

(13.8) Calling people to God

Calling people to God is calling them to believe in Him, submit to Him, worship Him the best one can, and obey Him in all that He has commanded and all that He has forbidden. It also means enjoining the good and forbidding the evil. To carry on this comprehensive call (da‘wah) is an obligation on the ummah, a collective duty such that if a group of people perform it others will be exonerated from the responsibility. Everyone in the ummah must participate in this mission to the extent he can if others are not carrying it out. For the men that take up this mission it is necessary to have thorough understanding and deep insight in what they enjoin and what they forbid, and to bear patiently the sufferings they may have to encounter.

The call to God is a call to believe in Him and in what His messengers have communicated, believe in what they have said, and to do what they have commanded, which involves testifying to the unity of God and the prophethood of Muḥammad, establishing *ṣalāh*, paying *zakāh*, fasting during Ramaḍān, and making pilgrimage to the House of God. It is a call to faith in God, His angels, His books, His messengers, in resurrection after death, and in the fact that everything good or bad is ordained by God. It is also a call to people to serve God as if they see Him. These are the three stages of the call: *islām*, *īmān*, and *iḥsān*. All of them are part of the religion (of Islam) as the Prophet said at the end of the famous *ḥadīth* which records Gabriel’s questions about these things and his answers to them: “That was Gabriel, who came to you to teach you your religion (*dīn*).”⁷⁵¹

Dīn is an infinitive which is sometimes ascribed to the subject, and sometimes to the object. It is said, “A *dāna* B,” that is, A submitted to B and obeyed him. It is also said, “X *dāna* Y,” that is, X subdued Y. Hence *al-‘abd yadīnu Allah* means that man submits to God and obeys His commands. Here *dīn* is ascribed to man as its

subject, on the grounds that he is the servant (of God) and under His command. But when it is ascribed to Allah it is because He is God and the Lord Who is to be obeyed. The Qur'ān says, "Fight them until there is no more tumult or oppression, and *dīn* is exclusively for Allah" (2:193).

Hence the call to God is a call to follow His religion (*dīn*), which is to worship Him and serve Him without associating anyone with Him. This is the message of all the messengers God has sent and all the books He has revealed. He has said, "He has established for you the same religion which He enjoined on Noah, which We have sent by inspiration to you, and which We enjoined on Abraham, Moses, and Jesus, namely that you should establish the religion and make no divisions therein" (42:13)... He has also said, "We assuredly sent among every people a messenger (with the command, 'Serve God and eschew evil.' Of them there were some whom God guided, and some on whom error became inevitably (established)" (16:36).

In the *Ṣaḥīḥ* collections we have a *ḥadīth* which Abū Hurayrah has reported, in which the Prophet said, "We prophets have a single religion. To be sure, prophets are sons of a common father by different mothers. Certainly the one who is closest to the son of Mary is I. There is no prophet between him and me."⁷⁵² Religion (of all the prophets) is therefore one; only their codes of law (*sharā'i*) and their ways (*manāḥij*) have been different. from each other. God has said, "To each among you We have prescribed a Law (*sharī'ah*) and an open Way (*minḥāj*)" (5:51). Thus the prophets are one in the matters of religion, in the basic principles of faith and practice: faith in God, His messengers, and the Last Day, and practices such as those which have been mentioned in the *sūrahs* Al-An'ām (VI), Al-A'rāf (VII) and Banū Isrā'īl (XVII). In *Sūrat Al-An'ām*, for example, he says:

Say: Come, I will rehearse what God has (really) prohibited you: join not anything as equal with me; be

good to your parents; kill not your children on a plea of want - We provide sustenance for you and for them; come not nigh to shameful deeds, whether open or secret; take not life, which God has made sacred, except by way of justice and law. Thus does He command you that you may learn wisdom. And come not nigh to the orphan's property, except to improve it until he attains the age of full strength; give measure and weight with full justice. No burden do We place on any soul but that which it can bear. Whenever you speak, speak justly even if a near relative is concerned; and fulfill the covenant of God. Thus does He command you that you may remember. Verily this is My way leading straight. Follow it; follow not (other) paths; they will scatter you about from His (great) path. Thus does He command you that you may be righteous (6:151-3).

In Sūrat Banū Isrā'il, God has said:

Your Lord has decreed that you worship none but Him, and that you be kind to your parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor, and out of kindness lower to them your wing of humility and say, 'My Lord! Bestow on them Your mercy even as they cherished me in childhood.' Your Lord knows best what is in your hearts. If you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence). And render to the kindred their due rights, as (also) to those in want, and to the wayfarer. But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of evil ones; and the Evil One is to his Lord ungrateful. And even if you have to turn away from them in pursuit of the mercy from your Lord which you expect, speak to them a word of easy kindness. Make not your hand tied (like a niggard) to your neck, neither stretch it forth to its utmost reach so that you become blameworthy and destitute. Verily your Lord does provide sustenance in abundance for whom He pleases, as He provides in a just measure. For He does know and regard all His

servants. Kill not your children for fear of want. We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. Nor come nigh to adultery; for it is a shameful (deed) and an evil opening the road (to other evils). Nor take life which God has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand *qisas* or to forgive); but let him not exceed bounds in the matter of taking life, for he is helped (by the Law). Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfill (every) engagement, for (every) engagement will be inquired into. Give full measure when you measure, and weigh with a balance that is straight. That is the most fitting and the most advantageous in the final determination. And pursue not that of which you have no knowledge, for every act of hearing or of seeing or of (feeling in) the heart will be asked about. Nor walk on the earth with insolence, for you cannot rend the earth asunder, nor reach the mountains in height. Of all such things the evil is hateful in the sight of your Lord. These are among the (precepts of) wisdom which your Lord has revealed to you. Take not with God another object of worship, lest you should be thrown into Hell, blameworthy and rejected (17:3-39).

In Sūrat Al-A'rāf He has said "Say: My Lord has commanded justice; and that you set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion as in His sight" (7:29); and, "Say: The things that my Lord has indeed forbidden are shameful deeds, whether open or secret, sins and trespasses against truth or reason, assigning of partners to God, for which He has given no authority, and saying things about God of which you have no knowledge" (7:33).

These things are part of the perennial religion, common to all the codes (*sharā'i*) which God has sent down to man. They have been stated in the Makkan *sūrahs* of the Qur'ān which discuss basic principles every prophet has taught. They have been addressed to those who do not believe in any prophethood at all.

The Madinan *sūrahs*, on the other hand, address those who believe in one prophet or another, who have been given a book, but who only believe in one part of it and reject the other. Or they address the Believers who believe in all the books of God and in all His messengers. That is why He has given in these *sūrahs* the instructions which complete religious instructions about the *qiblah*, *ḥajj*, fasting, *i'tikāf*, *jihād*, marriage, divorce, and transactions which are based on justice such as trade and commerce, or on compassion like charity, or which are based on injustice such as usury and interest, and so on...

Hence the call to God involves also the call to all the commands He has issued enjoining or forbidding anything. It is a call to do all that is good and to eschew all that is evil. This was the call which the Prophet gave to the people; he commanded whatever God had commanded and forbade whatever He had forbidden. He enjoined everything good and prohibited everything evil. God has said, "My mercy extends to all things, and I will ordain it for those who do right and practice regular charity, and those who believe in Our signs - those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures), in the Torah and the Gospel - for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and forbids them from what is bad (and impure); he releases them from their heavy burden and from the yokes that are upon them." (7:15)

The call to God should be in His name and according to His will; never should anyone say anything which is not authorized by Him. He has introduced the mission of the Prophet in these words: "Truly We have sent you as a witness, a bearer of glad tidings, and a warner, and as one who invites to God's (grace) by His leave, and as a lamp spreading light" (33:45-6). Condemning the pagans He has said, "What! Have they partners (in godhead) who have established for them some religion without the permission of God?" (42:21); or, "Say: See you what things God has sent down

to you for sustenance? Yet you hold forbidden something thereof and (something) lawful. Say: Has God indeed permitted you, or do you invent (things) to attribute to God?" (10:59).

The point I am making here is further supported by the fact that God has sometimes asked the Prophet to call men to God Himself and sometimes to His way, for example, "Invite (all) to the way of the Lord with wisdom and beautiful preaching" (16:125). He knows that when a preacher calls someone to something he calls to the thing itself, or to the way that leads to it. That is why God has described the preaching sometimes as a call to Himself and sometimes as a call to His way. However, in either case He is the one who is to be worshiped (*al-ma 'būd*) the goal and the end of preaching.

'Ibādah is the name for perfect love and absolute submission with humility. Thus, if you submit to someone humbly but hate him, you do not worship him; on the other hand, if you love him but do not submit to him in humility, you do not worship him. God deserves perfect love; in fact, He is the only One Who is to be loved for Himself, and everything else is to be loved for His sake. He alone commands profoundest reverence and absolute submission, and nothing else is to be revered or submitted to except for His sake. If you associate anyone else with Him in one respect or another, you neither love Him truly nor adore Him truly. Association means that your love is incomplete. God has said, "Yet there are men who take (for worship) others besides God, as equal (with God). They love them as they should love God. But those of faith are overflowing in their love for God" (2:165). In other words, they love God more than others love the deities they associate with God. Arrogance is opposed to humble submission to God; in fact, it is a great impediment to His love. Love at its perfection is submission and obedience; when you love someone you submit to him completely...

The person who calls people to God must call them to all of the things that are loved by God and His Messenger, whether

obligatory or commendable, whether visible to the eyes or hidden in the heart. Similarly, things that are disliked by God and His Messenger, whether open or hidden, he must call people to eschew. The call to God will never be complete without calling people to do the things that He loves and eschew the things that He hates, whether they are beliefs or actions, or whether they are visible to the eyes or not. It applies to all that the Prophet has taught about the names and attributes of God, about resurrection and the life hereafter, or what he has said about created things such as the Throne, the Footstool, the angels, the prophets, the people who believed in them and those who opposed them. It also applies to what he has said about sincerely devoting oneself to God, loving Him and His Messenger more than anything else, trusting Him, hoping for His mercy, fearing His chastisement, carrying out His commands patiently, and other similar things, or what he has said about speaking truth, keeping trusts, fulfilling promises, kindness to kin, good behavior to neighbors, *jihād* in His way with the heart, tongue and hand.

The call to God is a duty on all those who believe in the Prophet and constitute his community. They should call people to God as the Prophet called them to God. They should enjoin upon them what he has enjoined, forbid them what he has forbidden, and expound to them the truths he has stated. Calling people (*da'wah*) to God implies enjoining (*amr*) upon them His commands, which amounts to charging them with doing all that is good and eschewing all that is bad. God has described this mission of the *ummah* at many places, for example, “You are the best of the peoples that have been evolved for mankind, you enjoin what is right, forbid what is wrong, and believe in God” ((3:110); and, “The Believers, men and women, are protectors one of another; they enjoin what is just, and forbid what is evil” (9:91).

This duty is a duty on the *ummah* as a whole, one which the '*ulamā'* call collective duty (*farḍ al-kifāyah*), which is deemed fulfilled if some from among the *ummah* perform it. To be sure, the

whole *ummah* is responsible for the task, but if a group accomplishes it others will not be called to account for it. God has said, “Let there arise out of you a band of people to invite to all that is good, enjoin what is right, and forbid what is wrong. They are the ones to attain felicity” (3:104). The *ummah* as a whole stands in place of the Prophet so far as *da‘wah* is concerned. That is why the consensus of the *ummah* is an evidence sure and certain of truth. The *ummah* does not unite on anything wrong; and in case it differs on some issue it has to refer it to God and the Messenger. Every member of the *ummah* is required to carry on *da‘wah* the best he can if others do not engage in it. If someone else performs the task, his responsibility is finished; he will not have to answer for not doing it himself. But if no one else does it, and he has the power and ability to do it, he must do it. This is also the reason why a part of *da‘wah* is incumbent on one person, and another on another person, and to the extent one or the other performs his task the *ummah* is exonerated from its responsibility. Some may preach the faith which is necessary, others may call to actions of the body which are obligatory, and a third group may teach virtues of the heart. Hence different groups will be responsible for different parts of the mission and will be engaged in them.

It is now clear that *da‘wah* means enjoining the right and forbidding the wrong. The *da‘ī* preaches, persuades and demands of people what he calls them to. In other words, he enjoins (*amr*), for to enjoin something is to call people to it, to invite them to it, and ask them to do it. Calling to God, therefore, is calling to His Way which He has at times specifically mentioned, and His way is nothing other than believing in whatever He has revealed, and obeying Him in whatever He has commanded.

We have said that both things are incumbent on every individual Muslim as a collective duty, not as a personal duty like the five daily prayers, but as *jihād*. The performance of a duty, whether it is *da‘wah* or anything else, depends upon certain conditions. A *ḥadīth* says, “Whoever enjoins the right and forbids

the wrong must have good knowledge and a clear understanding of what he enjoins and what he forbids; he must also be polite in expounding the things which he enjoins and which he forbids, and above all he has to be forbearing in enjoining and in forbidding.”⁷⁵³ You must understand the thing very well before you call to it, so that you can convince people with regard to what you enjoin or what you forbid. You should also know that politeness and leniency in this matter is the way to success. You have to be prepared to bear with patience the reactions of people that may be unpleasant. God has said, “Enjoin what is just and forbid what is unjust and bear with patience whatever betide you.” (31:17). To His Prophet He has issued this advice: “Await in patience the command of your Lord, for verily you are in Our eyes” (52:39); “The Messengers before you were (also) rejected, but they bore with patience and constancy their rejection and their wrongs until Our aid reached them” (6:34)... On many occasions He has also mentioned patience and piety together. For example, “If you are constant and do right that is certainly a great thing” (3:120). Joseph also combined the two in the words he said to his brethren: “Behold! He that is righteous and patient, never will God suffer the reward to be lost of those who do right” (12:90). This is because piety entails obedience to God, of which enjoining the right and forbidding the wrong is a part, and patience entails patience in troubles and calamities, of which patiently bearing the painful reactions of the people one preaches to and the troubles they cause is one.

However, the person who enjoins and forbids should defend himself against the harm that may befall him as he would defend himself against any attack. If, for example, anyone tries to beat him or take his property and he has the power to stop him, he may do so; but if he is harmed and turns to God in that situation, he exercises patience and forbearance. The perfect example in this regard is the Prophet himself. ‘Ā’ishah (raa) has this observation about him: “The Prophet,” she said, “did not beat anyone with his

hand, whether a servant, a woman, an animal, or anything else, except when he was engaged in *jihād* for the cause of God. Nor did he take revenge on anybody for the harm he caused him. Only when someone indulged in things which God had forbidden would he get furious and would not rest until he had avenged him for the sake of God.”⁷⁵⁴ This shows that the Prophet never avenged any harm caused to his person, but he did so when God’s injunctions were violated, and no one could stop him from doing that.

[*Fatāwā* 15:157-69]

(13.9) Bidding the right and forbidding the wrong

Bidding the right and forbidding the wrong is a collective duty like jihād, which is its completion. If no one fulfills this duty, everyone who is competent will be guilty to the extent he was capable, for it is incumbent upon everyone according to his ability. This is true of all duties. They produce more good than evil, for if the evil consequences of a thing outweighed its good consequences God would not make it obligatory. The duty of bidding the right and forbidding the wrong is sometimes performed by hand, sometimes by tongue, and sometimes only by the heart, and that is the weakest form of faith one can have. Those who are to take up this duty should have a very good understanding of the things they enjoin and the things they forbid, they should be polite and lenient in performing it, and they should be prepared to suffer patiently the harms that might be inflicted on them by the people to whom they preach.

God has introduced His Prophet in these words: “He commands them what is just, and forbids them what is unjust, allows them as lawful what is good and prohibits them from what is bad” (9:157). This is the description of his mission. It is through him that God bids every good and forbids everything evil. The Prophet himself has described his mission in this way: “I have

been sent to perfect all the noble virtues.”⁷⁵⁵ In another *ḥadīth* reported in both *Ṣaḥīḥ* collections he has said, “I and other prophets form a house which was built by someone who completed the whole structure, but left just the place for a brick. Anyone who goes around the house is caught by its beauty, but wonders why one brick has not been placed. Know that I am that brick.”⁷⁵⁶ With him God completed His religion which commands all that is right and forbids all that is wrong, allows all that is good and pure, and prohibits all that is bad and foul...

God has introduced the *ummah* in a manner similar to how He introduced the Prophet. He has said, “You are the best of the peoples, evolved for mankind. You bid the right and forbid the wrong, and believe in God” (3:110); and, “The Believers, men and women, are protectors one of another; they enjoin what is just, and forbid what is evil.” (9:71). Abū Hurayrah⁷⁵⁷ put it in his own way when he said, “You are the best of the peoples for mankind. You bind them up in chains and lead them into Paradise.” God has made it very clear that this *ummah* is the best *ummah* for mankind and their greatest benefactor because they tell them what is right and what is wrong for them, and ask them to act upon that. They also strive with all their power and resources to establish the rule of justice and virtue and do that for no purpose but to please their Lord. This is the best they can do for mankind...

When we say that the good should be enjoined and the evil should be forbidden, we do not mean that every individual in the world should be addressed. This was not the part of the duty of the Prophet; how could it be the duty of his followers! What is required is that conditions should be created that people receive the message. If they themselves do not try to know the message while those responsible to preach it have done their duty, it is the people who are guilty...

Furthermore, the duty to enjoin the right and forbid the wrong is not an individual duty, it is a collective duty, as the Qur’ān has said, and since *jihād* is the completion of that duty, it is also a

collective duty. Hence, if those who have the power and ability to perform that duty fail to render it, every individual who has the ability will be guilty to the extent of his ability, for it is a duty on every person according to his or her ability. The Prophet said, “Whoever sees an evil should remove it with his hand. If he cannot do that he should speak against it; if he cannot do that, he should hate it in his heart, and that is the lowest degree of faith.”⁷⁵⁸

So this duty is sometimes performed with the heart and sometimes with the tongue, and sometimes with the hands. As for the heart, it must render that duty in every situation, since it involves no harm at all. Hence, if anyone fails in that, too, he is not a Believer. The Prophet has said, “That is the lowest or the weakest degree of faith,” or “Beyond that there is not a particle of faith there.” Ibn Mas‘ūd⁷⁵⁹ was asked, “Who are the dead among the people who are living?” He answered, “Those who neither approve of the right nor condemn the wrong.”

Two groups of people have gone wrong in this regard. One group abstains from enjoining the right and forbidding the wrong. They try to find justification for their action in the verse, “You who believe! Guard your own souls. If you follow (right) guidance, no hurt can come to you from those who stray” (5:08). In his time, Abū Bakr Aṣ-Ṣiddiq⁷⁶⁰ found some people behaving in the same wrong manner. He addressed them and said, “You read this verse and interpret it in the wrong way. I have heard the Prophet saying, ‘When people see wrong being done and do not try to remove it God is likely to inflict punishment on them all.’”⁷⁶¹ The second group wants to enjoin the right and forbid the wrong but they do not know how to do it, nor do they have the patience and forbearance required, or the understanding of what should be done and what should not, or what is feasible and what is not. Abū Tha‘labah says that he asked the Prophet concerning this, and he said, “You should work together and enjoin the right and forbid the wrong, till you see people turning greedy, running after their desires, self-conceited, each defending his own whims, knowing

nothing about the truth. At that time you should mind yourself, leave the people to themselves. You will be seeing days when to hold on to the right will be as difficult as to hold fire in the hand. Whoever does a right thing in those days shall have the reward of fifty people doing the same (in our days).⁷⁶² This means that some people will be engaged in bidding the right and forbidding the wrong, believing all the while that they are serving God and obeying His Prophet but they will only be transgressing the limits He has set. A number of heretical sects like the Khawārij, the Mu‘tazilah, the Rāfiḍah and others do a lot of things wrong while performing the duty of bidding the right and forbidding the wrong; they do more evil than good. That is why the Prophet has advised the Believers to bear patiently the injustices which their rulers commit, and refrain from fighting them so long as they establish the *ṣalāh*. His words are, “Give them their due, and ask God for what is your due.”⁷⁶³

That is why one of the principles of the Ahl as-Sunnah wa al-Jamā‘ah is that one should adhere to the body of Muslims (*jamā‘ah*) and refrain from fighting the rulers. Heretical sects such as the Mu‘tazilah, on the other hand, believe that people should fight the rulers; they consider it one of their basic principles... I have discussed in detail elsewhere the issue of fighting against rulers. The guiding principle in this regard, as in other similar cases, is this: whenever there is a conflict between the good and the bad consequences or between the right and the wrong aspects of a course of action, one must choose the course which is the better of the two. Even though the right we enjoin or the wrong we forbid is only meant to secure some good or ward off some evil, we have to see what consequences follow otherwise. If the good one loses or the loss one incurs is greater, then such a course of action will not be desirable. In fact, if the evils of an action outweigh its good, it will be forbidden. However, both good and the evil consequences have to be measured by the standards of the Shari‘ah. The best policy in the matter is: Follow the texts, and do

not go beyond them; when you do not have texts, exercise your mind, and take help from instructions in similar cases. It rarely happens that texts fail a person if he is aware of them and is versed in inferring from them.

Hence, if a person or a group of people faces a situation that has both aspects, good and evil, and are not able to isolate one from the other, and have either to accept them together or leave them together, they will not be asked to do the good alone or avoid the evil alone; they will have to study the case thoroughly. If the good outweighs the evil they will be required to do it, even though it involves some evil; they will not be asked to refrain from it, for that would involve the loss of greater good. To ask them to refrain from it would be blocking the way to God, obstructing the fulfillment of His will or the will of His Prophet, and undermining the realization of so much good. But if the evil outweighs the good they must refrain from it, even though it will mean the loss of some good, for to ask one to accomplish a good that involves greater evil is to ask him to sin against God and His Prophet. If the good and the evil balance each other one will not be asked to do either. This means that situations differ. One time it may be better to bid an action, another time to forbid it, and a third time to refrain from both, that is to say in case the good and the evil balance each other...

It was a situation of the last kind in which the Prophet abstained from doing anything with ‘Abdullah Ibn Ubayy and other hypocrites who had a large number of supporters. Had he done anything to remove the evil they were causing he would have risked a greater good. Their peoples would have come out in their support and would have shouted that Muḥammad (pbuh) was killing his own friends and supporters. That was why when he addressed people at the occasion of the slander (against his wife ‘Ā’ishah) he excused ‘Abdullah Ibn Ubayy, and Sa’d Ibn Mu‘ādh^{761a} spoke to him the good words that he said, and Sa’d Ibn ‘Ubaydah^{761b} defended him even though Sa’d was a good Muslim.

The important thing here is that one's love for the good and hatred for the evil and one's willingness to do the former and eschew the latter should be subject to God's likes and dislikes, love and aversion, which He has expressed in His revelations, and that he should work for the good and against the evil as much as he can. God does not require from a soul more than it can do. He has said, "Fear God as much as you can" (64:16). As for love or hate, desire or aversion, it should be perfect, and deficiency in it will mean deficiency in fait; but as for action, it should be according to one's ability and power. If your love for the good or your hatred for the evil is perfect and you act as much as your powers allow, you will have the reward of a perfect worker.

Often the like or dislike, love or aversion of the people for a particular thing is determined by their natural love and aversion for the thing rather than by the love and aversion which God and His Prophet have for it. This may amount to self-indulgence, and if they proceed on that road they will only be pursuing their own desires. God has said, "And who is more astray than one who follows his own lusts, devoid of guidance from God?" (28:50). For lust in its essence is love of the self and aversion is only dependent upon it. Neither desire as such, which is the basis for love, nor aversion as such, which we have in ourselves, is something objectionable; people often do not have control over either. What may be objectionable is their translation into action. It is against them that God cautioned David when He said, "David! We did indeed make you a vicegerent on earth; so judge between men in truth (and justice) and never follow the lusts (of your heart) for they will mislead you from the Path of God" (38:26)...

Man's duty, therefore, is to see whether his love and aversion are subject to God's commands and the commands of His Prophet, and in the same measure as they would like. For it is these commands which constitute God's guidance, commands which He has revealed to His Prophet, and to which one should subject one's likes and dislikes, and never ever exceed... Hence, one must

acquire knowledge of the good and the bad, must be able to distinguish between them, and must know what things have been commanded and what have been forbidden... One must also be polite and considerate in calling men to them, and mind what the Prophet has said: “Politeness only adds to the beauty of a thing you do, and rudeness only adds to its ugliness.”⁷⁶⁴ He has also said, “God is lenient and loves leniency in everything, and gives to the lenient what He does not give to the harsh.”⁷⁶⁵

One must also be patient and forgiving of the wrongs one suffers; you just cannot escape them. If you cannot forbear and forgive, you will do more harm than good. Luqmān taught that truth to his son when he said, “Enjoin what is just, and forbid what is wrong; and bear with patience whatever befalls you” (31:17). This is also the reason why God instructed His messengers, who were masters in this art to be patient and forgiving. To the Seal of the Prophets, for example, He has said, “Have patience with what they say, and leave them with noble (dignity)” (73:10), and “Patiently persevere, as did (all) messengers of inflexible purpose” (46:35).

To sum up: One must have knowledge and understanding, must be polite and lenient, and must be patient and persevering. Knowledge must be acquired before bidding the good and forbidding the evil, leniency must go along with it, and patience must follow it. All three must go together. This is stated in a tradition which has come down from the Elders, even believed to have emerged from the Prophet: “No one really bids the right and forbids the wrong except one who knows very well what he bids and what he forbids, who is polite and lenient in bidding as well as in forbidding, and who is forbearing and forgiving on both occasions.” Qāḍī Abū Ya‘lā has noted this tradition in his book, *Al-Mu‘tamad*.

[*Fatāwā* 28:121-37]

(13.10) Jihād

Whoever receives the message of Islam and refuses to accept it we are to fight, so that the obstruction (in the way of truth) is removed and the religion of God prevails. Similarly, if any group of Muslims refuses to comply with any ruling of the Islamic Sharī'ah which is definite, categorical and firmly established (az-zāhirah wa al-mutawātirah) our duty is to fight them till they submit completely to God. The texts that describe the merits of jihād are too many to be counted. Scholars of Islam are agreed that jihād is better than ḥajj and 'umrah, and better than non-obligatory ṣalāh and fasting. The reason that jihād is so meritorious an act is that its benefits reach the doer as well as other people, in this life and the next, and because it comprehends all kinds of devotion, manifest and hidden, such as love, sincerity, trust, sacrifice of life and property, patience, renunciation, and remembering God, which are not comprehended by any other act.

Whoever gets the message of the Prophet to believe and practice the religion of God which He has revealed to him, but does not respond to it, we are to fight him "till obstruction is removed and the religion of God prevails" (2:193). When God sent His Messenger and commanded him to call people to His religion, He did not allow him to fight or kill anybody for it or wage war against him, until he migrated to Madinah. At that time He allowed it to him and to the Muslim community saying, "To those against whom war is made, permission is given (to fight) because they are wronged; verily God has all the powers for their aid. They are those who have been expelled from their homes in defiance of right, (for no cause) except that they say, 'Our Lord is God.' Had not God checked one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues and mosques in which the name of God is commemorated in abundant measure. God will certainly aid those

who aid (His) cause. For verily God is Full of Strength, Exalted in Might. They are those who if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid the wrong. With God rests the end (and decision) of all affairs” (22:39-41).

Sometime later God made fighting incumbent on them in these words: “Fighting is prescribed for you, and you dislike it, for it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But God knows, and you know not” (2:216). In other Madinan *sūrahs* He underlined its imperative character, emphasized its importance, and condemned those who did not participate in it, dubbing them hypocrites and sick in the heart, for example, “Say (Prophet): If it be that your fathers, your sons, your brothers, your spouses, or your kindred, the wealth that you have gained, the commerce in which you fear a decline, or the dwellings in which you delight, are dearer to you than God or His Messenger, or the striving in His cause, then wait until God brings about His decision; and God guides not the rebellious” (9:24). Or, “Only they are Believers who have believed in God and His Messenger, have never since doubted, but have striven with their belongings and their persons in the cause of God. Such are the sincere ones” (49:15). Or, “When a *sūrah* of basic and categorical meaning is revealed, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one in a swoon at the approach of death. But more fitting for them were it to obey and say what is just, and when a matter is resolved upon, it were best for them if they were true to God. Then is it to be expected of you, if you were put in authority that you will do mischief in the land, and break your ties of kith and kin” (47:20-22). And so on and so on.

God has also applauded those who engage in *jihād* and he has honored them. In Sūrat Aṣ-Ṣaff, for example, He says, “You who believe! Shall I lead you to a bargain that will save you from a grievous penalty? That you believe in God and His Messenger, and

that you strive (your utmost) in the cause of God, with your property and your persons. That would be best for you if you but knew. He will forgive you your sins, and admit you to gardens beneath which rivers flow, and to beautiful mansions in gardens of eternity; that is indeed the supreme achievement. And another (favor will He bestow) which you do love - help from God and speedy victory. So give the glad tidings to the Believers” (61:10-3). Or, “Do you make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque equal (to the pious service of) those who believe in God and the Last Day, and strive with might and main in the cause of God. And God guides not those who do wrong. Those who believe and suffer exile and strive with might and main in God’s cause, with their goods and their persons, have the highest rank in the sight of God. They are the people who will achieve (salvation). Their Lord gives them glad tidings of mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure. They will live therein forever. Verily in God’s presence is a reward, the greatest (of all)” (9:19-22). Or, “If any from among you turn back from his faith, soon will God produce a people whom He will love as they will love Him, lowly with the Believers, mighty against the rejecters, fighting in the way of God and never afraid of the reproaches of such as find fault. That is the grace of God which He will bestow on whom He pleases, and God encompasses all, and He knows all things” (5:57)...

Verses and *aḥādīth* that speak of *jihād* and its merits are too many to be counted. This is the reason why *jihād* is the best of all the supererogatory works. Scholars are agreed that it is better than *ḥajj* and *‘umrah*, and better than supererogatory *ṣalāh* and fasting, as you find in the Qur’ān and the Sunnah. The Prophet, to quote a few *aḥādīth*, said, “The important thing is *islām*, (submission); its pillar is *ṣalāh* on which it stands, and *jihād* is its pinnacle.”^{763a} Or, “Paradise has an hundred stories, and the distance between one story and the next is like the distance between earth and sky. God

has prepared it for those who carry on *jihād* for His sake.”⁷⁶⁶ This *ḥadīth* is recorded by Al-Bukhārī and Muslim. The former has also recorded the *ḥadīth* in which the Prophet has said, “One whose feet are covered with dust from traveling in the cause of God, God will not allow the Fire to touch them.”⁷⁶⁷ He has also said, “To spend one day and night in *jihād* for the cause of God is better than fasting one whole month and praying all its nights. If the *mujāhid* dies on *jihād* the acts that he used to perform (daily) will continue to be credited to his account. He will also be receiving his sustenance and will be secure from the guiles of Satan.”⁷⁶⁸ This *ḥadīth* has been recorded by Muslim. In the *Sunan* collections we have, “To spend a day in the way of God is better than a thousand days at home;”⁷⁶⁹ and, “The Fire will not touch two eyes: one that weeps fearing God, and the other that wakes up guarding (a post) in a war for the cause of God.”⁷⁷⁰ This is recorded by At-Tirmidhī with the remark that it is fairly authentic (*ḥasan*). Aḥmad in his *Musnad* has noted the words of the Prophet: “To watch a post for a night (in war) for the sake of God is better than fasting one whole month and praying all its nights.”⁷⁷¹ The *Ṣaḥīḥayn* have recorded that a person once asked the Prophet if there was anything equal to *jihād* in the way of God. The Prophet said, “Is it possible that, from the time the *mujāhid* goes out on *jihād*, you fast without break and engage in *ṣalāh* without taking a rest? The man said, “One cannot.” “That would be equal,” the Prophet said, “to *jihād*.”⁷⁷² The *Sunan* collections have these words of the Prophet: “Every community has its form of *siyāḥah* or pious traveling; the *siyāḥah* of my community is *jihād* in the way of God.”⁷⁷³

There are numerous *aḥādīth* on the merits of *jihād*. On no other subject will you find so many *aḥādīth* as on *jihād*. This is nothing to wonder about for the benefits of *jihād* are not limited to its doer; they reach others also, in this life as well as in the next. *Jihād* comprehends all kinds of devotion, manifest and hidden, such as love, sincerity, trust, sacrifice of life and property, patience,

renunciation, remembering God, and many more which other works do not comprehend...

War has been instituted only in the form of *jihād*, for it seeks to put the entire life in control of God's religion and make His word prevail over all other words. That is why those who refrain from Islam expose themselves to war; this is completely agreed upon among the Muslims. However, those who are not belligerents and do not participate in war, such as women, children, hermits, old men, the blind, the chronically ill, and the like, shall not be killed, except when they participate in war with their words or actions... God has allowed the taking of lives only to the extent necessary for the well-being of people. He has said, "Insult and oppression are worse than slaughter" (2:191), that is to say, killing people is certainly evil, but the mischief that the unbelievers create is far worse. Those who do not create obstructions for the Muslims in practicing their religion, their evil is limited to themselves. That is why the jurists say that those who propagate heretical ideas opposed to the Qur'ān and the Sunnah shall have the punishment which ordinary men will not. A *ḥadīth* says, "The sin which is done in secret harms only the sinner, but that which is done in open and is not condemned harms also the general public."⁷⁷⁴ This is the reason why the Sharī'ah has proscribed those who openly deny Islam (and fight), but not those who are caught from among them... However, war will be carried out against the People of the Book and the Zoroastrians till they either accept Islam or pay the *jizyah*, submitting (to the Islamic authority). As for others, jurists differ whether *jizyah* should be levied on them or not; the Arabs, however, are exempted by the majority.

If from among the Muslims any group defies any rules of the Sharī'ah which are categorical and well established (*az-ẓāhirah wa al-mutawātirah*) they are to be fought till the whole religion of God comes into force. Abū Bakr Aṣ-Ṣiddiq and with him all other Companions fought those who refused to pay *zakāh*. To be sure, some Companions did waver about it at first, but they soon agreed

with Abū Bakr. ‘Umar Ibn Al-Khaṭṭāb, for example, first argued with him: “How will you fight a Muslim? Has the Prophet not said that he has been commanded to fight people till they confess that God is one and Muḥammad is the Messenger, and that the moment they confess it they will save their lives and property from him except when it is required by the law and God alone will call them to account for their deeds?”⁷⁷⁵ Abū Bakr said that *zakāh* is one of those things which are required by the law. He further said, “By God if they refuse to pay even for the rope by which they tie their camels and which they used to pay for in *zakāh* at the time of the Prophet I will fight them for it.” When ‘Umar heard that he said, “God has made the mind of Abū Bakr very clear about war; I see that Abū Bakr is perfectly right.”

There are many authentic *aḥādīth* which say that the Prophet commanded war against the Khawārij. The *Ṣaḥīḥayn*, for example, record that ‘Alī Ibn Abī Ṭālib heard the Prophet say, “At the end of times there will emerge a people young in age and weak of intellect. In talk they will surpass the best of mankind, but their faith will not go down deeper than their throats; they will shoot out of the religion just as an arrow passes through the animal it kills. Kill them whenever you find them; you shall be rewarded for it on the Day of Judgment.” In the *ḥadīth* as Muslim has recorded it the words are, “A group of people will emerge from my community who will devote themselves to the Qur’ān. Your reading of the Qur’ān will not stand comparison to their reading, nor will your *ṣalāh* bear comparison with theirs. They will be reading the Qur’ān for their own benefit but it will go against them. It will hardly pass down their throat. They will move out of Islam just as an arrow passes out of the prey it kills. If the army that would attack them knew what reward is promised to them by their Prophet they would leave all other tasks.” Abū Sa‘īd, who has narrated this *ḥadīth*, adds the words, “They will fight the Muslims and leave the heathens. If I were to find them I would kill them just like the

people of ‘Ād.”⁷⁷⁶ This *ḥadīth* has been recorded by Muslim and Al-Bukhārī. In another version of the *ḥadīth*, which we have in Muslim, the words are, “My community will divide into two factions, and in between them a group will arise who will leave Islam. They will be killed by the faction which will be on the right”⁷⁷⁷

The people who have been referred in the *ḥadīth* are those whom *Amīr al-Mu’minīn* ‘Alī killed when the people of Shām had separated from the people of ‘Irāq. They are called Ḥarūrīyyah. The *ḥadīth* also makes it clear that both factions (the ‘Irāqīs and the Shāmīs) are part of the *ummah*, that those (‘Irāqīs) who were with ‘Alī were on the right, and that ‘Alī fought the renegades because they went out of Islam, left the party of the Muslims, and had no scruples in killing Muslims or plundering their property.

From the Qur’ān, the Sunnah, and the consensus of the *ummah*, it is clear that we may fight those who go out of the Islamic Shari‘ah, even though they may be confessing to the unity of God and the prophethood of Muḥammad. Jurists have differed only with regard to the *sunnah rātibah* (the supererogatory works which the Prophet did very regularly and recommended to us in strong words, without, however making them obligatory) such as offering two *rak‘āt* before the dawn prayer, whether we should fight those who refuse to offer them. But as for duties which are obligatory or things which are clearly forbidden and known to all, everyone agrees that those who do not offer them should be fought till they submit, establish regular prayers, pay *zakāh*, fast during Ramaḍān, make *ḥajj*, and refrain from forbidden things like marrying two sisters, eating foul things, or taking the life and property of a Muslim, and so on.

War against such people is a duty and may be initiated after they are told why the Prophet has called for war against them. But if it is they who start a war against the Muslims, it becomes all the more necessary to fight them. I have already said that we should

fight against those who do not submit to Islamic authority, commit mischief and rob the wayfarers. *Jihād* against the infidels who reject Islam and those (Muslims) who refuse to comply with any part of the Islamic Sharī‘ah, like the refusers of *zakāh* or the Khawārij, is much more incumbent. We can go on the offensive in the war as well as repulse their attack. In the case of the former, *jihād* will be a collective duty (*fard al-kifāyah*), that is, if some people perform the task others will be exempted from the responsibility. The honor will, however, go to those who participate in *jihād*. God has said, “Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God has granted a grade higher to those who strive and fight with their goods and persons than those who sit at home). Unto all (in faith) has God promised good. But those who strive and fight have distinction above these who sit (at home) with a special reward” (4:95).

If an enemy attacks the Muslim community, fighting them is a duty on all those who are directly attacked, as it is a duty of others that are not attacked to aid them. God has said, “If they seek aid in the religion, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance” (8:72). The Prophet has also asked the Muslims to help a brother Muslim, whether or not they are part of a paid army. It is incumbent upon all Muslims according to their ability; they are to carry it out with their persons and properties, whether they are few or many, and whether they have to go on foot or take transportation. To give an example, at the Battle of the Ditch, when the enemy surrounded the Muslims, God did not allow anyone to take leave, though he had allowed people in the early years either to fight the enemy or to sit at home. This time He condemned those who asked for leave from the Prophet. He said, “A band of them ask for leave of the Prophet saying, ‘Truly our houses are bare and exposed,’ though they were not exposed. They intended nothing but to run away”

(33:13). This was a matter of defending the religion, honor, and life, a matter in which war was thrust upon the people. It was different from the war which is taken up voluntarily in order to promote the religion and make it prevail or to frighten the enemy with a view to forestalling his attack, as happened in the campaign of Tabūk.

As for the Muslims in Islamic lands who have no excuse, they should be compelled to observe the duties of Islam, the five basic ones as well as the others, such as returning deposits, fulfilling contracts, and so on. Hence, those who do not offer prayers (*ṣalāh*), whether men or women, should first be commanded to offer them. If they resist, they should be punished till they comply. There is perfect consensus on this point among the *ummah*. Many are of the view that first they will be asked to repent, and if they repent (and offer *ṣalāh*) they will be left alone, otherwise they will be killed. Should a rejecter (*kāfir*) or apostate (*murtadd*) or intransigent (*fāsiq*) be killed? Both views have been advanced in the school of Aḥmad. However, the majority of the Elders, it is said, are of the view that a persistent rejecter turns infidel, *kāfir*; this is if he admits that the act is an obligatory duty. But if he denies that it is at all an obligatory duty, he is definitely a *kāfir*; everyone agrees on this point. Guardians must ask their children to offer *ṣalāh* when they are seven, and spank them for it when they are ten. The Prophet has said, “Ask them to pray when they are seven, and spank them for it when they are ten, and put them in separate beds.”⁷⁷⁸ They should likewise be asked to do what is required for offering such as ablution and bath.

[*Fatāwā* 28:349-60]

(13.11) The *ummah* will divide into various sects, of which only one will be saved.

The ummah will divide into seventy-three sects, of which only one, the Ahl as-Sunnah wa al-Jamā‘ah will be saved. They will

constitute the great majority of the ummah. Other sects will have their own strange views, will indulge in heresies and follow vain desires. The common element between them will be their deviance from the Qur'ān, the Sunnah and the consensus (of the ummah). However, they will be a small minority.

Ibn Taymīyyah was asked about the Prophet's *ḥadīth*, "My *ummah* will divide into seventy-three sects..." In reply he wrote:

Praise be to God. This is an authentic and well-known (*ṣaḥīḥ wa mashhūr*) *ḥadīth*, recorded in *Sunan* and *Masānid* collections, such as the *Sunan* of Abū Dāwūd, At-Tirmidhī, An-Nasā'ī and others. It runs like this: "The Jews divided into seventy-one sects (*firqah*), all of which will go to Hell except one; the Christians divided into seventy-two sects, all of which will go to Hell except one; this *ummah* will divide into seventy-three sects, all of which will go to Hell except one."⁷⁷⁹ In another version of the *ḥadīth* the words are, "seventy-three *millah*, communities."⁷⁸⁰ In a third version we also have this addition, "Some people asked the Prophet about the sect which will be saved. He said, "The one which will follow the way I and my companions follow today."⁷⁸¹ In a fourth version the last part is like this: "It will be the *jamā'ah*, and the hand of God will be on the *jamā'ah*."⁷⁸² This is the reason why the people that will be saved are called Ahl as-Sunnah wa al-Jamā'ah, the People of the Sunnah and the Community. They will constitute the overwhelming majority and the common masses.

The remaining sects will expound strange views and heresies and will indulge in vain desires. But even taken together they will neither be equal to nor nearing the number of the people who will be saved. In fact, they will be very few; the common element between them that will distinguish them will be their deviation from the Qur'ān, the Sunnah and the Consensus, for had they adhered to the Sunnah and Consensus, they would have been part of the Ahl as-Sunnah wa al-Jamā'ah.

As for the identification of these sects, a number of people have written on the subject and mentioned their names in their works on views and doctrines (*maqālāt*). But the point that a particular sect named by them is one of those seventy two deviant sects has to be proved. Let us recall that God has forbidden saying anything without knowledge, particularly in matters like this. He has said, “Say: The things that my Lord has instead forbidden are shameful deeds, whether open or secret, sins and trespasses against truth or reason, assigning of partners to God, for which he has given no authority, and saying things about God of which you have no knowledge” (7:33). And, “You people! Eat of what is on earth lawful and good; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy. He commands you what is evil and shameful, and that you should say of God that of which you have no knowledge” (2:168). Pursue not that of which you have no knowledge” (17:306).

Many people talk about these sects merely on the basis of conjectures and predilections. The sect they belong to or the people that follow their leaders, they call Ahl as-Sunnah wa al-Jamā‘ah, and those who oppose them, they call heretics. This is plainly wrong. For the people of Truth and Sunnah will have no leader other than the Prophet (pbuh), of whom God says, “He does not say anything of (his own) desire, (and) what he says is inspiration (*wahī*) which is sent down to him- (53:3). What he says is to be believed and what he commands is to be obeyed. No one else enjoys this position, and no one else is to be followed in all that he says. The Prophet (pbuh) is the only exception...

It is clear from this that the people who will be saved are the people of *ḥadīth* and Sunnah, who do not have any leader other than the Prophet. Of all the people they are those who know his life and words best, who are aware which reports about him are authentic and which are not. Their scholars have a better knowledge and understanding of these things and follow them best. More than anyone else they believe in the Sunnah of the Prophet

and act upon it, love those who love him, and oppose those who oppose him. They think over the issues in the light of the Qur'ān and the wisdom (*ḥikmah* of the Prophet) and do not raise anything to the status of a principle or advocate it unless it is derived from what has come down from the Prophet. In fact they base their ideas and doctrines on the Qur'ān and the wisdom that the Prophet has given. They refer the issues which people have debated, such as Divine attributes, fore-ordainment (*qadr*), reward and punishment, the interpretation of terms, the duty of enjoining the right and forbidding the wrong... to God and His Prophet. The words that are ambiguous and have been interpreted in different ways by different people, they interpret in the sense which is closest to the Qur'ān and Sunnah, and reject all the other senses which are opposed to them. They neither run after conjectures nor follow vain desires, for they believe that indulgence into conjecture is ignorance and pursuance of desires without any clear guidance from God is folly...

It may be noted, however, that those who follow one scholar or the other in matters regarding the principles of religion and theology (*kalām*) fall into different categories. Some oppose the Sunnah on major principles, others oppose the Sunnah on minor issues. Furthermore, it is possible that those who refute the views of others which are far more removed from the Sunnah than their own views may be right in what they say in refuting wrong doctrines or supporting the right ones, but they may have gone too far in their refutation and rejected some part of the truth and defended some untruth. That is to say, they may have a great heresy (*bid'ah*) through a lesser heresy and demolished a greater untruth through a lesser untruth. This is the condition of most of the theologians (*ahl al-kalām*) within the fold of the Ahl as-Sunnah wa al-Jamā'ah.

If people like these do not sever their relations from the Muslim community (*jamā'at al-Muslimīn*) on the basis of the heresies they expound, taking them as the criterion for friendship

or enmity, they are only guilty of saying something wrong. We hope that God will forgive mistakes like this and pardon those who commit them... But if they take as friends those who agree with them and as enemies those who disagree with them, and divide the Muslim community into their supporters and opponents, and call the latter *kāfir* or *fāsiq* even though they differ from them in matters in which opinions may differ, and think that they should fight them, they will then be called schismatic and secessionist.

That is why the first group of people who seceded from the Muslim community were the Khawārij; they went out of the boundaries of Islam... The *ḥadīth* which we have about them has come down to us through ten different channels all of which have been noted by Muslim in his *Ṣaḥīḥ*. Some of them have also been noted by Al-Bukhārī in his *Ṣaḥīḥ*. The Companions of the Prophet fought them under the command of *Amīr al-Mu'minīn* 'Alī Ibn Abī Ṭālib, and were one with regard to them... When they seceded from the Muslim community and regarded its members as *kāfir* and justified taking up the sword against them, the Prophet's word about them proved true. He said, "You will look down upon your *ṣalāh* in comparison to their *ṣalāh*, your fasting in comparison to their fasting, and you reading the Qur'ān in comparison to their reading. But they will read the Qur'ān and their reading will not go down their throat. They will move out of Islam as an arrow moves out of the prey it kills. Kill them whenever you get them, you will be rewarded for killing them on the Day of judgment."⁷⁸³

As for identifying those sects condemned to Hell, the first man who discussed the issue was Yūsuf Ibn Aṣḥāb,⁷⁸⁴ then 'Abdullah Ibn Al-Mubārak.⁸⁰⁹ Both are outstanding scholars and imāms. They have said that all heresies have proceeded from four sects: Rawāfiḍ, Khawārij, Qadarīyyah, and Murji'ah. "What about the Jahmīyyah?" Ibn Al-Mubārak was asked. He said, "They are not part of the *ummah*." He used to say, "We do not quote the words of the Jews and the Christians, nor do we quote the words of the

Jahmīyyah.” A number of scholars from the school of Aḥmad agree with this assessment. They say that the Jahmīyyah are infidel; they cannot, therefore, be included in the seventy-two sects, just as the hypocrites who have no faith in their hearts, who only pay lip service to Islam and are nothing but *zindīqs*, are not included in them. Other Ḥanbalī scholars, however, include them in the list; consequently they count the sources of heresy to be five.

The reason for this difference lies in the answer that these two groups give to the question whether the people expounding heretical ideas (*ahl al-bid‘ah*) may be excommunicated as *kāfirūn*. Those who exclude the Jahmīyyah from the list of seventy-two sects do excommunicate the expounders of heresies, for everyone who comes out with a heresy cannot be excommunicated. They rather categorize them with the people that deserve punishment in ‘*alā* (*ahl al-wa‘īd*) like the intransigent (*fussāq*) and the sinners (‘*uṣāṭ*). The words of the Prophet that “they will go to Hell,” they point out, should be understood in the same sense in which it is said about other sinners, such as those who misappropriate the property of orphans. God has said, “Those who unjustly eat the property of orphans, eat up a fire into their own bodies” (4:10). Those, on the other hand, who include the Jahmīyyah in the list are of two kinds, those who call no one *kāfir* and those who call all of them *kāfir*. The latter group is comprised of some scholars of later periods from among the followers of the *a‘immah* or the theologians.

However, in case of the Murji‘ah and the Shi‘ah Mufaḍḍilah (i.e. those who simply assert that ‘Alī was superior to the other three righteous caliphs) and others, the Elders and the *a‘immah* are one that they cannot be called *kāfir*. Aḥmad’s statements with regard to them are quite clear that they cannot be called *kāfir*. However, there are within his school scholars who have indiscriminately dubbed all heretical sects including these as *kāfir*, some have also said that they are condemned to Hell forever. This

is wrong, and certainly opposed to the principles of Aḥmad as well as the Sharī‘ah.

Those who do not excommunicate any heretical sect do so because they put the heretics (*ahl al-bid‘ah*) with the sinners. They say that just as the Ahl as-Sunnah wa al-Jamā‘ah do not call anyone *kāfir* because of his sin, they would not like to call anyone *kāfir* on account of his heresy (*bid‘ah*)

The Elders and the *a‘immah* are reported to have excommunicated only the Jahmīyyah, who deny God’s attributes, who say that God neither speaks nor sees, that He is not separate from the world, that He has no knowledge, no power, no hearing, no sight and no life, that the Qur’ān is a created object, that the people of Paradise like the people of Hell will not see God, and so on. With regard to the Khawārij and the Rawāfiḍ there is no clear word from Aḥmad and others that they are *kāfir*. As for the Qadarīyyah, who deny God’s fore-knowledge of (human actions) as well as their fore-ordainment and writing, they have called them *kāfir*; however, with regard to those who affirm God’s fore-knowledge but not His creation of human actions, they have abstained from this verdict.

I will state here two principles which, I hope, will clarify the issue. First, of those who offer *ṣalāh* no one would be *kāfir* unless he is a hypocrite, for since the time Muḥammad (pbuh) was sent as a messenger, given the Qur’ān, and compelled to migrate to Madinah, people were divided into three groups, those who believed in him, those who rejected him and did so openly, and those who were hypocrites and concealed their rejection of him. When this is the case we may have among the heretical sects (*ahl al-bid‘ah*) those who are hypocrites and enemies of Islam (*zindīq*); they are *kāfir*. Such people are mostly found among the Rawāfiḍ and the Jahmīyyah. Their leaders were hypocrites and *zindīqs*, just as the man who invented *rafd* was a hypocrite. The school of the Jahmīyyah, too, was raised on the basis of hypocrisy and

zandaqah. This is the reason why *zindīqs* who come from the Karmathian esoterics and pose as philosophers incline towards the Rawāfiḍ and Jahmīyyah with whom they have great affinity.

Among the heretical sects we may also have people who have faith in their heart but are guilty of ignorance, wrongdoing, and mistakes with regard to the Sunnah. Such people are neither *kāfir* nor hypocrites. They may be doing things that render them transgressors (*fāsiq*) and sinners, (*‘āṣī*). Some of them may be doing so by mistake, erroneously interpreting the texts; such people will hopefully be forgiven. Some may also have faith and piety to a degree which earns for them a kind of God’s love and support (*walāyah*) commensurate with their faith and piety. This is the first principle.

The second principle is that the doctrine that one expounds may be in itself a faithlessness. For example, one may deny that *ṣalāh*, *zakāh*, fasting or *ḥajj* is obligatory, or assert that adultery, drinking wine, gambling or marrying within the prohibited circle is lawful. However, it is possible that the expounder of these doctrines may not have knowledge about them or may not have gotten the words of the Prophet regarding them. Such a person will not be called *kāfir*. This may happen with a person who has embraced Islam new, or who is born and brought up in a place that Islam has not reached. He cannot, therefore, be called *kāfir* on the grounds that he denies something revealed to the Prophet, for he does not know that it was revealed to him.

The doctrines of the Jahmīyyah belong to this category, because they negate the attributes with which God is qualified and which He has revealed to the Prophet. There are three reasons why they have been condemned so strongly. First, the texts which contradict their doctrines are in abundance in the Qur’ān, *ḥadīth* and the Consensus, and are well known, and they just reject them by misinterpreting them. Second, their doctrines amount to negation of the Creator; however, it is possible that some of them may not have realized that their doctrines negate the Creator. Just

as the basis of faith is belief in God, the basis of unfaith (*kufr*) is the denial of God. Third, they contradict truths which are agreed upon in all religions and testified to by human nature.

In spite of this, many Muslims are not able to see the real import of their doctrines; some even think that the truth is with them since they put forth their objections quite forcefully. These Muslims do have faith in God and in His Messenger and sincerely believe in them in their hearts, but the argument which these heretics advance confuse them as they confuse themselves. Certainly these Muslims are not *kāfir* at all; some of them may be transgressors and wrongdoers; some may be mistaken and God may hopefully forgive them; and some may even have, along with their erroneous ideas, the faith and piety which earns them God's support, and love (*walāyah*) commensurate with their faith and piety.

[*Fatāwā* 3:345-55]

(13.12) People of *bid'ah* are not to be excommunicated

Those who excommunicate the exponents of heresy and fancy (ahl al-bid'ah wa al-ahwā'), like the Shi'ah, the Mu'tazilah and others, go against the Qur'ān and the Sunnah, the Consensus of the Companions and the Successors.

The proof that the Companions did not declare the Khawārij *kāfir* is that they offered *ṣalāh* behind them. 'Abdullah Ibn 'Umar and other Companions, for example, offered *ṣalāh* behind Najdah Al-Ḥarūrī.⁷⁸⁵ They discussed with them various issues, gave them their opinions on religious matters put to them, and addressed them as a Muslim addresses another Muslim. 'Abdullah Ibn 'Abbās, for example, would answer the questions which Najdah Al-Ḥarūrī sent to him. Al-Bukhārī has recorded the *ḥadīth* which Najdah has related. Similarly, Nāfi' Ibn Al-Azraq⁷⁸⁶ answered many of his

questions, and used to argue with him on different issues quoting from the Qur’ān just as he did with any other Muslim. This was the practice of Muslims throughout the ages; they did not consider them apostates like those against whom Abū Bakr declared war. They did this even though the Prophet had commanded to fight them, as is reported in authentic *aḥādīth*. The *ḥadīth* that they are the worst people under the sky to be killed and that the men whom they kill are the best men, which Abū Umāmah has reported and At-Tirmidhī has recorded,⁷⁸⁷ only means that they are more harmful to the Muslims than others. And it is true that they have done greater harm to the Muslims than the Jews and the Christians. They were zealous to kill any Muslim who did not agree with them, since they believed that it was quite lawful for them to take his life and property or kill his children, for he was a *kāfir* in their view. They considered it to be an act of devotion, as they were immersed in ignorance and heresy. But in spite of that the Companions or their righteous Successors did not declare them *kāfir* or apostate (*murtadd*), nor did they cause them any wrong in word or deed. They feared God with regard to them and were never unfair to them.

This was their practice with all the other exponents of *bid‘ah*, the Shi‘ah, the Mu‘tazilah, and others. Hence, if anyone declares *kāfir* any of the seventy-two sects, he goes against the Qur’ān, the Sunnah and the Consensus of the Companions and their righteous Successors. It may also be noted that the *ḥadīth* which speaks of seventy-two sects does not occur in the *Ṣaḥīḥayn*. Ibn Ḥazm and others consider it to be a weak *ḥadīth*, others rate it as *ḥasan*, still others like Al-Ḥākim rate it as *ṣaḥīḥ*, though the compilers of the *Sunan* collections mention more than one channel through which it has been transmitted. Furthermore, the words of the Prophet, “seventy-two of them will go to Hell and only one will be saved” are not stronger than many words of God such as “Those who unjustly eat up the property of the orphans eat up a fire into their own bodies, they will soon be entering a blazing Fire” (4:10); or,

“If any do that in rancor and injustice soon shall We cast them into the Fire, and easy it is for God” (4:30). There are many such verses that threaten with Fire those who commit evil deeds, but they do not do so with regard to any particular person, for it is possible that he may repent or that his good deeds may outweigh his evil deeds, or that God may wash out his sin by subjecting him to one or another tribulation.

[*Minhāj as-Sunnah* 3:62]

(13.10) *Ṣalāh* may be offered behind an proponent of *bid‘ah* when no one else is available.

One of the principles of the Ahl as-Sunnah is that ṣalāh may be offered behind any Muslim, pious or wicked. The Friday prayer and the ‘īd prayers may also be offered behind a heretic if no one else is available. Again, no Muslim should be denounced as kāfir on account of any sin he or she may commit or any mistake he or she may make in matters which the ummah has debated.

One of the principles of the Ahl as-Sunnah wa al-Jamā‘ah is that they offer the Friday prayer, the ‘īd prayers, and the regular daily prayers, and never suspend them as do the proponents of *bid‘ah* like the Rawāfiḍ and others. If the conduct of the imām is not known or his *bid‘ah* or wickedness is not open, the Friday prayer and all daily prayers in assembly may be offered behind him. All the four imāms of the Muslims as well as others are agreed on this point. None of them has ever said that *ṣalāh* is not valid except behind an imām whose private life is known. In fact, Muslims have been praying behind persons whose lives have not been known.

However, if *ṣalāh* is offered behind a person who is known to be guilty of *bid‘ah* or an open sin (*fājir*) while an alternative imām is available, many scholars say that the *ṣalāh* of those who pray

behind him will still be valid. This is the view of Ash-Shāfi‘ī and Abū Ḥanīfah, and this is also one of the two views ascribed to Mālik and Aḥmad. However, when there is no other alternative available and prayer has to be offered behind a heretic or a sinner (*fājir*), as, for example when you do not get anyone other than a heretic or a sinner to lead the Friday prayer, and there is no other place where it is conducted, then you must offer the Friday prayer behind that heretic or sinner. This is the view of the Ahl as-Sunnah wa al-Jamā‘ah in general. Abū Ḥanīfah, Aḥmad Ibn Ḥanbāl and all other imāms of the Ahl as-Sunnah are agreed on this.

The Companions used to offer prayers behind those whose sins they were aware of. For example, ‘Abdullah Ibn Mas‘ūd and other Companions prayed behind Al-Walīd Ibn ‘Uqbah Ibn Abī Mu‘īṭ,⁷⁸⁸ who used to drink, and who once, while leading the *Fajr* prayer said four *rak‘āt*, for which ‘Uthmān Ibn ‘Affān punished him with lashes. ‘Abdullah Ibn ‘Umar and other Companions prayed behind Ḥajjāj Ibn Yūsuf,⁷⁸⁹ similarly, many Companions and Successors prayed behind Ibn Abī ‘Ubayd,⁷⁹⁰ who was charged with blasphemous views (*ilhād*) and of preaching them.

No Muslim should be excommunicated on grounds of any sin or mistake in controversial issues which he commits. God has said, “The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in God, His angels, His books and His messengers. (They say): ‘We make no discrimination between one and another of His messengers.’ They say: ‘We hear and We obey. Your forgiveness, Lord (we seek), and to You is the end of our journey’” (2:285). A *ḥadīth* in the *Ṣaḥīḥ* collections says that in response to this prayer God forgives the mistakes of the faithful.⁷⁹¹

The Prophet commanded fighting the Khawārij as they were renegades. *Amīr al-Mu‘minīn* ‘Alī, one of the four rightly-guided caliphs, fought against them, and all the *a‘immah* of the religion from among the Companions, the Successors and those that

followed them were agreed upon fighting them, even then neither ‘Alī Ibn Abī Ṭālib nor Sa‘d Ibn Abī Waqqāṣ⁷⁹² nor any other Companion declared them *kāfir*. They waged war against them, but they treated them as Muslims. ‘Alī did not start war against them until they had shed the blood of Muslims and plundered their properties. He fought them only to save the Muslims from their atrocities and not because they were *kāfir*. This is why he did not take their women captive or their properties as spoils. These were the people whom the Scripture and the consensus have declared wrong and mistaken, and whom God and His Messenger have commanded to fight. Even then they were not pronounced *kāfir*. How then can those be pronounced *kāfir* who could not see the truth on issues in which people more learned than they went wrong! How would anyone of these groups be justified in calling the others *kāfir*, or killing them or confiscating their property, even if they were guilty of a real *bid‘ah*! How could it be when those who pronounce others to be *kāfir* are also committing *bid‘ah*, which is even worse than the *bid‘ah* of others! The fact is that all of them are equally ignorant of the truth in the matters they debate.

The fundamental principle is that the life, property and honor of a Muslim are inviolable and cannot be taken by anyone except by the leave of God and His Messenger. In his farewell address on the occasion of *ḥajj* the Prophet said, “Your blood, your property, your honor, everything is sacred just as this day of yours, this city of yours and this month of yours are sacred.”⁷⁹³ He pronounced, “The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honor.”⁷⁹⁴ He declared, “Whoever prays like us, faces our *qiblah* and eats of the animals we slaughter, is a Muslim and is under the protection of God and His Messenger.”⁷⁹⁵ He warned, “When two Muslims take out swords against each other, both the killer and the killed go to Hell.” People asked him, “This is true of the killer, but why of the one who is killed, Messenger of God?” He said, “He was trying to kill his companion.”⁷⁹⁶ He also issued these warnings: “After me don’t

turn *kāfir*, one killing the other;”⁷⁹⁷ and, “When one Muslim calls a brother Muslim *kāfir*, one of the two is *kāfir*.”⁷⁹⁸ All these *aḥādīth* have been recorded in collections.

But when a Muslim fights a Muslim or calls him *kāfir* in the light of his interpretation of a text, he will not be *kāfir*. We know that when ‘Umar Ibn Al-Khaṭṭāb said with regard to Ḥāṭib Ibn Al-Balta‘ah, “Messenger of God, let me kill this hypocrite,” the Prophet said, “He participated in the battle of Badr. You don’t know if God has looked at the people of Badr and said: ‘Do whatever you like; I have forgiven you.’”⁷⁹⁹ This *ḥadīth* has been mentioned in both *Ṣaḥīḥ* collections. It has also been reported in them that Usayd Ibn Khuḍayr,⁸⁰⁰ said to Sa‘d Ibn ‘Ubādah,⁸⁰¹ “You are a hypocrite, you are defending hypocrites!” Then there was a quarrel between them and the Prophet had to intervene and make peace between them. All of them had participated in the battle of Badr, but one called the other a hypocrite. However, the Prophet pronounced neither one nor the other *kāfir*; on the contrary, he gave both of them the glad tidings of Paradise.⁸⁰² We also have in the *Ṣaḥīḥayn* that ‘Usāmah Ibn Zayd⁸⁰³ killed a man after he had confessed that there was no god except Allah. When the Prophet came to know of it he was shocked. He asked, “‘Usāmah, did you kill him after he had said ‘There is no god except Allah’?” and repeated the words time and again, till ‘Usāmah cried out, “I wish I had embraced Islam only today.”⁸⁰⁴ But in spite of that the Prophet did not prescribe vengeance, or order any ransom, or any expiation, because ‘Usāmah only erred in his judgment. He killed him because he thought he had made the confession only to save himself from his sword.

The Elders fought each other at the battles of the Camel, Ṣiffīn and other occasions. They all were Muslims and men of faith, as God has said, “If two parties from among the Believers fall into a quarrel, make peace between them. But if one of them transgresses beyond bounds against the other, fight against the one that

transgresses until it complies with the command of God. If it complies make peace between them with justice and be fair, for God loves those who are fair (and just)” (49:9). Thus God has made it very clear that in spite of the fact that they fought each other and wronged each other, they were brother Muslims. He has further asked them to restore peace and amity between themselves and to live together with justice. This is why the Elders made peace among themselves and helped each other even if they had fought among themselves earlier. They did not treat each other like enemies as they did the infidels. They accepted the testimony of one for another, learned knowledge from one another, married among themselves, inherited from one another, and treated one another as Muslims even though they had fought and cursed each other earlier.

In the *Ṣaḥīḥ* collections we have a *ḥadīth* that Prophet prayed to his Lord not to destroy his *ummah* through a widespread famine, and God granted that; then he prayed to Him not to place over them an enemy from another people, and He granted that, to; but when he prayed to Him not to punish them at the hands of their own men, He did not grant that.⁸⁰⁵ Thus he told the *ummah* that God will not put over them enemies from other nations to suppress them, but they will themselves be killing and suppressing each other. The *Ṣaḥīḥayn* have also the *ḥadīth* that at the revelation of the words, “Say: He has power to send calamities on you from above,” as well as the words, “from under your feet,” the Prophet sought protection in God. But at the last part of the verse, “or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other” (6:65), the Prophet said, “These two are lighter (punishments).”⁸⁰⁶

This is true in spite of the fact that God has commanded maintaining unity and solidarity and has forbidden indulgence in innovations and schisms. “Those who divide their religion,” He has said, “and break up into sects, you have no part in them in the least” (6:159). And the Prophet said, “You must stick to the

community (*jamā'ah*) for God's hand is on the community."⁸⁰⁷ And, Satan is close to one, but away from two."⁸⁰⁸ "Satan is to a single person as a wolf is to lambs, and you see that the wolf readily pounces on a solitary lamb removed from the flock."⁸⁰⁹

So whenever a Muslim passes through a city of the Muslims he should offer with them all the daily prayers, as well as the congregational prayer on Fridays, meet them like friends, not like enemies even if he finds some of them mistaken. If possible he should show them the right path and call them to truth. If they do not listen to him he will not be held responsible, for God charges a soul only with what he can do. Let him put on them, if he can, the best among them to lead their prayers, and let him check the spread of *bid'ah* and shameful practices among them. But if that is not possible let him offer *ṣalāh* behind one who is more learned in the Qur'ān and the Sunnah and more obedient to God and His Messenger. The Prophet said, "From among the people the one should lead the *ṣalāh* who knows the Book of God most; if they are equal in it, then the one who knows the Sunnah most; if they are equal in it, too, then the one who has migrated first; and if they are equal in that also, then the one who is older than others."⁸¹⁰ However, if one thinks that one would do a better service if one shunned those who are committing *bid'ah* or evil one may do so. The Prophet dissociated himself from those three men who stayed behind (at the time of the campaign of Tabūk) till God turned to them with His mercy. However, if someone else is made imām of whom one does not approve, and if one does not expect greater good by abstaining from the Friday prayer or the daily prayers in assembly one will only be doing something rash and silly if one abstains, and will be countering one *bid'ah* through another *bid'ah*..

[*Majmū'at ar-Rasā'il wa al-Masā'il* 5: 198-202]

(13.14) Fighting Muslims who openly flout an established rule of Islam.

Muslims are fully agreed that they should fight against those people from among themselves who openly flout an established and well-known rule of Islam. They differ, however, in details. Some take it as a war against mischief-makers, nevertheless considering them to be 'adū, for they think that they have only committed an error in judgment in matters of practical details. Others consider them to be fāsiq. The first view is the view of the majority of Muslims.

Muslims are agreed that it is their duty to fight every group that openly flouts an established and well-known rule of Islam, even if they make both confessions (that God is one and that Muḥammad is His Messenger). If any group makes these confessions but refuses, for example, to offer the five daily prayers, they should fight them till they offer *ṣalāh*. Similarly, they should fight those who refuse to pay *zakāh* till they pay it, or those who refuse to fast in Ramaḍān or make *ḥajj* to the House of the Lord. They should also fight those who do not recognize that adultery, gambling, drinking wine, and other shameful acts are prohibited, or who refuse to judge cases against life, property, honor and sex, according to the rules of the Shari'ah laid down in the Qur'ān and Sunnah, or who are not prepared to enjoin the good and forbid the evil, or fight against the unbelievers till they surrender and pay *jizyah* and keep low. Similarly, they should fight those who preach heresies (*bid'ah*) in opposition to the Qur'ān, the Sunnah, and the traditions of the Elders and the *a'immaḥ* of the *ummah*, such as deliberate misinterpretation of God's names and words, falsification of His names and attributes, denial of His fore-ordainment, rejection of the agreed-upon practices of the Muslims in the age of the rightly guided caliphs, finding fault with the first Elders, the *Muhājirūn* and the *Anṣār* and those who came after

them and correctly followed them, fighting Muslims till they submit to them against the law of Islam, and so on.

God has said, “Fight them until there is no more disturbance and oppression, and there is complete and unqualified submission to God” (8:39). Hence, if they submit to God in some part of life and submit to others in other parts they should be fought till they submit to God exclusively. God has also said, “You who believe! Fear God, and give up what remains of your demand for interest, if you are indeed Believers. If you do it not, take notice of war from God and His Messenger” (2:279). This verse, as revealed in the case of the people of Ta’if who had embraced Islam, offered prayers and fasted Ramaḍān, but had not abstained from taking interest. So God sent down this verse and commanded them to relinquish what remained of their demand for interest, warning them that if they did not comply God and the Prophet would wage war against them...

Interest was the last thing to be prohibited by the Qur’ān. It is money which is taken with the consent of the parties. If those who do not abstain from interest are served notice of war by God and His Messenger, you may think of those who do not abstain from other prohibited things which were prohibited earlier and in more emphatic terms...

Scholars are divided in their opinion with regard to war against the *ahl al-qiblah* (i.e., those who offer *ṣalāh* with their faces towards the Ka’bah). One section considers the battles of Ḥarūrā’, the Camel, and Şiffīn to be wars fought against the rebels (*ahl al-baghī*). Abū Bakr’s war against the refusers of *zakāh* as well as all other wars against the *ahl al-qiblah*, they put in the same category. This is the view of the followers of Abū Ḥanīfah and Ash-Shafi’ī, and of various scholars in the school of Aḥmad and others. All are agreed that the Companions are not *fāsiq*; on the contrary they are *’adū*, that is, their testimonies are to be trusted. In the same way they say that the *ahl al-baghī* are *’adūl*, even though they are to be

fought; they are erring only in their judgment as do the *mujtahids* on issues regarding practical details.

Another section of scholars, like Ibn ‘Aqīl and others, have a different view. They say that the *ahl al-baghī* are *fāsiq*, for they had before them the rebels (*bughāt*) of their times whom they found to be *fāsiq*. To be sure, they do not include the Companions in this category. It is only some heretics like the Mu‘tazilah who consider some of the Companions to be *fāsiq*, as do the Khawārij and the Rawāfiḍ. No imām or *faqīh* of the Ahl as-Sunnah wa al-Jamā‘ah holds this view. They do not say that their property is inviolable as before, that the part of it which is not destroyed should be returned to its owner, but the one which is destroyed during the war should not be compensated. The majority of scholars believe that neither they nor others should be compensated. The words of Az-Zuhri⁸¹¹ are, “Wars occurred when the Companions of the Prophet were still present in great numbers. They agreed that the life and property which is destroyed as a result of any (wrong) interpretation of the Qur’ān is void.”

However, they have differed on the issue whether those who are taken captive from among them can be killed or those who flee from the battleground can be pursued, or those who are wounded can be attacked when they return to their supporters. Abū Ḥanīfah allows it, but Ash-Shāfi‘ī forbids it. The second view is the one which is commonly held by the Ḥanbalī scholars. Some of them, however, say that those who flee from the battle in its early hours may be pursued but if they do not have supporters will not be killed when caught, and not attacked when found wounded. This is what Sa‘īd and others have narrated from Marwān Ibn Al-Ḥakam.⁸¹² He said that in the battle of the Camel ‘Alī announced that those who fled would not be killed, those who were wounded would not be attacked, those who shut themselves in their houses would not be touched, and those who lay down their arms would be secure...

The second view is that the war against the refusers of *zakāh* or against the Khawārij and others like them is not like a war against a section of the Companions in the battles of the Camel or Şiffin. This is the recorded view of the majority of the earlier *ummah*, and this is what is believed to be the view of the Ahl as-Sunnah wa al-Jamā'ah. The scholars of Madinah such as Mālik and others, and the scholars of *ḥadīth* such as Aḥmad and others, hold the same view.

Scholars have pointed out the differences between these two views on various issues including the issue of property. For example, some believe, they have said, that taking the property of the Khawārij as spoils of war is quite lawful. Abū Ṭālib mentions that Aḥmad says that some Ḥarūrīyyah had property in a village. They fought with the Muslims, who killed them and took their land as *fay* and divided it into five parts, and stipulated that four parts could be distributed among the Muslim soldiers who fought against them, or the *amīr* might declare it a *kharājī* land for the benefit of all the Muslims instead of distributing it among the soldiers, just as 'Umar made the land of 'Irāq a *waqf* for the benefit of the Muslim masses, which his army conquered in war. For Aḥmad, therefore, the land of the Khawārij to be taken in war should be treated as spoils (*ghanimah*) just like the property of the unbelievers who are captured in war. This is the correct view on the whole in this matter.

The texts of the Qur'ān, the Sunnah and the Consensus certainly differentiate between the two cases. The same was the practice of 'Alī (raa). He waged war against the Khawārij on the basis of the Prophet's statement, and was happy to follow it. No Companion disputed that. On the other hand, he was unhappy over the battle he engaged in at Şiffin, and expressed his dislike over it. With regard to the people who fought against him at the battle of the Camel, he said, "They are our brothers who rose against us;

now the sword has made them clean,” then he prayed for the dead from among both parties.

[*Fatāwā* 28:510-516]

NOTES AND REFERENCES

¹ Al-Albānī, *Ṣaḥīḥ al-Jāmi' aṣ-Ṣaḡīr* (Al-Maktab al-Islāmī, Beirut, 1988, 4559, with reference to the *Musnad* of Abū Ya'lā and *Al-Jāmi' al-Kabīr* of Aṭ-Ṭabarānī. In the *ḥadīth* reported by At-Tirmidhī we have the word *millah* instead of *fiṭrah*. (see Al-Albānī, *Ṣaḥīḥ al-Jāmi' aṣ-Ṣaḡīr*). With some change in the wording the *ḥadīth* also occurs in Al-Bukhārī, *Ṣaḥīḥ*, janā'iz 80, qadr: 3; Muslim, *Ṣaḥīḥ*, qadr: 22, 23, 24, 25; Aḥmad, *Musnad*, 11:315, 316, 111: 435, IV:24.

² Al-Bukhārī, *Ṣaḥīḥ*, janā'iz 80, 93; Muslim, *Ṣaḥīḥ*, qadr: 23; Abū Dāwūd, *Sunan*, sunnah: 17; Mālik, *Al-Muwatṭā'*, janā'iz 53.

³ Muslim, *Ṣaḥīḥ*, jannah: 63; *Musnad* IV:162

⁴ By the People of Ḥadīth (*ahl al-ḥadīth*) Ibn Taymīyyah only means the scholars of *ḥadīth* who devote themselves to the study of the *ḥadīth* and its various sciences. He does not have in mind any other meaning of the sort which has been given to the later such as the people who claim not to follow any particular school of *fiqh*.

⁵ Originally the term Ahl as-Sunnah wa al-Jamā'ah referred to the majority of Muslims other than the Shi'ah and the Khawārij, who seceded from the community. Later on, sects like the Jahmīyyah, who opposed the community on some very fundamental and established issues, were excluded from it. Still, the term comprises people of various schools of thought that differ on theological and juristic issues. [See also the text on pp. 654-5.]

⁶ The Karrāmīyyah were the followers of Abū 'Abdullah Muḥammad Ibn Karram (d. 255/355). They conceived of God as a substance (*jawhar*) or a body (*jism*), without human members, of course, but placed on the Throne, located in space. Faith means for them simply the utterance of the two *shahādahs* involving neither conviction nor deeds. Ibn Taymīyyah has refuted this doctrine in his *Kitāb al-Īmān* (Cairo, 1325 A.H. p. 57f). The Karrāmīs found a fertile field for their doctrine in Khurasan; however, they were exterminated when Ghengiz Khan's forces overran the country.

⁷ Mu'tazilah is the name which was given to Wāṣil Ibn 'Aṭā' and his friends and followers when he differed from his teacher, Al-Ḥasan Al-Baṣrī and left (*i'tiazala 'an*) him on the issue regarding the position of one who commits a

major sin (*kabīrah*). Wāṣil (d. 131/748) said that such a person is neither a Muslim nor a *kāfir*; he has a position in between faith and faithlessness. The Mu'tazilah also developed the doctrine that knowledge of good and evil is rational, that human actions are not created by God, that things are not pre-ordained, that it is incumbent on God to do justice, to reward the righteous and punish the wicked, and that the Qur'ān is created.

⁸ The Ashā'irah are the followers of Abū Al-Ḥasan Al-Ash'arī (260/873-324/935). A pupil of the famous Mu'tazilī theologian, Al-Jabbā'ī, Al-Ash'arī realized at the age of forty that the Mu'tazilī theology was in conflict with Islamic faith, gave it up, and developed a new theology which goes by his name, and which, because of the works of some great thinkers and writers in the following centuries, became the dominant theology of the Islamic world. The Ashā'irah asserted that good and evil are known only through revelation, that nothing is incumbent on God, that things are pre-determined, that human actions are determined by God, that men do not perform their actions but only acquire them. They upheld the belief that the Qur'ān is the word of God and uncreated, but interpreted that belief in a particular way.

⁹ There are two aspects of the issue: one concerns God's power, whether He pre-determines things including the destinies of men and creates their actions, and two asserts that man is completely free in his will and choice and that he is the creator of his acts.

¹⁰ The word Qadariyyah refers to the sect originating from the pre-Mu'tazilī time which denied the fore-ordainment of things by God and His creation of human actions, and asserted that man is completely free in his will and choice and that he is the creator of his acts.

¹¹ *Ta'dīl* literally means to justify someone's action, hold him fair and just; *tajwīr* is just the opposite. The question of *ta'dīl* and *tajwīr* is therefore, the question of divine Justice. As discussed in Islamic theology, the question involves various issues, such as fore-ordainment, reward and punishment, and whether divine Will is subject to any kind of ethical judgment.

¹² Muslim, *Ṣaḥīḥ*, qadr: 16; At-Tirmidhī, *Sunan*, qadr: 18; Aḥmad, *Musnad*, II:169.

¹³ Al-Bukhārī, *Ṣaḥīḥ*, *anbiyā'*: 1, *bad' al-khalq*: 6, qadr:1, *tawḥīd*:28; Muslim, *Ṣaḥīḥ*, qadr:1; Abū Dāwūd, *Sunan*, *Sunnah* 16; At-Tirmidhī, *Sunan*, qadr: 4; Ibn Mājah, *Sunan*, *muqaddamah*: 16.

¹⁴ Abū Muḥammad 'Abdullah Ibn Sa'īd Ibn Kullāb Al-Qaṭṭān (d.ca. 240/845), leader of the Ahl as-Sunnah in his age. His followers were later absorbed in the Ashā'irah (Al-Maqdisī, *Aḥsan at-Taqāsīm*, Leiden, 1885, p. 37)

¹⁵ Jahmīyyah are the followers of Jahm Ibn Ṣafwān, who was executed by Ibn ‘Ajwān Al-Muzanī in 123/746. They believe that man has no freedom and is absolutely determined, that faith means knowledge of God and involves no action, that God is not qualified with attributes shared by men such as knowing, living, hearing, speaking, etc., although He can be said to be Creator and Powerful, and that Qur’ān is created (Al-Baghdādī, *Al-Farq bayn al-Firaq*, Beirut, 1980, pp. 199-200).

¹⁶ Al-Bukhārī, *Ṣaḥīḥ*, tawḥīd:2; Muslim, *Ṣaḥīḥ*, tawbah:35; li’ān:17; Aḥmad, *Musnad*, IV:248.

¹⁷ Al-Bukhārī, *Ṣaḥīḥ*, anbiyā’: 51; Muslim, *Ṣaḥīḥ*, zuhd: 10.

¹⁸ Usually the term *ḥukamā’* (sing. *ḥakīm*) is used for the philosophers. But here it is used in its original apparent meaning, the people of wisdom and knowledge.

¹⁹ The Salīmīyyah are the followers of Abū ‘Abdullah Muḥammad Ibn Sa‘īm (d. 297/909) and his son Aḥmad Abū al-Ḥasan (d. 350/961). The former was a student of the famous Ṣūfī scholar, Sahl Ibn ‘Abdullah At-Tustārī (note 87). However, the most outstanding figure of the school was Abū Ṭālib Al-Makkī (d. 386/996), the author of the famous book on Ṣūfism, *Qūt al-Qulūb*. The Salīmīyyah try to incorporate in their theology various elements from the doctrines of the Ahl as-Sunnah, the Mu’tazilah, and the Ṣūfīs with monistic leanings. [See As-Sarrāj, *Kitāb al-Luma’* (Cairo, 1960) pp. 472-6; As-Sulāmī, *Ṭabaqāt as-Ṣūfīyyah* (Cairo, 1372/1953) pp. 414-6; Al-Baghdādī, *Al-Farq bayn al-Firaq* (ed. M. Muḥiy ad-Dīn ‘Abdul-Ḥamīd, n.d.) pp. 157, 202; Massignon article on the Salamīyyah in *Encyclopaedia of Islam*.]

²⁰ Abū Al-Faraj ‘Abdul-Walīd Ibn Muḥammad Ibn ‘Alī Ibn Aḥmad Ash-Sha‘rānī, commonly called Al-Maqdisī, was leader of the Ḥanbalīs of his times in Shām. Born at Shiraz, he learned *fiqh* from Qāḍī Abū Ya‘lā at Baghdad, settled at Jerusalem where he died in 486/1093. His writings include *At-Tabṣīrah fī Uṣūl ad-Dīn* in theology, and *Al-Manḥāj* and *Al-Īdāḥ* in *fiqh*. [See Ibn Abī Ya‘lā, *Ṭabaqāt al-Hanābilah*, 2:248-9; Ibn Rajab, *adh-Dhayl ‘alā Ṭabaqāt al-Hanābilah*, 1:68-73; Az-Zarkalī, *Al-A‘lām*, 4:327.]

²¹ Abū ‘Umar Ḍiā’ ad-Dīn Uthmān Ibn ‘Īsā Ibn Dirbās (516/1123-602/1206). a great Shāfi‘ī scholar of his time, born in Banū Marān at Al-Marūj (near Mūṣal in Iraq), moved to Damascus and then to Egypt where he was appointed *qāḍī* in 566/1171 by Ṣalāḥ ad-Dīn Al-Ayyūbī (Saladdin). When retired, he took up teaching at Cairo where he died. His writings include *al-Istisqā’ li Madhāhib al-Fuqahā’* in 20 volumes in *fiqh* and *Sharḥ al-Luma’* in principles of jurisprudence. [See Brock. SI. 530; Ibn Shākir Al-Kutubī, *Fawāt al-Wafayāt*, 2:31; Ibn Ḥajar Al-‘Asqalānī, *Lisān al-Mizān*, 4:150; Az-Zarkalī, *Al-A‘lām*,

4:375.]

²² ‘Abdullah Ibn ‘Alī Ibn Al-Ḥusayn Ṣafī ad-Dīn Ash-Shaybī (d. 622/1225) commonly known as Ibn Shukr was born in Dirah al-Bahīyyah in Western Egypt, and distinguished himself in jurisprudence, and wrote on the subject. He served in the government at Cairo where he died. [See Az-Zarkalī, *Al-A’lām*, 4:243.]

²³ Abū Al-Faraj Ṣadaqah Ibn Al-Ḥusayn Ibn Bakhtiyār Ibn Al-Ḥaddād Al-Baghdādī (477/1084-573/11770, historian and a man of letters, was under the influence of philosophers. He wrote an addendum (*zayl*) on the *Tārīkh* of Az-Zaghūnī, from the year 527 to his death. [See Ibn Al-‘Imād, *Ash-Shadharāt*, 4:245; Ibn Al-Jawzī, *Al-Muntaẓam*, 10:276; Ibn Al-Athīr, *Al-Kāmil*, 11:170; Az-Zarkalī, *Al-A’lām*, 3:290.]

²⁴ Abū Al-Faraj ‘Abdur-Rahmān Ibn Al-Jawzī (d. 597/1202) a great Ḥanbalī scholar and prolific writer, wrote on the Qur’ān, ḥadīth, biography, and history. His works that exceed three hundred volumes include *Zād al-Masīr fī ‘ilm at-Tafsīr*, a voluminous commentary on Qur’ān, *Ṣifat as-Ṣafwah*, a work on the biography of pious men, *Al-Mawdū‘āt* on fake ḥadīth, *Talbīs Iblīs*, a review of the alterations of various sections of the society, *Al-Muntaẓam*, in general history. [See Az-Zarkalī, *Al-A’lām*, IV:89-90; Ibn Khallikān, *Wafāt al-A’yān*, 2:321-2; Ibn Rajab, *Adh-Dhayl ‘alā Ṭabaqāt al-Ḥanābilah*, 1:399-433; Ibn Al-Athīr, *Al-Kāmil*, 10:228, 12:67.]

²⁵ Abū Al-Ḥasan ‘Alī Ibn Muḥammad Sayf ad-Dīn Al-Āmidī (d. 631/1233), is famous for his work *Al-Iḥkām fī Uṣūl al-Aḥkām* in jurisprudence, and *Abkār al-Afkar fī ‘ilm al-Kalām* in theology. He was born and brought up in Baghdad, taught in Egypt, and died at Damascus. [See Ibn Khallikān, *Wafāt al-A’yān*, Cairo, 1367/1948, 2:455-6; As-Subkī, *Ṭabaqāt Ash-Shāfi’iyyah*, Cairo, 1383/1964, 5:129-30; Ibn Al-‘Imād, *Shadhrāt* 3:323-4.]

²⁶ Abū ‘Abdullah Muḥammad Ibn ‘Umar Ibn Al-Ḥasan Fakhr ad-Dīn Ar-Rāzī (544/1150-606/1210), the great Ash‘arī theologian, philosopher, Shāfi‘ī *faqīh*, and commentator of the Qur’ān, was born at Rayy, lived in various places, Khawarizm, Mawara an-Nahr and Khurasan, and died at Ḥirat. He wrote in both Arabic and Persian. His works, which became very popular in his own lifetime, included *Mafātīḥ al-Ghayb*, a commentary on the Qur’ān in eight volumes, *Arba‘in fī Uṣūl ad-Dīn*, *Asās At-Taqdīs*, *Al-Maṭālib al-‘Alīyyah*, in theology, *Muḥaṣṣal Afkār al-Mutaqaddimīn wa al-Mutakhhirīn*, commentary on the *Ishārāt* of Ibn Sīnā in philosophy, and *Al-Maḥṣūl fī ‘ilm al-Uṣūl* in principles of jurisprudence among others. [See Ibn Khallikān, *Wafayāt*, 1:474; As-Subkī, *Ṭabaqāt ash-Shāfi’iyyah*, 5:33; Az-Zarkalī, *Al-A’lām*, 7:203.]

²⁷ ‘Alī Ibn Ismā‘īl Ibn Ishāq, Abū Al-Ḥasan Al-Ash‘arī (260/873-324/935), the

founder of the Ash'arī school of theology (see note 8), has presented his views in a small work, *Al-Ibānah*, and expounded them in *Kitāb al-Luma'* and other works. His *Maqālāt al-Islāmiyyīn* is a compendium of theological ideas and schools that had appeared by his time in Islam and is one of the most important and precise sources on the subject. [See Ibn Khallikān, *Wafayāt*, 1:326; Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, 11:187; Az-Zarkalī, *Al-A'lām*, 4:263, Brock, S.I. 345.]

²⁸ Muḥammad Ibn Al-Ḥusayn Ibn Muḥammad, Abū Ya'lā (380/990-458/1060), a very distinguished Ḥanbalī *faqīh* and writer, served as judge at Baghdad and other places. He has books on the Ḥanbalī *fiqh*, *Uṣūl*, and theology, of which the *Al-Aḥkām As-Sulṭāniyyah* on the principles of government is very famous, besides *Al-'Adl* and *Al-Kifāyah* in principles of jurisprudence, and *Aḥkām al-Qur'ān* in Qur'ānic studies. [See Ibn Al-'Imād, *Shadharāt*, 4:306-7; Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 2:193-230; Az-Zarkalī, *Al-A'lām*, 6:331; Broc. I:502 (398).]

²⁹ 'Alī Ibn Ubaydullah Ibn Naṣr Ibn As-Sarīy, Abū Al-Ḥasan Ibn Az-Zaghūnī (455/1063-527/1132), an eminent Ḥanbalī scholar of Baghdad, *fiqh*, and historian has books on *fiqh*, principles of jurisprudence, and principles of faith (*Uṣūl ad-Dīn*). [See Az-Zarkalī, *Al-A'lām*, V:124; Ibn Al-'Imād, *Shadhrāt Adh-Dhahab*, 4:80-81; Ibn Al-Jawzī, *Al-Muntaẓam*, 10:320.]

³⁰ Abū Al-Wafā' 'Alī Ibn 'Aqīl Ibn Muḥammad Ibn 'Aqīl (431/1040-513/1119), a great scholar of *fiqh*, *uṣūl* and *kalām* from Baghdad, was the leader of Ḥanbalīs in his time. His writings include an encyclopaedic work, *Kitāb al-Funūn*, and *Al-Fuṣūl*, *Kifāyat al-Muftī* in Ḥanbalī *fiqh*, and a work on principles of jurisprudence in three volumes. [Az-Zarkalī, *Al-A'lām*, V:129; Ibn Al-'Imād, *Shadhrāt adh-Dhahab*, 4:35-40; Ibn Rajab, *Adh-Dhayl 'alā Ṭabaqāt al-Ḥanābilah*, 1:142-163.]

³¹ Abū Al-Khaṭṭāb Maḥfūz Ibn Aḥmad Ibn Al-Ḥasan Al-Kaludhānī (432/1041-510/1116), born and brought up in Baghdad, was the leader of Ḥanbalīs in his time. He wrote on Ḥanbalī *fiqh*, *uṣūl* and theology. His book, *At-Tamhīd* on principles of jurisprudence has been mentioned (Az-Zarkalī, *Al-A'lām*, 6:178). [See also Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, ed. M. Ḥāmid Al-Fiqī, Cairo a.d. 2:258; Ibn Rajab, *Adh-Dhayl*, 1:116-127; Ibn Al-'Imād, *Shadhrāt*, 4:27-88.]

³² Abū Ḥanīfah An-Nu'mān Ibn Thābit Ibn Zutī (80/699-150/767), the great founder of Ḥanafī school of *fiqh* was born and brought up at Kūfah in a family that had come to 'Iraq from Afghānistān. Besides *fiqh*, Abū Ḥanīfah also contributed considerably towards the development of orthodox theology. The book *al-fiqh al-Akbar* is attributed to him, but it is not his work. However, judging from the various statements that have been proved of him in different sources, his views on *īmān*, and *islām*, fore-ordainment, and status of the Qur'ān

can be ascertained. These views were later developed by propol of his school, particularly by Abū Manṣūr al-Māturīdī (d. 332/943). [See A. J. Wensinck, *The Muslim Creed*, Frank Cass & Co. 1965 ch. VI-VIII; and Zurah, *Abū Ḥanīfah, Ḥayātuhu wa 'Asruhu, Ara'uhu wa Fiqhuhu*, Dār al-Fikr al-'Arabī, Cairo, a.d. pp. 168-188.)

^{32a} Muḥammad Ibn Zakarīyyah Abū Bakr Ar-Rāzī (251/965-311/923), an outstanding physician, was born at Rayy. At the age of thirty he went to Baghdad and devoted himself to alchemy where he took up the studies of medicine and philosophy. He was a very prolific writer; his books and tracts reach 232. *Al-Ḥāwī* is his most famous book on medicine. He was the head of the hospital at Rayy, and another at Baghdad. His philosophical tracts have also been collected and published. [See, Ibn An-Nadīm, *Al-Fihrist*, 1:299; Ibn Khallikān, *Wafayāt*, 2:78; Az-Zarkalī, *Al-A'lām*, 6:364-5.]

³³ Abū Al-Ma'ālī 'Abdul-Malik Ibn 'Abdullah Al-Juwaynī, commonly known as *Imām al-Ḥarāmī* (419/1028-478/1085), an erudite scholar and eminent Shāfi'ī jurist and a great Ash'arī theologian, came from Juwayn, a small town in the vicinity of Nishapur in Iran. His works on theology include *Kitāb al-Irshad*, a classic of Ash'arī theology, *Ash-Shāmil fī Uṣūl ad-Dīn*, and *Al-'Aqīdah an-Nizāmīyyah*, his last word on the subject. [See Ibn Khallikān, *Wafayāt*, 1:287. As-Subkī, *Ṭabaqāt Ash-Shafi'iyyah*, 3:249; Az-Zarkalī, *Al-A'lām*, 4:306; Brock. 1:486, S.I. 671.]

³⁴ Sulaymān Ibn Khalaf Ibn Sa'd, Abū Al-Walīd Al-Bāji (403/1012-474/1082), an eminent Mālikī jurist and scholar of *ḥadīth* was born in Baya (Spain). In 426/1037 he went to Hijaz, spent some time at Baghdad, Mosul, Damascus, and Halb, and finally returned to Spain where he served as a judge at various places. He died at Almeria. Among his books we have *Al-Muntaqā*, a commentary on the *Muwatṭā* of Mālik, and another one the *Al-Mudawwanah* in Mālikī *fiqh*. [See Ibn Khallikān, *Wafayāt*, 1:215; Al-Khaṭābī, *Fawāt al-Wafayāt*, 1:175; Az-Zarkalī, *Al-A'lām*, 3:186.]

³⁵ For Ar-Rāzī see note 26.

³⁶ 'Abdullah Muḥammad Ibn Idrīs Ibn Al-'Abbās Ash-Shāfi'ī (150/767-204/819) was born in Shām (Palestine), brought up and educated at Makkah, studied *fiqh* with Imām Mālik at Madinah and Imām Muḥammad Ash-Shaybānī in Iraq, and settled in Egypt in 199/814 where he developed his own school of *fiqh*. His *Risālah* is an exposition of the basic principles of his *fiqh* and underlines the importance of *ḥadīth* in *fiqh*, while *Al-Umm* incorporates his legal views in detail. [See Ibn Khallikān, *Wafayāt*, 1:447; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 2:140; Abū Nu'mān, *Hilyat al-Awliyā'*, 9:63; Az-Zarkalī, *Al-A'lām*, 6:250; Brock. 1:188 (178), S.I. 303.]

³⁷ Abū Dāwūd, *Sunan*, sunnah:5; Aḥmad, *Musnad*, 4:131. In the *Musnad* we have both words, al-Qur'ān and al-Kitāb.

³⁸ This *ḥadīth* has been noted by Ad-Dārimī (*Sunan*, 1:60) as well as Abū Dāwūd and At-Tirmidhī. But it is weak. Ibn Ḥazm has pointed out (*Al-Iḥkām fī Uṣūl al-Aḥkām*, Cairo, Maṭba'at al-Imām, n.d. p. 773) that one of the narrators of the *ḥadīth*, Al-Ḥārith Ibn 'Āmr, is an unknown person and hence the *ḥadīth* cannot be the basis of argument. However, the point for which Ibn Taymīyyah has quoted the *ḥadīth* is valid and agreed upon.

³⁹ Abū Mas'ūd 'Abdullah Ibn Mas'ūd (d. 32/652), one of the earliest six to embrace Islam, was in the service of the prophet for many years. He was the most knowledgeable Companion on the Qur'ān. 'Umar Al-Fārūq, the second caliph, sent him to Kūfah to teach the Qur'ān, where he also served as a *qādī* and the head of the government treasury. [Ibn Hajr Al-'Asqalānī, *Al-Iṣābah*, 4955; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 1:154; Abū Nu'aym, *Ḥilyah*, 1:124; Az-Zarkalī, *Al-A'lām*, 4:280.]

⁴⁰ See Ibn Jarīr, *Jāmi' al-Bayān 'an Tā'wīl Ayn al-Qur'ān*, (Cairo, Al-Ḥalābī, 1373 A.H.), 1:80.

⁴¹ 'Abdullah Ibn 'Abbās (d. 68/687), one of the most eminent scholars of the Qur'ān among the Companions of the Prophet, known as 'the Commentator of the Qur'ān', and the fourth most prolific narrator of the *ḥadīth*, and a distinguished *faqīh*. His comments on the Qur'ān form part of all the commentaries on the Qur'ān. However, many comments attributed to him are not genuine. The so-called Commentary of Ibn 'Abbās compiled by Abū Tahir Muḥammad Ibn Ya'qūb Al-Firozabādī is not his work. [See Adh-Dhahabī, *At-Tafsīr wa al-Mufasssīrūn*, Cairo, Dār al-Kutub al-Ḥadīthah, 1396/1967.]

⁴¹ Al-Bukhārī, *Ṣaḥīḥ*, wuḍū':10; Muslim, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah:138; Aḥmad, *Musnad*. 1:266, 314, 328, 335.

⁴² Mujāhid Ibn Jubayr Al-Makkī (21/642-104/722) was the most eminent student of the great commentator of the Qur'ān, 'Abdullah Ibn 'Abbās. His comments on the Qur'ān have been put together and published under the title *Tafsīr Mujāhid* by 'Abdur-Raḥmān At-Tahir Muḥammad As-Suratī (Majma' al-Buḥūth, Islamabad, Pakistān) in two volumes.

⁴⁴ Abū 'Abdullah Sufyān Ibn Masrūq Ath-Thawrī (97/716-101/778) called the *amīr al-mu'minīn fī al-ḥadīth* was born and brought up at Kūfah, refused to accept *qaḍā*, the post of judge, offered by the Abbasid caliph Manṣūr, left Kūfah in 144/761, and passed the rest of his life in Makkah and Madinah. Among his books we have two collections of *ḥadīth*, one large and one small.

⁴⁵ Abū ‘Abdullah Sa‘īd Ibn Jubayr (45/665-95/714), by origin an Abyssinian, a client of Banū Asad, settled in Kūfah. A student of Ibn ‘Abbās and ‘Abdullah Ibn ‘Umar in the Qur’ān, he was the most knowledgeable among the Successors on the Qur’ān. When the people of Kūfah would go to Ibn ‘Abbās and ask for his views and counsel, he would wonder why they went to him while Sa‘īd was there among them. Sa‘īd sided with ‘Abdur-Raḥmān Ibn Al-Ash‘ath when he rose against ‘Abdul-Malik Ibn Marwān; for that reason Ḥajjāj killed Sa‘īd though everyone on earth was in need of his knowledge. (See Az-Zarkalī, *Al-A‘lām*, 3:145; Ibn Khallikān, *Wafayāt*, 1:204; Abū Nu‘aym, *Ḥilyat al-Awliyā’*, 4:272; Ibn Al-Kathīr, *Al-Kāmil*, 4:220, Aṭ-Ṭabarī, *Tārīkh*, 8:93.)

⁴⁶ Abū ‘Abdullah ‘Ikramah Ibn ‘Abdullah (d.105/723), a Berber slave of Ibn ‘Abbās freed after the death of the master by latter’s son, ‘Alī, distinguished himself as a scholar of the Qur’ān. Ash-Sha‘bī has said, “There is no one on earth more knowledgeable on the book of God than ‘Ikramah” (Adh-Dhahabī, *At-Tafsīr wa al-Mufasssīrūn*, vol. I, p. 111). [See Ibn Khallikān, *Wafayāt*, 1:319; Abū Nu‘aym, *Ḥilyat al-Awliyā’*, 3:326; Az-Zarkalī, *Al-A‘lām*, 4:244].

⁴⁷ ‘Aṭā’ Ibn Ribāḥ (27/280-114/732) a student of ‘Abdullah Ibn ‘Abbās in *tafsīr*, was the most distinguished jurist (*faqīh*) of his time at Makkah.

⁴⁸ Abū Sa‘īd Al-Ḥasan Ibn Yasār al-Basārī (21/642-110/728), an outstanding scholar, a great narrator of *ḥadīth*, a scholar of the Qur’ān, a *faqīh*, orator and ascetic was the *shaykh* of the Baṣrīs of his time. Ḥasan ‘Abbās wrote a book on his life. [See Ibn Khallikān, *Wafayāt*, 2:69-73; Adh-Dhahabī, *Mizān al-‘itidāl*, 1:254; Abū Nu‘aym, *Ḥilyah*, 2:131; Az-Zarkalī, *Al-A‘lām*, 2:242.]

⁴⁹ Abū ‘Ā’ishah Masrūq Ibn Al-Ajda’ (d. 63/683) has been regarded as the most knowledgeable student of ‘Abdullah Ibn Mas‘ūd at Kūfah.

⁵⁰ Abū Muḥammad Sa‘īd Ibn Al-Musayyib (13/634-94/712), a great scholar of *ḥadīth*, *fiqh* and the Qur’ān is hailed as the leader of Successors (*Sayyid at-Tābi‘īn*). [See Ibn Khallikān, *Wafayāt*, 1:206; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwa*, 2:44; Abū Nu‘aym, *Ḥilyah*, 2:161; Az-Zarkalī, *Al-A‘lām*, 3:155.]

⁵¹ Abū Al-‘Alīyah Rāfi‘ Ibn Mihrān Ar-Riyyāḥī (d. 90/709) was a distinguished Successor and scholar of the Qur’ān.

⁵² Ar-Rubay‘ Ibn Anas, a distinguished scholar of the Qur’ān, died in 139/756.

⁵³ Abū Al-Khaṭṭāb Qatādah Ibn Ḍiyamah (d. 118/736), scholar of the Qur’ān and a man of extraordinary memory of *ḥadīth* at Baṣrah. [Adh-Dhahabī, *Tadhkirat al-Ḥuffāz*, 1:115; Ibn Khallikān, *Wafayāt*, 1:427; Az-Zarkalī, *Al-A‘lām*, VI:27.]

⁵⁴ Abū Al-Qāsim Aḍ-Ḍaḥḥāk Ibn Muzāḥim Al-Balkhī (d. 105/723), a scholar of

the Qur'ān, learned tafsīr from Sa'īd Ibn Jubayr (d. 95/714) and wrote a book on the subject [Adh-Dhahabī, *Mizān al-I'tidāl*, 1:471; Az-Zarkalī, *Al-A'lām*, 3:310.]

⁵⁵ Shu'bah Ibn Al-Ḥajjāj Ibn Al-Warad Al-Anṭākī (82/701-160/776), one of the leading scholars of *ḥadīth* at Baṣrah, wrote a book, *Al-Gharīb in ḥadīth* [Az-Zarkalī, *Al-A'lām*, 111/242.]

⁵⁶ At-Tirmidhī, *Sunan*, tafsīr (*fī al-tarjumah*); Aḥmad, *Musnad*, vol. I, 233, 269, 323, 327. Al-Albānī considers it to be a weak *ḥadīth* (*Ḍa'īf al-Jāmi' al aṣ-Ṣaghīr*, 5738). But Shaykh Aḥmad Shākīr regards it as authentic [See *Sunan At-Tirmidhī*, Hims, vol. 8 p. 146]. See also Aṭ-Ṭabarī, *Tafsīr*, 1:77-78, Al-Khaṭṭābī, *Ma'ālīm as-Sunan*, 5:249.]

⁵⁷ At-Tirmidhī, *Sunan*, tafsīr, 1; Abū Dāwūd, *Sunan*, 'ilm, 5. Al-Albānī rates this *ḥadīth* as weak. [See *Ḍa'īf al-Jāmi' al aṣ-Ṣaghīr*, 5736.]

⁵⁸ At-Tirmidhī, *Sunan*, 'ilm, 3; Abū Dāwūd, *Sunan*, 'ilm, 9; Ibn Mājah, *Sunan*, muqaddamah, 24; Aḥmad, *Musnad*, II:263, 305, 244, 353, 495.

⁵⁹ See Ibn Jarīr Aṭ-Ṭabarī, *Jāmi' al-Bayān 'an Tā'wīl Ayn al-Qur'ān*, (Cairo, Al-Ḥalābī, 1372 A.H.), 1:75.

⁶⁰ Abū Ja'far Muḥammad Ibn Jarīr Aṭ-Ṭabarī (224/839-310/923), a great historian, an eminent *faqīh* of the rank of *mujtahid*, and a very outstanding commentator of the Qur'ān, was born in Tabristān and settled in Baghdad where he died. His commentary, *Jāmi' al-Bayān 'fī Tafsīr al-Qur'ān* is the most eminent commentary based on the tradition of the *Salaf* available to us. Among his other works we have *Tārīkh al-Umam wa al-Mulūk*, 7 volumes in history, *Tahdhīb al-Athar in ḥadīth*, *Ikhtilāf al-Fuqahā' in fiqh*, and *Adab al-Qaḍāt* on judicial conduct.

^{60a} Al-Bukhārī, *Ṣaḥīḥ*, tafsīr: 6:2, i'tisām:11; At-Tirmidhī, *Sunan*, tafsīr:6:2; Aḥmad, *Musnad*, III:29; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, Beirut, Dār al-Ma'rifah, n.d. vol. II: p. 140.

⁶¹ This man vowed that he would divorce his wife, if it was true that the Qur'ān is sound and letters, and that "God ascends the Throne" taking the words on their *zāhir*, or face value, and as people understand them. Ibn Taymiyyah was asked whether this man had to carry out his oath or not.

⁶² Dāwūd Al-Jawāribī was a Rāfiḍī and an anthropomorphist. He believed that God was a body though not something solid within (see Adh-Dhahabī, *Mizān al-I'tidāl*, Maṭba'at As-Sa'ādah, Cairo, 1325/1907, entry 2661; also Al-Ash'arī, *Maqālāt al-Islāmiyyīn*, ed. M. Muḥiy ad-Dīn 'Abdul-Ḥamīd, Cairo 1950, p. 209; Al-Baghdādī, *Al-Farq bayn al-Firaq*, Dār al-Āfāq al-Jadīdah, Beirut, 1393/1973,

p. 320).

⁶³ Abū Al-Ḥasan Muqātil Ibn Sulaymān Ibn Bashīr (d. 150/767), a distinguished commentator of the Qur'ān, originally from Balkh, settled at Baṣrah. His writings include *Nawādir At-Tafāsīr*, *Mutashābih al-Qur'ān*, *An-Nāsikh wa al-Mansūkh*, in Qur'ānic studies, and *Ar-Radd 'alā al-Qadarīyyah* in theology [see Az-Zarkālī, *Al-A'lām*, 7:281].

⁶⁴ Hishām Ibn Al-Ḥakam (d. 190/805), theologian and dialectician, was the leader of the Imāmīyyah Shi'īs of his time. He was born at Kūfah, brought at Wāsiṭ, and settled at Baghdad. He joined the company of Yaḥyā Ibn Khālīd Al-Barmakī, the vizier of the Abbasids and exercised considerable influence on him. He wrote in defense of the Shi'ah doctrines of *imāmah* and *qadr* and in refutation of the Mu'tazilī views on Talḥah and Az-Zubayr. When the Barmakids came under the fire he went into hiding but died shortly afterwards. [See Az-Zarkālī, *Al-A'lām* 9:82, Ibn An-Nadīm, *Al-Fihrist*, 1:75; Al-Ash'arī, *Maqālāt*, 1:31-34; Ash-Sharistānī, *Al-Milal wa al-Niḥal*, 1:396-402. Al-Baghdādī, *Al-Farq bayn al-Firaq*, 41-3].

⁶⁵ Al-Bukhārī, *Ṣaḥīḥ*, hisāb:38, jihād:34, 46, 50, 55, 82, 116, 117, 165, ādāb:39, 116; Muslim, *Ṣaḥīḥ*, faḍā'il:48, 49; Abū Dāwūd, *Sunan*, ādāb:79; At-Tirmidhī, *Sunan*, jihād:14; Ibn Mājah, *Sunan*, jihād:9; Aḥmad, *Musnad*, III:163, 171, 180, 185, 202, 261, 271, 274, 291.

⁶⁶ Ḥamād Ibn Muḥammad Ibn Ibrāhīm, Abū Sulaymān Al-Khaṭṭābī (319/931-288/998), a *faqīh* and *muḥaddith* of distinction from Best in the district of Kabul, descended from Zayd Ibn Al-Khaṭṭāb, the brother of the second caliph, 'Umar Ibn Al-Khaṭṭāb. He is famous for his commentary, *Ma'ālim as-Sunan* on the *Sunan* of Abū Dāwūd. His other works are: *Bayān I'jāz al-Qur'ān*, *Iṣlāḥ Ghalāt al-Muḥaddithuūn*, *Gharīb al-Ḥadīth*, etc. [See Az-Zarkālī, *Al-A'lām*, 2:304; Ibn Khallikān; *Wafayāt* 1:166.]

⁶⁷ Aḥmad Ibn 'Alī Ibn Thābit, Abū Bakr Al-Khaṭīb (392/1002-463/1072) a scholar of *ḥadīth*, and an eminent historian was born at Ghazīyah between Makkah and Kūfah, and brought up at Baghdad where he lived and died. He is known for his *History of Baghdad* which is in fourteen volumes; his other work *Al-Kifāyah fī 'ilm Ar-Riwāyah*, in *ḥadīth* is also very popular. [See Ibn Khallikān; *Wafayāt* 1:37; As-Subkī, *Ṭabaqāt Ash-Shāfi'iyyah*, 3:12; Ibn Taghrī, *An-Nujūm az-Zāhirah*, 5:87; Az-Zarkālī, *Al-A'lām*, 1:166.]

⁶⁸ Abū Muḥammad 'Abdullah Ibn Muslim Ibn Qutaybah Ad-Dīnawārī (213/828-277/889), a distinguished man of letters and a prolific writer, was born at Baghdad, settled at Kūfah, served as judge at Dinawar, and died at Baghdad. Among his books we have *Adab al-Kātib*, *As-Shi'r wa al-Shu'rā'*, *Al-Mā'ārif*, in

Arabic literature, *Mukhtalaf al-Ḥadīth*, in *ḥadīth*, *Mushkil al-Qurʾān*, in Qurʾānic studies, and *ʿUyūn al-Akḥbār* and *Radd ʿalā al-Shuʿūbiyyah*, *Faḍl al-ʿArab ʿalā al-ʿAjam* in history. [See Ibn Khallikān, *Wafayāt*:1:251, Ibn Ḥajar, *Lisān al-Mizān*, Hyderabad, 1329, 3:357; Az-Zarkalī, *Al-Aʿlām*, 4:280.]

⁶⁹ Umm Salamah (28 B.H./596-62/681) the daughter of Abū Umayyah, embraced Islam in the early days in Makkah, migrated with her husband Abū Salamah to Abyssinia where their son Salamah was born. After the Prophet's migration to Madinah, the family also migrated to Madinah where Abū Salamah died. Umm Salamah was a lady of wisdom and virtue. She consented to marry the Prophet when he proposed to her. At Hudaibiyyah when Muslims were unhappy with the terms of the agreement between the Prophet and the Quraysh and were not ready to sacrifice their animals, she advised the Prophet to go ahead and offer the sacrifice first, then the rest of the people followed suit. [See *Wafayāt*, 61; *Ṭabaqāt Ibn Sa'd*:8:60-68; Ibn Ḥajar, *Al-Iṣābah*, 1309; Az-Zarkalī, *Al-Aʿlām*, 9:104.]

⁷⁰ Abū ʿUthmān Rabīʿah Ibn ʿAbdur-Raḥmān (d. 136/735) commonly known as Rabīʿat al-Rai, was a learned jurist of independent views (*mujtahid*). [See Adh-Dhahabi' *Tadhkirat al-Ḥuffāz*, 1:157-58; Ibn Khallikān, *Wafayāt*, 2:50-52; Az-Zarkalī, *Al-Aʿlām*, 3:42.]

⁷¹ Mālik Ibn Anas Ibn Mālik (d. 179/795), the founder of the Mālikī School of *fiqh*, was the leader of the *ḥadīth* scholars in his times. Besides *Al-Muwaṭṭāʾ*, a collection of *ḥadīth* which also contains the words of the Companions and Successors, and forms the basis of the *fiqh* he developed, his writings include a work on the Qurʾān: *Tafsīr Gharīb al-Qurʾān*, which is no longer extant.

⁷² Al-Bukhārī, *Ṣaḥīḥ*, *hibah*:38, *jihād*:34, 46, 50, 55, 82, 116, 117, 165, *ādāb*:39, 116; Muslim, *Ṣaḥīḥ*, *faḍāʾil*:48, 49; Abū Dāwūd, *Sunan*, *ādāb*, 79; At-Tirmidhī, *Sunan*, *jihād*:14; Ibn Mājah, *Sunan*, *jihād*:9; Aḥmad, *Sunan*, III:147, 163, 171, 180, 185, 202, 261, 271, 274, 291.

⁷³ Al-Bukhārī, *Ṣaḥīḥ*, *faḍāʾil aṣḥāb an-nabī*:25, *maghāzī*: 44; Muslim, *Ṣaḥīḥ*, *zakāh*:5, 14; At-Tirmidhī, *Sunan*, *manāqib*:49; Aḥmad, I:8, 204, IV:90, V:299, 301.

⁷⁴ Ibn Mājah, *Sunan*, *muqaddamah* 11; Aḥmad, *Musnad* VI:87, 114.

^{74a} Al-ʿAjlūnī, Ismāʿīl Ibn Muḥammad wrote in his book *Kashf al-Khifāʾ* (Cairo, Al-Qudsī, 1351 A.H.), 1:348-49 that At-Ṭabarānī has noted this *ḥadīth* in his *Muʿjam*, and that Abū ʿUbayd has mentioned it in his *Musnad* and ascribed it to the Prophet. He has also produced other chains through which the *ḥadīth* has been reported. Ibn Ad-Dibāʾ Ash-Shaybānī says in his *Tamyīz At-Ṭayyib min al-Khabīth* (ed. al-Kawtharī, Cairo, 1368 A.H., p. 65) that it has been reported as

the word of Ibn 'Abbās. Mūllah 'Alī Qarī counts it as fabricated (*mawḍū'*). but the editor of his book *Al-Mawḍū'at*, (Beirut, 1391) Muḥammad As-Sabbagh says, p.113) that though it is a weak *ḥadīth* it is supported by other similar traditions.

⁷⁵ Abū Maḥraz Jahm Ibn Ṣafwān, the leader of Jahmiyyah, was born in Khurasan, passed his early life at Tirmidh, entered into a debate with some Buddhists, who led him to complete skepticism. After forty days he regained his faith in God, but towing the line of Al-Ja'd Ibn Dirham, he denied that God has attributes over and above His essence. He also denied freedom of will and the eternity of Paradise and Hell. He was killed along with al-Ḥārith Ibn Surayj in a battle against the Ummayyads. [See Aṭ-Ṭabarī, *Tārikh al-Umam wa al-Mulūk*, Dār Iḥyā At-Turāth al-'Arabī, Beirut, n.d. vol 7, 220-2, 236-7]

⁷⁶ Abū Al-Hudhayl Muḥammad Ibn Al-Hudhayl Al-'Allāf (135/752-235/849), leader of the Mu'tazilah of Baṣrah in his time, and an astute dialectician, is credited with the formulation of the five principles of the school, and commanded respect from the Abbasid caliphs, al-Māmūn, Al-Mu'taṣim, and Al-Wāthiq. Among his students was Ibn Abī Dāwūd, the powerful vizier of the Abbasids.

⁷⁷ This *ḥadīth* is not found in any known collection of *aḥādīth*; its wording indicates that it originated in Ṣūfī circles and is fabrication of the Ṣūfis.

⁷⁸ What is true of the earlier *ḥadīth* is also true of this *ḥadīth*.

⁷⁹ The Karamathians (*al-Qarāmaṭah*) are an extremist off-shoot of the Ismā'īlīs who have caused havoc and destruction in the Islamic world. For the Ismā'īlīs, see note 80.

⁸⁰ Ismā'īlīs are those Shi'īs who separated from others when they put up Ismā'īl instead of his brother Mūsā Kāzīm as their seventh imām after their father Ja'far Aṣ-Ṣādiq, the sixth imām, died. Today the Ismā'īlīs are found in southern and eastern Africa, Syria, India and Pakistān. Like other Shi'īs they believe in the doctrine of *imāmah*: that the imām is infallible, that he is the right interpreter of the faith and the *shar'*, that belief in him is necessary for salvation, and that the last imām has gone into hiding, will appear at the end of the world as the promised Mahdī, and will establish the reign of faith and peace.

⁸¹ Nuṣarīyyah are an extremist Shi'ah sect who believed that God appeared in the form of 'Alī and the other imāms, and therefore take them as divine beings. [See Ash-Shahristānī, *Al-Milal wa al-Niḥal*, 1:168-69; Ar-Rāzī, *I'tiqādāt firaq al-Muslimīn*, ed. Dr. Sāmī Nashshār, Cairo, 1365/1938), p. 61; 'Abdur-Raḥmān Al-Badawī, *Madhāhib al-Islāmiyyīn*, Beirut, 1971, vol II. Ibn Taymiyyah has refuted their doctrines in a tract included in the *Fatāwā Shaykh al-Islām*, vol. 35,

as well as in *Minhāj as-Sunnah*, Ed. Dr. Rashād Sa'īm, Riyadh, 2:409.]

⁸² The term *Rawāfiḍ* or *Rāfiḍah* refers to the majority of the Shi'īs who refuse (*rafḍ*) to follow the line of Zayd Ibn 'Alī Ibn Al-Ḥusayn Ibn 'Alī Ibn Abī Ṭālib in abstaining from condemning Abū Bakr and 'Umar, since his grandfather, 'Alī Ibn Abī Ṭālib did not condemn them. They insist on denouncing them and the third caliph, 'Uthmān.

⁸³ Zaydiyyah are those Shi'īs who believe in the *imāmah* of Zayd Ibn 'Alī Ibn Ḥusayn Ibn 'Alī Ibn Abī Ṭālib who rose against Yūsufībn 'Umar Ath-Thaqafī, the governor of the Ummayyad ruler Hishām Ibn 'Abdul-Malik (106/724-126/743) in Iraq. The Zaydīs later divided into three major sects: *Jarudīyyah*, *Sulaymānīyyah*, and *Burīyyah*. [See *Al-Baghdādī, Al-Farq bayn al-Firaq*, ed. Muḥammad Muḥiy ad-Dīn 'Abdul-Ḥāmid, Cairo, Subayh, n.d. pp. 25, 34-6.]

⁸⁴ Probably he is Ibrāhīm Ibn Ishāq Ibn Bashīr Ibn 'Abdullah Al-Ḥarbī (178?/794-225/839), a distinguished scholar of *ḥadīth*, originally from Marwah, settled later at Baghdad where he taught and wrote. His books include *Gharīb al-Ḥadīth*, *Manāsik al-Ḥajj*, and *Dalā'il an-Nubūwwah*. An ascetic, he lived on small means and refused the grant which al-Mu'taḍḍī sent him. [See Adh-Dhahabī, *Tadhkirat al-Ḥuffāz*, 2:147; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 2:228; Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 1:86; Al-Khaṭīb, *Tārīkh*, Baghdad, 6:27; Az-Zarkalī, *Al-A'lām*, 1:24.]

⁸⁵ Abū Bakr Muḥiy ad-Dīn Muḥammad Ibn 'Alī Aṭ-Ṭā'ī, Commonly known as Ibn Arabī/Ibn Al-'Arabī (560/1165-638/1240) was born in Murcia (Spain) and died in Damascus. A mystic of vast learning, great intellect, and fertile imagination, he expounded and elaborated the philosophy of *waḥdat al-wujūd*, Unity of Being, which dominated the Islamic world for centuries and still exercises considerable influence, for his biography see Sayed Ḥusayn Naṣr, *Three Muslim Sages*, (Harvard, Cambridge, 1964), pp. 92-102. The best work on his philosophy is by Dr. A. E. 'Affifī: *The Mystical Philosophy of Muḥiyid Din Ibnul 'Arabi* (Lahore, Ashraf, reprint from C. U. P. edition).

⁸⁶ Abū Al-Qāsim Al-Junayd Ibn Muḥammad (d. 297/909) Al-Baghdādī, the most outstanding Ṣūfī of his time, highly learned, extremely balanced and sober, strictly observed the Sharī'ah. Ṣūfīs hail him as the leader of the Ṣūfī community (*Sayyid aṭ-Ṭā'ifah*) and trace their *ṭarīqah* from him. Dr. 'Alī Ḥasan 'Abdul-Qādir has published his *Rasā'il* in his book, *The Life, Personality and Writings of Al-Junayd* (London, Luzac & Co. Gibb Memorial Series, 1962) [See As-Sulāmī, *Ṭabaqāt Aṣ-Ṣūfīyyah*, ed. Nur ad-Dīn, Cairo, Dār al-Kutub al-'Arabī, 1953, pp. 155-63; Al-Qushayrī, *Risālah*, pp. 110-119.]

⁸⁷ Abū Muḥammad Sahl Ibn 'Abdullah At-Tustārī (d. 283/897) was from Tustār

in the Persian province of Khuzistān, where he taught Islamic sciences and instructed in Šūfism before he came to Baṣrah and settled down. He was known for his abstinence, renunciation, fasting throughout the year, and miracles. Walter De Gruyter has studied his commentary on the Qur'ān in *The Mystic Vision of Existence in Classical Islam* (Berlin and New York, 1980). [See also As-Sulāmī, *Ṭabaqāt As-Šūfīyyah*, op.cit. pp. 206-211; Al-Qushayrī, *Risālah*, 92-95.]

⁸⁸ Abū Ishāq Ibrāhīm Ibn Aḥmad Ibn Ismā'īl Al-Khawwaṣ (d. 291/904), a famous Šūfī of his times and contemporary of Junayd was from Rayy where he lived and died. He is said to have written some books. [See Al-Khaṭīb Al-Baghdādī, *Tārīkh Al-Baghdad*, Cairo, 1349/1931, vol. VI p. 7. See also Ash-Sha'ranī, *Aṭ-Ṭabaqāt al-Kubrā*, Cairo, n.d. vol I. p. 83; As-Sulāmī, *Ṭabaqāt Aṣ-Šūfīyyah*, op. cit. 284-86; Al-Qushayrī, *Risālah*, 146-48]

⁸⁹ Al-Qushayrī, *Ar-Risālah*, ed. Dr. 'Abdul-Ḥalīm Maḥmūd í Maḥmūd Ibn Ash-Sharīf, Cairo, Dār al-Kutub al-Ḥadīthah, n.d. pp. 28-29.

⁹⁰ Abū 'Abdur-Raḥmān Muḥammad Ibn Al-Ḥusayn Ibn Mūsā As-Sulāmī (330/94-412/1021), the leader of the Šūfīs in Khurasan is the author of a commentary on Qur'ān, *Haqā'iq at-Tafsīr*. The book is not however a commentary in the common sense of the term, it is rather a collection of what Šūfīs like Ibn 'Aṭā' Allah Al-Iskandarī, Al-Junayd, Fuḍayl Ibn 'Iyāḍ and Sahl Ibn 'Abdullah At-Tustārī have said regarding different verses of the Qur'ān. He is best known for his *Ṭabaqāt aṣ-Šūfīyyah*, an authoritative source on the life and views of the early Šūfīs.

⁹¹ Ja'far Ibn Muḥammad Al-Bāqir Ibn 'Alī Zayn al-'Ābidīn (80/699-148/765), known with the title Aṣ-Šādiq, the True, is held the sixth imām by the Ithnā 'Ashrī Shi'īs. He was a renowned scholar and teacher. Among his students mention may be made of two great imāms of *fiqh*, Abū Ḥanīfah and Mālik. [See Ibn Khallikān, *Wafayāt*, I:105, Ibn Al-Jawzī, *Ṣifat aṣ-Šafwah*, II:94; Abū Nu'aym: *Ḥilyat al-Awliyā'*, III:192; Az-Zarkalī, *Al-A'lām*, II:121.]

⁹² Abū Bakr Aḥmad Ibn Al-Ḥusayn Ibn 'Alī Al-Bayhaqī (d. 458/1066), a leading scholar of the ḥadīth, from Khurasan. Among his works mention may be made of *As-Sunan al-Kubrā* (first ed. Hyderabad, India, 1352 A.H.) *Al-Asmā' wa al-Ṣifat* (ed. Muḥammad Zāhid Al-Kawtharī, Maṭba'at as-Sā'ādah, Cairo, 1358) and *Dalā'il an-Nubūwwah* (ed. Dr. 'Abdul-Mu'tī Al-Qal'ājī, Dār al-Kutub al-'ilmīyyah, Beirut, 1405/1985).

⁹³ Al-Bukhārī, *Ṣaḥīḥ*, jihād:171; dīyat:24, 31; At-Tirmidhī, *Sunan*, dīyat:16; Ad-Dārimī, *Sunan*, dīyat:5; An-Nasā'ī, *Sunan*, qasamah:14.

⁹⁴ Al-Ghazālī has mentioned this ḥadīth in *Iḥyā'*. Commenting on it, Al-'Irāqī has

said that Abū Nu'aym has mentioned it in his *Hilya* but counted it as weak (*dā'if*). [See *Ihyā' Ulūm ad-Dīn*, vol. I. p. 121.]

⁹⁵ See Muslim, *Ṣaḥīḥ*, imān: 287, 289; An-Nasā'ī, *Sunan*, zakāh: 3; Ibn Mājah, *Sunan*, zuhd: 32; At-Tirmidhī, *Sunan*, tafsīr: 53:7

⁹⁶ Abū Dāwūd, *Sunan*, ḥudūd:1, jihād:117; An-Nasā'ī, *Sunan*, taḥrīm:14.

⁹⁷ Al-Bukhārī, *Ṣaḥīḥ*, ādāb:96; Muslim, *Ṣaḥīḥ*, birra:165; At-Tirmidhī, *Sunan*, zuhd:5, da'wat:98; Ad-Dārimī, *Sunan*, riqāq:71; Aḥmad, *Musnad*, I:292, III:104, 110, 159, 165, 167, 168, etc.

⁹⁸ Al-Bukhārī, *Ṣaḥīḥ*, faḍā'il aṣḥāb an-nabī:20, 27, isti'dhān:38; At-Tirmidhī, *Sunan*, manāqib:37; Aḥmad, *Musnad*, VI:449, 451.

⁹⁹ Al-Bukhārī, *Ṣaḥīḥ*, 'ilm:42. As for Abū Hurayrah (d.58/678), he was 'Abdur-Raḥmān Ibn Ṣakhar Ad-Dawsī. Abū Hurayrah is the name by which the prophet called him. According to a cautious recent study, he has narrated some 1236 *aḥādīth*. [See Muṣṭafā 'Azamī, *Studies in Ḥadīth Methodology and Literature*, Indianapolis, American Trust Publication, 1977 p. 20.] He came to Madinah in the year 7 A.H. and joined the group called *Aṣḥāb aṣ-Ṣuffah*, and devoted himself to remembering the sayings of the Prophet. During his caliphate, 'Umar appointed him governor of Bahrain for a period. Thereafter Abū Hurayrah returned to Madinah where he died. He used to give opinions on legal issues. [See Ibn Ḥajar, *Al-Iṣābah*:1179; Ibn Al-Jawzī, *Ṣifāt aṣ-Ṣafwah*:1:285; Abū Nu'aym, *Hilyah*:1:276; Az-Zarkalī, *Al-A'lām*:4:80-81.]

¹⁰⁰ 'Abdullah Ibn 'Umar Ibn Al-Khaṭṭāb (d. ca. 74/693), one of the most outstanding younger Companions, and a learned scholar known for his piety and strict imitation of the Prophet, distinguished himself as a narrator of *ḥadīth*, next only to Abū Hurayrah.

¹⁰¹ Al-Bukhārī, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah:6, anbiyā':54; Muslim, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah:23; At-Tirmidhī, *Sunan*, manāqib:17; Aḥmad, *Musnad*, VI:55.

¹⁰² At-Tirmidhī, *Sunan*, tafsīr:15:6. Al-Albānī considers this *ḥadīth* to be weak (*dā'if*) [See his *Dā'if Jāmi' aṣ-Ṣaḥīḥ*, *ḥadīth* 127.]

¹⁰³ Al-Bukhārī, *Ṣaḥīḥ*, riqāq:38; Aḥmad, *Musnad*, VI:256; Ibn Mājah, *Sunan*, fitan:16.

¹⁰⁴ See Al-Haythamī, *Majma' az-Zawā'id wa Manba' al-Fawā'id*. (Beirut, Al-Ma'ārif, 1406/1986), 9:67.

¹⁰⁵ Abū Dāwūd, *Sunan*, 'aḳidah:3; At-Tirmidhī, *Sunan*, aḥkām:1; Aḥmad

Musnad, III:118, 220.

^{105a} This *ḥadīth* has been quoted earlier; see note 101.

¹⁰⁶ The treaty of Hudaibīyyah, which the Prophet signed with the Quraysh, appeared to many Companions to be unequal and somewhat detrimental to the Muslims. ‘Umar felt it very strongly and talked to the Prophet about it in a way he later felt very sorry for. He never talked to Abū Bakr in the same angry tone. Abū Bakr pacified him and defended the Prophet. [See Al-Bukhārī, *Ṣaḥīḥ*, tafsīr:48:51.]

¹⁰⁷ When the Prophet died, ‘Umar was so shocked that he lost control of himself and was not ready to believe that he had died. Abū Bakr, on the other hand, was composed. Reciting verse 3:14, he reminded the people that the Prophet was a human being and had died. His words brought ‘Umar to his senses and led him to accept the death of the Prophet. [See Ibn Kathīr, *Tafsīr al-Qur’ān*, vol. I. p. 40.]

¹⁰⁸ After the death of the Prophet a number of tribes who had surrendered to him refused to pay *zakāh*. Abū Bakr, was elected *khalīfah* after the Prophet, declared he would fight the renegade tribes till they paid *zakāh* to the government. ‘Umar had a different view, but when Abū Bakr argued the case and expressed his firm determination, ‘Umar realized that he was right. [See also the text on p. 649.]

¹⁰⁹ During his reign ‘Umar once tried to limit the amount of dower money (*mahr*) which the bridegroom pays to the bride. Speaking from the pulpit of the Prophet’s mosque, he fixed the maximum amount at four hundred dirhams. Thereafter, a woman reciting verse 4:20 drew his attention to this proposal being against the Qur’ān. ‘Umar realized it and admitted his mistake. [See Ibn Kathīr, *Tafsīr al-Qur’ān*, vol. I. p. 467.]

¹¹⁰ Abū ‘Alī Ḥusayn Ibn ‘Abdullah Ibn Sīnā (730/980-428/1037), a most outstanding physician and philosopher, was born and brought up at Bukhara, served as minister at the court of Ḥamadān, where people became his enemy, so he went into hiding, moved to Isfahan, and in the end returned to Ḥamadān where he died. He and his father were Karmathian missionaries. He is known for his *Al-Qānūn*, a most distinguished work on medicine, and for his works on logic and philosophy, such as *An-Najāt*, *Ash-Shifā’*, in four volumes, *Al-Ishārāt*, among many others. [See Ibn Khallikān, *Wafayāt*, 1:152; Al-Qiftī, *Tārīkh al-Ḥukamā’*, Leipzig, 27-22; Az-Zarkalī, *Al-A’lām*, 2:261-2.]

^{110a} The reference is probably to Ash‘arī theologian and philosopher, Fakhr ad-Dīn Ar-Rāzī, for whom cf. note 35.

¹¹¹ Abū Ḥāmid Al-Ghazālī (450/1058-550/1111) is known as *Hujjat al-Islām* for

his profound criticism of Greek philosophy and defense of Islamic faith. He was born at Tus, studied *fiqh* and *kalām* with Imām al-Ḥaramayn Al-Juwaynī (see note 33), took up teaching at Niẓāmīyyah College, Baghdad, gave it up later, pursued the Ṣūfī *ṭarīqah*, finally settled down at his home town and devoted himself to writing and teaching. His writings include many books on Shāfi'ī *fiqh*, a great work on principles of jurisprudence, an exposition of Islam as faith and life under the title, *Ihyā' 'Ulūm ad-Dīn* which is his *magnum opus*; an incisive criticism of Greek philosophy *Tahāfut al-Falāsifah*; a brilliant exposition of the Ash'arī theology, *Al-Iqtisād fī al-I'tiqād*; and many books on Ṣūfism. Ghazālī's writings, however, are not free from undesirable philosophical and mystical influences.

¹¹² Abū Al-'Abbās 'Abdullah Ibn Muḥammad An-Nāshī (d. 293/906) a gifted poet of the rank of Ar-Rūmī and Al-Buḥārī, and a theologian and logician was from Al-Anbār, settled first at Baghdad, then went to Egypt where he died. He was known as Ibn Shar Shir. Ibn Khallikān has said that he was the author of many fine books. [See Ibn Khallikān, *Wafayāt*, 1:263; Al-Khaṭīb Al-Baghdādī, *Tārīkh Baghdad*, Cairo, 1349/1931, 10:92; Az-Zarkalī, *Al-A'lām*, 4:261.]

^{112a} For Al-'Āmidī, see note 25.

¹¹³ Muḥammad Ibn Ja'far Ibn Az-Zubayr's view has been quoted by Muḥammad Ibn Ishāq (d. 150/767), which means that he must have preceded him, for a discussion on the point see Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, Riyadh, Maktabat al-Ma'ārif, n.d. vol. I. pp. 346-7

¹¹⁴ Abū Bakr Muḥammad Ibn Ishāq Ibn Yasar al-Makhrāmī (d. 150/767) is famous for his biography of the Prophet. In fact, the *Sīrah* of Ibn Hishām, the most authentic and earliest biography of the Prophet, is an edition of the *Sīrah* of Ibn Ishāq.

^{114a} For Ibn Qutaybah see note 68.

¹¹⁵ 'Abdur-Razzāq Ibn Rizq Allah Ibn Abī Bakr, Abū Muḥammad 'Izz ad-Dīn (589/1193-660/1262) a scholar of ḥadīth, Ḥanbalī *fiqh*, and the Qur'ān was born at Ras 'Ayn al-Khabur, traveled to Baghdad, Damascus and Aleppo in search of ḥadīth. He headed the Dār al-Ḥadīth at Muṣal and died at Sanjar. His Commentary on the Qur'ān is in four big volumes. [See Ibn Rajab, *Adh-Dhayl 'alā Ṭabaqāt al-Ḥanābilah*, 2:274, ed, Ḥāmid Al-Fiqī, Cairo, Al-Muḥammadiyyah, 1952; Az-Zarkalī, *Al-A'lām*, 4:125.]

¹¹⁶ Al-Bukhārī, *Ṣaḥīḥ*, tawḥīd:35, bad' al-khalq:8, tafsīr:33:1; Muslim, *Ṣaḥīḥ*, imān:313, jannah:3-5; At-Tirmidhī, *Sunan*, jannah:15, tafsīr:33:2, 56:1; Ibn Mājah, *Sunan*, zuhd:39; Ad-Dārimī, *Sunan*, riqāq:98, 105; Aḥmad, *Musnad*, III:313, 370, 407, 416, 438, 463, 466, 495, 506, V:234.

¹¹⁷ Abū Al-Ḥasan ‘Abdul-‘Azīz Ibn Al-Ḥārith Ibn Asad At-Tamīmī (317/929-371/982), a Ḥanbalī jurist of Baghdad, very knowledgeable on the differences of the jurists, wrote a book on the principles of jurisprudence and another on inheritance. [Ibn Al-Jawzī, *Al-Muntaẓam*, 7:110; Al-Khaṭīb Al-Baghdādī, *Tārīkh Baghdad*, 10:461; Az-Zarkalī, *Al-A’lām*, 4:139.]

¹¹⁸ He is Qāḍī Abū Bakr Muḥammad Ibn Aṭ-Ṭayyib Al-Baqillānī (d. 403/1013). One of the most outstanding Ash‘arī theologians, he was born at Baṣrah in 388/949, settled at Baghdad where he died. His writings include *At-Tamhīd fī ar-Radd ‘alā al-Malāḥadah al-Mu’ttilah*, and *Al-Inṣāf* in theology, *Kash Asrār al-Bāṭinīyyah* in comparative religion, and *I’jāz al-Qur’ān* on the inimitability of the Qur’ān.

¹¹⁹ Abū Al-Faṭḥ Aḥmad Ibn ‘Alī Ibn Barhan (479/1087-518/1124) a renowned jurist of Baghdad was the author of many works on *fiqh* such as *Al-Basīṭ*, *Al-Wasīṭ*, and *Al-Wajīz*. He was of the opinion that a laymān does not have to adhere to a particular school of *fiqh*. [See Ibn Khallikān, *Wafayāt*, 1:29; Ibn Al-‘Imād, *Shadhrāt adh-Dhahaḥ*, 4:61; Az-Zarkalī, *Al-A’lām*, 1:167.]

¹²⁰ Abū Muḥammad Sa‘īd Ibn Al-Mubārak Ibn ‘Alī Al-Anṣārī (494/1100-569/1174), commonly known as Ibn Ad-Dahhān, was a scholar of Arabic language and literature and a poet. He was born and brought up at Baghdad, later on he settled at Muṣal where he died. His writings include a commentary in four volumes on the Qur’ān, another on the *Al-Īḍāḥ* of Abū ‘Alī Al-Farsī in forty parts, a third on the *Al-Luma’* of Ibn Jinnī, a collection of poems and some smaller works on language. [Ibn Khallikān, *Wafayāt*, 1:209; Az-Zarkalī, *Al-A’lām*, 3:154.]

¹²¹ Most probably he was Qāḍī Abū Bakr Al-Baqillānī. For him see note 18.

^{121a} For Ibn ‘Aqīl see note 30.

¹²² Probably he was Hishām Ibn Al-Ḥakām Ar-Rāfiḍī. See note 64 for him.

¹²³ Muḥammad Ibn Karrām Ibn ‘Irāq Ibn Kharābah, Abū ‘Abdullah As-Sijzī (d. 255/869), the leader of the Karramīyyah (see note 6) was born at Sijistān, spent five years at Makkah, then went to Nishapur where the governor of the city Ṭāhir Ibn ‘Abdullah put him in jail. When released he went to Syria, but returned again to Nishapur and was put in jail again. In 251 when he was released the second time he went to Jerusalem where he died, [Ash-Shahristānī, *Al-Milal wa al-Niḥal*, 1:158; Adh-Dhahabī, *Tadhkirat al-Ḥuffāz*, 2:106; Ibn Al-Ḥajr, *Lisān al-Mizān*, 5:353; Az-Zarkalī, *Al-A’lām*, 7:236.]

¹²⁴ Abū Sa‘īd Al-Asmā’ī, Abdul-Mālik Ibn Qurayb Ibn ‘Alī Ibn Asmā’ Al-Bāhili

(126/740-216/831), a renowned narrator of Arabic poetry, and an outstanding scholar of Arabic language, poetry and places, was born at Baṣrah where he lived and died. Akhfash says that he has not seen anyone more knowledgeable on Arabic poetry. He himself used to say that he remembered 10,000 Arabic couplets. He has books with titles like *Camels, Horses, Synonyms*, and poems in a book called *Al-Asmā'īyyāt*. [See Ibn Khallikān, *Wafayāt*, 1:288; Az-Zarkalī, *Al-A'lām*, 4:308; Brockmann, *Geschichte der Arabischen Litteratur*, Leiden, 1:104, S.I.:763.]

¹²⁵ Abū Zayd Sa'īd Ibn Aws Ibn Thābit Al-Anṣārī (119/734-215/930) another renowned scholar of Arabic language and literature, was born at Baṣrah where he lived and died. Among his works we have *An-Nawādir*, *al-Hamz*, *Al-Matar*, *al-Mīyyah*, etc. [See Ibn Khallikān, *Wafayāt*, 1:207; Az-Zarkalī, 3:144.]

¹²⁶ Abū Sahl As-Sa'lukī, Muḥammad Ibn Sulaymān Ibn Muḥammad Ibn Hārūn (296/908-369/980), a Shāfi'ī jurist, man of letters, and scholar of the Qur'ān, comes from the tribe of Banū Ḥanīfah. He was born at Isfahan, taught at Baṣrah for some years, and died at Nishapur. Ath-Tha'lābī has noted many of his couplets, and said that he composed many more. [See As-Subkī, *Ṭabaqāt ash-Shafi'īyyah*, Cairo, Al-Ḥalābī, 1964, 2:161-164; Ibn Khallikān, *Wafayāt*, 1:460; Az-Zarkalī, *Al-A'lām*, 7:20.]

¹²⁷ For Ibn 'Umar see note 100.

¹²⁸ Abū 'Uthmān 'Āmr Ibn 'Ubayd (80/699-144/761) initiated, along with his brother in-law, Wāsil Ibn 'Aṭā' (d. 131/748), the Mu'tazilī theology. 'Āmr was known for his devotion and asceticism. He was born at Baṣrah and died on the road while returning from Makkah. His writings include a collection of the comments of Al-Ḥasan Al-Baṣrī on the Qur'ān, his teacher from whom he broke away later, and a book on divine unity and justice.

¹²⁹ He is Abū Al-Ma'ālī Imām al-Ḥarāmayn Al-Juwaynī, for whom see note 33.

¹³⁰ This *ḥadīth* has been mentioned earlier; see note 17.

¹³¹ Abū Al-Ḥusayn Muḥammad Ibn 'Alī Aṭ-Ṭayyib Al-Basarī (d. 430/1044), a renowned Mu'tazilī theologian and jurist, lived and died at Baghdad. His writings include *Al-Mu'tamad fī Uṣūl al-Fiqh* in principles of jurisprudence, *Tasaffuh al-Adillah fī Uṣūl ad-Dīn*, *Sharḥ al-Uṣūl al-Khamsah*.

¹³² Abū Al-Barakāt Hibatullah Ibn 'Alī Ibn Malka (d. ca 457/1065), a physician and outstanding philosopher of Iraq, originally a Jew, later embraced Islam. He is known for his *Al-Mu'tabar*, *fī al-Ḥikmah*, first published from Hyderabad in 1357. [See Ibn Abī Usaybī, *Ṭabaqāt al-Aṭibbā'*, Beirut, Dār al-Fikr, 1956, 3:296-300; Az-Zarkalī, *Al-A'lām*, 9:63.]

¹³³ For Abū Abdullah Fakhr ad-Dīn Ar-Rāzī see note 35.

¹³⁴ Abū ‘Abdullah Al-Ḥārith Ibn Asad al-Muhasibī (d. 243/857), a leading Ṣūfī of Baghdad, is known for his writings on Ṣūfī psychological ethics, particularly motivation. *Ar-Ri’ayah li Ḥuqūq Allah* is his best work. Margret Smith has studied his ideas in her *Al-Muhasibi: an Early Mystic of Baghdad* (Amsterdam, Philo Press, 1935).

¹³⁵ Abū Al-Ḥasan Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn Sālīm (d. 350/961) was the son of a renowned Ṣūfī Abū ‘Abdullah Muḥammad Ibn Aḥmad Ibn Sālīm (d. 297/909), the founder of the Salīmīyyah sect in theology, to whose development Abū Al-Ḥasan has also contributed a lot. For the Salīmīyyah see note 19.

¹³⁶ Muḥammad Ibn ‘Alī Ibn ‘Aṭīyah Al-Ḥārithī Abū Ṭālib Al-Makkī (d. 386/996), an ascetic and Ṣūfī, was born at Al-Jabal between Baghdad and Wasit, passed most of his life at Makkah where he delivered sermons and achieved fame. Then he went to Baṣrah and from there to Baghdad where he expounded some strange ideas which people disapproved of and refrained from his sermons. He belonged to the Salīmīyyah school of the Ṣūfīs, and is known for his very popular work on Ṣūfīsm, *Qūt al-Qulūb*, (Cairo, Al-Ḥalābī, 1381/1961) in two volumes.

¹³⁷ ‘Abdul-‘Azīz Ibn Ja‘far Ibn Aḥmad Al-Baghwī, Abū Bakr (285/898-363/974), a scholar of the Qur’ān, *ḥadīth* and Ḥanbalī *fiqh* of Baghdad, was a pupil of the renowned Ḥanbalī scholar and *muḥaddith* Abū Bakr Al-Khallāl, and was given the same name after him. His writings include *Ash-Shāfi* and *Al-Muqni* and *Al-Khilāf ma’a Al-Shāfi’i* in *fiqh*, as well as a commentary on the Qur’ān and a book on *ḥadīth*, *Mukhtaṣar as-Sunnah* [see Ibn Abī Ya‘lā, *Ṭabaqāt al-Ḥanābilah*, 2:119-127; Al-Khaṭīb Al-Baghdādī, *Tārīkh al-Baghdad*, 10:459; Ibn Taghir, *An-Nujūm az-Zāhirah*, Cairo, 1963, 4:106; Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, 1:278; Az-Zarkalī, *Al-A‘lām*, 4:139.]

¹³⁸ Abū ‘Abdullah Al-Ḥasan Ibn Ḥāmid Ibn ‘Alī Ibn Marwān (d. 403/1012) Al-Baghdādī, leader of the Ḥanbalīs of his time died after a long life while returning’ from *ḥajj*. His writings include a compendium of Ḥanbalī *fiqh*, *Al-Jāmi’*, besides *Sharḥ Uṣūl ad-Dīn* and *Taḥdīd al-Ajwibah* [Ibn Abī Ya‘lā, *Ṭabaqāt al-Ḥanābilah*, 2:171-7; Ibn Taghrī, *An-Nujūm az-Zāhirah*, 4: 232; Ibn Al-Jawzī, *Al-Muntaẓam*, 7:263; Az-Zarkalī, *Al-A‘lām*, 2:201.]

¹³⁹ Abū Muḥammad ‘Alī Ibn Aḥmad Ibn Sa‘īd Ibn Ḥazm (d.456/1064), a renowned Spanish scholar of jurisprudence, *ḥadīth*, theology and comparative religion, and leader of the Zahirīs was born at Cordova. His father was in a high post in the government, but Ibn Ḥazm devoted himself to the service of

knowledge. The best of his works are *Al-Muḥalla bi al-Athar* in eleven volumes, *Al-Faṣl fī al-Mīlal*, *Al-Ahwā' wa al-Niḥal*, and *Al-Ḥikam li Uṣūl al-Aḥkām*. [See Az-Zarkalī, *Al-A'lām*, 4:330; Al-Kaḥḥālāh, *Mu'jam al-Muwallifin*, 7:16.]

¹⁴⁰ Abū Muḥammad 'Abdul-Ḥaqq Ibn Ghālib Ibn 'Aṭī'ah (481/1088-546/1151), a man of letters, poet, grammarian, *faqīh* and *qāḍī* from Granada (Spain) wrote a commentary on the Qur'ān entitled *Al-Muharrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz* in two volumes which is Still unpublished.

¹⁴¹ For Ibn Mas'ūd see note 3:39.

¹⁴² Muslim, *Ṣaḥīḥ*, imān:34, 35, 36; Abū Dāwūd, *ādāb*:124; At-Tirmidhī, *Sunan*, *birr*: 30; Aḥmad, *Musnad*, IV: 120.

¹⁴³ Shaykh al-Islām Abū 'Abdur-Raḥmān 'Abdullah Ibn Al-Mubārak Ibn Waḍīḥ Al-Marwazī (118/736-181/787), a great scholar of *ḥadīth*, a warrior (*mujahid*) and writer passed his life in traveling, collecting *ḥadīth*, participating in *jihād*, making *hajj* many times or doing business. He was also very knowledgeable in *fiqh*, Arabic literature and history. He lived in Khurasan and died at Bahit at the bank of Furāt while returning from a *jihād* campaign against the Romans. He wrote a book on *jihād* and another with the title *Ar-Raqā'iq*. [See Adh-Dhababī, *Tadhkirat al-Ḥuffāz*:1:253; Abū Nu'aym, *Al-Ḥilyah*, 8:162; Ibn Al-'Imād, *Shadhrāt*, 1:295; Az-Zarkalī, *Al-A'lām*, 4:256.]

¹⁴⁴ Al-Bukhārī, *Ṣaḥīḥ*, *anbiyā'*:10; Muslim, *Ṣaḥīḥ*, *da'wat*:54:55; Abū Dāwūd, *Sunan*, *ṭibb*:19. *sunnah*:20; At-Tirmidhī, *Sunan*, *ṭibb*:18, *da'wat*:40, 90, 112; Ibn Mājah, *Sunan*, *ṭibb*:35, 36, 46; Ad-Dārimī, *Sunan*, *isti'dhān*:48; Mālik, *Al-Muwattā'*, *shar'*:9-12, *isti'dhān*:34; Aḥmad, *Musnad*, III:181, 290, 275, II:430, VI:6.

¹⁴⁵ Al-Bukhārī, *Ṣaḥīḥ*, *'ilm*:45, *jihād*:15, *khums*:10, *tawḥīd*:28; Muslim, *Ṣaḥīḥ*, *imārah*:149-151; Abū Dāwūd, *Sunan*, *jihād*:24; An-Nasā'ī, *Sunan*,; Ibn Mājah, *Sunan*, *jihād*:3; Aḥmad, *Musnad*, IV:393, 397, 402, 405, 415.

¹⁴⁶ Muslim, *Ṣaḥīḥ*, *zuhd*:64; Aḥmad, *Musnad*, IV:332, 333, VI:15, 16.

¹⁴⁷ Abū Sulaymān 'Abdur-Raḥmān Ibn Aḥmad Ibn 'Aṭīyah Ad-Darānī (d. 215/830), a renowned Ṣūfī from Darān, a village in the suburbs of Damascus, is held in esteem by Ibn Taymīyyah. He is said to have said, "I often have an idea from the ideas of the Ṣūfīs in my mind; I reflect on it for days, and never accept it unless it is testified to by two just witnesses: the Qur'ān and the Sunnah." [See Al-Qushayrī, *Ar-Risālah*, ed. Dr. 'Abdul-Ḥalīm Maḥmūd, 'ī Maḥmūd Ibn Ash-Sharīf, Dār al-Kutub al-Ḥadīthah, Cairo, n.d. pp. 96-8; see also As-Sulamī, *Ṭabaqāt aṣ-Ṣufiyyah*, pp. 75-82; Jamī', *Nafaḥat al-Uns*, Lucknow, Nawalkishore, 1910, pp. 40ff.]

¹⁴⁸ For Qāḍī Abū Bakr Al-Baqillānī see note 118.

¹⁴⁹ Muslim, *Ṣaḥīḥ*, janā'iz: 5.

¹⁵⁰ Al-Bukhārī, *Ṣaḥīḥ*, 'ilm:20; Muslim, *Ṣaḥīḥ*, faḍā'il:15;15; Aḥmad, *Musnad*, IV:299.

¹⁵¹ Muslim, *Ṣaḥīḥ*, tawbah:1; Aḥmad, *Musnad*, II:524, 535.

¹⁵² For Ibn Az-Zaghūnī see note 29.

¹⁵³ For Al-Juwaynī see note 33.

¹⁵⁴ For Al-Bājī see note 34.

¹⁵⁵ For Ibn 'Aqīl see note 30.

¹⁵⁶ In the text the surname is pronounced Abū Hāzim, but as Ibn Rajab has clearly stated, it is Abū Khazim. He is Muḥammad Ibn Muḥammad Ibn Al-Ḥusayn Aḥmad Khāzīm Ibn Al-Farrā' (527/1132) the brother of Abū Al-Ḥusayn Ibn Abī Ya'lā, the author of *Ṭabaqāt al-Ḥanābilah*. [See Ibn Rajab, *Adh-Dhayl 'alā Ṭabaqāt al-Ḥanābilah*, 1:184-5; Ibn Al-'Imād, *Shadhrāt*:4:82; Ibn Al-Jawzī, *Al-Muntaẓam*: 10:24; Az-Zarkalī, *Al-A'lām*, 7:249.]

¹⁵⁷ Muḥammad Ibn Al-Haytham Al-Karramī, one of the leaders of the Karramīyyah who, as Ash-Shahristānī has said [*Al-Milal wa al-Niḥal*, 1:8, 102], tried to defend every idea of Ibn Karram. [For the Karramīyyah see note 6.]

¹⁵⁸ He is Qāḍī Abd Bakr Al-Baqillānī, for whom see note 118.

¹⁵⁹ See the Qur'an, 4:69.

¹⁶⁰ Muslim, *Ṣaḥīḥ*, ṣalāt:30, 33; Abū Dāwūd, *Sunan*, ṣalāt:148, witr, 5; At-Tirmidhī, *Sunan*, allifin:75, 113; An-Nasā'ī, *Sunan*, ṭahārah:119, ṭaḥbīq:47, 71, sahw:89, qiyām al-layl:51; Ibn Mājah, *Sunan*, iqāmah:117, du'a':3; Aḥmad, *Musnad*, I:96, 118, 150, VI:58, 201.

¹⁶¹ See the references in note 144.

¹⁶² The followers of Hishām Ibn Al-Ḥakam Ar-Rāfiḍī. for Hishām and his ideas see note 64.

¹⁶³ Abū Muḥammad Al-Ḥusayn Ibn Mas'ūd Ibn Muḥammad Al-Farrā' or Ibn Al-Farrā' Al-Baghawī (436/1044-510/1117), called *Muḥīy as-Sunnah*, The Reviver

of Sunnah, was a renowned jurist, *muḥaddith*, and commentator of the Qur'ān. He came from Bagha, a village in Khurasan, between Ḥirat and Marwa. His writings include *At-Tahdhīb* in Shāfi'ī *fiqh*, *Sharḥ as-Sunnah*, *Maṣābiḥ as-Sunnah al-Jam' bayn aṣ-Ṣaḥīḥayn* in *ḥadīth*, and a popular commentary on the Qur'ān *Ma'ālim at-Tanzīl*. He died at Marwa. [See Ibn Khallikān, *Wafayāt*, 1:145; Ibn 'Asākir, *Tahdhīb*, 4:345; Az-Zarkalī, *Al-A'lām*. 2:284.]

¹⁶⁴ Muḥammad Ibn Ibrāhīm Al-Kalabādhi (d. 380/990), a scholar of *ḥadīth* and a Ṣūfi from Bukhara, is the author of *Bahr al-Fawā'id*, and *Ma'ānī al-Akḥbār* in *ḥadīth* and a very popular introduction of *taṣawwūf* under the title, *At-Ta'arruf li Madhāhib ahl at-Taṣawwūf*, which has been commented upon by many scholars, and translated by A. J. Arberry into English under the title, *The Doctrine of the Sufis* (C.U.P. 1935). [See Ḥāji Khalīfah, *Kashf az-Zunūn*, 225; Az-Zarkalī, *Al-A'lām*, 6:186.]

¹⁶⁵ Al-Bukhārī's book is known with the title, *Khalq Af'al al-'Ibād*. It was first published along with other books by Dr. 'Alī Sāmī An-Nashshār and 'Ammār Jam'ī Aṭ-Ṭālibī in a collection called *'Aqā'id as-Salaf* (Alexandria, Al-Ma'ārif, 1971). It has now been published along with another tract of Al-Bukhārī, *Ar-Radd 'alā al-Jahmīyyah* from Maktabat At-Turāth al-Islāmī, Cairo, 1408/1987.

¹⁶⁶ For Ibn Al-Barr see note 492.

¹⁶⁷ Aḥmad Ibn Muḥammad Ibn Hārūn, Abū Bakr Al-Khallāl (d.311/923), a great scholar of *ḥadīth*, Qur'ān and literature, and a leading figure among the Ḥanbalīs of Baghdad, delivered lectures to the students in the Mosque of Al-Mahdī. He is the author of *Tafsīr al-Gharīb*, *Ṭabaqāt Aṣḥāb Ibn Ḥanbāl*, *As-Sunnah*, *Al-'Illal*, and *Al-Jāmi' li 'Ulūm al-Imām Aḥmad*, the like of which, it is said, has not been written in any school. [See Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 2:12; Ibn Kathīr, *Al-Bidāyah wa An-Nihāyah*, 11:148; Adh-Dhahabī, *Tadhkirat al-Huffāz*, 3:7; Ibn Al-Jawzī, *Manāqib al-Imām Aḥmad*, 512; Az-Zarkalī, *Al-A'lām*, 1:196.]

¹⁶⁸ Abdur-Raḥmān Ibn Muḥammad Ibn Abī Ḥātim Ar-Rāzī d. 327/ 839), a scholar and a critic of *ḥadīth* wrote many books including a big collection of *ḥadīth*, two works, *'Ilāl al-Ḥadīth* and *Al-Jarḥ wa at-Ta'līl* in *ḥadīth* criticism, and a commentary on the Qur'ān. [See Kaḥḥalah, *Mu'jam al-Muwallifīn*, Beirut, At-Turāth al-'Arabī, 1376/1957, V:170.]

¹⁶⁹ Ṣāliḥ Ibn Al-Imām Aḥmad Ibn Muḥammad Ibn Ḥanbal (203/818-265/878) was born in Baghdad, learned *ḥadīth* and *fiqh* from his father, Imam Aḥmad. He served as *qāḍī* of Baghdad, and then of Isfahan where he died. [See Ibn Al-'Imād, *Shadharāt*, 1:149; Ibn 'Asākir, *Tahdhīb*, 6:362; Az-Zarkalī, *Al-A'lām*, 3:274.]

¹⁷⁰ 'Abdullah (213/828-290/903), another son of Imām Aḥmad, was also a scholar of *ḥadīth*. He has added to the *Kitāb az-Zuhd* as well as to the *Musnad* of

his father some thousand *aḥādīth*. [See Ibn 'Asākir, *Tahdhīb*, 5:41; Az-Zarkalī, *Al-A'lām*, 4:189; Brock, S.I. 310.]

¹⁷¹ Abū Dāwūd Sulaymān Ibn Al-Ash'ath Ibn Ishāq As-Sajistānī (202/817-275/889), the leader of the *ḥadīth* scholars in his age, and the author of one of the six foremost collections of *ḥadīth*, was born at Sajistān, traveled to various places for *ḥadīth*, and died at Baṣrah. Besides the *Sunan* in two volumes in which he has put 4800 *ḥadīth* out of 500,000 *ḥadīth* which he had collected, he has also a collection of *marasil ḥadīth*. [See Ibn 'Asākir, *Tahdhīb*, 6:224; Adh-Dhahabī, *Tārīkh al-Ḥuffāz* 1:214; Az-Zarkalī, *Al-A'lām*, 3:182.]

¹⁷² Abū Bakr Al-Athram Aḥmad Ibn Muḥammad Ibn Ḥāmī Al-Askāfī (d. 261/883) a scholar of *ḥadīth*, learned *ḥadīth* from Imām Aḥmad and others. He has a book, *'Ilal al-Ḥadīth* and another, the *Sunan*. [Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 1:66-74; Adh-Dhahabī, *Tadhkirat al-Ḥuffāz*, 2:135; Al-Khaṭīb, *Tārīkh Baghdad*, 5:110; Az-Zarkalī, *Al-A'lām*, 1:194.]

¹⁷³ Abū Bakr Muḥammad Ibn 'Alī Ibn Sa'īd Al-Marwazī (d. 292/905), a scholar of *ḥadīth*, served as *qāḍī* at Hims and then at Damascus where he died. He wrote on *ḥadīth* and compiled a *Musnad* of *ḥadīth*. [Adh-Dhahabī, *Tadhkirat al-Ḥuffāz* 2:211; Az-Zarkalī, *Al-A'lām*, 1:164.]

¹⁷⁴ Abū Zur'ah 'Abdur-Raḥmān Ibn 'Āmr Ibn 'Abdullah Ibn Ṣafwān (d.280/893), a great scholar of *ḥadīth* and *rijāl*, was born at Damascus where he taught and died. He has a book *Tārīkh wa 'Ilal ar-Rijāl*, and another, *Al-Masā'il* in *ḥadīth* and *fiqh*. [See Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 1:205; Az-Zarkalī, *Al-A'lām*, 4:94.]

¹⁷⁵ Abū Ḥātim Muḥammad Ibn Idrīs Ibn Al-Mundhir Ibn Dāwūd Ar-Rāzī (195/810-277/891), one of the most eminent scholars of *ḥadīth*, a contemporary of Al-Bukhārī and Muslim, was born at Rayy and died at Baghdad. [See Al-Khaṭīb, *Tārīkh Baghdad*, 2:73-77; Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 1:283-286; Az-Zarkalī, *Al-A'lām*, 6:205.]

^{175a} Abū Muḥammad Ibn Ismā'il Ibn Ibrāhīm Al-Bukhārī (194/809-256/870) is the most outstanding compiler of *ḥadīth*. His *Ṣaḥīḥ*, the most authentic collection of *ḥadīth*, contains 2,602 *aḥādīth*. His other works include a smaller collection of *ḥadīth*, *Al-Adab al-Mufrad*, and a great biographical work on the transmitters of *ḥadīth*, *At-Tārīkh al-Kabīr*.

¹⁷⁶ Abū Sa'īd 'Uthmān Ibn Sa'īd Ad-Dārimī As-Sajistānī (200/815-280/894), was the leading scholar of *ḥadīth* in his time. His works include a collection of *ḥadīth*, *Sunan Ad-Dārimī*, and a book on the refutation of the Mu'tazilī theologian, Bishr Al-Marīsī (included in the *'Aqā'id, As-Salaf*, compiled by 'Alī Sāmī Nashshār and 'Ammār Jamī' Aṭ-Ṭālibī, Alexandria, Al-Ma'ārif, 1971, pp.

253-5661.

¹⁷⁷ For Ibrāhīm Al-Ḥarbī see note 84.

^{177a} ‘Abdul-Wahhāb Ibn Hazawwar Abū Bakr Al-Warrāq (d.450/1058), a Ḥanbalī in *fiqh*, was called Warrāq, because he used to provide paper (*waraq*) to the scholars of *ḥadīth*. [See Ibn Abī Ya‘lā, *Ṭabaqāt al-Ḥanābilah*, 2:19.]

¹⁷⁸ ‘Abbās Ibn ‘Abdul-‘Azīm Ibn Ismā‘il, Abū Al-Faḍl Al-‘Anbarī (d.246/860) was a student of imām Aḥmad in *ḥadīth*. He also learned *ḥadīth* from Yahyā Ibn Sa‘īd Al-Qaṭṭān ‘Abdur-Raḥmān Ibn Mahdī and others. ‘Abdul-Ḥātim Ar-Rāzī, Muslim and Abū Dāwūd have taken *ḥadīth* from him. [See Ibn Abī Ya‘lā, *Ṭabaqāt al-Ḥanābilah*, 1:235.]

¹⁷⁹ Ḥarb Ibn Ismā‘il Ibn Khalaf al-Uanzālī Al-Kirmanī (d. 280/893), a disciple of imām Aḥmad, was a distinguished Ḥanbalī scholar. [See Ibn Al-‘Imād, *Shadhrāt adh-Dhahab*:2:176; Ibn Abī Ya‘lā, *Ṭabaqāt al-Ḥanābilah*, 1:145-461.]

¹⁸⁰ For ‘Abdur-Raḥmān Ibn Abī Ḥātim see note 168.

¹⁸¹ For Abū Bakr Al-Khaṭṭāb see note 167.

¹⁸² He probably was ‘Abdul-‘Azīz Ibn Muḥammad Al-Banānī Al-Isfahānī, a poet and a man of letters, settled down at Qazwīn, and wrote commentaries on books on Arabic literature. He was alive in the year 581/1185. [See Kaḥḥalah, *Mu‘jam Al-Muwallifīn*, 5:258.]

¹⁸³ *Uṣūl* literally means principles. Technically, it means both principles of faith (*uṣūl ad-dīn*), theology or *kalām*, and principles of jurisprudence (*uṣūl al-fiqh*). *Fur*, on the other hand, refers to practice, or *fiqh*.

¹⁸⁴ Abū ‘Īsā Muḥammad Ibn ‘Īsā Ibn Samrah At-Tirmidhī (209/824-279/892), one of the six most outstanding compilers of *ḥadīth*, comes from At-Tirmidh (near river Jayhun), was a student of Al-Bukhārī, but also took *ḥadīth* from his teacher. He traveled to Khurasan, Iraq, Hijaz and many places for *ḥadīth*. He possessed an extraordinary memory. Besides his *Sunan* or *Al-Jāmi‘ al-Kabīr* in two volumes, his writings include *Ash-Shamā‘il an-Nabawīyyah*, *At-Tārīkh*, and *Al-‘Ilal fī al-Ḥadīth*. [See *Adh-Dhahabī*, *Tadhkirat al-Ḥuffāz*, 2:187; Ibn ‘Asākir, *Tahdhīb*, 9:387; Ibn An-Nadīm, *Al-Fihrist*, 233; Ibn Khallikān, *Wafayāt*, I:484; *Az-Zarkalī*, *Al-A‘lām*, 7:213.]

¹⁸⁵ Abū ‘Abdur-Raḥmān Aḥmad Ibn ‘Alī Ibn Sha‘b Ibn ‘Alī Ibn Sinān An-Nasā‘ī (215/830-303/915), another figure among the six outstanding compilers of *ḥadīth*, came from Nasā‘ in Khurasan, first settled down in Egypt, then went to Palestine where he was tortured for not speaking in praise of Mu‘āwīyah, and

died. Besides his famous work *As-Sunan al-Kubrā*, he has also *As-Sunan aṣ-Ṣuḡhrā*, and *Aḍ-Ḍu'afā wa al-Matrukūn*, the last on the narrators of *ḥadīth*. [See Adh-Dhahabī, *Tadhkirat al-Ḥuffāz*, 2:241; As-Subkī, *Aṭ-Ṭabaqāt Ash-Shāfi'ī*, 2:83; Ibn Khallikān, *Wafayāt*: 1:21; Az-Zarkalī, *Al-A'lām*, 1:164.]

¹⁸⁶ For Ibn Qutaybah see note 68.

^{186a} This *ḥadīth* has been mentioned earlier, note 65.

^{186b} For Abū Al-'Abbās An-Nāshī see note 112.

¹⁸⁷ Ḥarurīyyah is another name for the Khārijīs or Khawārij. They are the people who left the camp of 'Alī Ibn Abī Ṭālib, the fourth caliph, after he agreed to arbitration (*tahkīm*) between him and his opponent Mu'āwīyah following their battle at Ṣiffīn (361/656). They condemned *tahkīm* as an act of faithlessness (*kufr*) and called both parties who agreed to it as infidels. They went further and dubbed everyone who committed a major sin infidel and thought it incumbent on every Muslim to fight against them. Afterwards they developed other theological and political views which set them at war with the majority of the *ummah*. Most of their sub-sects have now vanished; however some remnants are still found in the southeastern part of the Arabian peninsula. They are called Harurīyyah because they held their first meeting at Harurā', a place two miles away from Kūfah after they left 'Alī.

^{187a} For Rabi'ah Ibn Abī Abdur-Raḥmān see note 70.

¹⁸⁸ The supplication runs as follows: "There is no god but Allah, the Great, the Forbearing. There is no god other than Allah, the Lord of the Great Throne. There is no god besides Allah, the Lord of the heavens and the earth, and the Lord of the Glorious Throne." [Al-Bukhārī, *Ṣaḥīḥ*, da'wat:27; Muslim, *Ṣaḥīḥ*, *dhikr*:83; At-Tirmidhī, *Sunan*, da'wat:80; Aḥmad, *Musnad*, I:228, 254, 259, 268, 280, 284, 339, 356.]

¹⁸⁹ Al-Bukhārī, *Ṣaḥīḥ*, bad' al-khalq:1; At-Tirmidhī, *Sunan*, tafsīr:5:3, '11:9; Aḥmad, *Musnad*, III: 313, 501, IV:431.

¹⁹⁰ Abū Al-Muẓaffar Yaḥyā Ibn Muḥammad Ibn Hubayrah Ash-Shaybānī, (499/1105-560/1165), a renowned Abbasid vizier and distinguished scholar, was born in a village in the district of Dujail (Iraq), went to Baghdad where he completed his studies and joined the service of Al-Muqtafī bī Amr Allah, who promoted him to the post of vizier in 544/1149, and honored him with the title of "Awn ad-Dīn." Abū Al-Muẓaffar held that post under later rulers till his death in 560/1165. Along with rendering his ministerial duties he was also able to write a number, of books in *fiqh* and literature, such as *Al-Īdāḥ wa al-Ṭabyīn fī ikhtilāf al-A'imma al-Mujtahidīn*, *al-Ifṣāḥ 'an Ma'ānī aṣ-Ṣaḥīḥ* (2 volumes), and *Al-*

Muqtaṣid fī al-Naḥw which has been commented on by Ibn Al-Khashshāb in four volumes. The famous Ḥanbalī scholar, Ibn Al-Jawzī, was his student and collected his sayings in a book. [See Ibn Khallikān, *Al-Wafayāt*, 2:246; Ibn Al-‘Imād, *Ash-Shadhrāt*, 4:191; Ibn Taghrī, *An-Nujūm az-Zāhirah*, 5:369; Az-Zarkalī, *Al-A‘lām*, 9:222; Brock. S.I. 687-8.]

¹⁹¹ Al-Khalīl Ibn Aḥmad Ibn ‘Āmr Ibn Tamīm Abū ‘Abdur-Raḥmān Al-Azudī (100/718-170/786), one of the greatest men of Arabic letters, the creator of the science of Arabic prosody, and the teacher of the most outstanding grammarian, As-Sibawayh, was born at Baṣrah, passed his life on small means, and died at Baṣrah. Naḍr Ibn Shumayyil said, “People have not seen anyone like Khalīl, nor has Khalīl seen anyone like himself.” His writings include *Kitāb al-‘Ayn*, *Ma‘ānī al-Hurūf*, *Kitāb al-‘Arūd an-Nuqaṭ wa ash-Shakal*, *Ash-Shawāhid*, *al-Qinā*, *An-Nagham* and *Jumlat Ālāt al-‘Arab*. See Ibn Khallikān, *Wafayāt*, 1:172; Ibn An-Nadīm, *Al-Fihrist*, 1:43, Yaqut, *Mu‘jam al-Udabā’* (ed.) Magoleoth, Cairo, 1925, 11:72-73; Az-Zarkalī, *Al-A‘lām*, 12:363, Kaḥḥalah, *Mu‘jam Al-Muwallifīn*, 4:112.]

¹⁹² Abū Dāwūd, *Sunan*, sunnah:18; Ibn Mājah, *Sunan*, muqaddamah:13; Aḥmad, *Musnad* I:206.

¹⁹³ Muslim, *Ṣaḥīḥ*, dhikr:61; Abū Dāwūd, *Sunan*, ādāb:109; At-Tirmidhī, *Sunan*, da‘wat:67; Ibn Mājah, du‘ā’:3, 10, 15, 19, 63; Aḥmad, *Musnad*, II:381, 404, 536.

¹⁹⁴ For Abū Ṭālib Al-Makkī see note 136.

¹⁹⁵ Ibn Barrajan is Abū Al-Ḥakam ‘Abdus-Salām, Ibn ‘Abdur-Raḥmān Ibn Muḥammad Al-Lakhmī (d. 536/1141) from Ishbilīa (Spain). A Ṣūfī and a poet, he has a commentary on the Qur’ān on Ṣūfī lines which he could not complete, and another book, *Sharḥ Asmā’ Allah al-Ḥusnā*. He died in Morocco. [See Ibn Shākir Al-Kutubī, *Fawāt al-Wafayāt*, ed. M. ‘Abdul-Ḥamid, Cairo, An-Naḥḍah, 1951, I:274; Ibn Ḥajar Al-‘Asqalānī, *Lisān al-Mizān*, Hyderabad, IV:13; Az-Zarkalī, *Al-A‘lām*, 4:129.]

¹⁹⁶ He is Shaykh al-Islām Abū Ismā‘īl ‘Abdullah Ibn Abī Manṣūr Muḥammad Al-Anṣārī Al-Harwī (39/ 1006-481/1088), from Ḥerat in Afghanistan. A highly learned Ḥanbalī scholar, great mystic and theorist of Ṣūfism, and the author of a biographical work on Ṣūfīs, his fame primarily rests on a small but very concise treatise on the states and the stages of sulūk, *Manāzil As-Sā’irīn*, on which a number of commentaries have been written. S. De Langier de Beaurecueil, D.P. has edited two of them, one by Al-Firkāwī, and the other by Al-Iskandarī (Cairo: Institute Francais d’Archeologie Orientale, 1953 and 1954) and has also published *Khawāja ‘Abdullah Anṣārī Mystique Ḥanbalī* (Beirut, Imprimare Catholique, 1965) and other studies. Ibn Al-Qayyim (d. 751/1350), the distinguished disciple of Ibn Taymīyyah, wrote a lengthy commentary on the

Manāzil under the title: *Madārij as-Sālikīn* in three volumes (ed. M. Ḥāmid Al-Fiqī, Cairo, 1956).

¹⁹⁷ Muslim, *Ṣaḥīḥ*, ḥajj:425; Abū Dāwūd, *Sunan*, jihād, 72; At-Tirmidhī, allifīn:41, 46; An-Nasā'ī *Sunan*, isti'ādh'ah:43; Ad-Dārimī, *Sunan*, isti'dhān, 42; Mālik, *Al-Muwatta*, isti'dhān:34; Aḥmad, *Musnad* I:256, 300, II: 144, 150, 401, 433, V:83.

¹⁹⁸ Al-Bukhhārī, *Ṣaḥīḥ*, tawḥīd: 50, tawbah: 1; Muslim, *Ṣaḥīḥ*, dhikr: 2, 3, 20, 21, 22; At-Tirmidhī, *Sunan*, allifīn: 131; Ibn Mājah, *Sunan*, ādāb: 58; Aḥmad, *Musnad*, II: 215, 216, 412, 435, 480, 482, 500, 509, 524, 534, III: 40, 127, 130, 138, 272, V:153, 155, 169.

¹⁹⁹ The *ḥadīth* has been mentioned earlier. See note 103.

²⁰⁰ 'Abdullah Ibn Muḥammad Al-Miyānjī Ḥamadānī (d. 525/1131), a judge of Ḥamadān, hence his title, 'Ayn al-Quḍāt, was a Ṣūfī and disciple of Aḥmad Al-Ghazālī, the brother of Imām Ghazālī. A distinguished writer in both Arabic and Persian, he had discussed his theosophic ideas in his books, most famous of which is *Zubdat al-Ḥaqā'iq*, for his biography see A. J. Arberry: *A Ṣūfī Martyr: The Apologia of 'Ayn al-Quḍāt Al-Ḥamadānī* (London, Allan and Unwin, 1969); see also Hellmut Ritter, *Da Meer der Seele* (Leiden, Brill, 1955).

²⁰¹ By Ibn Al-Khaṭīb, Ibn Taymīyyah means Fakhr ad-Dīn Ar-Rāzī, the famous Ash'arī theologian, philosopher, and commentator of the Qur'ān. [See his *Minḥāj as-Sunnah*, ed. Dr. Rashād Sa'īm, Imām University, Riyadh, 1406/1986, vol. VII: 214, V: 433.] For Ar-Rāzī see note 35.

²⁰² Aḥmad Ibn Ḥanbāl, *Kitāb Az-Zuhd*, Beirut, Dār al-Kutub al-'ilmīyyah, 1398/1978.

²⁰³ Muslim, *Ṣaḥīḥ*, fitan: 95; At-Tirmidhī, *Sunan*, fitan: 56.

²⁰⁴ Abū Al-Qāsim 'Abdur-Raḥmān Ibn 'Abdullah Ibn Aḥmad As-Suhaylī (508/1114-581/1185), historian, *muhaddith*, grammarian, and a man of letters was born at Suhayl, near Malta in Spain. He was a student of Ibn Al-'Arabī, the famous Mālikī scholar and author of the *Aḥkām al-Qur'ān*. When the ruler of Morocco came to know about him he called him and honored him. Three years later, however, As-Suhaylī died. His writings include *Ar-Rawd al-Anif* a commentary on the *Sīrah* of Ibn Hishām, *Al-Īdāḥ wa at-Tabyīn limā Ubhima min Tafsīr al-Kitāb al-Mubīn*, and *Natā'ij al-Fikr*. [See Ibn Khallikān, *Wafayāt*: 1:280; Adh-Dhahabī, *Tadhkirat al-Ḥuffāz*, 4:137; Ibn Kathīr, *Al-Bidāyah*, 12:318-9; Kaḥḥalah, *Mu'jam Al-Muwallifin*, 5:147.]

²⁰⁵ See Al-Qushayrī, *Ar-Risālah*, op. cit. p. 24; Hujwirī, *Kashf al-Mahjūb*, p. 360.

²⁰⁶ Muslim, *Ṣaḥīḥ*, īmān: 285.

²⁰⁷ Muslim, *Ṣaḥīḥ*, īmān: 287.

²⁰⁸ Muslim, *Ṣaḥīḥ*, īmān: 284.

²⁰⁹ Muslim, *Ṣaḥīḥ*, īmān: 291; At-Tirmidhī, *Sunan*, tafsīr: 53:7, Aḥmad, *Musnad*, V: 157, 171, 175

²¹⁰ Al-Bukhārī, *Ṣaḥīḥ*, manāqib al-anṣār: 43, tafsīr: 17:9; At-Tirmidhī, *Sunan*, tafsīr: 17:5.

²¹¹ Al-Bukhārī, *Ṣaḥīḥ*, mawāqit: 16:6, adhān: 129, tafsīr: 50:2, riqāq: 52, tawḥīd: 24, Abū Dāwūd, *Sunan*, sunnah: 19; At-Tirmidhī, *jannah*: 16; Aḥmad, *Musnad*, 3:16, 17, 26, 27.

^{211a} For Al-Khaṭṭābī see note 66.

²¹² ‘Urwah Ibn Mas‘ūd Ibn Mu‘tab Ath-Thaqafī (d. 9/630), a distinguished Companion from Ṭa‘if, embraced Islam at Makkah in early days, asked the Prophet for permission to return to his people and call them to Islam. The Prophet said that he had fears about his life. However, he returned to Ṭa‘if and called his people to Islam, but they opposed him and one of them killed him. [See Ibn Ḥajar, *Al-Iṣābah fī Tamayiz ash-Shabah*, Cairo, 1939, 5528; Az-Zarkalī, *Al-A‘lām*, 5:18.]

²¹³ Abū Bakr Aṣ-Ṣiddīq (50/573-13/634), the closest friend of the Prophet before and after Islam, the greatest of all the Companions and the first caliph, suppressed the apostasy of the Arabs after the Prophet’s death, reestablished the rule of Islam over Arabia, and at the suggestion of ‘Umar Ibn Al-Khaṭṭāb got the Qur’ān collected and written in one volume (*muṣḥaf*).

²¹⁴ Ziyād (1/622-53/672), one of the great Umayyad governors, and a distinguished orator, was from Ṭa‘if. The son of a slave woman, he embraced Islam during the reign of Abū Bakr, was secretary (*kātib*) to Muḥirah Ibn Shu‘bah, and then to Abū Mūsā Al-Ash‘arī, the governor of Baṣrah. ‘Alī, the third caliph, appointed him governor of Faras (Iran). After ‘Alī, Mu‘āwīyah wrote to him that he was the son of Abī Sufyān, and hence his brother, and won him to his side. Mu‘āwīyah made him governor over Baṣrah, Kūfah and the whole of Iraq. Ziyād held this post till his death. Ash-Sha‘bī regards him the best orator in Arabic, and Aṣmā‘ī credits him with introducing Islamic coins of dirham and dinar with “Allah” on the face. [See Ibn Al-Athīr, *Al-Kāmil*, 3:195;

Aṭ-Ṭabarī, *Tārīkh*, 6:163; Adh-Dhahabī, *Mizān al-ʿīdāl*, 1:355; Az-Zarkalī, *Al-Aʿlām*, 3:89-90.]

²¹⁵ Muʿāwīyah Ibn Abī Sufyān Ibn Ḥarb Ibn Umayyah (d. 60/680), the founder of Umayyad rule and a great administrator, embraced Islam in 8 A.H. when Makkah was conquered. As a scribe of the Prophet, he wrote down some parts of the Qurʾānic revelations. He served as governor of Jordan at the time of ʿUmar, and of the whole of Ash-Sham at the time of ʿUthmān. When ʿAlī became caliph he did not submit to him, which led to the battle of Ṣiffīn. After ʿAlī, his son Al-Ḥasan handed over the government to him in 41 A.H. Muʿāwīyah ruled till his death in 60/680.

²¹⁶ Muslim, *Ṣaḥīḥ*, imārah: 18; An-Nasāʿī, *Sunan*, ādāb al-quḍāt: I; Aḥmad, *Musnad*, 11:166.

²¹⁷ Al-Bukhārī, *Ṣaḥīḥ*, tawḥīd: 55,15,23,28, badʾ al-khalq: 1; Muslim, *Ṣaḥīḥ*, tawbah: 14-16; Ibn Mājah, *Sunan*, zuhd: 35, muqaddamah: 13; Aḥmad, *Musnad*, II: 243, 255, 260, 313, 358, 381, 397, 423, 466.

²¹⁸ The reference is to the *ḥadīth* which begins with the words, “Lord, You are the light of the heavens and the earth and what is there in them...” For the *ḥadīth* see Al-Bukhārī, *Ṣaḥīḥ*, taḥajjud: I, daʿwat: 9, tawḥīd: 8, 24, 25; Muslim, *Ṣaḥīḥ*, musāfirīn: 199; Abū Dāwūd, *Sunan*, witr: 25, ṣalāh: 119; At-Tirmidhī, *Sunan*, daʿwat: 29; An-Nasāʿī, *Sunan*, qiyām al-layl: 9; Ibn Mājah, *Sunan*, iqāmah: 18; Ad-Dārimī, *Sunan*, ṣalāt: 169; Mālik, *Al-Muwatṭʾā*, Qurʾān: 34; Aḥmad, *Musnad*, I:298, 308, 385, IV:269.

^{218a} The *ḥadīth* runs as follows, “God will uncover His shin, and the (true) Believers, men and women, will prostrate themselves before it. Only those who used to prostrate in the world just to show or win fame would be left. They will try to offer prostration but their back would be like a board.” [See Al-Bukhārī, *Ṣaḥīḥ*, tawḥīd, 24, tafsīr: 68:2; Muslim, *Ṣaḥīḥ*, imān: 302; Abū Dāwūd, *Sunan*, riqāq: 83; Aḥmad, *Musnad*, III: 17.]

²¹⁹ For discussion see the extracts I: 9, 2: 23, 3: 1, 2.

²²⁰ The tradition has appeared earlier; see note 74a.

²²¹ Aḥmad, *Musnad*, II: 7:541.

²²² ʿAbdullah Ibn Qays Ibn Salīm Abū Mūsā Al-Ashʿarī (d. 44/665) an eminent Companion, was born at Zābid in Yemen in 602 A.D., came to Makkah, embraced Islam, and took part in battles. The Prophet appointed him the governor of Yemen, and later caliphs, ʿUmar and ʿUthmān, appointed him

governor at Baṣrah. He served on the tribunal appointed to decide the case between 'Alī and Mu'āwiyah. He died at Kūfah. He has narrated 355 *aḥādīth*.

²²³ Al-Bukhārī, *Ṣaḥīḥ*, manāqib: 1, maghāzī: 74; Muslim, *Ṣaḥīḥ*, imān: 82, 84, 88-90; At-Tirmidhī, *Sunan*, manāqib: 71; Ad-Dārimī, *Sunan*, muqaddamh: 14; Aḥmad, *Musnad*, III: 235, 253, 258, 267, 270, 277, 280, 474, 480, 488. 503, 541.

²²⁴ 'Uways Ibn 'Āmir Ibn Jāz' Ibn Mālik Al-Qarnī (d. 37/657), from the Banū Qarn tribe of Yemen was a great devotee and ascetic who lived away in the deserts. He was present at the time of the Prophet but could not see him. He visited Madinah at the time of 'Umar Ibn Al-Khaṭṭāb, the second caliph, went to Kūfah, lived there for some time, then fought on the side of 'Alī at the battle of Ṣiffīn, and probably was killed there. [See Ibn Sa'd, *Aṭ-Ṭabaqāt al-Kubrā*, Beirut, Dār Ṣādir, 1968, 6:111; Ibn 'Asākir, *Tahdhīb*, 3:157, Adh-Dhahabī, *Mizān al-Itidāl*, 129; Abū Nu'aym, *Ḥilyat al-Awliyā'*, 2:79, Ibn Ḥajar, *Lisān al-Mizān*, 1:471; Az-Zarkalī, *Al-A'lām*, I: 375; Ibn Ḥajar, *Lisān al-Mizān*, 1:471; Az-Zarkalī, *Al-A'lām*, I: 375.]

²²⁵ Muslim, *Ṣaḥīḥ*, jumu'ah: 48;-Abū Dāwūd, *Sunan*, ṣalāh: 223, nikāḥ 32; Aḥmad, *Musnad*, IV: 256, 379.

²²⁶ Ad-Dārimī, *Sunan*, isti'dhān: 63; Ibn Mājah, *Sunan*, kaffārat: 13; Aḥmad, *Musnad*, V: 72, 392. See also Al-Bukhārī, *Ṣaḥīḥ*, imān: 8; Abū Dāwūd, *Sunan*, ādāb: 76; Aḥmad, *Musnad*, V: 384, 394, 398.

²²⁷ For Ibn 'Arabī see note 85. His *Fuṭūḥāt al-Makkīyyah* has been published from Dār Ṣādir, Beirut, in four large volumes; Dr. 'Uthmān Yaḥyā is editing this large work, a small part of which has been published so far. His tracts have been published under the title, *Rasā'il Ibn 'Arabī* (Hyderabad, 1361 A.H.).

²²⁸ The most authentic exposition of Ibn 'Arabī's doctrine of the Unity of Being (*waḥdat al-wujūd*) we have in his *Fuṣūṣ al-Ḥikam*, for this passage see 'Affifī's edition of the book (Cairo, Al-Ḥalābī, 1365/1946) p. 72.

²²⁹ *Fuṣūṣ al-Ḥikam*, op. cit. p. 187.

²³⁰ *ibid.*, p. 179.

²³¹ *ibid.*, p. 76.

²³² *ibid.*, p. 183.

²³³ *ibid.*, p. 192.

²³⁴ *ibid.*, p. 207.

²³⁵ Ṣadr ad-Dīn Muḥammad Ibn Ishāq Al-Qunāwī, or Ar-Rūmī (d. 672/1273), the most outstanding disciple of Ibn ‘Arabī and interpreter of his philosophy, is the author of a number of books including *Miftāḥ al-Ghayb*, *Fukūk*, *An-Nafahāt al-Ilāhīyyah*, besides a commentary on Sūrat Al-Fātiḥah [Jāmi‘, *Nafahāt al-Uns*, op.cit. pp. 504-6]

²³⁶ Sulaymān Ibn ‘Alī At-Tilimsānī (d. 690/1291), a talented poet and a Ṣūfī, firmly believed in *waḥdat al-wujūd*. His *Diwān* consists of beautiful poems in which he sings of union and unity. He also wrote a commentary on the *Manāzil As-Sā’irīn* of Shaykh ‘Abdullah Al-Anṣārī al-Harwī. He was charged with *zandaqah* and blasphemy (*ilhād*); Jāmi‘, however, defends him on the grounds that what he has composed or said reflects his experience of union (*jām’*) rather than his faith. (Jāmi‘, *Nafahāt al-Uns*, op. cit. 517-18]

²³⁷ Ibn ‘Arabī’s compatriot, Ibn Sab‘īn (614/1217-669/1269) has a significantly different formulation of *waḥdat al-wujūd*. (See Dr. Abū Al-Wafā Al-Ghanīmī At-Taftāzānī, *Ibn Sab‘īn wa Falsafatuhu*, Beirut, Dār al-Kitāb al-Lubnānī, 19734.)

²³⁸ ‘Umar Ibn ‘Alī Ibn Rusḥd Ibn ‘Alī Sharf ad-Dīn Ibn Al-Fāriḍ (576/1181-632/1235), the greatest Ṣūfī poet is called the king of the lovers (*sultān al-‘āshqīn*). His father moved from his home in Ḥumat in Syria to Egypt and settled down there. He was a man of learning and piety. Ibn Al-Fāriḍ was brought up in a religious family, studied Shāfi‘ī *fiqh*, and learned *ḥadīth* from Ibn ‘Asākir, then took up a life of renunciation and practiced the Ṣūfī *ṭarīqah*. He spent some years in deserted mosques and hills, then went to Makkah and lived in its suburbs away from the public. After fifteen years, he returned to Egypt and lived in the lecture hall of Al-Azhar where people visited him. A man of good looks and clothing, he was very elegant in speech, generous and loving. Often he would visit small girls singing and beating drums, and would dance and abandon himself in ecstasy. Adh-Dhahabī says that he was the king of the poets of his time and leader of the monists. The collection of his poems has been commented upon by Ḥasan Al-Burinī and ‘Abdul-Ghanī An-Nāblisī. Nicholson wrote a long chapter on his poetry and translated a famous ode of his in his *Studies in Islamic Mysticism* (reprint, Idara Adbiyat, Delhī, 1976), and Dr. Muḥammad Muṣṭafā Al-Hilmī has brought out a book on his life and thought, *Ibn Al-Fāriḍ wa al-Ḥubb al-Ilāhī*, Cairo, Dār Al-Ma‘ārif, 1971. [See Ibn Khallikān, *Wafayāt*, i:383; Ibn Al-‘Imād, *Shadhrāt*, 5:149-53; Adh-Dhahabī, *Lisān al-Mizān*, 4:317; Az-Zarkalī, *Al-A‘lām*: 5:216.]

²³⁹ ‘Abdullah Ibn Mas‘ūd Ibn Muḥammad Ibn ‘Alī Al-Ḥusaynī Al-Balyānī (d. 686/1288), a Ṣūfī and an adept in geomancy, is the author of *Miftāḥ al-Kunūz* and *Riyād aṣ-Ṣaliḥīn*. [See Kaḥḥālah, *Mu‘jam al-Muwallifīn* 6:150; Ḥajī

Khalīfah, *Kashf az-Zunūn*, 1770; Ismā'īl Baghdādī, *Hadyat al-'Ārifīn*, Istanbul, 1371/1951, 1:463.]

²⁴⁰ For Sa'īd Ibn Al-Musayyib see note 50.

²⁴¹ 'Umar Ibn 'Abdul-'Azīz Ibn Marwān Ibn Al-Ḥakam Al-Qārshī (61/681-101/720), the pious Umayyad caliph, often called the fifth righteous caliph, was born and brought up at Madinah, appointed governor of Madinah by Al-Walīd, and then governor of Syria by Sulaymān Ibn 'Abdul-Malik, whom he succeeded as caliph, according to the latter's will in 99/718. His reign was marked by peace and prosperity within the caliphate. He stopped the practice of abusing 'Alī in public and improved the religious life of the people. His reign was, however, very short, lasting only two and a half years. It is said that he died of poisoning. A number of writers have written on his life and reign, such as Ibn Al-Jawzī, Abdur-Ra'ūf al-Munnāwī, Aḥmad Zakī Ṣafwat, etc. [See Abū Nu'aym, *Hilyat al-Awliyā'*, 5:253-353; Ibn Al-Athīr, *Al-Kāmil*, 5:22; Ibn Khaldūn, *History*, 3:76; Aṭ-Ṭabarī, *Tārīkh*, 8:137; Az-Zarkalī, *Al-A'lām*, 5:209.]

²⁴² Mālik Ibn Anas Ibn Mālik (d. 179/795), the founder of the Mālikī school of *fiqh*, was the leader of the *ḥadīth* scholars of Madinah in his times. Besides a *muwaṭṭa'*, a collection of *ḥadīth* which also contains the words of the Companions and the Successors, and forms the basis of the *fiqh* which he developed, his writings include a work on the Qur'ān, *Tafsīr Gharīb al-Qur'ān* which is no longer extant.

²⁴³ Abū 'Umar Abdur-Raḥmān Ibn 'Āmr Al-Awzā'ī (88/707-57/774), the leader of the Syrians in *ḥadīth* as well as *fiqh*, lived and died at Beirut. He compiled a book on *ḥadīth*, and his *fiqh* dominated Spain upto the time of Al-Ḥakam Ibn Hishām (d. 207/822).

²⁴⁴ Abū Ishāq Ibrāhīm Ibn Adham Ibn Manṣūr (d. 160/777), a renowned ascetic and devotee came from an Arab family of Kūfah belonging to the tribe of Bakr Ibn Wā'il. The story that he was a prince of Balkh in Central Asia heard a heavenly voice admonishing him on his involvement in the world, left the palace and embarked upon the path of renunciation and devotion, is one of the legends which have grown around many a Ṣūfī. Ibrāhīm was a friend of the ascetic *ḥadīth* scholar Sufyān Ath-Thawrī (d. 161/778) and the Ṣūfī Fuḍayl Ibn 'Iyāḍ (d. 187/803), and is said to have participated in different jihād campaigns. [See for his life and ideas 'Abdur-Raḥmān Badawī, *Tārīkh at-Taṣawwūf al-Islāmī min al-Bidāyah*, Kuwait, Wakālat, pp. 218-39.]

²⁴⁵ Abū 'Abdullah Sufyān Ath-Thawrī (97/716-161/778) called the *Amīr al-Mu'minīn* in *ḥadīth*, was born and brought up at Kūfah, refused to accept the post of judge offered by the Abbasid caliph Al-Manṣūr, left Kūfah in 144/761

and lived in Makkah and Madinah. Among his works there are two collections of *ḥadīth*, one large and one small.

²⁴⁶ 'Abū 'Alī Fuḍayl Ibn 'Iyād (d. 187/803), one of the great *mashā'ikh* of Khurasan, had a profound spiritual experience, gave up brigandry, came to Kūfah and devoted himself to learning *ḥadīth*. A number of *ḥadīth* scholars including Sufyān Ibn 'Uyanah and Yaḥyā Ibn Sa'īd Al-Qaṭṭān have narrated *ḥadīth* from him. Intensely pious, profoundly conscious of death, humble and sincere, Fuḍayl lived an admirable life of simplicity and devotion. He is an example of the early piety of *zuhd* and *'ibādah*, unaware of the experience of *fanā'* and *baqā'* which later Ṣūfīs began to have. [For his life and ideas see Abdur-Raḥmān Badawī, *Tārīkh Taṣawwūf al-Islāmī*, op. cit. 264-80.]

²⁴⁷ Abū Maḥfūz Ma'rūfībn Fīroz Al-Karkhī (d. 200/815) whose Christian parents embraced Islam at the hands of 'Alī Ibn Mūsā Ar-Riḍā, came from Karkh in the suburbs of Baghdad. Ibn Taymīyyah places him in the group of sober Ṣūfīs like Fuḍayl Ibn 'Iyād, Sariy As-Saqatī and Junayd whom he calls *mashā'ikh al-Islām* and *ā'immah al-Hudā*. [See *Fatāwā Shaykh al-Islām*, Riyadh, vol. X, pp. 516-17.] [See also Al-Qushayrī, *Ar-Risālah*, op. cit. pp. 65-8; Ḥujwirī, *Kashf al-Maḥjūb*, pp. 136 H; 'Aṭṭār, *Tadhkirat al-Awliyā'*, (Tehran, n.d.), vol. I pp. 241-51.]

²⁴⁸ For Ash-Shāfi'ī see note 36.

²⁴⁹ For Abū Sulaymān Ad-Dārānī see note 14.

²⁵⁰ Imām Aḥmad Ibn Muḥammad Ibn Ḥanbal (164/721-241/855), born at Marwa, brought up in Baghdad, devoted himself to the study and collection of *ḥadīth* from 179/795. Aḥmad laid down the foundation of a separate school of *fiqh*, expounded and defended the views of the Elders (*Salaf*) on basic issues of faith. His *Musnad* is the greatest collection of *ḥadīth*, containing more than thirty thousand *aḥādīth* and traditions. Besides, he has a book on *tafsīr*, another on *An-Nāsikh wa al-Mansūkh*, and a third on the refutation of the Jahmīyyah.

²⁵¹ Abū Naṣr Bishr Ibn Al-Ḥārith Ibn 'Alī Ibn Abdur-Raḥmān Al-Ḥāfi (150/767-227/841) a renowned ascetic and devotee and a reliable narrator of *ḥadīth*, was born at Marwa, lived at Baghdad and died there. Al-Māmūn, the famous, Abbasid caliph, said there was no one on earth of whom one should feel awe except Bishr Al-Ḥāfi. [See Ibn Khallikān, *Wafayāt*, I:90; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 2:183; Abū Nu'aym, *Ḥilyat al-Awliyā'*, 8:336; As-Sulāmī, *Ṭabaqāt aṣ-Ṣufiyyah*, 39-47; Az-Zarkalī *Al-A'lām*, 2:26.]

²⁵² For 'Abdullah Ibn Al-Mubārak see note 143.

²⁵³ Abū 'Alī Shaqīq Ibn Ibrāhīm Ibn 'Alī Al-Azudī Al-Balkhī (d. 194/810), a renowned Ṣūfī from Khurasan, was perhaps the first to expound Ṣūfī states and stages. He also participated in various jihād campaigns and died at the battle of Kolan in Transoxania. [See As-Sulāmī, *Ṭabaqāt aṣ-Ṣufīyyah*, 61-66; Abū Nu'aym, *Hilyat al-Awliyā'*, 8:58; Adh-Dhahabī, *Mizān al-I'tidāl*, 1:449; Ibn Ḥajar, *Lisān al-Mizān*, 3:151; Az-Zarkalī, *Al-A'lām*, 3:249.]

²⁵⁴ For Junayd see note 86.

²⁵⁵ For Sahl At-Tustārī see note 87.

²⁵⁶ Abū 'Abdullah 'Āmr Ibn 'Uthmān Ibn Karab, Al-Makkī (d. 297/ 910), a scholar of the Qur'ān and Sunnah and a Ṣūfī of renown from Makkah, visited Isfahan and died at Baghdad. He wrote on Ṣūfism. [See As-Sulāmī, *Ṭabaqāt aṣ-Ṣufīyyah*, pp.200-6; Abū Nu'aym, *Hilyat al-Awliyā'*, 10:291; Ibn Al-Jawzī, *Al-Muntazam*, b:93; Al-Qushayrī, *Ar-Risālah*, p. 132; Az-Zarkalī, *Al-A'lām*, 5:252.]

²⁵⁷ For Abū Ṭālib Al-Makkī see note 136.

²⁵⁸ Shaykh Muhīy ad-Dīn 'Abdul-Qādir (471/1079-561/1164-6), the founder of the earliest and most popular Ṣūfī order, was born at Jilān in Iran. He came to Baghdad at the age of eighteen, devoted himself to the study of the Qur'ān, *ḥadīth* and *fiqh*, and completed his *sulūk* under the direction of Shaykh Ḥammād Ad-Dabbās (d. 525/1130). He started delivering sermons at the age of fifty to which thousands of people thronged. His works include *Ghunya At-Ṭālibīn*, *Futūh al-Ghayb*, and *Al-Fatḥ ar-Rabbānī*. Ibn Taymīyyah wrote a commentary on a part of the *Futūh al-Ghayb* [*Fatāwā Shaykh al-Islām*, Riyadh, vol. X pp. 482-9]; Shaykh 'Abdul-Ḥaqq Muḥaddith Dehlawī (d. 1052/1642) translated and commented on it in Persian (Lucknow, Nawalkishore), and Prof. Walther Braune translated and studied it: *Die Futuh al-ghayb des 'Abdul-Qādir* (Berlin, Leipzig, 1933.)

²⁵⁹ Shaykh 'Adīy Ibn Musafir Ibn Ismā'il Al-Hakkarī (467/1074-557/1162), the leader of the 'Adawīyyah Ṣūfīs, was born at Qār in the district of Bā'lbak, lived at Madinah for four years, and built a monastery in the hills of Hakkarah in the district of Mosul in northern Iraq, and devoted himself to worship and remembrance till his death. His *ṭarīqah* spread in Sudan and Iraq. Some people in his *ṭarīqah* have extreme views about him. See Ibn Khallikān, *Wafayāt*, 1:316; Ibn Al-'Imād, *Shadhrāt*, 4:179; Az-Zarkalī, *Al-A'lām*, 5:111.]

²⁶⁰ Shaykh Abū Al-Bayān Muḥammad Ibn Al-Ḥawrānī (d. 551/1156), a learned Ṣūfī, was known for his remuneration. [See Aṣ-Ṣafaḍī, *Al-Wāfi bi al-Wafayāt*, Germany, 1959-62.]

²⁶¹ Shaykh Abū Madyan Shu‘ayb Ibn Al-Ḥasan At-Tilimsānī (d. 590/1194), a Spanish Ṣūfī of renown, passed his life at Fas and Hayah, and died at Tilimsan at the age of eighty. He had so many followers that Sulṭān Ya‘qūb Al-Manṣūr feared him. Muḥiy ad-Dīn Ibn Al-‘Ara‘ī, the famous mystic and expounder of *wahdat al-wujūd* was among his disciples, and has talked about him a lot in his *Fuṭūḥāt Makkīyyah*. [See Ibn Al-‘Imād, *Shadhrāt*, 4:303; Az-Zarkalī *Al-A‘lām*, 3:244; Jāmi‘, *Nafahat al-Uns*, pp. 473-5.]

²⁶² I have not been able to trace him.

²⁶³ He probably was Abū Al-Wafā Ṭāhir Ibn Al-Ḥusayn Ibn Aḥmad (390/1000-476/1083), a scholar of Ḥanbalī *fiqh*, who used to teach *fiqh* and Qur‘ān in the Mosque of Manṣūr at Baghdad. He was known for his piety and devotion, and remembered for his sermons. [See Ibn Abī Ya‘lā, *Ṭabaqāt al-Ḥanābilah*, 2:24.]

²⁶⁴ Shaykh Arsalān Ibn Ya‘qūb Ibn ‘Abdullah Ibn ‘Abdur-Raḥmān, commonly known as Shaykh Raslān, an ascetic and Ṣūfī from Damascus, is the author of a book *At-Tawḥīd*. He was a sawyer and lived on his income from sawing wood of which he would give one third in charity. [See Ash-Sha‘arānī, *Aṭ-Ṭabaqāt*, 1:132; Ḥajī Khalīfah, *Kashf az-Zunūn*, 1:867; Az-Zarkalī *Al-A‘lām*, 1:277.]

²⁶⁵ Shaykh ‘Abdur-Raḥīm Ibn Aḥmad Ibn Ḥajūn Ibn Muḥammad Al-Qinayī (d. 592/1196), a Ṣūfī and ascetic of repute, was born at Ceuta in West Africa, lived at Makkah for seven years and then settled at Qinā in upper Egypt where he is buried. He is known for his sayings on *tawḥīd* and mystical experiences. [See Az-Zarkalī *Al-A‘lām*, 4:118.]

²⁶⁶ Shaykh Mūsā Ibn Muḥammad Ibn ‘Abdullah Al-Yuninī (460/1242-726/1326) a Ḥanbalī scholar of *ḥadīth* and history and a Ṣūfī, was born at Damascus and died at Baalbek. He abridged Abū Al-Muẓaffar’s work *Mir‘āt az-Zamān* and added another four volumes to it. He also wrote a book on the famous founder of the Qāḍīriyyah Ṣūfī order under the title, *Ash-Sharf al-Bāhir fī Manāqib ash-Shaykh ‘Abdul-Qāḍir Al-Jilānī*. [See Aṣ-Ṣafaḍī, *Al-Wāfi bi al-Wafayāt*, 26:145; Ibn Ḥajar, *Ad-Durar al-Kāminah*, (ed. M. Sayyid Jād Al-Ḥaqq, Cairo, Dār al-Kutub al-Ḥadīthah, 1966), 4:382; Ibn Al-Kathīr, *Al-Bidāyah*, 14:126; Al-Yāfi‘ī, *Mir‘āt al-Jinān*, 4:75; Kaḥḥalah, *Mu‘jam al-Muwallifīn*, 13:45-61.]

²⁶⁷ Most probably he is Abū Zakarīyyah Yaḥyā Ibn Zakarīyyah Ibn Maḥjūbah Al-Qurasī (d. 677/1278), a jurist, Ṣūfī and a poet. He is credited with two books, *Sharḥ Asmā’ Allah al-Ḥusnā*, and *Taqayid Kathīrah fī al-Taṣawwūf*, besides a collection of poems. [See Kaḥḥalah, *Mu‘jam al-Muwallifīn*, 13:198.]

²⁶⁸ Al-Bukhārī, *Ṣaḥīḥ*, ādāb:77, fitan:26, tawḥīd:17, jihād:178, anbiyā’:3; Muslim, *Ṣaḥīḥ*, fitan 95:101, 109, malāḥim:14, sunnah:26; At-Tirmidhī, *Sunan*, fitan:56, 62; Ibn Mājah, *Sunan*, fitan:33; Aḥmad, *Musnad*, 1:176, 183, II:27,

149, VI:140.

²⁶⁹ This *ḥadīth* has been mentioned earlier; see note 203.

²⁷⁰ He is Fakhr ad-Dīn Ar-Rāzī; see note 35 and 201.

²⁷¹ For the *ḥadīth* see Al-Bukhārī, *Ṣaḥīḥ*, *anbiyā'*: 31, *tafsīr*: 30:3, *qadr*:11, *tawḥīd*:7; Muslim, *qadr* 13-15; Abū Dāwūd, *Sunan*, *sunnah* 16; At-Tirmidhī, *qadr* 2; Ibn Mājah, *Sunan*, *muqaddamah*: 10; Mālik, *Al-Muwatṭā'*, *qadr*:1; Aḥmad, *Musnad*, II:248, 264, 287, 314, 398.

²⁷² See An-Nasā'ī, *Sunan*, *ṭaḥṭīq*: 30, 31. See also Al-Bukhārī, *Ṣaḥīḥ*, *witr*: 7, *jihād*: 184, *maghāzī*: 28, *da'wat*: 58; Muslim, *Ṣaḥīḥ*, *masājid*, 301, 303, 304, *witr*: 10; Aḥmad, *Musnad*, III: 162, 167, 180, 191, 204, 207, 216, 218, 252, 259, 278, 282.

^{273a} Muslim, *Ṣaḥīḥ*, *jihād*: 81; Ad-Dārimī, *Sunan*, *siyar*: 15; Aḥmad, *Musnad*, I: 308, 368, V: 268, 310.

²⁷³ Al-Bukhārī, *Sunan*, *aḥkām*: 1; *jihād*: 109; Muslim, *Ṣaḥīḥ*, *imārah*: 32, 33; An-Nasā'ī, *Sunan*, *bay'a*: 27; Aḥmad, *Musnad*, II: 244, 253, 270, 313, 343, 386, 416, 467, 471, 511.

²⁷⁴ At-Tirmidhī, *Sunan*, *da'wat*: 69. At-Tirmidhī has rated this *ḥadīth* as *ḥasan*, fairly good.

²⁷⁵ Al-Bukhārī, *Ṣaḥīḥ*, *ṣalāh*: 48, 54, *janā'iz*: 70, *manāqib al-anṣār*: 37; Muslim, *masājid*: 16; An-Nasā'ī, *Sunan*, *masājid*: 13; Aḥmad, *Musnad*, VI:51.

²⁷⁶ At-Tirmidhī, *Sunan*, *qiyāmah*: 56.

²⁷⁷ For Fuḍayl Ibn 'Iyād see note 247.

²⁷⁸ Aḥmad, *Musnad*, IV: 403.

²⁷⁹ Nafīṣah bint Al-Ḥaṣan Ibn Zayd Ibn Al-Ḥaṣan Ibn 'Alī Ibn 'Abi Ṭālib (d. 145/760-208/824), a great granddaughter of 'Alī, known for her piety and knowledge of the Qur'an and Sunnah, was born at Makkah, brought up in Madinah, and married Iṣḥāq Al-Mu'tamin Ibn Ja'far Aṣ-Ṣādiq, and settled in Cairo where she died and is buried. She knew a number of *ḥadīth* for which scholars of *ḥadīth* including Imām Shāfi'ī would visit her. She had memorized the Qur'an, and had made *ḥajj* thirty times; Egyptians hold her in great esteem and visit her grave. [See Az-Zarkalī, *Al-A'lām*, 9: 16-17; Ibn Khallikān, *Wafayāt*, 2:169; As-Safadī, *Fawāt al-Wafayāt*, 2:310.]

²⁸⁰ Probably he is Shaykh Aḥmad Ibn 'Alī Ibn Ibrāhīm Al-Ḥusaynī, Abū Al-'Abbās Al-Badawī (d. 596/1200-675/1276). A renowned Ṣūfī of Egypt, he was born at Fāss in western Africa, traveled to various places, lived for some time at Makkah and Madinah, and entered Egypt at the time of King Az-Zāhir Al-Babaras who went out along with his army to welcome him and kept him as his guest. Shaykh Aḥmad also visited Syria and Iraq, but most of his followers were in Egypt, where he died. He was buried at Tanta where his birth is celebrated every year. He did not write any book, however his teachings and the litanies he taught to his disciples have been compiled under the names *Hizb*, *Waṣaya*, and *Ṣalawāt*. Muḥammad Fahīm wrote a book on his life under the title, [See As-Sayyid Al-Badawī. [See Az-Zarkalī, *Al-A'lām*, 1:170; Ibn Al-'Imād, *Shadhrāt*, 5:354; Ibn Taghrī Bardī, *An-Nujūm az-Zāhirah*, 7:252; Ash-Sha'rānī, *Aṭ-Ṭabaqāt*, 1:158.]

²⁸¹ For Shaykh 'Adīy see note 260.

²⁸² For Shaykh 'Abdul-Qāḍir Al-Jilānī see note 259.

²⁸³ Al-Bukhārī, *Ṣaḥīḥ*, *istisqā'*: 3, *faḍā'il aṣḥāb an-nabī*: 11.

²⁸⁴ Muslim, *Ṣaḥīḥ*, *īmān*: 326, 330; Al-Bukhārī, *Ṣaḥīḥ*, *anbiyā'*: 3; Ad-Dārimī, *Sunan*, *muqaddamah*: 8; Aḥmad, *Musnad*, I: 281, 295.

²⁸⁵ Al-Bukhārī, *Ṣaḥīḥ*, *anbiyā'*: 48; Ad-Dārimī, *Sunan*, *riqāq*: 68; Aḥmad, *Musnad*, I: 23, 24, 47, 55.

²⁸⁶ Mālik, *Al-Muwaṭṭa*, *safar*: 85; Aḥmad, *Musnad*, II: 367.11 367.

²⁸⁷ Abū Dāwūd, *manāsik*: 96; Aḥmad, *Musnad*, II: 367.

²⁸⁸ Muslim, *Ṣaḥīḥ*, *masājid*: 19, 23; Abū Dāwūd, *Sunan*, *janā'iz*: 72; An-Nasā'ī, *Sunan*, *masājid*: 13, *janā'iz*: 106; Ad-Dārimī, *Sunan*, *ṣalāh*: 120; Mālik, *Al-Muwaṭṭa*, *madīnah*: 17; Aḥmad, *Musnad*, I: 218. II: 260, 284, 285, 296, 396, 454, 518, V: 184, 186, 204, VI: 34, 80, 121, 146, 229, 252, 255, 274, 275.

²⁸⁹ Aḥmad, *Musnad*, I: 214, 224, 284, 347. See also Abū Dāwūd, *Sunan*, *ādāb*: 76; Ad-Dārimī, *Sunan*, *isti'dhān*: 63; Aḥmad, *Musnad*, V: 284, 294, 298.

²⁹⁰ Ad-Dārimī, *Sunan*, *isti'dhān*: 63; Ibn Mājah. *Sunan*, *kaffārat*: 13; Aḥmad, *Musnad*, V: 72, 292.

²⁹¹ Ibn Mājah, *Sunan*, *nikāḥ*: 4; Abū Dāwūd, *Sunan*, *nikāḥ*: 400; At-Tirmidhī, *Sunan*, *ridā*: 10; Aḥmad, *Musnad*, IV: 281, V: 228, VI: 76; Ad-Dārimī, *Sunan*, *ṣalāh*: 159.

²⁹² Abū Dāwūd, *Sunan*, nikāḥ: 40.

²⁹³ Abū Dāwūd, *Sunan*, janā'iz: 73, 64; An-Nasā'ī, *Sunan*, janā'iz: 105, qiblah: 11; Muslim, *Ṣaḥīḥ*, janā'iz: 97, 98; At-Tirmidhī, *Sunan*, janā'iz: 57; Aḥmad, *Musnad*, IV: 135.

²⁹⁴ Al-Bukhārī, *Ṣaḥīḥ*, 28, 31; Abū Dāwūd, *Sunan*, imān: 19; At-Tirmidhī, *Sunan*, nudhūr 2; An-Nasā'ī, imān: 27, 28; Ibn Mājah, *Sunan*, kaffārat: 16; Mālik, *Al-Muwaṭṭā'*, nudhūr: 8; Aḥmad, *Musnad*, VI: 36, 41, 224.

²⁹⁵ Al-Bukhārī, Aḥmad, *Musnad*, I: 7, II: 11, 24, 67, 69, 87, 98, 125, 142, III: 487, 26; An-Nasā'ī, *Sunan*, Aḥmad, *Musnad*, II: 118. See also Al-Bukhārī, *Ṣaḥīḥ*, qadr: 6; Muslim, *Ṣaḥīḥ*, nadhar: 4, 6; Abū Dāwūd, *Sunan*: 18; An-Nasā'ī, *Sunan*, imān: 24; Ibn Mājah, *Sunan*, kaffārat: 15; Aḥmad, *Musnad*, II: 69, 86, 235, 301.

²⁹⁶ Al-Bukhārī, *Ṣaḥīḥ*, manāqib al-anṣār: 26, ādāb: 74, imān:4, tawḥīd:13; Abū Dāwūd, *Sunan*, imān:4; At-Tirmidhī, *Sunan*, nudhūr 9; An-Nasā'ī, *Sunan* Ibn Mājah, *Sunan*, kaffārat: 2; Mālik, *Al-Muwaṭṭā'*, nudhūr: 14; Ad-Dārimī, nudhūr.

²⁹⁷ At-Tirmidhī, *Sunan*, nudhūr: 9; An-Nasā'ī, *Sunan*: 4; Ibn Mājah, *Sunan*, kaffārat: 2; Ad-Dārimī, *Sunan*: 6; Aḥmad, *Musnad*, I: 47, II: 24, 67, 69, 87, 98, 125, 152.

²⁹⁸ 'Amr Ibn Luhayy Ibn Ḥārithah Ibn 'Āmr Ibn 'Amīr from the Azd branch of the Qahtanī clan, or from the Muḍar branch of the 'Adnānī clan, according to the others, is said to be the first man to change the monotheistic religion of Ismā'īl and call the Arabs to worship idols. 'Amr was the grandfather of Khuzā'ah, the head of that tribe, and the Custodian of the Sacred Mosque at Makkah. He went to Jordan where he found people worshipping idols, liked the idea, brought some idols from there, put them in the Ka'bah and urged people to worship them, and seek God's mercy through them. [See Ibn Al-Kalbī, *Kitāb al-Asnām* (ed. Aḥmad Zākī, Cairo, Al-Amīriyyah, 1332/1914), p. 8; Al-Zarkalī, *Al-A'lām*, 5:25.

²⁹⁹ Al-Bukhārī, *Ṣaḥīḥ*, tafsīr: 5:13, manāqib: 9, al-'amal fī aṣ-ṣalah: 2; Muslim, *Ṣaḥīḥ*, jannah: 51, kusūf: 9, 10, 3; An-Nasā'ī, *Sunan*, kusūf: 11; Aḥmad, *Musnad*, I: 46, II: 275, 366, III: 318, 353, 374, V: 137.

³⁰⁰ Muslim, *Ṣaḥīḥ*, masājīd: 19, 20, 21, 22, 23; An-Nasā'ī, *Sunan*, janā'iz: 106; Ad-Dārimī, *Sunan*, ṣalāh: 120.

³⁰¹ Al-Bukhārī, *Ṣaḥīḥ*, ṣalāh: 48, 54, janā'iz: 70, manāqib al-anṣār: 37; Muslim, masājīd: 16; An-Nasā'ī, *Sunan*, masājīd: 13; Aḥmad, *Musnad*, VI:51.

³⁰² This *ḥadīth* has occurred earlier; see note 288.

³⁰³ Muslim, *Ṣaḥīḥ*, masājid: 19, 22; Al-Bukhārī janā'iz: 61, 96:

³⁰⁴ Aḥmad, *Musnad*, I: 405, 435, 454; Al-Bukhārī, *Ṣaḥīḥ*, fitan: 5.

³⁰⁵ This *ḥadīth* has appeared earlier; see note 289.

³⁰⁶ This *ḥadīth* has been mentioned earlier; see note 286a.

³⁰⁷ Muslim, *Ṣaḥīḥ*, janā'iz: 93; Abū Dāwūd, janā'iz, 68; At-Tirmidhī, *Sunan*, janā'iz: 56; An-Nasā'ī, janā'iz, 99; Aḥmad, *Musnad*, I: 96, 129.

³⁰⁸ For both the traditions see Ibn Sa'd, *Aṭ-Ṭabaqāt al-Kubrā*, 2:16; 'Abdur-Razzāq, *Al-Muṣannaf*, 2:118; Ibn Abī Shaybah, *Al-Muṣannaf* Bombay, Dār as-Salafīyyah, 1309/1902. 2:375; Ibn Ḥajar, *Fath al-Bārī* (Cairo, Dār al-Rayyān, 1407/1986), 7: 448. Ibn Ḥajar has testified to the authenticity of these traditions.

³⁰⁹ See note 308.

³¹⁰ 'Abdullah Ibn Qays Ibn Sulaym Ibn Ḥīdar Ibn Ḥarb, Abū Mūsā Al-Ash'arī (22 B.H./602-44/665), a distinguished Companion from the Ash'ar branch of the Qaḥṭānī clan, and an eminent army commander and administrator, was born at Zubayd in Yemen, came to Makkah and embraced Islam. He migrated along with others first to Abyssinia and then to Madinah, and participated in various battles. The Prophet appointed him governor at Zubayd and Aden, and 'Umar appointed him governor at Baṣrah in 17 A.H. In those days he conquered Isfahan and Ahwāz. 'Uthmān appointed him governor of Kūfah, but 'Alī removed him from the post when he declined to join him against Mu'āwīyah. He died at Kūfah. He has narrated 355 *aḥādīth*. [See Ibn Sa'd, *Ṭabaqāt*, 4:79; Ibn Ḥajar, *Al-Iṣābah*, 4889; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 1:125, Abū Nu'aym, *Al-Ḥilyah*, 1:256; Az-Zarkalī, *Al-A'lām*, 4: 255.]

³¹¹ For Ibn 'Umar see note 100.

³¹² For Ibn Mas'ūd see note 39.

³¹³ Abū 'Abdur-Raḥmān Mu'ādh Ibn Jabal Ibn 'Āmr Ibn Aws Al-Anṣārī (d. 18/639), a great Companion of the Prophet from the Khazraj tribe of Madinah, participated in all the battles of Islam beginning with Badr. The Prophet appointed him *qāḍī* in Yemen. He died in Jordan and was buried at Al-Qasīr. He narrated 157 *aḥādīth*.

³¹⁴ Ubayy Ibn Ka'b Al-Anṣārī, one of the scribes of the Qur'ān who wrote down

some parts of the Book at the Prophets bidding, taught the Qur'ān to many students at Madinah who distinguished themselves later, such as Zayd Ibn Aslam (136/753), Abū Al-'Alīyah (d. 90/709) and Ka'b Al-Qarzī (d. 118/783).

³¹⁵ Al-Bukhārī, *Sunan*, tafsīr, 2:1, riqāq:51, tawhīd: 19; Muslim, *Ṣaḥīḥ*, imān: 327; Ibn Mājah, *Sunan*, 37.

³¹⁶ This *ḥadīth* is noted by Ibn An-Najjār at the report of Anas. Al-Albānī has counted it as weak (*dā'if*); see his *Ḍa'if al-Jāmi' aṣ-Ṣaḡhīr*, *ḥadīth* 3889.

³¹⁷ Musaylamah Ibn Thumamah Ibn Kabīr Ibn Ḥabīb (d. 12/133) was born at a village now called Jubaylah in the district of Yamaamah in the Banū Ḥanīfah tribe of Najd. After the conquest of Makkah when a delegation of Banū Ḥanīfah came to Madinah, Musaylamah was most probably with them, but he did not go to see the Prophet. The delegation embraced Islam, and the Prophet honored them. When they returned to their country Musaylamah wrote to the Prophet that he has been appointed prophet and that half of the earth has been given to his men just as the other half has been given to the Quraysh. The Prophet wrote in reply that the earth was God's and He gives it to whom He likes, and that he was simply a liar (*kadhḥāb*). Hence his title *Kadhḥāb*. This was in the year 10 A.H. When Abū Bakr was appointed caliph, he sent a great army under the command of Khālīd Ibn Walīd, and after a most bloody battle in which twelve hundred Muslims were killed, Banū Ḥanīfah surrendered. Musaylamah was killed in the battle. [Ibn Hishām, 3:74; Ibn Al-Athīr, *Al-Kāmil*, (Beirut, Dār Ṣādir, 1399/1979), 2:137-40; Al-Bawdhurī, *Futūḥ al-Buldān*, (ed. Ridwān Muḥammad Ridwān, Beirut, Dār al-Kutub al-'Ilmiyyah, 1398/1928): pp. 94-100; Az-Zarkalī, 8:125.]

³¹⁸ 'Usayhalah Ibn Ka'b Ibn 'Awf, Al-Aswad Al-'Anasī (d. 11/632), a Yemeni, was the first man to claim prophethood at the time of the Prophet. He used to perform wonders with which he won over the tribe of Madhhaj, and established his authority over Najrān, San'ā, Aden, Hadhramawt, Ṭā'if, Aḥsā and Bahrain. The Prophet sent a letter to the people in Yemen who were still loyal to him and believed in him. One of them rose up and killed Al-Aswad a month before the death of the Prophet. Al-Aswad called himself Raḥmān Al-Yaman, as Musaylamah called himself Raḥmān Al-Yamāmah. [See Ibn Al-Athīr, *Al-Kāmil*, op. cit.; Al-Balādhūrī, *Futūḥ al-Buldān*, op. cit. 111-13; Az-Zarkalī, *Al-A'lām*, 5:299]

³¹⁹ Muḥammad Ibn Muslim Ibn 'Ubaydullah Ibn 'Abdullah Ibn Shihāb Az-Zuhrī (51/671-124/741), a man of extraordinary memory and the most outstanding narrator and scholar of *ḥadīth* among the Successors, was the first to compile *ḥadīth*. He also wrote a book on the life of the Prophet which has been recently published. Al-Zuhrī was born and brought up in a Qarshī family of Madinah. Later he settled in Syria and died there.

³²⁰ For the first part that the dream of the Prophet is a waḥī, see Al-Bukhārī, *Ṣaḥīḥ*, wuḍū': 5, adhān: 161; for the second part that the dream of a Believer is forty-sixth part of prophethood, see Al-Bukhārī, *Ṣaḥīḥ*, ta'bīr: 2, 4, 10, 26; Muslim, *Ṣaḥīḥ*, rū'ya: 6, 7, 8, 9; Abū Dāwūd, *Sunan*, ādāb: 88; At-Tirmidhī, *Sunan*, rū'ya: 1, 3, 6, 10; Ibn Mājah, *Sunan*, rū'ya: 1, 3, 6, 9; Ad-Dārimī, *Sunan*, rū'ya: 2; Mālik, *Al-Muwattā*, rū'ya: 1, 3; Aḥmad, *Musnad*, II: 10, 50, 219, 20, 233, 269, 314, 343, -369, 438, 495, 507, IV: 10, 1, 11, 12, 13, V: 216, 219.

³²¹ This *ḥadīth* has been noted by Aṭ-Ṭabarānī in *Al-Kabīr* at the report of 'Ubādah Ibn Thābit. However, Al-Albānī has rated it as weak (*dā'if*); see his *Dā'if al-Jāmi' aṣ-Ṣaḥīḥ*, *ḥadīth* 3078.

³²² Al-Bukhārī, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah 6, anbiyā': 54; Muslim, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah: 23; At-Tirmidhī, *Sunan*, manāqib: 17; Aḥmad, *Musnad*, VI:55.

³²³ Al-Bukhārī, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah: 6, *ḥadīth* no. 3689.

³²⁴ Al-Bukhārī, *Ṣaḥīḥ*, bad' al-waḥī: 2; Muslim, *Ṣaḥīḥ*, faḍā'il: 8 7, An-Nasā'ī, *Sunan*, iftitāh: 37; Mālik, *Al-Muwattā*, Qur'an: 7; Aḥmad, *Musnad*, VI: 158, 257.

³²⁵ Al-Bukhārī, *Ṣaḥīḥ*, bad' al-waḥī: 3; At-Tirmidhī, *Sunan*, manāqib: 1; An-Nasā'ī, *Sunan*, iftitāh: 37; Mālik, *Al-Muwattā*, Qur'an: 7.

³²⁶ Dihyah Ibn Khalīfah Ibn Farwah Ibn Fuḍalah Al-Kalbī (d. 45/665), a Companion of the Prophet and a very handsome man, was sent by the Prophet to the Roman Caesar with his letter inviting him to embrace Islam. Dihyah participated in many battles, settled down at Mazzah in Damascus, and died during the caliphate of Mu'āwīyah. [See Ibn Sa'd, *Ṭabaqāt*, 4:374; Ibn Ḥajar, *Al-Iṣābah*, 1:473; Az-Zarkalī, *Al-A'lām*, 3:14.

³²⁷ *Mishkāt al-Anwār* is a work of Imām Ghazālī in which, commenting on the light verse (241:35), he develops his own mystical philosophy. [See 'Affifī's edition of the book (Cairo, Dār al-Qayyūmiyyah, 1382/1964) with his introduction.]

^{327a} *Khal' an-Na'layn* is the work of Ibn Qīssī, Abū Al-Qāsim Aḥmad Ibn Al-Ḥusayn, a Spanish Ṣūfī who (exercised great power over his followers, lead them against the ruling class, the *murabiṭūn*, but was defeated and killed in 546/1151. Ibn 'Arabī held him in great esteem and commented on his book. [See 'Affifī, *Fuṣūṣ al-Hikam*, op. cit. II:56.]

³²⁸ Al-Bukhārī, *Ṣaḥīḥ*, janā'iz: 79, jihād: 178, ādāb: 97, qadr: 14; Muslim, *Ṣaḥīḥ*, fitan: 87, 95; Abū Dāwūd, *Sunan*, malāḥim: 15; Aḥmad, *Musnad*, I: 280, II: 148,

III: 268.

³²⁹ Al-Bukhārī, *Ṣaḥīḥ*, bad' al-khalq: 6, 11.

³³⁰ Muslim *Ṣaḥīḥ*, imān:124; At-Tirmidhī, tafsīr, 34:3; Aḥmad, *Musnad*, I: 218.

³³¹ Aḥmad, *Musnad*, I: 218.

³³² For Al-Aswad Al-'Ansī see note 18.

³³³ For Musaylamah see note 317.

³³⁴ Hārith Ibn Sa'īd or Hārith Ibn 'Abdur-Raḥmān Ibn Sa'd Ad-Dimashqī was an ascetic given to worship and devotion. Later on he attracted followers showing them miracles, such as presenting the fruits of summer in winter and vice-versa, and claimed that he was a prophet. Abdul-Malik the Umayyad caliph (66/685-86/705) caught hold of him and hanged him for that sin. (See *Tahdhīb Tārikh Ibn 'Asākir* (Rawdat Ash-Shām, 1330 A.H.), 3:442-45.

³³⁵ Muḥammad Ibn Muḥammad Ibn Tarkhan Ibn Awzalugh, Abū Naṣr Al-Fārābī, (260/874-339/950) the greatest, or the second greatest Muslim philosopher was Turkish by origin, born at Farab (near the river Jahone), went to Baghdad where he devoted himself to reading and writing. Al-Fārābī visited Egypt, and then went to Sayf Ad-Dawlah at Damascus where he died. He knew various languages, probably including Greek. He expounded on and interpreted Aristotle's ideas and was therefore called the Second Teacher, Aristotle being the first. He was versed in almost all the sciences of the time, including music on which he wrote a big book, as well he invented a new musical instrument, the *kanūn*. His books go up to one hundred of which the most important are *Ara Ahl al-Madinah al-Fāḍilah* in which he expounded his own basic philosophy, and *as-siyasat al-Madanīyyah*, *Iḥṣā al-'Ulūm*, etc. A number of writers have written on his life and thought, such as Muṣṭafā 'Abū Ar-Razzāq, (*Faylasūf al-'Arab*), Ilyās Farah, Abbās Maḥmūd, M. Abdul-Haqq Anṣārī (Ethical Philosophy of Al-Fārābī, 'Aligarh, 1964). [See Ibn Khallikān, *Wafayāt*, 2:76; Ibn Abī Usaybah, *Ṭabaqāt al-Aṭibbā*, 2:134-40; *Encyclopedia of Islam*, 1:407-12; Az-Zarkalī, *Al-A'lām*, 7:242-43].

³³⁶ For Ibn Sinā see note 113.

³³⁷ Yaḥyā Ibn Ḥabash Ibn Abrak, Abū Al-Futah Shihāb ad-Dīn Suhrawardī (549/1154-587/1191) an eminent logician philosopher, and the expounder of the philosophy of illumination was born at Suhraward a village in the district of Zanjan in 'Iriq, brought up at Muraqḥah, and settled at Ḥalab where he was accused for his anti-Islamic ideas. Scholars of religion came out with a decree against him and condemned him. Al-Malik Az-Zāhir put him in jail and killed

him. He has expounded his ideas in a number of works such as *Hayakil an-Nūr*, *al-Mutaraht*, *Maqamat aṣ-Ṣufiyyah*, *At-Tanqihat*, *Ḥikmat al-Ishraq*, *Al-Ma'ārij*, *al-Lamḥāt*, and *Risālah fī l'tiqād al-Ḥukamā*. [See Ibn Khallikān, *Wafayāt*, 2:161; Ibn Abī Usaybiyyah, *Ṭabaqāt al-Aṭṭabbā*, 2:167-71; Al-Yāfi'ī, *Mir'at al-Jinān*, 3:434; Ibn Ḥajar, *Lisān al-Mizān*, 3:156, Adh-Dhahabī, *Siyar al-A'lām an-Nubalā'*, 4:292, Az-Zarkalī, *Al-A'lām*, 9:170, Brockalman, *Gesch.* I:564(437), S. I. 781.]

³³⁸ For Shaykh 'Adīy see note 260.

³³⁹ For Shaykh Aḥmad see note 281.

³⁴⁰ For Shaykh 'Abdul-Qāḍir Al-Jilānī see note 259.

³⁴¹ Shaykh Ḥayāt Ibn Qays Al-Ḥarranī (581/1185), a great Ṣūfī from Ḥarran (in northern Iraq) was known for his miracles and spiritual powers. Shaykh Abū Al-Ḥasan Al-Farinī has said that he only knew four Ṣūfīs who would work wonders after their death just as they did in their life, Ma'rūf Karkhī, 'Abdul-Qāḍir Al-Jilānī, Shaykh 'Aqīl Manijī and Shaykh Ḥayat Ḥarranī. Shaykh Ḥayat lived and died at Ḥarran. [See Jāmi', *Nafaḥat al-Uns*, op. cit. pp. 481-4.]

³⁴² The name printed in the text is probably wrong. The correct name is Sa'd ad-Dīn rather than Sa'd Al-Madīnī. His full name is Sa'd ad-Dīn Muḥammad Ibn Al-Mu'iyid Ibn Abī Bakr Ibn Abī Al-Ḥasan Ibn Muḥammad Ibn Hammamayh (d. 650/1252). Shaykh Sa'd ad-Dīn learned the *ṭarīqah* from Najm ad-Dīn Al-Kubrā, and had a great number of disciples. First he lived at Ṣafah Qāsiyūn and then moved to Khurasan where he died at the age of sixty three. He was known for his exoteric as well as esoteric knowledge and was the author of many books such as *Kitāb Maḥbūb* and *Sajanhāl*. Jāmi' writes that his books deal with abstruse ideas and are full of allusions, and figures. [See Jāmi', *Nafaḥat al-Uns*, op. cit. 383-386.]

³⁴³ He is Abū Ḥāmid Al-Ghazālī, for him see note 111.

³⁴⁴ Abul-Faḍl Iyāḍ Ibn Mūsā Ibn 'Iyāḍ Ibn 'Āmrūn (477/1083-544/114b), a distinguished scholar of Spain, and the leading authority on *ḥadīth* in his time, served as *qāḍī* at Sibtah, then Granada, and died in Morocco. His writings include *Ash-Shifā'* on the Prophet's life, a commentary on the *Ṣaḥīḥ* of Muslim, a popular selection of *ḥadīth*, a manual on the terminology of *ḥadīth*, *Al-Ilmā' ilā Ma'rifat ar-Riwāyah*, and some books on the Mālikī *fiqh*. [See Ibn Khallikān, *Wafayāt*, I:392; Az-Zarkalī, *Al-A'lām*: 5:28.]

^{344a} For Abū Al-Ḥasan Al-'Āmidī see note 25.

³⁴⁵ The author of the article on the Ismā'īliyyah in the *Shorter Encyclopaedia of*

Islam (p. 179) thinks that the story that the sect was founded by ‘Abdullah Ibn Maymūn Al-Qaddāh (d. ca. 210/825) is a legend, for the genuine Ismā‘īlī literature preserves almost no memory of ‘Abdullah Ibn Maymun. I could not find any further information about him in the *Maqālāt* literature or other sources.

^{345a} For Rafḍ see note 82.

³⁴⁶ For Ibn Kullāb see note 14.

³⁴⁷ For Ibn Karram, see note 123.

³⁴⁸ For a full discussion of this point, see Abū Al-A‘lā Mawḍūdī, *Tafhīm al-Qur‘ān*, under the verse 22:52-54.

³⁴⁹ Mālik *Al-Muwatṭā*, sahw: 2

³⁵⁰ Al-Bukhārī, *Ṣaḥīḥ*, ṣalāh: 31; Muslim, *Ṣaḥīḥ*, masājīd: 90, 92, 93, 94; Abū Dāwūd, *Sunan*, ṣalāh: 189, 190. An-Nasā‘ī, *Sunan*, sahw: 25, 26; Ibn Mājah, *Sunan*, iqāmah: 129, 133; Aḥmad, *Musnad*, I: 279, 42, 424, 438, 448, 455.

³⁵¹ Muslim, *Ṣaḥīḥ*, ṣalāh:11; Abū Dāwūd, *Sunan*, ṣalāh:36; At-Tirmidhī, *Sunan*, manāqib, 1; An-Nasā‘ī, adhān:37; Aḥmad, *Musnad*, II:168, 265, 365, III:83.

³⁵² At-Tirmidhī, *Sunan*, ṣalāh: 43; Abū Dāwūd, *Sunan*, ṣalāh: 37; iqāmah: 25; Aḥmad, *Musnad*, III:254.

³⁵³ An-Nasā‘ī, *Sunan*, adhān: 37, sahw: 55; Aḥmad, *Musnad*, II: 168, 272, 275, 485.

³⁵⁴ Al-Bukhārī, *Ṣaḥīḥ*, istisqā’: 3, faḍā’il aṣḥāb an-nabī: 11.

³⁵⁵ During *ḥajj*, the pilgrim stays for the night at Muzdalifah on his way from ‘Arafah to Minā, and offers prayers. The whole of Muzdalifah is the *mash‘ar al-ḥarām*. [See Ibn ‘Umar’s statement on this in Ibn Kathīr, *Tafsīr al-Qur‘ān al-‘Aẓīm*, op. cit. 1: 242.]

³⁵⁶ Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn Ja‘far Ibn Ḥamdan Abū Al-Ḥasan Al-Qudūrī (362/973-428/1037), a renowned Ḥanafī jurist, and leader of the Ḥanafīs of Iraq in his time, was born at Baghdad where he lived and died. His fame rests on a short manual of Ḥanafī *fiqh* which is called after his name *Al-Qudūrī*, and is regarded as the most authentic exposition of the approved views of the school. His other works are *At-Tajrīd* in seven parts on the differences between the schools of Abū Ḥanīfah and Ash-Shāfi‘ī, and *Kitāb an-Nikāḥ*. [See Ibn Khallikān, *Wafayāt*, 1:21; Al-Qarshī, *Al-Jawāḥir al-Muḍ‘ah fī Ṭabaqāt al-*

Hanafīyyah, Hyderabad, 1332, 1:93; Ibn Taghrī Bardī, *An-Nujūm az-Zāhirah*, 5:24, Az-Zarkalī, *Al-A'lām* I:206.]

³⁵⁷ See note 354

³⁵⁸ At-Tirmidhī *Sunan*, da'wat: 118; Ibn Mājah, *Sunan*, iqāmah 189; Aḥmad, *Musnad*, IV: 128.

³⁵⁹ Abū Dāwūd, *Sunan* sunnah: 20; At-Tirmidhī, thawāb al-Qur'ān: 24; Ibn Mājah, *Sunan*, muqaddamah: 13; Ad-Dārimī, *Sunan*, faḍā'il al-Qur'ān: 5; Aḥmad, *Musnad*: III: 322, 339, 390.]

³⁶⁰ Al-Bukhārī, *Ṣaḥīḥ*, faḍā'il al-Qur'ān: 23; Muslim, *Ṣaḥīḥ*, musāfirīn:228, 229; At-Tirmidhī, *Sunan*, Qur'ān: 8; An-Nasā'ī, *Sunan*, iftitāḥ: 37; Ad-Dārimī, *Sunan*, riqāq: 32, faḍā'il al-Qur'ān: 4; Aḥmad, *Musnad*, I:382, 417, 422, 439, 463.

³⁶¹ At-Tirmidhī, *Sunan*, thawab al-Qur'ān: 18; Ad-Dārimī, *Sunan*, faḍā'il al-Qur'ān: 1; Aḥmad, *Musnad*, I: 223.

³⁶² Al-Bukhārī, *Ṣaḥīḥ*, jihād: 129; Muslim, *Ṣaḥīḥ*, imārah: 92, 93, 94; 'Abū Dāwūd, *Sunan*, jihād: 81; Ibn Mājah, *Sunan*, jihād: 45; Mālik *Al-Muwattā*, jihād: 7; Aḥmad, *Musnad*: II: 6, 7, 10, 55, 62, 76, 128.

³⁶³ For Abū Bakr Al-Marwazī see note 173.

³⁶⁴ For Abū Bakr Al-Khallāl see note 179.

³⁶⁵ Al-Bukhārī, *Ṣaḥīḥ*, bad' al-waḥī: 41. nikāḥ: 5, ṭalāq: 11, manāqib al-anṣār: 45. 'itq: 6. aymān: 23, hiyal: 1; Muslim, *Ṣaḥīḥ*, imārah: 155; Abū Dāwūd, *Sunan*, ṭalāq: 11; At-Tirmidhī, *Sunan*, faḍā'il al-jihād:16; An-Nasā'ī, *Sunan*, ṭahārah: 59, ṭalāq: 24. aymān: 19; Ibn Mājah, *Sunan*, zuhd: 26; Aḥmad, *Musnad*, I:25.

^{365a} Al-Bukhārī, *Ṣaḥīḥ*, tawḥīd: 52; Abū Dāwūd, *Sunan*, witr: 20; An-Nasā'ī, *Sunan*, iftitāḥ: 83; Ibn Mājah, *Sunan*, iqāmah: 176; Ad-Dārimī, *Sunan*, faḍā'il al-Qur'ān: 34; Aḥmad, *Musnad*, IV: 282, 296, 304.

³⁶⁶ This *ḥadīth* has been mentioned earlier. See note 359.

³⁶⁷ Al-Bukhārī, *Ṣaḥīḥ*, tawḥīd: 44; Abū Dāwūd, *Sunan*, witr, 20; Ad-Dārimī, *Sunan*, ṣalāh: 171, faḍā'il al-Qur'ān: 34; Aḥmad, *Musnad*, I: 172, 175, 179. See also Ibn Mājah, *Sunan*, iqāmah: 176; Aḥmad, *Musnad*, IV: 146, 150, 153.

³⁶⁸ This is the first half of the first line of the famous ode of the greatest poet of pre-Islamic Arabia, Imrā' al-Qays.

³⁶⁹ He is Imām Abū Ḥāmid Al-Ghazālī, for whom see note 111.

³⁷⁰ Ja'd Ibn Dirham (d. 118/736), believed that man had no freedom of will, that the Qur'ān was created, that God did not speak to Moses, nor took Abraham as His intimate friend (*khalīl*). On account of these blasphemies, Khālīd Al-Qasrī, the governor of Iraq killed him. Ja'd has exercised great influence on Al-Jahm Ibn Ṣafwān, the founder of the Jahmīyyah school of theology [See Ibn Athīr, *Al-Kāmil*, 5: 160; Ibn Taghrī, *An-Nujūm az-Zāhirah*, 1:322.]

³⁷¹ Abū Al-Haytham Khālīd Ibn 'Abdullah Ibn Yazīd Ibn Asad Al-Qasrī (66/686-126/743), a renowned writer famous for his generosity, was born at Damascus in a Yemenī family. He was appointed governor of Makkah in 89 A.H. by Al-Walīd Ibn 'Abdul-Malik, and then governor of Iraq by Hishām Ibn 'Abdul-Mālīk in 105 A.H. In 120 A.H. Hishām replaced him by Ḥajjaj Ibn Yūsuf Ath-Thaqafī who put him in jail and killed him. {See Ibn Khallikān, *Wafayāt*, 1: 243; Yāqūt Al-Ḥamwī, *Mu'jam al-Buldān*, Cairo, Maṭba'at As-Sa'ādah, 1323 A.H., 4:387; Az-Zarkalī, *Al-A'lām*, 2:338.]

³⁷² For Ibn Kullāb see note 14.

³⁷³ Muḥammad Ibn Al-Ḥusayn Ibn Bundar, Abū Al-'Izz Al-Qalansī (435/1043-521/1127), an Iraqi scholar of Qur'ānic recitation, was, born at Wāsiṭ near Baṣrah where he lived taught and died. He wrote various books on the recitation of the Qur'ān, such as *Irshād al-Mubtadī wa Tadhkirat al-Muntahī fī Qir'āt Al-'Ashr*, *Risālah fī Qir'āt ath-Thalāth*, and *Al-Kifāyat al-Kubrā*. [See Ibn Khallikān, *Wafayāt*, 2:69; Ibn Al-Jawzī, *Al-Muntaẓam*, 9:90; Aṣ-Ṣafādī, *Al-Wāfi*, 3:3; As-Subkī, *Ṭabaqāt Ash-Shafi'iyyah*, 3:56; Az-Zarkalī, *Al-A'lām*, 6:333.]

³⁷⁴ For the Saḷīmīyyah see note 19.

³⁷⁵ This *ḥadīth* has appeared earlier. See note 359.

³⁷⁶ This *ḥadīth* has also appeared earlier. See note 365a

³⁷⁷ Ibn Mājah, *Sunan*, iqāmah: 176; Aḥmad, *Musnad*, VI: 19,20.

³⁷⁸ For the Hishāmīyyah see note 162.

^{378a} For the Karrāmīyyah see note 6.

³⁷⁹ Al-Bukhārī, *Ṣaḥīḥ*, wuḍū': 55, 56, janā'iz: 89, ādāb: 46, 49; Muslim, *Ṣaḥīḥ*, ṭahārah:

³⁸⁰ Muslim, *Ṣaḥīḥ*, masājīd, 128-30; At-Tirmidhī, *Sunan*, da'wat: 114, 132; Ibn Mājah, *Sunan*, iqāmah: 26; Ad-Dārimī, *Sunan*, ṣalāh: 86; Aḥmad, *Musnad*, II: 237.

³⁸¹ Al-Bukhārī, *Ṣaḥīḥ*, janā'iz: 32; Muslim, *Ṣaḥīḥ*, janā'iz: 27; At-Tirmidhī, *Sunan*, janā'iz: 25; An-Nasā'ī, *Sunan*, janā'iz: 15; Ibn Mājah, *Sunan*, janā'iz: 54; Mālik, *Al-Muwattā*, Janā'iz: 37; Aḥmad, *Musnad*, VI: 39, 107, 255.

³⁸² Al-Bukhārī, *Ṣaḥīḥ*, da'wat: 37; Muslim, *Ṣaḥīḥ*, masājīd: 125; An-Nasā'ī: *Sunan*, janā'iz: 115; Aḥmad, *Musnad*, VI: 362.

³⁸³ Al-Bukhārī, *Ṣaḥīḥ*, tafsīr, 14:2; An-Nasā'ī, *Sunan*, janā'iz: 114; Aḥmad, *Musnad*, III:4.

³⁸⁴ Al-Bukhārī, *Ṣaḥīḥ*, janā'iz: 68, 87; Muslim, *Ṣaḥīḥ*, jannah: 71, 72; Abū Dāwūd, *Sunan*, janā'iz: 74, sunnah: 24; An-Nasā'ī, *Sunan*, janā'iz: 108-110; Aḥmad, *Musnad*, II: 272, 451, III: 126, 233, 234, IV: 296, V: 197, 453.

³⁸⁵ These are not exactly the words of the Prophet. But the idea that the grave is widened for the comfort of the Believer and narrowed to the discomfort of the non-believers is expressed in many *aḥādīth*. See for example the *ḥadīth* of Al-Barā' Ibn 'Āzib in Abū Dāwūd, *Sunan*, no. 47453, 4754; Aḥmad, *Musnad*, 4: 287, 288; Ibn Mājah, *Sunan*, 1: 494; An-Nasā'ī, 4: 78. Similarly, the idea that the Believer and the non-believer will be interrogated in the grave is found in many *aḥādīth*. See for example: Al-Bukhārī, *Ṣaḥīḥ*, janazah: 67, 68; Muslim, *Ṣaḥīḥ*, al-jannah: 70, 73.

³⁸⁶ Al-Bukhārī, *Ṣaḥīḥ*, anbiyā': 1; Muslim, *Ṣaḥīḥ*, jannah: 15, 16, 18, 19; Ibn Mājah, *Sunan*, zuhd: 39; Ad-Dārimī, *Sunan*, riqāq: 104; Aḥmad, *Musnad*, II: 222, 252, III: 216, 249, 254, 264, 284.

³⁸⁷ Al-Bukhārī, *Ṣaḥīḥ*, anbiyā': 8, tafsīr: 5: 14, 15, 21:2, riqāq: 45; Muslim, *Ṣaḥīḥ*, jannah: 58; At-Tirmidhī, *Sunan*, qiyāmah: 3, tafsīr: 21:4; An-Nasā'ī, *Sunan*, janā'iz: 119; Aḥmad, *Musnad*, V:3.

³⁸⁸ For Abū Bakr 'Abdul-'Azīz see note 137.

³⁸⁹ For Abū Al-Ḥasan At-Tamīmī see note 117.

³⁹⁰ For Qāḍī Abū Ya'lā see note 28.

³⁹¹ 'Umar Ibn Aḥmad Ibn Ibrāhīm Ibn Ismā'il, Abu Ḥafṣ Al-Barmakī (d. 387/997), a Ḥanbalī jurist of Baghdad, wrote a number of books on the Ḥanbalī fiqh, such as *Al-Majmū'* and *Sharḥ ba'd Masā'il al-Kusaj*. [See Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 2:153; Al-Khaṭīb Al-Baghdādī, *Tārīkh Baghdād*, 11:268;

Az-Zarkalī, *Al-A'lām*, 5:196.]

³⁹² Abū Sulaymān has been mentioned along with Abū Ḥātim Al-Bistī (d. 354) as the followers of Abū Al-Ḥasan Al-Ash'arī, the famous theologian. [See Ibn Taymīyyah, *Minhāj as-Sunnah*, (ed. Dr. Rashād Sa'īm, Imām Muḥammad Ibn Sa'ūd Islamic University, Riyadh, 1406/1986; vol. II. p. 3217.)]

³⁹³ For Abū Ṭālib Al-Makkī see note 136.

³⁹⁴ 'Abd Manāf Ibn 'Abdul-Muṭṭalib Ibn Hāshim, Abū Ṭālib (d. 3 B.H./620), father of 'Alī, the third caliph, and uncle of the Prophet was an eminent figure of Banū Hāshim. He looked after the Prophet since he was a young boy, took him on his trade journey to Ash-Shām, loved him like his own sons, defended him when he began preaching Islam, even suffered for him three years of social and economic boycott which the Quraysh had imposed on the Banū Hāshim, yet did not embrace Islam for fear that the Quraysh would taunt him. (See Ibn Sa'd, *Ṭabaqāt*, 1:74, Ibn Al-Athīr, *Al-Kāmil*, 2:34; Az-Zarkalī, *Al-A'lām*, 4:315.)

³⁹⁵ 'Abdul-Uzza Ibn 'Abdul-Muṭṭalib Ibn Hāshim, Abū Lahab (d. 2/624), an eminent figure among the Quraysh, and an uncle of the Prophet, but dead against him and his religion. He and his wife opposed the Prophet tooth and nail, misled people about him, incited them against him and his followers, even asked their sons to divorce his daughters they had married. He was called Abū Lahab, the father of glowing fire, since he had a very fair complexion. He was very rich, but extremely miserly and cowardly. He did not participate with other Makkans in the battle of Badr, but met his death shortly after it. [See Ibn Al-Athīr, *Al-Kāmil*, 2:25; Adh-Dhahabī, *Tārīkh al-Islām*, 1'84; Az-Zarkalī, *Al-A'lām*, 4:135]

³⁹⁶ Al-Bukhārī, *Ṣaḥīḥ*, qadr: 3, janā'iz: 93; Muslim, *Ṣaḥīḥ*, qadr 23, 24, 26, 28, sunnah: 17; An-Nasā'ī, *Sunan*, janā'iz: 60; Mālik, *Al-Muwattā*, janā'iz: 52; Aḥmad, *Musnad*, II: 244, 253, 259, 268, 315, 347, 393, 464, 471, 481, 518, V: 73, 410.

³⁹⁷ For Ibn Al-Jawzī see note 24.

³⁹⁸ Al-Bukhārī, *Ṣaḥīḥ*, ta'bi: 48 ḥadīth 7047.

³⁹⁹ Ibn Ḥabbān, *Aṣ-Ṣaḥīḥ*, al-Madīnah al-Maktabah As-Salafīyyah), 9:226. See also Ibn Qayyīm, *Aḥkām Ahl adh-Dhimmah* (ed. Dr. Ṣabḥī Aṣ-Ṣāliḥ, Damascus, 1381/1961), 2:654; and *Ṭarīq al-Hijratayn wa Bab as-Sa'adatayn* (ed. Muḥiy ad-Dīn Al-Khaṭīb, Cairo, Al-Maktabah As-Salafīyyah, 1375/1955) p. 573; Ibn Ḥajar, *Fath al-Bārī*, (Cairo, Dār A-Rayyān, 1407/1986), 3:246.

⁴⁰⁰ Al-Bukhārī, *Ṣaḥīḥ*, riqāq: 52

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- ⁴⁰¹ Muslim, *Ṣaḥīḥ*, jannah: 18.
- ⁴⁰² Muslim, *Ṣaḥīḥ*, imān: 297; At-Tirmidhī, *Sunan*, jannah: 16, tafsīr, 10:1; Ibn Mājah, *Sunan*, muqaddamah: 13; Ad-Dārimī, *Sunan*, riqāq: 81.
- ⁴⁰³ Abū Dāwūd, *Sunan*, ādāb: 61; Aḥmad, *Musnad*, IV: 245.
- ⁴⁰⁴ Muslim, *Ṣaḥīḥ*, jannah: 18, 19; Ad-Dārimī, *Sunan*, riqāq 74; Aḥmad, *Musnad*, V: 153, 158, 169, 228, 236.
- ⁴⁰⁵ Muslim, *Ṣaḥīḥ*, ṭahārah: 14, 15; At-Tirmidhī, *Sunan*, mawāqīt: 46; Ibn Mājah, *Sunan*, ṭahārah: 79, 106; Aḥmad, *Musnad*, II: 229, 400, 414, 506 and also I: 402, 407.
- ⁴⁰⁶ Al-Bukhārī, *Ṣaḥīḥ*, al-muḥsar, 9, 10; An-Nasā'ī, *Sunan*, ḥajj: 4; Ibn Mājah, *Sunan*, manāsik: 3; Ad-Dārimī, *Sunan*, manāsik: 7; Aḥmad, *Musnad*, II: 229, 410, 484, 494.
- ⁴⁰⁷ At-Tirmidhī, *Sunan*, jumu'ah: 79, Aḥmad, *Musnad*, I: 7, II: 11, 24, 67, 69, 87, 98, 125, 142, III: 487; Al-Bukhārī, *Ṣaḥīḥ*, zakāh: 23; Ibn Mājah, *Sunan*, fitan: 13, zuhd: 23; Aḥmad, *Musnad*, III: 321, 396, V: 231, 237, 243.
- ⁴⁰⁸ Muslim, *Ṣaḥīḥ*, 'umrah: 119; Ibn Mājah, *Sunan*, jihād: 10; Aḥmad, *Musnad*, II: 220.
- ⁴⁰⁹ Abū Dāwūd *Sunan*, ṣalāh: 124.
- ⁴¹⁰ Ibn Mājah, *Sunan*, ṣiyām: 21; Ad-Dārimī, *Sunan*, riqāq: 12; Aḥmad, *Musnad*, II: 373, 441.
- ⁴¹¹ Muslim, *Ṣaḥīḥ*, waṣīyyah: 14; Abū Dāwūd, *Sunan*, waṣīyyah: 14; At-Tirmidhī, *Sunan*, aḥkām: 36; Aḥmad, *Musnad*, II: 372.
- ⁴¹² Al-Bukhārī, *Ṣaḥīḥ*, marda: 1; Muslim, *Ṣaḥīḥ*, birra: 52; At-Tirmidhī, *Sunan*, janā'iz: 1; Aḥmad, *Musnad*, II: 303, 335, IV: 18, 24, 48, 61, 81.
- ⁴¹³ Aḥmad, *Musnad*, VI: 51.
- ⁴¹⁴ At-Tirmidhī, *Sunan*, janā'iz: 21; Ibn Mājah, *Sunan*, janā'iz, 59.
- ^{415a} This *ḥadīth* has been mentioned earlier. See note 412.
- ⁴¹⁵ Muslim, *Ṣaḥīḥ*, janā'iz: 105, 106; Abū Dāwūd, *Sunan*, janā'iz: 77; An-Nasā'ī, *Sunan*, 101; Ibn Mājah, *Sunan*, janā'iz: 48; Aḥmad, *Musnad*: 441.

⁴¹⁶ At-Tirmidhī *Sunan*, janā'iz 60; Abū Dāwūd, *Sunan*, ashribah: 7; An-Nasā'ī, *Sunan*, janā'iz: 100; Ibn Mājah, *Sunan*, janā'iz: 47; Aḥmad, *Musnad*, I: 145, 452, III: 28, 63, 237, 250, V: 350, 355, 357, 359, 361. See also Mālik, *Al-Muwatta'*, ḍaḥaya: 8.

⁴¹⁷ Abū Dāwūd, *Sunan*, sunnah: 17.

⁴¹⁸ Muslim, *Ṣaḥīḥ*, janā'iz: 93; Abū Dāwūd, *Sunan*, janā'iz, 68; At-Tirmidhī, *Sunan*, janā'iz: 56; An-Nasā'ī, *Sunan*, janā'iz, 99; Aḥmad, *Musnad*, I: 96, 129.

⁴¹⁹ Al-Bukhārī, *Ṣaḥīḥ*, ādāb: 115; Muslim, *Ṣaḥīḥ*, Aḥmad, *Musnad*, I: 7, II: 11, 24, 67, 69, 87, 98, 125, 142, III: 487:

⁴²⁰ Muslim, *Ṣaḥīḥ*, imān: 358.

⁴²¹ Muslim, *Ṣaḥīḥ*, Aḥmad, *Musnad*, I: 7, II: 11, 24, 67, 69, 87, 98, 125, 142, III: 487. Aḥmad, *Musnad*, III: 27, 78. See also Al-Bukhārī, *Ṣaḥīḥ*, anbiyā': 1, riqāq: 51; At-Tirmidhī, *Sunan*, jahannam: 12; Ad-Dārimī, *Sunan*, riqāq: 121.

⁴²² *Faḥāsh* literally means abominable, obscene, vile. In the Qur'ān it is used for adultery, fornication, homosexuality, nudity, slander, and marrying a step-mother. In *ḥadīth* it is used for theft, drinking wine, and begging. In short, it refers to all shameful deeds.

⁴²³ The name of imām Aḥmad's book is *Ar-Radd 'alā Az-Zanādiqah wa al-Jahmiyyah*. It was first published by Dr. 'Alī Sāmī An-Nashshār along with some other tracts by different authors under the title '*Aqā'id as-Salaf*' (Alexandria, Al-Ma'ārif, 1971). It was then edited by 'Abdur-Raḥmān Umayrah and published by Dār Al-Liwā', Riyadh, in 1397/1977.

⁴²⁴ I have not been able to trace him. Probably he was a Murji'i, but his name is not mentioned among the Murji'ah in the *Maqālāt* literature.

⁴²⁵ Aḥmad, *Musnad*, I: 233, 269, 323, 327; At-Tirmidhī, *Sunan*, tafsīr (fī at-tarjumah). Al-Albānī considers the *ḥadīth* to be weak (*ḍa'if*). See his *Ḍa'if al-Jāmi' aṣ-Ṣaḥīḥ*, 5738. But Shaykh Aḥmad Shākir has discussed the issue at length and called the *ḥadīth* authentic. See *Sunan At-Tirmidhī* (Hims publication) 0:146.

^{425a} Al-Bukhārī, *Ṣaḥīḥ*, shuf'ah: 2; Abū Dāwūd, *Sunan*, buyū': 73; At-Tirmidhī, *Sunan*, aḥkām: 33; An-Nasā'ī, *Sunan*, buyū': 109; Ibn Mājah, *Sunan*, shuf'ah: 2, 3; Aḥmad, *Musnad*, IV: 389, 390, VI: 10, 390.

⁴²⁶ Al-Bukhārī, *Ṣaḥīḥ*, imān 3, hibah: 35' maẓālim: 24, 28, 'aqīqah: 2, birra: 38; Muslim, *Ṣaḥīḥ*, imān 57, 58; Abū Dāwūd, *Sunan*, ādāb: 160, zakāh: 42, sunnah:

14; An-Nasā'ī, *Sunan*, imān 16; At-Tirmidhī, *Sunan*, d, *Musnad*, I: 7, II: 11, 24, 67, 69, 87, 98, 125, 142, III: 487. mad, *Musnad*, I: 7, II: 11, 24, 67, 69, 87, 98, 125, 142, III: 487.: 6; Ibn Mājah, *Sunan*, muqaddamah, 9, ādāb: 7, 9; Aḥmad, *Musnad*, II: 279, 445, V: 17.

⁴²⁷ See Al-Bukhārī, *Ṣaḥīḥ*, imān 37, tafsīr 31: 2; Muslim, *Ṣaḥīḥ*, imān 57; Abū Dāwūd, *Sunan*, sunnah: 16; At-Tirmidhī, *Sunan*, imān; Aḥmad, *Musnad*, I: 27, 51, 53, 2!6, II: 107, 426, 1V: 129, 164.

⁴²⁸ See note 428 above.

⁴²⁹ Aḥmad, *Musnad*, III: 135.

⁴³⁰ This *ḥadīth* has appeared earlier. See note 427.

⁴³¹ For example: “Bashfulness (*al-ḥayā*) is a part of *imān*” (Muslim, *Ṣaḥīḥ*, imān:59) People said, “God and His Prophet know better.” The Prophet said, “To witness that there is no god other than Allah, and that Muḥammad is the messenger of Allah, to establish *ṣalāh*, to pay *zakāh* to fast during Ramaḍān, and to give one fifth of the booty” (Al-Bukhārī, *Ṣaḥīḥ*, imān 40); and “To love the Anṣār is the sign of *imān*” (Muslim, *Ṣaḥīḥ*, imān 128)

^{431a} For example, “He does not have faith whose neighbor is not safe from his trespasses (Al-Bukhārī, *Ṣaḥīḥ*, ādāb 29; Muslim, *Ṣaḥīḥ*, imān 73), or “You will not have faith unless you love each other” (Muslim, *Ṣaḥīḥ*, imān 93; Abū Dāwūd, imān, ādāb: 131).

⁴³² Al-Bukhārī, *Ṣaḥīḥ*, adhān: 95, Muslim, *Ṣaḥīḥ*, ṣalāh:34, 38, 40, 41; Abū Dāwūd, *Sunan*, ṣalāh: 122.

⁴³³ Aḥmad, *Musnad*, III: 135, 154, 210, 251.

⁴³⁴ Aḥmad, *Musnad*, III: 135, 154, 210, 251.

⁴³⁵ Ibn Mājah, *Sunan*, fitan 3.

⁴³⁶ Al-Bukhārī, *Ṣaḥīḥ*, ādāb: 29; Muslim, *Ṣaḥīḥ*, imān 73; At-Tirmidhī, *Sunan*, qiyāmah: 60; Aḥmad, *Musnad*, I: 387, II: 288, 336, 373, III: 154, IV: 31, VI: 385.

⁴³⁷ Muslim, *Ṣaḥīḥ*, imān 93; Abū Dāwūd, *Sunan*, ādāb: 131; At-Tirmidhī, imān, ṣifat al-qiyāmah: 54, isti'dhān: 1; Ibn Mājah, *Sunan*, muqaddamah: 9, ādāb: 11; Aḥmad, *Musnad*, I: 165, 167, II: 391, 443, 477, 495, 512.

⁴³⁸ Al-Bukhārī, *Ṣaḥīḥ*, imān: 8, aymān: 3; Muslim, *Ṣaḥīḥ*, imān: 69, 70;

An-Nasā'ī, *Sunan*, īmān: 19, Ibn Mājah, *Sunan*, muqaddamah: 9; Aḥmad, *Musnad*, III: 177, 207, 275, 278. IV: 336.

⁴³⁹ Al-Bukhārī, *Ṣaḥīḥ*, īmān: 7; Muslim, *Ṣaḥīḥ*, īmān: 71, 72; At-Tirmidhī, *Sunan*, qiyāmah: 59; An-Nasā'ī, *Sunan*, īmān: 19, 33; Ibn Mājah, *Sunan*, muqaddamah: 9, janā'iz: 1; Ad-Dārimī, *Sunan*, isti'dhān: 5, riqāq: 29; Aḥmad, *Musnad*, I: 86, III: 176, 206, 251, 272, 278, 289.

⁴⁴⁰ Muslim, *Ṣaḥīḥ*, īmān: 164; Abū Dāwūd, *Sunan*, buyū': 50; At-Tirmidhī, *Sunan*, buyū': 72; Ibn Mājah, *Sunan*, tijārat: 36; Ad-Dārimī, *Sunan*, buyū': 10; Aḥmad, *Musnad*, II: 50, 242, 417, III: 466, IV: 45.

⁴⁴¹ This *ḥadīth* has appeared earlier; see note 430.

⁴⁴² Al-Bukhārī, *Ṣaḥīḥ*, īmān: 64, 65; Abū Dāwūd, *Sunan*, jihād: 2; At-Tirmidhī, *Sunan*, qiyāmah: 52, īmān: 12; An-Nasā'ī, *Sunan*, īmān: 8, 9, 11; Ad-Dārimī riqāq: 4, 8; Aḥmad, *Musnad*, II: 160, 163, 187, 191, 192, 195, 205, 266, 209, 212, 215, 224, 309, III: 154, 372, 391, 440, IV: 114, 285, VI: 21, 22.

⁴⁴³ Aḥmad, *Musnad*, V: 219, IV: 325.

⁴⁴⁴ Al-Bukhārī, *Ṣaḥīḥ*, īmān: 9, 14, ikrāh: 1, ādāb: 42; Muslim, *Ṣaḥīḥ*, īmān: 66; An-Nasā'ī, *Sunan*, īmān: 3, 4; Ibn Mājah, *Sunan*, fitan: 23; Aḥmad, *Musnad*, III: 102, 114, 172, 174, 230, 248, 275, 288.

⁴⁴⁵ Al-Bukhārī, *Ṣaḥīḥ*, nikāh: 1; Muslim, *Ṣaḥīḥ*, ṣiyām: 74, 79; Abū Dāwūd, *Sunan*, ṣawm: 36; Mālik, *Al-Muwattā*, ṣiyām: 9; Aḥmad, *Musnad*, VI: 67, 122, 156, 226, 245.

⁴⁴⁶ The *ḥadīth* has appeared earlier; see note 439.

⁴⁴⁷ Abū Dāwūd, *Sunan*, sunnah: 14; At-Tirmidhī, *Sunan*, īmān: 6; Ad-Dārimī, *Sunan*, riqāq: 74; Aḥmad, *Musnad*, II: 250, 472, 527, VI: 47, 99.

⁴⁴⁸ 'Āmr Ibn Ḥabīb is really 'Āmr Ibn Samrah Ibn Ḥabīb, as Ibn Ḥajar has mentioned in his *Al-Iṣābah fī Tamyīz aṣ-Ṣaḥabah* (5808). Ibn Ḥajar has given no further details, nor could I get anything from other sources.

⁴⁴⁹ For Mu'ādh Ibn Jabal see note 313.

^{450a} The ninth and the tenth reasons have not been mentioned by Ibn Taymīyyah.

⁴⁵⁰ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'aẓim* (Beirut, Dār al-Ma'rifah, 1405/1984), vol. II: 61.

⁴⁵¹ He is 'Aṭā' Ibn Ribāḥ (27/280-114/732) a student of 'Abdullah Ibn 'Abbās, the Commentator of the Qur'ān, in *tafsīr*. He was also a most distinguished *faqīh* of his time at Makkah.

⁴⁵² Muḥammad Ibn Naṣr Al-Marwazī (202/817-294/906), a great scholar of *fiqh* and *ḥadīth*, was most knowledgeable on the views of the Companions and the Successors on various issues. He was born at Baghdad, brought up at Nishapur, traveled a lot, and finally settled down at Samarqand and died there. He wrote many books such as *Al-Qasamah* about which Abū Bakr Aṣ-Ṣayrafī has said that if he had not written any other book he would have been regarded the most eminent *faqīh* on its basis. His other books are: a *Musnad* in *ḥadīth*, and another entitled, *Ma khalafa bihā Abū Ḥanīfah wa Ibn Mas'ūd*. Al-Maqrīzī has abridged his three other books *Qiyām Layl*, *Qiyām Ramadān* and *Witr* in one volume. [See Adh-Dhahabī, *Tadhkirat al-Huffāz*, 2: 201; Al-Khaṭīb, *Tārīkh Baghdad*, 3:315; Ibn Al-Jawzī, *Al-Muntaẓam*, 6:63; Ibn Ḥajar, *Tahdhīb At-Tahdhīb*, 9: 489; Az-Zarkalī, *Al-A'lām*, 7: 346.]

⁴⁵³ Muslim, *Ṣaḥīḥ*, imān:197; At-Tirmidhī: *Sunan*, tafsīr, 6:4.

⁴⁵⁴ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, op. cit. vol. III p. 444.

⁴⁵⁵ Abū Dāwūd *Sunan*, ṭibb: 24; At-Tirmidhī, *Sunan*, siyar: 46; Ibn Mājah, *Sunan*, ṭibb: 43; Aḥmad, *Musnad*, I: 386, 438, 440.

⁴⁵⁶ Khurrāmīyyah are the followers of Babak Al-Khurrāmī, a leader of the Bāṭinīyyah. Babak was based in the hills of Al-Badīn in Azerbaijan. His followers, who were numerous, killed a number of Muslims and took away Muslim women. The Abbasid ruler Al-Mu'tasim waged war against them, killed Babak and took many of his followers captive. [See Ash-Shahristānī, *Al-Milal wa al-Niḥal*, 1:216; Ibn An-Nadīm, *Al-Fihrist*, pp. 342-44; Aṭ-Ṭabarī, *Tārīkh*, 8:11-55; Al-Badawī (ed.) *Fadā'ih al-Bāṭinīyyah* of Al-Ghazālī, pp. 14-16.]

⁴⁵⁷ Al-Bukhārī, *Ṣaḥīḥ*, shahādat: 28; Muslim, *Ṣaḥīḥ*, imān: 107, 109; At-Tirmidhī, *Sunan*, imān: 14.

⁴⁵⁸ Al-Bukhārī, *Ṣaḥīḥ*, imān: 24, jizyah: 17, maẓālim 17; Muslim, *Ṣaḥīḥ*, imān: 102; At-Tirmidhī, *Sunan*, imān: 14; An-Nasā'ī, *Sunan*, imān: 20; Aḥmad, *Musnad*, II: 189.

⁴⁵⁹ Muslim, *Ṣaḥīḥ*, imārah: 158; Abū Dāwūd, *Sunan*, jihād 17; An-Nasā'ī, *Sunan*, jihād: 2; Aḥmad, *Musnad*, II: 374.

⁴⁶⁰ Al-Miqdad Ibn 'Āmr, Abū Ma'bad Al-Hadamī (37/653) was often known as Ibn Al-Aswad since he was adopted as son by al-Aswad Ibn 'Abd Yagūth of Makkah when he came there from Hadhramawt. An eminent Companion of the

Prophet and one of the seven first men to embrace Islam in Makkah, he was a brave soldier and horse rider, and participated in the battle of Badr and all other battles. He narrated 48 *ahādīth*. (See Ibn Hajar, *Al-Iṣābah*: 8185; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 1:167; Abd Nu'aym, *Hilyat al-Awalyā'*, 1:172; Az-Zarkalī, *Al-A'lām*, 8:208)

⁴⁶¹ For Qatādah see note 53. For the various names of the *sūrah* see Az-Zamakhshārī, *Al-Kashshāf 'an Ḥaqā'iq At-Tanzīl*, (Beirut, Dār al-Ma'rifah, n.d.) vol. II:171.

⁴⁶² Abū Dāwūd, *Sunan*, jihād: 21; Aḥmad, *Musnad*, II: 302, 320.

⁴⁶³ For Muḥammad Ibn Naṣr Al-Marwazī see note 453.

⁴⁶⁴ For Ibn Qutaybah see note 68.

⁴⁶⁵ He is Ibrāhīm Ibn Aḥmad Ibn 'Umar Ibn Ḥamdān Ibn Shaqalla, Abū Ishāq Al-Bazzār (396/1018) [See Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 2: 128-139.

⁴⁶⁶ Muḥammad Ibn Ishāq Ibn Muḥammad Ibn Yaḥyā, Ibn Mundah Al-Isfahānī (310/922-395/1005), one of the great scholars of *ḥadīth* and its collectors, wrote a number of books on the subject such as: *Fath al-Bāb fī Kunnā wa al-Alqāb*, *Ma'rifat aṣ-Ṣaḥābah*, and *At-Tārīkh al-Mustakhraj min Kutub An-Nās*, in which he wrote about 1,700 narrators of *ḥadīth*. In theology he wrote *Ar-Radd 'alā al-Jahmiyyah*, and *At-Tawḥīd wa ma'rifat asmā' Allah 'azza wa jalla wa ṣifatihi 'alā al-ittifāq wa al-taffarud*. See Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 2:167; *Al-Mizān*, 5:7; Az-Zarkalī, *Al-A'lām*, 6:253; Brockalman S.I. 281.]

⁴⁶⁷ I have not been able to trace him.

⁴⁶⁸ Ishāq Ibn Muḥammad, Abū Ya'qūb An-Nahrjūrī (d. 330/941), a learned Ṣūfī from Nahrjūr near Al-Aḥwaz in Iran, and a friend of Junayd Al-Baghdādī, passed years in Makkah beside the Sacred Mosque and died there. His words which have been preserved by Al-Qushayrī in his *Risālah* and As-Sulāmī in his *Ṭabaqāt* speak of his regard for the Shari'ah. [See Al-Qushayrī, *Risālah*, 167-9; As-Sulāmī, *Ṭabaqāt As-Ṣūfiyyah*, 378-82; Az-Zarkalī, *Al-A'lām*, 1: 288.]

⁴⁶⁹ For Qādī Abū Ya'lā see note 28.

⁴⁷⁰ Abū Sa'id Aḥmad Ibn 'Īsā Al-Kharrāz (d. 277/890), one of the leading Ṣūfīs of Baghdad, learned Ṣūfism from Dhu Al-Nūn (d. 246/861 and Sarīy As-Saqatī (d. 257/871). According to Jāmi', he was the first Ṣūfī to discuss the concept of *fanā* and *baqā*. [See Al-Qushayrī, *Ar-Risālah*, p. 140; Jāmi', *Nafaḥāt al-Uns*, 75-8; Hujwirī, *Kashf al-Mahjūb* (ed. V.A. Zuckovsky, Tehran, 1926), pp. 180-82; Abū Nu'aym, *Hilya al-Awliyā'*, X: 246-9; As-Sulāmī, *Ṭabaqāt aṣ-Ṣūfiyyah*,

228-32.]

⁴⁷¹ Al-Bukhārī, *Ṣaḥīḥ*, i'tiṣām: 6; Muslim, faḍā'il: 130; ḥajj: 412; An-Nasā'ī, *Sunan*, ḥajj: 1, Ibn Mājah, *Sunan*, muqaddamah: 1.

⁴⁷² For Abū Al-Ḥasan Al-Baṣrī see note 131.

⁴⁷³ For Ibn Al-Khaṭīb see note 201.

⁴⁷⁴ Al-Bukhārī, *Ṣaḥīḥ*, tafsīr: 92:4, 5, 7, qad; tawḥīd: 54; Muslim, *Ṣaḥīḥ*, qadr: At-Tirmidhī, *Sunan*, qadr: 3; Ibn Mājah, *Sunan*, muqaddamah: 10.

⁴⁷⁵ Abū Dāwūd, *Sunan*, 160; Aḥmad, *Musnad*, I: 27, IV: 67, VI: 441. See also Muslim, *Ṣaḥīḥ*, qadr: 8; Aḥmad, *Musnad*, III: 292.

⁴⁷⁶ Al-Bukhārī, *Ṣaḥīḥ*, tafsīr, 92: 2-5, 7, ādāb: 120, qadr: 4, tawḥīd: 54; Muslim, qadr: 6-8; Abū Dāwūd, *Sunan*, sunnah: 16; At-Tirmidhī, *Sunan*, qadr 3, tafsīr, 11:3; Ibn Mājah, muqaddamah: 10, tijārat:2; Aḥmad, *Musnad*, I: 6, 29, 82, 129, 133, 140, 157, II: 52, 17, III: 293, IV: 67, 431.

⁴⁷⁷ Muslim, *Ṣaḥīḥ*, qadr: 6, 7; Abū Dāwūd, *Sunan*, sunnah: 16; At-Tirmidhī, *Sunan*, tafsīr: 92; Aḥmad, *Musnad*, I: 82, 129, 133, 140, 157.

⁴⁷⁸ At-Tirmidhī, *Sunan*, ṭibb: 21, qadr: 12; Ibn Mājah, *Sunan*, ṭibb: 1; Aḥmad, *Musnad*, III: 421.

⁴⁷⁹ For Al-Jahm see note 75.

⁴⁸⁰ He probably was Ṣāliḥ Ibn 'Āmr Aṣ-Ṣāliḥī, one of the leaders of the Ṣāliḥiyyah sect of theologians who combined the ideas of the Qadarīyyah and the Murji'ah. [See Ash-Shahristānī, *Al-Milal wa An-Niḥal* (Cairo, Al-Ḥalabī, 1968), 1:145; and Al-Ash'arī, (ed. Helmut Ritter, Wiesbaden, Franz Steiner Verlag, 1980), 1:198.]

⁴⁸¹ For Al-Ash'arī see note 27.

⁴⁸² For Ibn 'Arabī see note 85.

⁴⁸³ For Ibn Sab'in see note 237.

⁴⁸⁴ Abū Ya'qūb As-Sajistānī, a great Ismā'īlī missionary, and philosopher is the author of *Kitāb Ithbāt an-Nubūwwah* (ed. 'Arif Tamir, Beirut, Catholic Press, 1966) in theology and *Al-maqālid al-Malakutīyyah* which Ibn Taymīyyah has referred to at various places. Our sources, however, are silent about his life. It appears that he was alive in the year 360/971. [See the Introduction by 'Arif

Tamir to his publication of the *Ithbāt an-Nubūwwah*, p. z.]

⁴⁸⁵ Abū Nu'aym, *Hilyat al-Awliyā'*, op. cit. X:278; Al-Qushayrī, *Risālah*, op. cit. p. 106.

⁴⁸⁶ Al-Bukhārī, *Ṣaḥīḥ*, riqāq: 38; Aḥmad, *Musnad*, VI: 256.

⁴⁸⁷ *Istikhārah* literally means to seek good, to ask for the best. *Ṣalāt al-istikhārah* is the prayer which the Prophet taught in order to seek God's guidance regarding a course of action one should take, or a thing one should strive for when one is bewildered or does not know what to do. For details see Al-Bukhārī, *Ṣaḥīḥ*, taḥajjud: 25, da'wat: 49, tawḥīd: 10; At-Tirmidhī, *Sunan*, witr: 18; Ibn Mājah, *Sunan*, iqāmah: 188; Aḥmad, *Musnad*, III: 3441.]

⁴⁸⁸ He probably was Abū Muḥammad 'Abdullah Ibn Muḥammad At-Tunisi (627/1230-699/1300), a Ṣūfī and devotee versed in the Mālikī *fiqh*, *ḥadīth* and *tafsīr*, went to Egypt and achieved fame. He died in Tunis. [See Ibn Muḥsin, *Ṭabaqāt al-Awliyā'* ed. Nūr ad-Dīn Sharībah, Cairo, Al-Khanjī, 1393/1973), pp. 430-31.]

⁴⁸⁹ I have not been able to trace him.

⁴⁹⁰ For Ibn Mundah see note 467.

⁴⁹¹ Shaykh al-Islām Abū 'Umar Yūsuf Ibn 'Abdullah Ibn Muḥammad Ibn 'Abdul-Barr (368/978-463/1071), a distinguished scholar of *ḥadīth*, eminent Mālikī jurist, and historian from Cordova in Spain. His writings include *Al-Isti'ab fī ma'rifat al-Aṣḥāb*, a biographical work on the Companions of the Prophet, *At-Tamhīd li ma fī al-Muwaṭṭā' min al-Ma'ānī wa al-Asnād*, a commentary on Imām Mālik's *Al-Muwaṭṭā'*, and *Jāmi' Bayān al-'Ilm wa Faḍīlah*.

⁴⁹² Ibn Mājah, *Sunan*, ādāb: 55; At-Tirmidhī, da'wat: 88.

⁴⁹³ Mālik, *Al-Muwaṭṭā'*, Qur'ān: 32, ḥajj: 246.

⁴⁹⁴ He is the famous monist Ṣūfī Ibn 'Arabī, for whom see note 85.

⁴⁹⁵ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, op. cit. 4: 4 99 under tafsīr of Sūrat Al-'Alā, with reference to the *Musnad* of Aḥmad and the *Sunan* of Abū Dāwūd and Ibn Mājah.

⁴⁹⁶ Abū Dāwūd, *Sunan*, ṣalāh: 147, 147, 149, 150; Ibn Mājah, *Sunan*, iqāmah: 20; Ad-Dārimī, ṣalāh: 69; Aḥmad, *Musnad*, 1:371, V: 382, 384, 389, 394, 397, 398, 400.

⁴⁹⁷ Al-Bukhārī *Ṣaḥīḥ*, imān 19; Aḥmad, *Musnad*, V:20.

⁴⁹⁸ Al-Bukhārī, *Ṣaḥīḥ*, imān: 19; da‘wat: 66, tawḥīd: 48; Muslim, *Ṣaḥīḥ*, da‘wat: 31; At-Tirmidhī, *Sunan*, da‘wat: 59; Ibn Mājah, *Sunan*, ādāb: 56; Aḥmad, *Musnad*, II: 232.

⁴⁹⁹ Al-Bukhārī, *Ṣaḥīḥ*, da‘wat: 65; Muslim, *Ṣaḥīḥ*, dhikr: 28, masājīd: 146; Abū Dāwūd, *Sunan*, tasbīḥ, dhikr: 24, taṭawwū‘; 13, witr: 24; At-Tirmidhī, *Sunan*, witr: 15. da‘wat: 17, 47, 59; An-Nasā‘ī, *Sunan*, sahw: 96; Ibn Mājah, *Sunan*, ādāb: 56, iqāmah: 187; Mālik, *Al-Muwatṭā‘*, mass al-Qur‘ān: 20, 21; Aḥmad, *Musnad*, II: 35, 306, 375, 515.

⁵⁰⁰ This *ḥadīth* has appeared earlier; see note 499.

⁵⁰¹ Al-Bukhārī, *Ṣaḥīḥ*, manāqīb al-anṣār: 26, ādāb: 90, riqāq: 29; Muslim, birr: 2-6; At-Tirmidhī, *Sunan*, ādāb: 70; Ibn Mājah, *Sunan*, ādāb: 41; Aḥmad, *Musnad*, II: 248, 391, 393, 444, 458, 470, 481.

⁵⁰² Abū Dāwūd, *Sunan*, taṭawwū‘: 18, witr: 13; Muslim, *Ṣaḥīḥ*, dhikr: 4; At-Tirmidhī, *Sunan*, da‘wat: 5; Ibn Mājah, *Sunan*, iqāmah: 175; Ad-Dārimī, *Sunan*, faḍā‘il al-Qur‘ān: 30; Aḥmad, *Musnad*, II: 323, III: 75.

⁵⁰³ Abū Dāwūd, *Sunan*, witr: 26, manāsik: 50, ṭalāq: 7, janā‘iz: 37, ādāb: 87; Mālik, *Al-Muwatṭā‘*, Qur‘an: 24; At-Tirmidhī, da‘wat 6; Aḥmad, *Musnad*, V: 195, 239, VI: 447.

⁵⁰⁴ The following prayers have been called al-bāqiyāt aṣ-ṣālihāt (literally: good works which deserve lasting rewards) *la ilāha illā Allah; Subḥāna Allah; al-ḥamdu li Allah; Allahu Akbar; and la ḥawl wa lā quwwat illā bi Allah..* i.e: there is no god but Allah; glory to Allah; all praise is for Allah; Allah is great; and there is no power and no authority except with Allah. [See Aḥmad, *Musnad*, I: 71, III: 75, IV: 268; Mālik, *Al-Muwatṭā‘*, Qur‘an, 23.]

⁵⁰⁵ *Sayyid al-istighfār*, or the best word to seek God’s forgiveness as taught by the Prophet is as follows: “O Allah! You are my Lord, there is no god other than You. You have created me, and I am Your humble servant. I have tried to live according to Your commands and orders as much as I could. I seek Your protection against the evil consequences of the misdeeds I have done. I acknowledge the blessings that You have bestowed on me and I confess the sin I have committed. I beg You to forgive me, for no one can forgive any sin but You [See Al-Bukhārī, *Ṣaḥīḥ*, da‘wat: 1; At-Tirmidhī, *Sunan*, da‘wat: 15; An-

Nasā'ī, *Sunan*, isti'ādḥah: 57: 63; Aḥmad, *Musnad*, IV: 122, 125.]

⁵⁰⁶ This *ḥadīth* has been mentioned earlier; see note 498.

⁵⁰⁷ At-Tirmidhī *Sunan*, thawāb al-Qur'ān: 25; Ad-Dārimī, *Sunan*, faḍā'il al-Qur'ān: 6.

⁵⁰⁸ Abū Dāwūd, *Sunan*, ṣalāh: 135; An-Nasā'ī, *Sunan*, iftitāḥ: 32; Aḥmad, *Musnad*, IV: 353, 356.

⁵⁰⁹ Reading the Qur'ān here means reading the Qur'ān while holding it in the hand. For that purpose one has to be clean as well as make ablution; this is what is meant by higher degree of cleanliness, or observing both kinds of cleanliness.

⁵¹⁰ Ibn Mājah, *Sunan*, ṭahārah: 4; Ad-Dārimī, *Sunan*, wuḍū': 2; Mālik, *Al-Muwattā'*, ṭahārah: 36; Aḥmad, V: 277, 280, 282.

⁵¹¹ Muslim, *Ṣaḥīḥ*, ṣalāh: 211, 213, 220, 223, libās: 29-31; Abū Dāwūd, *Sunan*, libās: 8; At-Tirmidhī, *Sunan*, ṣalāh: 79, 80, libās: 12; Mālik, *Al-Muwattā'*, rida: 28; Al-Bukhārī, *Ṣaḥīḥ*, adhān: 123, maghāzī: 51, tafsīr: 110:2; An-Nasā'ī, *Sunan*, iftitāḥ: 77, ṭaḥbīq: 10, 11, 25, 64, 65; Ibn Mājah, *Sunan*, iqāmah: 20; Aḥmad, *Musnad*, V: 282, 284, 384, 394, 397, 398, 400, VI: 35, 43, 49, 94, 115, 148, 149, 176, 190, 192, 200, 244, 266.

⁵¹² For this *ḥadīth* see note 508.

⁵¹³ Ibn Mājah, *Sunan*, manāsik: 8; An-Nasā'ī, *Sunan*, ḥajj: 4; Aḥmad, *Musnad*, II: 421, VI: 294, 303, 314.

⁵¹⁴ This *ḥadīth* has appeared earlier; see note 65.

⁵¹⁵ This *ḥadīth* has appeared earlier; see note 493.

⁵¹⁶ Aḥmad, *Musnad*, I: 161.

⁵¹⁷ This *ḥadīth* has been quoted earlier; see note 507.

⁵¹⁸ At-Tirmidhī *Sunan*, da'wat: 84, 113; Ibn Mājah, *Sunan*, ādāb: 55, du'ā': 5; Mālik, *Al-Muwattā'*, Qur'an: 32, ḥajj: 246; Aḥmad, *Musnad*, II: 127, 515.

⁵¹⁹ Al-Bukhārī, *Ṣaḥīḥ*, *aḥkām*:17, *zakāh*: 51; Muslim *Ṣaḥīḥ*, *zakāh*, 110, 111; An-Nasā'ī, *Sunan*, *zakāh*: 94; Ad-Dārimī, *Sunan*, *zakāh*: 19; Aḥmad, *Musnad*, I: 17, 21, 40, 11: 99.

⁵²⁰ Abū Dāwūd, *Sunan*, *janā'iz*: 69.

⁵²¹ Muslim *Ṣaḥīḥ*, *janā'iz*: 103, 104; An-Nasā'ī, *Sunan*, *janā'iz*: 103; Ibn Mājah, *Sunan*, *janā'iz*: 36; Aḥmad, *Musnad*, II: 300, 375, 408, V: 353, 360, VI: 71, 76, 111, 180, 221.

⁵²² Muslim *Ṣaḥīḥ*, *janā'iz*: 102; Abū Dāwūd, *Sunan*, *janā'iz* 19; An-Nasā'ī, *Sunan*, *ṭahārah*: 109, *janā'iz*: 103; Ibn Mājah, *Sunan*, *janā'iz*: 36, *zuhd*: 36; Mālik, *Al-Muwaṭṭā'*, *ṭahārah*: 28.

⁵²³ Muslim *Ṣaḥīḥ*, *janā'iz*: 105; Abū Dāwūd, *Sunan*, *janā'iz*: 1: 77; An-Nasā'ī, *Sunan*, *janā'iz*: 105; Ibn Mājah, *Sunan*, *janā'iz*: 47-48; Aḥmad, *Musnad*, II: 441.

⁵²⁴ Mālik, *Al-Muwaṭṭā'*, *safar*: 85.

⁵²⁵ Al-Bukhārī, *Ṣaḥīḥ*, *ṣalāh*: 48, *janā'iz*: 62, 96, *anbiyā'*: 50, *magāzī*: 81; Muslim *Ṣaḥīḥ*, *masājīd*: 19, 23; Abū Dāwūd, *janā'iz*: 72; An-Nasā'ī, *Sunan*, *masājīd*: 13, *janā'iz*: 106; Ad-Dārimī, *Sunan*, *ṣalāh*: 120; Mālik, *Al-Muwaṭṭā'*, *madīnah*: 17; Aḥmad, *Musnad*, I: 218, II: 260, 284, 2Z5, 296, 396, 454, 518, V: 184, 186, 204, VI: 34, 80, 121, 146, 229, 252, 255, 274, 275.

⁵²⁶ The *ḥadīth* has been quoted earlier; see note 300.

⁵²⁷ See note 498, as well as 507.

⁵²⁸ Muslim *Ṣaḥīḥ*, *'ilm* 11; Abū Dāwūd, *Sunan*, *sunnah*:5; Aḥmad, *Musnad*, I: 386. See also Ad-Dārimī, *Sunan*, *muqaddamah*: 19.

⁵²⁹ Al-Bukhārī, *Ṣaḥīḥ*, *tamannīy*: 9; Muslim *Ṣaḥīḥ*, *ṣiyām*: 59, 60; Aḥmad, *Musnad*, III: 124, 193, 200, -253.

⁵³⁰ Al-Bukhārī, *Ṣaḥīḥ*, *aymīn*: 31; Ad-Dārimī, *Sunan*, *aymān*: 19; Ibn Mājah, *Sunan*, *kaffārat*: 21; Mālik, *Al-Muwaṭṭā'*, *nudhūr*: 6; Aḥmad, *Musnad*, IV: 168.

⁵³¹ This *ḥadīth* has been quoted earlier; see note 499.

⁵³² Al-Bukhārī, *Ṣaḥīḥ*, 'umrah: 8; Muslim *Ṣaḥīḥ*, ḥajj: 127; Aḥmad, *Musnad*, VI: 42.

⁵³³ Muslim *Ṣaḥīḥ*, musāfirīn: 244; Ibn Mājah, *Sunan*, ādāb: 52; Aḥmad, *Musnad*, VI: 98, 170, 266.

⁵³⁴ Al-Bukhārī, *Ṣaḥīḥ*, nikāḥ: 1; Muslim *Ṣaḥīḥ*, nikāḥ: 5; Abū Dāwūd, *Sunan*, taṭawwu': 27, ṣawm: 45; Ibn Mājah, *Sunan*, nikāḥ 1; Ad-Dārimī, *Sunan*, ṣawm: 17; nikāḥ: 3; Aḥmad, *Musnad*, 2 158, 165, 188, 210, III: 241, 259, 285, V: 409, VI: 7, 268, 332, 398.

⁵³⁵ Al-Bukhārī, *Ṣaḥīḥ*, anbiyā': 50, zuhd: 72; At-Tirmidhī, *Sunan*, 'ilm: 13; Abū Dāwūd, *Sunan*, 'ilm: 4; Ibn Mājah, *Sunan*, muqaddamah: 5, 46. At-Tirmidhī has rated this *ḥadīth* as fairly authentic (*ḥasan*) The second part of the *ḥadīth* is almost *mutawātir* [see Ibn Ḥajar: *Fath al-Barī*, (ed. Fūwād 'Abdul-Bāqī Muḥibb ad-Dīn Al-Khaṭīb, Cairo, Dār Ar-Rayyān, 1407/1986), 1: 161-1651.

⁵³⁶ Al-Bukhārī, *Ṣaḥīḥ*, shahādat: 29, tafsīr, 2:11, i'tiṣām: 25, tawḥīd: 51; Abū Dāwūd, *Sunan*, 'ilm 2; Aḥmad, *Musnad*, IV: 136.

⁵³⁷ Abū Nu'aym has noted this *ḥadīth* on the authority of Ibn 'Umar in his *Hilyat al-Awliyā'*. Al-Albānī has counted it as a weak (*ḍa'īf*) *ḥadīth*. See his *Ḍa'īf al-Jāmi' aṣ-Ṣaghīr*, op. cit. *ḥadīth* 3037.

⁵³⁸ Al-Khaṭīb, *Tārīkh Baghdad*, op. cit. 8:296. Al-Albānī consider it to be a fabricated (*mawḍū'*) *ḥadīth* (see his *Silsilah al-Aḥādīth aḍ-Ḍa'īf wa al-Mawḍū'ah*, Beirut, Al-Maktab al-Islāmī, 1398 1:4523. See also As-Suyūṭī, *Al-La'alī al-Maṣnu'ah fī al-Ḥadīth al-Mawḍū'ah*, (Beirut, Dār al-Ma'rifah, 1401/1981), 1:215.

⁵³⁹ Al-Bukhārī, *Ṣaḥīḥ*, ādāb: 11; Muslim *Ṣaḥīḥ*, birra: 18, 19; Abū Dāwūd, *Sunan*, zakāh: 45; At-Tirmidhī, *Sunan*, birra: 10; Aḥmad, *Musnad*, III: 14, IV: 80, 83, 84, 399.

⁵⁴⁰ Muslim, *Ṣaḥīḥ*, imān: 147, 148, 149; Abū Dāwūd, *Sunan*, libās 26; At-Tirmidhī, *Sunan*, birra: 61; Ibn Mājah, *Sunan*, muqaddamah 9, zuhd: 16; Aḥmad, *Musnad*, I: 299, 412, 416, 451, 11 164, 215, IV 151.

⁵⁴¹ These are parts of one *ḥadīth* which has appeared earlier; see note 441.

⁵⁴² See note 541

⁵⁴³ The *ḥadīth* has been mentioned earlier; see note 436.

⁵⁴⁴ Aḥmad, *Musnad*, III: 135, 154, 210, 251.

⁵⁴⁵ This *ḥadīth* has appeared earlier; see note 433.

⁵⁴⁶ See the *ḥadīth* with a little difference in words in Al-Bukhārī, *Ṣaḥīḥ*, imān: 33; Muslim, *Ṣaḥīḥ*, imān: 325; At-Tirmidhī, *Sunan*, imān: 17.

⁵⁴⁷ Aḥmad, *Musnad*, V 350, 361, VI: 422.

⁵⁴⁸ Al-Bukhārī, *Ṣaḥīḥ*, riqāq: 18; Aḥmad, *Musnad*, II: 514, 527.

⁵⁴⁹ For Ubayy Ibn Ka'b see note 314.

⁵⁵⁰ The *ḥadīth* has been mentioned earlier; see note 334.

⁵⁵¹ Al-Bukhārī, *Ṣaḥīḥ*, tahajjud: 20, ṣawm: 59, anbiyā': 37; Muslim, *Ṣaḥīḥ*, ṣiyām: I: 187, 188; An-Nasā'ī, *Sunan*, ṣiyām: 78; Aḥmad, *Musnad*, II:189.

⁵⁵² Al-Bukhārī, *Ṣaḥīḥ*, ṣawm: 56, 58; Muslim, *Ṣaḥīḥ*, ṣiyām: 181; An-Nasā'ī, *Sunan*, ṣiyām 76, 77, 78, 80.

⁵⁵³ Aḥmad, *Musnad*, IV: 25, 26. See also Al-Bukhārī, *Ṣaḥīḥ*, ṣawm 57, 59; Muslim, *Ṣaḥīḥ*, ṣiyām: 186, 187; An-Nasā'ī, *Sunan*, ṣiyām: 71, 78; Ibn Mājah, *Sunan*, ṣiyām: 28; Aḥmad, *Musnad*, II: 164, 189, 190, 198, 199, 212, VI: 455.

⁵⁵⁴ Muslim *Ṣaḥīḥ*, ṣiyām: 197, Abū Dāwūd, *Sunan*, ādāb 160; Aḥmad, *Musnad*, V: 311.

⁵⁵⁵ Muslim *Ṣaḥīḥ*, ṣiyām: 196, Abū Dāwūd, *Sunan*, ṣawm: 53; Ibn Mājah, *Sunan*, ṣiyām: 31.

⁵⁵⁶ Al-Bukhārī, *Ṣaḥīḥ*, anbiyā': 37; Muslim, *Ṣaḥīḥ*, 181, 189, 191; Abū Dāwūd, *Sunan*, ṣawm: 53; An-Nasā'ī, *Sunan*, ṣiyām: 75, 76; Ibn Mājah, *Sunan*, ṣiyām: 31; Aḥmad, *Musnad*, 2: 158, 200, 201, 225, V: 297, 311.

⁵⁵⁷ Muslim, *Ṣaḥīḥ*, ṣiyām: 90; At-Tirmidhī *Sunan*, ṣawm: 18; An-Nasā'ī, *Sunan*, ṣiyām: 49.

⁵⁵⁸ Al-Bukhārī, *Ṣaḥīḥ*, diyat: 22; Muslim, *Ṣaḥīḥ*, qasamah: 9; Abū Dāwūd, *Sunan*, ḥudūd: 1, 3; At-Tirmidhī *Sunan*, ṭahārah: 55, ḥudūd: 21; An-Nasā'ī,

Sunan, taḥrīm: 8, * 12; Ibn Mājah, *Sunan*, ḥudūd: 20; Aḥmad, *Musnad*, I: 217, 247, 282, III: 121.

⁵⁵⁹ For Ibn Mas'ūd see note 39.

⁵⁶⁰ Al-Bukhārī, *Ṣaḥīḥ*, īmān: 28, 31; Abū Dāwūd, *Sunan*, īmān: 19; At-Tirmidhī, *Sunan*, nudhūr: 2, 3; An-Nasā'ī, *Sunan*, aymān: 27, 28; Ibn Mājah, *Sunan*, kaffārāt: 16; Mālik, *Al-Muwatṭā'*, nudhūr: 8; Aḥmad, *Musnad*, 41, 224.

⁵⁶¹ Al-Bukhārī, *Ṣaḥīḥ*, aymān: 26; At-Tirmidhī, nudhūr: 12; An-Nasā'ī, *Sunan*, aymān: 29; Ibn Mājah, *Sunan*, kaffārāt: 18; Ad-Dārimī, *Sunan*, nudhūr: 1.

⁵⁶² With a little different wording the *ḥadīth* is recorded by Aṭ-Ṭabarānī, *Al-Mu'jam al-Kabīr* (Baghdad, Maṭba'at al-Ummah, 1981), 17:313, *ḥadīth* no. 866; 'Abdur-Razzāq Aṣ-Ṣan'ānī, *Al-Muṣannaḥ* (ed. Ḥabīb Ar-Raḥmān Al-A'ẓamī, Beirut, Al-Maktabah al-Islāmīyyah, 1970, 72), *ḥadīth* no. 15842, 15845.

⁵⁶³ Muslim *Ṣaḥīḥ*, nadhar: 8; Abū Dāwūd, *Sunan*, aymān: 12, 19; At-Tirmidhī *Sunan*, nudhūr: I; An-Nasā'ī, *Sunan*, aymān: 17, 31, 41; Ibn Mājah, *Sunan*, kaffārāt: 16; Aḥmad, *Musnad*, II: 207, 429, 432, VI: 247.

⁵⁶⁴ Al-Bukhārī, *Ṣaḥīḥ*, aymān: 31; Abū Dāwūd, *Sunan*, aymān: 19; Ibn Mājah, *Sunan*, kaffārāt: 21; Mālik, *Al-Muwatṭā'*, nudhūr: 6; Aḥmad, *Musnad*, IV: 168.

⁵⁶⁵ Al-Bukhārī, *Ṣaḥīḥ*, sayd: 27, aymān: 30, Muslim *Ṣaḥīḥ*, nadhar: 11; Abū Dāwūd, *Sunan*, aymān: 19; At-Tirmidhī, *Sunan*, nudhūr: 17; An-Nasā'ī, *Sunan*, aymān: 32, 33; Ibn Mājah, *Sunan*, kaffārāt: 20; Ad-Dārimī, *Sunan*, nudhūr: 1, 2; Aḥmad, *Musnad*, I: 239, 253, 310, 311, 345, IV: 143, 145, 147, 149, 151, 152, 201.

⁵⁶⁶ See note 563.

⁵⁶⁷ See the above *ḥadīth* and note.

⁵⁶⁸ See the above *ḥadīth* and note.

⁵⁶⁹ Al-Bukhārī, *Ṣaḥīḥ*, bad' al-khalq: 6, anbiyā': 6, tawḥīd: 28; Muslim *Ṣaḥīḥ*, qadr: 1; Abū Dāwūd, *Sunan*, sunnah: 16; Ibn Mājah, *Sunan*, muqaddamah: 10.

⁵⁷⁰ This *ḥadīth* has been quoted earlier; see note 532.

⁵⁷¹ At-Tirmidhī, *Sunan* ‘ilm: 9; Ibn Mājah, *Sunan*, muqaddamah: 5; Aḥmad, *Musnad*, V: 14, 20.

⁵⁷² For Ibn ‘Umar see note 100.

⁵⁷³ At the end of the fast of Ramaḍān Muslims are required to help their poor with an amount of grain people use in their food or its cost in money to enable them to share in the joy of ‘Id al-Fitr. This charity is therefore called *ṣadaqat al-Fitr* and is expected to compensate for any shortcoming that might have occurred in one’s fasting.

⁵⁷⁴ This tradition has been mentioned earlier; see note 308.

⁵⁷⁵ Ṭalq Ibn Ḥabīb was a pious Successor (*Ṭab’ī*), and a reliable narrator of *aḥādīth*. Abū Zur’ah says that he related *ḥadīth* from Ibn ‘Abbās and is a reliable narrator, even though a Murji’ī. [See Adh-Dhahabī, *Mizān al-ʿitidāl*, 4024.]

⁵⁷⁶ At-Tirmidhī, *Sunan*, zakāh: 27; Ad-Dārimī, *Sunan*, zakāh: 13; see also tafsīr 2: 177.

⁵⁷⁷ He is the renowned Iranian mystic, Sahl At-Tustārī; see note 87 for him.

⁵⁷⁸ Al-Bukhārī, *Ṣaḥīḥ*, ṣawm 26, imān: 15; Abū Dāwūd, *Sunan*, ṣawm: 39; At-Tirmidhī *Sunan*, ṣawm: 26; Ibn Mājah, *Sunan*, ṣiyām:15, ṭalāq: 16; Ad-Dārimī, *Sunan*, ṣawm: 23; Aḥmad, *Musnad*, II: 489, 491, 514.

⁵⁷⁹ Al-Bukhārī, *Ṣaḥīḥ*, i’tisām: 20, 21, Muslim *Ṣaḥīḥ*, aqdīyyah: 15; Abū Dāwūd, *Sunan*, aqdīyyah: 2; An-Nasā’ī, *Sunan*, aḥkām: 2, qudat: 3; Ibn Mājah, *Sunan*, aḥkām: 3; Aḥmad, *Musnad*, IV: 198, 204, 205.

⁵⁸⁰ See the *aḥādīth* quoted by Ibn Kathīr in his *Tafsīr* (vol. 4, pp. 31-32) under verse 38: 24-25.

^{578a} This *ḥadīth* has been quoted earlier; see note 534.

⁵⁸¹ See Al-Bukhārī, *Ṣaḥīḥ*, nikāh: 8; Muslim *Ṣaḥīḥ*, nikāh: 6-8; At-Tirmidhī *Sunan*, nikāh: 2; An-Nasā’ī, *Sunan*, nikāh 4; Ibn Mājah, *Sunan*, nikāh: 2; Ad-Dārimī, *Sunan*, nikāh: 3; Aḥmad, *Musnad*, I: 176,183.

⁵⁸² Muslim *Ṣaḥīḥ*, qadr: 34; Ibn Mājah, *Sunan*, muqaddamah:10, zuhd: 14; Aḥmad, *Musnad*, II: 366, 370.

⁵⁸³ For Abū Ṭālib Al-Makkī see note 136.

⁵⁸⁴ For Ibn Ḥāmid see note 138.

⁵⁸⁵ For Sa‘īd Ibn Al-Musayyib see note 50.

⁵⁸⁶ An-Nasā‘ī, *Sunan*, nikāḥ: 5, jihād: 12; Ibn Mājah, *Sunan*, ‘itq: 3.

⁵⁸⁷ Muslim *Ṣaḥīḥ*, ādāb: 12, dhikr: 31, 32, 59, 65, 74-76; At-Tirmidhī *Sunan*, ādāb: 2; Ibn Mājah, libās: 2, ādāb: 55, 56, *du‘ā’*: 2, 16, 27.

⁵⁸⁸ Muslim *Ṣaḥīḥ*, dhikr: 89; At-Tirmidhī at‘imah: 18; Aḥmad, *Musnad*, III: 100, 117.

⁵⁸⁹ He is Al-Ḥasan Al-Baṣrī; see note 48 for him.

⁵⁹⁰ Muslim *Ṣaḥīḥ*, birra: 106; Aḥmad, *Musnad*, I: 382, 383, V: 367.

⁵⁹¹ Al-Bukhārī, *Ṣaḥīḥ*, aymān: 26; Muslim *Ṣaḥīḥ*, nadhar: 5; At-Tirmidhī *Sunan*, nudhūr: 11, qadr: 6 An-Nasā‘ī, *Sunan*, aymān: 26.

⁵⁹² ‘Abdur-Raḥmān Ibn Samrah Ibn Ḥabīb Ibn ‘Abd Shams (d. 50/670), a Qarshī Companion of the Prophet, embraced Islam at the time of the conquest of Makkah, participated in the battle of Mawtah, and settled down at Baṣrah. He distinguished himself as a commander, conquered Sijistān, Kabul and Khurasan, and was appointed governor of Sijistān. He narrated 14 *aḥādīth*. He died at Baṣrah. [See Ibn Ḥajar, *Al-Iṣābah*, 5125; Adh-Dhahabī, *Duwal al-Islām*, 1:26; Az-Zarkalī, *Al-A‘lām*, 4: 79-90.]

⁵⁹³ Al-Bukhārī, *Ṣaḥīḥ*, aḥkām: 5, 6, aymān 1, kaffārat: 10; Muslim, *Ṣaḥīḥ*, 13, imān: 19; Abū Dāwūd, *Sunan*, imārah: 92; At-Tirmidhī, *Sunan*, nudhūr: 5; An-Nasā‘ī *Sunan*, quḍāt: 5; Ad-Dārimī, *Sunan*, nudhūr: 9; Aḥmad, *Musnad*, 62, 63.

⁵⁹⁴ Al-Bukhārī, *Ṣaḥīḥ*, hibah: 13, anbiyā’: 54; At-Tirmidhī, *Sunan*, janā’iz: 66; Muslim, *Ṣaḥīḥ*, madīnah: 22-24; Aḥmad, *Musnad*, V: 201, 202, 206, 210, 212.

⁵⁹⁵ Al-Bukhārī, *Ṣaḥīḥ*, jihād: 112, 156; Muslim, *Ṣaḥīḥ*, jihād: 19, 20; Abū Dāwūd, *Sunan*, jihād: 89; Ad-Dārimī *Sunan*, siyar: 6.

⁵⁹⁶ For Mu'adh Ibn Jabal see note 313.

⁵⁹⁷ 'Alī Ibn Abī Ṭālib, a cousin and son-in-law of the Prophet, one of the three earliest men to embrace Islam, the fourth caliph, a great soldier and commander, an eminent scholar of the Qur'ān, *ḥadīth* and *fiqh*. He died at Kūfah in 40/660.

⁵⁹⁸ This *ḥadīth* has been quoted earlier; see note 477.

⁵⁹⁹ Al-Bukhārī, *Ṣaḥīḥ*, tafsīr, 92:6, janā'iz: 82; Muslim, *Ṣaḥīḥ*, qadr: 6; Abū Dāwūd, *Sunan*, sunnah: 16; At-Tirmidhī, *Sunan*, qadr: 3; Aḥmad, *Musnad*, I:129.

⁶⁰⁰ This *ḥadīth* has been quoted earlier; see note 479.

⁶⁰¹ At-Tirmidhī, *Sunan*, tafsīr, 9:8; Ibn Mājah, *Sunan*, masājid: 19; Ad-Dārimī *Sunan*, ṣalāh: 23; Aḥmad, *Musnad*, III: 68, 76.

⁶⁰² Ibn Mājah, *Sunan*, ṭahārah: 4; Ad-Dārimī, *Sunan*, wuḍū': 2; Mālik, *Al-Muwattā*, ṭahārah: 36; Aḥmad, *Musnad*, V: 277,280, 282.

⁶⁰³ Al-Bukhārī, *Ṣaḥīḥ*, adhān: 36, riqāq: 24, zakāh: 16, ḥudūd: 19; Mālik, *Al-Muwattā*, Shi'r: 14; At-Tirmidhī, *Sunan*, zuhd: 53; An-Nasā'ī *Sunan*, 2. quḍāt.

⁶⁰⁴ This tract is quite a book of more than two hundred pages. Dr. Rashād Sa'īm has produced it in the second volume of his collections of Ibn Taymiyyah's tracts, *Jāmi' ar-Rasā'il* (Jiddah, Dār Al-Madanī, 1405/1984), pp. 190-401.

⁶⁰⁵ Muslim, *Ṣaḥīḥ*, zuhd: 46; Ibn Mājah, *Sunan*, zuhd: 21; Aḥmad, *Musnad*, II: 301, 435.

⁶⁰⁶ Ibn Mājah, *Sunan*, muqaddamah: 23; At-Tirmidhī, *Sunan*, zuhd: 48.

⁶⁰⁷ Muslim, *Ṣaḥīḥ*, imān: 297-298; At-Tirmidhī, *Sunan*, tafsīr: 10; Ibn Mājah, *Sunan*, muqaddamah: 13; Aḥmad, *Musnad*, V: 16.

⁶⁰⁸ Also quoted earlier; see note 403.

⁶⁰⁹ Ṣuḥayb Ibn Sinān Ibn Mālik Ibn Banī An-Namīr (32 B.H./592-38/659), a Companion of the Prophet, a distinguished *mujahid*, famous as an archer, was born at Mosul in Iraq where his father served as governor appointed by the Persians. When the Romans invaded the country they took Ṣuḥayb, a young boy then, as prisoner. Later some Arabs bought him, brought him to Makkah and

sold him to ‘Abdullah Ibn Jad‘ān, who set him free. Şuḥayb was engaged in trade when the Prophet began his mission. Şuḥayb embraced Islam and migrated to Madinah along with others, but was allowed to leave Makkah on condition that he would leave all the money he had made in Makkah. The Prophet praised this bargain and said, “Şuḥayb made a profit, Şuḥayb made a profit.” At Madinah Şuḥayb joined the battle of Badr and all other later battles. Known as Şuḥayb Ar-Rūmī, he died at Madinah and narrated 307 *aḥādīth*. [See *Ṭabaqāt Ibn Sa‘d*, 3:161; Ibn Al-Jawzī, *Şifat aṣ-Şafwa*, 1:169; Abū Nu‘aym, *Ḥilyat al-Awliyā’*, 1:151; Ibn Ḥajar, *Al-Işābah*, 4099; Az-Zarkalī, *Al-A‘lām*, 3:302.]

⁶¹⁰ This *ḥadīth* has been quoted earlier; see note 403.

⁶¹¹ Also quoted earlier; see note 445.

⁶¹² Also quoted earlier; see note 439.

⁶¹³ Al-Bukhārī, *Şahīḥ*, aymān: 3.

⁶¹⁴ An-Nasā‘ī *Sunan*, imān: 19; Aḥmad, *Musnad*, III: 70, 130, 133, 249, V: 285, VI: 7.

⁶¹⁵ Muslim, *Şahīḥ*, imān: 130, 139; At-Tirmidhī, *Sunan*, manāqib: 65; Aḥmad, *Musnad*, I: 209, II: 419, 501, 527, III: 24, 45, 72, 93, 429.

⁶¹⁶ An-Nasā‘ī *Sunan*, imān: 20; Ibn Mājah, *Sunan*, muqaddamah: 11.

⁶¹⁷ Ibn Mājah, *Sunan*, muqaddamah: 11; Aḥmad, *Musnad*, I: 208, IV: 65. ‘Abbās was an uncle of the Prophet; he first supported him without embracing Islam, but later on declared his Islam. Hāshim was the great grandfather of the Prophet (Muḥammad Ibn ‘Abdullah Ibn ‘Abdul-Muṭṭalib Ibn Hāshim).

⁶¹⁸ At-Tirmidhī, *Sunan*, manāqib: 31.

⁶¹⁹ Al-Bukhārī, *Şahīḥ*, şalāh: 80; manāqib al-anşār: 45, faḍā’il aṣ-şahābah: 3, 5, farā’id: 9; Muslim, *Şahīḥ*, masājid: 28, faḍā’il aṣ-şahābah: 2-7; At-Tirmidhī, *Sunan*, manāqib: 14-16; Ibn Mājah, *Sunan*, muqaddamah: 11; Ad-Dārimī *Sunan*, farā’id: 11; Aḥmad, *Musnad*, I: 27, 359, III: 18, 478, 1V: 4, 5, 212.

⁶²⁰ At-Tirmidhī, *Sunan*, manāqib: 14; Ibn Mājah, *Sunan*, muqaddamah: 11; Aḥmad, *Musnad*, I: 377, 389, 395, 408, 410, 412, 433.

⁶²¹ Abū Dāwūd, *Sunan*, witr: 26; At-Tirmidhī, *Sunan*, zuhd: 30; Mālik, *Al-Muwattā*, shi'r: 16; Aḥmad, *Musnad*, III: 141, V: 229, 233, 236, 238, 245, 247.

⁶²² See the *ahādīth* 611 and 612.

⁶²³ Zayd Ibn Hārithah Ibn Sharaḥbīl (8/629) was caught as a small boy from his family in the Yemeni tribe of Banū Kalb, brought to Makkah and sold to Khadijah bint Khuwaylid, who after her marriage to the Prophet gave Zayd to him. The Prophet set him free, loved him a lot, took him as his son, and married him to his niece, Zaynab. He was called the son of the Prophet till the Qur'ān told the Muslims to call their adopted sons by the names of their real fathers. The Prophet appointed him commander of various campaigns, in one of which, the campaign of Mawtah, he was killed. [See Ibn Ḥajar, *Al-Iṣābah*, 1:563; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwa*, 1:147; Az-Zarkalī, *Al-A'lām*, 3:96.]

⁶²⁴ Usāmah was the son of Zayd, the adopted son of the Prophet. He was born at Makkah and was loved by the Prophet just like his father almost in the same way as he loved Ḥasan and Ḥusayn, the sons of his daughter, Fāṭimah. Usāmah migrated to Madinah along with the Prophet. When he was twenty the Prophet appointed him commander at the head of an army which had among others such great men as Abū Bakr and 'Umar. When the prophet died, Usāmah moved to Wādī al-Qurā, thence to Damascus, but finally returned to Madinah where he died in 54/674. [See *Ṭabaqāt ibn Sa'd*, 4:42, Ibn Ḥajar, *Al-Iṣābah*, 1:29; Az-Zarkalī, *Al-A'lām*, I:282.

⁶²⁵ *Umm al-Mu'minīn* 'Ā'ishah bint Abī Bakr Aṣ-Ṣiddīq, a great narrator of ḥadīth, a distinguished faqīh, and very knowledgeable in Arab history and literature, was married to the Prophet in the second year of the Hijrah, and of all his wives was most dear to him. She was not happy with the latter part of 'Uthmān's rule, but when he was killed she led the campaign calling for avenging his blood. This led her to the battle of the Camel against 'Alī. The last years of her life she passed quietly and died in 58/678. She narrated 2,270 ḥadīth.

⁶²⁶ Muslim, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah: 8.

⁶²⁷ Muslim, faḍā'il aṣ-ṣaḥābah: 83.

⁶²⁸ Muslim, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah: 57-9; Al-Bukhārī, *Ṣaḥīḥ*, libās: 60; Ibn Mājah, *Sunan*, muqaddamah: 11; Aḥmad, *Musnad*, II: 249, 288, 331, 440, 446, 531, 532, IV: 284, 292.

⁶²⁹ This ḥadīth has been mentioned earlier in note 617.

⁶³⁰ Bible, Deuteronomy: 6:5.

⁶³¹ This *ḥadīth* has been quoted earlier; see note 615.

⁶³² Aḥmad, II: 323.

⁶³³ At-Tirmidhī, *Sunan*, du'ā': 128.

⁶³⁴ Abū Dāwūd, *Sunan*, sunnah: 15; At-Tirmidhī, *Sunan*, qiyāmah: 60; Aḥmad, *Musnad*, III: 438, 440.

⁶³⁵ Aḥmad, *Musnad*, IV: 286.

⁶³⁶ see note 439

⁶³⁷ Al-Bukhārī, *Ṣaḥīḥ*, aymān: 3

⁶³⁸ Dhū Al-Nūn, Thawbān Ibn Ibrāhīm (d. 245/859), was a famous Ṣūfī of Egypt. He was a friend and admirer of the renowned Ṣūfī Abū Yazīd Al-Biṣṭāmī (d. 261/874). Prof. Nicholson is of the opinion that he has influenced the course of Ṣūfism more than Abū Yazīd and more than any other Ṣūfī of his time. See his article, "A Historical Inquiry Concerning the Origin & Development of Sufism," *JRAS*, 1906, pp. 203-48.

⁶³⁹ He is Al-Ḥasan, the renowned scholar, writer and ascetic of Baṣrah; see note 48 for him.

⁶⁴⁰ Aḥmad, *Musnad*, I: 207, VI: 16.

⁶⁴¹ Ad-Dārimī *Sunan*, muqaddamah: 2.

⁶⁴² Ibn Mājah, *Sunan*, ādāb: 55.

⁶⁴³ Samnūn Ibn Ḥamzah Al-Khawwās (d. 290/903), a Ṣūfī originally from Baṣrah, settled at Baghdad where he died. He learned Ṣūfism from Sariy As-Saqaṭī the preceptor of Junayd. He was a poet and has left some beautiful pieces of poetry [See Abū Nu'aym, *Ḥilyat Awliyā'*, 10: 309; Al-Khaṭīb, *Tārīkh Baghdad*, 9: 234; Az-Zarkalī, *Al-A'lām*, 3:304; Al-Qushayrī, *Ar-Risālah*, 133-4; As-Sulāmī, *Ṭabaqāt aṣ-Ṣūfīyyah*, 195-199.

⁶⁴⁴ Abū Bakr Muḥammad Ibn Mūsā Al-Wasiṭī (d. ca 320/933), a learned Ṣūfī, originally from Khurasan, settled at Marwa where he died. He was a disciple of Al-Junayd. [See Al-Qushayrī, *Ar-Risālah*, 151-2; As-Sulāmī, *Ṭabaqāt aṣ-Ṣūfīyyah*, 303-306; Adh-Dhahabī, *Siyar An-Nubalā'*, 9: 240-1]

⁶⁴⁵ Abū Nu'aym, *Ḥilyat al-Awliyā'*, 9: 234.

⁶⁴⁶ ‘Abdul-Karīm Ibn Hawāzin Al-Qushayrī (d. 465/1072) a disciple of Abū ‘Alī Ad-Daqqāq (d. 405/1014) in Şūfism, is famous for his *Ar-Risālah* which is the most authentic and comprehensive introduction to Şūfī practices, experiences and concepts as developed by early Şūfīs. Al-Qushayrī has also a commentary on the Qur’ān, *Laṭā’if al-Ishārāt*, and other works.

⁶⁴⁷ Abū Muḥammad Ruwaym Ibn Aḥmad Ibn Yazīd Ibn Ruwaym (d. 303/915) one of the leading Şūfīs of Baghdad, was versed in the recitation of the Qur’ān (*muqrī*). In *fiqh* he followed the Zahirī school of Dāwūd. [See Al-Qushayrī, *Risālah*, 127-287; Al-Sulāmī, *Ṭabaqāt aṣ-Şūfīyyah*, 180-184.]

⁶⁴⁸ As for the words of Ruwaym, we have them in the edition of Al-Qushayrī’s *Risālah* by Dr. ‘Abdul-Ḥalīm Maḥmūd and Maḥmūd Ibn Ash-Sharīf, (Cairo, Dār al-Kutub al-Ḥadīthah, n.d.) p. 424. But we do not have Al-Qushayrī’s remark there.

⁶⁴⁹ For Fuḍayl Ibn ‘Iyād see note 247.

⁶⁵⁰ At-Tirmidhī, *Sunan*, da‘wat 81; Muslim, *Şaḥīḥ*, dhikr: 23, 24; Aḥmad, *Musnad*, III: 107, 288.

⁶⁵¹ Al-Bukhārī, *Şaḥīḥ*, riqāq: 38; Ibn Mājah, *Sunan*, fitan: 16; At-Tirmidhī, *Sunan*, thawāb al-Qur’ān: 17; Aḥmad, *Musnad*, VI:256.

⁶⁵² This *ḥadīth* could not be traced.

⁶⁵³ See note 632

⁶⁵⁴ Abū Dāwūd, *Sunan*, sunnah: 15; At-Tirmidhī, *Sunan*, qiyāmah 60; Aḥmad, *Musnad*, III: 428, 440.

⁶⁵⁵ For Al-Ḥasan Al-Baṣrī see note 48.

⁶⁵⁶ For Al-Junayd see note 86.

⁶⁵⁷ Abū Al-‘Abbās Aḥmad Ibn Muḥammad Ibn Sahl Ibn ‘Aṭā’ (d. 309/921) a learned scholar and a renowned Şūfī, and contemporary of Junayd, was held in great esteem by Abū Sa‘īd Al-Kharrāz. He was a friend of Al-Ḥallāj and was killed for defending him. [See Jāmi’, *Nafaḥāt al-Uns*, pp. 141-2; Al-Qushayrī, p. 14 6.]

⁶⁵⁸ Al-Bukhārī, *Şaḥīḥ*, anbiyā’: 8, 14, 19, manāqib: 1, 25, tafsīr: 12:2; Muslim, *Şaḥīḥ*, faḍā’il aṣ-ṣaḥābah: 169:199; Aḥmad, *Musnad*, II: 257 260, 391, 428, 431, 485, 498, 525, 539, III: 367.

⁶⁵⁹ At-Tirmidhī, *Sunan*, imān: 12; An-Nasā'ī *Sunan*, imān: 8; Ibn Mājah, *Sunan*, fitan: 2; Aḥmad, *Musnad*, II: 206, 215, 379, III: 154, V: 224, VI: 21, 22.

⁶⁶⁰ This tradition has been mentioned by no compiler of *ḥadīth* except Al-Khaṭīb in his *Tārīkh* (see vol. 13, pp. 523-4). Mulla 'Alī Al-Qarī, considers it to be fabricated. [See Mulla 'Alī Al-Qarī, *Al-Asrār al-Ma'rifat fī al-Akḥbār al-Mawḍū'ah*, (ed. Muḥammad Aṣ-Ṣabbagh, Beirut, *Ar-Risālah*, 139/1971), p. 266 *ḥadīth* no. 211.]

⁶⁶¹ Muslim, *Ṣaḥīḥ*, imān: 140; Aḥmad, *Musnad*, II: 32.

⁶⁶² Al-Bukhārī, *Ṣaḥīḥ*, imān: 18, ḥajj: 4, jihād: 1, tawḥīd: 48, 56; Muslim, *Ṣaḥīḥ*, imān: 135, 136, 137; Abū Dāwūd, *Sunan*, witr. 12; At-Tirmidhī, *Sunan*, mawāqīt: 13, birr: 2; An-Nasā'ī *Sunan*, manāsik: 4, imān: 1; Ibn Mājah, *Sunan*, manāsik: 16; Ad-Dārimī, jihād: 4; Aḥmad, *Musnad*, II: 264, 287, 348, 388, 531, III: 411, IV: 342, V: 150, 171, 318, 368, VI: 272, 374, 440.

⁶⁶³ Al-Bukhārī, *Ṣaḥīḥ*, jihād: 1; Muslim, *Ṣaḥīḥ*, imārah: 110; At-Tirmidhī, *Sunan*, faḍā'il al-jihād: 1; An-Nasā'ī *Sunan*, jihād: 17; Aḥmad, *Musnad*, II: 344, 424.

⁶⁶⁴ The *ḥadīth* has been mentioned earlier; see note 649.

⁶⁶⁵ Muslim, *Ṣaḥīḥ*, faḍā'il aṣ-ṣaḥābah: 210, 211, 212, 214; Abū Dāwūd, *Sunan*, sunnah: 9; At-Tirmidhī, *Sunan*, fitan: 45, shahādat: 4, manāqib: 56; Al-Bukhārī, *Ṣaḥīḥ*, shahādat: 9; faḍā'il al-aṣḥāb an-nabī: 1, riqāq: 7, imān: 10, 27; Ibn Mājah, *Sunan*, aḥkām: 27; Aḥmad, *Musnad*, I: 378, 438, 442, II: 228, 410, 479, IV: 267, 277, 426, 427, 436, 440, V: 35, 57.

⁶⁶⁶ Abū Dāwūd, *Sunan*, jihād: 143.

⁶⁶⁷ Ibn Taymīyyah's *Minḥāj as-Sunnah an-Nabawīyyah* has been edited by Dr. Rashād Salīm and published in nine volumes by Imām Muḥammad Ibn Sa'ūd Islamic University, Riyadh, 1406/1986.

⁶⁶⁸ He is Abū 'Abdullah Muḥammad Ibn 'Alī Al-Ḥākim At-Tirmidhī (d. 280/893), a disciple of Abū Turāb An-Nakhshabī (d. 245/859). He is famous for his theory of the Seal of the Saints. Among his books are *Khātim al-Walayah*, *Kitāb Nihaj*, and *Kitāb Ma'rifat al-Asrār*, ed. Dr. M. Ibrāhīm Al-Geyoushī (Cairo, Dār An-Nahḍah, 1977). See Al-Qushayrī, *Ar-Risālah*, P. 138; Jāmi', *Nafaḥāt al-Uns*, pp. 119-20; Attar, *Tadhkirat al-Awliyā'*, vol. II, pp. 77-84; Hijwirī, *Kashf al-Mahjūb*, pp. 177-9, 265ff; As-Sulāmī, *Ṭabaqāt aṣ-Ṣufīyyah*, 217-220.]

⁶⁶⁹ The reference is to Ibn ‘Arabī, for whom see note 85 and for the claim that *walāyah* of a prophet is better than his prophethood see his *Fuṣūṣ al-Ḥikam*, op. cit. P. 135.

⁶⁷⁰ For Abū Sulaymān Ad-Darānī see note 147.

⁶⁷¹ For Abū Al-Qāsim Al-Junayd see note 86.

⁶⁷² Abū ‘Uthmān Sa‘īd Ibn Ismā‘īl (d. 298/910) was originally from Rayy, learned *taṣawwūf* from Shah Ibn Shuja’ al-Kirmānī and Yaḥyā Ibn Mu‘adh Ar-Rāzī, then went to ‘Abū Ḥafṣ Al-Ḥaddīd at Nishapur, married his daughter off and settled there. People used to say, “There are three persons in the world and there is no fourth of them: Abū ‘Uthmān at Nishapurī, Al-Junayd at Baghdad and Abū ‘Abdullah Ibn Al-Jala in Shām.” [See Al-Qushayrī, *Ar-Risālah*, 120-21.]

⁶⁷³ Abū Amr Ismā‘īl Ibn Nujayd Ibn Aḥmad Ibn Yūsuf As-Sulamī (d. 366/976) a leading Ṣūfī from Nisāhpur, learned ḥadīth from Imām Aḥmad Ibn Ḥanbāl, and *taṣawwūf* from Abū ‘Uthmān Al-Hirī (d. 298/910). One of his sayings is, “Mystical sites (*ḥāl*) which are not the product of religious knowledge (*ilm*) do more harm than good to one who experiences them.” He died at Makkah. [See Al-Qushayrī, *Risālah*, p. 182; Ibn Al-Jawzī, *Al-Muntaẓam*, 7:84, Az-Zarkalī *Al-A‘lām*, 1:326.]

⁶⁷⁴ For Junayd see note 86

⁶⁷⁵ For Abū Sulaymān Ad-Darānī see note 147.

⁶⁷⁶ For Abū ‘Uthmān An-Nishapurī see note 670.

⁶⁷⁷ Abū Yazīd Ibn Ṭayfur Ibn ‘Īsā Al-Biṣṭāmī (d. 261/875), one of the founders of Ṣūfism, hailed from Biṣṭam, a town in the Iranian province of Khamis. He is famous for his ecstatic experiences and *shaḥḥāt*. As-Sahljā, a fifth century writer has collected his words in a book entitled *An-Nūr min Kalimāt Abī Ṭayfur*, which has been published by Dr. ‘Abdur-Raḥmān Badawī with some other writings under the name *Shaḥḥāt aṣ-Ṣufiyyah* [Kuwait, 1976.] R.C. Zaehner has a chapter on his experience and thought in his *Hindu and Muslim Mysticism* [New York, Schocken, 1969]. I have also studied his *ṭarīqah*, experience and *shaḥḥāt* in a paper, “Abū Yazīd Al-Biṣṭāmī’s Description of Mystical Experience” (Karachi, vol. VI, No. 2. Summer 1983), pp. 25-55.

⁶⁷⁸ Aḥmad, *Musnad*, IV: 56; Abū Dāwūd, *Sunan*, ṣalāh: 22; An-Nasā’ī *Sunan*, jumu‘ah: 20; Ibn Mājah, *Sunan*, iqāmah: 88.

⁶⁷⁹ For Abū Bakr Aṣ-Ṣiddīq see note 214.

⁶⁸⁰ This *ḥadīth* has been quoted earlier; see note 649.

⁶⁸¹ Al-Bukhārī, *Ṣaḥīḥ*, bad' al-waḥī: 3, tafsīr: 96:1-3, ta'bīr: 1, 5; Muslim, *Ṣaḥīḥ*, ṣalāh: 207, 208, rū'ya: 3, 4, 6; Abū Dāwūd, *Sunan*, ṣalāh:148; At-Tirmidhī, *Sunan*, rū'ya: 2, 3, tafsīr: 10:22; An-Nasā'ī *Sunan*, taṭbīq: 8 62; Ibn Mājah, *Sunan*, rū'ya: 1; At-Tirmidhī, *Sunan*, ṣalāh: 77, rū'ya: 3-5; Mālik, *Muwattā*, rū'ya: 4.

⁶⁸² Al-Bukhārī, *Ṣaḥīḥ*, janā'iz: 85; Muslim, *Ṣaḥīḥ*, janā'iz 60: At-Tirmidhī, *Sunan*, janā'iz: 63; An-Nasā'ī *Sunan*, janā'iz: 50; Ibn Mājah, *Sunan*, janā'iz: 20, zuhd: 25; Aḥmad, *Musnad*, II: 261, 499, 528, III: 179, 186, 197, 215, 281.

⁶⁸³ Commenting on verses 7:175-6, most writers have suggested that they refer to a Jewish scholar of the past called Bal'am Ibn Bawra; some authors have also suggested the name of two Arabs, Umayyah Ibn Abī Aṣ-Ṣalāt and Sayfī Ibn Ar-Rahib. Whoever he might have been, the important thing is that he represents a particular character: a person who was given the knowledge of true religion, even the power to do miracles, but he went after the good of this world, engaged in acquiring wealth, and satisfying his lusts, and eventually doomed himself. [See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 2:264-7; Abū Al-'A'la Al-Mawdūdī, *Tafhim al-Qur'ān*, 2:100-2.]

⁶⁸⁴ I have not been able to trace anything about Barah Al-'Abid. However, the character that he represents has been explained by Ibn Taymīyyah, and needs no further comment.

⁶⁸⁵ Aṭ-Ṭabarānī, *Al-Mu'jam al-Kabīr*, (Baghdad, (1403/1983), 11:103-4; Abū Nu'aym, *Ḥilyah*, 3:278; Al-Haythamī, *Majma' az-Zawā'id*, (Beirut, Dār al-Kutub al-'Arabīyyah, 1402/1982), 1:114.

⁶⁸⁶ At-Tirmidhī, *Sunan*, janā'iz: 25.

⁶⁸⁷ Al-Bukhārī, *Ṣaḥīḥ*, manāqib: 25, faḍā'il al-Qur'ān: 36, istitābah:6, 7; Muslim, *Ṣaḥīḥ*, zakāh: 147, 148; Ibn Mājah, *Sunan*, muqaddamah: 12; Aḥmad, *Musnad*, III 33,34.

⁶⁸⁸ Abū Dāwūd, *Sunan*, sunnah: 8; At-Tirmidhī, *Sunan*, fitan: 48; Aḥmad, *Musnad*, V: 44, 50, 404.

⁶⁸⁹ Aḥmad, *Musnad*, V: 220, 221.

⁶⁹⁰ The Nāsibah are just the opposite of the Rāfiḍah. Whereas the Rāfiḍah refused to recognize the caliphates of Abū Bakr, 'Umar and 'Uthmān, denounced them, and considered 'Alī to be the only rightful caliph and extolled him, the

Nāsibah denounced 'Alī and did not count him among the rightly guided caliphs. [See Ibn Abī Al-'Izz, *Sharḥ al-'Aqīdah at-Taḥāwīyyah* (ed. Dr. 'Abdullah At-Turkī and Shu'ayb Al-Arnawū, Beirut, *Ar-Risālah*, 1987), p. 689.]

⁶⁹¹ Al-Ḥasan Ibn 'Alī Ibn Abī Ṭālib (3/624-50/670), the grandson of the Prophet from his daughter Fāṭimah, became the fifth *khalīfah* when the people of Iraq pledged fealty to him after the murder of his father 'Alī in 40 A.H. Six months later, however, he abdicated the *khalīfah* in favor of Mu'āwīyah, the ruler of Ash-Shām and saved the *ummah* from another bloody battle. This led to the unification of the *ummah* under Umayyad rule. Al-Ḥasan settled thereafter at Madinah where he died. (See Ibn Ḥajar, *Al-Iṣābah*: 132; Abū Nu'aym, *Al-Hilyah*, 2:35; Ibn Al-Jawzī *Ṣifat aṣ-Ṣafwah*: 1:319; Az-Zarkalī, *Al-A'lām*, 2:215)

⁶⁹² For Mu'āwīyah see note 215.

⁶⁹³ The *ḥadīth* is not found in the *Ṣaḥīḥ* of Muslim. For supporting *ḥadīth* see Abū Dāwūd, *Sunan*, as-sunnah: 5, 30; Aḥmad, *Musnad*, 5: 44, 50; Ibn Abī 'Āṣim, *As-Sunnah*, (ed. Al-Albānī, Beirut, 1400/1980), 1131; Aṭ-Ṭabarānī, *Al-Mu'jam al-Kabīr*, 1:55, 89.

⁶⁹⁴ At-Tirmidhī, *Sunan*, 'ilm: 16; Abū Dāwūd, *Sunan*, sunnah: 5; Ibn Mājah: *Sunan*, muqaddamah: 6; Ad-Dārimī *Sunan*, muqaddamah: 16; Aḥmad, *Musnad*: 4, 126, 127.

⁶⁹⁵ Al-Bukhārī, *Ṣaḥīḥ*, anbiyā' 50; Muslim, *Ṣaḥīḥ*, imārah: 44; Ibn Mājah, *Sunan*, jihād: 42.

⁶⁹⁶ See As-Sakhawī, *Al-Maqāṣid al-Ḥasanah* (Cairo, Al-Khānjī, 1375/1956) p. 519; Al-Albānī, *Silsilat al-Aḥādīth ad-Ḍa'īfah*, 1: 328; Al-Munāwī, *Fayḍ al-Qāḍir* (Cairo, At-Tijāriyyah al-Kubrā, 1957/1938), 5:17 *ḥadīth* no. 6406.

⁶⁹⁷ This *ḥadīth* has been quoted earlier; see note 686.

⁶⁹⁸ Al-Bukhārī, *Ṣaḥīḥ*, janā'iz: 84, tafsīr: 9:12; At-Tirmidhī, *Sunan*, tafsīr: 9:19; An-Nasā'ī, *Sunan*, janā'iz: 69; Ad-Dārimī *Sunan*, muqaddamah: 14; Aḥmad, *Musnad*, I: 16, III: 488, 489, VI: 263.

⁶⁹⁹ This *ḥadīth* has been quoted earlier; see note 692.

⁷⁰⁰ Al-Haythamī, *Majma' az-Zawā'id* (Beirut, 1402/1982), 9:355-6; Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, (Cairo, 1408/1988), 8:123.

⁷⁰¹ Ibn Kathīr, *Al-Bidāyah wa An-Nihāyah*, op. cit. 8: 124-125.

⁷⁰² Al-Bukhārī, *Ṣaḥīḥ*, tawḥīd: 28, 45; At-Tirmidhī, *Sunan*, faḍā'il al-jihād: 28; Ibn Mājah, *Sunan*, jihād: 13; Muslim, *Ṣaḥīḥ*, imārah: 150, 151.

⁷⁰³ Abū Dāwūd, *Sunan*, jihād: 80.

⁷⁰⁴ Aḥmad, *Musnad*, II: 177.

⁷⁰⁵ At-Tirmidhī, *Sunan*, aḥkām: 4; An-Nasā'ī, *Sunan*, zakāh: 77; Aḥmad, *Musnad*, III: 22.

⁷⁰⁶ This *ḥadīth* has appeared earlier; see note 701.

⁷⁰⁷ This *ḥadīth*, too, has appeared earlier; see note 702.

⁷⁰⁸ See Al-Albānī, *Silsilat al-Aḥādīth ad-Da'īfah*, op. cit. 4:159, *ḥadīth* no. 1661, 1662, 1663. See also Ibn Abī 'Āṣim, *Kitāb as-Sunnah*, op. cit. 2: 487, 492.

⁷⁰⁹ For Fuḍayl Ibn 'Iyād see note 247

⁷¹⁰ Muslim, *Ṣaḥīḥ*, 'aqidah: 10; Mālik, *Al-Muwaṭṭā'*, kalām: 20; Aḥmad, *Musnad*, II: 327, 360, 367.

⁷¹¹ Ibn Mājah, *Sunan*, muqaddamah: 18, manāsik: 76; Ad-Dārimī *Sunan*, muqaddamah: 24; Aḥmad, *Musnad*, III: 225, IV: 80, 82, V: 183.

⁷¹² Al-Bukhārī, *Ṣaḥīḥ*, imān: 42; Muslim, *Ṣaḥīḥ*, imān: 95; Abū Dāwūd, *Sunan*, ādāb: 59; At-Tirmidhī, *Sunan*, birr: 17; An-Nasā'ī *Sunan*, bay'ah 31, 41; Ad-Dārimī *Sunan*, riqāq: 41; Aḥmad, *Musnad*, I: 351, II: 297, IV: 102, 103.

⁷¹³ At-Tirmidhī, *Sunan*, zuhd: 43; Ad-Dārimī *Sunan*, riqāq: 21; Aḥmad, *Musnad*, III: 456, 460.

⁷¹⁴ Muslim, *Ṣaḥīḥ*, imān: 147; Ibn Mājah, *Sunan*, du'ā': 10; Aḥmad, *Musnad*, IV: 133, 134, 151.

⁷¹⁵ Muslim, *Ṣaḥīḥ*, imān: 147; Ibn Mājah, *Sunan*, du'ā': 10; Aḥmad, *Musnad*, IV: 133, 134, 151.

⁷¹⁶ Muslim, *Ṣaḥīḥ*, birr: 32; Ibn Mājah, *Sunan*, zuhd: 9; Aḥmad, *Musnad*, II: 285, 529.

⁷¹⁷ For Mu'ādh Ibn Jabal see note 313.

⁷¹⁸ Aḥmad, *Musnad*, V: 183, At-Tirmidhī, *Sunan*, qiyāmah: 30.

⁷¹⁹ At-Tirmidhī, *Sunan*, jihād: 34.

⁷²⁰ Al-Bukhārī, *Ṣaḥīḥ*, aḥkām: 43, fitan: 2; Muslim, *Sunan*, imārah: 41, 43, 80; An-Nasā'ī *Sunan*, bay'ah: 1-5, 8; Ibn Mājah, *Sunan*, jihād: 41; Mālik, *Al-Muwaṭṭā'*, bay'ah: 1, jihād: 5; Aḥmad, *Musnad*, II: 62, 81, 101, 139, III 120, I72, 185, 204, 216, 284, 322, 323, 338, 441, IV: 47, 49, 51, V: 314, 318, 319, 321, 335.

⁷²¹ Al-Bukhārī, *Ṣaḥīḥ*, jihād: 108, aḥkām: 4; Muslim, *Ṣaḥīḥ*, imārah: 34, 38; Abū Dāwūd, *Sunan*, jihād, 87; At-Tirmidhī, *Sunan*, jihād: 29, ādāb: 78; An-Nasā'ī *Sunan*, bay'ah: 34; Ibn Mājah, *Sunan*, jihād: 40; Aḥmad, *Musnad*, II: 17.

⁷²² Al-Bukhārī, *Ṣaḥīḥ*, aḥkām: 43; Abū Dāwūd, *Sunan*, sunnah: 5, 'ilm: 16, ādāb: 88; Ibn Mājah, *Sunan*, muqaddamah: 6, bay'ah: 3; Aḥmad, *Musnad*, IV: 130, 202.

⁷²³ Al-Bukhārī, *Ṣaḥīḥ*, manāqib al-Anṣār: 8; Muslim, *Ṣaḥīḥ*, imārah: 16, 48; An-Nasā'ī *Sunan*, quḍāt: 4; Aḥmad, *Musnad*, IV: 351, 352.

⁷²⁴ Al-Bukhārī, *Ṣaḥīḥ*, fitan: 2, musaqat: 14, 15, khums: 19, jizyah: 4, manāqib: 25, manāqib al-ansar: 8, maghāzi: 56; Muslim, *Ṣaḥīḥ*, zakāh: 132, 139; At-Tirmidhī, *Sunan*, fitan: 25; An-Nasā'ī *Sunan*, quḍāt: 4; Aḥmad, *Musnad*, I: 384, 428, 433, II: 57, 89, III: 166, 167, 171, 182, 224, IV: 42, 292, 351, 352, V: 304.

⁷²⁵ Al-Bukhārī, *Ṣaḥīḥ*, jizyah: 22, ādāb: 99, ḥiyal: 9, fitan 21; Muslim, *Ṣaḥīḥ*, jihād: 8, 10-12; Abū Dāwūd, *Sunan*, jihād: 150; At-Tirmidhī, *Sunan*, siyar: 28, fitan: 26; Ibn Mājah, *Sunan*, jihād: 42; Ad-Dārimī *Sunan*, buyū': 11; Aḥmad, *Musnad*, I: 411, 441, II: 16, 29, 48, 56, 70, 75, 96, 103, 112, 116, 123, 136, 142, 156, III: 7, 19, 35, 46, 61, 64, 70, 84, 142, 150, 250, 270.

^{723a} At-Tirmidhī, *Sunan*, fitan: 26; Aḥmad, *Musnad*, III: 70. See also Muslim, *Ṣaḥīḥ*, jihād: 17, Aḥmad, *Musnad*, II: 70, 126, III: 19, 46, 61, 70, 84.

⁷²⁶ During the caliphate of Yazīd Ibn Mu'āwīyah (d. 64/683) the people of Madinah rose against his rule. Yazīd sent a great army under the command of Mūsā Ibn 'Uqbah to suppress the revolt. The Madinans fought a pitched battle at the plane of Ḥarrah on the northeastern side of the city but were defeated, and the city was given to pillage for three days. [See *Ency. of Islam*, article, "Al-Ḥarra"; Al-Baladhurī, *Futūḥ al-Buldān*, 31: Aṭ-Ṭabarī, *Tārīkh*, 2: 402.]

⁷²⁷ Muslim, *Ṣaḥīḥ*, imārah: 58; Aḥmad, *Musnad*, III: 446.

⁷²⁸ Al-Bukhārī, *Ṣaḥīḥ*, fitan: 2, aḥkām: 4; Muslim, *Ṣaḥīḥ*, imārah: 53-6, 58; An-

Nasā'ī taḥrīm ad-dam: 28; Ad-Dārimī *Sunan*, siyar: 75; Aḥmad, *Musnad*, II: 83, 93, 95, 123, 154.

⁷²⁹ Muslim, *Ṣaḥīḥ*, imārah: 53, 57; Ibn Mājah, *Sunan*, fitan: 7.

⁷³⁰ Muslim, *Ṣaḥīḥ*, imārah: 53, 54; An-Nasā'ī *Sunan*, taḥrīm: 28; Aḥmad, *Musnad*, II: 296, 306, 488.

⁷³¹ For the Ḥarurīyyah see note 187.

⁷³² This *ḥadīth* has been quoted earlier; see note 685.

⁷³³ Al-Bukhārī, *Ṣaḥīḥ*, zakāh: 4, adhān: 54, 56, aḥkām: 4, manāqib al-anṣār: 3, ḥarṭh: 5; Muslim, *Ṣaḥīḥ*, imārah: 36, 49, 50, ḥajj: 141; At-Tirmidhī, *Sunan*, fitan: 30; Ibn Mājah, *Sunan*, jihād: 39,

⁷³⁴ Muslim, *Ṣaḥīḥ*, masājīd: 240, imārah: 35, 37; Ibn Mājah, *Sunan*, jihād: 39.

⁷³⁵ See Al-Bukhārī, *Ṣaḥīḥ*, adhān: 4. 5. 156, aḥkām: 4; Ibn Mājah, *Sunan*, jihād: 39; Aḥmad, *Musnad*, III: 114, 171.

⁷³⁶ Muslim, *Ṣaḥīḥ*, imārah: 36; An-Nasā'ī *Sunan*, bay'ah: 26; Aḥmad, *Musnad*, IV: 69, V: 381, VI: 402.

⁷³⁷ See note 734.

⁷³⁸ Muslim, *Ṣaḥīḥ*, imārah, 65, 66; Ad-Dārimī *Sunan*, riqāq: 78; Aḥmad, *Musnad*, VI: 24, 28.

⁷³⁹ See note 736.

⁷⁴⁰ Muslim, *Ṣaḥīḥ*, imārah: 18; An-Nasā'ī *Sunan*, ādāb al-Qudat: 1; Aḥmad, *Musnad*, II: 160.

⁷⁴¹ Muslim, *Ṣaḥīḥ*, imārah: 19; Al-Bukhārī, *Ṣaḥīḥ*, jumu'ah: 29, manāqib: 25, manāqib al-anṣār: 11; Abū Dāwūd, *Sunan*, imārah: 13; Aḥmad, *Musnad*, I: 6, 289, III: 141, 480, V: 239, VI: 61, 93, 257, 258.

⁷⁴² Al-Bukhārī, *Ṣaḥīḥ*, aḥkām: 8; Muslim, *Ṣaḥīḥ*, imān: 227, 228, imārah: 21; Ad-Dārimī *Sunan*, 77; Aḥmad, *Musnad*, II: 15, V: 25, 27.

⁷⁴³ Muslim, *Ṣaḥīḥ*, imārah: 22, imān: 229.

⁷⁴⁴ Al-Bukhārī, *Ṣaḥīḥ*, jumu'ah: 11, aḥkām: 1, janā'iz: 32, istiqrāḍ: 20, waṣaya: 9, 'itq: 17, 19, nikāḥ: 81, 90; Muslim, *Ṣaḥīḥ*, imārah: 20; Abū Dāwūd, *Sunan*,

imārah: 1, 13; At-Tirmidhī, *Sunan*, jihād: 27; Aḥmad, *Musnad*, II: 5, 54, 55, 108, III: 121.

⁷⁴⁵ Al-Bukhārī, *Ṣaḥīḥ*, aḥkām: 4, āḥād: 1, maghāzī: 59; Muslim, *Ṣaḥīḥ*, imārah: 39; Abū Dāwūd, *Sunan*, jihād: 87; An-Nasā'ī *Sunan*, bay'ah: 34; Ibn Mājah, *Sunan*, jihād: 40; Aḥmad, *Musnad*, I: 82, 94, 124, 129, 131, IV: 426, 427, 432, 436, V: 66, 67, 70.

⁷⁴⁶ For Shaykh 'Adiy see note 260.

⁷⁴⁷ For Shaykh Aḥmad see note 281.

⁷⁴⁸ For Shaykh Abdul-Qādir Al-Jilānī see note 259.

⁷⁴⁹ For Shaykh Ḥayāt see note 340.

⁷⁵⁰ For Shaykh Sa'd Al-Madyanī see note 341.

⁷⁵¹ Al-Bukhārī, *Ṣaḥīḥ*, imān: 37, tafsīr: 31:2; Muslim, *Ṣaḥīḥ*, imān: 57; Abū Dāwūd, *Sunan*, sunnah: 16; At-Tirmidhī, *Sunan*, imān: 4; Ibn Mājah, *Sunan*, muqaddamah: 9; Aḥmad, *Musnad*, I: 27, 51, 53, 319, II: 107, 426, IV: 129, 164.

⁷⁵² Al-Bukhārī, *Ṣaḥīḥ*, anbiyā': 48; Muslim, *Ṣaḥīḥ*, faḍā'il: 143-45; Abū Dāwūd, *Sunan*, sunnah: 13; Aḥmad, *Musnad*, II: 319, 406, 437, 463, 482, 541.

⁷⁵³ Al-Bukhārī, *Ṣaḥīḥ*, aḥkām: 16.

⁷⁵⁴ Al-Bukhārī, *Ṣaḥīḥ*, manāqib: 23, ādāb:80, ḥudūd: 10; Muslim, *Ṣaḥīḥ*, faḍā'il: 77, 79; Abū Dāwūd, *Sunan*, ādāb: 4; Mālik, *Al-Muwaṭṭā'*, ḥusn al-khulq: 2; Aḥmad, *Musnad*, VI: 32, 114, 116, 130, 182, 223, 232, 262, 281.

⁷⁵⁵ Mālik, *Al-Muwaṭṭā'*, ḥusn al-khulq: 8.

⁷⁵⁶ Al-Bukhārī, *Ṣaḥīḥ*, manāqib: 18; Muslim, *Ṣaḥīḥ*, faḍā'il 218; At-Tirmidhī, *Sunan*, ādāb: 77; Aḥmad, *Musnad*, II: 244, 256, 312, 398, 412, III: 9, 361.

⁷⁵⁷ For Abū Hurayrah see note 99.

⁷⁵⁸ Muslim, *Ṣaḥīḥ*, imān 78; At-Tirmidhī, *Sunan*, fitan: 11; An-Nasā'ī *Sunan*, imān: 67; Abū Dāwūd, *Sunan*, ṣalāh: 242, malāḥim: 17; Ibn Mājah, *Sunan*, iqāmah: 155, fitan: 20; Aḥmad, *Musnad*, III: 20, 49, III: 10, 54, 92.

⁷⁵⁹ For Ibn Mas'ūd see note 39.

⁷⁶⁰ For Abū Bakr Aṣ-Ṣiddīq see note 214.

⁷⁶¹ Ibn Mājah, *Sunan*, fitan: 20; At-Tirmidhī, *Sunan*, fitan: 8; Aḥmad, *Musnad*, I: 2, 5, 9.

⁷⁶² Abū Dāwūd, *Sunan*, malāḥim: 17; At-Tirmidhī, *Sunan*, tafsīr: 5:18; Ibn Mājah, *Sunan*, fitan: 21.

⁷⁶³ At-Tirmidhī, fitan: 25; Aḥmad, *Musnad*, I: 384, 387, 428, 433.

^{761a} Sa'd Ibn Mu'adh Ibn An-Nu'aym Ibn Imra' Al-Qays (d. 5/626) a distinguished Companion, the head of the Aws tribe of the Anṣār of Madinah, and their leader at the battle of Badr and Uḥud where he stayed firm along with the Prophet against the attack of the enemy. At the battle of Ditch he was hit by an arrow which proved fatal. Sa'd was thirty-seven at the time. The Prophet was very grieved at his death and said, "The Throne of God has moved at the death of Sa'd Ibn Mu'adh." He was buried in Al-Baqi'. [See *Ṭabaqāt Ibn Sa'd*, 3:2, Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 1:180, Ibn Ḥajar, *Al-Iṣābah*: 3197; Az-Zarkalī, *Al-A'lām*, 3: 139.]

^{761b} Sa'd Ibn 'Ubādah Ibn Ḍalīm Ibn Ḥārithah (d. 14/635 another Companion from the Anṣār of Madinah, and the head of the Khazraj tribe, was called *Kāmil*, the Perfect, because of his expertise in writing, archery and swimming. He was among those who pledged fealty to the Prophet at 'Aqabah and was invited to migrate to Madinah. The Prophet appointed him one of the twelve *Nuqabā'*, chiefs for the people of Madinah. Sa'd participated in all the battles. At the death of the Prophet he aspired to the *khalīfah* and abstained from pledging fealty to Abū Bakr when he was chosen *khalīfah*. When 'Umar was appointed *khalīfah*, he left for Shām and died at Hawrān, [See *Ṭabaqāt Ibn Sa'd*, 3:142; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 1:202; Az-Zarkalī, *Al-A'lām*, 3:135.]

⁷⁶⁴ Muslim, *Ṣaḥīḥ*, birr: 78; Abū Dāwūd, *Sunan*, jihād: 1; Aḥmad, *Musnad*, VI: 58, 112, 125, 171, 206, 222.

⁷⁶⁵ Al-Bukhārī, *Ṣaḥīḥ*, istitābah: 4, isti'dhān: 22, da'wat 59, ādāb: 35; Muslim, *Ṣaḥīḥ*, birr: 47, salām: 10; Abū Dāwūd, *Sunan*, ādāb: 10; At-Tirmidhī, *Sunan*, isti'dhān: 12; Ibn Mājah, *Sunan*, ādāb: 9; Ad-Dārimī *Sunan*, riqāq: 75; Mālik, *Al-Muwattā'*, isti'dhān: 38; Aḥmad, *Musnad*, I: 112, IV: 87, VI: 37, 85, 199.

^{763a} At-Tirmidhī, *Sunan*, imān: 8.

⁷⁶⁶ Al-Bukhārī, *Ṣaḥīḥ*, jihād: 4, tawḥīd: 22; An-Nasā'ī *Sunan*, jihād:18 Aḥmad, *Musnad*, II: 335, 339.

⁷⁶⁷ Al-Bukhārī, *Ṣaḥīḥ*, jumu'ah: 18, jihād: 16; At-Tirmidhī, *Sunan*, faḍā'il al-

jihād: 7; An-Nasā'ī *Sunan*, jihād: 9; Ad-Dārimī *Sunan*, jihād: 7; Aḥmad, *Musnad*, III: 367, 479, V: 225, 226, VI: 444.

⁷⁶⁸ An-Nasā'ī *Sunan*, jihād: 39; At-Tirmidhī, *Sunan*, faḍā'il al-jihād: 25; Ibn Mājah, *Sunan*, jihād: 7; Aḥmad, *Musnad*, 440, 441.

⁷⁶⁹ Al-Bukhārī, *Ṣaḥīḥ*, jihād: 73; Muslim, *Ṣaḥīḥ*, imārah: 136, An-Nasā'ī *Sunan*, jihād: 39; Ibn Mājah, *Sunan*, jihād: 7; Ad-Dārimī *Sunan*, jihād: 31; Aḥmad, *Musnad*, I: 62, 65, 66, T5, II: 177, III: 468, V: 339, 440, 441.

⁷⁷⁰ At-Tirmidhī, *Sunan*, faḍā'il al-jihād: 12.

⁷⁷¹ Aḥmad, *Musnad*, I: 61, 65; Ibn Mājah, *Sunan*, jihād: 8.

⁷⁷² Al-Bukhārī, *Ṣaḥīḥ*, jihād: 1; Muslim, *Ṣaḥīḥ*, imārah: 110; At-Tirmidhī, *Sunan*, faḍā'il al-jihād: 1, 2; An-Nasā'ī *Sunan*, jihād: 17; Aḥmad, *Musnad*, II: 344, 434, 438, 459, 465.

⁷⁹⁵ Abū Dāwūd, *Sunan*, jihād: 6.

⁷⁷⁴ See Ibn Al-Qayyīm, *Al-Jawāb ash-Shāfi'i li man Sa'al 'an al-Imām Ash-Shāfi'i*, Cairo, 1346/1928, pp. 27-28.

⁷⁷⁵ Muslim, *Ṣaḥīḥ*, imān: 32-36; Al-Bukhārī, *Ṣaḥīḥ*, imān: 17, 38, ṣalāh: 28, zakāh: 1, i'tiṣām: 2; Abū Dāwūd, *Sunan*, jihād: 95; At-Tirmidhī, *Sunan*, tafsīr: 88; An-Nasā'ī *Sunan*, zakāh: 3, Ibn Mājah, *Sunan*, fitan: 1-3; Ad-Dārimī *Sunan*, siyar: 10; Aḥmad, *Musnad*, 4: 8.

⁷⁷⁶ Al-Bukhārī, *Ṣaḥīḥ*, anbiyā': 6, manāqib: 25, faḍā'il al-Qur'ān: 36, ādāb: 95, tawḥīd: 23, 57, istitābah: 95; Muslim, *Ṣaḥīḥ*, ṣalāh, zakāh: 142, 143, 144, 147, 148, 154, 156, 159; Abū Dāwūd, *Sunan*, sunnah: 28; At-Tirmidhī, *Sunan*, fitan: 24; An-Nasā'ī *Sunan*, zakāh: 79, taḥrīm: 26; Ibn Mājah, *Sunan*, muqaddamah: 12; Ad-Dārimī *Sunan*, muqaddamah: 21; Mālik, *Al-Muwattā*, mass al-Qur'ān: 10 Aḥmad, *Musnad*, I: 88, 92, 131, 147, 151, 156, 160, 256, 404, III: 5, 15, 33, 52, 56, 60, 64, 65, 68, 73, 159, 183, 189, 224, 353, 355, 486, IV: 145, 422, 425, V: 42, 176.

⁷⁷⁷ Muslim, *Ṣaḥīḥ*, zakāh: 151; Aḥmad, *Musnad*, III: 45, 64.

⁷⁷⁸ Abū Dāwūd, *Sunan*, ṣalāh: 26; Aḥmad, *Musnad*, 2: 180, 187.

⁷⁷⁹ Abū Dāwūd, *Sunan*, sunnah: I; At-Tirmidhī, *Sunan*, imān: 18; Ibn Mājah, *Sunan*, fitan: 17; Ad-Dārimī, *Sunan*, siyar: 75; Aḥmad, *Musnad*, II: 332, III: 120, 145.

⁷⁸⁰ At-Tirmidhī, *Sunan*, īmān: 18; Aḥmad, *Musnad*, IV: 102.

⁷⁸¹ See *Tuhfat al-Aḥwadhī*, 7: 399; Al-Ḥākim, *Mustadrak*, 1: 128. However, various authors have rated the *ḥadīth* as weak. See Abū Bakr Al-Ajurrī, *Ash-Sharī'ah*, (Cairo, As-Sunnah al-Muḥammadiyyah, 1369/1950) 15, 16; Al-Lalkā'ī, *Sharḥ Uṣūl I'tiqād Ahl as-Sunnah wa al-Jamā'ah* (ed. Dr. Aḥmad Sa'd Ḥamdān, Ar-Riyāḍ, Dār Aṭ-Ṭayyibah, 1402A.H.), 1: 99; Ibn Baṭṭah, *Al-Ibānah 'alā Uṣūl as-Sunnah wa al-Diyānah* (ed. Riḍā Mu'ṭī' Maktabah Ar-Raysāliyyah, 1404/1984), 1: 368).

⁷⁸² Ibn Mājah, *Sunan*, fitan: 17; Aḥmad, *Musnad*, III: 145, IV: 102.

⁷⁸³ This *ḥadīth* has been quoted earlier; see note 685.

⁷⁸⁴ Yūsuf Ibn Asbāṭ was known for his renunciation and devotion. 'Aṭṭār says that he belonged to the group of the Successors (*Tābi'īn*) lived a solitary life away from society, and devoted himself to worship. See Farīd ad-Dīn 'Aṭṭār, *Tadhkirat al-Awliyā'*, Tehran, n.d. II: 64 67.]

⁷⁸⁵ Najdah Ibn 'Āmir Al-Ḥarūrī (d. 69/686), from the tribe of Banū Ḥanīfah the leader of the Najdiyyah group of the Khawārij, differed from other Kharijīs on certain issues, went to Makkah, preached his ideas, and had a following. In the beginning he was associated with Nāfi' Ibn Al-Azraq, another Kharijī leader and superior to him, but later on left him and went to Yamāmah in 66 A.H., and then to Bahrain, where he established his authority and was called *Amīr al-Mu'minīn*. This was during the ascendancy of 'Abdullah Ibn Az-Zubayr over Makkah, who dispatched several contingents, one after the other, under the command of Maṣ'ab Ibn Az-Zubayr to crush Najdah, but he could not overthrow him. Najdah ruled over Bahrain, Yamamah, Oman, and Ḥajar for five years. In the end his followers disliked some of his practices, turned against him, and killed him. He is called Al-Ḥarūrī because he belonged to the Khawārij who held their first meeting at Ḥarūrah, two miles away from Kūfah, thereafter called Ḥarūrīyyah. [See Ibn Al-Athīr, *Al-Kāmil*, 4:78; Ibn Ḥajar, *Lisān al-Mizān*, 6:148; Al-Yafī'ī, 1:144; Ibn Al-'Imād, *Shadhrāt*, I:76; Az-Zarkalī *Al-A'lām*, 8:324-5.]

⁷⁸⁶ Nāfi'ī Ibn Al-Azraq Ibn Qays (d. 65/682), another leader of the Khawārij and head of the Azāriqah group, was also from the Banū Ḥanīfah tribe of Najd. He settled at Baṣrah and joined the circle of the students of the famous Commentator of the Qur'ān, Ibn 'Abbās. He supported 'Alī against Mu'āwīyah, but parted company at the occasion of *taḥkīm* between them, and turned along with others against 'Alī. During the rule of Mu'āwīyah, his governor 'Ubaydullah Ibn Ziyād at Baṣrah dispersed the Khawārij, who joined the army of 'Abdullah Ibn Az-Zubayr and fought the Umayyads. But later on, when they found that Ibn Az-Zubayr did not approve their views with regard to 'Uthmān, they left him. Nāfi'ī returned to Baṣrah. Al-Mahlab Ibn Abī Ṣafrah waged war

against him and after a bloody battle killed him. [See Ibn Al-Athīr, *Al-Kāmil*: 4:65 H.; Aṭ-Ṭabarī *Tārīkh*, 7:65; Adh-Dhahabī, *Lisān al-Mizān*: 6 144; Az-Zarkalī, *Al-A'lām*,: 8:3154

⁷⁸⁷ At-Tirmidhī, *Sunan*, tafsīr: 3:8; ibn Mājah, *Sunan*, muqaddamah: 12; Aḥmad, *Musnad*, V:250, 253, 256, 269.

⁷⁸⁸ Al-Walīd Ibn 'Uqbah Ibn Abī Mu'īṭ (d. 61/680), one of the brothers of 'Uthmān from his mother, embraced Islam the day Makkah was conquered. The Prophet appointed him as revenue collector over Banū Al-Muṣṭaliq, and 'Umar appointed him in the same capacity over Banū Taghlib. 'Uthmān, the third caliph appointed him governor at Kūfah after Sa'd Ibn Abī Waqqās in 25 A.H. He was charged with drinking wine; 'Uthmān called him back, punished him and put him in jail. After the death of 'Uthmān, he went to Iraq and settled there, away from the eyes of people. In the feud between 'Alī and Mu'āwīyah he did not side with anyone, except that wrote an elegy to 'Uthmān and persuaded Mu'āwīyah to avenge his murder. He died at Raqqah. [See Ibn Ḥajar, *Al-Asqalānī*, *Al-Iṣbah*, 9149; Az-Zarkalī, *Al-A'lām*, 9:143.]

⁷⁸⁹ Ḥajjaj Ibn Yūsuf Ibn Al-Ḥakam Ath-Thaqafī (40/661-95/714) a fiery orator and a great killer, was born in Ṭā'if, went to Damascus, entered in the service of the Umayyad government, was appointed commander of the army by 'Abdul-Malik, marched with a large army against 'Abdullah Ibn Az-Zubayr in Hijaz, killed him and scattered his men. Thereupon 'Abdul-Malik appointed him governor of Makkah, Madinah and Ṭā'if, and later on also put Iraq under him. Ḥajjāj quelled the revolt at Baghdad and ruled over the whole territory most high-handedly for twenty years. He built the city of Wāsiṭ where he died. [Ibn. Khallikān, *Wafayāt*: 1:123; Ibn Al-Athīr, *Al-Kāmil*: 4:222; Ibn 'Asākir, *Tahdhīb*: 4:48; Az-Zarkalī, *Al-A'lām*, 2:175.]

⁷⁹⁰ He is Al-Mukhtār Ibn Abī 'Ubayd Ibn Mas'ūd Ath-Thaqafī (1/622-67/687), a renowned opponent of the Umayyads, was born at Ṭā'if, moved with his father to Madinah during the reign of 'Umar. 'Umar's son 'Abdullah married his sister, Ṣafīyyah. Al-Mukhtār was loyal to the Banū Hāshim, when Ḥusayn was killed in 61 A.H., the Umayyad governor of Baṣrah caught him and put him in prison, but later released him at the intercession of 'Abdullah Ibn 'Umar. Al-Mukhtar then called people to pledge fealty to Muḥammad Ibn Al-Ḥanafīyyah, and along with his men fought the governor of Kūfah and defeated him. He then avenged the blood of Ḥusayn by killing Shāmir and others who had killed Ḥusayn. He ruled over Iraq for a time. It is said that he claimed he was a prophet, and received revelations. Later on he fought against 'Abdullah Ibn Az-Zubayr, but was killed by the latter's brother Musāb in Kūfah. Al-Mukhtar ruled for sixteen months. [See Ibn Al-Athīr, *Al-Kāmil*, 4:82-108; Aṭ-Ṭabarī, *Tārīkh*, 7:146; Ibn Ḥajar, *Al-Iṣbah*, 8547; Az-Zarkalī, *Al-A'lām*, 8:70-71.]

⁷⁹¹ Ibn Kathīr has noted the *aḥādīth* on the point in his *Tafsīr*, vol. I: pp. 342-43.

⁷⁹² Sa'd Ibn Abī Waqqāṣ Mālik Ibn Uhayb Ibn 'Abd Manāf (23 B.H./60-55/675), one of the top ten Companions whom the Prophet gave the good tidings of Paradise, embraced Islam at Makkah at the age of seventeen. Sa'd participated in the battle of Badr and all subsequent battles, and distinguished himself as a great horseman, which won him the title of *Fāris al-Islām*. He commanded the army which defeated the Persians at the battle of Qādīsiyyah. Thereafter, he was appointed governor of southern Iraq. During this period he built the city of Kūfah. He continued in the post throughout the reign of 'Umar as well as the first half of the reign of 'Uthmān, and thereafter returned to Madinah where he died. [See *Ṭabaqāt Ibn Sa'd*: 6:6; Ibn Ḥajar, *Al-Iṣābah*, 3186; Abū Nu'aym, *Hilyat al-Awliyā'*: 1: 92; Ibn Al-Jawzī, *Ṣifat aṣ-Ṣafwah*, 1:138; Az-Zarkalī, *Al-A'lām*, 3:13

⁷⁹³ Al-Bukhārī, *Ṣaḥīḥ*, 'ilm: 3719, ḥajj: 133, maghāzī: 77, ādāb: 43, aḍāḥī: 5, ḥudūd: 9, fitan: 8, tawḥīd: 24; Muslim, *Ṣaḥīḥ*, ḥajj: i47, qisamah: 29, 30; At-Tirmidhī, *Sunan*, fitan: 6; tafsīr: 9:2; An-Nasā'ī *Sunan*, quḍāt: 36; Ibn Mājah, *Sunan*, manāsik: 76, 84; fitan: 2; Ad-Dārimī *Sunan*, muqaddamah: 24, manāsik: 34, 72; Aḥmad, *Musnad*, I: 230, III: 313, 371, 485, IV: 76, 306, 337, V: 37, 39, 49, 68, 73, 411, 412.

⁷⁹⁴ At-Tirmidhī, *Sunan*, birr: 18; Ibn Mājah, *Sunan*, fitan: 2; Aḥmad, *Musnad*, II: 277, 360, III: 491.

⁷⁹⁵ Al-Bukhārī, *Ṣaḥīḥ*, ṣalāh: 28; At-Tirmidhī, *Sunan*, imān: 2; An-Nasā'ī *Sunan*, taḥrīm: 1, imān: 15, ḍaḥaya: 17; Aḥmad, *Musnad*, III: 149, 225.

⁷⁹⁶ Al-Bukhārī, *Ṣaḥīḥ*, imān: 22, diyat: 2, fitan: 10; Muslim, *Ṣaḥīḥ*, qisamah: 33, fitan: 14, 15; Abū Dāwūd, *Sunan*, fitan: 5; An-Nasā'ī *Sunan*, taḥrīm: 29, qisamah: 7; Ibn Mājah, *Sunan*, fitan: 11; Aḥmad, *Musnad*, 4: 401, 418, V: 43, 47, 51.

⁷⁹⁷ Al-Bukhārī, *Ṣaḥīḥ*, 'ilm: 43, ḥajj: 132, maghāzī: 77, aḍāḥī: 5, ādāb: 95, ḥudūd: 9, fitan: 8, tawḥīd: 24; Muslim, *Ṣaḥīḥ*, imān: 118-120, qisamah: 29, fitan: 50; Abū Dāwūd, *Sunan*, sunnah: 15; At-Tirmidhī, *Sunan*, fitan: 28; An-Nasā'ī *Sunan*, taḥrīm: 29; Ibn Mājah, *Sunan*, fitan: 5; Ad-Dārimī *Sunan*, manāsik: 76; Aḥmad, *Musnad*, I: 230, 402, II: 85, 87, 104, III: 477, IV: 76, 351, 358, 363, 366, V: 37, 39, 44, 45, 49, 68, 73.

⁷⁹⁸ Al-Bukhārī, *Ṣaḥīḥ*, ādāb: 73; Muslim, *Ṣaḥīḥ*, imān: 111; At-Tirmidhī, *Sunan*, imān: 16; Mālik, *Al-Muwattā'*, kalām: 1; Aḥmad, *Musnad*, II: 18, 44, 47, 60, 112, 113, 142.

⁷⁹⁹ Al-Bukhārī, *Ṣaḥīḥ*, tafsīr: 63: 5, 7, maghāzi: 46; Muslim, *Ṣaḥīḥ*, birr: 64; Abū Dāwūd, *Sunan*, jihād: 78; Ibn Mājah, *Sunan*, muqaddamah: 12.

⁸⁰⁰ Usayd Ibn Al-Ḥuḍayr Ibn Sahnāk Ibn 'Utayk (d. 20/641), a distinguished Companion from the Aws tribe of Madinah, counted as one of great minds of the Arabs, was called *al-Kāmil*, the Perfect. He was one of the seventy men and women of Madinah who invited the Prophet at Al-'Aqbah near Makkah to come to Madinah and promised their support. He was appointed as one of the twelve monitors whom the Prophet sent for preaching Islam at Madinah. He participated in the battle of Uḥud and held his ground against the attack of the Quraysh. He participated in all subsequent battles. The Prophet praised him in these words: "What a man is Usayd Ibn Al-Ḥuḍayr," He narrated 18 *aḥādīth*. [Az-Zarkalī, *Al-'Alām*, 1:33.]

⁸⁰¹ For Sa'd Ibn 'Ubādah see note 761b.

⁸⁰² These exchanges occurred in the case of the slander which some hypocrites directed against 'Ā'ishah, the wife of the Prophet, and which was refuted by God through revelation. See the *Tafsīr al-Qur'ān al-'Azīm*, by Ibn Kathīr, op. cit. vol. III: p. 269 under the verse 18:11.

⁸⁰³ For Usāmah see note 621.

⁸⁰⁴ Al-Bukhārī, *Ṣaḥīḥ*, dīyat: 2; Muslim, *Ṣaḥīḥ*, imān: 158, 159; At-Tirmidhī, *Sunan*, tafsīr: 11: 7; Aḥmad, *Musnad*, V: 200.

⁸⁰⁵ Muslim, *Ṣaḥīḥ*, fitan: 20; Ibn Mājah, *Sunan*, fitan: 9, 22; Mālik, *Al-Muwatta'*, Qur'an: 35; Aḥmad, *Musnad*, V: 240, 243, 247, 248.

⁸⁰⁶ Al-Bukhārī, *Ṣaḥīḥ*, tafsīr: 6:2, i'tiṣām: 11; At-Tirmidhī, *Sunan*, 6 2; Aḥmad, *Musnad*, III: 209.

⁸⁰⁷ At-Tirmidhī, *Sunan*, fitan: 7; An-Nasā'ī *Sunan*, taḥrīm: 6.

⁸⁰⁸ At-Tirmidhī, *Sunan*, fitan: 7; Aḥmad, *Musnad*, I: 18, 26, III: 446.

⁸⁰⁹ Abū Dāwūd, *Sunan*, ṣalāh: 46; An-Nasā'ī *Sunan*, imāmah: 48; Aḥmad, *Musnad*, V: 196, 233, 243, VI: 446.

⁸¹⁰ Al-Bukhārī, *Ṣaḥīḥ*, adhān: 54; Abū Dāwūd, *Sunan*, ṣalāh: 60; At-Tirmidhī, *Sunan*, ṣalāh: 60; An-Nasā'ī *Sunan*, imārah: 3, 5, 11, 43, qiblah: 16; Ibn Mājah, *Sunan*, adhān: 5, iqāmah: 46; Aḥmad, *Musnad*, III: 48, 51, 84, 163, 475, IV: 118, 121, V: 71, 272.

⁸¹¹ For Az-Zuhri see note 319.