing

His creed on Istiwaa

"And know that the Lord is the one upon the throne"

"al-'Arsh Istawa / lahu ma fi

al-Samawaati wa ma fi'l ard wa-ma baynahuma wa-ma taht al-thara "

Shaykhul-Islam al-Imaamul-Aimah Haafidh Ibnul-Khuzaimah as-Shafi'ee D(311AH)

He has authored a major work in refutation of the ahlul-kalaam, the jahmiyyah and mutazilah. One of the statements he made concerning His creed regarding the Yad of Allah he said

'Some of the Jahmites claimed the meaning of the saying: 'Allah Created Adam with His Two Hands', i.e. with His power. Hence, they claimed that al-Yad (hand) refers to al-Quwwah (power), and this is also from changing (the wording/meanings). This is also ignorance of the Arabic language. For power is called 'al-Ayd' in the language of the Arabs, and not 'al-Yad' (a hand). Therefore, the one who cannot differentiate between 'al-Yad' and 'al-Ayd', he is more in need of education and enrollment in a school, than seeking leadership or a theological debate!' ²⁰

²⁰ (al-Tawhid p. 87)

Abu Abdallah al-Zubayri ash-Shafi'ee(d.317),

His Biography

The author of Sharh al-Islam wa'l-Iman is:

Abu Abdallah al-Zubayr b. Ahmad b. Sulayman b. Abdallah b. 'Asim b. al-Mundhir b. al-Zubayr b. al-'Awwam al-Zubayri al-Asadi al-Basri.

He was a Basri, probably born there though his birthyear is unknown. He died in 317 according to al-Dhahabi, Ibn al-Subki and al-Sakhawi. This makes him an contemporary of Ibn Abi Hatim, Ibn Jarir al-Tabari, al-Nasa'i and above all: Abu'l-Hasan al-Ash'ari, another Basran.

Abu Abdallah al-Zubayri lived in Basra and then went to Baghdad - like al-Ash'ari. He studied and heard in Baghdad from: Muhammd b. Sinan al-Qazzaz, Dawud b. Sulayman the Mu'addib, Ibrahim b. al-Walid al-Jashshash and others from their generation. He also heard Imam Abu Dawud al-Sidjistani from Basra. He learned the Qira'at from Rawh b. Qurra, Ruways and Muhammad b. Yahya al-Qat'i - the Imam of Readings in Basra. In Fiqh Abu Abdallah al-Zubayri learned from Abu'l-'Abbas Ibn Surayj, the Anti-Ash'ari Shafi'ite Imam.

Abu Abdallah al-Zubayri became eventually an Imam. Ibn Khallikan said:

"The Shafi'ite Faqih, known as al-Zubayri al-Basri. He was the Imam of Basra in his time, and its teacher. Hafidh of the Madhhab, with his competence in Adab!"

For similar descriptions see below.

Abu Abdallah al-Zubayri's students are: Sulayman b. Ahmad al-Tabarani, 'Umar b. Shibran al-Sukkari, 'Ali b. Harun al-Simsar, 'Ali b. Muhammad b. al-Lu'lu, Muhammd b, Abdallah b. Bukhit al-Daqqaq, Abu Bakr al-Naqqash, al-Ramahurmuzi, and Abu'l-'Abbas Muhammd b. 'Ali al-Karaji al-Naysaburi - who heard his famous Mukhtasar.

Abu Abdallah al-Zubayri is famous because of his Mukhtasar in Shafi'ite Jurisprudence - in which he was an Imam. It's title is al-Kafi (The Sufficient). Its similar to Abu Ishaq al-Shirazi's Tanbih, but smaller then it. As far as we know it has not survived.

Abu Abdallah al-Zubayri is an Imam.

Ibn Taymiyyah said about him:

"Abu Abdallah al-Zubayri, one of the famous Imams, from the early followers of al-Shafi'i"

al-Dhahabi said:

"al-'Allama, Shaykh al-Shafi'iyyah" and he said "He was from the reliable famous ones"

al-Asnawi, author of the Tabaqat al-Shafi'iyyah, said:

"He was a Hafidh of the Madhhab, knowledgeable in Adab, knowledgeable in Ansab"

Ibn Qadi Shuhba said:

"One of the Shafi'ite Imams"

al-Tabarani, the Hafidh who was a student of him, said:

"al-Faqih al-Darir"

al-Khatib al-Baghdadi said:

"He was one of the Fuqaha upon the Madhhab of al-Shafi'i.. and he was Thiqa"

al-Mawardi, author of the Ahkam al-Sultaniyyah and al-Hawi, said:

"Abu Abdallah al-Zubayri, he is the shaykh of our Fellows in his time"

His Creed

Taken from Sharh al-Iman wa'l-Islam wa-Tasmiyyat al-Firaq wa-Radd 'Alayhim

Extract from the book

On Allah's Names and Attributes

"And said Allah, 'azza wa-jall, on the Pleasure and the Anger, {Allah is Pleased with the believers} and He said about the unbelievers {Allah is Angry upon them and curses them!}"

"The Prophet, peace be upon him, said: Allah will Laugh about three.."

[p.101]

"The refutation of whoever rejects the Throne and the Chair and that Allah, 'azza wa-jall, is upon the Throne and the mentioning of the Foot"

[p.91]

"The commentators say: He is upon the Throne and His Knowledge is in every place. His Words, 'azza wa-jall, to Musa and Harun, Allah's prayers upon them, are therefor true: {I am with you: Hearing and Seeing}, Hearing things and Seeing them, and He is upon the Throne"

[p.101]

"The refutation of whoever rejects the Face and that Allah created Adam in His Image"

[p.93]]

"The refutation of whoever rejects the Hand"

"Allah, the Highest, said - in mentioning the Hand - to Iblis the Accursed {What prevented you from prostrating to what I've created with My Two Hands} i.e. Adam, the prayers and peace of Allah upon him. And if it was as the Jahmiyyah says: 'the hand is the favour', then it would have been 'hand' in the singular. There is no existence in the speech of the Arabs {with My Two Hands} but meaning Two Hands from His Essence"

[p.99]

"And said, the peace and blessings upon him, in mentioning the Fingers.."

[p.100]

"And Allah, 'azza wa-jall, said in mentioning the Shin {The Day a Shin will be uncovered and calling for prostration} and it is the Day of Resurrection, uncovering His Shin so the Believers will know Him"

[p.118]

"Allah Spoke directly to Musa, and He gave the Thawrat from His Hand to his, and Allah, 'azza wa-jall, Wrote the Book with His Hand"

[p.128]

"The refutation on whoever rejects that Allah, 'azza wa-jall, Descends down in every night to the lowest heaven"

Imaam Abul-Hasan al-Ash'ari D(323AH)

Many of the opponents to ahlu-sunnah pose the idea that his Ibaanah is not from him, but forged by a mujassim, despite the fact that the historical ashariite flagbearers bears witness against their notorious falsehood. Among the Imaams who were ash'aris and who ascribed al-Ibaanah to al-Ashari are al-Haafidh Ibn 'Asaakir²¹, al-Bayhaqee²², and Ibnul-'Imaad²³. of course a myriad of other scholars as well from the Sunni nation ascribed it to him, like al-Khatibi, adh-Dhahabee and others

So therefore I will present some passages inshallah from his Maqalat al-Islaamiyeen and his Risalah ahlul-Thagr

The Shaykh - Abu'l-Hasan al-Ash'ari (d.324) - to whom many people falsely lay claim too, said in his Risalah ila Ahl al-Thaghr bi-Bab al-Abwab, an epistle he send to the Muslims of the frontier lines, north of 'Iraq, that the Attributes of Allah are real or Haqiqi, and not metaphorical or Majazi. That the Attributes are on their Haqiqah-meaning, i.e. they really exist or literally exist, is the Madhhab of the Salaf al-Salih, and that of the Ahl al-Sunnah who follow them in creed, such as the followers of the Four Imams, and others then them. Whoever deviates from this, such as many of the Mu'tazilah, the Shi'ah and others - and speak about the Attributes of Allah as if they are Majaz (methaphors), then he's a Mu'attil/Deniar.

Abu'l-Hasan al-Ash'ari says:

"Allah is described by His Sifat in a way in which they are real ('ala sabil al-haqiqa), because if they aren't His - 'azza wa-jall - these Sifat , then he would not been described with anything from them in reality. He would then only be described by them metaphorically or falsely (majazan aw kidhban)."²⁴

Abu'l-Hasan al-Ash'ari, the Shaykh and Imam of the Tariqat al-Ash'ariyyah - according to the Ash'arites & Pseudo-Ash'arites, opposed the 'science of kalam', the 'philosophy of the ancients' and everything build on that.

To him has been ascribed a work known as al-Hathth 'ala'l-Bahth, which has been translated into English. This work, which is possibly authentically ascribed to the Imam, is not his final opinion; rather, in his later works such as al-Maqalat and al-Ibaanah he disavows Kalam - the innovated type of speculation based on foreign philosophical terms and concepts as introduced by the Falasifah & Mu'tazilite Mutalallimun.

He said in al-Maqalat:

"[The Ashab al-Hadith wa'l-Sunnah] abhor dialectical disputation and strive concerning the religion and dispute about al-Qadar, and discussing about those

²¹ Tabyeenul-Kadhibul-Muftaree (p. 152)

²² al-I'tiqaad (p. 31)

²³ Shadharaatudh-Dhahab (p. 303)

²⁴ [Source: al-Ash'ari, Risalah ila Ahl al-Thaghr - see ed. in the Turkish journal "Fakulteci Mecmuasi" of Istanbul]

issues about which the Mutakallimun dispute and about which they contend concerning the religion. [The Ashab al-Hadith] rather concede to the truth of the correct dispute and what is presented by the reports which have been transmitted by reliable reporters, a just one from another, until this reaches the Messenger of Allah, saws; they do not say 'how' or 'why', because this is an innovation."²⁵

In his book al-Risâlah ilâ Ahl al-Thagr, which he wrote to a community, the following under the subtitle 'The Third Agreement [of the Salaf and the Khalaf from Ahl al-Sunnah]:

"And their agreement necessitates in that matter (i.e. that of affirming the Attributes of Allah) an agreement in the reality of the Living, the Al-Power and the Al-Knower (haqîqat al-hayy al-qâdir al-'âlim). And their agreement with regard to the reality (or actuality) of that (fi-haqîqat dhalik) does not necessitate Tashbîh (resemblance) between them. Do you not see that the Creator, the Mighty and Majestic, described that He is existent and described man by that which does not necessitate Tashbîh between them? And if it has agreed with regard to the reality of the existence and therefore its necessary that there is Tashbîh between them as a consequence of that, then it's also necessary that there is Tashbîh between blackness and whiteness because they are two existents! Since its not necessary that there is Tashbîh between them – even if they have agreed upon the reality of existence – then it is [also] not necessary that to describe the Creator, the Mighty and Majestic, that He's Alive, Knowing and Powerful and describing man likewise is [a form of] Tashbîh of them. Even if they have agreed upon that reality of theirs.."

And he, rahimahullah, said in 'The Fifth Agreement':

"They have agreed upon that His Attribute, the Mighty and Majestic, is not similar with the attributes of the contingent beings as His Soul is not similar to the souls of the contingent beings. And they have argued concerning that by the fact that if He, the Mighty and Majestic, had not these Attributes than He would not be described (mawsuf) by any thing in reality (fi'l-haqîqa), from the point that if one has no 'life' than he can not be 'living' and one who has no 'knowledge' than he can not be 'knowledgeable' in reality (fi'l-haqîqa), and one who has no 'power' than he can't be 'powerful' in reality (fi'l-haqîqa); and likewise this condition counts for the rest of the Attributes. Don't you see that who has no action is not active in reality (fi'l-haqîqa)? And one who has no righteousness is not righteous [in reality]? And one who has no speech is not a speaker in reality (fi'l-haqîqa)? And one who has no will in reality (fi'l-haqîqa) is not a willer? And whoever has been described by something of that with the absence of attributes, which necessitates these attributes to it, may not lay claim on that in reality (la-yakun mustahiqqan li-dhalik fi'l-haqîqa). Rather his ascription to it is figuratively or lied (majâzan aw kidhban)!"

And he provides more evidence than this concerning the fact that the Attributes of Allah, the Exalted, are to be taken 'ala'l-haqîqa – ending his epistle with:

"And these principles (usûl) are the ones which the predecessors went upon, and they followed the judgment of the Book and the Sunnah by it, and the righteous Khalaf followed them in it in their merits."²⁶

²⁵ Source: al-Ash'ari, Maqalat al-Islamiyyin, p.294

²⁶ [al-Ash'ari, Risalah ila Ahl al-Thagr, edited by Dr. Julaynid]

Al-Haafidh Ibn Asaakir in his Tabyeen Kadhibul-Muftaree reports that Abu Hasan al-Ash'aree said: "We do not say about Allaah, that of which we have no knowledge and we say that Allaah, the Exalted, comes on the Day of Judgement as He said: And your Lord comes accompanied by the Angels, ranks upon ranks" [Soorah Fajr 89:22]

as for the second quote, then we use the methodology of imaam malik (rahimullah) when he said that anything that does not confirm the quran and the sunnah and the way of the salaf is to be rejected. but i take the statement with a grain of salt since the prophet (alyhi salam) never said that nuzool is a command. rather we affirm the attribute nuzool without likening to his creation and without inventing some sort of meaning. this also goes against what bayhaqi (rahimullah) said 'The safest method is to believe in them (i.e. the Attributes) without modality, and to keep silence concerning what is meant except if the explanation is conveyed from the Prophet himself, in which case it is followed.'

Abu al-Hasan al-Ash'aree said, "the Mu'tazila said: the meaning of Allaah's Nuzool is the descent of His Verses, or the descent of His Angels or Command"²⁷

this is the same tawil used by most ashari scholars.

²⁷ ['Maqalaat al-Isaamiyyeen' (pg. 291) of Abul Hasan. See also 'Tabyeen al-Kadhib al-Mufatree' (pg. 150) of ibn Asaakir.]

Abu Bakr al-Aujuree ash-Shafi'ee D(360AH)

He was Abu Bakr Muhammad Ibn al-Husayn al-Aajurree al-Baghdaadee, the Imaam, the Scholar of Hadeeth, the Example, the Shaykh of the Noble Haram, author of many beneficial works, truthful, the devout worshipper and the one who closely followed the Sunnah. He was born in Baghdad in the year 280H, later he moved to Makkah and died there in the year 360H after having lived there for some thirty years.

He heard from: Abu Muslim al-Kajjee, Muhammad Ibn Yahyaa al-Marwazee, Abu Shu`ayb al-Harraanee, Ahmad Ibn Yahya al-Halwaanee, al-Hasan Ibn `Alee Ibn Alwee al-Qattaan, Ja`far Ibn Muhammad al-Firyabee, Musaa Ibn Haaron, Khalf Ibn `Amr al-Ukbaaree, `Abdullaah Ibn Naahiyah, Muhammad Ibn Saalih al-Ukbaaree, Ja`far Ibn Ahmad Ibn `Aasim ad-Dimashkee, `Abdullaah Ibn al-`Abbaas at-Tayaalisee, Haamid Ibn Shu`ayb al-Balkhee, Ahmad Ibn Sahl al-Usnaanee al-Muqri, Ahmad Ibn Musaa Ibn Zanjaway al-Qattaan, `Eesaa Ibn Sulaymaan, Abu `Alee al-Hasan Ibn al-Hubaab al-Muqri, Abu al-Qaasim al-Baghawee, Ibn Abee Dawood and others.

Those who narrated from him were: `Abdur-Rahmaan Ibn `Umar Ibn Nahaas, Abu al-Husayn Ibn Bishraan, his brother Abu al-Qaasim Ibn Bishraan, al-Muqri` Abu al-Hasan al-Hamaamee, Abu Nu`aym al-Haafidh and many from amongst the pilgrims and others.

Al-Khateeb said about him: "He was a person possessing Deen (religious qualities), trustworthy and precise. He authored (some) works." [Reported by Ibn Katheer in *Al-Bidaayah wa an-Nihaayah* (11/306) and Adh-Dhahabee in *As-Siyar* (16/134-136)]

Ibn al-Atheer described him as being a Haafidh [See *Al-Kaamil fee at-Taareekh* (7/44)], as did Al-Haafidh Adh-Dhahabee in *Mukhtasar al-Uluw* (pg. 246).

Ibn Khalikaan said: "The Shaafi`ee Faqeeh, the Muhaddith, author of the famous book '*Al-Arba`een*', he was a righteous servant." [Ibn Khalikaan in *Wafayaatul A`yaan* (4/292). Others such as Ibn al-Jawzee mentioned him amongst the Hanbalees.]

Ibn al-Jawzee said about him: "He was trustworthy and precise, possessing Deen, a scholar and author." [*Sifatus Safwah* (2/479)]

And he said: "He gathered together knowledge and asceticism." [*Manaaqib al-Imaam Ahmad* (pg. 515)]

As-Suyootee said: "The Imaam, the Muhaddith, the Example. He was a scholar enacting what he taught, the follower of the Sunnah, possessing Deen, trustworthy and precise." [*Tabaqaatul Huffaadh* (pg. 379)]

The work he wrote on `Aqeedah was "*Ash-Sharee`ah*", published in one volume with the tahqeeq (verification) of Muhammad Haamid Al-Fiqqee, and in six volumes with the tahqeeq of Dr. `Abdullaah Ibn `Umar Ibn Sulaymaan Ad-Dameejee. May Allaah have mercy on him.

He is the author of the famous "ash-Shareeah" of which is a major source reference for the Ahlu-Sunnah wal-Jama'ah, he was Athari in creed

Imaam al-Aajurree said, under the chapter **"to have faith and trust that Allaah descends to the lowest heaven every night,"**

"Faith in this is obligatory, and it is not allowed for the intelligent Muslim to say, 'how does he descend?' - and none would answer this except the Mu'tazila. [for example the saying of some, that His command descends, and the saying of others that His angels descend etc.] As for the People of Truth, then they say, 'faith in this is obligatory without asking how. Because the narrations are authentic to the Messenger (SAW) - That Allaah descends to the lowest heaven every night and the ones who transmitted this narration to us are the ones that transmitted the rules of halaal and haraam, and the knowledge of salaah, and zakaah, and fasting, and hajj, and jihaad. So just as the scholars accepted these from them then like this, they accepted from them these sunan. And they said, the one who opposed these is horribly misguided. Warning him and warning against him." ²⁸

²⁸ ['ash- Sharee'ah' (pg. 272)]

Haafidh al-Imaam Abu Bakr Ismaa'ilee ash-Shafi'ee D(371AH)

He is the Imam, Hafidh, Faqih and Qari', the Shaykh al-Islam: Abu Bakr Ahmad b. Ibrahim al-Isma'ili al-Jurjani, the Shafi'ite. He comes from a family of Muhaddithun. He belongs to the generation of Huffadh and Imams: al-Daraqutni, Ibn Shahin, Ibn Batta' al-'Ukbari, Abu Bakr al-Ajurri and their likes.

He begun writing Hadith when he was a young child in the year 283. The Hafidh Abu Bakr al-Isma'ili himself said, as mentioned by al-Hafidh al-Dhahabi:

"I wrote myself in the year 283, and I was then six years old"

He went travelling from Jurjan - his hometown - to Khurasan, Baghdad, Kufah, Basra, Rayy, Hamadhan, al-Anbar, Makkah and elsewhere.

The following excerpts from classical sources reveal his status as an scholar in Islam:

Abd al-Karim al-Sam'ani says in the Kitab al-Ansab - speaking about the *nisba* al-Isma'ili, the following:

" Abu Bakr Ahmad b. Ibrahim b. Isma'il b. al-'Abbas b. Mirdâs al-Isma'ili.. Imam of Ahl al-Jurjân, and their principle scholar in terms of Hadith and Fiqh. He travelled to 'Iraq and the Hidjâz, and he authored books; he is too famous to make mention about. The same counts for his children and grandchildren. He has [individual] views in the [Shâfi'i] Madhhab, mentioned and covered. He heard in Jurjan from 'Imrân b. Musa al-Sakhtiyani, in Nasâ from al-Hasan b. Sufyan al-Shaybani, in Baghdad from Yusuf b. Ya'qub al-Qadi, in Basra from Abu Khalifah al-Fadl b. al-Hubâb al-Jumahi, in Kufah from Abu Ja'afr Muhammad b. Abdallah [b.] Sulayman al-Hadhrami, in al-Jazirah from Abu Ya'la Ahmad b. 'Ali b. al-Muthanna al-Mawsili, in al-Ahwaz from 'Abdan b. Ahmad al-'Askari and their generation. The Imams and Huffadh have transmitted from him, like Abu'l-Husayn Muhammad b. Muhammad al-Hajjâji, Abu 'Ali Muhammad b. 'Ali b. Sahl al-Masarjasi, Abu Abdallah Muhammad b. Abdallah al-Hafidh (i.e. al-Hakim al-Nisaburi) and Abu Bakr Ahmad b. Muhammad b. Ghâlib al-Barqani among others.."

The Hafidh al-Sam'ani then quotes al-Hakim al-Nisaburi - as student of al-Isma'ili - from his Tarikh Naysabur, who said:

"al-Imam Abu Bakr al-Isma'ili, one of his time, Shaykh of the Fuqahâ' and the Muhaddithin, and the most excellent of them in terms of leadership.."

He also mentions from Hamza b. Yusuf al-Sahmi, a Hafidh and author of the Tarikh Jurjan, that the Hafidh and Imam al-Daraqutni said:

"I had more than once the intention to travel to Abu Bakr al-Isma'ili, but it was not provided for me"

after which al-Sam'ani mentions the praise from other great scholars.

Ibn Qadi Shuhba says in al-Tabaqat al-Shafi'iyah:

"Ahmad b. Ibrahim b. Isma' il b. al-'Abbas, Abu Bakr al-Isma'ili, the Faqih, the Hafidh. One of the great ones from the Shafi'iyah, in terms of Fiqh, Hadith and authoring books. He travelled and heard a lot. He authored the Sahih, the Mu'jam, the Musnad 'Umar b. al-Khattab, may Allah be pleased with him, in two volumes and made it beneficial.."

and he quoted Abu Ishaq al-Shirazi's Tabaqat al-Fuqaha, wherein the latter said:

"He brought in him together Fiqh and Hadith, and the leadership in the religion and the world"

The Imam and Hafidh al-Dhahabi said in al-Tadhkirah al-Huffadh:

"al-Isma'ili, the Imam, the Hafidh, the firm, Shaykh al-Islam Abu Bakr Ahmad b. Ibrahim b. Isma'il b. al-'Abbas al-Jurjani. A great one from the Shafi'iyah. He was born in the year 277 and heard from Abu Khalifah, Abu Ya'la and Ibn Khuzaymah. He authored the Sahih, the Mu'jam and the Musnad of 'Umar. From him narrated al-Hakim and al-Barqani.."

The Imam and Hafidh Ibn 'Abd al-Hadi said about him:

"al-Imam, al-Hafidh al-Kabir, Ahad A'immat al-A'lam.."

Many other scholars mentioned him in their works, speaking with praise and loftiness about him. The biographer al-Safadi, author of the Wafi wa'l-Wafayat, said, **"al-Imam.. al-Faqih al-Shafi'iyah, al-Hafidh"**, while al-Atabaki said, **"al-Hafidh.. he was an Imam, travelled the world and met Shuyukh"**.

He is an Imam, may Allah be pleased with him, and he left some of the most excellent works behind - which I believe are all published - such as: the Mustakhraj 'ala'l-Bukhari, al-Mu'jam al-Shuyukh and the creed known as: I'tiqad A'immat Ahl al-Hadith.

The Imam and Hafidh Ibn Kathir said about him and his beliefs:

"al-Hafidh al-Kabir, the traveller.. he heard alot and narrated, verified and authored. He excelled and benefitted others, and had excellent critical mind and doctrines (wa-ahsana al-intiqad wa'l-i'tiqad)"

This mention of Ibn Kathir, rahimahullah, is a reference to his book al-I'tiqad A'immat al-Hadith as I believe. The work is well-known, mentioned by not a few Huffadh and Imams. We shall discuss it - inshallah.

The Imam died in 371, as said; that is when he was 94 years old. May Allah be pleased with him, and have mercy upon his soul!

[Sources: the biographical works mentioned, as quoted online and the Introduction of the I'tiqad A'immat al-Hadith, by the Abu Bakr al-Isma'ili, as prepared by the editor: Muhammad b. Abd al-Rahman al-Khumayyis, may Allah reward him!]

His Creed taken from what is titled Itiqaad Aimatul-Hadeeth

The Statement Concerning Allaah's Names and Attributes

They believe that Allaah (ﷻ) is called upon by his good names and is attributed with His attributes that He has named and attributed for Himself as well as what His Messenger (ﷺ) attributed him with. He created Adam (ﻻﺩﻩﻡ) with his Hand, and His hands are extended and He spends as He likes, without [us] knowing how, and that He (ﷻ) ascended upon the throne and did not mention how his ascension was done.

Affirming the Attribute of the Hands of Allaah

He created Adam (ﻻﺩﻩﻡ) with His hands, and His hands are extended and He spends as He wishes, without any knowledge of how His hands are [like], since the Book of Allaah (ﷻ) did not talk about it with regards to *Kayf* (*Kayf* means in this context, the fashion of His hands, but in other contexts it can mean how He does things, as will come later in the treatise inshaAllaah). He is not to be believed as having, limbs, height, width, heaviness, thinness, or the likes of these that are exemplified in the creation²⁹; there is nothing like Him, blessed be the face of our Lord, the possessor of Glory and Exaltedness. They do not believe as the *Mu` tazilah*³⁰ and the *Khawaarij*³¹ and other groups from the people of desires believe, that is, that Allaah's names are created

²⁹ These terms are not from among the known terms to *Ahlul-Sunnah wal-Jamaa`ah* from among the *Salaf* (pious predecessors) of this nation, rather, it is from the innovated terms of the heretics, and expressing the truth with the Islaamic terms is the path of *Ahlul-Sunnah wal-Jamaa`ah*. So it is not needed for the seeker of the truth to pay attention to these types of terms and reliance upon them, and the *Imaam*, may Allaah have mercy upon him, the author, was not free from using these words. Indeed Allaah (ﷻ), is attributed with the complete attributes and is described with the exalted descriptions. So regardless of the matter, the falsehood is rejected from the one who says it, regardless of whom it may be. The Salafi rule, regarding matters like this, is that it is not permissible to reject or affirm except after elaboration and clarification of what was intended by its saying, and upon the author to explain the rejection, other than [as what is known is that] He wanted by this rejection to close the path for the *Mu` attilah* (those who reject the meanings of Allaah's attributes), so that they do not have an opportunity to accuse the *Ahlul-Hadeeth* with *Tashbeeh* (likening Allaah to His creation). But if he, may Allaah have mercy upon him, held off from mentioning these terms it would have been helpful.

³⁰ The *Mu` tazilah*: a *Kalaami* (philosophical) group that appeared in the beginning of the second century Hijri. It began in the first Abbasid Caliphate, and its name refers to two incidents that occurred. The first was the abandonment (*I` tizaal*) of its *Imaam*, Waasil bin `Aṭaa', from the audience of al-Hasan al-Basree and the second is because of the statement of Waasil that the one who does a major sin is neither a disbeliever nor a believer, rather, he is in a place in between the two. When Waasil isolated himself from the sittings of al-Hasan and `Amr bin `Ubaid sat with Waasil, their followers were called the *Mu` tazilah*. This group relies upon `Aql (logic) and were extreme in that and used it as precedence over *Naql* (the authentic reports).

³¹ The *Khawaarij*: Plural for *Khaarajah* (rebel), meaning a rebellious group. They became known by this term because they rebelled against `Ali, may Allaah be pleased with him, and those who were with him in the battle of *Safeen*. The *Khawaarij* have split into many groups, but are unified by their *Takfeer* of `Uthmaan and `Ali, the people of the camel and whomever is in agreement with the leadership and seeks to rectify the leaderships or either of them, as well as *Takfeer* the one who does

Their Statement Concerning the Attribute of His Face, Hearing, Seeing, Knowledge, Ability and Speech

They affirm that He has a face, hearing, sight, knowledge, ability, power, speech, and not what the people of deviance from the *Mu` tazilah* and others say, rather as He (ﷺ) said, {*And the Face of your Lord will remain.*} [55:27]

The Qur'an is the Speech of Allaah

They say the Qur'an is the speech of Allaah and is not created. Rather no matter how the one who recites it pronounces it, and with what kind utterance, it is preserved in the chests, recited by the tongues, written in the *Maṣāḥif* (Qur'an books). It is not created, and whoever says that the pronunciation of the Qur'an is created then he is intending the Qur'an, and he is saying that the Qur'an is created.

Coming Down to *as-Samaa' Ad-Dunya* (earth)

He (ﷺ) comes down to this earth, based upon what has come in authentic news from the Messenger of Allaah (ﷺ)³², without any kind of belief of *Kayf* in it

The Believers Seeing Their Lord in the End

They believe in the possibility of the pious slaves seeing Allaah on the Day of Judgment, not in this *Dunya*, and the reality of it for the one who made that (meaning, here, *Eman*) a garment for him on the Day of Judgment. As He said,

{*Some faces that Day shall be Nâdirah (shining and radiant). Looking at their Lord (Allâh).*} [75:22-3].

He (ﷺ) also said regarding the *Kuffaar*,

{*Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.*} [83:15].

So if the all of the believers and nonbelievers alike are not able to see Him, they would all be veiled from seeing Him. That is without the belief of *Tajseem*³³ in Allaah

a *Kabeerah* (Major sin), look to *al-Milal wan-Nihal* 1/114, *al-Farq Bayn al-Firaq* 72-3, *Maqaalaat al-Islaamiyyeen* 1/167, and *Majmoo` al-Fatawa* 3/279.

³² In the *`Aqeedah* of the *Salaf*, the *As-haab al-Hadeeth*, 'based upon what has been authentically attributed to the prophet, peace and blessings be upon him, and Allaah (ﷺ) said, {*Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels?*} [2:210]. And He said, {*And your Lord comes with the angels in rows.*} [89:22]. And we believe in that, all of it, based upon what has come to us.'

³³ *At-Tajseem* it's an innovated term that the *Ahl al-Kalaam* invented, for it was not mentioned in the Book, nor the *Sunnah*, nor did any of the companions or the *Taabi`een* know of it, nor any of the *Imaams* of the Religion. So because of that, it is not permissible to mention it or affirm it, for Allaah is not ascribed except with that which He ascribes to Himself, or what His Messenger, peace and blessings be upon him, ascribed to him, be it a negation or an affirmation.

(ﷻ), and without a specification for Him, rather, they see Him (ﷻ) with their eyes, in a way which He wants, without *Kayf*.

Imaam al-Haafidh ad-Daraqutnee D(385AH)

The Imaam of 'Ilaal, the Haafidh, rahimahullah has authored three major works in exposing the corruption of the zanaqidah of the ahlul-kalaam, those being

1. Kitaabu-Sifaat
2. Kitaabul-Nuzool
3. Radd alalJahmiyyah

In the kitaabu-Sifaat he said

Imaam ad-Daraqutnee said: "Muhammad bin Mukhlad narrated to us: Muhammad bin Muhammad bin Umar bin al-Hakam, Abu Hasan ibn al-Attaar said: I heard Muhammad bin Mis'ab, the Worshipper saying:

"Whoever claims that You do not speak and that You will not be seen in the Hereafter is a disbeliever in Your Face and he does not know You. I testify that You are above the Throne, above the seven heavens - not as Your enemies, the heretical apostates (Zanaadiqah) say."³⁴

³⁴ Kitaab us-Sifaat of ad-Daraqutnee (no. 64)

Haafidh al-Imaam Abu Sulayman al-Khattâbi D(388AH),

The Shafi'ite Scholar al-Khattabi said:

"This Hadith (i.e. the narration of the Attribute of al-Nuzûl) and what looks similar from the Narrations of the Attributes, then the Madhhab of the Salaf concerning them is to believe (al-imân) in them and to carry them upon their apparent meaning ('ala dhâhiriha) and negating the how-ness (al-kayfiyyati) from them."³⁵

And he said in his Ma'âlim al-Sunan, the Commentary of Sunan Abu Dawud:

"The Madhhab of the scholars of the Salaf and the jurists was to leave the likes of these narrations upon their apparent meaning ('ala al-dhâhir) and not to twist their meanings (al-ma'âni), and neither to make Ta'wîl (allegorical interpretation) of them because their knowledge was one of limited knowledge, incapable of understanding them..[as some accused unjustly]"

And says later,

"[I say:] And this (i.e. the Attributes) is from the knowledge which we've been commanded to believe in according to its apparent sense (bi-dhâhir), not to lift up the curtain for [reaching] its hidden meaning. And it is from the ambiguous passages: Allah, the Exalted, mentioned in His Book, for He said {He is it Who revealed upon you the Book, from it the Clear Verses, they are the Mother of the Book, and other the Ambiguous Verses} the rest of the Ayat. The Muhkam of it is to know its real sense and to act [accordingly] (al-'ilm al-haqîqi wa'l-'amal) and the Mutashabih is to believe it and to have knowledge of its apparent sense (al-imân wa'l-'ilm al-dhâhir) and to entrust its hidden sense (batin) to Allah, the Mighty and Majestic.. and the saying in all of that with the scholars of the Salaf is what we've said."³⁶

He said something similar in another – lost – book of him, al-Ghunya 'an al-Kalam wa-Ahlihi:

"As for what you have asked me concerning the sayings on the Attributes and that which has come in the Book and the authentic Sunan with regards to them, then the Madhhab of the Salaf was to affirm them (ithbât) and take them upon their apparent meanings ('ala dhâhiriha), and to negate Tashbîh and how-ness from them."³⁷

Al-Khattabi said also:

"The principle is: every Attribute which the Book has come with or has been authenticated by consecutive reports or is transmitted by a single route, and it has a basis in the Book or it comes from one of its meanings, then we speak by it and take upon its apparent meaning ('ala dhâhiriha) without asking how."³⁸

³⁵ [al-Bayhaqi in al-Asma' wa'l-Sifat p.445]

³⁶ [al-Khattabi in Ma'alim al-Sunan 4:304 and al-Bayhaqi in al-Asma' wa'l-Sifat p.446]

³⁷ [al-Dhahabi in al-'Uluww, see its Mukhtasar p.207]

³⁸ [al-Bayhaqi in al-Asma' wa'l-Sifat p.364]

Dispelling Ash'ari Fallacy

One of the contemporary pseudo ash'ari dogmas played against the muslims is their incorporation of Imaam Khataabi to be among their own. It is not surprising since they "tried to make everyone believe Ibn Katheer was one of them, as well as adh-Dhahabee and Ibn Taymiyyah. We are use to this and such behavior is expected from time to time from such juhaal. Among the notions that have been presented among our time is the following. They use as proof

Hafiz Ibn al Jawzi in his Kitab Akhbar al-Sifat (Swartz edition) quotes Imam Abu Sulayman al-Khattabi (d. 388 AH) as saying:

"Do not ascribe attributes to God except by reference to the Qur'an or to reliable reports, that is, reports based on the Qur'an or prophetic sayings whose genuineness is beyond question. What is in conflict with these (two sources) should not be ascribed (to God) or should be interpreted (yuta'awwal) in accordance with the principles (usul) agreed upon by competent authorities (ahl al-ilm), along with a rejection of anthropomorphism (tashbih)..."

In his Ma'alim al-Sunan he stated, concerning the narrations of the divine Attributes:

The people of our time have split into two parties. The first [the Mu'tazila and their sub-groups] altogether disavow this kind of hadith and declare them forged outright. This implies their giving the lie to the scholars who have narrated them, that is, the imams of our religion and the transmitters of the Prophetic ways, and the intermediaries between us and Allah's Messenger. The second party [the anthropomorphists] give their assent to the narrations and apply their outward meanings literally in a way bordering anthropomorphism. As for us we steer clear from both views, and accept neither as our school. It is therefore incumbent upon us to seek for these hadiths, when they are cited and established as authentic from the perspectives of transmission and attribution, an interpretation (ta'wil) derived according to the known meanings of the foundations of the Religion and the schools of the scholars, without rejecting the narrations outright, as long as their chains are acceptable and narrators trustworthy.

We say in response that he, the Imaam, al-Khataabi retracted from his previous beliefs in regards to Allah's attributes.

The evidance for that is what is in his books (al-ghunia 'an al-Kalam wa-Ahle), which was from his last works.

Imam Ibn Rajab al-Hanbali rahimahu Allah said in his sharh of sahih al-Bukhari (Fath al-Bari):

. - وكذلك ذكره الخطابي في رسالته في - الغنية عن الكلام وأهله المتكلمين فقد وهذا يدل على أن ما يؤخذ من كلامه في كثير من كتبه مما يخالف ذلك ويوافق طريقة . رجع عنه ، فإن نفي كثير من الصفات إنما هو مبني على ثبوت هذه الطريقة

-and al-khattabi also mentioned it in his letter- alGhunya 'an alKalam wa Ahleh and this proves that what is taken against him from a lot of his sayings in his books that go against that and agree with the way of the mutakalimeen, he has retracted from....”

For further reading into al-Khataabi's last work, refer to it here³⁹ which was extracted from as-Suyooti's as-Sawn al-Mantiq.

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الغنية عن الكلام وأهله

للإمام الخطابي

بسم الله الرحمن الرحيم

رحمه الله قال الإمام الخطابي

المحيرة ورزقنا وإياك الثبات عصمنا الله وإياك أخي من الأهواء المضلة والآراء المغوية والفتن
درج عليها السلف وانتهجها بعدهم صالحو على السنة والتمسك بها ولزوم الطريقة المستقيمة التي
العادلة عن نهج الحق وسواء الواضحة الخلف وجنبنا وإياك مداحض البدع وبنيات طرقها
والقول بما ليس لنا به علم والدخول فيما لا يعيننا وأعادنا وإياك من حيرة الجهل وتعاطي الباطل
ونهيها عنه ونعمنا وإياك بما علمنا وجعله سببا لنجاتنا ولا جعله والتكلف لما قد كفيينا الخوض فيه
وبالا علينا برحمته

مقالات وقفت على مقالك أخي ولبيك الله بالحسنى وماوصفته من أمر ناحيتك وما ظهر بها من
واعذارهم في أهل الكلام وخوض الخائضين فيها وميل بعض منتحلي السنة إليها واغترارهم بها
حرمها وفهمت ما ذكرته من ذلك بأن الكلام وقاية للسنة وجنة لها يذب به عنها ويذاد بسلاحه عن
موقفك بين أن تسلم لهم ما يدعونه ضيق صدرك بمجالستهم وتعذر الأمر عليك في مفارقتهم لأن
فترده وتنكره وكلا الأمرين يصعب عليك أما من ذلك فتقبله وبين أن تقابلهم على ما يزعمونه
الكتاب والسنة تحول بينك وبينه وأما الرد والمقابلة فلأنهم القبول فلأن الدين يمنعك منه ودلائل
ويؤخذونك بقوانين الجدل ولا يقنعون منك بطواهر الأمور يطالبونك بأدلة العقول
يحضرني في نصره الحق من علم وبيان وفي رد مقالة هؤلاء القوم من وسألتني أن أمدك بما
في ذلك طريقة لا يمكنهم دفعها ولا يسوغ لهم من جهة العقل جردها حجة وبرهان وأن أسلك
إسعافك به لازما في حق الدين وواجب النصيحة لجماعة المسلمين فإن الدين وإنكارها فرأيت
النصيحة

البلاد واستفاضت واعلم يا أخي أدام الله سعادتك أن هذه الفتنة قد عمت اليوم وشملت وشاعت في
قول النبي صلى الله عليه فلا يكاد يسلم من رهج غبارها إلا من عصمه الله تعالى وذلك مصداق
فنحن اليوم في ذلك الزمان وبين أهله فلا وسلم إن الدين بدأ غريبا وسيعود كما بدأ فطوبى للغرباء
البلاء واحمدته على ما وهب لك من السلامة وحاطك به تنكر ما نشاهده منه وسلوا الله العافية من
من الرعاية وجميل الولاية

إني تدبرت هذا الشأن فوجدت عظم السبب فيه أن الشيطان صار اليوم بلطيف حيلته يسول ثم
لكل من أحس من نفسه بزيادة فهم وفضل ذكاء وذهن ويوهمه أنه إن رضي في عمله ومذهبه
والكافة بظاهر من السنة واقتصر على واضح بيان منها كان أسوة للعامة وعد واحدا من الجمهور
والتبدع لمخالفة فإنه قد ضل فهمه واضمحل لطفه وذهنه فحركهم بذلك على التنتع في النظر
يرونه دونهم في الفهم السنة والأثر ليبيبنوا بذلك من طبقة الدهماء ويتميزوا في الرتبة عن

وأورطهم في شبهات تعلقوا والذكاء فاخذتدهم بهذه الحجة حتى استزلهم عن واضح المحجة ولا قبلوها بيقين علم ولما رأوا بزخارفها وتاهوا عن حقائقها فلم يخلصوا منها إلى شفاء نفس بباطل ما اعتقدوه ضربوا بعض آياته كتاب الله تعالى ينطق بخلاف ما انتحلوه ويشهد عليهم عندهم على ما وضعوه من أصولهم ببعض وتأولوها على ما سنع لهم في عقولهم واستوى ولسنته المأثورة عنه وردوها على وجوبها ونصبوا العداوة لأخبار رسول الله صلى الله عليه وسلم الظنون ورموهم بالتزندق ونسبوهم إلى ضعف المنة وسوء أساؤا في نقلتها القالة ووجهوا عليهم الأحاديث والجهل بتأويله ولو سلكوا سبيل القصد ووقفوا عندما المعرفة لمعاني ما يروونه من لوجودا برد التقى وروح القلوب ولكثرت البركة وتضاعف النماء وانشرحت انتهى بهم التوقيف فيها مصابيح النور والله يهدي من يشاء إلى صراط مستقيم الصدور ولأضاءت أن الأئمة الماضين والسلف المتقدمين لم يتركوا هذا النمط من الكلام وهذا واعلم أدام الله توفيقك النظر عجزا عنه ولا انقطاعا دونه وقد كانوا ذوي عقول وافرة وأفهام ثاقبة وقد كان النوع من وأضربوا عنها وقع في زمانهم هذه الشبه والآراء وهذه النحل والأهواء وإنما تركوا هذه الطريقة وعلى بصيرة من دينهم لما تحققوا من فتنتها وحذروه من سوء فيها وقد كانوا على بينة من أمرهم ورأوا أن فيما عندهم من علم لما هداهم الله له من توفيقه وشرح به صدورهم من نور معرفته سواهما وأن الحجة قد وقعت بهما الكتاب وحكمته وتوقيف السنة وبيانها غناء ومنووحة عما عزائمهم في طلب حقائق علوم الكتاب والعلة أزيحت بمكانهما فلما تأخر الزمان بأهله وفترت بشبههم والمتحذلقون بجدلهم حسبوا أنهم إن لم والسنة وقلت عنايتهم بها واعترضهم الملحدون ولم يدافعوهم بهذا النوع من الجدل لم يقووهم ولم يردوهم عن أنفسهم بهذا النمط من الكلام ضلة من الرأي وغبنا منه وخذعة من الشيطان والله يظهرها في الحجاج عليهم فكان ذلك المستعان

فإنكم قد أنكرتم الكلام ومنعتم استعمال أدلة العقول فما الذي تعتمدون عليه فإن قال هؤلاء القوم أصول دينكم ومن أي طريق تتوصلون إلى معرفة حقائقها وقد علمتم أن الكتاب لم يعلم في صحة وأن الرسول لم يثبت صدقه إلا بأدلة العقول وأنتم قد نفيتموها حقه أدلة العقول والتوصل بها إلى المعارف ولكننا لا نذهب في استعمالها إلى الطريقة قلنا إنا لا ننكر سلكتموها في الاستدلال بالأعراض وتعلقها بالجواهر وانقلابها فيها على حدوث العالم التي عن وإثبات الصانع ونرغب عنها إلى ما هو أوضح بيانا وأصح برهانا وإنما هو الشيء أخذتموه النبوات ولا يرون لها الفلاسفة وتابعتموهم عليه وإنما سلكت الفلاسفة هذه الطريقة لأنهم لا يثبتون ما تعلقوا به من الاستدلال بهذه حقيقة فكان أقوى شيء عندهم في الدلالة على إثبات هذه الأمور عن ذلك وكفاهم كلفة المؤونة في ركوب هذه الأشياء فأما مثبتو النبوات فقد أغناهم الله تعالى راكبها والانقطاع على سالكها وبيان ما ذهب إليه الطريقة المنعرجة التي لا يؤمن العنت على الاستدلال على معرفة الصانع وإثبات توحيده وصفاته وسائر ما السلف من أئمة المسلمين في الوصول إليه إلا من الوجه الذي يذهبون إليه ومن الطريقة التي يسلكونها ادعى أهل الكلام تعذر من لم يتوصل إليه من تلك الوجوه كان مقلدا غير موحد على الحقيقة هو أن الله ويزعمون أن لما أراد إكرام من هداه لمعرفته بعث رسوله محمدا صلى الله عليه وسلم بشيرا ونذيرا تعالى ربك وإن لم وداعيا إلى الله بإذنه وسراجا منيرا وقال له (يا أيها الرسول بلغ ما أنزل إليك من مقامات له شتى وبحضرته عامة أصحابه ألا هل وقال صلى الله عليه وسلم في خطبة الوداع وفي

بتبليغه هم كمال الدين وتمامه لقوله تعالى (اليوم أكملت بلغت وكان الذي أنزل إليه الوحي وأمر الله عليه وسلم شيئاً من أمر الدين قواعده وأصوله وشرائعه وفصوله لكم دينكم) فلم يترك صلى كماله وتمامه ولم يؤخر بيانه عن وقت الحاجة إليه إذ لا خلاف بين فرق الأمة بينه وبلغه على إلا البيان عن وقت الحاجة لا يجوز بحال ومعلوم أن أمر التوحيد وإثبات الصانع لا تزال أن تأخير لا سبيل الحاجة ماسة إليه أبداً في كل وقت وزمان ولو أخر عنه البيان لكان التكليف واقعا بما يقينا أن النبي صلى الله للناس إليه وذلك فاسد غير جائز وإذا كان الأمر على ما قلناه وقد علمناه وتعلقها بالجواهر وانقلابها فيها إذ عليه وسلم لم يدعهم في أمر التوحيد إلى الاستدلال بالأعراض فما فوقه لا من طريق تواتر ولا أحاد علم لا يمكن أحد من أصحابه من هذا النمط حرفاً واحداً طريقتهم ولو كان في الصحابة قوم يذهبون أنهم قد ذهبوا خلاف مذهب هؤلاء وسلخوا غير جملة المتكلمين ونقل إلينا أسماء متكلميهم كما نقل مذاهب هؤلاء في الكلام والجدال لعدوا في فلما لم يظهر ذلك دل على أنه لم يكن لهذا الكلام عندهم أصل أسماء فقهاءهم وقرائهم وزهادهم :التوحيد من وجوه وإنما ثبت عندهم أمر

أعيانهم أمره وأعجزهم شأنه وقد أحدها ثبوت النبوة بالمعجزات التي أوردها نبيهم من كتاب قد والبلغاء فكل عجز عنه ولم يقدر على تحداهم به وبسورة من مثله وهم العرب الفصحاء والخطباء أن يتكلموا بكلام يضارع القرآن في جزالة شيء منه إما بأن لا يكون من قواهم ولا من طباعهم ذلك في وسعهم وتحت قدرتهم طبعاً وتركيباً لفظه وبديع نظمه وحسن معانيه وإما أن يكون وحجة عليهم في وجوب تصديقه وإما أن يكون إنما ولكنهم منعه وصرخوا عنه ليكون آية لنبوته أنباء ما كان والإخبار عن الحوادث عجزوا عن علم ما جمع في القرآن من نبيهم من كتاب قد أعيانهم أمره وأعجزهم شأنه وقد أحدها ثبوت النبوة بالمعجزات التي أوردها الفصحاء والخطباء والبلغاء فكل عجز عنه ولم يقدر على تحداهم به وبسورة من مثله وهم العرب قواهم ولا من طباعهم أن يتكلموا بكلام يضارع القرآن في جزالة شيء منه إما بأن لا يكون من معانيه وإما أن يكون ذلك في وسعهم وتحت قدرتهم طبعاً وتركيباً لفظه وبديع نظمه وحسن عنه ليكون آية لنبوته وحجة عليهم في وجوب تصديقه وإما أن يكون إنما ولكنهم منعه وصرخوا جمع في القرآن من أنباء ما كان والإخبار عن الحوادث عجزوا عن علم ما الله تعالى وإثبات صفاته وإلى ذلك ما وجدوه في أنفسهم وفي سائر ودعاهم إليه من أمر وحدانية الصناعة ودلائل الحكمة الشاهدة على أن لها صناعاً حكيماً عالماً خبيراً تام المصنوعات من آثار الحكمة وقد نبههم الكتاب عليه ودعاهم إلى تدبره وتأمله والاستدلال به على ثبوت القدرة بالغ الصناعة ربوبيته فقال (وفي أنفسكم أفلا تبصرون) الذاريات 21 إشارة إلى ما فيها من آثار يقع عنها ولطيف الحكمة الدالين على وجود الصانع الحكيم لما ركب فيها من الحواس التي التي هي خاصة بها الإدراك والجوارح التي يتأثر بها القبض والبسط والأعضاء المعدة للأفعال فيقع بها الطحن له كالأضراس الحادثة فيهم عند غنائهم عن الرضاع وحاجتهم إلى الغذاء وعنهما يكون انقسامه على والمعدة التي اتخذت لطبخ الغذاء والكبد التي يسلك إليها صفاوته وكالأمعاء التي إليها يرسبثل الأعضاء في مجاري العروق المهيأة لنفوذه إلى أطراف البدن ينظرون إلى الإبل كيف خلقت وإلى السماء الغذاء وتمجه فيبرز عن البدن وكقوله تعالى (أفلا كيف سطحت) الغاشية 17 20 كيف رفعت وإلى الجبال كيف نصبت وإلى الأرض والنهار لآيات لأولي الألباب) آل وكقوله (إن في خلق السماوات والأرض واختلاف الليل الحجج التي يدركها كافة ذوي العقول عمران 190 وما أشبه ذلك من جلال الأدلة وظواهر

واستقراؤه فعن هذه الوجوه ثبت عندهم أمر وعامة من يلزمه حكم الخطاب مما يطول تتبعه وقدرته بما شاهدوه من اتساق أفعاله على الحكمة الصانع وكونه ثم تبينوا وحدانيته وعلمه إدلالها ثم علموا سائر صفاته توقيفاً عن الكتاب المنزل بأن حقه واطرادها في سبلها وجريها على الله عليه وسلم المرسل الذي قد ظهر صدقة ثم تلقى جملة أمر الدين عنهم وعن قول النبي صلى على وأتباعهم كافة عن كافة قرنا بعد قرن فتناولوا ما سبيله الخبر منها تواترا واستفاضة أخلاقهم آخر من الوجه الذي تقوم به الحجة وينقطع فيه العذر ثم كذلك من بعدهم عصرا بعد عصر إلى الاستدلال أصح وأبين وفي تنتهي إليه الدعوة وتقوم عليه به الحجة فكان ما اعتمده المسلمون في بمعان تدرك بالحس وبمقدمات من التوصل إلى المقصود به أقرب إذ كان التعلق في أكثر إنما هو العلم مركبة عليها لا يقع الخلف في دلالاتها

الأعراض فإن التعلق بها أن يكون عسرا وإما أن يكون تصحيح الدلالة من جهتها عسرا فأما الأعراض متعذرا وذلك أن اختلاف الناس قد كثر فيها فمن قائل لا عرض في الدنيا ناف لوجود من الاختلاف فيها أصلا وقائل إنها قائمة بأنفسها لا تخالف الجواهر في هذه الصفة إلى غير ذلك يصح إلا بعد التخلص من تلك الشبه وأوردوا في نفيها شبيها قوية فالاستدلال بها والتعلق بأدلتها لا والانفكاك عنها

من هذه الآفات بريئة من هذه العيوب فقد بان ووضح فساد قول من والطريقة التي سلكتها سليمة المتكلمين أن من لم يتوصل إلى معرفة الله وتوحيده من الوجه الذي يصحونه زعم وادعى من كونها تبعا الاستدلال فإنه غير موحد في الحقيقة لكنه مستسلم مقلد وأن سبيله سبيل الذرية في في مقدم وبعمامة الصحابة للأباء في الإسلام وثبت أ قائل هذا القول مخطئ وبين يدي الله ورسوله قولهم ورأيهم في عامة وجمهور السلف مزر وعن طريقة السنة عادل وعن نهجها ناكب فهذا بكلامهم ولا تغتر بكثرة مقالاتهم فإنها السلف وجمهور الأئمة وفقهاء الخلف فلا تشتغل رحمك الله نسمعه لفرقة منهم إلا ولخصومهم عليه كلام يوازيه سريعة التهافت كثيرة التناقض وما من كلام مقابل وإنما يكون تقدم الواحد منهم وقلجه على أو يقاربه فكل بكل معارض وبعض ببعض صنعة الجدل والكلام وأكثر ما يظهر به بعضهم على خصمه بقدر حظه من البيان وحذقة في على أصول مؤصلة ومناقضات على مقالات حفظوها بعض إنما هو إلزام من طريق الجدل تقاعد عن شيء منها سموه من طريق الجدل منقطعا عليهم فهم يطالبونهم بعودها وطردها فمن عليه والجدل لا يبين به حق ولا تقوم به حجة وقد يكون وجعلوه مبطلا وحكموا بالفالج لخصمه كلتاهما باطلة ويكون الحق في ثالثة غيرهما فمناقضة أحدهما الخصمان على مقالتين مختلفتين كان مفسدا به قول خصمه لأنهما مجتمعان معا في الخطأ صاحبه غير مصحح مذهبه وإن مشتركان فيه كقول الشاعر فيهم

حجج تهافت كالزجاج تخالها ##### حقا وكل كاسر مكسور

لأن واحدا من الفريقين لا يعتمد في مقالته التي ينصرها أصلا صحيحا وإنما كان الأمر كذلك وآراء تتكافأ وتتقابل فيكثر المقال ويدوم الاختلاف ويقل الصواب قال الله تعالى وإنما هو أوضاع كثر فيه ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا (النساء 82 فأخبر سبحانه أن ما) فاسدة لكثرة ما يوجد الاختلاف فإنه ليس من عنده وهذا من أدل الدليل على أن مذاهب المتكلمين الباطل الذي أخبر الله سبحانه فيها من الاختلاف المفضي بهم إلى التكفير والتضليل وذلك صفة فيدمغه فإذا هو زاهق) ال عنه ثم قال في صفة الحق (بل نقذف بالحق على الباطل

al-Sarakhsi: A Shafi'ite from the Ashab al-Wujuh D(389AH)

Abu 'Ali Zahir b. Ahmad b. Muhammad b. 'Isa al-Sarakhsi, one of the Ashâb al-Wujuh in the Shafi'ite Madhhab.

He studied Fiqh under Abu Ishaq al-Marwazi and took Kalâm from Abu'l-Hasan al-Ash'ari. He studied also Adab under Abu Bakr b. al-Anbari and narrated Hadith from him. Ibn al-Anbari is a well-known Sunnite, fierce against the Ahl al-Bid'ah.

Zahir b. Ahmad was a Jurist, Qur'an-recitor and Muhaddith. He was considered the Shaykh of Khurasan in his time. He died in 389.

al-Nawawi said:

"He was from the major Imams of our fellows, in time and level. However, the things narrated from him in the Madhhab is very little."

This student of al-Ash'ari related about his Shaykh. Abu Isma'il Abdallah al-Ansari, the Hanbali, said:

"I heard Yahya b. 'Ammâr say: I heard Zâhir b. Ahmad, and he was an Imam to the Muslims, say:

I looked [once] through the doorkey and saw Abu'l-Hasan al-Ash'ari urinating in the toilet. I entered upon him. The prayer took place. He stood up praying, without having made ablution, cleaned or washed. I mentioned the Wudhu' to him, to which he responded: 'I am not unclean'."

[Source: Abu Isma'il Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:394, edited by Abu Jabir al-Ansari]

Another report concerning the cleanliness of the Shaykh. This is also from Zahir b. Ahmad.

"I heard Mansûr b. Isma'il the jurisprudent say: I heard Zahir [say]:

I painted once a circle with black ink on the back of the footsole of al-Ashari while he took a afternoon nap. After six days, the black color still had not been washed off [by al-Ash'ari]." ⁴⁰

It is Zahir b. Ahmad who was the last person with al-Ash'ari. Actually, al-Ash'ari died in his lap and Zahir related his last words, which are related some works.

⁴⁰ [Source: Abu Isma'il Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:394]

So Zahir b. Ahmad al-Sarakhsi, an eminent and authoritative Shafi'ite, related this about his own Shaykh!

Abu Zayd al-Marwazi - A Shafi'ite from the Ashab al-Wujuh

Abu Zayd Muhammad b. Ahmad b. Abdallah al-Fâshâni al-Marwazi, the Imam from the Imams of the Shafi'ites of Khurasan and from the Ashab al-Wujuh.

They are agreed upon his Zuhd, Wara', abundance of knowledge. He travelled to Makkah together with Abu Bakr al-Bazzâr from Naysabur. He was one of the most knowledgeable scholars in the Madhhab, as the story of al-Ash'ari below in fact proves.

Abu Zayd al-Marwazi the Faqih was a companion of Abu Ishaq al-Marwazi, under whom he studied Fiqh, as he studied also under Abu Bakr al-Qaffâl al-Marwazi and others of the people of Marw. He has many more teachers, but particularly students. It is said that al-Ash'ari studied under him Fiqh, while he studied from him Kalâm.

Abu Zayd al-Marwazi is especially known as a Muhaddith, and not just one. He is the greatest transmitter of the Sahih al-Bukhari after al-Firabri, the student of al-Bukhari. He related the book in Baghdad and thanks to him it became widely popular after that. His fame rests much on that.

Abu Isma'il al-Ansari, the Hanbali, said:

I heard from more than one of our Shaykhs, from them Mansur b. Isma'il the Jurist who said: I heard Muhammad b. Muhammad b. Abdallah al-Hakim say: I heard Abu Zayd.

And Ahmad b. al-Fadl al-Bukhari Abu'l-Hasan wrote to me, saying: I heard Abu Zayd, the jurist, al-Marwazi say:

"I met Abu'l-Hasan al-Ash'ari in Basra, so I took something from him concerning Kalâm. Afterwards, I saw in one night in a dream as if I turned blind. So I related the story to a dream interpreter. He said:

'You take a knowledge by which you become misguided!'

So I withheld [taking] from al-Ash'ari. However, he noticed me the day after in the street. He said to me:

'O Abu Zayd! Are you preceding to return back to Khurasan, knowledgeable in jurisprudence (al-furu'), ignorant in theology (al-usul)?'

So I related to him the story of the dream. He said:

'Keep it secret for me now and here!'"⁴¹

⁴¹ [Source: Abu Isma'il al-Ansari, Damm al-Kalam wa-Ahlih 4:393]

Abu Abdallah al-Hakim al-Naysaburi ash-Shafi'ee

D(406AH)

He is Muhammad b. Abdallah b. Muhammad b. Hamdawayh b. Nu'aym b. al-Hakam al-Dabbi al-Tahmani al-Nisaburi, the Hafidh Abu Abdallah al-Hakim, and also known as Ibn al-Bayyi'.

He was born in 321 in Naysabur, Khorasan. He studied under his father and many scholars of Hadith, such as: the Imam and Hafidh al-Daraqutni, the Hafidh Abu 'Ali al-Husayn b. 'Ali, the Hafidh Abu 'Imran Musa b. Sa'id al-Hanzali, Ibn Abi'l-Fawaris, Nasr b. Muhammad, Abu'l-'Abbas Muhammad b. Ya'qub al-Umawi, Abu Zakariya b. Muhammad al-'Anbari, Da'laj b. Ahmad al-Sijzi etc.

He travelled to many places, twice to 'Iraq and once to Makkah for the Hajj. He went through all Khurasan, Fars and Sijistan. He was appointed Qadi in Nasa in 359.

He was a 'Alim, Hafidh and excellent author, though he had his mistakes. Some claim him to be an Ash'ari - which is untrue. Rather, he was a Sunni from the Ashab al-Hadith and he leaned toward Tashayu' and [maybe to] the Karramiyyah, as reported; for the first much can be said, as for the second, then this is may be true or untrue, but these two reports exclude the possibility that he was a follower of the Ash'ariyyah, as the Hanafi Karramis and the Shi'ites, any type, were never Ash'arites. Besides being a Muhaddith, a student of the Sunni Imam al-Daraqutni - author of Sunni books - its inappropriate to claim Ash'arism for him as Ibn 'Asakir did, followed by Ibn al-Subki.

al-Hakim is the author of many excellent books, such as al-Sahihan, al-'Ilal, al-Amali, Fawa'id al-Naskh, Tarajim al-Shuyukh, Tarikh 'Ulama Ahl Naisabur, al-Madkhal ila 'Ilm al-Sahih, al-Madkhal ila'l-Iklil, al-Ma'rifah Anwa' Ulum al-Hadith, al-Mustadrak 'ala'l-Sahihayn, Fadha'il al-Shafi'i, Fadha'il Fatima, al-Arba'in, al-Du'afa and others.

He has been criticized vehemently for the Mustadrak, for including many weak and forged Hadiths in it. This is probably also one of the sources for the accusation of Tashayyu' - see al-Khatib's Tarikh Baghdad and al-Dhahabi's Mizan. Though he was a Hafidh, he was lenient in Hadith - as he indicated in his later life by saying that if he was quoted the matter should be carefully scrutinized because of his great age.

He died in 405, may Allah be merciful to him.

Abu Hamid Ahmad b. Abi Tahir al-Isfara'ini Imaamul-Aimah ash-Shafi'ee D(406AH)

An important testimony which survived the passage of time gives us much insight about the early history of Ash'arism and how the Shafi'ites detested and freed themselves of them. It comes from Abu'l-Hasan al-Karaji, the Shafi'ite cited before. He stated:

"The Shafi'ite Imams have not ceased disdaining and detesting that they should be ascribed to al-Ashari. They disassociate themselves from that which al-Ash'ari built his Madhhab upon. They forbid their associates and beloved ones from approaching it, as I have heard from a number of the Shaykhs and Imams.

From them is the Hafidh al-Mu'tamin b. Ahmad b. 'Ali al-Sâji, all saying: We've heard from a community of trustworthy Shaykhs, saying:

The Shaykh Abu Hamid Ahmad b. Abi Tahir al-Isfara'ini, Imam of the A'immah, the one whose knowledge and students spread over the earth, when he sought the Friday Prayer from a part of al-Karkh to the Jami' of al-Mansûr, he would enter the Ribat known by al-Rûzi, next to the Jami'. And he would accept whom attends and say:

'Be witnesses of me that the Qur'an is Allah's Speech, uncreated, just as Ahmad b. Hanbal said; not as al-Baqillani says it!'

That recurred much from him at Friday Prayers. Consequently he was spoken to concerning that, so he answered:

'Until it is spread among the [general] people and among the people of righteousness, and it is rumored in the lands: I am free of that which they are upon - i.e. the Ash'arites - and free of the Madhhab of Abu Bakr al-Baqillani. For a group of foreign aspiring jurists enter upon al-Baqillani in secret, covertly! They read up to him, then they are attracted by his Madhhab. So when they return to their lands they show their innovation, without doubt. So the one who assumes will think that they learned it from me and that I've said it?! But I am free of al-Baqillani's Madhhab and creed!'"

Abu'l-Hasan al-Karaji said also:

"I heard my Shaykh, the Imam Abu Mansur the Jurist from Isfahan say: I heard our Shaykh, the Imam Abu Bakr al-Râdhaqâni say: I was in the class of the Shaykh Abu Hamid al-Isfara'ini and he was prohibiting his associates from Kalâm and from entering upon al-Baqillani. Consequently it reached him that a small group of students of his entered upon him, undercover, to study Kalâm. He suspected that I was with them and from them - and he mentioned the story in the end: The Shaykh Abu Hamid said to me:

'O my son! It reached me that you entered upon this man, i.e. al-Baqillani, Oh you and he! He is an innovator! He calls people to misguidance! And if not, then do not attend my assembly.'

I said: I seek refuge with Allah from what is said! And seek repentance from Him. And be witnesses of me that I don't enter upon him!"

al-Karaji says also:

"I heard the jurist Abu Mansur Sa'd b. 'Ali al-'Ijli say: I heard a part of the Shaykhs and Imams of Baghdad - I think the Shaykh Abu Ishaq al-Shirazi is one of them - say: Abu Bakr al-Baqillani used to exit the public bath veiled, afraid of the Shaykh Abu Hamid al-Isfara'ini."

al-Karaji again:

"I've been informed by a group of trustworthy scholars through writing - from them the Qadi Abu Mansur al-Ya'qubi - on the authority of the Imam Abdallah b. Muhammad b. 'Ali, who said: I heard Abd al-Rahman b. Muhammad b. al-Husayn say: I've found Abu Hamid al-Isfara'ini, Abu al-Tayyib al-Su'luki, Abu Bakr al-Qaffâl al-Marwazi and Abu Mansur al-Hakim upon a repudiation of Kalâm and its people.."

Al-Imaam al-Haafidh Abul-Qaasim Hibatullah al-Laalikaa'ee ash-Shafi'ee D(418AH)

May Allah have mercy upon his soul, he aided the people of the truth, he gave them refence, a corpus of creedal beliefs laid down by our salaf in his Sharh al-Usool al-`Itiqaad. The following are brief narrations which he included as proof of the validity of the athari aqeedah and the invalidity of other than it from the ahlul-kalaam groups

660) Adullaah bin Abbaas said, 'Verily Allaah was above His Throne before He created anything, then He created the creation and decreed what was to exist until the Day of Judgement.' (pg.396)

662) Bashr bin Umar said, 'I heard more then one of the Mufassir say about the verse, "The Most Merciful istawaa upon the Throne" - istiwaaw means rose above.' (pg.397)

665) Rabee' (one of the teachers of Maalik) was asked about the verse, "The Most Merciful rose over His Throne" - 'how did He rise?' He replied, 'al-istiwaaw (rising) is known, and the how is not comprehensible, and from Allaah is the message, and upon the Messenger is the preaching, and upon us is believing.' (pg.397)

670) Maqaatil bin Huyaana said about His saying, "and there is no secret discourse of 3 people except He is the fourth, or of 5 people and He is the sixth" - 'He is above His Throne, and nothing is hidden from His knowledge.' (pg.400)

673) Imaam Ahmad was asked, 'Allaah is above the seventh heaven, above His Throne because that is from His creation, and His power and knowledge are in every place?' And he replied, 'yes, above the Throne and His knowledge is in every place.' (pg.401)

675) Imaam Ahmad was asked about the verse, "and He is with you wheresover you are", and the verse, "there is no secret discourse of 3 people except that he is the fourth.." - and he said, ' (meaning) His Knowledge, He is the Knower of the seen and the unseen, His knowledge encompasses everything, and our Lord is above the Throne without setting limits and giving description , and His Kursi is as the expanse of the heavens and the earth with His Knowledge. ' (pg.402)

He is the author of the encyclopedia of the beliefs of the salaf known as "Sharh al-Usool al-Itiqaad"

Haafidh Abu Naasir as-Sijzee ash-Shafi'ee D(444AH)

He said

"our Imaams like Sufyaan ath-Thawree, Maalik, Hamaad bin Salma, Hamaad bin Zayd, Sufyaan bin Uyayna, al-Fudail, ibn al-Mubaarak, Ahmad, and Ishaq are agreed that Allaah (SWT) is above the Throne in Person and His knowledge is in every place, and that He descends to the lowest heaven, and that He gets Angry, and is Pleased and Speaks with what He Wishes." ⁴²

He is also the author of Risalah al-Harf wa Sawt correctly titled رسالة الإمام أبي نصر السجزي إلى أهل زبيد في الرد على من أنكر الحرف والصوت

In refutation against those ahlul-kalaam sects, among them, the ash'aris, like Taftazaani, who stated that the Quraan is created

⁴² ['al-Ibaanah' of as-Sijzee as quoted from in 'Mukhtasar al-Uluw' (pg. 266).]

Abu Uthmaan Isma'eel as-Saboonee ash-Shafiee Shaykhul-Islam D(449AH)

"The creed of the People of hadeeth Regarding the Attributes of Allah"

"they affirm what Allah the Most Majestic, has affirmed for Himself in His book or through the tongue of His Messenger (salallahu alaihi wa sallam). They do not believe in comparing His Attributes with those of His creation. They say; He created Adam with His Hands just as He, the One free of all deficiencies, mentions

"He said; O Iblees, what prevented you from prostrating before that which I have created with My Two Hands"

They do not change the Meaning from its place, by saying His Two Hands mean His two bounties or His two powers like the tahreef of the mutazilah and the Jahmiyyah, may Allah destroy them"

His creed concerning the Quraan

"The Quraan is the Pseech of Allah and it is not created. Whoever says that the Quraan is created then he is an unbeliever in Allah, the Alla Powerful. His testimony is not accepted, he is not to be visited when sick, not prayed over when he dies nor is he to be buried in a muslim graveyard. He is asked to repent. If he doesn't, then his neck is struck"

His creed concerning the Nuzool and the methodology on how the Attributes are taken

"The people of hadeeth affirm that the Lord, the One free from all deficiencies the Most High, descends every night to the lowest heaven, without resembling the descent of His creation, and also without any comparison and how it may be. We affirm what the Messenger of Allah salallahu alaihi wa sallam affirmed and we stop where he stopped. We adhere to the authentic ahadeeth **and take their apparent meanings** and leave their understanding of their true nature to Allah"⁴³

⁴³ [Aqeedatu-Saalaf Ashaabul-Hadeeth]

Al-Haafidh al-Khateeb al-Baghdaadee ash-Shafi'ee D(463AH)

he says regarding the Attributes

"as for the discussion concerning the Attributes then indeed the madhhab of the salaf pertaining to that which is reported in the authentic sunan, was to affirm them **and leave them upon their literal meaning** (alal dhahiria) while negating the kayfiyyah and tashbeeh from them. And a group rejected them and nullified that which Allaah, the free from defect, had affirmed. And another group from those that affirmed them examined them and fell into a type of tashbeeh and takyeef, and the desired objective is to travel the middle path between these two matters for the religion of Allaah is between the two extremes. And the basis of this is that the discussion concerning the Attributes is a branch of the discussion concerning the Person of Allaah (dhaat) taking an identical path in both of them. So when it is known that affirming the Lord of the Universes is only affirming the existence not affirming the kayfiyyah, then likewise affirming the Attributes is affirming their existence not affirming limitation or takyeef.

So when we say: Allaah, the Exalted has a Hand, and Hearing, and Seeing, then these are Attributes that Allaah has affirmed for Himself and we do not say: the meaning of hand is Power (Qudra) and neither do we say: the meaning of Hearing and Seeing is Knowledge and neither do we say that they are limbs/organs, and neither do we liken them to the hands, hearing, and seeing that are organs. Rather we say: what is obligatory is to affirm them because they are to be stopped at (in terms of kayfiyyah) and obligatory to negate tashbeeh from them due to the saying of Allaah, 'there is nothing like Him, He is the Seeing and the Hearing' and His saying, 'there is nothing like Him'" ⁴⁴

⁴⁴ ['Mukhtasar al-Uluw' (pg. 47+, pg. 272 for a more summarised quote) quoting from a work of al-Khateeb that is in manuscript 'al-Kalaam alaa as-Sifaat', see also 'at-Tadhkira' of adh-Dhahabee (3/1142) Al-Khateeb was the great Shaafi'ee Imaam known as the 'Second Daaruqutnee' and the likes of him was not seen after him in Baghdaad.]

Imaam Abul-Hasan al-Karajee ash-Shafi'ee

one of the Shaafi'ee scholars of the fifth century beautifully described the nature in how the early Shafi'ees behaved and viewed about the Ash'aris

"The Shaafi'ee Imaams have not ceased disdaining and detesting that they should be ascribed to al-Ashari and they disassociate themselves from that which al-Ash'aree built his madhhab upon, and they forbid their companions and beloved ones from approaching it, as I have heard from a number of the shaikhs and imaams. He then gave an example of the shaikh of the Shaafi'ees of his time **Imaam Aboo Hamid al-Isfaareenee** who was known as 'ash-Shaafi'ee the third' saying: "The severity of the Shaikh against the people of theoretical knowledge is well known, to the point that he even made a distinction between the principles of the fiqh of ash-Shaafi'ee and the principles of al-Ash'aree. Notes upon this were added by **Aboo Bakr ar-Raadhiqaanee** and it is with me. He was followed in this by **Shaikh Aboo Ishaq ash-Sheeraazww** in his two books, '**al-Lumaa**' and '**at-Tabsirah**' to the point that if a point of al-Ash'aree agreed with one saying amongst our companions he made distinction and said: "**It is the saying of the Ash'ariyyah**" and he did not include them amongst the companions of ash-Shaafi'ee. **They disdained and avoided them and their madhhab in the principles of fiqh not to mention with regard to the principles of the Religion.**"

Shaykhul-Islam Abu Muhammad al-Baghawee ash-Shafi'ee D(516AH)

He says

The Finger is an Attribute from amongst the Attributes of Allaah, and likewise everything of this nature that occurs in the Book and Sunnah, for example the Face (Wajh), Eye (Ayn), Hand (Yad), Leg (Rijl), Coming (Ityaan and Majee), and the Descent to the Lowest Heaven, His Rising over His Throne, Laughter (Dahk), Joy (Farh)...so these and their likes are Attributes of Allaah in which it is obligatory to have faith in, and to leave them upon their literal meanings turning away from ta'weel and distancing from tashbeeh, with the belief that none of the Attributes of the Creator resemble anything from the attributes of the creation, just as His Self does not resemble the selves of the creation. Allaah said, 'there is nothing like Him, and He is the Hearing, the Seeing' And it was upon this that the salaf of this nation, and the scholars of the Sunnah were upon, they accepted them all with faith and stayed away from tamtheel and ta'weel. And they relegated the knowledge (of their kayfiyyah) to Allaah..."⁴⁵

⁴⁵ [‘al-Mu’jam al-Lateef’ (no.66) of adh-Dhahabee who quotes from him with his own chain of narration. See also ‘Sharh as-Sunnah’ (1/168+) of al-Baghawee.]

Imaam al-Haafidh Abu Amr ibnu-Salaah ash-Shafi'ee D(643AH)

He is Abu 'Amr Taqee-ud-Deen 'Uthmaan Ibn 'Abdir-Rahmaan Ibn 'Uthmaan Ibn Moosaa Al-Kurdee Ash-Shaafi'ee.

He was born in Sharakhaan in 577H, a small village in Shahrazoor, under Erbil (in North 'Iraq). Afterward, he moved to Mawsil and then to Khurasaan, then to Bait al-Maqdis, where he was given a teaching position in Salaahiyyah. Then he moved to Damascus where he was appointed as a teacher in Daar-ul-hadeeth when it was just built.

He, rahimahullaah, was a noble Imaam with vast knowledge and well known to have piety and abstinence of the worldly matters. His student, Ibn Khalqaan said of him:

"He was one of the distinguished personalities of his time in the subject of Tafseer, Hadeeth, Fiqh, Names of Reporters, what is related to the Science of Hadeeth and reporting the Language. He also had a large role in numerous other disciplines and his religious verdicts (fataawaa) were precise. He was one of my Shaikhs (teachers) whom I benefited from."

Taaj-ud-Deen As-Subkee said of him:

"He was the Shaikh, the 'Allamah (great scholar), Taqee-ud-Deen, one of the Imaams of the Deen, in terms of knowledge and religious qualities."

He also said: "And he was a big Imaam, a scholar of Fiqh and Hadeeth, abstinent of this worldly life and overly-cautious, one who gave benefit and taught knowledge."

The first person he took knowledge from was his father, As-Salaah. Then he traveled to a number of other lands in order to learn and gain benefit and afterward to teach and give benefit. This was until he settled down in Damascus, where the people preoccupied him with seeking Hadeeth. He had great precedence in knowledge and Religion.

And his condition of being precise and upright in teaching and exerting himself in knowledge and giving benefit continued until his death, which occurred on Thursday morning, the 25th of Rabee' Al-Akhir 643H. He was buried in the Sufiyyah graveyards outside of Baab An-Nasr.

Among his written works on the branches of Fiqh are: "Ma'rifatu Anwaa' 'Ilm-il-Hadeeth", which is known as the "Muqaddimah of Ibn As-Salaah", "Ma'rifat-ul-Mu'talif wal-Mukhtalif fee Asmaa ar-Rijal", "Al-Fataawaa" and "Sharh Mushkil-ul-Waseet."

His manhaj in Aqeedah

منهج العلامة ابن الصلاح في العقيد

، الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه وبعد

فأجبت بما أعلمه وهو أن الإمام سلفي المنهج فقد سألتني أحد الأخوة الأفاضل عن عقيدة الإمام ابن الصلاح رحمه الله والفلسفة والمنطق وهو الذي انتزع من الأمدي الأشعري الكبير مدرسة كان يدرس متمسك بالكتاب والسنة ذاماً للكلام عقيدة أهل السنة والكلام وألزمه بيته وهو الذي كتب على قصيدة الإمام الكرجي الشافعي في السنة : ((هذه فيها لأنه رفض **بالحشوي** الأشعرية وأصحاب الحديث)) العلو 1291/2 والفتاوى 265/3 وهو الذي رماه بعض والصوت والاستواء وقد قال شيخ الإسلام ابن تيمية : ((وقد كان الثقة يحدث عن تأويل بعض الصفات كالحرف ذلك وقال: هذا تعطيل أبي عمرو ابن الصلاح أنه لما رأى قوله إن "الأدلة السمعية لا تفيد اليقين" لعنه على الشيخ الشيخ تقي الدين بن الصلاح فلم يكن مقبلاً عليه- الإسلام)) بيان تلبيس الجهمية 487/8-488 وقال ابن كثير : ((وأما شأنه)) طبقات الفقهاء الشافعية 258/2 وما غلط فيه الإمام فهو مغمور في بحور يعني الرازي- وربما غض من رحمه الله رحمه واسعة حسناته

الأبحاث الغير مطبوعة ووعده برفعها للشبكة وهاهي في وذكرت لهذا الفاضل أن عندي أوراق صورتها من أحد بها ، والأوراق مصورة من رسالة دكتوراه بعنوان "جهود علماء السلف في تقرير العقيدة المرفقات أسأل الله أن ينعف رجعت لهذا البحث والدفاع عنها" القرن السابع الهجري(وفيات 600-699 هـ) للباحث علي الشهراني ، وقد أنشط لإكماله بعد- ، وفي نفس الموضوع يوجد واستفدت منه حينما كنت أكتب مقالاً في دعوى أكثرية الأشعرية-لم ولكن هذه الرسالة متميزة جداً وقد بذل فيها الباحث جهداً ملموساً في تتبع عدة رسائل للقرن السادس والخامس وغيره منهم 24 تكلم أهل السنة في ذلك العصر وقد رجع لمراجع بعضها لا يزال مخطوطاً وقد ذكر 45 إماماً كلام أئمة وشيخ الحنفية ومسند الشام تاج الدين عنهم بالتفصيل ، وممن ورد ذكره على سبيل المثال شيخ العربية والقراءات الشافعي والإمام شيخ خوارزم أحمد بن عمر الشافعي والحافظ أبو الكندي ، وابن المظفر الرازي الحنفي وابن درباس بن قراجا الشافعي والإمام موفق الدين ابن الوليد البغدادي وقاضي عدن محمد بن أسعد الحجاج يوسف بن خليل وقاضي القضاة ابن الخليل العنسي والحافظ سعيد بن المطهر الباخري وعدد من الأئمة المقدسة الحنابلة الأعلام أحمد بن أحمد بن نعمة المقدسي وغيرهم من أئمة السنة الخويي الشافعي وشيخ الشافعية ومفتيها في دمشق أبو العباس اأقتنى منهجهم إلى يوم الدين رحمهم الله تعالى وغفر لهم ولمن

لا أدعي حصر علماء السلف في القرن السابع الهجري في هذا الباب وقد قال الباحث في نهاية بحثه : ((وعليه فإنني أنحاء بمكان ، ولو أراد أحدنا أن يفعل ذلك في جزء من القرن الذي يعيش فيه ، وفي جميع فإن هذا من الصعوبة جهودهم ومصنفاتهم ، فما بالك بقرن العالم الإسلامي ، لوجد صعوبة بالغة في حصر هؤلاء العلماء ، والإمام بجميع مما أدى إلى فقدها وتلفها وضياها ، وبالتالي ضياع كثير من جهود كامل متقدم ، حلت بثرواته العلمية أعظم النكبات ، أقر بأن ما علمته هو جهد المقل ، والتقصير حاصل ، وقد تصل إلينا فيما بعد جهود بعض علمائه ومع ذلك فإنني ((أسأل الله أن يبسر ذلك علماء السلف في هذا القرن ، فإن كثيراً منها لا يزال مخطوطاً ينتظر النور والظهور

.الموفق وأنا أدعو الله أن ترى رسالتك النور أيضاً والله

Abu'l-Qasim al-Taymi al-Isfahani ash-Shafi'ee (d.535)

was asked about the Attributes of Allah, the Exalted. So this Shafi'ite Imam answered as follows:

"The Madhhab of Malik, al-Thawri, al-Awza'i, al-Shafi'i, Hammad b. Salamah, Hammad b. Zayd, Ahmad, Yahya b. Sa'id al-Qattan, Abd al-Rahman b. Mahdi and Ishaq b. Rahawayh is that the Attributes of Allah, the ones by which he described His Self and by which His Messenger described Him with from the Hearing, the Seeing, the Face, the Two Hands and the rest of His descriptions, than they are to be taken upon their well known and famous apparent meanings ('ala dhâhiriha al-ma'rûf al-mashhûr), without suggesting an how-ness for them and without Tashbîh and Ta'wîl. Ibn 'Uyayna said: Everything by which Allah described Himself with then its recitation is its explanation (tafsir). [Abu'l-Qasim says then commenting upon Ibn 'Uyayna's saying] That is according to its apparent sense: it is not allowed to carry her to a figurative meaning (majâz) from the sorts of interpretation (ta'wil)."⁴⁶

And he said also:

"What has come concerning the Attributes in the Book of Allah, the Exalted, or what has been narrated by authentic chains of transmission, then the Madhhab of the Salaf, may Allah have mercy upon them, is to affirm them and the take them upon their apparent meanings ('ala dhâhiriha) and negating how-ness to them. Cause the speech with regards the Attributes is part of speech concerning the Essence (i.e. Allah); and the affirmation of the Essence is the affirmation of its existence, not its how-ness. Likewise is the affirmation of the Attributes. Upon this the Salaf altogether went before."⁴⁷

⁴⁶ [al-Dhahabi in al-'Uluww, see its Mukhtasar p.282]

⁴⁷ [Ibn Qudamah al-Maqdisi in Damm al-Ta'wil p.237]

Ibn Attar ash-Shafi'ee

Ibn Attar (rahimullah) who was the student of an-Nawawi (rahimullah) said in al-Itiqad al-Khalis

"...And he, sallallaahu alayhi wa sallam, said, 'Allaah created Firdaus with His Hand, and the Gardens of Paradise with His Hand, and wrote the Taurah with His Hand.' And narrations other than this, it is obligatory upon us to believe that this is the truth. And it is forbidden upon us that we say: that Allaah has addressed us with what we understand, and we do not understand 'hand' except that which possesses a palm and fingers and therefore liken it to the creation and hence arrive at tajseem. Allaah is Exalted above what the unjust say. Or that we say: the meaning is favour and power, because it is unfeasible to take it to mean the 'hand' we understand, so therefore it necessitates taking it to mean this fearing tashbeeh! And this is tahreef (distortion) containing ta'teel, how is this possible when the consensus is that the Attributes are to be stopped at (tawqeefiyyah - i.e. in terms of nature and not likened to creation). And the meaning of what they make ta'weel of is not established, and this is the way of the Mu'tazila and Jahmiyyah, we seek refuge with Allaah from that. And so it is necessary to absolve the Creator, Azza wa Jall, from tashbeeh and ta'teel by distancing from tahreef and takyeef and tamtheel (likening), and taking to His saying, 'there is nothing like Him, and He is the Hearing and Seeing' May Allaah favour us with understanding and cognisance upon the road of tawheed and eliminating anthropomorphism. And this is the saying on all that is affirmed from the Attributes. And Allaah knows that corrupt from those that purify....."

"....So when the Book and authentic narrations speak with affirming (the Attributes of) Hearing, Seeing, Eye, Face, Knowledge, Power, Strength, Greatness, Will, Desire, Words, Speech, Pleasure, Displeasure, Love, Hatred, Delight, Laughing - it is obligatory to believe in them literally without tashbeeh to the creation. And stopping at what Allaah said (about Himself), without adding or increasing or takyeef or tahreef or tabdeel (changing) or tagyeer, or removing the meaning from the word that the Arab understands from it...."

"And some of them negated Nuzool (the descent of Allaah to the lowest heaven at the last third of the night), and weakened the ahaadeeth or made ta'weel of them fearing confinement (tahayyuz - i.e. of Allaah) or movement or transmission which would necessitate a body. And the researching scholars affirmed them and obligated faith in them as Allaah wills...."

"....And all of the verses and ahaadeeth affirming Coming and Nuzool, and affirming face and other than that from the Attributes, the scholars obligated faith in them, and leaving contemplation of them and or depicting a form for them....."

Imaam Abul Ma'aalee Al Qazweenee ash-Shafi'ee D(699AH)⁴⁸

He was the Imaam, the Qaadee, the Faqeeh, Imaam-ud-Deen Abul-Ma'aalee 'Umar Ibn Al-Qaadee Sa'ad-ud-Deen Abeel-Qaasim 'Abdur-Rahmaan Ibn Ash-Shaikh Imaam-ud-Deen Abee Hafs 'Umar Ibn Ahmad Ibn Muhammad Al-Qazweenee Ash-Shaafi'ee.

He was born in Tabreez in the year 653H and took knowledge from the scholars of that land, firstly. Then he moved throughout numerous other lands until he finally arrived at Damascus, being accompanied by his brother Jalaal-ud-Deen. There he taught at some of the schools.

And then he was given the position of Chief Judge in Damascus from Al-Qaadee Badr-ud-Deen Ibn Jamaa'ah. So he had a good reputation and he administered the people well. His brother served as his deputy (i.e. acted in his absence). He had beautiful manners, was extremely generous and good-doing, was a good leader and harmed others little.

When the coming of the Tatars to the area of Shaam drew near, he traveled to Egypt. But barely a week passed after his arriving there, before he passed away. He was buried close to the Shaafi'ee Tower. He was 46 years old when he died (699H), may Allaah have mercy on him.

He left behind him numerous books, among which are this book *Mukhtasar Shu'ab-ul-Eemaan* [An Abdrigement of (Imaam Al-Bayhaqee's Book) "The Branches of Eemaan"]

He was athari in creed

⁴⁸ Abdul-Qadir's Checking of Imaam Al-Qazweenee's *Mukhtasar Shu'ab-ul-Eemaan* (pg. 13-14)

Shamsu-Deen adh-Dhahabee al-Haafidh D(749AH)

His creed concerning carrying the Meanings of the Sifaat upon the Dhaahir and his clarification as to what the dhaahir is

In his al-'Uluw:

"The latter ones from the speculative theologians (ahl al-nadhar, i.e. Ash'aris) invented a new belief, I do not know of anyone preceding them in that. They said: 'These attributes are passed on as they have come and not interpreted (la tu'awwal), while believing that the literal meaning is not intended (dhahiruha ghayr murad).'"

This follows that the literal meaning (dhahir) could mean two things:

First; that it has no interpretation (ta'wil) except the meaning of the text (dilalat al-khitab), as the Salaf said: 'The rising (al-Istiwa) is known', or as Sufyan and others said: 'Its recitation is in fact its interpretation (tafseer)' – meaning, it is obvious and clear in the language, such that one should not opt for interpretation (ta'wil) or distortion (tahrif). This is the Madhab of the Salaf, while they all agree that they do not resemble the attributes of human beings in any way. For the Bari has no likeness, neither in His essence, nor in His attributes.

Second; that the literal meaning (dhahir) is what comes to imagination from the attribute, just like an image that is formed in one's mind of a human attribute. This is certainly not intended, for Allah is single and self-sufficient who has no likeness. Even if He has multiple attributes, they all are true, however, they have no resemblance or likeness"

Al-Haafidh adh-Dhahabee says following up a similar statement from ibn Abee Zaid (one of the Imaams of the Maalikiyyah who died in the year 389H, quoting from his 'Risaalah' on the Maaliki madhab),

"and the likes of this phrase (i.e. 'in Person') has preceded from Abu Ja'far ibn Abee Shaybah and Uthmaan bin Sa'eed ad-Daarimee, and likewise Yahya bin Ammaar, the preacher of Sijistaan, used it in his 'Risaalah',and likewise ibn Abdul Barr as will follow, and likewise the phrase of Shaykh al-Islaam Abu Ismaa'eel al-Ansaaree who said, '....that Allaah is above the Throne in Person'. And likewise al-Hasan al-Karjee ash-Shaafi'ee who said in this poem, 'their belief is the Allaah is in Person over the Throne with His Knowledge of the Unseen'. And upon this poem is written, in the handwriting of al-Allaamah Taquee ad-Deen bin Salaah, 'this is the belief of Ahlus Sunnah wal - Jamaa'ah.' And likewise this phrase was used by Ahmad bin Thaabit at-Turkee, the haafidh. And Shaykh Abdul Qadir al-Jelee (or Jeelaanee), and the muftiee Abd al-Azeez al-Qaheetee and a group (of scholars)... And all ibn Abee Zayd and the others meant (by this) was to distinguish between His being with us and His Being above the Throne. So He is, as He said, with us in Knowledge, and that He is over the Throne, as he notified us when He said, "the Most Merciful Rose over the Throne". And a group (jamaa'ah) of the People of Knowledge spoke the aforementioned word (in Person)....." ⁴⁹

⁴⁹ [Mukhtasar al-Uluw (pg.255-256).]

Likewise adh-Dhahabee says in his 'Arba'een fee Sifaat Allaah', "and it would be beyond ones ability to mention every Imaam who has words concerning the affirmation of Allaah's Attributes, and if the opponent is not guided by those whom we mentioned saying: there is a consensus upon affirming them without ta'weel, or he does not believe him in his quote then Allaah will not guide such a person. And by Allaah there is no good in the one who rejects the likes of az-Zuhree, Makhool, al-Awzaa'ee, ath-Thawree, Layth bin Sa'd, Maalik, ibn Uyaynah, ibn al-Mubaarak, Muhammad bin al-Hasan, ash-Shaafi'ee, al-Humaidee, Abu Ubaid, Ahmad bin Hanbal, Abu Eesaa at-Tirmidhee, ibn Suraij, ibn Jareer at-Tabaree, ibn Khuzaimah, Zakariyyah as-Saajee, Abu al-Hasan al-Ash'aree, or rejects saying the likes of their saying in acknowledging the consensus on this like al-Khattaabee, Abu Bakr al-Ismaa'eelee, Abu al-Qaasim at-Tabaraanee, Abu Ahmad al-Aasaal....and Abdul Qaadir al-Jeelaanee..."

His creed concerning the Istiwaa and his repudiation of the kalaam brought forth as arguments from the ash'aris and jahmiyyah and mutazilah

al-Qurtubee also said in 'al-Asnaa',

"Many of the past and contemporary philosophers said, 'When it is necessary to purify the Creator (al-Baaree) - whose Magnificence is great - from having direction (jihah) and demarcation (tamayyuz), then from the requirements and necessary consequences of this, in the view of most of the past scholars and their leading contemporaries, is the purify the Creator (al-Baaree) from having direction (jihah). In their view, direction does not have the aspect of 'above' to it. **This is because to them, when Allaah is designated with direction, this would necessitate that He is restricted to a place (makaan) and a confine (hayyiz). (Subsequently), a place and a confine necessitate (for Him) (such) movement and stillness that is related to distinction (tamayyuz), transformation (taghayyur) and new occurrences (hudooth) . This is the saying of the philosophers.**

I (adh-Dhahabee) say,

"Yes, this is what the deniers of the 'uluww (highness) of the Lord, Mighty and Majestic, have depended upon. And they turned away from the requirement of the Book, the Sunnah, the sayings of the Salaf and the innate dispositions of the whole of creation. What they claim to be necessitated (from affirming Allaah's highness) is only applicable to created bodies. Yet there is nothing like Allaah and the necessities arising from the clear and evident texts (of the Book and the Sunnah) are also true. However, we do not make use of any explanation except one that comes through a narration. In addition to this we say, 'We do not accept that the Creator's being upon His Throne and above the heavens, necessitates that He is confined and in spatial direction, since whatever is below the Throne is said to be confined and in spatial direction. However, what is above

the Throne is not like that.

And Allaah is above the Throne as the very first generation are unanimously agreed upon and as the imaams after them have quoted from them. They said this in refutation of the Jahmiyyah, those who said that He is in every place seeking as a proof His saying, 'And He is with you...'. So these two sayings were the very two sayings which were present in the time of the Taabi'een and their successors who came after them. And they are the two sayings that can be understood in this statement (i.e. of the philosophers). As for the third saying which came around after this which is that 'Allaah the Most High is not in any place, nor is His Holy Essence (Dhaat) confined, nor is He separate and distinct from His creation, nor is he in any spatial direction, nor is outside of any spatial directions, and nor this and nor that...' then this is something that cannot be comprehended nor understood [1], along with the fact that within it is opposition to the verses (of the Book) and the narrations (from the Salaf). Therefore flee with your religion and beware of the opinions of the philosophers. Believe in Allaah and what has come from Him upon the desired intent of Allaah, then submit your affair to Him and there is no power nor movement except by Allaah."

Al-Haafidh al-Imaam Ibn Katheer D(774AH)

Ibn al-'Imad in his Shadharat quotes Ibn Qadhi Shuhba from his Tabaqat: 'He (Ibn Kathir) had a special relationship with Ibn Taymiyya, whom he would defend and follow many of his views. He would issue verdicts according to the view of Ibn Taymiyya in the issue of Talaq, due to which he was tested and harmed. He died in Sha'ban and was buried in the Sufi cemetery next to his Sheikh Ibn Taymiyya'.

Ibn Kathir often in his Tafsir makes clear cut affirmation of Allah's Attributes, which the Ash'aris negate the dhahir of.

For example, in the Tafsir of Allah's verse: 'Allah mocks them...' (1:15) quotes the statements of the Salaf and Ibn Jarir affirming literally that Allah mocks them in retaliation.

His creed concerning the Nuzool of Allah

Ibn Kathir also says in his Tafsir of the verse: 'And when your Lord Comes, and the angels in rows after rows.': [Hence, Allah will Come on the Day of Judgement, as He Wills, as will the angels in front of Him, in rows after rows](#)'.

Here, Ibn Kathir literally affirms that Allah will Come on the Day of Judgement, and not His decision, reward and mercy as the Ash'arites and the Jahmites claim. It is also very important to note here, that all of the Ash'aris formed a consensus on negating sifat ikhtiyariyya from Allah. In other words, they believed that Allah cannot do what He likes, whenever He likes, because they will oppose Allah's especial quality of being qadim, eternal. Yet, for Ibn Kathir to disagree with the Ash'aris on such a fundamental issue clearly demonstrates that he was not an Ash'ari.

In his tafsir, Ibn Kathir also affirms that Allah's Speech is literally heard, another fundamental point of disagreement between the Hanbalis and Ash'aris.

his account of the tribunal set up for Ibn Taymiyya's **al-Wasitiyya**. One of the first Ash'aris to challenge Ibn Taymiyya was Safi al-Din al-Hindi (al-Razi's student), who was supposedly the most leading Ash'ari of the day! And guess how Ibn Kathir describes it:

"al-Shaykh Safi al-Din al-Hindi attended and debated with Shaykh Taqi al-Din [Ibn Taymiyya] extensively, **however, his waterwheel was up against an ocean!!**"

How does Ibn Kathir describe the end of this debate?

"Then the meeting was ended, having accepted 'Aqida [al-wasitiyya] to be correct. The Shaykh returned to his house in great veneration and respect. It has also reached me that the common folk carried candles [in veneration of Ibn Taymiyya] from Bab al-Nasr to al-Qassa'in, as they commonly do at such occasions"

What does Ibn Kathir think of Ibn Taymiyya's opponents?

"There was a group of jurists who were **envious** of Shaykh Taqi al-Din due to his good relations with the government, him taking the lead in ordering the good and

forbidding evil, the general obedience people showed to him, the increasing number of his followers, and his eagerness to defend the truth, along with his knowledge and actions”

How does Ibn Kathir describe the third tribunal set up to discuss al-Wasitiyya?

“Then a third tribunal was set up on the seventh of Sha’ban in the Citadel, and the gathering showed contentment over the aforementioned ‘aqida [al-wasitiyya]”

How does he describe **Ibn Sarsari’s return** (who was Ibn Taymiyya’s enemy and one of the main instigators) to Damascus and his reappointment as a judge?

“He [Ibn Sarsari] returned to Damascus [from Egypt] on Friday the sixth of Dhil-Qi’da, while people’s hearts were full of hate and abhorrence for him”

Ibn Kathir’s anti-Ash’ari view on Allah’s throne, speech and descent:

“In this month [i.e. Dhil-Hijja], on a Thursday the 27th, the two brothers of Shaykh Taqi al-Din [Ibn Taymiyya]: Sharaf al-Din and Zayn al-Din were called from the prison to attend a session with the deputy of the Sultan Sallar. Ibn Makhluaf al-Maliki [Ibn Taymiyya’s arch enemy] also attended, and they all discussed extensively. Sharaf al-Din managed to defeat the Maliki Qadhi with textual proofs, evidences and knowledge, and further highlighted his errors in several issues where the latter had made false claims. The discussion was on the issue of Allah’s Throne, speech and descent”

Ibn Kathir’s view on the impotency of Ibn Taymiyya’s enemies:

“They then assembled on Sunday by a royal decree through out the day. However, none attended from the judges, but only a large number of jursists... When they requested that the judges should attend, they made excuses, some of them saying that they are unwell, while others made other excuses, for they knew that Ibn Taymiyya is fully equipped with various sciences and proofs, and that none of those present can challenge him”

Ibn Katheer’s Praise for Faku-Deen ar-Razi

Moreover, Ibn Kathir’s praise for al-Razi was not for his excellence in ‘ilm al-kalam, but rather it was due to his general intelligence **and death-bed repentance from Ash’arism**. Thus Ibn Kathir states:

ومما كان يئشده
وأرواحنا في وحشة من جسمنا
وحاصل دنيانا أذى ووبال

ولم نستفد من بحثنا طول عمرنا
سوى أن جمعنا فيه قيل وقالوا

ثم يقول لقد اختبرت الطرق الكلامية والمناهج الفلسفية فلم أجدها تروي غليلا ولا تشفى
الرحمن على العرش استوى (عليلا ورأيت أقرب الطرق طريقة القرآن أفرا في الإثبات
(هل تعلم له سميا) ليس كمثلته شيء (وفي النفي) إليه يصعد الكلم الطيب ()

“He would also say the following lines of poetry:

Our souls are bewildered in our bodies

The end of our world is harm and destruction

We did not benefit from our research, through out our lives

But that we only compiled therein hearsays.

He then says (i.e. al-Razi): I examined the different Kalami approach and philosophical methods, yet I did not find them quenching the intellectual thirst, nor curing the ailment. Although, I did notice that the most correct way was the Quranic way. To affirm [the attributes] I simply recite: “The Most Merciful rose over the throne” and “To Him ascends the good word”; and to negate I simply recite: “There is none like His likeness”, and “Do you know of any similarity to Him?” – End of quote from Ibn Kathir

So this is why he praises al-Razi, for his repentance from Ash’arism, and what does it make Ibn Kathir himself?

Ash-Shaykh, al-Imaam Nasrul-Maqdisee ash-Shafi'ee

He is the Shafi'ee Jurisprudent, the Imaam

He says in his book "al-Hujjah"

"That which I have found the people of knowledge upon and those whom I met and took knowledge from and those whose saying has reached me from other than them..."

And then he mentions a summary of the creed of ahlu-sunnah, the salafi creed, and it it, he says

"Verily, Allah ascended His Throne, and is separate and distinct (ba'in) from his creation"

Imaam Ibn Hajr al-Asqalaani al-Haafidh D(842AH)

Ibn Hajar Attacks al-Bayhaqi al-Ash'ari

Ibn Hajar Attacks al-Bayhaqi al-Ash'ari for negating that Allah speaks with a voice, and further says that this belief necessitates that Allah never made anyone hear His Speech, rather, He only gave them an understanding.

الكلام ما ينطق به المتكلم وهو مستقر في نفسه كما جاء في :وقال البيهقي السقيفة وقد تقدم سياقه في كتاب الحدود وفيه وكنت حديث عمر يعني في قصة هيات في نفسي كلاما قال فسماه كلاما قبل زورت في نفسي مقالة وفي رواية سمع كلامه ذا حروف وأصوات وان التكلم به قال فان كان المتكلم ذا مخارج بذي مخارج فلا كان غير ذي مخارج فهو بخلاف ذلك والباري عز وجل ليس يكون كلامه بحروف وأصوات فإذا فهمه السامع تلاه بحروف وأصوات ثم حديث جابر عن عبد الله بن أنيس وقال اختلف الحفاظ في الاحتجاج ذكر حفظه ولم يثبت لفظ الصوت في حديث صحيح عن بروايات بن عقيل لسوء يرجع إلى غيره كما في حديث بن غير حديثه فان كان ثابتا فإنه النبي بعده ان الملائكة مسعود يعني الذي قبله وفي حديث أبي هريرة يعني الذي يسمعون عند حصول الوحي صوتا فيحتمل ان يكون الصوت للسماء أو للملك الآتي بالوحي أو لأجنحة الملائكة وإذا احتمل ذلك لم يكن نصا في المسألة موضع آخر ان الراوي أراد فينادي نداء فعبر عنه بقوله بصوت - وأشار في انتهى

كلام من ينفي الصوت من الأئمة ويلزم منه ان الله لم يسمع أحدا وهذا حاصل كلامه بل ألهمهم إياه وحاصل الاحتجاج للنفي الرجوع إلى من ملائكته ورسله لأنها التي عهد أنها ذات مخارج ولا يخفى ما القياس على أصوات المخلوقين ان الرؤية قد تكون من غير فيه إذ الصوت قد يكون من غير مخارج كما الخالق لا اتصال أشعة كما سبق سلمنا لكن تمنع القياس المذكور وصفات تقاس على صفة المخلوق وإذا ثبت ذكر الصوت بهذه الأحاديث الصحيحة الإيمان به ثم اما التفويض واما التأويل وبالله التوفيق وجب

Ibn Hajar states before that, that the belief about Allah speaking with a voice is in fact the belief of al-Imam al-Bukhari as he states in his work Khalq Af'al al-'Ibad

المخلوقات لأنه لم يعهد مثل هذا قوله يسمعه من بعد إشارة إلى انه ليس من الكلام على الحديث الذي فيهم وبأن الملائكة إذا سمعوه صعقوا كما سيأتي في من بعده وإذا سمع بعضهم بعضا لم يصعقوا قال فعلى هذا فصوته صفة صفات ذاته لا تشبه صوت غيره إذ ليس يوجد شيء من صفاته من صفات قرره المصنف في كتاب خلق أفعال العباد المخلوقين هكذا

Ibn Hajar attacks the Mutakallimun (the Ash'aris, Mu'tazilas and Jahmis, by quoting Abu al-Mudhaffar al-Sam'ani) who categorise all existence into substance and accidents, and then go on to state that the soul is an accident, which compels them to negate legal texts establishing that souls were created before the bodies, etc. He also says that the Prophet never called anyone to study substance and accidents, and that these Ahl al-Kalam are on a madhab different to that of the Prophet and his companions. In fact, their madhab necessitates ridiculing of the madhab of the Salaf and takfeer of al-sawad al-'adham and jumhur al-ummah – the vast majority of the Ummah who know nothing of 'ilm al-kalam!

واستدل أبو المظفر بن السمعاني بآيات الباب وأحاديثه على فساد طريقة المتكلمين في تقسيم الأشياء إلى جسم وجوهر وعرض قالوا فالجسم ما اجتمع والجوهر ما حمل العرض والعرض ما لا يقوم بنفسه وجعلوا من الافتراق الأخبار في خلق الروح قبل الجسد والعقل قبل الروح من الأعراض وردوا نظرهم ثم يعرضون عليه الخلق واعتمدوا على حدسهم وما يؤدي إليه ونظائرهما من النصوص فما وافقه قبلوه وما خالفه ردوه ثم ساق هذه الآيات فلم الأمر بالتبليغ قال وكان مما أمر بتبليغه التوحيد بل هو أصل ما أمر به يترك شيئا من أمور الدين أصوله وقواعده وشرائعه إلا بلغه ثم لم يدع إلا الاستدلال بما تمسكوا به من الجوهر والعرض ولا يوجد عنه ولا عن أحد من ذلك حرف واحد فما فوقه فعرف بذلك أنهم ذهبوا خلاف مذهبهم أصحابه من ولا e محدث مخترع لم يكن عليه رسول الله وسلخوا غير سبيلهم بطريق على السلف بالطعن والقدح أصحابه رضي الله عنهم ويلزم من سلوكه العود بكلامهم ونسبتهم إلى قلة المعرفة واشتباه الطرق فالحذر من الاشتغال والاكتراث بمقالاتهم فانها سريعة التهافت كثيرة التناقض وما من كلام تسمعه لفرقة منهم إلا وتجد لخصومهم عليه كلاما يوازنه أو يقاربه فكل بكل مقابل معارض وحسبك من قبيح ما يلزم من طريقتهم أنا إذا جرينا وبعض ببعض بما ذكروه لزم من ذلك تكفير العوام جميعا لأنهم على ما قالوه وألزمنا الناس عرض عليهم هذا الطريق ما فهمه أكثرهم لا يعرفون إلا الاتباع المجرد ولو

توحيدهم التزام ما وجدوا فضلا عن أن يصير منهم صاحب نظر وانما غاية
والمواظبة على وظائف عليه أئمتهم في عقائد الدين والعض عليها بالنواجذ
فتراهم لا العبادات وملازمة الإنكار بقلوب سليمة ظاهرة عن الشبه والشكوك
هذه يحدون عما اعتقدوه ولو قطعوا اربا اربا فهنيئا لهم هذا اليقين وطوبى لهم
السلامة فإذا كفر هؤلاء وهم السواد الأعظم وجمهور الأمة فما هذا الا طي
الإسلام وهدم منار الدين والله المستعان بساط

Ibn Hajar attacks Ahl al-Kalam (Mu'tazila and Ash'aris), saying that the Salaf's
censure of 'ilm al-kalam is well known. However, the scholars who came after the
first three generations ventured into areas the Salaf told them to keep away from, so
much so that they mixed up religious knowledge with Greek philosophy!
Furthermore, they called it Ashraf al-'ulum, the most noble of all science, and
whoever does not learn it is an 'aami jaahil!

كأبي حنيفة وأبي يوسف والشافعي وكلامهم في ذم واشتد إنكار السلف لذلك
وأصحابه وثبت e فيما سكت عنه النبي أهل الكلام مشهور وسببه انهم تكلموا
وعمر شيء من الأهواء يعني وأبي بكر e عن مالك انه لم يكن في عهد النبي
القرون الثلاثة بدع الخوارج والروافض والقدرية وقد توسع من تأخر عن
يقتنعوا بذلك الفاضلة في غالب الأمور التي أنكرها أئمة التابعين وأتباعهم ولم
يردون حتى مزجوا مسائل الديانة بكلام اليونان وجعلوا كلام الفلاسفة أصلا
إليه ما خالفه من الآثار بالتأويل ولو كان مستكرها ثم لم يكتفوا بذلك حتى
زعموا ان الذي رتبوه هو أشرف العلوم وأولاها بالتحصيل وان من لم يستعمل
عليه فهو عامي جاهل فالسعيد من تمسك بما كان عليه السلف ما اصطلحوا
لم يكن له منه بد فليكتف منه بقدر الحاجة ويجعل واجتنب ما أحدثه الخلف وان
الموفق الأول المقصود بالأصالة والله

Ibn Hajar attacks the Ash'aris for obliging the layman to know Allah through 'ilm al-
Kalam and forbidding him from taqlid, saying that they forbid others from taqlid,
whilst they are first ones to call to taqlid... which lead them to make takfir on those
who make taqlid of the Prophet - Sallallahu 'alaihi wa-sallam, which is, in his words:
'It is enough a misguidance'

التقليد وهم أول داع إليه والعجب ان من اشترط ذلك من أهل الكلام ينكرون
أصلوها فهو مبتدع حتى استقر في الأذهان ان من انكر قاعدة من القواعد التي
تكفير ولو لم يفهمها ولم يعرف مأخذها وهذا هو محض التقليد فال أمرهم إلى

من قلد الرسول عليه الصلاة والسلام في معرفة الله تعالى والقول بايمان من قلدهم وكفى بهذا ضلالا

Hafidh Ibn Hajar al Asqalani rahimahu Allah wa ajzala lahu al mathuba said in his great book "Fath al Bari" > Kitab at Tawhid, 1st chapter, second hadith.

بِمُسْتَقِيمٍ مَنْ قَالَ طَرِيقَةَ السَّلَفِ أَسْلَمَ وَطَرِيقَةَ الْخَلْفِ أَحْكَمَ لَيْسَ وَقَالَ غَيْرُهُ قَوْلٌ
بِأَلْفَاظِ الْقُرْآنِ وَالْحَدِيثِ مِنْ غَيْرِ فِقْهِ ؛ لِأَنَّهُ ظَنَّ أَنَّ طَرِيقَةَ السَّلَفِ مُجَرَّدُ الْإِيمَانِ
الْخَلْفِ هِيَ اسْتِخْرَاجُ مَعَانِي النُّصُوصِ الْمَصْرُوفَةِ عَنْ فِي ذَلِكَ ، وَأَنَّ طَرِيقَةَ
السَّلَفِ بِأَنْوَاعِ الْمَجَازَاتِ ، فَجَمَعَ هَذَا الْقَائِلُ بَيْنَ الْجَهْلِ بِطَرِيقَةِ حَقَائِقِهَا
بَلِ السَّلَفِ فِي غَايَةِ وَالِدَعْوَى فِي طَرِيقَةِ الْخَلْفِ ، وَلَيْسَ الْأَمْرُ كَمَا ظَنَّ ،
غَايَةِ التَّعْظِيمِ لَهُ وَالْخُضُوعِ لِأَمْرِهِ وَالتَّسْلِيمِ الْمَعْرِفَةِ بِمَا يَلِيْقُ بِاللَّهِ تَعَالَى ، وَفِي
الْمُرَادِ وَلَا وَلَيْسَ مَنْ سَلَكَ طَرِيقَ الْخَلْفِ وَاتَّقَا بِأَنَّ الَّذِي يَتَأَوَّلُهُ هُوَ لِمُرَادِهِ ،
الْعِلْمُ فَرَادُوا فِي التَّعْرِيفِ عَنْ يُمَكِّنُهُ الْقَطْعَ بِصِحَّةِ تَأْوِيلِهِ ، وَأَمَّا قَوْلُهُمْ فِي
الْعِلْمِ ، ضَرُورَةٌ أَوْ اسْتِدْلَالٌ وَتَعْرِيفٌ

rough translation:

"..the saying of who said: the way of the Salaf is safer and the way of the Khalaf is wiser is not correct, because he thought that the way of the Salaf is only the belief in the Lafz (words\letters) of the Quran and Hadith without having understanding of it , (and) the way of the Khalaf is to derive the meanings of the texts that are turned away from their haqiqa with different types of majaz (figurative meaning); so the one who said this combined between the ignorance of the way of the Salaf and the claiming of the way of the Khalaf, and it is not like he thought/assumed. The Salaf had utmost knowledge of what befits Allah, and had the utmost glorification and submission to His commands...."

al-Haafidh al-Imaam Jalaalu-Deen as-Suyooti

(911 A.H)

The reality of the Shaykh was that he was not consistent with any particular school. It is for this reason that one finds differing methods of deduction with regard to the Creed concerning the Attributes, sometimes taking a salafi approach, and then taking a muwafid approach, and then taking a more ash'ari t'awili approach. We find strange sayings regarding making tafweed or interpreting figuratively the uninterpretable regarding the Attributes, yet he is the author of the world reknown book "as-Sawn al-Mantiq wa-l-kalâm 'an fann al- mantiq wa-l-kalâm" which is one of the fiercest attacks against the Ash'ari concept of kalaam in theology ever written. And their inclination of taking the mutaili approach in that logic serves asa a major benefactor in deducing understanding with regards to the theological aspects of Allah's Attributes. He was also known to have written an invaluable work against taqleed which was mostly predominately spread throughout the Islamic world at that time unfortunately

Thus it is concluded that while he may have said statements that would concord to ash'ari positins, it should be in no way to assume tha the himself was a fully fledged ash'ari. What can be said was that he was more sufi than anything

Repudiating the Shubuhaat (doubts) from the Ash'aris regarding some of the statements narrated above

Doubt 1:

Salafi's say

According to the Shāfi'īs:

Imām Abūl 'Abbās b. Suraij [1], nicknamed ; al-Shāfi'ī the second, who lived during the time of al-Ash'arī said:

We don't believe in the interpretation of the Mu'tazila, Ash'arīs, Jahmiyya, atheists, corporalists anthropomorphists, the Karrāmiyya and those who speak of 'how '. Rather, we accept them (the reports concerning the Divine attributes) without interpretation, and we believe in them without resemblance (to the creation).

The opponenets say

The opponent—may Allāh guide him—used the words of Imām Ibn Suraij to prove that the Shāfi'īs condemn the Ash'arīs. This is completely false for two reasons:

Allah Willing, references are provided to two versions of this citation from Ibn Surayj, rahimahullah. One contains the literal reference in it to the sects or groups mentioned therein, and another not. It seems, but this needs to be studied carefully, that the version with the names is a loose one wherein the scholar who cited it exemplified the statement of the jurist.

The Opponents begin with the reason

1. This statement is not authentically attributed to Imām Ibn Suraij. The Ash'arīs, as an independent school of theology did not manifest during Imām Ibn Suraij's time. Ibn Suraij died in the year 306 Hijrī, whereas al-Ash'arī died in the year 324 Hijrī. al-Ash'arī was born in the year 260 Hijrī. So, if al-Ash'arī remained a Mu'tazilī for forty years before separating himself from al-Juba'ī, and we assume that he started learning from him at ten years of age, this would mean that Ibn Suraij died a few years before al-Ash'arī's repentance. Even if we supposed for arguments sake that Ibn Suraij died after al-Ash'arī's repentance by a few days, how could he condemn a theological school that had not yet independently manifested itself with that name? Without doubt, Imām Ibn Suraij did not say this, as surely he did not know the unseen

We say

The respondent denies the authenticity of this statement on two grounds:

1- The Ash'ari Madhhab did not manifest itself durings Ibn Surayj's time, therefore Ibn Surayj could not have criticized him.

2- Even if the Ash'ari Madhhab did manifest itself durings Ibn Surayj's days, Ibn

Surayj could not condemn it since it was too early on the scene to attract others.

I say, preliminary and without having the necessary tools with me (just from memory)

Ibn Surayj died in 306. According to the most reliable data I know, and the preferred one, al-Ash'ari was born in 260 and died in 324. The respondent would agree with me, I guess. There are reports he died later, such as in the 30's. And there is even a report that he was born in 270. However, I say: from 260 till 324.

Scholars are agreed upon the fact that al-Ash'ari was a Mu'tazilite, for a long time. Actually, many writers state explicitly that he was one for 40 years. I believe this should not be taken literally, as Sa'id Fawdah (in his Buhuth mentioned and other knowledgeable things such as his supposedly sudden conversion etc).

What I believe is that after approximately 40 years, around 300 AH, he became a renegade of I'tizal. Roughly: born in 260, add 40 years, conversion in 300. Then, after this date or around it (but before 303, see below!) he became less or more Sunnite until 324.

Abu 'Ali al-Jubba'i, his step-father and closest teacher, died in 303. And historians agree that al-Ash'ari's conversion happened in his lifetime, as the famous story of the boys indicates. Here I like to counter Sa'id Fawdah's or another man's argument:

He said: well, he was first a Sunnite as indicated by a story from his father's bequest. Approximately after 10 years, i.e. in his boyhood, being entrusted in the care of the Mu'tazilah he would stay for 40 years a Mu'tazilite. This means, if we accept the birthdate of 260 (an earlier date is absent), that he became a renegade of I'tizal far beyond 300 - closely 310. But this is impossible!

al-Jubba'i died in 303, according to all data I've seen, so if he converted to Sunnism it must have happened before this date; and if we hold on to an approx. 40-year span, ca. 300 is a reliable date.

Let say for the sake of argument that he converted to Sunnism in 302, i.e. a year before al-Jubba'i died. With the knowledge of Ibn Surayj's death-year (of 306) would it be farfetched to say that al-Ash'ari manifested himself and his new doctrinal views prominently and loudly?

Is three years too short notice to gain a following, who admired his refutation or anti doctrine policy, against his old fellows?

Particularly against his teacher and step-father, who he undoubtedly loved or respected being close to him for almost 40 years?!

As for us: I say it is definitely not farfetched to conclude that there was enough opportunity in al-Ash'ari *post-Mu'tazilite* days but still within Ibn Surayj's lifetime to gain a following.

Actually, any reader of the Tabyin will see that al-Ash'ari was quite a public person, particularly after denouncing the Mu'tazilah.

This illustrates also the ignorance of what is cited above, and let us repeat that please:

So, if al-Ash'arī remained a Mu'tazilī for forty years before separating himself from al-Juba'ī, and we assume that he started learning from him at ten years of age, this would mean that Ibn Surayj died a few years before al-Ash'arī's repentance.

Ibn Surayj died after Abu 'Ali al-Jubba'i!

So the argument is wasted already. Beside, I don't believe - and it seems these author's have it from Fawdah, or the way around? - in his tenth year he started to learn I'tizal. There is no shred of evidence for such speculation.

This is enough, as a preliminary critique. Please, check the data of 260, 324, 303, 306 etc. to verify the clearly incorrect, and obviously incompetent, argued point of the two writers.

The opponents say

Another thing that illustrates the weakness of this narration attributed to Imām Ibn Surayj, is that the narrator, Abūl Qāsim Sa'd b. 'Alī b. Muhammad al-Zinjānī was born after the death of Ibn Surayj by approximately 80 years! He was born in the year 380 Hijrī and died in the year 471 Hijrī . Ibn Surayj was born in the year 279 Hijrī and died in the year 303/306 Hijrī , therefore the chain is severed.

We say

The respondent declares this statement to be weak on the ground that the chain is severed:

Yes, the chain is severed. Does this make the narration weak?

In one aspect, yes. But the writers know that not all statements of scholars have connected chains with known reliable narrators in it. It would be impossible to write history at all, if this was requested for all narrations such as these.

Therefore, there is no reason for me to list all the narrations in praise of the Ash'arites or al-Ash'ari himself and pin-point the severity of the chains and the anonymity of the narrators who carried it.

What surprises me is that the writers do not target Ibn al-Qayyim himself, after all he cites the well-known Abu'l-Qasim al-Zanjani from his work and al-Zanjani cites Ibn Surayj's Jawab from another lost work.

Why make a fuss about the connection between al-Zanjani and Ibn Surayj, a span of 80 years according to the critics, when Ibn al-Qayyim was born in 691 and al-Zanjani died in 371 - a distance of more than 300 years between a senior and one just born?!?!?

Can they explain that?

We say: not everything what is cited needs chains. We all rely upon the words of scholars, not fussing about the chains. We all cite a person of the past, or even present, without a chain.

The chain is important, but not in every context.

In this instance, It is likely, a chain is not necessary.

Obviously, Abu'l-Qasim al-Zanjani had access to a famous Jawab on beliefs which is cited by him in full in a similar question which Ibn Surayj was confronted with. al-Zanjani's Jawâbât of Makkah were probably also well-known, which is why Ibn al-Qayyim didn't feel the urge to reveal the names of the narrators of this work.

Imagine, every Faqih or Usuli or even Mufasssir revealing each and every name of the carrier of a book or writing he cites from?

Can they provide all the statements ascribed to Ibn Surayj, who is a mujtahid within the Shafi'ite Madhhab, on Usul and Furu' - all with connected chains as cited in the books of al-Shirazi, al-Ghazzali, al-Rafi'i, al-Nawawi and other Shafi'ites? No they can't

Doubt 2:

The Oponents from the Asharis say

The opponent (Salafis) said:

Imām Abū Ḥasan al-Karjī [3] , from the Shāfiī scholars of the fifth century, said the following:

The Shāfiī Imāms have not ceased censuring and exiling those that ascribed them to al-Ash'arī, and they disavowed themselves from what al-Ash'arī built his school upon. They have not ceased prohibiting their companions and loved ones from descending around its border areas—according to what I have heard from many Imāms and Shaykhs.

He then gave an example from the Shaykh of the Shāfiīs in his time, Imām Abū Ḥamid al-Isfaraīnī who was nicknamed; al-Shāfiī the third:

The severity of the Shaykh upon the people of theological rhetoric is well known, so much so that he distinguished Shāfiī fundamentals of jurisprudence (Usūl al-Fiqh) from the fundamentals of al-Ash'arī. Abū Bakr al-Rādhaqānī commented upon it and it is in my possession. Shaykh Abū Ishāq al-Shīrāzī conformed to his way in his two books; al-Luma' and al-Tabsira. Even if a view of al-Ash'arī agreed with an angle from our companions, he would distinguish between the two and say: 'It is the view of some of our companions, and was also the view of the Ash'arīs.' He did not consider them from the companions of al-Shāfiī's school. They censured them and their way in the fundamentals of jurisprudence, not to mention the fundamentals of creed.

Response (of the Ash'aris)

1. The view of one scholar that dissents from his entire school, can in no way be considered to represent the entire school.
2. Imām al-Sam'ānī, a scholar that was Ash'arī in creed, praised the creed of al-Karjī. In addition, there is no actual chain for the narration mentioned by the opponent, rather, it was mentioned by Ibn al-Qayyim without a chain, in his *Ijtimā' al-Juyūsh al-Islāmiyya*, as well as Ibn Taymiyya in his *Tis'niyya*.
3. Ibn Taymiyya cited the words from al-Karjī from a supposed work of his titled: *al-Fusūl fī al-Usūl 'an A'imma al-Fuhūl Ilzāman li Dhawī al-Bid'i wal-Fuḍūl*. al-Isnawī said in *Ṭabaqāt al-Shāfi'iyya* in al-Karjī's biographical notice: 'He has authored works in jurisprudence and [Qur'ānic] exegesis, as well as a work called 'al-Dharā'ī fī 'Ilm al-Sharā'ī.' al-Isnawī did not mention any work on creed belonging to al-Karjī, which adds doubt regarding the authenticity of this quote.

We say

The respondent confronts the author of the *Manhaj* on three grounds. Again, only a preliminary reaction on each and every point.

1- The view of one scholar that dissents from an entire school is not the spokesman for that school IF the premises of this argument are correct:

- that there is just one scholar who voices one opinion, from that Madhhab;
- that this opinion is opposed by the views of all of his Madhhab-colleagues, who share an opinion contrary to his.

These premises, dear brother, are wrong from the beginning. Surely, the writers know for a fact - without I knowing them - that historically seen there were more than one, or even two or even ten Shafi'ites, who opposed the Ash'ari Madhhab.

I don't think people are waiting here to bring forth the statements of Ash'arites of the past who acknowledged this fact, and 'problem'. But if I name just al-Dhahabi, al-Birzali and al-Mizzi, excluding those targetted by Ibn Subki in the past or al-Kawthari today, and excluding the names mentioned in this so-called critique of the *Manhaj*, I ask:

Did they have any sense, the two writers, when they suggested the sole existence of one voice shouting in the desert?

I say, about representation of the Madhhab's view, what I said before in this thread. Unfortunately, you disagree with that. But more unfortunate is the fact that no substantive criticism came forth after your disagreement, while I was hoping that you could teach me your view on what constitutes the view of a Madhhab.

2- Imam al-Sam'ani is I assume to author of the *Ansab*, the colleague of Ibn 'Asakir with whom he travelled to Nishapur. What al-Sam'ani thought about al-Karaji's doctrines only says something about *his*, al-Karaji', doctrines. Not per definition the way around.

Yes, sometimes it is indicative what the doctrinal affiliation of a scholar is when he speaks highly of another. And if he praises his beliefs, more so. But surely there exist clear examples of Ash'arites who praised the beliefs of others, while these others opposed them in terms of beliefs. Indeed, I can bring up without taking

recourse to books detailed examples of scholars Ibn Taymiyyah praised, despite their incorrect - Ash'arite - beliefs.

Does this make Ibn Taymiyyah an Ash'ari?

Doubt 3:

It was said by the Opponents

Imām al-Shīrāzī stated in some of his written works:

Whoever was upon the school of al-Shāfi'ī in the subsidiary branches, and upon the creed of al-Ash'arī in the fundamentals, then he is the sign post on the path and he is upon the clear truth...as for the statement of the ignorant ones that we are Shāfi'īs in the subsidiary branches and Ḥanbalīs in the fundamentals, then he is not to be relied upon because Imām Ahmad did not author a book in creed and nothing of that sort was attributed to him, save his patience when he was beaten and imprisoned after the Mu'tazila attempted to coerce him to agree to their belief regarding the creation of the Qur'ān and his subsequent refusal. He was invited to a debate but did not debate. Adhering to the way of those that composed independent works (in creed), spoke concerning it, and silenced the innovators with clear cut evidence and obvious proofs is more appropriate and better.

We say

This is from the Ishara ila Ahl al-Haqq, unknown for a long time and actually only came up in the 20th century

how come you accept this work which Ibn 'Asakir nor al-Subki, neither al-Haythami or any other famed and major Ash'ari ever cited?

You speak about the Fuhul of al-Karaji, the Jawab of Ibn Surayj, both attested 700 years ago in the works of Ibn Taymiyyah and by others - while at the same time you have no problem in using this work?!?!?

They are quick in doubting one work or another, cited times ago, while they make easy use of the Ishara ila Ahl al-Haqq released only in the 20th century.

Actually, I also have seen the so-called 'Aqidat al-Salaf also ascribed to Abu Ishaq al-Shirazi. And this latter one is more explicit Ash'arite than the Ishara! Imagine that.

I have great doubts about the authenticity of both works. Are they really his? Allahu A'lam. I only feel sorry for the critics of the Manhaj, who have no one straight manhaj wherein they accept or reject works..

I hope in a detailed, well-researched critique, this issue of Abu Ishaq al-Shirazi can be dealt with. This, as said before, is only a preliminary objection to it.

And lastly form the most errornous of Shirazi's statement's is that fatc that he says

Whoever was upon the school of al-Shāfi'ī in the subsidiary branches, and upon the creed of al-Ash'arī in the fundamentals, then he is the sign post on the path and he is upon the clear truth...as for the statement of the ignorant ones that we are Shāfi'īs in the subsidiary branches and Ḥanbalīs in the fundamentals, then he is not to be relied upon because **Imām Ahmad did not author a book in creed and nothing of that sort was attributed to him, save his patience when he was beaten and imprisoned after the Mu'tazila attempted to coerce him** to agree to their belief regarding the creation of the Qur'ān and his subsequent refusal. He was invited to a debate but did not debate. Adhering to the way of those that composed independent works (in creed), spoke concerning it, and silenced the innovators with clear cut evidence and obvious proofs is more appropriate and better.

I say, Shiraazi must have not had access to good knowledge at all for him to say such a most absurd description since it is known Usoolu-SUNnah was penned by the Imaam himself, and his "radd alal Jahmiyyah, along with his other work on creed of which I forget the name (i will have to search for it)

thus Shiraazi's statement about "then he is not relied upon" is one of those statements of absurdities that the ash'aris are well known for in every era and thus nullified since his statement is based off of his ignorance of not knowing that Ahmad bin Hanbal wrote a work on creed, and it is unanimously accepted that Ahmad and his students wrote most extensively on creed more than other madhaab by far.

The opponents say:

No one should suppose that Imām al-Shīrāzī prohibited others from following a juristic school besides that of al-Shāfi'ī, or a Sunnī creed that is not established on the same methodological foundations of the Ash'arīs. Rather, he was clarifying that whoever was on that path, then he is upon the truth—contrary to those that impute innovation upon them. He also clarified in this quote that al-Ash'arī authored works, established a methodological basis, and went into detail in matters of creed in a manner and level of detail unlike that of other scholars. Whoever is in doubt regarding Imām al-Shīrāzī's creed, let them read his creed that is printed in the introduction to his book al-Luma'. In it, he says:

This must be the 'Aqidat al-Salaf, as I recognize it I believe. The same 'Aqidat al-Salaf wherein is stated that whosoever claims to follow Ahmad b. Hanbal in creed is stupid or ignorant or something like that, impugning those who think that Imam Ahmad left anything or expounded anything on 'Aqidah..

Imagine the ridiculousness of this! Abu Ishaq al-Shirazi, speaking as such on Imam Ahmad while every beginning student knows Ahmad's tribulation in the Mihna and what he expounded on beliefs..

There is no might nor power then with Allah!

The Luma' is clear, in that the author - who really is: Abu Ishaq al-Shirazi as agreed upon by all - expresses his ideas contrary to the Ash'arites. He says this more than once in this book and in his larger Tabsirah fi Usul al-Fiqh, both highly recommended for and everyone.

This is an observed fact.

Such it is, as confirmed by Ibn Taymiyyah and others against opponents, **that history even kept safe an explicit statement by al-Shirazi himself saying, defending his own: 'These are my books on Usul al-Fiqh against the Ash'aris..' - when he was accused or suspected of being an Ash'ari in Baghdad.**

And the evidences of these works are stronger than the Isharah and the 'Aqidat al-Salaf, for they are beside direct and explicit in expressions (as the Isharah and the 'Aqidat) also rightly confirmed to be his. While the passages from the Tabyin, such as his testimony for the Ash'arites against insulting and attacking them (about which Ibn Taymiyyah said that every scholar should sign it, or something alike!) or the words on Abu Nasr are not so explicit in inferring from it his Ash'arism.

The Multiplicity of the Shafi'ee Imams in Opposition to the Ash'ari madhab and Kalaam

Here is a list of non-Ash'arite prominent Shafi'ites:

Isma'il b. Yahya al-Muzani
Rabi' b. Sulayman al-Muradi
Abu Ya'qub al-Buwayti
Harmalah b. Yahya
Yunus b. 'Abd al-A'lah
Ibn 'Abd al-Hakam al-Misri
Abdallah b. al-Zubayr al-Humaydi
Ahmad b. Hanbal
al-Za'farani
Abu Thawr al-Kalbi
'Abd al-'Aziz al-Kinani

[All these are direct students and all shared hatred for Kalâm and its people, as most of them narrated this antipathy of his]

'Uthman b. Sa'id al-Darimi
Abu Yahya Zakariya b. Yahya al-Saji
Abu Nu'aym b. 'Adi
Abu Ja'far al-Tirmidhi
Muhammad b. Ishaq b. Khuzaymah
Ibn Abi Hatim
Muhammad b. Nasr al-Marwazi
Abu Abdallah al-Zubayri
Ibn al-Mundhir
Abu'l-'Abbas b. Surayj
Abu Ishaq al-Marwazi
Zahir b. Ahmad al-Sarakhsi
Abu Zayd al-Marwazi
Ibn 'Adi
Abu Bakr al-Haddad
Abu Bakr al-Ajurri
Abu Ahmad al-Hakim
Abu Sulayman al-Khattabi
Abu'l-Shaykh al-Isfahani
Abu Sahl al-Su'luki
Abu'l-Hasan al-Daraqutni
Abu Bakr al-Isma'ili
Ibn al-Sunni

[All these had a dislike to Kalam, even though some of them are counted as students of al-Ash'ari and one even as a teacher of him. Several of them wrote Sunni creeds, cf. al-Darimi, Ibn Khuzaymah, Muhammad b. Nasr, Ibn Abi Hatim al-Razi, al-Zubayri, Abu Bakr al-Ajurri, Abu'l-Shaykh al-Isfahani, al-Daraqutni, al-Isma'ili; from a few of them there is even reported dispraise of Ash'arism and Kalam, cf. Ibn Surayj, Zahir b. Ahmad, Abu Zayd al-Marwazi, al-Khattabi]

Abu Hamid al-Isfara'ini
al-Hakim al-Nisaburi
Abu'l-Tayyib al-Su'luki
al-Barqani
Abu'l-Qasim al-Lalika'i
Ibn al-Haddad
al-Mahamali
Abu Mansur al-Hakim
Abu 'Umar al-Bistami
Abu 'Uthman al-Sabuni
Abu Nu'aym al-Isfahani
Ibn Abi'l-Fawaris
Tammam al-Razi
Abu Abd al-Rahman al-Sulami
Abu Nasr b. al-Sabuni
Abu Hamid al-Marwarrudhi
Abu Ishaq al-Muzakki
al-'Abbadi
al-Khatib al-Baghdadi
al-Zanjani
Ibn al-Qawwas
Abu'l-Fath Nasr al-Maqdisi
al-Hulwani
Abu'l-Hasan al-Karaji
Abu'l-Qasim al-Taymi
Ibn Abi'l-Khair al-'Imrani
Abu Tahir al-Silafi
Ibn al-Salah
al-Nawawi
al-Zamlakani
Ibn al-Birzali
al-Mizzi
al-Dhahabi
Ibn Kathir

أجمعين نفعنا الله بعلمكم، وأثابكم، وصلى الله على سيدنا محمد وعلى صحبه