

The Life of Imaam al-Muzanee

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**The Life of Imaam
Aboo Ibraaheem
Ismaa'eel bin Yahyaa
al-Muzanee (d. 264
AH/878 CE),
*raheemahullaah*¹**

By Dr Jamaal 'Azzoon

Translated by 'AbdulHaq ibn Kofi ibn Kwesi Addae ibn Kwaku al-Ashanti

¹ The info in this section is abridged from Jamaal 'Azzoon (ed.), *Ismaa'eel bin Yahyaa al-Muzanee (d.264 AH) wa Risaalatahu Sharh us-Sunnah* (Riyadh, KSA: Daar Ibn Hazm, 1420 AH/2000 CE), pp.10-47. The translator's notes are clearly demarcated with either 'Translator's Note' or [TN] in bold type, all other notes are from Dr. Jamaal 'Azzoon.

He was the author of *Sharh us-Sunnah* and was an Imaam of the Muslims, the 'Ulama testified to his knowledge, virtue, *zuhd* (asceticism) and *wara'* (abstemiousness). He is Aboo Ibraaheem Ismaa'eel bin Yahyaa al-Muzanee, the companion of ash-Shaafi'ee, he died in 264 AH/878 CE. This Imaam lived through the reign of eleven different *khulafaa'* from the Abbasid Empire:

- Haaron ar-Rasheed (d.193 AH/809 CE)
- Muhammad al-Ameen (d.198 AH/814 CE)
- Al-Ma'moon (d.218 AH/833 CE)²
- Al-Mu'tasim (d. 227 AH/842 CE)³
- Al-Waathiq (d. 232 AH/847 CE)⁴
- Al-Mutawakkil (d. 247AH/861 CE)⁵
- Al-Muntasir (d. 248 AH/862 CE)
- Al-Musta'een (d. 252 AH/866 CE)
- Al-Mu'tazz (d. 255 AH/869 CE)
- Al-Muhtadee (d. 256 AH/870 CE)
- Al-Mu'tamid (d. 279 AH/892 CE)

² He was the one who tested all of the scholars of his time with saying that the Qur'aan was created, he wrote to his deputies and threatened the scholars. Most of the scholars went along with the heretical creed out of fear except for Ahmad ibn Hanbal and Muhammad ibn Nooh, they were both chained and sent to be tried by al-Ma'moon who was in Tarsoos (currently in Turkey), but al-Ma'moon died before their arrival. Adh-Dhahabee, *Duwal al-Islam*, p.132

³ He also tested the people with the creed of the Qur'aan being created and wrote to the different lands saying that this should be the creed. See *Siyar 'A'lam un-Nubalaa*, vol.10, p.291

⁴ He tested the people with the creed of the Qur'aan being created also during 231 AH, during this time Ahmad ibn Nasr al-Khazaa'ee was executed for refusing to give into the heretical creed. See adh-Dhahabee, *Duwal al- Islam*, p.139

⁵ He revived the *Sunnah* and killed the innovation of the creed of the Qur'aan being created. See *ibid.*, p.149

This Imaam lived in Egypt among a large portion of *Huffadh*, *Muhadditheen*, *Fuqahaa*, *Quraa'*, *Zubbaad* and others. Such as the likes of:

- the '*Aalim* of Egypt Abee Muhammad 'Abdullaah Ibn Wahb al-Fihree (d. 197 AH);
- Imaam Abee 'Abdillaah ibn Idrees ash-Shaafi'ee (d. 204 AH), who was with al-Muzanee a lot and affected him greatly.
- The *Muhaddith* of Egypt Sa'eed Abee Maryam al-Haafidh (d. 224 AH)
- The Shaykh of Egypt Harmalah bin Yahyaa at-Tujaybee al-Haafidh al-Faqeeh, the compiler of *al-Mukhtasar* and *al-Mabsoot*, he died in 223 AH
- *Haafidh ul-Misr* Ahmad ibn Saalih al-Misree, one of the notable who died in 248 AH

Outside of Egypt during the time of al-Muzanee were:

- Sufyaan bin 'Uyaynah, the Shaykh of the Hijaaz who died in 197 AH
- The *Haafidh* of the era Aboo Daawood Sulaymaan bin Daawood at-Tayaalsee (d.204 AH)
- *Shaykh ul-Ummah* Ahmad bin Hanbal (d. 241 AH)
- *Shaykh ul-Islaam*, the *Haafidh* of the era Muhammad bin Ismaa'eel al-Bukhaaree (d. 256 AH)
- The *Haafidh* of Khurasaan,⁶ Muslim bin al-Hajjaaj al-Qushayree (d. 261 AH)

And there were others whom al-Muzanee comprehended and lived at the same as, during this time there were great academic achievements wherein the

⁶ The descriptions of these notable are taken from the book *Duwal ul-Islaam* by adh-Dhahabee

scholars authored precious compilations, classifications and books and the treatise of al-Muzanee was influential during that time.

The reasons for writing the treatise was because a group of *Ahl us-Sunnah* in Taraablus al-Maghrib (Tripoli, currently in modern day Libya) were in a gathering and they mentioned the 'Ulama of the *Sunnah* during their era such as Imaam Maalik, Shaafi'ee, ath-Thawree, Ahmad ibn Hanbal, al-Muzanee and others. Yet someone objected about al-Muzanee being included saying **“He is not from the 'Ulama”**, so some other people asked “why is this?” and the man replied “Because I have heard that he speaks about the *Qadr* (the Divine Pre-Decree) – (i.e. is from the *Qadariyyah*) and he disputes with analogy” and this made them dumbstruck. As a result, they wanted to know the reality of this claim and so they wrote to al-Muzanee asking him to explain the reality of these claims and his true *'aqeedah*. When the letter reached him he replied to them with his answers and mentioned the treatise (*Sharh us-Sunnah*).

It is also good for me to mention that due to the virtue of our Shaykh Aboo 'AbdulBaaree Hamaad bin Muhammad al-Ansaaree (*raabeemahullaah*) it was made easy for me to benefit from his library. He also encouraged me to have concern over this treatise, I ask Allaah to bestow him with His mercy and to elevate his position in Paradise. I also thank the virtuous Dr. 'Aasim bin 'Abdullaah al-Qaryootee who read over the treatise and wrote an introduction to it.

Imaam al-Muzanee

He is Aboo Ibraaheem Ismaa'eel bin Yahyaa⁷ bin Ismaa'eel bin 'Amru bin Muslim⁸ al-Muzani al-Misree, the student of ash-Shaafi'ee.⁹ Al-Muzanee is spelt

⁷ In the *Fihrist* of Ibn un-Nadeem, p.266 it is: Ismaa'eel bin Ibraaheem

with a *dhammah* on the *meem*, a *fatha* on the *zaa* and a *noon* at the end. This ascription is to Muzaynah bin Add bin Taajanah bin Ilyas bin Mudar bin Nazaar bin Ma'ad bin 'Adnaan, the name of Muzaynah was 'Amru but he was given his mother's name 'Muzaynah' who was Muzaynah bint Kalb bin Wabrah¹⁰ and Muzaynah was the mother of the famous tribe.¹¹

He was born in the year when al-Layth bin Sa'd died, 175 AH¹² and it is apparent that his family had a love for knowledge and its people and they had a righteous and academic upbringing. The scholars of the sister of al-Muzanee mentioned that she used to attend the gatherings of knowledge given by Imaam ash-Shaafi'ee and ar-Raafi'ee used to transmitted narrations from her in his Book of *Zakat*.¹³ Ibn us-Subkee mentioned her as did al-Isnawee in *at-Tabaqaat*.¹⁴ His biographers do not go in depth in mentioning his teachers rather they restrict them to the following:

⁸ In *Wafayaat ul-'A'yaan*, vol.1, p.217 and *Tabaqaat* of as-Subkee (d.771/1370), vol.1, p.238 is it: 'Amru bin Ishaq

⁹ Adh-Dhahabee, *Siyar 'A'lam un-Nubalaa*, vol.12, p.492

¹⁰ As-Sama'aanee, *al-Ansaab*, vol.5, p.277

According to Ibn Ishaq in his *seerah* this tribe, Kalb bin Wabrah, used to worship Wadd during the time of Nooh (*alayhis-salaam*), while Ibn Hishaam states that they were a branch of al-Qudaa' who made Wadd as an idol for their worship in Dumatul-Jandal. This is also mentioned by Ibn Katheer and Hishaam Ibn al-Kalbee, Ahmed Zakee Pasha (ed.) in his *Kitaab ul-Asnaam* (Cairo: Daar ul-Kutub al-Masriyyah, 1343 AH/1924 CE) this was reprinted in 1965 by *ad-Daar ul-Qawmiyyah lit-Tib'ah wa'n-Nashr*, and a later version by Princeton University Press in 1952 translated into English by Nabih Amin Faris. [TN]

¹¹ Ibn ul-'Imaad, *Shadharaat udh-Dhahab*, vol.2, p.148

¹² Adh-Dhahabee, *Siyar*, vol.12, p.492

¹³ From his book *al-'Azeez* which was his commentary of *al-Wajeez* of al-Ghazaalee, it is also known as *as-Sharh ul-Kabeer*. [TN]

¹⁴ As-Suyootee, *Hasanul-Muhaadhirah*, vol.1, p.399. Al-Isnawee in vol.1, p.44 said "I do not know the date of her death". It is worth brining to attention here two relatives of al-Muzanee:

First: ar-Rabee' bin Sulaymaan al-Muraadee, the brother of al-Muzanee via suckling (having suckled from the same woman as babies). Adh-Dhahabee reports in *Siyar*, vol.12, p.392 with a chain of transmission to

1. Muhammad ibn Idrees ash-Shaafi'ee¹⁵
2. 'Ali bin Ma'bad bin Shaddaad al-Basree¹⁶
3. Nu'aym bin Hamaad¹⁷
4. Asbagh bin Naafi'¹⁸

The dearth of teachers may be due to two reasons:

Firstly: His intense adherence to his Shaykh ash-Shaafi'ee

Secondly: He did not travel around the Islamic world and sufficed with the scholars of Egypt, at the head of them Imaam ash-Shaafi'ee. It is possible that the scholars would travel to Egypt and not from it as Egypt at that time was a centre of light which scholars from all over the world wanted to reach.

Imaam al-Muzanee was fortunate to have many students and many scholars graduated at his hands and narrated from him. Adh-Dhahabee stated: "Much of the creation narrated from him from the east and west."¹⁹ As-Subkee (771 AH/1370 CE) stated: Many of the scholars of Khurasaan, al-'Iraaq and Shaam took from him."²⁰ His most famous students are:

1. Imaam of the Imaams, Aboo Bakr bin Khuzaymah (d.311 AH).

Abi'l-Fawaaris as-Sindee saying "al-Muzanee died in 264 AH and ar-Rabee' died in 270 AH", adh-Dhahabee said "Between their suckling at birth was six months".

Second: His nephew, at-Tahaawee, the famous Imaam and author of *al-'Aqeedah Tahaawiyyah*.

¹⁵ Soon will come some speech regarding the influence of Imaam Shaafi'ee on al-Muzanee.

¹⁶ A resident of Egypt and one of its senior Imaams, he narrated from Muhammad bin al-Hasan *al-Jaami' al-Kabeer* and *al-Jaami' as-Sagheer*. He died in 218 AH, see *Siyar 'A'lam un-Nubalaa'*, vol.10, p.631

¹⁷ Ibn Mu'awiyah al-Khazaa'ee, the Imaam, *Allaamah, Haafidh*, he arrived in Egypt and did not leave it until al-Mu'tasim presided over it and thus he was asked about the Qur'aan being created and he refused to answer with what al-Mu'tasim wanted. He was imprisoned in Saamaraa' where he remained until death in 228 AH. See *Siyar*, vol.10, p.595. Al-Muzanee was asked about his beliefs about the Qur'aan and narrations, as will be mentioned shortly.

¹⁸ Ibn Sa'eed bin Naafi' Aboo 'Abdullaah al-Umawee al-Misree al-Maalikee, he died in 225 AH. See *Siyar*, vol.10, pp.656-58

¹⁹ *Siyar*, vol.12, p.493

²⁰ *Tabaqaat ush-Shaafi'iyyah al-Kubraa*, vol.1, p.239

2. Aboo Ja'far at-Tahaawee (d. 321 AH) saying "I was the first to write hadeeth from al-Muzanee."²¹
3. Abu'l-Qaasim bin Bashhaar al-Anmaatee, the Shaykh of Ibn Suryaj (d. 288 AH).
4. Zakariyyah bin Yahyaa as-Saajee (d. 307 AH),²² the Shaykh of Basra. He and al-Anmaatee were from the most lustrious students of al-Muzanee.²³
5. Abu'l-Hasan bin Hawsaa (d. 320 AH).²⁴
6. Aboo Nu'aym bin 'Adiyy.²⁵
7. Aboo Muhammad 'AbdurRahmaan bin Abee Haatim ar-Raazee (d. 327 AH).²⁶

Ibn Yoonus stated in his *Taareekh*²⁷: "The companion of ash-Shaafi'ee, 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."²⁸

²¹ *Siyar*, vol.15, p.29

²² He has a creed which has been transmitted by: adh-Dhahabee in *al-'Uluww*, p.150; Ibn Qayyim in *Ijtimaa' ul-Juyoosh al-Islaamiyyah*, p.245. Adh-Dhahabee stated "**as-Saajee was the Shaykh of Basra and its Haafidh and Abu'l-Hasan al-'Ash'aree took hadeeth from him and articles of creed from Ahl us-Sunnah. He travelled to al-Muzanee and ar-Rabee' and increased his understand from them both.**"

²³ *Siyar*, vol.12, p.495

²⁴ He is classified in some sources such as *Tabaqaat us-Subkee*, vol.1, p.238 under "*Hawsaa*" with a *Haa*.

²⁵ Classified in *al-Ansaab*, vol.5, p.278 under "'Ali".

²⁶ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.2, p.70; *al-Ansaab*, vol.5, p.278 and *Siyar*, vol.12, p.495

²⁷ His history has not lost its precious heritage and nothing of it exists except for transmissions of praise in biographies. See the book Dr. Bashhaar 'Awwaad adh-Dhahabee and his methodology in the book *Taareekh ul-Islam*, p.234 wherein he mentions among the publications his abridgement of Ibn Yoonus' *Taareekh*.

²⁸ *Wafayaat ul-'A'yaan*, vol.1, p.218

Aboo Ishaq ash-Sheeraazee stated: “He was an abstinent scholar, a debater, a proof, emerged in the detailed meanings.”²⁹ '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. And I have not seen anyone as constant in worship than him. And I have not seen anyone who has exalted knowledge and its people than 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 characteristics of ash-Shaafi'ee (*rabeemabullaab*).³⁰

Aboo Sa'eed bin as-Sakkaree stated: “When I saw al-Muzanee I realised that I had not seen one who worships Allaah more than him or understands the details of *fiqh* more than him.”³¹ Al-'Abbaadee said “He was an ascetic and abstinent scholar he had nice statements when debating...”³² Ibn 'AbdulBarr 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 *madhdbab* of Shaafi'ee and his statements memorising its principles with precision. He has many books in the Shaafi'ee *madhdbab* 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

²⁹ *Siyar*, vol.12, p.493 with a chain of transmission back to him and that which is in *Tabaqaat ul-Fuqahaa*, p.89 of ash-Sheeraazee: “A proof of the detailed meanings...”

³⁰ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.2, p.351, with an *isnaad* back to him.

³¹ *Ibid.*, vol.2, p.351

³² *Tabaqaat ul-Fuqahaa ush-Shaafi'iyyah*, p.9

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.³³

Ibn ul-Jawzee said:

The companion of Shaafi'ee (*rabeemabullaah*), he was a clever *Faqeeh*, trustworthy in *hadeeth* and was of abundant worship and virtue, he was from the best and gracious of Allaah's creation and adhered to the fortified frontline areas (*Ribaat*).³⁴

Ibn Khallikaan said "The Imaam of the Shaafi'ees and the most knowledgeable of them of his way (i.e. the way of Shaafi'ee), his *fataawaa* and whatever had been transmitted from him."³⁵ Adh-Dhahabee said "The Imaam, *Allaamah*, *Faqeeh* of the religion, the knowledgeable *Zaabid*."³⁶ As-Subkee stated "The great Imaam, the supporter of the *madhdbab*, a mountain of knowledge, the decisive debater, the *Zaabid*, the abstemious, the one detached from the *Dunya*."³⁷ al-Isnawee (772 AH/1371 CE) stated "He was an ascetic Imaam and *Zaabid*, detached from the *dunya*, exalted among the companions of Shaafi'ee."³⁸

The statement of Ibn Yoonus has been mentioned prior wherein he stated **"the dexterous scholars of fiqh did not differ over him"** and Ibn ul-Jawzee who said **"he was a deft Faqeeh"**, and adh-Dhahabee stated **"he was a leader in fiqh."**³⁹ Al-Muzanee was guided towards studying *fiqh* on the advice of his Shaykh Imaam ash-Shaafi'ee who said to him one day, "Do you have the knowledge that if affects you wounds you but if you err in it does not make you

³³ *Al-Intiqaa' fee Fadaa'il ath-Thalaathatil-A'immah il-Fuqahaa*, p.110

³⁴ *Al-Muntadham*, vol.12, p.192

³⁵ *Wafayaat ul-'A'yaan*, vol.1, p.218

³⁶ *Siyar*, vol.12, p.492

³⁷ *Tabaqaat ush-Shaafi'iyah al-Kubraa*, vol.1, p.238

³⁸ *Tabaqaat ush-Shaafi'iyah*, vol.1, p.34

³⁹ *Siyar*, vol.12, p.493

sinful?” Al-Muzanee said “What knowledge is that?” Imaam Shaafi’ee said “Fiqh.” Al-Muzanee replied “So after this I stuck to him, learned it from him and studied it with him.”⁴⁰ And indeed, al-Muzanee reached leadership in *fiqh*.

Shaafi’ee said to al-Muzanee “If you were to debate Shaytaan you would defeat him”⁴¹, and in another wording “If Shaytaan tried to debate him, Shaytaan would be overcome”⁴² and in another wording “This one (pointing to al-Muzanee) if he debated Shaytaan, he would defeat Shaytaan.”⁴³ For this reason, Aboo Ishaq ash-Shiraa'zee said about al-Muzanee “He was a decisive debater.”⁴⁴ Adh-Dhahabee said “It was narrated that al-Qaadee Bakkaar bin Qutaybah went to the judges of Egypt and he was a *Hanafee*. He sat with al-Muzanee one time and then a man from Bakkaar’s companions asked al-Muzanee **“The hadeeth mentions that nabeedh (an intoxicating drink)⁴⁵ was prohibited and then permitted. So why do you give precedence to the prohibition over the permission?”** Al-Muzanee said “No one during the time of *jaabiliyyah* said that *nabeedh* is prohibited, then it was allowed for us and then there was consensus that it was allowed and then declared prohibited. So this pre-eminence to the *ahaadeeth* prohibiting it” and Bakkaar approved of this.”⁴⁶

⁴⁰ As-Subkee, *at-Tabaqaat*, vol.1, p.238

⁴¹ Al-'Abbaadee, *Tabaqaat ul-Fuqahaa ash-Shaafi'iyyah*, p.10

⁴² Ibn Hidaayatullaah, *Tabaqaat ush-Shaafi'iyyah*, p.20

⁴³ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.2, p.356 with a chain of transmission.

⁴⁴ Adh-Dhahabee, *Siyar 'A'lam un-Nubalaa'*, vol.12, p.492

⁴⁵ It was brewed for a few days and some Muslim travelers such as Ahmad Ibn Fadlaan ibn al-'Abbaas ibn Rasheed ibn Hammaad mentioned in the 10th Century CE that it was also drunken by the Vikings in his book *Kitaab ilaa Maalik is-Saqaalibah*. Some of it has been translated here by James E. Montgomery <http://www.uib.no/jais/v003/montgo1.pdf> [TN]

⁴⁶ Adh-Dhahabee, *Siyar 'A'lam un-Nubalaa'*, vol.12, p.494, and adh-Dhahabee appended to this “Also, the *ahaadeeth* which mentioning the prohibition of *nabeedh* are abundant and sound, this is not the case with the *ahaadeeth* which permit it.”

Adh-Dhahabee stated “Al-Muzanee used to wash the body of the deceased piously and conscientiously and would say while doing it ‘I chose to wash the body of the deceased people in order for my heart to become soft and tranquil and this happened on a number of times.’”⁴⁷ Al-Muzanee was responsible for washing the body of Imaam ash-Shaafi’ee and it was said that ar-Rabee’ bin Sulaymaan al-Muraadee was with him also.⁴⁸

Ibn Abee Haatim said “Ismaa’eel bin Yahyaa al-Muzanee Aboo Ibraaheem al-Misree relayed from ash-Shaafi’ee and ‘Ali bin Ma’bad al-Misree, I heard from him and he is *sudooq*.”⁴⁹ Ibn Yoonus and Ibn al-Jawzee **“Trustworthy in hadeeth.”**⁵⁰ For this reason as-Subkee relayed a *hadeeth* via his chain of transmission to al-Muzanee who said: “Shaafi’ee informed us from Maalik from Naafi’ from Ibn ‘Umar “The Messenger of Allaah (*sallallaahu alayhi wassallam*) prohibited...” The *hadeeth*, as-Subkee said “This is from the chains of transmission which have to be called ‘the chain of pearls’ with no blame.” Then he said:

We came across a report which was verified by the great Imaam Aboo ‘Awaanah Ya’qoob bin Ishaq al-Isfaraa’eenee which is in *Mukhtasar* Abee Ibraaheem from the *hadeeth* with the chains of transmission, then he relates the report via: “al-Muzanee who said: Shaafi’ee said: Sufyaan informed us from az-Zuhree from Abee Salamah from Abee Hurayrah that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said: “If one of you wakes up from sleep...” until the end of the *hadeeth*. This is the first of such *hadeeth* which are heard with this chain of transmission and most of it with this great chain is from Abee Nu’aym via Abee Hurayrah and all

⁴⁷ *Siyar*, vol.12, p.495

⁴⁸ *Wafayaat ul-‘A’yaan*, vol.1, p.218

⁴⁹ *Al-Jarh wa’t-Ta’deel*, vol.2, p.204

⁵⁰ *Siyar*, vol.12, p.495 and *al-Muntadham*, vol.12, p.192

of them are eight glorious Imaams from those with knowledge, *deen* and precision.⁵¹

Even though he (*rabeemabullaah*) did not relate many *hadeeths*,⁵² adh-Dhahabee stated “He narrated a few.”⁵³ As-Safadee said “He was not as famed for *hadeeth* as he should have been.”⁵⁴ Imaam al-Muzanee, alongside his *fiqh*, worship, *zuhd* and *wara'*, also memorised poetry, especially poetry full of wisdom. Imaam al-Muzanee had a *Salafee 'aqeedah* and this indicates the following:

1. His treatise *Sharh us-Sunnah* which contains the general creed of the *Salaf*, he said towards the end of the treatise: “These articles and actions are agreed upon by the first and foremost ones from the Imaams of guidance and with the success of Allaah the successors held firm to it as an example and were pleased with...”
2. Scholars transmitted from him many expressions wherein the Attributes of Allaah are affirmed: that the speech of Allaah is uncreated, the viewing (of Allaah in the Hereafter), that actions are from *eemaan*, prohibition from entering into *'Ilm ul-Kalaam* (Theological rhetorical speech).

Such as:

- ❖ Muhammad bin Ismaa'eel at-Tirmidhee stated: I heard al-Muzanee say “The *tawbeed* of a person is not correct unless the

⁵¹ *Tabaqaat ush-Shaafi'iyyah al-Kubraa*, vol.1, pp.239-240

⁵² From what he narrated was the book entitled *as-Sunan* by Imaam Shaafi'ee and at-Tahaawee narrated it from Imaam al-Muzanee who verified it from Shaafi'ee. At-Tahaawee spread it and a number of Imaams relayed it from at-Tahaawee, see *Sunan* of Shaafi'ee and the introduction by the editor, vol.1, p.13. The editor certifies that the book was relayed by at-Tahaawee via ash-Shaafi'ee and this refutes al-Kawtharee who claimed that the book was authored by Imaam at-Tahaawee.

⁵³ *Siyar*, vol.12, p.293

⁵⁴ *Al-Waafee bi'l-Wafayaat*, vol.9, p.239, yet this did not harm him at all, may Allaah have mercy on him, as long as he was *thiqah* (trustworthy).

person knows that Allaah is above the Throne with His Attributes.' I asked him: 'Like what?' Al-Muzanee replied: "All-Hearing, All-Seeing, All-Knowing, Over all things Competent."⁵⁵

- ❖ Aboo Zakariyyah Yahyaa bin Zakariyyah bin Hayyawayh said: I heard al-Muzanee say: "The Qur'aan is the Uncreated Speech of Allaah."⁵⁶
- ❖ Aboo Sa'eed al-Fareeyaabee said: 'I asked al-Muzanee during his sickness in which he died about *eemaan*' and he mentioned a story wherein al-Muzanee said there is no disagreement amongst the people that the Prophet (*sallallaahu alayhi wassallam*) made *tawaaf* around the House of Allaah saying "*Eemaan in You, testifying in Your Book and having trust in Your Promise*"⁵⁷ this proves that all actions are from *eemaan*."⁵⁸

Those who hated al-Muzanee and wanted to test him from the people of Egypt accused him, out of envy and enmity, of saying that the Qur'aan was created. Abu'l-Qaasim al-Anmaatee⁵⁹ said:

I sat with al-Muzanee for 10 years and during the last year we were gathered at a funeral of one of his companions and I said: 'The people

⁵⁵ Verified by Ibn Mandah in his *Taareekh* [History] via adh-Dhahabee in *al-'Uluww*, p.135 and 'Allaamah al-Albaanee (*raheemahullaah*) said in his *Mukhtasar* on page 201: "**It contains one who I do not know like 'Amru bin Tameem al-Makkee.**"

⁵⁶ Al-Bayhaqee, *Manaaqib ush-Shaafi'iyyah*, vol.2, p.352 with a chain of transmission.

⁵⁷ Al-Haafidh made it *da'eef* in *at-Talkhees ul-Khayr*, vol.2, p.248 and al-Albaanee in *Hujjat un-Nabee*, p.142. Ibn ul-Hajj stated in *al-Madkhal*, vol.4, p.225: "Maalik (*raheemahullaah*) was asked about the one making *tawaaf* saying "*Eemaan bika wa tasdeeqan bi-Kitaabika*"? Imaam Maalik replied "**It is an innovation.**"

⁵⁸ Al-Bayhaqee, *Manaaqib ush-Shaafi'iyyah*, vol.2, p.353.

⁵⁹ Imaam *al-'Allaamah* Shaykh of the Shaafi'ees Abu'l-Qaasim 'Uthmaan bin Sa'eed bin Bashhaar al-Baghdaadee al-Faqeeh al-Anmaatee. He died in 288 AH, see *Siyar*, vol.13, p.429

speak about the *madhdbhab* of al-Muzanee and ascribe him to be from those who speak about the Qur'aan and say that it is created, so shall we ask him?' So we went to him and asked: 'O Abaa Ibraaheem! We hear knowledge from you and as a result we would love to take from you what we hear from you directly. Furthermore, the people mention that you were asked about what the People of Hadeeth say about the Qur'aan and we know that you speak with the *Sunnab* and in accordance with the *madhdbhab* of *Ahl ul-Hadeeth*. So will you manifest to us what we believe in?'⁶⁰ Then he answered us saying 'I do not believe anything at all except that the Qur'aan is the Speech of Allaah and is Uncreated. However, I hated to delve into these matters which would be weighty upon me and require me to probe into it. I occupied myself with *fiqb*.'⁶¹

Al-Bayhaqee stated about the story:

Al-Muzanee (*rabeemabullaab*) was a pious man and abstinent, he used to steer clear from the rulers and prevented himself from speaking out of fear of being tested by entering upon them. This was due to what he had seen happen to al-Buwaytee⁶² and his likes from the People of *Sunnab* during the days of al-Mu'tasim and al-Waathiq.⁶³

⁶⁰ This is what it says in the print copy yet the original probably said "what you believe in".

⁶¹ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.1, pp.465-66, al-Bayhaqee stated: "Aboo 'Abdullaah al-Haafidh informed us: I heard 'Abdullaah bin Muhammad al-Khawaaree say: I heard Abb Nu'aym say: I heard Abu'l-Qaasim al-Anmaatee say: then he mentioned this story.

⁶² Imaam *al-'Allaamah*, the master of the Fuqahaa Aboo Ya'qoob Yoosuf bin Yahyaa al-Misree al-Buwaytee, the companion of Imaam ash-Shaafi'ee, he died in chains and imprisoned in al-'Iraq in the year 231 AH, see *Siyar*, vol.12, p.58

Translator's note: Because al-Mu'tasim had strictly imposed the heretical *Mu'tazilee* doctrine upon the scholars, the Abbasids had appointed the heretic Ibn Abee Layth al-Asaam to implement the creed as he became Chief Judge of Egypt in 226 AH/846CE. He suppressed the people of *Sunnab* and advanced the beliefs of *bida'*. Al-Buwaytee was a victim of these heretical policies.

⁶³ Al-Bahyqee, *op.cit.*, vol.2, p.467

Al-Muzanee's withholding from delving into these issues made some people doubt him and this led his Shaykh, Nu'aym bin Hammaad to question him in front of the people about his belief in the Qur'aan and viewing (Allaah in the Hereafter) so that al-Muzanee would be cleared in front of the people. Al-Laalikaa'ee relates with a chain of transmission from Ibraaheem bin Abee Daawood al-Barallsee al-Misree who said:

We were sitting with Nu'aym bin Hammaad and then Nu'aym said to al-Muzanee 'What do you say about the Qur'aan?' al-Muzanee said 'It is the Speech of Allaah.' Nu'aym said: 'Uncreated?' al-Muzanee said 'Uncreated.' Nu'aym said: 'Allaah will be seen on the Day of Judgement?' al-Muzanee said: 'Yes.' And when the people began to leave the gathering al-Muzanee got up and said 'O Abaa 'Abdallaah! Do you wish to make me famous in front of the people?' Nu'aym replied: 'The people are speaking a lot about you and I wanted to free you from what is being said.'⁶⁴

He was truly absolved from that accusation which had no basis at all and was only based on mere unbridled rumours. Ibn 'AbdulBarr said:

Those who had enmity to al-Muzanee and competed with him from the people of Egypt threw allegations at him that he said the Qur'aan was created. This is unauthentic, yet still some many people in Egypt abandoned him to the extent that only ten people from his companions would sit with him. Aboo 'Umar Ahmad bin Muhammad bin Ahmad said: Abu'l-Qaasim 'Ubaydullaah Ibn 'Umar Ahmad ash-Shaafi'ee informed us in az-Zahraa⁶⁵ saying: From what our scholars from the people of Egypt narrated to us is that a pious man had a vision and then awoke and stood outside the congregational *Masjid* of Egypt and shouted: 'O People of

⁶⁴ *Sharh Usool ul'I'tiqaad*, vol.3, p.508, Ibn ul-Qayyim also transmitted it in *Haadiu'l-Arwaah*, p.218

⁶⁵ A small city near al-Andaloos. *Mu'jam ul-Buldaan*, vol.3, p.161

Egypt! Gather around me!' and the people gathered around him saying 'What has overtaken you O fulaan!' he responded: 'You are all mistaken so seek Allaah's forgiveness and repent to him.' 'Repent for what?' they asked. He said: 'Yes, from what I saw in my sleep was that I was in your *Masjid* here and it was as if all the candles in the *Masjid* were out except for one by one of the pillars which al-Muzanee, the companion of Shaafi'ee, used to lean up against and teach from. Come with me and I'll show you!' so he stopped them at the pillar where al-Muzanee used to sit and the people began to like al-Muzanee and his gatherings increased to the extent that the whole *Masjid* was packed and the accusation against him that was in the hearts of the people vanished.⁶⁶

The false accusation levelled at Imaam al-Muzanee was not restricted to only Egypt but rather affected the people of Taraabulus al-Maghrib (i.e. Tripoli of Libya). In the first manuscript of *Sbarb us-Sunnah* it is mentioned:

'Ali bin 'Abdullaah al-Halwaanee: I was in Taraabulus al-Maghrib and some people of the Sunnah and myself were speaking about the *Sunnah* and we to mention Aboo Ibraaheem al-Muzanee (*raheemabullaah*) and some of our companions said "It has reached us⁶⁷ that he used to speak about the Qur'aan and used to halt on the issue (i.e. of the issue of it not being created). Another group of people were with us and they were very grieved at this, so we wrote to al-Muzanee requesting to know the true details from him...

In the second manuscript it is mentioned:

'AbdulKareem bin 'AbdurRahmaan bin Mu'aadh bin Katheer stated: I sat with Ibn 'Abdullaah al-Halwaanee in Taraabulus al-Maghrib and we were

⁶⁶ *Al-Intiqaa*, pp.110-11

⁶⁷ Not everything that reaches a person is necessarily true and correct!

a group of the knowledge from the people of *Sunnah* and we mentioned in the gathering the *'Ulama* such as Maalik, ash-Shaafi'ee, Abee Haneefah, Sufyaan ath-Thawree, Daawood al-Isbahaanee, Ishaaq ibn Rahawayh, Ahmad ibn Hanbal and al-Muzanee.⁶⁸ Then someone objected about including al-Muzanee (*rabeemabullaah*) and said: 'He is not of the calibre of those scholars'.⁶⁹ We said: 'Why is that?' The man responded: 'because I heard that al-Muzanee speaks about *Qadr* (i.e. is from the *Qadariyyah*) and disputes with analogy and debating.' We were grieved by what we heard from this man⁷⁰ and thus we wanted to know the truth of this allegation, so we wrote to al-Muzanee asking him about it and to clarify to us his real *'aqeedah* in regards to *Qadr* (the Divine Decree), *Irjaa'*, the *Sunnah*, the Resurrection, the Day of Gathering, the Scales, the *Siraat* and people seeing Allaah on the Day of Judgement. We asked him for complete and abridged answers and as soon as our letter reached him he responded to us with the answers; and mentioned his treatise (i.e. *Sharh us-Sunnah*)."

Also al-Muzanee hated to discuss the issue of the Qur'aan (being created or not) due to what we have mentioned prior and also because he used to always remember the bequest of his Shaykh ash-Shaafi'ee (*rabeemabullaah*). Aboo 'Awaanah said:

I went to see Abee Ibraaheem al-Muzanee when he was sick before he died and I said to him: 'What do you say about the Qur'aan?' He replied 'It is the Speech of Allaah which is Uncreated.' I said: 'But what did you

⁶⁸ So they included al-Muzanee as being from the same calibre as those glorious Imaams and as being from the people of *'ilm* and the *madhhab* of *Sunnah*.

⁶⁹ No weight should be given to this objection as long as the scholars have testified to al-Muzanee's knowledge as has preceded.

⁷⁰ It was right for them to be saddened by what they heard as they knew the virtue of al-Muzanee and his adherence to the *Aathaar* (narrations).

say before this?' Al-Muzanee replied 'I have always said this! But I hated to delve into the issue because ash-Shaafi'ee used to prohibit me from getting involved in it via delving into it and argumentation around it.'⁷¹

Ahmad bin Asram stated:

"I heard al-Muzanee say 'The Qur'aan is the Uncreated Speech of Allaah and I have not believed other than this at all! Whoever says that the Qur'aan is created is a disbeliever however ash-Shaafi'ee forbade me from speaking too much about the issue.'⁷²

Muhammad bin '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 from getting involved in it.'⁷³

This reminds us of the subtle words that took place between al-Muzanee and his Shaykh, Imaam ash-Shaafi'ee. Ibn Bahr stated:

I heard al-Muzanee say: 'A debate took place between a man and myself and he asked me about *kalaam* (theological rhetoric) and he nearly caused me to doubt in my *deen*, so I went to ash-Shaafi'ee and said to him 'What happened was such and such.' Imaam Shaafi'ee said to me: 'Where are you?' I replied 'I'm in the *Masjid!*?' then Imaam Shaafi'ee said to me: 'You

⁷¹ Verified by al-Haakim in his biography of Aboo 'Awaanah, it may be in his lost book entitled *Taareekh Naysaboor*. Al-Haakim said: I heard Yahyaa bin Mansoor al-Qaadee say: I heard Abaa 'Awaanah (*raheemahullaah*) saying...then he mentioned this narration. See adh-Dhahabee, *al-'Uluww*, p.158 and *al-'Allaamah* also mentioned it with the chain of transmission in *Mukhtasar al-'Uluww*, p.233

⁷² Reported by al-Harawee in *Dhamm ul-Kalaam*, vol.4, p.359 and also al-Bayhaqee in *Manaaqib ush-Shaafi'ee*, vol.2, p.353.

⁷³ Reported by al-Harawee in *Dhamm ul-Kalaam*, vol.4, pp.283, 359 and as-Suyootee transmitted from him in *Sawn ul-Mantiq*, p.63

are in Taaraan⁷⁴ and being engulfed by its waves! This is an issue that the deviants delve into and that a servant (of Allaah) be tested by all harms that Allaah has created is better than being tested with *kalaam*.⁷⁵

Al-Bayhaqee said appending to this story:

Taaraan is in the Qulzum Sea (i.e. Red Sea) and it is said that the Pharaoh and his people drowned there. Imaam ash-Shaafi'ee likened Taaraan to what some of the *Ahl ul-Ilbaad* (People of Deviation) mention and one does not have any answers for, when one travels on the Sea in the place where Allaah drowned Pharaoh and his people. Then Shaafi'ee taught him the answer so that the doubt was removed.⁷⁶

Imaam ash-Shaafi'ee said one day to a group of his students “Debate about a matter that if you err in it can only be said to you: ‘You have erred.’ But do not debate about a matter that if you err in it will said to you: ‘You have disbelieved.’”⁷⁷ All of this, and what has been noted prior, indicates strongly that Imaam al-Muzanee was free from what he was accused of. Ahmad bin Muhammad bin 'Umar al-Mankadaree:

I heard Abaa Ibraaheem Ismaa'eel bin Yahyaa al-Muzanee say during his sickness before his death: ‘I made all of the people....except for those who mentioned that I spoke about the Qur'aan with *lafdh* (i.e. saying that the recitation of it was created) or that I refrained (from giving a view). The matter was that I was a man from the Arabs from the *Mubaajireen* and I hated to submit myself to young kids who would merely mock me and ask me about the Qur'aan. As a result, I refrained from discussing the matter

⁷⁴ Yaaqoot stated “Taaraan: An island in the Qulzum Sea (i.e. Red sea) and it is the filthiest place in the sea...”

⁷⁵ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.1, p.458 with a chain of transmission.

⁷⁶ Ibid.

⁷⁷ Ibid., vol.1, p.459

and I did not answer any questions about it at all so that the people could not link anything to me about the Qur'aan (and the issue of whether it is created or not).⁷⁸

Al-Muzanee was from the main people who would sit in the gatherings of Imaam ash-Shaafi'ee and for that reason as-Subkee included al-Muzanee in the first compilation of his biographical dictionary of those who sat with Imaam ash-Shaafi'ee and remained close to him.⁷⁹ As a result of being highly influenced by an Imaam such as Shaafi'ee it is not strange that al-Muzanee referred to his books and emphasised his adoration of him by reading them, in particular his book *ar-Risaalah*. Al-Muzanee said "I read ash-Shaafi'ee's book *ar-Risaalah* 500 times and there wasn't a time except that I benefited something new from it that I did not benefit from before." In another narration from Abi'l-Qaasim al-Anmaatee: "Al-Muzanee said: 'I have read the book *ar-Risaalah* by Shaafi'ee for 50 years and I know that each time I looked at it I benefitted from something that I did not know before.'⁸⁰ Al-Muzanee said:

I went to see Muhammad bin Idrees ash-Shaafi'ee at the time of his death⁸¹ and I said to him: 'How are you O Abaa 'Abdallaah?' He replied: 'I have become one who is departing from this world, leaving my brothers, seeking Allaah, meeting with by bad actions, so I don't know whether my soul is going to Paradise or to the Fire.' I said: 'O Abaa 'Abdallaah may Allaah have mercy on you!' He said to me: 'Fear Allaah and imagine the Hereafter in your heart, make death a part of what you see with your eyes, and do not forget your position in the Hands of Allaah, and stay away from the prohibited actions, and complete the obligations, be with the

⁷⁸ Reported by al-Harawee in *Dhamm ul-Kalaam*, vol.4, pp.359-360 with a chain of transmission

⁷⁹ *Tabaqaat ush-Shaafi'iyyah al-Kubraa*, vol.1, pp.186, 238

⁸⁰ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, pp.235-36

⁸¹ Ash-Shaafi'ee died in 204 AH and al-Muzanee was 29 years old at that time.

truth wherever it is, and do not disregard the favours of Allaah upon you even if they are a few and be thankful, and let your silence be a time for reflection and your speech a time for remembrance and your thoughts an example. Forgive those who transgress against you, be good to those who are bad to you, be patient with calamities, seek refuge in Allaah from the Fire with *taqwaa*.' I said: 'Increase me in knowledge, may Allaah have mercy on you O Abaa 'Abdallaah!' Shaafi'ee said: 'Let truthfulness be your tongue, trustworthiness be your pillar, let mercy be your fruits, let thankfulness be your purification, let the truth be your trade, let mutual love be your adornment, the Book be your understanding, let obedience be your living, let joy be your trust, let understanding be your insight, let hope be your perseverance let fear be your cover, let charity be your stronghold, let *Zakah* be from your good deeds, let modesty be your leader and your minister, let trust in Allaah be your armour and let the *Dunya* be your prison.⁸² Let poverty be your companion, let the truth be your leader, let *Hajj* and *Jibaad* be your desire,⁸³ let the Qur'aan be what you talk with, let Allaah be your Close Friend. Whoever has these qualities will have paradise as their dwelling.'⁸⁴

Imaam ash-Shaafi'ee stated: **“al-Muzanee is the aider of my madhhab”**⁸⁵ and many scholars took knowledge from him and the *madhhab* of Imaam

⁸² Muslim reports from Abee Hurayrah that: The Messenger of Allaah (*sallallaahu alayhi wassallam*) said “*The dunya is the prison for the believer and the Paradise for the disbeliever.*” Vol.4, 2282

⁸³ Al-Muzanee (*raheemahullaah*) was from the *Muraabitoon* (those who used to be on the front lines in the fortified posts) and Ibn Yoonus said: **“Al-Muzanee used to adhere to the Ribaat”**, see *Siyar 'A'lam un-Nubalaa'*, vol.12, p.495

⁸⁴ Al-Bayhaqee, *al-Manaaqib*, vol.2, pp.294-95 via Abee 'Abdullaah bin Shaakir from al-Muzanee

⁸⁵ *Siyar 'A'lam un-Nubalaa'*, vol.12, p.493

Shaafi'ee was spread via him throughout the world.⁸⁶ He took over teaching after al-Buwaytee and al-Bayhaqee said:

When al-Buwaytee went through what he did,⁸⁷ Aboo Ibraaheem Ismaa'eel bin Yahyaa al-Muzanee (*rabeemabullaah*) assumed responsibility for teaching and understanding the *madhdbab* of Shaafi'ee (*rabeemabullaah*).⁸⁸

The scholars have praised Imaam al-Muzanee for his works, the *Haafidh* of al-Maghrib Ibn 'AbdulBarr (*rabeemabullaah*) stated:

He has many books regarding the *madhdbab* of Shaafi'ee the likes of which have not been equalled by anyone else, the people worked hard after him and his books and abridgements were circulated to the different regions of the earth, East and West.⁸⁹

These are the names of his works which have been mentioned by his biographers:

⁸⁶ Ibid., vol.12, p.495

⁸⁷ Ar-Rabee' said: "Al-Muzanee and Harmalah were from those who led to his destruction." Aboo Ja'far at-Tirmidhee said: a trustworthy narrator informed me from al-Buwaytee that he said: "The people are free from my blood except for three: Harmalah, al-Muzanee and another." This was transmitted by adh-Dhahabee in *Siyar 'A'lam un-Nubalaa'*, vol.12, p.61 without an *isnaad*. Adh-Dhahabee stated "Close this matter and ask your Lord for good health, comparing statements of each of them is strange and many people spoke about it, let Allaah have mercy on all of them." This statement of adh-Dhahabee is in regards to a statement attributed to al-Buwaytee wherein he was asked about al-Muzanee hearing from ash-Shaafi'ee and replied "Al-Muzanee was only a small boy and weak (*da'eef*) at that time." This is in al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.2, p.347 and Allaah knows best.

Translator's Note: Al-Muzanee was accused of conspiring with the authorities to get al-Buwaytee imprisoned due to the rumours that al-Muzanee believed in the Qur'aan being created. At first the circles of al-Muzanee were abandoned by people until al-Muzanee clarified his real position in *'aqeedah* and on the Sunnah.

⁸⁸ *Manaaqib ush-Shaafi'ee*, vol.2, p.344

⁸⁹ Al-Intiqaa, p.110

1. *Abkaam ul-Qur'aan*⁹⁰
2. *Ifsaad ut-Taqleed*⁹¹
3. *Al-Amr wa'n-Nahy 'alaa Ma'na ash-Shaafi'ee*; see no.11 of his *Mu'allafaat*.
4. *At-Targheeb fi'l-'Ilm*.⁹²
5. *Al-Jaami' al-Kabeer*.⁹³
6. *al-Jaami' as-Sagheer*.⁹⁴
7. *ad-Daqaa'iq wa'l-'Aqaarib*.⁹⁵
8. *Sharh us-Sunnah*.⁹⁶

⁹⁰ *Siyar 'A'lam un-Nubalaa*, vol.12, p.500

⁹¹ Az-Zarkashee, *al-Bahr ul-Muheet*, vol.6, p.232; as-Suyootee, *ar-Rad 'alaa Akhlad ila'l-'Ard*, p.123. az-Zarkashee referred to this book as being entitled '*Fasaad ut-Taqleed*' on one occasion, yet at another occasion referred to it as '*Dhamm ut-Taqleed*' as is found in vol.4, p.549 and vol.6, p.262 of *al-Bahr ul-Muheet*.

⁹² Adh-Dhahabee, *Siyar 'A'lam un-Nubalaa*, vol.12, p.493; az-Zarkashee, *al-Bahr ul-Muheet*, vol.6, p.243 which refers to it as '*Tarkeeb*'.

⁹³ *Tabaqaat ul-'Abbaadee*, p.10 and *Siyar*, vol.12, p.493 and it is mentioned in other sources.

⁹⁴ *Ibid.*; *Hidaayat ul-'Aarifeen*, vol.5, p.207 and here it was referred to as '*al-Jaami' as-Sagheer fee Fiqh is-Shaafi'ee*'.

⁹⁵ *Tabaqaat ul-'Abbaadee*, p.10; *Tabaqaat us-Subkee*, vol.1, p.245 wherein as-Subkee said that the book contains 40 issues which al-Muzanee put together and al-Anmaatee narrated from him. An-Nawawee stated in *Tahdheeb ul-Asmaa' wa'l-Lughaat*, vol.2, p.285: "The book was named that due to its difficulty."

⁹⁶ **Translator's Note:** There are three extant copies of the original manuscript of *Sharh us-Sunnah* by al-Muzanee which were mentioned by Jamaal 'Azzoon in his edition and publication of it, see pp.49-66 as 'Azzoon also gives the full biographies of these three main copies and manuscripts.

FIRST MANUSCRIPT: The copy from *Shaheed 'Ali Pasha Library* in Turkey from which the copy in the Centre of Manuscripts in the *Islamic University of Madeenah* among a precious compilation of treatises, under no.1694 and comprises four. The name of the copyist of this manuscript is Yoosuf bin Muhammad bin Yoosuf al-Hakkaaree, who in fact is the copyist of all three of the manuscripts of *Sharh us-Sunnah*.

SECOND MANUSCRIPT: It was included by Ibn ul-Qayyim in his book *Ijtima' ul-Juyoosh al-Islaamiyyah*, pp.166-70, edited by Dr. 'Awwaad 'Abdullah al-Mu'taq. Al-Haafidh adh-Dhahabee also mentioned the first part of it in *al-'Uhuww*, p.135

THIRD MANUSCRIPT: A copy in the library of *al-'Allaamah* Hamaad bin Muhammad al-Ansaaree (*raheemahullaah*) under manuscript no.709 and comprises of four pages. 'Azzoon states that the copyist

9. *al-Mabsoot fi'l-Furoo'*.⁹⁷

10. *al-Mukhtasar al-Kabeer*.⁹⁸

11. *Mukhtasar ul-Mukhtasar*, well known as *Mukhtasar ul-Muzanee*⁹⁹ and al-Muzanee worked hard in writing this book which he spent 20 years in authoring. Muhammad bin Ishaq said: I heard al-Muzanee say 'It took me 20 years to write this book, I wrote and changed it about three times.'¹⁰⁰ The 'Ulama praised this book to the extent that al-Muzanee said as author: "If Shaafi'ee was alive he would have listened to this *Mukhtasar* from me." Abu'l-'Abbaas bin Surayj said "It is the foundational work of the books that have been compiled in the Shaafi'ee *mabdhah* because on the likes of it were commentaries and explanations of al-Muzanee's statements."¹⁰¹ The lands became filled with this book by al-Muzanee along with many explanations of it from major scholars,

could have been Muhammad bin Mas'ood bin Ibraaheem who is mentioned at the beginning of the chain of transmission.

⁹⁷ Ibn Hidaayatillaah, *Tabaqaat ush-Shaafi'iyyah*, p.20; al-Baghdaadee, *Hidaayat ul-'Aarifeen*, vol.5, p.208 and is referred to in other sources.

⁹⁸ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.1, p.256; al-'Abbaadee, *Tabaqaat*, p.10; Ibn 'AbdulBarr, *al-Intiqaa*, p.110; adh-Dhahabee, *Siyar 'A'lam un-Nubalaa'*, vol.12, p.493 and it is referred to in other sources.

⁹⁹ Al-Bayhaqee, *Manaaqib ush-Shaafi'iyyah*, vol.2, p.344; Ibn ul-'Imaad, *Shadharaat*, vol.2, p.148; al-Baghdaadee, *Hidaayat ul-'Aarifeen*, vol.5, p.207 and in other sources. The book was printed in the margins of *Kitaab ul-Umm* by Imaam Shaafi'ee in sections 1-5 in the Edition that was published in Cairo in 1963 CE. Also refer to *Taareekh ut-Ruraath al-'Arabee* by Fu'ad Sizkeen, section 3 of the first volume, p.195. some scholars have named the book *al-Mukhtasar as-Sagheer* as al-Bayhaqee did in *al-Manaaqib*, vol.2, p.344 and Ibn 'AbdulBarr in *al-Intiqaa*, p.110 and he said: "It comprises 500 pages which have been explained by many people from them (i.e. the Shaafi'ees) such as Aboo Ishaq al-Marwazee and Abu'l-'Abbaas bin Surayj."

¹⁰⁰ Al-Bayhaqee, *Manaaqib ush-Shaafi'iyyah*, vol.2, p.349 and al-Bayhaqee said: I read in *al-Kitaab* of Abee Mansoor al-Himshaadhee (*raheemahullaah*) said: I heard Abb Waleed say: I heard Muhammad bin Ishaq say it.

¹⁰¹ As-Safadee, *al-Waafee bi'l-Wafayaat*, vol.9, p.238

to the extent that it was said “A young woman who was ready for marriage would have with her a copy of the Mukhtasar of al-Muzanee.”¹⁰² Al-Bayhaqee said “I do not know of a book which has been compiled in Islaam with greater benefit, more blessings and greater fruits than al-Muzanee’s book. How could this not be the case when he has such beliefs in the deen of Allaah and his efforts in worshipping Allaah and finally in authoring this book.”¹⁰³ Al-Muzanee stated at the beginning of the book that “I summarised this book based on the knowledge that I obtained from Muhammad ibn Idress ash-Shaafi’ee (*raheemabullaah*) and from the meanings of his sayings such as his prohibition of anyone to follow him, or anyone else, blindly.”

12. *al-Masaa’il al-Mu’tabirah*.¹⁰⁴

13. *Mu’taqad/’Aqeedah Imaam Ahmad bin Hanbal*.¹⁰⁵

14. *al-Manthooraat*.¹⁰⁶

¹⁰² *Siyar*, vol.12, p.493 also for more on the explanations of *al-Mukhtasar* of al-Muzanee see *Taareekh ut-Ruraath al-’Arabee* by Fu’ad Sizkeen, *Fiqh* section, pp.195-96

¹⁰³ Al-Bayhaqee, *Manaaqib ush-Shaafi’ee*, vol.2, p.348, refer to the statement of Shaafi’ee (*raheemahullaah*) wherein he forbade blind-following of him which can be found in *Sifat us-Salah Nabee’ (sallallaahu alayhi wassallam)* (Riyadh: Maktabah al-Ma’aarif), pp.49-52 by *al-’Allaamah* Albaanee.

¹⁰⁴ *Siyar*, vol.12, p.493; *al-Waafee bi’l-Wafayaat*, vol.9, p.238 and is referred to in other sources. Sizkeen states that: “The most opinion is that the book *al-Amr bi’l-Ma’roof* with the meanings by Shaafi’ee is taken from this book”, *Taareekh at-Turaath al-’Arabee* (section of *fiqh*), p.196

¹⁰⁵ *Taareekh ut-Turaath al-’Arabee*, p.196. Al-Muzanee praised Imaam Ahmad ibn Hanbal saying:

“Ahmad bin Hanbal was like Aboo Bakr on the day of Riddah, ’Umar on the day of Saqeefah (the day when the Prophet, *sallallaahu alayhi wasallam* died and the companions gathered in the roofed building/Saqeefah of Bani Saa’idah, when ’Umar feared that the unity of the Muslims would be lost so he immediately pledged allegiance to Aboo Bakr), ’Uthmaan on the day of ad-Daar (the day when the rebels surrounded and besieged the house/daar of ’Uthmaan, may Allaah be pleased with him) and ’Ali on the day of Siffeen.”

Reported by al-Bayhaqee in *Manaaqib ush-Shaafi’ee*, vol.2, p.356-358 with a chain of transmission.

15. *Nibaayat ul-Ikhtisaar*.¹⁰⁷

16. *al-Wathaa'iq*.¹⁰⁸

17. *al-Wasaa'il*.¹⁰⁹

Ibn Khallikaan stated:

Al-Muzanee died in Ramadaan in 264 AH in Egypt. He was buried near to the site of where Imaam Shaafi'ee was buried in Qaraafah as-Sughrāh, may Allaah have mercy on him. Ibn Zoolaaq¹¹⁰ mentioned in his small history book that al-Muzanee lived for 89 years and that ar-Rabee' bin Sulaymaan, one of the companions of Shaafi'ee and a *mu'adhdhin*, led the Funeral prayer over him.¹¹¹

¹⁰⁶ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.1, p.256; Ibn 'AbdulBarr, *al-Intiqaa*, p.110 who said "100 sections covering various topics and areas of Islamic knowledge along with refuting the opposers." Al-'Abbaadee referred to the book with the title '*al-Manthoorah*' in *Tabaqaat*, p.10 and so did adh-Dhahabee in *Siyar*, vol.12, p.493 and as-Safadee in *al-Waafee*, vol.9, p.238.

¹⁰⁷ As-Subkee, *at-Tabaqaat*, vol.12, p.244-45; Taash ul-Kubra Zaada (d.962 AH), *Miftaah as-Sa'aadah*, vol.2, p.271 and others. As-Subkee stated: "I found an old original copy written in 480 AH and most of what is mentioned in this summary are his own opinions. It is very small and includes just four main points or less." Taash Kubraa Zaadah stated "**It includes his views which were independent from those of Shaafi'ee.**" An-Nawae stated in *Tahdheeb al-Asmaa wa'l-Lughaat*, vol.2, p.285: "He authored this book solely for his own madhhab and not based on the madhhab of Shaafi'ee." Refer to the research of al-Muzanee and his opinions in *at-Tahdheeb*, vol.2, p.285; *al-Majmoo'*, vol.1, p.82 and *Tabaqaat us-Subkee*, vol.1, pp.243-44.

¹⁰⁸ *Tabaqaat ul-'Abbaadee*, p.10; *Siyar*, vol.12, p.493; *al-Waafee bi'l-Wafayaat*, vol.9, p.238 and *Hidaayat ul-'Aarifeen*, vol.5, p.308 and it is referred to in other sources.

¹⁰⁹ *Tabaqaat Ibn Hidaayatullaah*, p.21 and also mentioned in other sources.

¹¹⁰ Aboo Muhammad al-Hasan bin Ibraaheem bin Zoolaaq al-Misree, died in 387 AH/997 CE, see *as-Siyar*, vol.16, p.462

¹¹¹ *Wafayaat ul-'A'yaan*, vol.1, p.218 and in another narration it says that the one who led the prayers over him was al-'Abbaas bin Ahmad bin Tooloon. 'Ali bin Muhammad bin Abee Sulaymaan al-Misree said: "I went to see al-Muzanee and he died in the year 264 AH/878 CE. It is also said that al-'Abbaas bin Ahmad bin Tooloon led the funeral prayer over him." Reported by al-Bayhaqee in *Manaaqib ush-Shaafi'ee*, vol.2,

Biographical Sources on al-Muzanee:

A large amount of scholars have written biographies on al-Muzanee such as the following:

- ❖ Ibn Abee Haatim, *al-Jarb wa't-Ta'deel*, vol.2, p.204.
- ❖ Ibn un-Nadeem, *al-Fibrist*, p.298.
- ❖ Al-Mas'oodee, *Murooj adh-Dhahab*, vol.8, p.56.¹¹²
- ❖ Al-Bayhaqee, *Manaaqib ush-Shaafi'ee*, vol.2, pp.344-57.
- ❖ Ash-Sheeraazee, *Tabaqaat ul-Fuqahaa*, p.79.
- ❖ Al-'Abbaadee, *Tabaqaat ul-Fuqahaa ish-Shaafi'ieen*, p.9.
- ❖ Ibn 'Abdulbarr, *al-Intiqaa fee Fadaa'il ath-Thalaatha al-'A'immah al-Fuqahaa*, pp.110-11.
- ❖ As-Sama'aanee, *al-Ansaab*, vol.12, p.227.

357 with a chain of transmission. The al-'Abbaas mentioned here was a poet and prince, he ruled Egypt in place of his father and died in 280 AH, see *as-Siyar*, vol.3, p.258

¹¹² The author of *Murooj adh-Dhahab* is 'Alee bin al-Husayn al-Mas'oodee (d.346 AH) who was born in Baghdad and died in Cairo. According to al-Mamqaanee in *Tanqeeh al-Maqaal* (vol.2, pp. 282-283) he was a *Shee'ee* of a somewhat extreme nature who used to accept the infallibility of the Shi'ite Imaams. Adh-Dhahabee stated about al-Mas'oodee in *Siyar 'A'lam un-Nubalaa* (vol.15, p.569) **“He was a reporter and a person of strange and odd reports and arts, he was a Mu'tazilee.”** He also spoke against the four righteous Caliphs as well as against the Umayyads and the Abbasids as indicated by Dr Sulaymaan 'Abdullaah al-Madeed as-Suwaykat in his book *Manhaj al-Mas'oodee fee Kitaabihi at-Taareekh* [The Methodology of al-Mas'oodee in his Book of History]. Also Ibn Hajar al'Asqalaanee in *al-Lisaan al-Meezaan* (vol.4, p.225) stated about al-Mas'oodee that **“His book of history is full of foolish and insignificant things because he was a Mu'tazilee Shee'ee! To the extent that he claimed that Ibn 'Umar (radi Allaahu'anhu) refused to pledge allegiance to 'Alee and then pledged allegiance to Yazeed ibn Mu'awiyah, al-Hajjaaj and 'AbdulMaalik ibn Marwaan instead.”** See for example Shaykh Aboo 'Ubaydah Mashhoor Hasan Aal Salmaan, Shaykh Bakr Aboo Zayd, intro., *Kutub Hadhara minha al-'Ulama*, vol.2, 3rd Edn. (Riyadh, KSA: Daar us-Samee'ee, 1426 AH/2005 CE), pp. 53-4 for a critique of the “historical” writing of al-Mas'oodee. [TN]

- ❖ Ibn ul-Jawzee, *al-Muntadham fee Taareekh al-Umam wa'l-Mulook*, vol.12, p.192.
- ❖ An-Nawawee, *Tabdbeeab al-Asmaa' wa'l-Lughaat*, vol.2, p.285 and *al-Majmoo' Sharb al-Muhadhab*, vol.1, pp.107-08.
- ❖ Adh-Dhahabee, *Taareekh ul-Islaam Hawaadith 264 AH; Siyar 'A'lam un-Nubalaa'*, vol.12, p.492; *Tadhkirat ul-Huffaadh*, vol.2, p.558; *al-Ibar*, vol.1, p.389 and *Duwal ul-Islaam*, vol.1, p.160.
- ❖ As-Subkee, *Tabaqaat ush-Shaafi'iyyah al-Kubraa*, vol.1, 238-47.
- ❖ Ibn Katheer, *al-Bidaayah wa'n-Nibaayah*, vol.11, p.36; *Tabaqaat ul-Fuqahaa ish-Shaafi'ieen*, 'laam' 6 'baa' – 8 'alif'.
- ❖ Al-Yaafi'ee, *Muraat ul-Janaan*, vol2, pp.177-79.
- ❖ Ibn Tughree Bardee, *an-Nujoom az-Zaabirah*, vol.3, p.39.
- ❖ Al-Isnawee, *Tabaqaat ush-Shaafi'iyyah*, vol.1, pp.34-6.
- ❖ As-Safadee, *al-Waafee bi'l-Wafayaat*, vol.9, p.238.
- ❖ Ibn Hidaayatullaah, *Tabaqaat ush-Shaafi'iyyah*, p.20.
- ❖ Ibn Hajar, *at-Ta'sees fee Manaaghib Ibn Idrees*, pp.254-55.
- ❖ As-Suyootee, *Husn ul-Muhaadhirah*, vol.1, p.307.
- ❖ Taash Kubraa Zaadah, *Miftaah us-Sa'aadah*, vol.2, pp.271-72.
- ❖ Ibn ul-'Imaad, *Shadbaraat udh-Dhabab*, vol.2, p.148.
- ❖ Haajee Khaleefah, *Kashf udh-Dhunoos*, pp.400, 1635, 2000.
- ❖ Al-Baghdaadee, *Eedaah al-Maknoon*, vol.2, p.424.
- ❖ Carl Brockelmann¹¹³, *Taareekh al-Adab al-Araabee*, vol.1, pp. 190, 305, 754

¹¹³ 1868-1956 CE a German specialist of the Semitic languages, he taught at the universities of Berlin and Breslau. He published *Geschichte der arabischen Litteratur* (Leiden: E.J. Brill, 1997 Reprint), originally written from 1898-1902 by Weimar and published in 1943-4 by Leiden; *Syrische Grammatik mit Litteratur; Chrestomathie und Glossar* (1899); *Semitische Sprachwissenschaft* (1906); *Lexicon Syriacum* (1928) and *Arabische Grammatik*. The final work was printed under his own name 1941, but this was the

- ❖ Fu'ad Sizkeen, *Taareekh ut-Turaath al-'Arabee*, vol.1, section 3 (Fiqh), pp.194-97.
- ❖ Az-Ziriklee, *al-'A'laam*, vol.1, p.329.
- ❖ 'Umar Ridaa Kahaalah, *Mu'jam ul-Mu'alliffeen*, vol.2, pp.299-300.

11th edition of the grammar of Albert Socin previously revised by Brockelmann several times. He also authored *History of the Islamic Peoples* which has been criticised by Muslim scholars who say.