

أقوال ائمة الإسلام
في
علم الكلام و اهل الكلام

**THE STATEMENTS OF
THE IMAAMS
ON THEOLOGICAL
RHETORIC AND
PHILOSOPHY**

Compiled by

Aboo Waheedah as-Salafee

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PREFACE :

By the Name of Allaah I begin , and no doubt All the Perfect praise is for Allaah :

The first part of this e-book is mainly a compilation derived from works which had already been translated / transcribed by other brothers/sisters. We have tried diligently, to make references to all the appropriate sources.

We would urge and emphasize the reader to refer and go back and read on the original sources of these statements compiled here. So as to get the whole clear picture of the aqeedah of the Straight path: the methodology of the Salaf : the saved sect.

We have made the format of the book such that we provide the statements of one Imaam at a time. [The order of the Imaams listed ; is random , and not due to precedence of merit] .

It is important to note that any and each of these statements ; carries great weight and meaning.

Some of these statements may be clearly defining the deviance of the innovators ; while others show what kind of treatment the innovators deserve , while others relate the different groups affected and ascribing to this innovation of philosophy. So, take heed .

In case where there is more than one statement of a particular Imaam , then we have listed them by using letters (i.e. a , b , c)

The Second part of the book , is a compilation of short biographies of the Imaams . The ones whom these statements have been taken from.

We also strongly advise the readers to refer to the trustworthy sources and read about these Imaams who strived to uphold the Sunnah and purify it and defend it from alterations and all innovations.

Verily All the Perfect praise is for Allaah , and after that I would like to thank those who contributed in this work.

My sister ; Umm 'Aishah for all the effort she put in , in compiling and in completing this book. And also to the brother who helped in compiling the biographies. JazakaAllaahu khayran.

I ask Allaah to grant us insight to know the Straight path and stick on to it. I ask Allaah to grant guidance to all the Muslims , and to leave off the innovations.

-- This e-book is free for distribution ; online , or through printing.

INTRODUCTION:

Praise be to Allah , we praise Him , seek His aid, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves and from our bad deeds. He whom Allah guides , there is None to misguide him, and He whom he leaves astray there is none to guide him ! I bear witness that none is worthy of Worship but Allah, who is alone without partners and I bear witness that Muhammad(sallahAllaahu alayhi wasallam) is His slave and Messenger.

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

O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.

[Al-Imraan : 102]

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

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)¹. Surely, Allâh is Ever an All Watcher over you. [An-Nisaa :1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ

فَوْزًا عَظِيمًا

O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).[Al-Ahzaab : 70-71]

To Proceed.....

Verily the most truthful speech is the Book of Allaah , and the best guidance is the guidance of Muhammad sallahAllaahu alayhi wasallam . And the worst matters are the newly invented matters , and ALL new matters are innovations into the religion , and all the innovations are misguidance , and all the misguidance lead to the fire.

To Proceed.....

The issue of Muslims getting diverted or attracted into philosophy ; through wrongly publicized people referred to as ‘scholars’ or ‘thinkers’ has affected many people through a long period of time..And in Allaah we seek refuge.

These are those who promote philosophy and theological rhetoric and try to integrate it into the pure Islaam - by using futile claims and their insignificant thoughts - which sadly have been inherited from paganistic (atheistic) European philosophy. These people are known with the name: Ahlul kalaam or Ahlul falsafa. These are more or else the same thing in meaning.

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

Thus you will find they are characterized by their evil deviant principle which says : “if the ayah of the Quran or hadeeth doesn’t conform/agree with your intellect ; then you don’t have to accept that ayah (verse) or that hadeeth ! . “

Like this, shaytaan has overcome them ; and in their blindness they think they are achieving the pleasure of Allaah.

These are the people who give precedence to their intellects and their desires over the textual authentic proofs of the Quran and Sunnaah.

Hence we see that most , if not all of the deviated sects of Islaam ; were started or are greatly influenced by this .

A clear definition is given by Shaykh Muhammad Musa Nasr (hafidhahullaah) :

“They attach themselves to the rational intellect as they judge everything according to the intellect even the unseen matters that do not usually agree with the rational intellect. They do not make the Divine Legislation as the judging criterion rather the intellect is the decisive factor over everything within the Divine Legislation and the religion. As a result, whatever agrees with their intellects they accept and whatever opposes their intellects they reject even if it is found within the Book of Allaah which does not have any *baatil* within it. Therefore, they utilize their intellects in order to attempt to refute the texts which, they claim, contradict the rational mind and intellect. In reality, the texts contradict their own corrupted intellects not the healthy and sound intellects, such as the intellects which are free from doubts and desires and thus do not oppose the authentic transmitted texts.

The ‘lords’ of this corrupt school of thought were influenced by the falsities of Western civilization. Most of them are from those who took their knowledge from the West and studied at the hands of the Orientalists. Furthermore, they studied philosophy, *‘Ilm ul-Kalaam*, philosophical rhetoric and became satisfied with the opinions of the people of innovation.

They began to strive for mutual understanding between Islaam and western heritage and culture, despite its contradictions and distance (from Islaam), like the distance between the east and the west. Thus, they call for the waiving of sound and firmly established principles and they also work in order to cut off from the Divinely Legislated texts or by denying or interpreting them with a false and corrupt interpretation. They have opened up a new shameful path for themselves to gather contradictions.”¹

The Imaams and the Ulamaa of Ahlul Hadeeth : The Salaafu-Saalih (Pious Predecessors) : have with time, continuously warned and refuted these deviants , who try to interpret the texts of the Qur’aan and Sunnah through philosophy and theological rhetoric.

These statements of the salaaf are so many, but the following are a few which should suffice InshaAllaah

I ask Allaah , The Most Mighty , The Most Wise , The All-Knowing ; to guide me and make me steadfast on that which He loves , as well as my family and All the Muslims.

Aboo Waheeda as-salafee

Shawwal 1428

Imaam al-Barbahaaree (*rahimahullah*)²:

“Rhetoric (*kalaam*) causes disbelief, doubts, innovations, misguidance and confusion.

May Allaah have mercy upon you! Know that heresy, disbelief, doubts, innovations, misguidance and confusion about the religion have never occurred except through theological rhetoric (*Kalaam*) and because of the people of theological rhetoric, argumentation, debating and disputation. How can a man plunge into argumentation, disputation and debating seeing that Allaah, the Most High, said:

‘None dispute regarding the Aayaat (revelations, signs, proofs) of Allaah except those who disbelieve.’³

You should submit to and be pleased with the narrations and the people of narrations, withhold and remain silent.”⁴

Imaam Ahmad ibn Hanbal (*rahimahullah*)⁵:

- a. “There is no analogical reasoning in the *Sunnah* and examples or likenesses are not to be made for it.

Nor is it grasped and comprehended by the intellects or the desires.

Rather it [consists of] following [and depending upon] it and abandoning the *hawaa* [desire].”⁶

- b. “The person of theological rhetoric will never prosper. And never do you see anyone looking into theological rhetoric except that in his heart is a desire for creating mischief.”⁷
- c. “For indeed, (indulging in) theological rhetoric (*kalaam*) in the matter of *Qadar*, the *Ru’yah* (seeing Allaah in the Hereafter), the *Qur’aan* and other such issues are among the ways that are detested and which are forbidden.

The one Who does so, even if he reaches the truth with his words, is not from *Ahlus-Sunnah*, until he abandons (using) this mode of argumentation, [and until he] submits and believes in the *Aathaar* (the Prophetic Narrations & those of the Companions).”⁸

Imaam Sufyaan ath-Thawree (*rahimahullah*)⁹ : repeated thrice

“This religion is based upon narrations not opinions, This religion is based upon narrations not opinions, This religion is based upon narrations not opinions.”¹⁰

Imaam al-Awzaa’ee (*rahimahullah*)¹¹

"Hold fast to the narrations of the *Salaf*, even if people were to abandon you. (And) Beware of the opinions of the people, no matter how much they beautify it with their speech."¹²

Abu Haneefah (*rahimahullah*)¹³ :

- a. I have found those who study philosophy and engage in its discussions [to be] a group of people who do not follow the path of the pious predecessors, the companions of the Prophet, (*Sallallahu ‘alayhi wasallam*).

I found their hearts to be hard, for they do not care if they go against the Book of Allaah, the *Sunnah* of His Messenger (*Sallallahu ‘alayhi wasallam*) , and the pious predecessors- with whom Allaah is pleased. They [the philosophers] are impious.¹⁴

- b. Al-Bazzaaz reported that Abu Haneefah forbade his sons and students from discussing philosophy. In fact, Abu Haneefah said: **May Allaah curse ‘Amr bin ‘Ubaid. He opened the gate of philosophy to people.**¹⁵

‘Abdullaah ibn al-Mubaarak (*rahimahullah*)¹⁶ :

Imaam ‘Abdullaah bin Ahmad quotes ‘Abdullaah ibn al-Mubaarak as saying :

“...I bear witness that You (Allaah) are above Your Throne above the seven heavens. And this is not as the enemies of Allaah say, the heretics.”¹⁷

Aboo Yoosuf (*rahimahumullah*)¹⁸ :

“Whoever sought knowledge (of *Islam*) by *kalaam* (theological rhetoric) ; will become a *zindeeq* (heretical apostate).”¹⁹

Imaam ash-Shaafi’ee (*rahimahullah*)²⁰

- a. “My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced, ‘This is the reward of the one who abandons the Book and the *Sunnah* and turns to theological rhetoric (*kalaam*).”²¹
- b. “That a person is put to trial with everything that Allaah has forbidden, besides *Shirk*, is better than that he looks at *Kalaam* (theological rhetoric).”
- c. He (*rahimahullah*) also said, “If people knew what (misleading and destructive) desires are contained within theological rhetoric they would flee from it as they would from a lion,”
- d. He (*rahimahullah*) also said, “Whoever showed boldness in approaching theological rhetoric will never prosper.”²²

Ibn Khuzaima (*rahimahullah*)²³ :

Ibn ‘Abdul Barr (*rahimahullah*) reported with his chain of narration from the scholars of the Maalikees in the east from Ibn Khuzaima that he said in the book of witnesses (*Kitaab ush-Shuhudaat*) in explanation of the saying of Imaam Maalik that it is not permissible to accept the witness of the people of innovation and innovated sects, and he said :

“The people of the innovated sects in the view of Maalik and the rest of our Companions are the people of theological rhetoric (*kalaam*). So every person of the theological rhetoric is from the people of the innovated sects and innovation: whether he is an *Ash`aree**, or other than an *Ash`aree**, and his witness is not accepted in *Islam* ever. Indeed he is to be ostracized and punished for his innovation and if he persists in it repentance is to be sought from him.”²⁴

al-Muzanee (*rahimahullah*)²⁵ :

Muhammad ibn 'Aqeel bin al-Azhar said : A man came to al-Muzanee asking him about *kalaam* (theological rhetoric) and al-Muzanee stated :

“I hate it , and indeed ash-Shaafi’ee forbade me form getting involved in it.”²⁶

Imaam Ibn ‘Abdul-Barr (*rahimahullah*)²⁷

“The people of Fiqh and Aathaar in all the various towns and cities are agreed unanimously that the *Ahlul-Kalaam* (People of Theological Rhetoric) are (but) *Ahlul-Bid'ah waz-Zaigh* (the People of Innovations and Deviation). And they are not considered, by all of the above, to be amongst the ranks of the Scholars (in truth).”²⁸

Imaam Ibn Hajar al ‘Asqalaani (*rahimahullah*)²⁹

“Their sayings with regards to censuring the people of Kalaam (philosophical speech and theology) are well known. The reason for such censure was that the people of ‘Kalaam’ spoke about those matters which both the Prophet (Sallallaahu ‘alayhi wasallam) and his Companions (radhiyallaahu ‘ anhum) remained quiet about.

It is established from Imam Maalik that there did not exist at the time of the Prophet (Sallallaahu ‘alayhi wasallam) nor that of Abu Bakr (radhiyallaahu ‘anhu) or 'Umar (radhiyallaahu ‘anhu), anything from these desires - meaning: the innovation of the Khawaarij³⁰, the Raafidah³¹ and the Qadariyah³².

Indeed, those who came after the first three excellent generations expanded upon matters which the Imaams of the Taabi'oon and those who followed them, rejected.

The people of Kalaam did not content themselves, until they filled the Deen with issues and the sayings of the philosophers. They made this philosophy the basis and the fundamental

principle to which everything was referred back to, and all that which opposed it from the narrations of the Prophet (Sallallaahu ‘alayhi wasallam), his Companions (radhiyallaahu ‘anhum) and the Salaf who followed them ; then ta’weel (false interpretation) was made of them, even if they were averse to the result.

Nor did they content themselves with just this. They claimed that what they had compiled was the noblest branch of knowledge and the most deserving to be acquired; and that those who did not use what they had laid down, then they were from the laymen and the ignorant ones.

So delight is for the one who clings to what the Salaf were upon, and distances himself from the innovations that the khalaf (the latecomers who opposed the ‘aqeedah and manhaj of the Salaf) introduced. However, if one cannot keep away from it, then let him take only that which he needs and let the way of the Salaf be his intended goal. ”³³

Ibn Qudaamah (rahimahullah)³⁴ :

While talking about the Names and Attributes of Allaah, he said :

"There is no question about the fact that the doctrine of the *Salaf* (pious predecessors), in this regard, consisted in acknowledgment, unreserved approval, **and avoidance of the temerity of using ta’weel**³⁵, **tamtheel**³⁶, **tajseem**³⁷ **and tashbeeh**³⁸."

"Let him who claims that they (i.e. the *Salaf*) did interpret them allegorically produce evidence in support of his statement. There is no way of knowing this save by the transmission and relation of traditions. Let him then transmit to us traditions of this effect on the authority of the Messenger of Allaah (Sallallaahu ‘alayhi wasallam) or that of his Companions (radhiyallaahu ‘anhum) or on the authority of one of the *Taabi’een* or one of the approved *Imaams*.

Furthermore, he who claims this : is one of the partisans of *Kalaam*; and they are the most ignorant of men with regard to the traditions of the Companions, the least possessed of knowledge with regard to those of the *Taabi’een*, and the most neglectful of their transmission.

Whence then , would they have knowledge of traditions such as these?

Even so, should anyone among them transmit something, his transmission would not be accepted, nor would he be heeded.

The sole possessions of these people consist in forgery, falsehood, and false witness. " ³⁹

Shuraih al-Qaadee (*rahimahullah*) ⁴⁰

"Verily, the *Sunnah* has preceded your *qiyaas* (analogical reasoning), so follow and do not innovate." ⁴¹

Imaam ad-Daaraqutnee (*rahimahullah*) ⁴² :

"It is authentically related from ad-Daaraqutnee that he said :

"There is nothing more despised by me than '*ilmul-kalaam* (philosophy and rhetoric)." ⁴³

Imaam adh-Dhahabee (*rahimahullah*) ⁴⁴ :

" And al-Qurtubee ⁴⁵ 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 to 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 confinement (*hayyiz*). (Subsequently), a place and confinement 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 that 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 this fact and as the *Imaams* after them have quoted from them. They said this in refutation of the *Jahmiyyah* ⁴⁶, 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 during 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 He outside of any spatial directions, and nor this and nor that...' then this is something that cannot be comprehended nor understood, 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." ⁴⁷

b. No person should ever enter into *'ilmul-kalaam*, nor argumentation. Rather, he should be *Salafee* (a follower of the *Salaf*)."⁴⁸

Ibn Al-Jawzee (*rahimahullah*)⁴⁹ :

a. “Whatever opposes the *Qur’aan* and the *Sunnah* and the way of the *Salaf* ; is to be rejected.

And whatever is in agreement is accepted because it is not innovated. The acceptance is not an approval of the terminology or the essence of *Soofism* in any of its stages.

It remains to be remembered that it is not true that every pious *Zaahid* (ascetic) *Muslim* is necessarily a *Soofee* ⁵⁰ .:

The *zuhaad* (pl.*zaahid*) of the later time were more influenced by scholastic theology (*‘ilm ul kalaam*) which began to creep into the *Ummah* following the translations of many of the philosophical concepts of the Hindus , Greeks , Romans and Persians.

Consequently they deviated away from the way of the *Sahaabah* and their followers among the *Taabi’een* .” ⁵¹

b. “The heretics claim; i) there is none in the Heavens, ii) neither is there *Qur’aan* in the *Mushaf*, and iii) nor is there a Prophet in the grave ; [these are] ‘your three shameful facets.” ⁵²

c. “They believed in what their speculations dictated to them without referring to the Prophets. From them are those who believed in the doctrine of *al-Dahriyya* - that the world has no Creator... Most of them affirmed an eternal cause (*‘illa qaadima*) for the world, and then stated that the world is eternal, which has always been in existence along with Allaah... They also concealed their doctrine by saying: ‘Allaah is the Creator of this world’, meaning: figuratively and not literally... Their doctrine also includes that the world is ever lasting; just as its existence has no beginning, it has no end.

“They also believed that Allaah’s Knowledge and Ability is in fact His Essence, in order to avoid affirming multiple eternal entities... The philosophers also denied the Resurrection, the return of souls to the bodies, and the bodily existence of Paradise and Hell, claiming that the two were merely paradigms for people to understand the concept of spiritual reward and punishment.”

“We noticed the philosophers from the adherents to our religion, that their philosophical path earned them confusion, hence, they adhered to neither philosophy, nor *Islam*. In fact, amongst them is one who fasts the *Ramadhaan* and prays, and then begins to object at the Creator and Prophethood, and denies the Resurrection.” ⁵³

Shaykh ul-Islam Ibn Taymiyyah (*rahimahullah*)⁵⁴

a. “Thus, what the Prophet (*Sallallaahu ‘alayhi wasallam*) said appeared. He (*Sallallaahu ‘alayhi wasallam*) said : “Then lies will become widespread, to such an extent that a person will testify and will not have been asked to do so, and will take an oath without being asked to do so.”⁵⁵

Then three matters occurred: *ra’ee* (opinion), *Kalaam* (philosophical speech and theology) and *tasawwuf* (*Soofism*). The innovation of the *Jahmiyyah* also occurred, which is negating and denying the Attributes of Allaah.”⁵⁶

b. “The *Murji’ah*⁵⁷ have deviated concerning this foundation (i.e. *Eemaan*) from what is clearly stated in the *Qur’aan*, the *Sunnah* and the statements of the Companions and those follow them in righteousness. Instead they have relied on their personal views and on the perverted interpretations they have reached from their understanding of the (Arabic) language. This is the way of the people of innovation.

And this is why Imaam Ahmad (*rahimahullah*) would say : “The majority of the time that people fall into error is due to misinterpretation and incorrect analogy.

This is why we find the *Mu’tazilah*⁵⁸, the *Murji’ah*, the *Raafidah* and other groups of innovators interpreting the *Qur’aan* with their own opinions and intellects and what they understand from it linguistically. As a result of this, you will find that they do not rely on the narrations of the Prophet (*Sallallaahu ‘alayhi wasallam*), the Companions, the Successor or the *Muslim Imaams*.

So they neither rely on the *Sunnah* nor do they rely on the unanimous consensus or reports of the *Salaf*. Rather they just rely on the intellect and the language.

We do not find them relying on the recorded books of *Tafseer* and *Hadeeth* and the narrations of the *Salaf*. Instead they only rely on the books of literature and rhetoric that their leaders fabricated. This is also the way of the heretics.

They only accept what is in the books of philosophy, literature and language. As for the books on *Qur’aan*, *Hadeeth* and Narrations, they do not give any importance to them.

These individuals turn away from the texts of the Prophets since according to them, they do not produce any knowledge !

And they are the ones who interpret the *Qur'aan* according to their own personal views and understanding, without resorting to any of the narrations of the Prophet and the Companions.

We already mentioned previously the statements of Imaam Ahmad and others which show the prohibition of this and an indication that this is the way of the people of innovation.”⁵⁹

c. ‘A lot of innovators like the *Khawaarij*, the *Rawaafid*, the *Qadariyyah*, the *Jahmiyyah*, the *Mushabbihah* hold fast to deviant beliefs ; and they believe it to be the truth. And (they also) believe that whosoever differs with them has committed *Kufr* ! And in them (and these evil beliefs of theirs) is a big resemblance to one of the qualities of Jews and Christians; which is to deny the truth and commit injustice to the people. Most of those who declare others as disbelievers consider a certain statement to be *Kufr* of which they do not understand the reality and do not know its proofs.

Contrary to them are those who approve of everyone whatever their deviation, [making this to be] like what the scholars have approved in the issue of *Ijtihad* where there is room for differences, and this way has overcome many among the *Murji'ah* and some of the *Soofees* and the *Philosophers*.

just like the first way (of believing that whosoever differs with them has committed *Kufr* !) overcame many from the people of desires (*ahlul-Ahwaa*) and people of *kalaam* (*Ahlul-Kalaam*.) And both these ways are deviant and outside of the Book and the *Sunnah*.”⁶⁰

d. “The people of logic and *kalaam* call *Ahlus-Sunnah* "*Hashaweeyah*" [people with no worth] and "*Nawaabit*" [weeds] and "*Ghuthaa*" [scum] , as they think that anyone who is not upon their logic and theology speaks unintelligent rabble.

However the truth is that , their way (the way of the people of logic and *kalaam*) : is not needed by an intelligent man, nor is it useful to a stupid man.”⁶¹

as-Suyooti (*rahimahullah*)⁶² :

‘ Know that the *Imaams* of *Ahlus-Sunnah* have persistently been writing works censuring *‘Ilm al-Kalaam* (rhetoric and philosophy) , and censuring those who pursue it.”⁶³

Imaam Al-Albaanee (*rahimahullah*)⁶⁴ :

a. “Therefore the call to *tawheed* and its establishment in the hearts of the people, necessitates that we do not overlook the verses (*ayaat*) without detail as in the first era, for they (the *Salaf*) easily understood the Arabic examples and were also established upon that which did not deviate from the safe creed.

Because there was not present at that time ; the deviation and heresy in belief that springs from the philosophers and rhetoric.”⁶⁵

b. “Indeed this is very regrettable, by Allaah , and one of the fretest calamities which we see in the life of the *Muslims*. It is also , without a doubt , one of the greatest causes of the backwardness of the *Muslims* , their weakness , and their decline.

It is also impossible to change this condition unless they change their indifference and rigidness , their following of *Soofism* , their rigid following of single *madhabs* , and their acceptance of theological rhetoric and logic in matters of belief.

It will not be possible until they leave all of these things found in them and (they) return to the true guidance as found in the Book and The *Sunnah* , and which is manifest by the pure and radiant *Salafee da’wah*.⁶⁶

Al Imaam `Abdul-`Azeez Bin Baaz (*rahimahullah*)⁶⁷ :

“The student of knowledge does not become from the people of knowledge except by learning and contemplating upon the Book of Allaah and the *Sunnah* of His Messenger (*Sallallahu ‘alayhi wasallam*) and taking from the scholars of the *Sunnah*.

This is the path of knowledge; that is occupying oneself with being upon obedience, contemplation, comprehension, gaining benefit ; and that he reads the books which are beneficial for the student of knowledge from the beginning to its end.

He should contemplate, comprehend and carefully read that which is difficult for him ; from the reliable books of *at-Tafseer* (exegesis of the *Qur'aan*), like the *Tafseer* of Ibn Katheer and al-Baghawee and their likes from reliable books of *Tafseer*.

He concerns himself with the distinguished books of *Hadeeth* and takes knowledge from the scholars of *Ahlu-Sunnah wal-Jamaa'ah* from the people of insight; and not from the scholars of *al-kalaam* (rhetorical speech and philosophy) and not from the scholars of innovation or the ignoramuses.

So the knowledge that is not from the book of Allaah and *Sunnah* of His Messenger is not called *'ilm* (knowledge) ; rather it is called *Jahl* (ignorance). Even though it maybe beneficial knowledge concerning the *Dunya* (worldly matters); but the intent is [knowledge] which benefits in the Hereafter, rescues from *al-Jahaalah* (ignorance of the religion), gives insight to a person in the religion and acquaints him to what Allaah has obligated upon him and prohibited him from. This is *al-'Ilm ash-Shar'ee* (legislated knowledge).”⁶⁸

Al-Khateeb al-Baghdaadee (rahimahullah)⁶⁹ :

“And if only the people of blameworthy opinion busied themselves with beneficial knowledge, and the seeking of the *Sunnah* of the Messenger of Allaah, and followed the way of the *fuqahaa* (jurists) and the *muhaddithoon* (scholars of *Hadeeth*) then they would find that this would be sufficient for them.

And the narration (*Hadeeth*) would take place of the opinion, which they hold.

This is because the *Hadeeth* explains the fundamentals of *Tawheed*, the Threats and the Promises from Allaah and the Attributes of Allaah.

It also contains information about Paradise and Hell-Fire and what Allaah has prepared therein for the pious and the wicked... The *Hadeeth* explains stories of the past Prophets ... It contains histories of the kings of the past and the description of the battles of the Messenger, his expeditions, rulings, judgments, sermons, warnings, predictions and miracles. It also contains information about the Prophet's wives, Children, Relatives, and companions, and a mention of their excellence and merit.

And the *Hadeeth* contains the *Tafseer* of the *Qur'aan*; information and the wise remembrance contained in it. It also contains the sayings of the Companions about the *Qur'aan's* meanings.

And Allaah made *Ahlul-Hadeeth* (the People of *Hadeeth*) the pillar of the *Sharee'ah* and the destroyer of every despised innovations.

So they are Allaah's wardens among His creation, and they link between the Prophet Muhammad (*Sallallaahu 'alayhi wasallam*) and his *Ummah*, and they strive to preserve Allaah's *Deen*.

So their light shines brightly, their excellence remains, their signs are clear, their positions evident and their proofs are over-powering.

And while all the sects coil themselves around vain desires and prefer the blind-following of opinion : for the *Ahlul-Hadeeth* , the Book of Allaah is their provision, the *Sunnah* their proof, the Messenger their leader and his command (*Hadeeth*) is their ascription. They do not deviate upon vain desire, nor turn to mere conjecture.

They accept what is reported by the Prophet (*Sallallaahu 'alayhi wasallam*) and are the trustworthy and reliable ones, who memorize the *Deen* and they are its treasures, its storehouses of knowledge and its bearers. If anyone differs about a *Hadeeth* then it is referred back to them. Their judgment is thus accepted and listened to.

From them is every scholar and *Imaam*.

They are the Saved Sect , and their way is the straight one..."⁷⁰

References

1. *THE RATIONALIST SCHOOL OF THOUGHT AND THE INVALIDITY OF ITS PROOFS*, A chapter from Dr Muhammad bin Moosaa Aal-Nasr, *Al-'Aql wa Manzilatuhu fi'l-Islam*, translated by brother 'AbdulHaq ibn Kofi . please view the entire document : <http://www.salafimanhaj.com/pdf/rationalist.pdf>]
2. See Appendix I for a brief biography of this Imaam.
3. Soorah Ghaafir (40): 4
4. *The Explanation of The Creed* of Imaam Al Barbahaaree : published by al-Hidaayaah
5. See Appendix II for a brief biography of this Imaam.
6. *Foundations of the Sunnah* of Imaam Ahmad : published by Salafi Publications
7. Reported by Ibn Qudaamah in his *Burbaan fee Bayaanil-Qur'aan*.
8. *Foundations of the Sunnah* of Imaam Ahmad : published by Salafi Publications
9. See Appendix III for a brief biography of this Imaam.
10. *Sharaf Ashaabul Hadeeth*
11. See Appendix IV for a brief biography of this Imaam.
12. *Majmoo' al-Fataawaa* (vol. 12, p. 497)
13. See Appendix V for a brief biography of this Imaam.
14. *The History of the Islamic Madhabs*, Vol. 2 p. 132
15. *Sawn al-Mantiq* of As-Suyooti, , p.60
16. See Appendix VI for a brief biography of this Imaam.
17. ['as-Sunnah' of Imaam 'Abdullaah ibn Ahmad with tahqeeq of al-Qahtaanee]
18. See Appendix VII for a brief biography of this Imaam.
19. Reported by Ibn Qudaamah in his *Burbaan fee Bayaanil-Qur'aan*.
20. See Appendix VIII for a brief biography of this Imaam.
21. *Sharh 'Aqeedatit-Tabaawiyah* of Ibn Abil-'Izz, p. 75.
22. Reported by Ibn Qudaamah in his *Burbaan fee Bayaanil-Qur'aan*.

23. See Appendix IX for a brief biography of this Imaam.

24. *Jaami' Bayaan il-'Ilmi wa Fadhibee* (2/117)

* The Ash'arees are a deviant group who have many deviated beliefs amongst them is that they do not believe and accept all the Asmaa and Sifaat (Names and Attributes) of Allaah rather they accept a few that they choose to. This came mainly because of giving preference to the intellects over the authentic texts.

Refer to : A Glimpse At The Deviated Sects and Beneficial Answers to Questions on Innovated Methodologies, both of Shaykh Saaleh al -Fawzaan

25. See Appendix X for a brief biography of this Imaam.

26. Reported by al-Harraawee in *Dhumm ul-Kalaam* , vol.4 pp.283 , 359 .

27. See Appendix XI for a brief biography of this Imaam.

28. Reported by Ibn Qudaamah in his *Burbaan fee Bayaanil-Qur'aan*.

29. See Appendix XII for a brief biography of this Imaam.

30. Khawaarij; A deviant sect in which their most common description is : -They make takfeer (render someone a kaafir) of anyone who commits a major sin; and claim that he will forever abide in the Fire of Hell.

- They are known for Making permissible the blood of the Muslims.

Refer to : A Glimpse At The Deviated Sects and Beneficial Answers to Questions on Innovated Methodologies both of Shaykh Swaaleh al -Fawzaan

31. *Raafidaab* : Extreme shee'ah, who call themselves ithnaa ash'ariyyah (The Twelvers) or Ja'farees. They have deviated into Kufr in so many ways:

- They claim the Qur'aan is incomplete.

- They hold that their Imaams have a higher status than all humans even the Prophets.

- They curse the companions and the wives of the Prophet (Sallallaahu 'alayhi wasallam); except 6-7 companions.

Refer to : A Glimpse At The Deviated Sects and Beneficial Answers to Questions on Innovated Methodologies both of Shaykh Swaaleh al -Fawzaan

32. *Qadariyyah* : One of the most early deviant sects to appear. They deny Allaah's Pre-Decree (Qadar) ; and believe that man creates his own actions that are outside the Will and Power of Allaah !

Refer to : A Glimpse At The Deviated Sects and Beneficial Answers to Questions on Innovated Methodologies both of Shaykh Swaaleh al -Fawzaan

33. *Fath al Baaree* (13/253) of Ibn Hajar al 'Asqalaanee.
34. See Appendix XIII for a brief biography of this Imaam.
35. *Ta'weel*: to give a figurative explanation of any of Allaah's Attributes
36. *Tamtheel*: to claim Allaah's Attributes resemble the attributes of the creation
37. *Tajseem*: To claim Allaah has a 'body'. The correct creed is to affirm the attributes Allaah mentioned in the Book and the *Sunnah*. But we don't not mention and claim that which Allaah did not mention for Himself (like body , direction) .
38. *Tasbbeeh*: to liken Allaah's attributes to the creation
39. Lum'atul I'tiqaad pg. 7
40. See Appendix XIV for a brief biography of this Imaam.
41. Reported in *Sunan ad-Daarimee*, 1/66 and *Sbarbus-Sunnah* of al-Baghawee, 1/216.
42. See Appendix XV for a brief biography of this Imaam.
43. *Siyar a'alameen an-nubalaa* 16/457
44. See Appendix XVI for a brief biography of this Imaam.
45. See Appendix XXIII for a brief biography of this Imaam.
46. *Jahmiyyah*: A Jahmee is one who denies all of Allaah's attributes. Refer to : A Glimpse At The Deviated Sects and Beneficial Answers to Questions on Innovated Methodologies both of Shaykh Saaleh al -Fawzaan
47. 'al-Uluww lil-'Aliyyil-Ghaffaar' (pp.286-287)
48. *Siyar a'alameen an-nubalaa* 16/457
49. See Appendix XVII for a brief biography of this Imaam.
50. Soofism : They have many offshoots .Some of their deviant/corrupt ideologies:
 - the belief that God dwells in human souls, or that the Deity is incarnate in humanity. [This is disbelief]
 - the idea that the texts of the Book and the Sunnah have an outer, apparent meaning and an inner, hidden meaning.
 - they believe their Shaykhs are "saints" who have divine inspiration , thus going to the extreme of asking/supplicating to/through them
 - they have innovated new ways of dhikr, introduced music into Islaam and have trances and chants which are held in darkness or sometimes while naked !!

Refer to : A Glimpse At The Deviated Sects and Beneficial Answers to Questions on Innovated Methodologies both of Shaykh Saaleh al –Fawzaan .

51. Majmoo' Fataawaa Shaykh ul Islaam ibn Taymiyyah (10: 358 , 366-367)

52. Reported by Ibn Rajab in al-Dhayl

53. Ibn al-Jawzee, Talbees Iblees, p 59-65, Dar al-Kitab al-'Arabi 1993

54. See Appendix XVIII for a brief biography of this Imaam.

55. Saheeh at-Tirmidhee.

56. A history of the innovated sects : Shaykhul Islaam Ibn Taymiyyah

57. Murji'ah : The Murji'ah are a sect who uphold the belief of Irjaa' i.e. to hold that sins major or minor, do not affect Eemaan (faith) , and that Eemaan (faith) neither increases nor decreases. They claim that actions are not part of faith, that people do not vary in faith, that faith does not increase or decrease and that one should declare himself a Believer without saying, Inshaa-Allaah [If Allaah wills]. Refer to : A Glimpse At The Deviated Sects and Beneficial Answers to Questions on Innovated Methodologies both of Shaykh Saaleh al -Fawzaan

58. Mu'tazilah : -They believe in Ta'teel (denying / negating Allaah's attributes). And they call this tawheed !!

-They also declare that the Qur'aan is created.

-They also share the beliefs of the Khawaarij in : Rebellion and fighting against the Muslim rulers and hold it to be correct. Refer to : A Glimpse At The Deviated Sects and Beneficial Answers to Questions on Innovated Methodologies both of Shaykh Saaleh al -Fawzaan

59. *al-Eemaan* (page.114)

60. *Majmoo' al-Fataawaa* (vol. 12, p. 497)

61. The Evil Names that the Innovators Have Fabricated Against *Ablus-Sunnab* : from '*Aqeedat ul-Hamaviyyah*.

62. See Appendix XIX for a brief biography of this Imaam.

63. *Sawn al-Mantiq of As-Suyootee* , , p.33

64. See Appendix XX for a brief biography of this Imaam.

65. Tawheed first , Oh callers to Islaam

66. Tawassul ; Its types and rulings

67. See Appendix XXI for a brief biography of this Imaam.

68. *Bar'aatu 'Ulamaa il-Ummah min Taẓkiyyah Ablil-Bid'ah wal-Muthammah* p6-7, Maktabah al-Furqaan.

69. See Appendix XXII for a brief biography of this Imaam.

70. In his book, *Sharaful Ashaabul Hadeeth*

Appendix I – Biography of Imaam al-Barbahaaree

His lineage: His name is Abu Muhammad Al-Hasan Ibn 'Alee Ibn Khalf Al-Barbahaaree.

His birth: The references available do not mention anything about his birth or early life but it appears that he was born and brought up in Baghdaad.

His seeking of knowledge and efforts in Da'wah: Al-Barbahaaree was pre-eminent in seeking knowledge and expanded great efforts to attain it. He acquired knowledge from a group of the senior students of Imaam Ahmad Ibn Hanbal, except that unfortunately, the references available to us only state two of them by name and they are: Ahmad Ibn Muhammad Ibn-ul-Hajjaaj Ibn 'Abdil-'Azeez Aboo Bakr Al-Marwaze: The exemplary Imaam, scholar and Muhaddith (scholar of Hadeeth and its sciences), a student of Imaam Ahmad. He died on the sixth of Jumaadal-Oolaa in the year 275H. Sahl Ibn 'Abdullaah Ibn Yoonus At-Tusturee, Aboo Muhammad: The Imaam, worshipper and one known for abstemiousness from this world. Many wise sayings are reported from him and many remarkable happenings. He died in Muharram in the year 283H, at the age of about eighty.

A large number of students learned from this Imaam and benefited from him, since he was an example in both word and deed. And from these students are: Aboo 'Abdillaah Ibn 'Ubaydullaah Ibn Muhammad Al-'Ukbaree, well known as Ibn Battah, Muhammad Ibn Ahmad Ibn Isma'eel Al-Baghdaadee, Abul-Husayn Ibn Sam'oon, Ahmad Ibn Kaamil Ibn Khalf Ibn Shajarah.

The Scholars' praise for him:

- Ibn Abee Ya'laa said: "Shaykh of the Community in his time and the foremost of them in censuring the people of innovation and in opposing them with his hand and tongue. And he was renowned with the ruler and prominent amongst those of knowledge. And he was one of the wise scholars, great and precise memorizers of the texts and one of the reliable believers"
- Adh-Dhahabee said in Al-Ibar: "...the exemplary scholar, Shaykh of the Hanbalees in 'Iraq in speech, action and sticking to what is lawful. He had great renowned and total respect."
- Ibn Al-Jawzee said: "...He gathered knowledge and abstention from this world (zuhd) and was strong against the people of innovation."
- Ibn Katheer said: "The abstemious, man of knowledge, the Hanbalee scholar, the admonisher -and he was strict against the people of innovation and sin. He had great standing and was respected by the elite and by the common people."

The last part of his life: He died in the year 329H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : *Sharh-us-Sunnah*, Trans. Aboo Talhah Daawood Burbank, al-Hidaayah Publishing

Appendix II – Biography of Imaam Ahmad ibn Hanbal

His lineage: His name is Aboo ‘Abdullaah, Ahmad ibn Muhammad ibn Hanbal, adh-Dhuhlee, ash-Shaybaanee, al-Marzee, al-Baghdaadee.

His birth: He was born in the city of Baghdaad in 164H.

His seeking of knowledge and efforts in Da’wah: He started his career by learning Fiqh under al-Qaadhee Aboo Yoosuf, the famous student and companion of Aboo Haneefah, which he then left for the pursuit of hadeeth. He began to travel around the Islamic Khilaafa with this purpose, and this was at the tender age of 15. As a student, he was much respected by his teachers, such that some amongst them would treat him with the same respect given to their own teachers.

Some of **his most famous teachers** were Imaam ash-Shaafi’ee, Aboo Daawood al-Tayaalisee, Muhammad bin Ja’far (Ghundar), Sufyaan ibn ‘Uyaynah, Aboo Mu’aawiyah Muhammad ibn Haazim al-Dareer, Wakee’ ibn al-Jarraah, ‘Abdul-Razzaaq b. Hammaam al-San’aanee, al-Waleed ibn Muslim, ‘Affaan ibn Muslim, Ismaa’eel ibn ‘Aaliyah, and Aswad ibn ‘Âmir (Shaadhaan).

Some of his most **eminent students** were: al-Bukhaaree, Muslim, Aboo Daawood, Ahmad’s own sons ‘Abdullaah and Saalih, his cousin Hanbal ibn Ishaaq, Aboo Haatim al-Raazee, Aboo Zur’ah al-Raazee, and Yahyaa ibn Ma’een. All of these famous people were leading scholars of hadeeth.

The Scholars’ praise for him:

- Ibraaheem al-Harbee said, ‘I saw Aboo ‘Abdullaah and it was as if Allaah had gathered for him the knowledge of the earlier and later people together.’
- It is narrated that Imaam ash-Shaafi’ee, rahimahullaah, said: ‘I left Baghdaad and I did not leave behind in it a man more excellent, nor more knowledgeable, nor better in Fiqh, nor having more Taqwa than Ahmad ibn Hanbal.’
- Aboo Daawood said: ‘The gatherings of Ahmad were gatherings of the Hereafter. Nothing of the affairs of this world would be mentioned – and I never saw him mention this world.’
- ‘Abdurrahmaan ibn Mahdee said: ‘Whoever wishes to see the knowledge that was held between the shoulders of ath-Thawree, then let him look at this man.’
- ‘Alee ibn al-Madeenee said: ‘Allaah honoured and strengthened the religion with as-Siddeeq on the day of apostasy, and with Ahmad on the day of the trial (al-Mihnah).’
- Aboo Haatim said: ‘If you see someone loving Ahmad, then know he is a man of the Sunnah.’

The last part of his life: His learning, piety and unswerving faithfulness to traditions gathered the Ummah and its scholars around his understanding and teachings. He died in Baghdaad in the year 241H. May Allaah (Subhaanahu wa Ta’aala) have Mercy upon his soul, aameen.

Sources : - *Heroes of Islam* © 2000 Darussalam (Dr. Muhammad Esma’il Sieny)

- *The Creed Of The Four Imaams*, Shaykh Muhammad ibn ‘Abdur-Rahmaan al-Khumayyis,

Appendix III – Biography of Sufyaan ath-Thawree

His lineage: He is Sa'eed Ibn Masrooq Ibn Habeeb Ibn Raafi' Ibn 'Abdullaah Ibn Mawhibah Ibn 'Alee Ibn 'Abdillaah Ibn Munqidh Ibn Nasr Ibn Haarith, Aboo 'Abdullaah, ath-Thawree, al-Koofee, al-Mujtahid.

His birth: He was born in 97H.

His seeking of knowledge and efforts in Da'wah: He began seeking knowledge as a boy due to the care of his father, the Muhaddith, Sa'eed Ibn Masrooq ath-Thawree, who was a student of ash-Sha'bee and a reliable narrator of Koofah, counted amongst the smaller Taabi'een.

His Shuyookh: It is said that Sufyaan had more than six hundred Shuyookh, amongst them, from Koofah: Sa'eed Ibn Masrooq (his father), Aboo Ishaq as-Sabee'ee, Salamah Ibn Kuhayl, Habeeb Ibn Abee Thaabit, al-A'mash, Mansoor Ibn 'Amr Ibn Murrah, Aboo Maalik al-Ashja'ee. Shu'bah, Sulaymaan at-Taymee, Ayyoob as-Sakhtiyaanee, Ibraaheem Ibn Maysara, Daawood Ibn Abee Hind, Ibn 'Awn and others.

Those who narrated from him include: Al-A'mash, Ibn Jurayj, Ja'far as-Saadiq, Aboo Haaneefah, al-Awzaa'ee, Ibn Abee Dhi'b, Shu'bah, Ma'mar (all of whom died before him), Sufyaan Ibn 'Uyaynah, Aboo Daawood at-Tayaalisee, Abul-Ahwas, 'Abdullaah Ibn al-Mubaarak, Ibn Wahb, 'Abdur-Rahmaan Ibn Mahdee, 'Abdur-Razzaaq, 'Alee Ibn al-Ja'd (the last of his reliable students), Fudhayl Ibn 'Iyaad, Maalik Ibn Anas and Muhammad Ibn Bishr.

The Scholars' praise for him:

- Ibn 'Uyaynah said: 'The Companions of Hadeeth are three: Ibn 'Abbaas in his time, ash-Sha'bee in his time and ath-Thawree in his time.'
- 'Alee Ibn al-Madeenee said: 'I do not know Sufyaan ever to have made an error in wording except with regard to the name of the wife of Aboo 'Ubaydah, he used to say 'Hufainah', and what is correct is with 'jeem' (i.e. Jufainah).'
- Ibn 'Uyaynah said: 'I have sat with 'Abdur-Rahmaan Ibn al-Qaasim, Safwaan Ibn Sulaym and Zayd Ibn Aslam and I have not seen amongst them the like of Sufyaan.'
- Al-Marroodhee reports from Ahmad Ibn Hanbal who said: 'Do you know who is the Imaam? The Imaam is Sufyaan at-Thawree, no-one takes precedence over him in my heart.'
- Qabeesah said: 'I have not sat in a sitting along with Sufyaan except that I remembered death. I have not seen anyone who remembered death more than him.'
- Ibn al-Mubaarak said: 'I used to sit with Sufyaan ath-Thawree and he would narrate and I would say: Nothing is left from his knowledge except that I have heard it. Then I would sit with him in another sitting and he would narrate and I would say: I have heard nothing of his knowledge.'

The last part of his life: Sufyaan became ill with an ailment of the stomach, where he made wudhoo sixty times that night. He passed away in the year 161H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : *Mountains of Knowledge: Inheritors of the Prophets, al-Maktabah as-Salafiyyah*

Appendix IV – Biography of Imaam al-Awzaa'ee

His lineage: His name is Aboo 'Amr, 'Abdur-Rahmaan Ibn 'Amr Ibn Muhammad ad-Dimashqee, al-Haafidh (the one who has memorised volumes of ahaadeeth), al-Awzaa'ee.

His birth: He was born in Ba'labakk the year 88H. His origin was from the captives of Sind.

Those he narrated from: 'Ataa Ibn Abee Rabaah, Shaddaad Aboo 'Ammar, Rabee'ah Ibn Yazeed, az-Zuhree, Muhammad Ibn Ibraaheem at-Taymee, Yahyaa Ibn Abee Katheer and a large number of people. He saw Muhammad Ibn Seereen whilst the latter was ill and it is said he heard from him.

Those who narrated from him include: Shu'bah, Ibn al-Mubaarak, al-Waleed Ibn Muslim, Yahyaa Ibn Hamzah, Yahyaa al-Qattaan, Aboo 'Aasim, Abul-Mugheerah, Ibn al-Firyabee...

The Scholars' praise for him:

- Al-Waleed Ibn Mazyad said: 'He was born in Ba'labakk and raised as an orphan in his mother's apartment- yet kings would be unable to cultivate their children to the standard of his manners. I never heard a noble word from him except that it was such that those who heard it had to write it down from him. Nor did I ever see him laughing loudly. When he would mention the Hereafter I would say to myself, 'Can any heart in this gathering be seen not to be weeping?'
- Aboo Zur'ah ad-Dimashqee said: 'His profession was writing and composing letters, and his letters would leave an impression.'
- Bishr Ibn al-Mundhir said: 'I saw al-Awzaa'ee and it was as if he had been blinded due to humility.'
- And al-Waleed used to say, 'I have not seen anyone who strove harder in worship than him.'
- Aboo Mushir said: 'Al-Awzaa'ee was never seen weeping, nor laughing till his molars became visible, but he would sometimes smile- as occurs in the Hadeeth. He used to spend the night awake in prayer, reciting the Qur'aan and weeping. One of my brothers from the people of Beirut informed me that his mother used to enter the house of al-Awzaa'ee and would seek the place where he prayed- and she would find it wet from the tears he had shed during the night.'
- Al-Waleed Ibn Muslim said: 'I had not used to give attention to hearing narrations from al-Awzaa'ee until I saw Allaah's Messenger (sallallahu 'alayhi wasallam) in a dream, and al-Awzaa'ee at his side. So I said: 'O Messenger of Allaah! From whom shall I take knowledge?' So he said: 'From this one...' and he pointed to al-Awzaa'ee.'
- Muhammad Ibn 'Ubayd at-Tanaafisee said: 'I was with Sufyaan ath-Thawree when a man came to him and said: 'I saw in a dream that a sweet smelling flower was raised up from the West.' He said: 'If your dream is true, then al-Awzaa'ee has died.'

So they wrote that down, and later found that he had died on that day.'

The last part of his life: At the end of his life he settled in Beirut, guarding the frontiers of Islaam and it is there he died in the year 157H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : *Mountains of Knowledge: Inheritors of the Prophets, al-Maktabah as-Salafiyyah*

Appendix V – Biography of Imaam Aboo Haneefah

His lineage: His name is Aboo Haneefah an-Nu'maan Ibn Thaabit Ibn Zawtaa at-Taymee al-Koofee.

His birth: He was born in Koofah, 'Iraq, in the year 80H.

His seeking of knowledge and efforts in Da'wah: He was fortunate to be born in the second generation of Islaam, since he had the opportunity to learn from some companions of Prophet Muhammad, sallallaahu 'alayhi wasallam, and many renowned scholars of the second generation. It has been pointed out that Aboo Haneefah was the first to codify Islamic law or jurisprudence (commonly known as Fiqh) compiled from the Qur'aan and the Sunnah. As a teacher, he used to support all his needy students in order for them to devote all their time to learning. His encouragement of education made him very generous even to scholars.

The Scholars' praise for him:

- From Ahmad Ibn Zubayr, Sulaymaan Ibn Abee Shaykh informed us, Hujr Ibn 'Abdul-Jabbaar informed me saying, 'It was said to al-Qaasim Ibn Ma'n, 'Are you pleased to be from amongst the boy servants of Aboo Haneefah?' He said, 'The people have not sat in circle more beneficial than that of Abee Haneefah.' So al-Qaasim said to him, 'Come with me to him.' So when he came to him, he stuck to him, and he said, 'I have not seen the likes of this.'
- 'Alee Ibn 'Aasim said: 'If the knowledge of Imaam Aboo Haneefah was weighed against the knowledge of the people of his era, he would have outweighed them.'
- Hafs Ibn Ghiyaath said: 'The speech of Aboo Haneefah in fiqh is more intricate than poetry. No one finds fault with it except an ignorant person.'
- Jareer said: 'Mugheerah said to me, 'Sit with Aboo Haneefah to gain fiqh, since if Ibraaheem an-Nakha'ee was living, he would sit with him.' And Ibnul-Mubaarak said, 'Aboo Haneefah had more fiqh than the rest of the people.'
- Ibnul-Mubaarak said: 'I have not seen a man more dignified in his gathering, nor having better manners and mildness than Aboo Haneefah.'
- The muhaddith, Mahmood Ibn Muhammad al-Marwazee said, Haamid Ibn Aadam informed us, Aboo Wahb Muhammad Ibn Mujaahim informed us saying, 'I heard 'Abdullaah Ibnul-Mubaarak saying, 'If Allaah had not aided me through Aboo Haneefah and Sufyaan, I would have been like the rest of the people.'
- Yazeed Ibn Haaroon said: 'I have not seen anyone more easy going than Aboo Haneefah.'

The last part of his life: Aboo Haneefah's fear of falling into fault made him refuse all the offers made by governors and the Caliph to appoint him in public offices, including the post of a judge. For that reason the Khaleefah ordered that Aboo Haneefah be put in jail where he died in the year 150H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Sources : - *Heroes of Islam* © 2000 Darussalam (Dr. Muhammad Esma'il Sieny) &
The Creed Of The Four Imaams, Shaykh Muhammad ibn 'Abdur-Rahmaan al-Khumayyis,

Appendix VI – Biography of ‘Abdullaah ibn al-Mubaarak

His Lineage: He is ‘Abdullaah ibn al-Mubaarak, son of Aboo ‘Abdirrahmaan al-Handhalee - the ‘Aalim (very knowledgeable scholar) of his time, the Ameer of the Righteous.

His Birth: He was born in the year 118 A.H. in the town of Marwa, Khurasaan.

Those he narrated from: Sulaymaan at-Taymee, ‘Aasim al-Ahwaal, Humayd at-Tuwayl, Hishaam bin ‘Urwah, al-Jareeri, Ismaa’eel bin Abee Khaalid, al-A’mash, Yahyaa bin Sa’eed al-Ansaaree, ‘Abdullaah bin ‘Awn, Moosaa bin ‘Uqbah, Ibn Shuraih al-Misree, al-Awzaa’ee, Imaam Maalik bin Anas, Sufyaan ath-Thawree, Aboo Haneefah, Ibn Jurayj, Ma’mar, Shu’bah, al-Layth, Ismaa’eel bin ‘Ayyaash, Ibn ‘Uyaynah, al-Kandee, Ibn Abee Dhi’b, Yoonus al-Aylee.

Those who narrated from him: Ma’mar, ath-Thawree, Aboo Ishaaq al-Fazaaree, Ibn Wahb, Ibn Mahdee, Aboo Daawood, ‘Abdurrazzaaq bin Hammaam, al-Qattaan, Ibn Ma’een, ‘Affaan, Hayaan bin Moosaa, Aboo Bakr bin Abee Shaybah, Yahyaa bin Adam, Aboo Usaamah, Aboo Salamah al-Manqaree, Muslim bin Ibraaheem, Hasan bin Rabee’ al-Bouranee, Ahmad bin Manee’, ‘Alee bin Hajr, Hasan bin ‘Eesaa, Hasan bin ‘Urfah, Ibraaheem bin Mujash-shar, Ya’qoob ad-Douruqee.

The Scholars’ praise for him:

- Muhammad bin ‘AbdulWahhaab al-Faraa said: ‘Khurasaan has not produced the likes of three men - Ibn al-Mubaarak, Ibn Shumayl and Yahyaa bin Yahyaa.’
- Ahmad al-‘Ajlee said: Ibn al-Mubaarak is thiqah, thaabit (precise, reliable, trustworthy narrator) in hadeeth, a righteous man who had encompassed all sciences.’
- Shu’ayb bin Harb said: No man met Ibn al-Mubaarak except that he (Ibn Mubaarak) was better than him.
- Aboo Usaamah said: the likeness of Ibn al-Mubaarak amongst the Muhadditheen is like that of the Ameer al-Mu’mineen amongst the people.’
- Al-Awzaa’ee said, ‘Have you seen Ibn al-Mubaarak?’ It was said, ‘No’ He said, ‘Had you seen him, your eyes would have been comforted.’
- Mu’aadh bin Khaalid narrated: Ismaa’eel bin ‘Ayyaash said, ‘There is none on the face of the earth the like of Ibn al-Mubaarak, and I do not know of any good Allaah has created from the pathways of good except that He has placed it in ‘Abdullaah ibn al-Mubaarak.’
- Aboo Nasheet narrates from Nu’aym bin Hamaad: I said to Ibn Mahdee, ‘Who is better, Ibn al-Mubaarak or Sufyaan ath-thawree?’ He said, ‘Ibn al-Mubaarak. I have not seen any like him.’
- Muhammad bin A’een (a’yun) said: The men of hadeeth gathered around ‘Abdirrahmaan bin Mahdee and said to him, ‘You have sat and heard from ath-Thawree and Ibn al-Mubaarak. Which of the two is stronger?’ He said, ‘If Sufyaan strived to be like Ibn al-Mubaarak just for a day, he would not be able to do so.’

The last part of his life: He died in the month of Ramadhaan in the year 181H. It is narrated that the Khaleef Haaroon Rasheed, upon hearing of his death, he said: ‘Today the Sayyid (Master) of the ‘Ulamaa has died.’ May Allaah (Subhaanahu wa Ta’aala) have Mercy upon his soul, aameen.

Al-muflihoon research.

Appendix VII – Biography of Aboo Yoosuf

His Lineage: He is Aboo Yoosuf Ya'qoob ibn Ibraaheem bin Habeeb bin Habeesh bin Sa'd bin Bajeer bin Mu'aawiyah al-Ansaaree al-Koofee.

His Birth: He was born in the year 311H in the city of Koofah.

His seeking of Knowledge: Aboo Yoosuf studied at the hands of the great Faqeeh, Aboo Haneefah, rahimahullaah. He learnt from him the fundamentals of the deen, Hadeeth and fiqh. He was Aboo Haneefah's most excellent student and after the death of his teacher, he was appointed chief Judge of Baghdaad by the Khaleefah Haaron Rasheed.

Those he learnt and narrated from: Hishaam bin 'Urwah, Yahya bin Sa'eed al-Ansaaree, 'Ataa bin as-Saaib, 'Abdullaah ibn 'Amr, al-A'mash, Hajjaaj ibn Urtaat, Aboo Haneefah, Imaam Maalik, al-Layth ibn Sa'd.

Those who learnt and narrated from him: Yahya ibn Ma'een, Imaam Ahmad ibn Hanbal, 'Alee ibn al-Ju'd, Ahmad ibn Manee', 'Alee ibn Muslim at-Toosee, 'Amr ibn Abee 'Amr al-Harraanee.

The Scholars' praise for him:

- 'Alee ibn Harmalah at-Taymee narrates from him: 'I used to study knowledge of hadeeth and fiqh from of Aboo Haneefah and I was a man who is poor. Once when I was present in his circle, my father appeared and forcibly escorted me back home with him. At home he said, 'Son! Do not go to the circles of Aboo Haneefah. Allah has made Aboo Haneefah content about his livelihood, he is wealthy and rich - you are poor and needy. You should worry about gaining a livelihood.' Thus, I obeyed my father and cut down greatly my studies. When Aboo Haneefah realised this (my absence), he asked about me and when I heard this, I went to him. He said to me, 'What has busied you from us (ie seeking knowledge from our circles).' I said to him, 'Working with the people and obedience to my father.' I sat there until all the people went. Then he handed me a small bag. I looked inside and found a hundred Dirhams. The Imaam said to me: 'When it finishes let me know'. However with the grace of Allah I never had to ask him, he would give me according to his own estimation regularly.'
- Muhammad bin Hasan narrated: Aboo Yoosuf fell ill and Aboo Haneefah went to visit him. Upon leaving, he said, 'If this young one dies, then he is the most knowledgeable of them all.'
- Ibraaheem ibn Aboo Daawood al-Barlasee said, 'I heard Ibn Ma'een say: I have not seen amongst the men of Fiqh one more established in Hadeeth, nor stronger in its memorisation, nor more authentic in its narration than Aboo Yoosuf.'

The last part of his life: He died in Baghdaad in the year 182H. It is recorded that at the time of his death, he said; "O Allaah! You know that I never intentionally judged against the apparent between two of your slaves. I have always gave your Book and the Sunnah of your Messenger precedence over all else. And whenever a complex issue would arise I would use Imaam Aboo Haneefah as my source..." May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Al-muflihoon research.

Appendix VIII – Biography of Imaam ash-Shaafi'ee

His lineage: His name is Aboo 'Abdillaah Muhammad ibn Idrees Ibnil-'Abbaas Ibn 'Uthmaan Ibn Shaafi'ee Ibnis-Saa'ib Ibn 'Ubayd Ibn 'Abd Yazeed Ibn Hishaam Ibnil-Mutaallib ibn 'Abdul-Manaaf ibn Qusayy Ibn Kilaab ibn Murrah, a relative of the Messenger of Allaah, sallallaahu 'alayhi wasallam.

His birth: He was born in Ghazzah, Palestine in 150H.

His seeking of knowledge and efforts in Da'wah: He spent a lot of his time in Makkah among the Bedouins as he mastered Arabic and acquired great knowledge of Arabic poetry. At the age of twenty, he went to Madeenah and remained there as a student of Imaam Maalik till the latter's death. He spent a total of nine years with Maalik during which he managed to learn everything Maalik had to offer. He also came into contact with other learned men from whom he acquired more knowledge of the Qur'aan and the Sunnah. Imaam ash-Shafi'ee possessed a very sharp memory and knew all of Imaam Maalik's Muwatta by heart. But, acquiring the knowledge of the scholars in Madeenah was only the start for him because he travelled extensively to most of the places known for knowledge at the time. In 187H, he visited Syria and from there proceeded to Egypt where he settled. As a student of Imaam Maalik, he was received with great honour and respect by the people and scholars of Egypt. And later he went to Baghdaad and there he was surrounded by a large number of students who were eager to acquire knowledge of the faith and practices of Islaam from him. One important student there was Imaam Ahmad ibn Hanbal.

The Scholars' praise for him:

- Aboo 'Ubayd said: 'I have not seen anyone more intelligent than ash-Shaafi'ee.'
- Ahmad ibn Muhammad said: I heard my father and my uncle saying, 'Whenever a man came to Sufyaan ibn 'Uyaynah needing tafseer or religious verdicts, he would look to ash-Shaafi'ee and say, 'Ask this man.'
- Ahmad ibn Hanbal used to say: ash-Shaafi'ee was like a sun for the world and like a pardon for the people.
- Aboo Thawr said: I have not seen the likes of ash-Shaafi'ee ...
- Yoonus as-Sadafee said: I have not seen anyone more intelligent than ash-Shaafi'ee. I debated with him one day about an issue then we parted ways. When we met again, he took me by my hand, then he said, 'O Abaa Moosaa, is it not correct that we be brothers, even though we do not agree upon an issue?'
- Al-Muzanee said: I have not seen anyone with a better face than ash-Shaafi'ee - may Allaah bestow mercy upon him - and whenever he took hold of his beard, there was nothing more excellent than his taking hold of it.

The last part of his life: Imaam ash-Shaafi'ee died in the month of Sha'baan on a Thursday in the year 204H in Egypt. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Sources : - *Heroes of Islam* © 2000 Darussalam (Dr. Muhammad Esma'il Sieny)

- *The Creed Of The Four Imaams*, Shaykh Muhammad ibn 'Abdur-Rahmaan al-Khumayyis,

Appendix IX – Biography of Ibn Khuzaymah

His Lineage: He is Muhammad bin Ishaq bin Khuzaymah bin al-Mugheerah bin Saalih bin Bakr.

His Birth: He was born in the year 223H in Naysaaboos.

Those he learnt and narrated from: Ishaq bin Rahaawiyah, Muhammad bin Humayd, Muhammad bin Ghaylaan, 'Utbah bin 'Abdillaah al-Marwazee, 'Alee bin Hajr, Ahmad bin Manee', Bishr bin Mu'aadh, Abee Kurayb, Muhammad bin Mahraan al-Jamaal, Abee Sa'eed al-Ashaj, Yoosuf bin Waadhih al-Haashimee, Muhammad bin Bashaar, Husayn bin Huraith, Muhammad bin 'Abdul-A'laa as-San'aanee, Muhammad bin Yahyaa, Husayn bin Muhammad az-Za'faraanee, Haaron bin Ishaq al-Hamdaanee and Yahyaa bin Hakeem.

Those who learnt and narrated from him: Imaam al-Bukhaaree, Imaam Muslim, Muhammad bin 'Abdullaah bin 'AbdulHakam, Ibraaheem bin Abee Taalib, Aboo Haamid bin ash-Sharqee, Aboo 'Alee al-Husayn bin Muhammad an-Naysaabooree, Aboo Haatim al-Bustaamee, Aboo Ahmad bin 'Adiyy, Aboo Muhammad 'Abdullaah bin Ahmad bin Ja'far ash-Shaybaanee, Aboo Sa'eed Muhammad bin Bishr al-Karaabeesee.

The Scholars' praise for him:

- Aboo 'Uthmaan Sa'eed bin Ismaa'eel al-Heeree said: Verily Allaah will remove calamity from the people of this city through Aboo Bakr Muhammad bin Ishaq.
- Muhammad bin Sahl al-Toosee said: I heard Rabee' bin Sulaymaan and he said to us, 'Do you know Ibn Khuzaymah?' We said, 'Yes' He said, 'We benefited from him much more than he benefited from us.'
- It is narrated that Aboo Haatim bin Hayyaan at-tameemee said: I have not seen on the face of the earth one who has memorised sunnaa'atu sunan, memorised its authentic narrations, and more than that, to the point that it was as if the sunan, all of them, were before his eyes, except for Muhammad bin Ishaq bin Khuzaymah.'

The last part of his life: He died in the year 311H in the month of Dhul-Qa'dah in Naysaaboos. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Al-muflihoon research.

Appendix X – Biography of al-Muzanee

His Lineage: Aboo Ibraaheem Ismaa'eel bin Yahyaa bin Ismaa'eel bin 'Amru bin Muslim al-Muzanee al-misree, the student of Imaam ash-Shaafi'ee.

His Birth: He was born in the year 175H in Egypt.

Those he learnt and narrated from: Muhammad ibn Idrees ash-Shaafi'ee, 'Alee bin Ma'bad bin Shaddaad al-Basree, Nu'aym bin Hammaad and Asbagh bin Naafi'.

Those who learnt and narrated from him: Ibn Khuzaymah, Aboo Ja'far at-Tahaawee (his nephew), Abul-Qaasim bin Bashhaar al-Anmaatee, Zakariyyah bin Yahyaa as-Saajee, Abul-Hasan bin Hawsaa, Aboo Nu'aym bin 'Adiyy and Aboo Muhammad 'Abudrrahmaan bin Abee Haatim ar-Raazee.

The Scholars' praise for him:

- Ibn Yoonus mentions in his Taareekh: He was of great worship and virtue, trustworthy in hadeeth, the dexterous scholars did not differ over him, he was one of those who was abstinent in the Dunya and was from the best of Allaah's creation, his qualities are many.
- 'Amru bin 'Uthmaan al-Makkee said: I have not seen anyone with abundant worship from those who I have met from the people of Makkah than him. I have not met anyone from the people of Shaam and Alexandria and its surrounding areas and fortified areas with as such efforts as al-Muzanee, he was the most intense on himself in wara' which he bequeathed to the people. He used to say, 'I am from the characteristis of ash-Shaafi'ee (rahimahullaah).'
- Ibn 'Abdul-Barr stated: He was a scholar and faqeeh, a well-known reference point, he had great abilities in debating and was understanding of the different aspects of speech and argumentation. He had good speech and was the foremost from the madhhab of Shaafi'ee and his statements memorising its principles with precision. He has many books in the Shaafi'ee madhhab that no one else ever equalled. The people tired after him, he was the most knowledgeable from the companions of Shaafi'ee in debating, he had detailed knowledge and his books and abridgements circulated throughout the different regions of the earth, east and west. He was pious, abstinent, religious and patient with little and simple-living.
- It is narrated that Imaam ash-Shaafi'ee said, whilst pointing to al-Muzanee: This one, if he debated Shaytaan, he would defeat Shaytaan.
- It is also narrated from Imaam ash-Shaafi'ee that he said: al-Muzanee is the aider of my madhhab.

The last part of his life: He died in 264H in the month of Ramadhaan. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : *The Life of Imaam al-Muzanee (Dr Jamaal 'Azzoon)*

Appendix XI – Biography of Ibn ‘Abdul-Barr

His Lineage: Aboo ‘Umar Yusuf bin ‘Abdillaah bin Muhammad bin ‘Abdul-Barr bin ‘Aasim an-Namari al-Andaloosee al-Qurtubee al-Maalikee.

His Birth: He was born on a Friday in Rabee’-uth-Thaane in the month 368H.

Those he learnt and narrated from: Sa’eed bin Nasr bin Khalf al-Andaloosee, Ahmad bin Qasim bin ‘Abdurrahmaan, Ahmad bin Fath,

Those who learnt and narrated from him: Aboo Muhammad ‘Alee Ibn Hazm, Aboo ‘Abdullaah al-Humaydee and Abul-Hasan Taahir bin Ahmad ash-Shaatibee.

The Scholars’ praise for him:

- Adh-Dhahabee stated: Ibn ‘Abdul-Barr had no equal in the Western part of the Islamic world, in the Science of Hadeeth. He was righteous and trustworthy in knowledge, and a Haafidh.
- Ibn Hazm said: I do not know anyone like him in exposition and understanding of the Hadeeth, let alone surpassing him in it.
- Ibn Khalkaan said: Aboo ‘Amr bin ‘Abdul-Barr is the Imaam of his time in hadeeth and narrations and their sciences.

The last part of his life: He died on a Friday in Rabee’-uth-Thaane in the year 463H. May Allaah (Subhaanahu wa Ta’aala) have Mercy upon his soul, aameen.

Al-muflihoon research.

Appendix XII – Biography of Ibn Hajar al-'Asqalaani

His lineage: The full name of the famous Imaam Al-Haafidh Ibn Hajar Al-'Asqalaani is Abul-Fadhl, Shihaabuddeen Ahmad bin 'Alee bin Muhammad bin 'Alee bin Mahmood bin Ahmad Ai-Kinaani AshShaafi'ee. His father was a great scholar who died when Ibn Hajad was four years old and his mother died prior to that so he grew up an orphan.

His birth: He was born in Sha'baan 773H in Egypt.

His seeking of knowledge and efforts in Da'wah: He memorized the Qur'aan at the age of nine years and also memorized Al-Haawee, the book Mukatasar of Ibn Al-Hajib, and other books. He traveled to Makkah and listened to the teaching of its 'Ulamaa. He admired the knowledge of Hadeeth and traveled further to acquire it from the Mashaayikh in Hijaaz, Ash-Shaam, Egypt and stayed with az-Zayn al-'Iraaqee for ten years. He also studied under Al-Balqeneee, Ibn Al-Mulaqqin and others. Many eminent Shuyookh of his time approved his knowledge and allowed him to give religious verdicts and teach. He had learned the two sources (Qur'aan and Hadeeth) from Al-'Izz bin Jama'a, the language from Al-Majd Al-Fairuzabadi, Arabic from Al'Amari, literature and poetry from Al-Badr Al-Mushtaki He also recited some parts of the Qur'aan in all the seven styles of recitation before At-Tanukhi.

As for the teachers of Ibn Hajar, he has more than eight hundred. He wrote a book talking about his various different teachers who he learnt from. Also his students were very many, such that a student would come and learn from him and then the son of the student would also come and learn from him. So a father and son would take priding in having learned from Ibn Hajar owing to the rank that Ibn Hajar held in his lifetime.

The Scholars' praise for him:

- As-Sakhaawee said: 'My Shaykh, the teacher, the Imaam of the Imaams.'
- Ash-Shawkaanee said about him: The great famous Haafidh, the most knowledgeable Imaam of Hadeeth and its sciences.
- Ash-Shawkaanee also added: He busied himself in the knowledge of Hadeeth, reading, writing and studying it and those who were near and far, enemies and friends, all bore witness to his memorisation and proficiency until the statement 'Haafidh' became known absolutely for him only.'
- As-Suyooti said about him: Shaykh al-Islam, the Imaam of the Huffaadh in his generation, the Haafidh of Egypt, rather he was the Haafidh of the world.
- Ibn al-'Imaad said about him; 'He is Shaykhul-Islam, the Leader of The Believers in regards to hadeeth, the Haafidh of his time.'

The last part of his life: On Tuesday 14th of Dhul-Hijjah the year 852H, he became ill, such that on Saturday 18th of the same month, he passed away in Cairo. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : Madeenah University Magazine (<http://www.iu.edu.sa/Magazine/30/2.htm>), Shaykh al-'Allamah 'Abdul-Muhsin al-'Abbaad

Appendix XIII – Biography of Ibn Qudaamah al-Maqdisee

His lineage: Aboo Muhammad, `Abdullaah ibn Ahmad ibn Muhammad ibn Qudaamah ibn Miqdaam ibn Nasr ibn `Abdillaah ibn Hudhayfah ibn Muhammad ibn Ya`qoob ibn al-Qaasim ibn Ibraaheem ibn Ismaa`eel ibn Yahyaa ibn Muhammad ibn Saalim ibn `Abdillaah ibn `Umar ibn al-Khattaab.

His birth: He was born in the month of Sha'baan in the year 541H in the town of Jammaa'eel.

His seeking of knowledge and efforts in Da'wah: For the first ten years of his life he remained with his family in Palestine, and memorised the Qur'aan. Then in 551H his father performed Hijrah with the family, fleeing from the invading Christians, and migrated to Damascus. There, he completed memorization of the Qur'aan, and he memorized a large number of ahaadeeth. Then he memorized 'Mukhtasar al-Khiraqee' on the Fiqh of Imaam Ahmad. (Later writing an explanation of it in 9 volumes, called 'al-Mughnee'). He remained in Damascus for 10 years, and at the age of twenty he began his journeys in search of knowledge.

His Shaykhs include: His father Ahmad ibn Qudaamah al-Maqdisee; Shaykh 'Abdul-Qaadir al-Jelaanee; Fakhrun-Nisaa. Shuhdah-the daughter of the Muhaddith ibn Ad-Deenawaree.

His Students: al-Bahaa.ul- Maqdisee; Diyaa.ud-Deen al-Maqdisee; the son of his brother Shamsuddeen ibn Qudaamah; al-Haafiz al-Mundhree.

The Scholars' praise for him:

- Aboo Bakr ibn Ghaneemah-the muftie of Baghdaad-said: 'I do not know anyone in our time who has reached the level of ijtihaad except for al-Muwaffaq.'
- Sibte ibn al-Jawzee said: 'He was an Imaam in many fields. After his brother Aboo 'Umar and al-'Imaad, there was no one in his time who had greater 'zuhd' or piety than him. He had a great deal of 'hayaa', and he remained aloof from this world and its people. He was easy and mild-mannered, humble, and loved the poor. He was fine in manners, generous and giving, whoever saw him then it was as if he had seen one of the Companions; and it was as if light came from his face. He was plentiful in worship.'
- Al-Haafidh Ibn Katheer said: 'Shaykhul-Islaam, An Imaam, An outstanding scholar. There was not in his time, indeed even for a long time before him, anyone having greater knowledge of Fiqh than him.'
- Ibn Rajab said: 'He used to closely follow the texts in the matter of usool (Fundamentals and belief) and in other than it. He did not hold applying any acts of worship for which there was no narration. He used to order affirmation of the texts, and leaving them as they are-with regard to what occurs in the Book and the Sunnah from 'as-Sifaat' (Allaah's attributes): not altering them, not declaring how they are, not distorting the meanings...

The last part of his life: He died on Saturday, the day of 'Eedul-Fitr, in 620H, at the age of 79 in his home in Damascus. His funeral which had a huge attendance was held the next day and he was buried on the hill of Qaasiyoon. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : *Sharh Lum'at-ul-'Itiqaad*(Ashraf Ibn 'Abdil-Maqsood)

Appendix XIV – Biography of Shuraih al-Qaadee

His Lineage: He is Aboo Umayyah Shurayh bin al-Haarith bin Qays bin al-Jahm al-Kindee, the Qaadhee (Chief Judge) of Koofaah.

His Birth: It is said he was from the people of Persia who resided in Yemen. It is also said he accepted Islaam in the time of the Prophet, sallallaahu ‘alayhi wasallam, and moved to Yemen in the reign of Aboo Bakr as-Siddeeq, radhiyallaahu Ta’aala ‘anhu.

Those he narrated from: ‘Umar ibn al-Khattaab, ‘Alee ibn Abee Taalib, ‘Abdurrahmaan ibn Abee Bakr.

Those who learnt and narrated from him: Qays ibn Abee Haazim, Tameem bin Salamah, ash-Sha’bee, Ibraaheem an-Nakhaa’ee, Muhammad ibn Seereen, Yahyaa ibn Ma’een.

The Scholars’ praise for him:

- ‘Umar appointed him to be the judge of Koofah and he was very young at the time. Aboo Nu`aym relates from Umm Daawood al-Waabishiyyah that “people took their disputes before Shurayh at a time when he still had no beard.”
- It is narrated from Muhammad ibn Seereen that he said: I met in Koofaah four men who had encompassed the knowledge of Fiqh, al-Haarith, ‘Ubaydah, ‘Alqamah and Shurayh.
- Ash-Sha’bee added: Shurayh was the most knowledgeable of them in Islamic Law.
- ‘Alee ibn Abee Taalib, radhiyallaahu ‘anhu, used to call him the most judicious of all the judges of Arabia.

The last part of his life: The date of his death is said to be between 70-80H. and it was said that he lived to the age of 108 or 110. May Allaah (Subhaanahu wa Ta’aala) have Mercy upon his soul, aameen.

Al-muflihoon research.

Appendix XV – Biography of ad-Daaraqutnee

His Lineage: Abul-Hasan 'Alee bin 'Amr bin Ahmad bin Mahdee bin Mas'ood bin Nu'maan bin Deenaar bin 'Abdillaah al-Baghdaadee al-Muqree. He was named ad-Daaraqutnee after a store in Baghdaad called Daar al-Qutn.

His Birth: He was born in 306H in Daaraqutn, Baghdaad in the month of Dhul-Qa'dah.

Those he learnt and narrated from: Ibraaheem al-Qarmeeseenee, Aboo Ishaq Ibraaheem ibn Hamaad al-Azdee, Aboo Ja'far al-Qaadhee, Abul-Hasan Ahmad al-Baghawee, Aboo Bakr Wakeel Abee Sakhra, Abul'Abbaas ibn as-Sakeen ibn Fayrooz ash-Shaybaanee, Aboo Sahl al-Qattaan, Aboo Taalib Ahmad al-Haafidh, Ismaa'eel as-Sighaar, Aboo 'Abdillaah al-Bazaar al-Ma'roof al-Matbiquee, Aboo Ishaq al-Mu'adil, Aboo Bakr an-Naysaabooree, Aboo Muhammad al-Muqree, Abul-Qaasim al-Baghawee, Abul-Hasan al-Waasitee, Aboo 'Abdillaah ad-Dawree al'Attaar, Abu Bakr al-Bazaar.

Those who learnt and narrated from him: Aboo Na'eem Ahmad ibn 'Abdillaah ibn Ahmad al-Asbahaanee, Aboo Bakr Ahmad ibn Muhammad ibn Ghaalib al-Burqaanee, Aboo Taahir Hamza ibn Muhammad ad-Daqqaq, Abul-Qaasim Hamza as-Sahmee, Aboo Muhammad al-Jawharee, 'Abdul-Ghaneer ibn Sa'eed al-Azdee al-Haafidh, Aboo Dharr al-Harrawee, Abul-Qaasim al-Azharee, Aboo 'Abdirrahmaan as-Sulaamee, Aboo 'Abdillaah Muhammad al-Haakim, al-Qurashee.

The Scholars' praise for him:

- Yoosuf al-Qawwaas mentioned about ad-Daaraqutnee's yearning for knowledge from a young age: We were walking to (the gatherings of) al-Baghawee and ad-Daaraqutnee was a young boy. He used to walk behind us and in his hand was a loaf of bread. We entered upon Ibn Manee', who prevented ad-Daaraqutnee from entering. So he sat at the door and wept.
- Rajaa bin Muhammad al-Mu'addil said: I said to ad-Daaraqutnee, 'Have you seen one like yourself?' He said, 'Allaah says: So ascribe not purity to yourselves. He knows best him who fears Allaah and keep his duty to Him.' So I said to him, 'I have not seen anyone who has encompassed all that you have.'
- Ibn al-Jawzee said: It was gathered for him, in addition to the knowledge of Hadeeth, the understanding of the recitations, (Arabic) language, jurisprudence, poetry and also he was trustworthy, just and possessed sound 'Aqeedah.
- 'Abdul-Ghaneer al-Azdee said: The best of people in speech regarding the ahaadeeth of the Messenger of Allaah, sallallaahu 'alayhi wasallam are three - Ibn al-Madeenee in his time, Moosaa bin Haaron in his time and ad-Daaraqutnee in his time.

The last part of his life: He died in the month of Dhul-Qa'dah in the year 385H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : 'Ilal of ad-Daaraqutnee, checking and referencing by Doctor Mahfoodh-ur-Rahmaan Zaynillaah as-Salafee,

Appendix XVI – Biography of Imaam adh-Dhahabee

His lineage: He is Shams-ud-Deen Aboo 'Abdillaah Muhammad bin Ahmad bin 'Uthmaan adh-Dhahabee at-Tarkumaanee al-Faariqee ad-Dimashqee ash-Shaafi'ee. He was named the son of adh-Dhahabee after his father who was a gold trader.

His birth: He was born in the month of Rabee'ul-Aakhar in the year 673H and Ibn Hajar mentions his birth was on the third of this month in the city of Damascus.

His seeking of knowledge and efforts in Da'wah: Imaam adh-Dhahabee came from a religious, knowledgeable family and learnt from many of the scholars in his own family. His father, aunt (from his father's side who also breastfed him), his mother's father and brother, as well as the husband of his aunt (from his mother's side) - he had taken knowledge from all of them and through his family, Allaah helped pave the path of knowledge for him from a young age. Adh-Dhahabee began with memorising the Qur'aan and thereafter studied its various recitations until he had mastered them. He then sought hadeeth at the age of eighteen, taking knowledge from many scholars. In addition to this, he did not neglect other sciences - the Arabic language, etiquette and manners, Islamic history, 'Aqeedah, exegesis of the Qur'aan, jurisprudence and many more. After learning from the scholars in his land, he travelled to seek other scholars in the surrounding cities of Shaam and when he went to perform Hajj, he sat with the scholars of Makkah and Madeenah. It is mentioned that the number of scholars he studied under and obtained ijazah (permission to teach) from reached a thousand and three hundred. Of the most major ones is Shaykh-ul-Islam ibn Taymiyyah, Jamaal-ud-Deen al-Mizzee, the Haafidh 'Alee al-Barzaalee.

The Scholars' praise for him:

- Ibn Naasir-ud-Deen said about him: He was an Imaam in the recitations (of Qur'aan).
- Ibn Hajar said: The teacher, the great reliable one (in hadeeth).
- As-Suyooti said: Indeed, nowadays the scholars of hadeeth, with respect to its sciences, are dependent on four (men) - al-Mizzee, adh-Dhahabee, al'Iraaqee and Ibn Hajar.
- As-Subkee stated: “ Our shaykh , our teacher , the Muhaddith of his time . During our time , there were four huffadhs (preservers of hadeeth) – and in between them there is generality and some specifics – but there is not a fifth one : Al-Mizzi , al-barzaalee , ad-dhahabee , and shaykh al-waleed. As for Abu Abdullaah (ad-dhahabee) : then to be resolute , he is a treasure and he has no rival . He is the return point when there rises a problem , an Imaam with present memory , and he is “*dhahab* (gold)” of this era ; wording and meaning. Shaykh of *jarh wa ta'deel* .”

The last part of his life: Towards the end of his life, adh-Dhahabee lost his eyesight. Seven years later, he passed away in Damascus , before midnight on the third of Dhul-Qa'dah in the year 748H at the age of 75. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : *Kitaab-ul'Arsh of Imaam adh-Dhahabee, checking of Doctor Muhammad bin Khaleefah at-Tameeme, Jaami'atul-Islaamiyyah Madeenah.*

Appendix XVII– Biography of Ibn al-Jawzee

His lineage: He is 'Abdurrahmaan bin 'Alee bin Muhammad bin 'Alee bin 'Abeedullaah bin 'Abdillaah bin Hamaadee bin Ahmad bin Muhammad bin Ja'far bin 'Abdillaah bin al-Qaasim bin an-Nasr bin al-Qaasim ibn Muhammad bin 'Abdillaah bin 'Abdirrahmaan bin al-Qaasim bin Muhammad bin Abee Bakr as-Siddeeq al-Qurashee at-Taymee al-Bakree al-Baghdaadee.

His birth: He was born in the city of Baghdad in 510H.

His seeking of knowledge and efforts in Da'wah: At the age of three, his father died and his mother and uncle began to take him to the mosque and listen to hadeeth from his uncle, the great Shaykh Abul-Fadhl Muhammad bin Naasir al-Baghdaadee. He also learnt from the reciters there. It is mentioned that he had over eighty Shaykhs, of them: al-Qaadhee Aboo Bakr al-Ansaaree, Aboo Bakr al-Mazrafee, Abul-Qaasim al-Hareeree, 'Alee ibn 'Abdul-Waahid ad-Deinooree.

Ibn al Jawzee became an outstanding scholar of the twelfth century especially in the Hadeeth sciences for which he was titled “al Haafidh”. He was also noted for his scholarship in the fields of history, linguistics, tafseer and fiqh. In fact, he became the leading scholar of the Hanbalee Madhab of his time and played an important role in reviving and spreading it.

The Scholars' praise for him:

- Adh-Dhahabee said about him: The Imaam, the 'Allaamah, the Haafidh, the great scholar of 'Iraaq and admonisher.
- Ibn Rajab al-Hanbalee said : The Haafidh, the Mufassir (exegist of the Qur'aan), the Faqeeh (Jurist), the admonisher, Shaykh of his time and the Imaam of his generation.
- Abul-Mudhaffar, the one dear to him, said: He was a zaahid (ascetic) in this world, distant from it, he did not ever joke with anyone, nor did he play with youth, and he did not eat from something of which its permissibility is uncertain, and he did not slack in these matters until Allaah, the Most High, caused him to die.
- Ibn Katheer says about him: One of the few Scholars who excelled in many sciences and was singled out (in his excellence) amongst the rest. He produced many books, large and small, (the number of which is about) three hundred and he wrote with his hands about two hundred volumes. He was singled out in the field of admonishing, in which there was none before nor none (after who) reached his level in it, nor in his method and (perceptual) form, or in his eloquence, purity, sweetness and beauty....He would combine many meanings in simple, easy words. (In fact) He has extended his hand in all fields including tafseer, hadeeth, history, mathematics, astrology, medicine, jurisprudence and other than that from sciences of the (Arabic) language.

The last part of his life: He died on the night of Jumu'ah, the 12th of Ramadhaan 597H, in Baghdaad. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : Madeenah University Magazine (<http://www.iu.edu.sa/Magazine/30/2.htm>), Shaykh al-'Allaamah 'Abdul-Muhsin al-'Abbaad

His lineage: His name is Taaqeyud-Deen Abul-'Abbaas Ahmad Ibn 'Abdul-Haleem Ibn 'Abdus-Salaam Ibn Taymiyyah al-Harraanee al-Hanbalee.

His birth: He was born in Harraan, Northern 'Iraq, on Monday 10th Rabi' al-Awwal 661H.

His seeking of knowledge and efforts in Da'wah: From his early childhood, Ibn Taymiyyah was an industrious student. He studied the Qur'aan, Hadeeth and Sharee'ah. He learnt the Hanbalee Fiqh from his own father and then became a distinguished representative of the Hanbalee School of Law. He is reported to have acquired his knowledge on Hadeeth in Syria and received a thorough grounding in the Sihaah Sittah and the Musnad of Imaam Ahmad.

He fought heretical innovations in religion which were wide spread during his time all over the Muslim world, especially certain acts and beliefs of some Soofee orders, which caused him a lot of trouble with the authorities.

Some of his teachers include: Aboo al-'Abbaas Ahmad Ibn 'Abdud-Daa'im al-Maqdasee, Aboo Nasr 'Abdul-'Azeed Ibn 'Abdul-Mun'im, Aboo al-Faraj 'Abdur-Rahmaan Ibn Sulaymaan al-Baghdaadee, His paternal aunt, Sitt ad-Daar bint 'Abdus-Salaam Ibn Taymiyyah and many others.

Some of his students include: Shaykhul-Islam Ibn Qayyim, adh-Dhahabee, Ibn Katheer ...

The Scholars' praise for him:

- Ibn Katheer said: 'And the least he would do when he heard something was to memorise it and then engage himself in learning it. He was intelligent and had committed much to memory. He became an Imaam in Tafseer and everything related to it. He was also knowledgeable in Fiqh. And it was said that he was more knowledgeable of the Fiqh of the Madhaahib than the followers of those very same Madhaahib, (both) in his time and other than his time. He was a scholar of the fundamental issues (Usool), the subsidiary issues (Furoo'), of grammar, language and other textual and intellectual sciences. And no scholar of a science would speak to him except that he thought that the science was the speciality of Ibn Taymiyyah. As for Hadeeth, then he was carrier of its flag, a haafidh, able to distinguish the weak from the strong and fully acquainted with the narrators.'
- The books of Al-Haafidh adh-Dhahabee are overflowing with the praise of Shaykhul-Islam Ibn Taymiyyah (rahimahullaah). He said in 'Tadkhiratul-Huffaadh' (2/1496): 'The Shaykh, the Imaam, the 'Allaamah, the Haafidh, the Naaqid (Skilled Critic), the Faaqeeh, the Mujtahid, the Mufasssir, the Proficient, the Knowledge of the Ascetics, the Outstanding Phenomenon of the era, Taaqeyud-Deen Abul 'Abbaas Ahmad Ibn al-Fatee Shihaabud-Deen 'Abdul-Haleem...''
- Muhammad Ibn 'Abdul-Barr as-Subkee said: 'By Allaah, no one hates Ibn Taymiyyah except for an ignoramus or the person of desires which have diverted him from the truth after he came to know it.'

The last part of his life: he was imprisoned in 726H. He died in jail in Damascus on 20th Dhul-Qa'dah 728H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : *Obstacles that Prevent One from Making Repentance (Ibn Taymiyyah)*

His lineage: His name is 'Abd-ur-Rahmaan Ibn Abee Bakr Ibn Muhammad Ibn Saabiq Al-Khudairi, As-Suyooti (Ash-Shaafi'ee). His nickname was Jalaal-ud-Deen Abul-Fadhl.

His birth: He was born in the month of Rajab 849H in Cairo (Egypt).

His seeking of knowledge and efforts in Da'wah: He took knowledge of Fiqh and Nahw from a large group of shuyookh. So he studied the laws of inheritance at the hands of the great scholar, Shaykh Shihaab-ud-Deen Ash-Shaar Masaabee. He accompanied Shaykh-ul-Islaam Sirraaj-ud-Deen Al-Balqenee, studying Fiqh under him until he died. Then he accompanied his son 'Ilm-ud-Deen Al-Balqenee, studying under him until he authorized (gave ijaazah to) him to teach and give fatwa in 876H. Likewise, he accompanied Shaykh Sharaf-ud-Deen Al-Manaawee and benefited from him in the fields of Fiqh and Tafseer. He studied the sciences of Hadeeth and the Arabic Language under the Imaam, Taqee-ud-Deen Ash-Shublee Al-Hanafee. He also attended the gatherings of the great scholar, Al-Kaafeejee, for the length of fourteen years and learned Tafseer, and Usool.

The most famous of Imaam As-Suyooti's students and it is possible to say the most outstanding student to graduate from the school of As-Suyooti was the Imaam, the historian, Ad-Daawudee. Then there was his other student, the famous historian, Ibn Iyaas. Some other of his students included the Imaam, the Haafidh Ibn Tuloon Al-Hanafee and the Imaam Ash-Shi'raanee.

The Scholars' praise for him:

- Najm-ud-Deen al-Ghazzee said: When he reached forty years of age, he devoted himself to worship and turned towards Allaah, busying himself with this and withdrawing from the world and its people as if he did not know a single one of them. Thus, he began writing, not issuing legal rulings nor teaching and sought apology from that in a book he wrote called 'an-Nafees'. He remained in *the rawdhat-ul-miqyaas* and did not leave it nor did he open the windows of his house until he died.
- Ibn al'Imaad said: Many of his books became well known all over the world, east and west, during his life and he was a great sign in his speed of writing. His student, ad-Daawudee said, 'The Shaykh wrote in one day, three articles. In addition to that, he used to occupy himself with hadeeth and responded to his adversaries kindly. He was the most knowledgeable of his time in Hadeeth, its texts, narrators, chains, books and legal rulings derived from it. He stated about himself that he had memorised two thousand ahaadeeth and added to this saying, 'And if I had come across more, I would have indeed memorised them too.' He (ad-Daawudee) also said: And it may be that none is found on the face of the earth now greater (in memorisation) than that.

The last part of his life: As-Suyooti withdrew from the people and remained in his house, busying himself with knowledge, research and writing until he caught a sickness that lasted for seven days, ending in his death. This happened in the month of Jumadaal-Oolaa, 911H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Sources : - *Ma Rawaahul-Asaateen fee 'adm Al-Majee' ilaa As-Salaateen* (Abu 'Alee Taha Busrih At-Tunisee)
- *Madeenah University Magazine* (<http://www.iu.edu.sa/Magazine/63-64/11.htm>), Doctor ash-Shaa'ir
- *Husnul-Muhaadharah, as-Suyooti*

His lineage: His name is Muhammad Naasirud-Deen Ibn Nooh Ibn ‘Aadam Najaatee, al-Albaanee by birth, ad-Dimashqee by residence and al-Urdunee (from Jordan) due to his migration and place of death.

His birth: He was born in Ashkodera, capital of Albania, in 1332H.

His seeking of knowledge and efforts in Da’wah: Shaykh al-Albaanee completed his initial education in Damascus and benefited from various Shuyookh and people of knowledge the likes of his Al-Hajj Nooh, Sa’eed Al-Burhaanee and others. Allaah made the Science of the Prophetic Hadeeth beloved to him during the prime of his life and the early part of his youth. He became engrossed with the science of Hadeeth to the extent that he would sometimes close up his shop and remain in the famous library of Damascus- al-Maktabah adh-Dhaahiriyyah- for up to twelve hours, breaking off his work only for prayer - he would not even leave to eat, but would take two light snacks with him. He spent all of his life calling to Allaah upon sound proofs and evidences.

His students are many and include many Shuyookh of the present day, amongst them are: Shaykh Muqbil Ibn Haadee al-Waadi'ee, Shaykh Muhammad Jameel Zaynoo, Shaykh Mashhoor Hasan, Shaykh 'Alee Hasan 'Abdul-Hameed al-Halabee, Shaykh Saleem al-Hilaalee.

The Scholars’ praise for him: The senior scholars and Imaams of his time and the present day praised him and the following are what they had to say about him:

- Shaykh ‘Abdul-‘Azeez Ibn Baaz (rahimahullaah) said: “I have not seen under the surface of the sky a person more knowledgeable of the Hadeeth in our current time the likes of the great scholar, Muhammad Naasirud-Deen Al-Albaanee.”
- And he (rahimahullaah) was asked about the hadeeth of the Prophet (sallaAllaahu ‘alayhi wasallam): “*Indeed Allaah raises up from this ummah at the beginning of every century someone who will revive it for them (i.e. a mujaddid).*”
So he was asked who is the mujaddid of this century? He replied: “Shaykh Muhammad Naasirud-Deen Al-Albaanee. He is the mujaddid in my opinion and Allaah knows best.”
- Shaykh ‘Abdul-‘Azeez Al-Hudda said: “The Shaykh, the great scholar, the ocean (of knowledge),
- Muhammad Al-Ameen Ash-Shanqeetee (rahimahullaah)- the one whom no one’s knowledge of the Science of Tafseer and ‘Arabic Language was comparable to his during his lifetime- used to respect Shaykh Al-Albaanee so remarkably to the point that when he would see him passing by, and he was giving his class in the masjid of Madeenah, he would stop his class to stand and give salaam to him out of respect for him.”
- The former Muftee of the kingdom of Saudi Arabia, Shaykh Muhammad Ibn Ibraaheem Aali Shaykh (rahimahullaah) said: “And he is the upholder of the Sunnah, a supporter of the truth and an opposition to the people of falsehood.”

The last part of his life: He did not stop authoring books, writing letters and referencing and checking ahadeeth because of his heart’s attachment to that, until the last two months of his life when he grew very weak. The Shaykh passed away on 22 Jumaadaa ath-Thaane 1420H at the age of 87. May Allaah (Subhaanahu wa Ta’aala) have Mercy upon his soul, aameen.

Source : Shaykh al-Halabee’s book “*With our Shaykh, the Upholder of the Sunnah and the Religion, Muhammad Naasir-ud-Deen Al-Albaanee*” : translation by alibaanah.com

His lineage: His name is 'Abdul'Azeez bin 'Abdillaah bin 'Abdir-Rahmaan bin Muhammad bin 'Abdillaah bin Baaz.

His birth: He was born in the city of Riyaadh, in Saudi Arabia, on Dhul-Hijjah, 1330H.

His seeking of knowledge and efforts in Da'wah: His family was well-known for its interest in Islamic knowledge. In fact, his mother played an important role in bringing him up and later in directing him toward memorizing the Qur'aan, at the age of fourteen, and studying different Islamic books. Despite the fact that he helped a great deal in supporting his family, he had never forgotten to study Qur'aan, Hadeeth, Fiqh (Jurisprudence), and Tafseer.

At that time, there were no schools like today. However, the shaykh managed to gain a great deal of Islamic knowledge through his constant reading of Islamic literature as well as his accompaniment to different scholars and shaykhs from whom he learned and benefited a lot.

Some of his shaykhs were: Shaykh Muhammad bin Ibraaheem Aalush-Shaykh; Shaykh Muhammad bin 'Abdul-Lateef bin Hasan Aalush-Shaykh; Shaykh Sa'd Wakhas al-Bukhaaree.

Some of his students included: Muhammad bin Saalih al-'Uthaymeen, 'Abdullaah al-Qu'ood, 'Abdullaah al-Ghundayaan, 'Abdul-Muhsin al-'Abbaad, Rabee' bin Haadee al-Madkhalee and 'Abdul'Azeez bin 'Abdillaah ar-Raajihee.

The Scholars' praise for him: the senior scholars and Imaams of his time and the present day praised him and the following are what they had to say about him:

- His student Shaykh Ibn 'Uthaymeen said about him: The noble Shaykh 'Abdul'Azeez bin Baaz, he was the most knowledgeable of people in Hadeeth, Tawheed and Fiqh.
- Shaykh Saalih ibn Fawzaan, also his student said: Ibn Baaz, he is the 'Aalim in his knowledge and character, and in his love for (the pathways) of good and its people, and in his striving to spread knowledge.
- Shaykh 'Afeefee stated: He used to sieze the opportunity to admonish the people and to guide them in the masaajids, and he used to be diligent upon studying beneficial books with his brothers, and respond to the one who seeks his aid from the students of knowledge in his classes and put them at ease with his sincere concern for them...Despite his little free time, he wrote many books...The Shaykh had given himself to knowledge and its seekers...May Allaah reward him with the best of good on behalf of Islaam and the Muslims.
- Shaykh Rabee' al-Madkhalee said: The 'Allaamah of our time, the knowledgeable, learned one, striving, companion of abundant intellect and generosity, vast, extensive knowledge, exemplary Islamic manners and etiquette, our shaykh, the Muftee of Saudi Arabia and indeed the Islamic world, the noble Shaykh 'Abdul'Azeez bin 'Abdullaah bin Baaz.

The last part of his life: On Thursday morning 27th of Muharram 1420H, in the city of Taa'if and at the age of ninety, shaykh Ibn Baaz died due to heart failure. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : (www.ibnbaz.org.sa and www.binbazfoundation.org)

His lineage: His name is Aboo Bakr, Ahmad Ibn 'Alee Ibn Thaabit Ibn Ahmad Ibn Mahdee, al-Baghdaadee.

His birth: He was born in Jumaada al-Aakhirah in the year 392H.

His seeking of knowledge and efforts in Da'wah: His father Abul-Hasan was a Khateeb in the village of Darzeejaan (a large village to the west of Baghdaad) and he was one of those who learned recitation of the Qur'aan from Aboo Hafs al-Kataanee, so he encouraged his son Ahmad to sit to hear the narrations of Fiqh. He first heard narrations at the age of eleven, and he travelled to Basrah at the age of twenty and to Naysaaboor at the age of twenty three, and in the middle age to Shaam, Makkah and other places. He wrote down a great deal and attained precedence in this field and overtook those of his time. He gathered, compiled and authenticated; he uncovered hidden defects, and criticised narrators and declared their weakness and declared others reliable. He wrote biographical notes and clarified matters and became the greatest memoriser of the people of his time- unrestricted.

Those he heard from include: Aboo 'Umar Ibn Mahdeed-Faarisee, Ahmad Ibn Muhammad Ibn as-Salt al-Ahwaazee, Abul-Husayn Ibn al-Mutayyam, al-Humaydee among many others, and this is the case of every great memoriser- they narrated from the old and the young.

Those who heard from him include: Aboo Bakr al-Barqaanee he was one his Shuyookh, Aboo Nasr Ibn Maakoola, al-Faaqeeh Nasr, al-Humaydee, Abul-Fadl Ibn Khayroon, al-Mubaarak Ibn at-Tuyooree, Aboo Bakr Ibn al-Khaadibah, Ubayy an-Nasree, 'Abdullaah Ibn Ahmad Ibn as-Samarqandee, the Qaadee of al-Maaristaan Aboo Bakr

The Scholars' praise for him:

- Al-Mu'taman as-Saajee said: "Baghdaad has not produced anyone after ad-Daaraqutnee who was a great memoriser than Aboo Bakr al-Khateeb."
- Aboo Ishaq ash-Sheeraazee, the Faaqeeh, said: "Aboo Bakr al-Khateeb resembles ad-Daaraqutnee and his peers in knowledge and memorisation of the Hadeeth."
- Abul-Fatayaan al-Haafidh said: "al-Khateeb was the Imaam of this field, I have not seen the like of him."
- As-Silafee said: "I asked Shujaa' adh-Dhuhlee about al-Khateeb, so he said: "An Imaam, a great compiler, a memoriser, we have not reached the like of him."
- Ibn al-Aabbanoosee said: "The Haafidh, al-Khateeb used to walk and he would have a compilation of narrations in his hand reading it."

The last part of his life: al-Khateeb became ill in the middle of Ramadhaan and his condition worsened at the beginning of Dhul-Hijjah. He gave his will to Ibn Khayroon and left his books as a bequest with him. He gave all his wealth in good works and to the Muhadditheen. He died, on the seventh of Dhul-Hijjah in the year 463H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Source : *Iqtidaa-ul-Ilm Al'Amal (Shaykh Muhammad Naasir-ud-Deen Al-Albaanee)*

- *Mountains of Knowledge: Inheritors of the Prophets, al-Maktabah as-Salafiyyah*

His Lineage: He is Aboo 'Abdillaah Muhammad bin Abee Bakr bin Farh al-Ansaaree al-Khazrajee al-Andalusee al-Qurtubee, the great Mufassir from Cordoba, Andalusia.

His seeking of knowledge and efforts in Da'wah: He used to be from amongst the righteous slaves of Allaah and amongst the knowledgeable scholars, a zaahid (ascetic) in the world who busied himself with that which concerned him from the matters of the Hereafter. He spent his life occupying himself with worship and writing books.

Some of his shaykhs were: Al-Qurtubee learnt from many scholars, of them - Aboo Muhammad 'Abdil-Wahhaab Ibn Rawaah al-Maalikee, Bahaa-ud-Deen Abul-Hasan 'Alee bin Hibbatullaah bin Salaamah al-Misree ash-Shaafi'ee, Aboo 'Abbaas Ahmad bin 'Umar bin Ibraaheem al-Maalikee al-Qurtubee and Aboo 'Alee al-Hasan bin Muhammad bin 'Amr at-Taymee an-Naysaabooree ad-Dimashqee.

The Scholars' praise for him:

- Adh-Dhahabee said about him: A profound Imaam (who had grasped) many branches of knowledge. He has many beneficial works which are evidence of the depth of his studies, intellect and virtues.

The last part of his life: He died in the month of Shawwaal in the year 671H. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

Al-muflihoon research.

May Allaah grant all of them Mercy and Paradise.

...وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And our last message is ; Alhamdulillahil'Alameen

[All Perfect Praise is for Allaah , The Lord of All the Worlds]