

The Life and Work of Imām Abu'l-Mudhaffar Mansūr bin Muhammad as-Sam'ānī¹

(*rahimahullāh*)

426-489 AH/1035-1096 CE

Author of al-Intisār li-As-hāb ul-Hadeeth

الانتصار لأصحاب الحديث

[Supporting the People of Hadeeth]

By Dr Muhammad bin Husayn al-Jizānī

Translated by 'AbdulHaq ibn Kofi ibn Kwesi al-Ashantī

¹ Imām Abu'l-Mudhaffar Mansūr bin Muhammad as-Sam'ānī (d. 489 AH/1096 CE), ed. Dr Muhammad bin Husayn al-Jizānī, *Fusūl min Kitāb: al-Intisār li-Ashāb il-Hadeeth* (Riyadh, KSA: Maktabat Dār ul-Minhāj, 1428 AH), pp.

Introduction

All praise is due to Allāh who grants honour to His Awliya and to the believers, The supporter of His Prophets and Messengers, and may prayers and peace be upon the one who was sent as a mercy to the worlds (Muhammad, *sallallāhu 'alayhi wassallam*) and upon his family and all of his companions. To proceed:

This work is a compilation of chapters from the book *al-Instisār li-Ashāb il-Hadeeth* by Imām Abu'l-Mudhaffar as-Sam'ānī (d. 489 AH/1096 CE). It is a work which combines between noble praise and truthful support of the people of Sunan wa'l-Āthār, the carriers of knowledge and narrations who accept the Sharee'ah in speech and action safeguarding the Sunnah via hifdh and transmission. They are the trusted ones of Allāh among His creation and are Mujtahid in preserving His religion. The light is gleaming, their virtue is well-known, their signs are remarkable, their madhhab is apparent and their proofs are overpowering. All other groups refer back to their own desires or their own views which are fair-seeming to them, except for Ashāb ul-Hadeeth, because the Qur'ān is their way and the Sunnah is their proof and they ascribe themselves to Allāh's Messenger (*sallallāhu 'alayhi wassallam*) and neither resort to desires nor to opinions. Thus, what they relay from Allāh's Messenger (*sallallāhu 'alayhi wassallam*) and as a result they are trustworthy as they preserve the deen and its treasures along with safeguarding knowledge and carrying it.

If they differed over a hadeeth then they would retract and what they ruled on was accepted and listened to. among them were scholars who were jurists, Imāms, ascetics among their tribes, distinguished by virtue, precise reciters and good khateeb. They are a great majority and their path is the straight way, innovators emerged with their beliefs yet they dared not to disclose their contrary beliefs. Whoever was with the people of hadeeth were honoured by Allāh and whoever opposed them were humiliated by Allāh, those who oppose them do not harm them and those who stay away from them will not succeed, Allāh is Ever-Able to aid them.²

² Al-Khateeb al-Baghdādī, *Iqtibās min Kitāb Sharaf As-hāb ul-Hadeeth*, pp.8-10.

Credible Sources in Confirming the Book al-Intisār

As this book, according to what I know, is neither extant in print nor within the manuscripts I depended on the following three sources to confirm this text:

1. At-Taymī al-Asbahānī (a student of the author), *al-Hujjah fī Bayān il-Mahajjah*.
2. Ibn ul-Qayyim, *Mukhtasar as-Sawā'iq al-Mursalah*.
3. As-Suyūṭī, *Sawn ul-Mantiq wa'l-Kalām 'an Fann il-Mantiq wa'l-Kalām*.

Most of these sources included segments of the book *al-Intisār* and as-Suyūṭī's work *Sawn ul-Mantiq* relays the whole book in one with omission of the Qur'anic ayāts, ahādeeth and narrations and in some instances he relays it based on how it has been relayed within his summary of the book *Dhamm ul-Kalām* by Imām al-Harawī.³ He also possibly omitted some chapters from the book *al-Intisār* in order to summarise it. In the work by the supporter of the Sunnah, at-Taymī al-Asbahānī, *al-Hujjah fī Bayān il-Mahajjah* then he relays the work (*al-Intisār*) in different sections of his book by relaying numerous chapters of it and most of these chapters are the ones which as-Suyūṭī relayed in his book. As for the third source, *Mukhtasar as-Sawā'iq al-Mursalah*, by Ibn ul-Qayyim, then it is considered to be a repeat copy of some of what was mentioned in the previous two sources and just as the presentation of the book *al-Intisār* only accounts for a small portion within the previous two sources even though it is relayed in different places within those sources.

Outline and Method of Verification

As for the method which I traversed in editing this text then it included the following:

1. I split this work into two sections, the first section deals with my study of the author and the book and the second section is the edited text of the actual book.
2. I copied the trusted (and agreed) text of the work from its sources and placed that in a table following the trusted text of the work and I left out any differences that were found in the sources in regards to the text as these sources have been published and printed.⁴

³ Later it will be shown that as-Suyūṭī in his book *Sawn ul-Mantiq wa'l-Kalām* abridged compilations of various works by scholars such as: *Dhamm ul-Kalām* by al-Harawī, *Kitāb ur-Ri'āyah* by al-Hārith al-Muhāsibī, *al-Ghunyah 'an il-Kalām wa Ahlihi* by al-Khattābī and *al-Intisār* by as-Sam'ānī. As-Suyūṭī abridged these works and others when he mentioned the texts of Imām who prohibited kalām.

⁴ These sources are not devoid of numerous printing errors and the work which has the less errors in this regard is as-Suyūṭī's book and then at-Taymī al-Asbahānī's book and then Ibn ul-Qayyim's work.

3. I divided the edited text into ten points which I then numbered from 1-10 along with titles which are appropriate to the topic.
4. Any contextual additions I have placed in parentheses.
5. In relaying the noble Qur'anic verses I mention the name of the Sūrah and the *ayāh* number.
6. I verified the Prophetic ahādeeth and mention the source along with the grading of the hadeeth, anything not found within the six books of hadeeth I have sufficed with verifying what has been facilitated for me from other books of Sunnah.
7. I strived, according to my ability, to verify the narrations which have been relayed from the Companions and the Successors, and I checked the scholarly statements and lines of poetry from their trusted sources.
8. I gave brief biographies of the notables except for those who are already famed from the Companions and four Imāms, I also highlighted any strange terms mentioned within the work.
9. I commented on some instances which need, in my view, further explanation or attention and in regards to some issues I may even mention some further sources for whoever wants additional benefit.
10. I appended an index at the end of the book which includes: an index of Qur'anic verses; an index of ahādeeth; an index of narrations; an index of poetry; an index of notables; sources and references; contents page.

Finally, all praise is due to Allāh Whom I thank for what He has blessed me with and I ask Him, Glory unto Him, to forgive me of any errors or shortcomings, and to accept this work. Then I thank all who have done good to me.

All praise is due to Allāh Who is Exalted form what they ascribe to Him and may peace be upon the Messengers, all praise is due to Allāh the Lord of the Worlds.

The Author⁵

Name and ascription of author:

He is Imām Abu'l-Mudhaffar Mansūr bin Muhammad bin 'AbdulJabbār Ahmad at-Tamīmī as-Sam'ānī⁶ al-Marwazī al-Hanafī, and then ash-Shāfi'ī.

His life and travels:

1. Abu'l-Mudhaffar was born in Khurasān (426 AH/1035 CE).
2. He was raised in a house of knowledge and zuhd⁷ and his father was al-Qādī Abū Mansūr as-Sam'ānī who was a Hanafī Imām who had two sons, Abu'l-Mudhaffar and

⁵ The most important sources which give biographies of him are: *al-Ansāb* by his grandson Abū Sa'd 'AbdulKareem as-Sam'ānī; adh-Dhahabī, *Siyar A'lām un-Nubalā'*; Ibn as-Subkī, *Tabaqāt ush-Shāfi'iyyah al-Kubrā*; and contemporary studies have been written about Abu'l-Mudhaffar, such as:

- ❖ The Muqaddimah of Dr 'Abdullāh al-Hakamī to the book *Qawāti' ul-Adillah* by as-Sam'ānī, this was a portion from his doctoral thesis on Usūl ul-Fiqh which was presented to Imām Muhammad bin Sa'ūd Islamic University in Riyadh in 1408 AH/1988 CE.
- ❖ Muhammad bin Bū Bakr Bin'alī in his MA thesis on 'aqeedah at the Islamic University of Madeenah in 1412 AH entitled *Juhūd Abu'l-Mudhaffar as-Sam'ānī fi Taqreer 'Aqeedat us-Salaf*.
- ❖ Dr 'AbdulQādir Mansūr in the introduction to his doctoral thesis presented to the Tafseer Department at the Islamic University of Madeenah, this thesis was printed in 1416 AH entitled *Tafseer Sūratī al-Fātihah wa'l-Baqarah* by as-Sam'ānī.

⁶ As-Sam'ānī – is an ascription to Sam'ān which is of Tameem, refer to *al-Ansāb*, vol.7, p.222 and *Wafayāt ul-A'yān*, vol.3, p.211.

⁷ The family of Abu'l-Mudhaffar as-Sam'ānī was well-known for knowledge and virtue, the notables of his family including:

1. His father: Abū Mansūr Muhammad bin 'AbdulJabbār, the Hanafī jurist (d. 450 AH/1058 CE).
2. His brother: Abu'l-Qāsim 'Ali bin Muhammad bin 'AbdulJabbār, who studied Hanafī fiqh with his father.
3. His brother's son: Abu'l-'Alā 'Āli bin 'Ali bin Muhammad bin 'AbdulJabbār
4. His son: Abū Bakr Muhammad bin Mansūr (d. 510 AH/1116 CE).
5. His grandson: Abū Sa'd 'AbdulKareem bin Muhammad bin Mansūr, the Muhaddith and Hāfidh, author of the book *al-Ansāb* (d. 562 AH/1167 CE).
6. His great grandson: Abu'l-Mudhaffar 'AbdurRaheem bin 'AbdulKareem bin Muhammad bin Mansūr, who heard hadeeth from his father (d. 614 AH/1217 CE).

Refer to *al-Ansāb*, vol.7, pp.222-230; *Wafayāt ul-A'yān*, vol.3, pp.209-212 and *Juhūd Abi'l-Mudhaffar fi'l-'Aqeedah*, pp.80-83.

Abu'l-Qāsim 'Alī, and they both studied with their father and took on the Hanafī madhhab.

3. Abu'l-Mudhaffar entered Baghdad in 461 AH/1069 CE wherein he debated the fuqahā and debated Abū Nasr bin as-Sabbāgh where he did well and he also met Shaykh Abū Ishāq ash-Shīrāzī.
4. He went to Hijāz and was captured, along with his companion, by some Bedouins and was patient until Allāh freed him from them. He then made Hajj in the companionship of Abū Sa'd az-Zinjānī and remained with him until by the favour of Allāh he became of the As-hāb ul-Hadeeth.
5. When Abu'l-Mudhaffar made Hajj and completed the rites he returned back to Khurasān and entered Marw in the year 468 AH/1076 CE. While remaining there he began to follow the Shāfi'ī madhhab and left the madhhab of Abū Haneefah (*rahimahumullāh*), which he adhered to for over thirty years.
6. When Abu'l-Mudhaffar switched to the Shāfi'ī madhhab this confused the people of Marw and the common folk were confused. On the first night of Ramadān in the year 468 AH/1076 CE he left Marw along with a group of his companions and went to Tous⁸

Translator's note [AbdulHaq]: The work, *al-Ansāb*, was originally edited by Shaykh 'AbdurRahmān bin Yahyā al-Mu'allimī al-Yamānī (*rahimahullāh*) who completed up to the sixth volume of it, this was printed in Hyderabad, India by Dā'irat ul-Ma'ārif al-Islāmiyyah in 1382 AH/1962 CE. Then under the supervision of Sharafuddeen Ahmad, the director of Dā'irat ul-Ma'ārif al-'Uthmāniyyah, it was continued in 1396/1976 and completed in 1402/1982. In 1400/1980 Maktabat Ibn Taymiyyah in Cairo printed the first six volumes of al-Mu'allimī and then Muhammad 'Awwāmah completed vols.7 and 8. Professor Riyadh 'AbdulHameed Murād edited the ninth volume of it and Dr 'AbdulFattāh al-Hilwu edited the tenth volume, while Riyadh 'AbdulHameed Murād along with Muhammad Mutī' al-Hāfidh supervised editing the eleventh volume in 1404 /1984. Professor Akram al-Būshī edited the twelfth volume which was the completion of the entire work. The book was also published in Beirut by Dār ul-Jannān (aka Dār ul-Fikr) in 1408/1988 with an introduction and commentary by 'Abdullāh 'Umar al-Bārūdī. The work was also printed by Dār Ihyā Turāth al-Islāmī with an introduction by Muhammad Ahmad Hallāq with a signature of Muhammad 'Abdurrahmān al-Mar'ashlī. This print claims to be the first authentic edition of the work based on the manuscript of the work from Muhamamd Ameen Damaj in Beirut, yet this is exactly the same manuscript which was utilised by Maktabat Ibn Taymiyyah in Cairo anyway!

⁸ **Translator's note:** Tous (aka Tūs) is situated in an ancient city in the Iranian Province of Razavi Khurasān and it was known as 'Susia' to the ancient Greeks and was captured by Alexander the Great in 330 BCE. The city was almost completely razed to the ground by the Mongol hoards of Genghis Khān.

and then Naysabūr where the Shāfi'īs accepted him greatly and they gave him a position within the Shāfi'ī school there and he became an authority in the Shāfi'ī madhhab.

7. He then returned back to Marw and taught there in the Shāfi'ī school and he had companions and an elevated status, he died there, may Allāh have mercy on him, in the year 489 AH/1096 CE.

His Madhhab and Creed

Abu'l-Mudhaffar was a Hanafī and then switched to the Shāfi'ī madhhab and this switch was after he returned from Hajj, he then announced his switch in the year 468 AH/1076 CE in the house of the leader of the land and in the presence of some Imāms from each madhhab. Due to this there was dispute between the two madhhabs and this caused confusion among the people of Marw, to the extent that documents from the Ameer of Balkh were written enquiring about the issue and was severe with Imām Abu'l-Mudhaffar. He left Marw while he was established on this change and for this reason his brother Abu'l-Qāsim boycotted him and wrote to him saying: “How could you oppose our father’s madhhab and switch from his madhhab?” Abu'l-Mudhaffar then wrote to his brother saying:

I did not leave the Usūl of the madhhab of our father, may Allāh have mercy on him, rather I switched from the Madhhab of the Qadariyyah as the people of Marw switched to the Qadariyyah in belief.⁹

He then wrote a book refuting the Qadariyyah and gave this to his brother and his brother was pleased with it and accepted his excuse for switching and his heart was content with that, then Abu'l-Qāsim directed his son Abu'l-'Alā to study with him.¹⁰ The switch of Abu'l-Mudhaffar to the Shāfi'ī madhhab in *furū'* was not just in regards to leaving the madhhab of one Imām of fiqh to another, rather it was also connected to belief. This was because Abu'l-Mudhaffar, by leaving

⁹ Ibn as-Subkī transmitted in his *Tabaqāt* what occurred during the boycotting between the two brothers yet he did not mention the response of Abu'l-Mudhaffar to his brother Abu'l-Qāsim. Ibn as-Subkī mentioned the fiqh impact of this switch:

The Sam'āniyyah became Shāfi'īs after they were Hanafīs, the Hanafīs from the Sam'ānīs were: Imām Abū Mansūr and his son Abu'l-Qāsim 'Ali and his son Abu'l-'Alā 'Ali. The Shāfi'īs from them were: Imām Abu'l-Mudhaffar and his children, and all of the Sam'ānīs which came after him.

Tabaqāt Ibn as-Subkī, vol.5, p.341.

¹⁰ *Al-Ansāb*, vol.7, p.223; *Siyar A'lām un-Nubalā'*, vol.19, p.116; *Tabaqāt Ibn as-Subkī*, vol.5, pp.337-341.

the Hanafī madhhab, also left the Qadarī madhhab and switched to the Shāfi'ī madhhab and then to the madhhab of Ahl ul-Hadeeth.¹¹ He stated in his book *al-Intisār*:

These are the words of ash-Shāfi'ī in censuring kalām and exhorting people to the Sunnah; and he is an Imām who is unmatched and unrivalled, so it is not befitting for anyone to support his madhhab in furū' and then leave off his way in Usūl.¹²

What clarifies this unto you are some reasons for his switch:

1. His striving in seeking the truth and searching for it, and for this end he travelled from country to country until Allāh guided him which resulted in him leaving the way which he followed for thirty years.¹³
2. His truthful turning to his Lord and asking Him for guidance to the truth, thus during his pilgrimage he did not cease repeating “O Allāh clarify to me the truth from the falsehood”¹⁴ and Allāh answered his supplication and open his heart to follow the truth. He thus returned back to his land and announced his switch to the Shāfi'ī madhhab.
3. His close companionship with Ahl ul-Hadeeth, Allāh aided him to be in the companionship of two Imāms of the Sunnah: the first being: the faqeeh of Naysabūr, the Imām of the Shāfi'īs of his time, Imām Abū Bakr Muhammad bin Mahmūd bin Sūrat at-Tamīmī who gave Abu'l-Mudhaffar some priceless advice: **“If you want to attain the level of the Imāms in this life and in the hereafter then upon you is to adhere to the madhhab of the Salaf us-Sālih and beware of compromising in three matters: the Qur'ān, prophethood and istiawā' of ar-Rahmān over the Throne via seeking proofs from the Qur'ān and Prophet's Sunnah.”**¹⁵ Second: Shaykh ul-Haram, Imām al-Hāfidh Abu'l-Qāsim Sa'd bin 'Ali az-Zinjānī, Abu'l-Mudhaffar stayed with him until he became a Muhaddith. Abu'l-Mudhaffar stated: “I was making tawāf and then I came to the Multazim and a man was holding my robe and it was Imām Sa'd, so I smiled. He said:

¹¹ Those (early scholars) who followed Shāfi'ī in *furū'* and in *usūl*, were on the Madhhab of Ahl us-Sunnah wa'l-Hadeeth as this was their main belief. Such as Imām al-Lālikā'ī (d. 418 AH), al-Khateeb al-Baghdādī (d. 463 AH) and Imām al-Baghawī (d. 516 AH). The Ash'arī Madhhab spread among the Shāfi'īs after the first part of the sixth century due to many Shāfi'īs adhering to the Usūl of al-Ash'arī. Such as Imām al-Bayhaqī (d. 458 AH), the author of *as-Sunan al-Kubrā*; Imām ul-Haramayn al-Juwaynī (d. 478 AH) and al-Ghazālī (d. 505 AH).

Refer to *Mawqif Ibn Taymiyyah min al-Ash'airah*, vol.2, pp.497-504, 580-585 and *Juhūd Abi'l-Mudhaffar as-Sam'ānī fi Taqreer il-'Aqeedah*, pp.103-107.

¹² *Al-Intisār*, pp.45-46

¹³ *Tabaqāt Ibn as-Subkī*, vol.5, p.337

¹⁴ *Siyar A'lām un-Nubalā'*, vol.19, p.118; *Tabaqāt Ibn us-Subkī*, vol.5, p.338

¹⁵ *Ijtimā' ul-Juyūsh al-Islāmiyyah*, p.185

‘do you see where you are? This is the place of the Prophets and Awliya’ and then he raised his hands to the heavens saying ‘O Allāh as you blessed him with the best of places also give him the most noble of honour in all places and times’. Then he laughed at me and said ‘Do not differ with me, I will raise my hands to make du’a for you, and say ‘Āmeen’ and do not say anything’. So I raised my hands along with him and he moved his lips (making supplication) and I said Āmeen. Then he said: “”¹⁶

What happened with Abu'l-Mudhaffar reminds us of what happened with Imām ash-Shāfi'i when Allāh wanted for him to be an Imām of this Ummah, Allāh guided him to the straight path. Imām ash-Shāfi'i stated:

I went out to seek knowledge of nahw and adab and I met Muslim bin Khālid az-Zanjī and he said to me: “O young boy where are you from?” I replied: “from Makkah.” Muslim said: “Where is your house?” I replied: “” He asked: “What tribe are you from?” I replied: “Abd Manāf. He said: ‘Allāh has honoured you in the worldly life and in the hereafter, if you understand this fiqh it would be better for you.’¹⁷

When ash-Shāfi'i went to Mālik bin Anas and read the *Muwatta* which he had memorised and his reading pleased him and Shāfi'i stayed with him saying: “Fear Allāh and stay away from disobedience for both (pieces of advice) will be of use to you.”¹⁸ By the virtue and favour of Allāh, Abu'l-Mudhaffar became an Imām of Ahl us-Sunnah wa'l-Jama'ah and adh-Dhahabī said about him:

He was loyal to Ahl ul-Hadeeth wa's-Sunnah wa'l-Jama'ah, and he was a thorn in the eyes of the opposers and a Hujjah for Ahl us-Sunnah.¹⁹

The best testimony to this are his books like the one which is in our hands now, because in many instances within his commentaries he acknowledges the creed of the Salaf us-Sālih²⁰ and sufficient as a testimony to this is his book *al-Intisār li As-hāb ul-Hadeeth* which in itself is a title which agrees with its content.²¹

¹⁶ *Siyar A'lām un-Nubalā'*, vol.19, p.118

¹⁷ *Al-Majmū' Sharh al-Muhadhab*, vol.1, p.8

¹⁸ Ibid.

¹⁹ Adh-Dhahabī, *Siyar A'lām un-Nubalā'*, vol.19, p.116

²⁰ Refer to the introduction by Dr 'AbdulQādir Mansūr to as-Sam'ānī's tafseer of Sūrat ul-Fātihah and Baqarah, vol.1, pp.192-242.

²¹ Refer to as-Sam'ānī's examples of the madhhab of the Salaf within his book *al-Intisār*.

His Shaykhs and Students

Abu'l-Mudhaffar had many Shaykhs, such as:

1. His father, Abū Mansūr Muhammad bin 'AbdulJabbār (d. 450 AH), it was mentioned prior that Abu'l-Mudhaffar and his brother Abu'l-Qāsim both studied the fiqh of the Hanafī madhhab with their father.
2. Abu'l-Qāsim Sa'd bin 'Alī az-Zinjānī (d. 471 AH) and Abu'l-Mudhaffar stayed with him until he became a Muhaddith.²²
3. Abū Ishāq Ibrāheem bin 'Alī ash-Shīrāzī (d. 476 AH), the Shāfi'ī faqeeh and author of *al-Mubadhab*.²³

Students

1. His son Abū Bakr Muhammad bin Mansūr (d. 510 AH) and his father was proud of him saying about him in a gathering: “My son Muhammad is more knowledgeable and more virtuous than me.” He died when he was just passed forty years of age and he wrote some classifications.²⁴
2. Abu'l-Qāsim Ismā'eel bin Muhammad at-Tamīmī al-Asbahānī, also known as “Qawām us-Sunnah”, he is the author of *al-Hujjah fī Bayān il-Mabajjah*. He was an Imām of Ahl us-Sunnah during his time and he died (*rahimabullāh*) in the year 535 AH (1141 CE).²⁵

His Works

Abu'l-Mudhaffar authored a number of works which indicated his knowledge and virtue, his grandson Abū Sa'd said about him: “Whoever looks through his works and is just will know his status in knowledge.”²⁶ It is possible to divide his works into five categories and I will limit myself to mentioning a book or two from each category:

1. **Tafseer:** he authored a very precious book in this science and his grandson described it by stating: “he authored a nice and wonderful tafseer, all who go through it find it good.”²⁷

²² *Siyar A'lām un-Nubalā'*, vol.18, p.385

²³ An-Nawawī, *al-Majmū'*, vol.1, p.14; Ibn as-Subkī, *Tabaqāt*, vol.4, p.215

²⁴ *Al-Ansāb*, vol.7, p.226; *Wafayāt ul-A'yān*, vol.3, p.210

²⁵ *Siyar A'lām un-Nubalā'*, vol.18, p.385

²⁶ *Al-Ansāb*, vol.7, pp.223-224

²⁷ *Ibid.*

2. **Sunnah:** which is the way of the Salaf the As-hāb ul-Hadeeth, the intent of this is to clarify their methodology in the deen and creed, this is also known as *'Ilm ul-I'tiqād* [Creedal Science]. The works that he authored in this topic are *al-Intisār il As-hāb ul-Hadeeth*, which is this book between our hands now, and the book *al-Qadr/Radd 'ala'l-Qadariyyah* [Predestination/Refutation of the Qadariyyah].²⁸ It is the book which Abu'l-Mudhaffar gave to his brother Abu'l-Qāsim as a gift when Abu'l-Qāsim boycotted Abu'l-Mudhaffar for leaving the madhhab of Abū Haneefah.²⁹
3. **Hadeeth Narrations:** he frequented the gatherings of hadeeth and spoke about hadeeth he had with beneficial words, he compiled a thousand hadeeth that he heard from his one hundred Shaykhs and relayed ten ahādeeth from each of them.³⁰
4. **Fiqh:** he authored the book *al-Burhān* which includes almost a thousand issues of difference,³¹ and he also authored the book *al-Istilām* about which his grandson said: “An abridged work which spread across the horizons and nations, within the book he refuted Abū Zayd ad-Dubūsī and answered some matters that he compiled.”³²
5. **Usūl ul-Fiqh:** he authored the book *Qawāti' ul-Adillab*,³³ it is a book about which Ibn us-Subkī said: “I do not know a book in Usūl ul-Fiqh better than the book *al-Qawāti'*.”³⁴

This book has been edited at the Islamic University of Madeenah in academic papers and from what I know that which has been published is the Tafseer of *Sūrat ul-Fātihah* and *al-Baqarah* with the edit of Dr 'AbdulQādir Mansūr. As-Sam'ānī's tafseer of *Sūrat ush-Shūrā* to the end of *Sūrat un-Najm* was edited by Muhammad al-Ameen bin al-Husayn ash-Shanqīti. The complete book was published in six volumes by Dār ul-Watan in Riyadh in 1418 AH with the edit of Yāsir Ibrāheem and Ghunaym 'Abbās.²⁸ According to my investigation, this book does not exist either in printed form or manuscript. As-Sam'ānī's student at-Tamīmī transmits mention of this book within *al-Hujjah*, vol.2, p.19; as does an-Nawawī in his *Sharh Saheeh Muslim*, vol.16, p.186; as does Ibn Hajar in *Fath ul-Bārī*, vol.11, p.477. Abu'l-Mudhaffar also alludes to this work within *al-Intisār*.

²⁹ This has been discussed beforehand.

³⁰ *Al-Ansāb*, vol.7, p.225

³¹ *Ibid.*, vol.7, p.224

³² *Ibid.* Dr Nāyif al-'Umarī edited and published the section on acts of worship in two volumes.

³³ Some of this book has been edited by Dr 'Abdullāh al-Hakamī as *Min Awwalihi liā Bidayāt Kitāb il-Qiyās* as an academic doctoral thesis for Imām Muhammad bin Sa'ud Islamic University in Riyadh in the 1408 AH. The whole book was later published in 1419 AH with the edit of Dr 'Abdullāh al-Hakamī and Dr 'Ali 'Abbās al-Hakamī. Dr Muhammad Hasan Hītū wrote an introduction to the book *al-Qawāti'* in the Journal of the Institute of Arabic Manuscripts in Kuwait, vol.1, no.1, Rabī' al-Awwal-Sha'bān 1402 AH. A part of the book *al-Qawāti'* was printed in one volume by Mu'assasat ur-Risālah in Beirut in 1418 AH, yet there were serious errors in the print. For example, the print ascribed Ash'arī views to Ahl us-Sunnah in regards to the issue of *tahseen* and *taqbeeh* of the intellect, as found on

Abū Sa'd as-Sam'ānī said: "it suffices from whatever has been authored on the topic."³⁵

Az-Zarkashī stated: "It is the best Shāfi'ī book on Usūl ul-Fiqh in terms of its citation and proofs."³⁶

The Scholars Praise of Him

Imām Abū 'Ali bin as-Saffār stated:

If I ever discussed with Abu'l-Mudhaffar it would be as if I was discussing with a man from the Imāms of the Tābi'een due to what I saw from him of traces of the righteous ones.³⁷

Imām ul-Haramayn stated: "If fiqh was a long thobe then Abu'l-Mudhaffar would be the one wearing it."³⁸ Abu'l-Mudhaffar's grandson Abū Sa'd stated:

The Imām of his era without argumentation, unrivalled in his time, I am not able to describe (all of) his qualities here.³⁹

Ibn ul-Qayyim described him by saying: **"The Imām of his era, with unanimous agreement on his leadership, Abu'l-Mudhaffar."**⁴⁰ Adh-Dhahabī stated:

page 42; the print/edit also defines the Ash'arīs as "followers of Abu'l-Hasan al-Ash'arī, Imām of Ahl us-Sunnah". Yet the reality is that Abu'l-Hasan al-Ash'arī went through different creedal stages within his life the last of which saw him return back to the madhhab of Ahl us-Sunnah wa'l-Hadeeth. As for those who ascribed themselves to him, the Ash'arīs, then they do not hold what Abu'l-Hasan al-Ash'arī himself outlines in his last book *al-Ibānah* and other later books of his. Ibn Taymiyyah stated in *Muwāfaqat Sareeh al-Manqūl li Sareeh il-Ma'qūl*, vol.2, p.8-9:

Al-Ash'arī and Imāms of his companions were not upon this way, rather they agreed with the rest of Ahl us-Sunnah in regards to the absolute obligation affirming all that has arrived with the Shar' and rejecting what opposed it. They did not used to say "the revelatory proofs (from the Qur'ān and Sunnah) do not amount to certainty" rather all of this was invented by those who came later who were inclined towards I'tizall and philosophy.

Refer to the introduction of Shaykh Hammād al-Ansārī to the book *al-Ibānah* of Abu'l-Hasan al-Ash'arī, and Abdullāh Shākir al-Junaydī's introduction to Abu'l-Hasan al-Ash'arī's treatise *Ahl uth-Thaghar*, pp.41-44. Also see Dr 'AbdurRahmān al-Mahmūd, *Mawqif Ibn Taymiyyah min al-Ashā'irah*, vol.1, pp.361-409.

³⁴ *Tabaqāt ush-Shāfi'iyyah*, vol.5, p.343

³⁵ *Al-Ansāb*, vol.7, p.224

³⁶ *Al-Bahr ul-Muheet*, vol.1, p.80

³⁷ *Siyar A'lām un-Nubalā*, vol.19, p.118

³⁸ *Tabaqāt Ibn us-Subkī*, vol.5, p.342

³⁹ *Al-Ansāb*, vol.7, p.223

⁴⁰ *Mukhtasar us-Sawā'iq*, p.484

He was loyal to Ahl ul-Hadeeth wa's-Sunnah wa'l-Jama'ah, and he was a thorn in the eyes of the opposers and a Hujjah for Ahl us-Sunnah.⁴¹

⁴¹ Adh-Dhahabī, *Siyar A'lām un-Nubalā'*, vol.19, p.116

Verification of the Book al-Intisār

Verifying the book and certifying its ascription to the author

The sources are agreed on ascribing the book *al-Intisār* to Abu'l-Mudhaffar however the sources disagree as to the title of the book, some of them suffice with the title 'al-Intisār',⁴² some of them entitle it 'al-Intisār fi'l-Hadeeth'⁴³ and some entitle the book 'al-Intisār bi'l-Athar fi'r-Radd 'ala'l-Mukhāliffeen'.⁴⁴ It seems that the most accurate title of the book is 'al-Intisār li As-hāb il-Hadeeth', this is based on the following:

1. The author mentions the book with this title in his book *al-Qawāti'*, saying (*rahimabullāh*):
"I mentioned a righteous side of this study in the book *al-Intisār li As-hāb il-Hadeeth* and I mentioned the difference between the ways of kalām and fiqh in the clearest of aspects and meanings."⁴⁵ This is when he presented his refutation of the Mutakallimeen who obligate the common person to make ijtihād in Usūl ud-Deen.
2. The author of *Kashf udh-Dhunūn* mentioned the book with this title and mentioned that the book contains three main chapters.⁴⁶
3. This indicates that this is the full title of the book which is abridged as *al-Intisār*, as for the additions of 'fi'l-Hadeeth' or 'bi'l-Athar' or 'fi'r-Radd 'ala'l-Mukhāliffeen' then the intent of this, as is apparent, is to explain the topics of the book.

As for authenticating ascription of this book, which is in our hands now, to the author Abu'l-Mudhaffar then the book's fame among the people of knowledge, their benefit from the book and their transmission of it, indicate this. Those who have transmitted the book from him and clearly ascribed the book to the author:

1. His student, Qawām us-Sunnah at-Tamīmī al-Asbahānī (d. 535 AH/1141 CE), in his book *al-Hujjah fi Bayān il-Mahajjah*.

⁴² *Al-Ansāb*, vol.7, p.324; *Wafayāt ul-A'yān*, vol.3, p.211; *Mukhtasar us-Sawā'iq*, p.484; *Tabaqāt Ibn us-Subkī*, vol.5, p.342

⁴³ *Al-Bidāyah wa'n-Nihāyah*, vol.12, p.164

⁴⁴ *Siyar A'lām un-Nubalā'*, vol.19, p.117; Ibn Qādī Shuhbah mentioned it with the title 'al-Intisār fi'r-Radd 'ala'l-Mukhāliffeen', see *Tabaqāt ush-Shāfi'iyyah*, vol.1, p.274.

⁴⁵ *Qawāti' ul-Adillah*, vol.5, p.119; also see the introduction to the book *al-Qawāti'* by Dr 'Abdullāh al-Hakamī, vol.1, pp.37-38.

⁴⁶ *Kashf udh-Dhunūn*, vol.1, p.173

2. Ibn ul-Qayyim al-Jawziyyah (d. 751 AH/1350 CE) in his book *as-Sawā'iq ul-Mursalab*.
3. Al-Hāfidh Ibn Hajar al-'Asqalānī (d. 852 AH/1448 CE) in his book *Fath ul-Bārī*.⁴⁷
4. Jalāluddeen as-Suyūtī (d. 911 AH/1506 CE) in his book *al-Mantiq wa'l-Kalām* wherein he stated: **“Imām Abu'l-Mudhaffar bin as-Sam'ānī stated this in his book al-Intisār li Ahl il-Hadeeth.”**⁴⁸

In addition to this: Abu'l-Mudhaffar in his book *al-Qawāti'* alluded to the book *al-Intisār*, and this reference is mentioned in a part of this book which is in your hands now, *al-Intisār*. Just as Abu'l-Mudhaffar cites his other book on Qadr within *al-Intisār*.

Chapters of the Book and its Topics

The author of *Kashf udh-Dhunūn* mentioned that the book *al-Intisār* is abridged on three main topics:

First: exhortation to the Sunnah and the Jama'ah

Second: the virtue of hadeeth

Third: the tree of knowledge

As for the edited which is between our hands now then it includes the following chapters:

1. Those who censure As-hāb ul-Hadeeth are two: Ahl ul-Kalām and Ahl ur-Ra'y.
2. Exhortation to the Sunnah, Jama'ah and following and the dislike of division and innovation.
3. What has been relayed from the Imāms in censuring kalām.
4. What has been relayed from the Salaf in censuring argumentation in religion and what they disliked in that.
5. A question from Ahl ul-Kalām and an answer to it, their question being: “’Ilm ul-Kalām includes refuting the Mulhideen, Zanādiqah and those who believe in the eternity of the world, and likewise all of the people of desires of this Ummah. So ’Ilm ul-Kalām with this end (of refuting these sects) is not to be rejected.”
6. A mention of the evidences for the legitimacy of Khabr ul-Wāhid and an answer to their saying; “Akhabār ul-Āhād are not to be accepted for amounting to knowledge.”
7. An indication to the origin of the view that ‘Khabr ul-Wāhid does not amount to knowledge and that there has to be a Mutawātir route in order for it to amount to knowledge’. An explanation that this view was invented by the Qadariyyah and

⁴⁷ *Fath ul-Bārī*, vol.13, pp.49, 352, 353, 507

⁴⁸ *Sawn ul-Mantiq*, p.147

Mu'tazilah with the intent of rejecting the narrations; this view however was handed down to some Fuqahā' who has no knowledge of verification.

8. One of the signs of the Firqat un-Nājiyyah is their agreement on Usūl ud-Deen and creedal issues, and that this is an apparent sign of Ahl ul-Hadeeth over others.
9. Another sign of the Firqat un-Nājiyyah is that they are the most knowledgeable people of the hadeeth and its preservation and precision. They follow hadeeth and call to acting in accordance with the hadeeth and this a clear sign of Ahl us-Sunnah, As-hāb ul-Hadeeth, as opposed to others.
10. Invalidating the way of the Mutakallimeen and their principle of their knowledge regarding the 'first obligation upon people being nadhr (rational observation) in order to know the Creator'.
11. An explanation of the meaning of the intellect and its position in the deen, according to Ahl us-Sunnah.

The Author's Method and his Sources

I will give some brief indications about the method of the author and his sources of the book *al-Intisār*:

1. Much referral to the Revelatory Texts from the Book and Sunnah, along with statements of the Sahābah and Tābi'een. As-Suyūṭī stated within his abridgements and transmission of the book *al-Intisār*: **“Then as-Sam'ānī classifies a section of hadeeth which have been relayed in regards to the topic and most of them were mentioned prior by al-Harawī in Dhamm ul-Kalām. Then he classified some narrations from the Sahābah and Tābi'een in censuring innovation and newly-invented matters.”**⁴⁹ In another instance as-Suyūṭī states: **“Then as-Sam'ānī says: ‘we will now mention what has been relayed from the Imāms in censuring Kalām’ and he mentioned some Imāms who were mentioned by al-Harawī in Dhamm ul-Kalām...”**⁵⁰
2. Concern with the manhaj of the Salaf and exalting their way in many important issues, he states: **“Know that when you reflect on the Sīrah of the Sahābah and those after them from the Salaf us-Sālih, you will find that they prohibited argumentation with Ahl ul-Bida' to the utmost and they did not refute them via use of intellectual proofs.”**⁵¹

⁴⁹ *Sawn ul-Mantiq wa'l-Kalām*, p.149

⁵⁰ *Ibid.*, p.150

⁵¹ Mentioned in three instances in *al-Intisār*.

3. In discussing the views of the Mutakallimeen he presents their principles upon which their views are based, and then refutes them, for example: **“We only reject the way of the people of kalām in what they have established, for they say ‘the first obligation upon people is to enact nadhr (rational observation) in order to know the Creator’ this is an invented view in which they were not preceded by any of the Salaf and Imāms of the deen. If you were to reflect on all of their statements you will not find any of this transmitted from either the Prophet (sallallāhu ’alayhi wassallam) or the Companions, and likewise from the successors after them.”**
4. The author did not mention the name of the sources from which his book benefitted from, yet what is apparent to me is that the author benefitted from some chapters from the following two works: *al-Ghunyah ’an il-Kalām wa Ahlibi* by Imām al-Khattābī, for the author transmitted lengthy texts from this work. Also: *Ta’weel Mukhtalif il-Hadeeth* by Imām Ibn Qutaybah, it seems likely that in some instances the author transmitted from it by allusion and benefitted from it.

The Value of the Book and its State

1. The book is included as a prime source in defining Ahl us-Sunnah wa’l-Jama’ah and explaining their characteristics and qualities. Ibn ul-Qayyim benefitted from what as-Sam’ānī wrote when he mentioned the distinguishing signs of Ahl us-Sunnah in his book *as-Sawā’iq ul-Mursalab* and appended to it.
2. The book *al-Intisār* is considered an important reference in affirming the manhaj of the Salaf and distinguishing their madhhab from the issues upon which the principles and rule of Ahl ul-Kalām are based. These are issues, which in Usūl ul-Fiqh in particularly, he refutes often such as: the preference to delve into ’Ilm ul-Kalām, Kalām in the deen via the intellect and opinion; the view that Khabr ul-Wāhid does not amount to knowledge; whether the intellect can know the good and vile matters (*tabseen and taqbeeb*); the view that *nadhr* (rational observation) is the first obligation; taking the intellect as the decisive basis and that the Revelatory Texts have to refer back to it, if they agree with the intellect the texts are to be accepted and if not then the texts are to be rejected.
3. The style of as-Sam’ānī is distinguished by truthful emotion and the feeling of shyness. His pen oozes forth *īmān* as if he is addressing the mind and calling for reflection and insight, unto you are some examples of that from within his words: **“One should fear Allāh and not enter into his deen that which is not from it, and hold firm to the narrations of the Salaf and the Imāms so as to be upon their guidance and way,**

clinging on to this by the molars. He should not throw himself into destruction and become misguided in his deen and become confused on the truth. Allāh is the Reckoner of those leaders of misguidance who in reality call to the hellfire and on the day of Judgement they will not be aided.”⁵² He also stated: “”

Table of sources used in verifying the contents of the book *al-Intisār*

Contents from the book <i>al-Intisār</i>	Source (and page numbers)			
	<i>Sawn ul-Mantiq</i>	<i>Al-Hujjab fī Bayān il-Mabajjah</i>	<i>Mukhtasar us-Sawā'iq</i>	
Those who censure As-hāb ul-Hadeeth are of two types	147-148	___n/a___	___n/a___	
Exhortation to the Sunnah, Jama'ah and following and the dislike of division and innovation	148-150	___n/a___	___n/a___	
What has been relayed from the Imāms in censuring kalām	150-153	___n/a___	___n/a___	
What has been relayed from the Salaf in censuring argumentation in religion and what they disliked in that	153-157	___n/a___	___n/a___	
A question from Ahl ul-Kalām and an answer to it	157-160	Vol.1, pp.361-366	___n/a___	

⁵² See *al-Intisār*

A mention of the evidences for the legitimacy of Khabr ul-Wāhid	160-164	Vol.2, pp.214-222	485-487	
One of the signs of the Firqat un-Nājiyyah is their agreement on Usūl ud-Deen and creed	165-170	Vol.2, pp.222-230	478, 496, 498	
Another sign of the Firqat un-Nājiyyah is that they are the most knowledgeable people of the hadeeth and its preservation and precision	___n/a___	Vol.2, pp.230-236, vol.2, pp.385-386	487-488, 498-500	
Invalidating the way of the Mutakallimeen	170-178	Vol.2, pp.116-122, 141-146	___n/a___	
An explanation of the meaning of the intellect and its position in the deen, according to Ahl us-Sunnah	178-183	Vol.1, pp.314-322	___n/a___	

al-Intisār li-As-hāb ul-Hadeeth

الانتصار لأصحاب الحديث

[Supporting the People of Hadeeth]

Those Who Censure the People of Hadeeth Are of Two Types⁵³

Two types of people have censured As-hāb ul-Hadeeth: Ahl ul-Kalām (the speculative and rhetorical theologians) and Ahl ur-Ra'y (the people of opinion). During every age they curse and slander the people of hadeeth and describe them as having ignorance, lacking knowledge and following that which is black over that which is white. They also say (about As-hāb ul-Hadeeth): **“Ghuthā’ (filth)”⁵⁴, “Ghuthr (lowly)”⁵⁵, “Zawāmil (camels)⁵⁶ with books on their backs”, “story-tellers”** and sometimes they may even recite the ayah in regards to them

“...like donkeys carrying books...”

{*al-Jumu'ab* (62): 5}⁵⁷

In reality they only slandered their own deen and only took themselves to destruction. It is not for the shoemaker, the jeweller, the tailor, the ironmonger, the perfume maker and Ahl ul-Kalām to criticise the carriers of the narrations. Upon the falsehood is darkness and upon the truth is light and the light of truth is not seen except by the one in whose heart is light,

“Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allāh has not granted light – for him there is no light.”

{*an-Nūr* (24): 40}

⁵³ For more on this topic refer to: Ibn Qutaybah, *Ta'weel Mukhtalif ul-Hadeeth*, pp.5-15, 51-59; ar-Rāmahurmuzī, *al-Muhaddith al-Fāsīl*, pp.159-162; al-Khattābī, *Ma'ālim us-Sunnah*, vol.1, pp.3-5; al-Khateeb al-Baghdādī, *Sharaf As-hāb ul-Hadeeth*, pp.3-12; al-Khateeb al-Baghdādī, *al-Faqeeh wa'l-Mutaafaqqih*, vol.2, pp.71-85; al-Khateeb al-Baghdādī, *Naseehat Ahl ul-Hadeeth*, which is a chapter from his book *al-Faqeeh wa'l-Mutaafaqqih*, vol.2, pp.77-85; Shaykh 'Aqeel al-Maqtarī, *Kitāb ul-Fisām ul-Mubtadi' Bayna Ahl ul-Fiqh wa Ahl ul-Hadeeth*.

⁵⁴ Ghuthā' (filth): the froth and foam that surfaces on the sea and the intent of ascribing this term is to indicate that they are the filth from among people. See *an-Nihāyah fī Ghareeb ul-Hadeeth wa'l-Athar*, vol.3, p.343

⁵⁵ Ghuthr: the lowest of people in status, refer to *al-Qāmūs ul-Muheet*, vol.2, p.103

⁵⁶ Az-Zawāmil (sg. Zāmilah): are those camels which carry food and provisions, refer to *Lisān ul-'Arab*, vol.1, p.310

⁵⁷ Refer to *Ta'weel Mukhtalif ul-Hadeeth*, p.10, 55; *al-Muhaddith al-Fāsīl*, p.163; *al-Faqeeh wa'l-Mutaafaqqih*, vol.2, p.72.

Yet the one who is entrenched in the darkness of desire, lost in the abyss of destruction saying whatever he likes, will not be granted success to the truth and will not be guided to the way of guidance,

“Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.”

{*al-An'ām* (6): 108}

Exhortation to the Sunnah, Jama'ah and Following and the Dislike of Division and Innovation

You should know that Allāh has instructed His creation to adhere to the Jama'ah and forbade them from division, encouraging and exhorting them to follow, and censuring innovation and cautioning them against that. This is clear from His Book and in the Sunnah of His Messenger (*sallallāhu 'alayhi wassallam*). Allāh says,

“He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].”

{*ash-Shūrā* (42): 13}

“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.”

{*al-An'am* (6): 153}

Allāh, in these verses from His Book, instructed to follow the Prophet (*sallallāhu 'alayhi wassallam*). Ahādeeth have been relayed exhorting to adhere to the Prophet's Sunnah and to stay away from innovation. If it has been affirmed that we have been instructed to follow and adhere to the narrations of the Prophet (*sallallāhu 'alayhi wassallam*) and to what he has legislated for us as deen and Sunnah, there is no way for us to achieve this except via transmission and hadeeth. This is done by following the narrations which have been relayed by trustworthy and credible notables from this Ummah from Allāh's Messenger (*sallallāhu 'alayhi wassallam*) and from the Sahābah after him. Now we will explain the saying of Ahl us-Sunnah that “the way of the see is listening and narration, while the way of the intellect and referring to it is censured in the *Shar'* and prohibited”.⁵⁸ We will mention the status of the intellect in the *Shar'* and the estimation that the *Shar'* has given to using it and the prohibition of it transgressing its limit. In averting the people

⁵⁸ This is the statement of Sufyān ath-Thawrī: **“The deen is based on the Āthār and not on opinion”** he repeated this thrice. Reported by al-Khateeb al-Baghdādī in *Sharaf As-hāb ul-Hadeeth*, p.6, no.5.

from the ahādeeth towards the intellect, Ahl ul-Kalām have traversed a way which has confused the common people. Ahl ul-Kalām say:

The matter of the deen is an issue in which there has to be knowledge so as to ascertain the correct understanding its creed. The one who is correct in this issue when differences arise can only be one and the opposer within this issue of the deen, which refers back to creed, is either a disbeliever or an innovator. Whoever is like this then there has to be confirmation of the way which amounts to knowledge so that whatever is doubtful does not reach the level of knowledge. The narrations which Ahl ul-Hadeeth relay in these matters of deen are Khabr ul-Āhād which do not amount to knowledge, they only amount to acting upon in regards to specific Ahkām. If referring back to narrations is disregarded then referral has to be to the intellect and whatever observations and expressions that it necessitates.

This is of their main doubts that they put forth in order to avert from following the ahādeeth and narrations, an answer to this doubt will follow soon. 'Umar ibn al-Khattāb said: "A people will arise who will take you with their doubts about the Qur'ān, so avert them with the Sunan because the As-hāb us-Sunan have more knowledge about Allāh's Book."⁵⁹

⁵⁹ Reported by ad-Dārimī, *Sunan*, vol.1, p.49; al-Ājurri, *ash-Sharee'ah*, pp.48, 52, 74; Ibn Battah, *al-Ibānah*, vol.1, p.250, nos.83, 84; Ibn Zamanayn, *Usūl us-Sunnah*, p.50; al-Lālikā'i, *Sunnah*, vol.1, p.139, nos. 202, 203; Ibn 'AbdulBarr, *al-Jāmi'*, p.1041; al-Khateeb al-Baghdādī, *al-Faqeeh wa'l-Mutafaqqih*, vol.1, pp.180-181.

What has been Relayed from the Imāms in Censuring Kalām⁶⁰

We will now mention what has been relayed from the Imāms in censuring kalām:

From Suhayl bin Nu'aym who said: ash-Shāfi'ī said:

All who speak about the deen with kalām, or with anything else of these desires, and does not have a predecessors for this whether the Prophet (sallallāhu 'alayhi wassallam) or his companions, has began a newly invented matter in Islām.

The Prophet (*sallallāhu 'alayhi wassallam*) said: *“Whoever begins a newly invented matter or gives refuge to an innovator in Islām then upon him is the curse of Allāh, the angels and all of the people, nothing will be accepted from him.”*⁶¹ Shāfi'ī said:

Beware of looking into Kalām, for a man may be asked about an issue in fiqh and err, or he may be asked about a man who killed another man and say: 'his deeyah [blood-money] is an egg', in [fiqh] one will find many rulings which are laughable; but if he is asked about an issue related to Kalām and errs in that he will have innovation ascribed to him.⁶²

These words from ash-Shāfi'ī are regarding censuring Kalām and exhorting people to follow the Sunnah, he was an unrivalled Imām and a leader who could not be paralleled.⁶³ If it was

⁶⁰ For more on this refer to: al-Harawī, *Dhamm ul-Kalām* via as-Suyūti's *Sawn ul-Mantiq*, pp.33-81 – which was recently printed in five volumes; Ibn Battah, *al-Ibānat al-Kubrā*, vol.2, pp.483-549; al-Ghazālī, *Ihyā 'Ulūm ud-Deen*, vol.1, pp.94-99; at-Taymī, *al-Hujjah fī Bayān il-Mahajjah*, vol.1, pp.102-107; Ibn ul-Jawzī, pp.82-89; Ibn Taymiyyah, *Dar' at-Ta'arrud*, vol.7, pp.144-186; Ibn Abī'l-'Izz, *Sharh al-'Aqeedah at-Tahawiyah*, pp.221-227; Ibn Muflih, *al-Ādāb ush-Shar'iyyah*, vol.1, pp.199-209; as-Saffārīnī, *Lawāmi' ul-Anwār*, vol.1, pp.108-111; *Lawā'ih ul-Anwār as-Saniyyah*, vol.1, pp.184-193; *al-Masā'il wa'r-Rasā'il al-Marwiyyah 'an a-Imām Ahmad fi'l-'Aqeedah*, vol.2, pp.398-411; *Mawqif Ibn Taymiyyah min al-Ashā'irah*, vol.2, pp.773-791; *al-Āthār al-Wāridah 'an A'immat min Kitāb Siyar A'lām un-Nubalā'*, pp.647-693.

⁶¹ Reported by Ibn Battah in *al-Ibānah*, vol.1, p.336, no.199 with a similar wording, the origin of it is in the Two Saheehs and others, however with restriction of the events to Madeenah in particular. See Saheeh ul-Bukhārī, vol.4, p.81, no.1870 and Saheeh Muslim, vol.9, p.140.

⁶² Reported by Abū Nu'aym in *al-Hilyah*, vol.9, p.113; see ar-Rāzī, *Manāqib al-Imām ash-Shāfi'ī*, p.100.

⁶³ As-Suyūti mentioned three reasons prohibiting looking into 'Ilm ul-Kalām, all based on the words of Imām ash-Shāfi'ī:

1. It is a reason for newly invented matters and innovations which oppose the Sunnah and the intents of the Divine Legislation. If a person wants to refer the Qur'ān, Sunnah and Sharee'ah back to what the principles of logic necessitates he will not realise the intents of the Legislator whatsoever. This is akin to the prohibition of delving into the Mutashābihāt of the Qur'ān out

permitted to refer to and seek understanding of the deen via it then encouragement to participate in it would be more preponderant than the warning to avoid it, and its recommendation would take priority over its prohibition. Hence, it is inappropriate for anyone to support his Madhhab in the furū' and then turn away from its path in the Usūl. Sufyān ath-Thawrī⁶⁴ stated in regards to having enmity to Ahl ul-Bida' and the severe prohibition⁶⁵ from sitting with them: "Upon you is the Athar and beware of Kalām in regards to Allāh's Essence." Ahmad bin Hanbal used to say: **"The Imāms of Kalām are Zanādiqah [heretics]."**⁶⁶ Abū Hurayrah (*radi Allāhu 'anhu*) said:

of fear of deviation and tribulation. For this reason, ash-Shāfi'ī stated: "How ignorant the people are, for they only differed when they left the language of the Arabs and inclined towards the language of Aristotelis [Aristotle]."

2. The instruction to investigate 'Ilm ul-Kalām has not been relayed in either the Book or the Sunnah, and research into it [i.e. Kalām] is also not found from the Salaf as opposed to the Arabic language which has been instructed to study within the hadeeth and research into it is also found from the Salaf. This is the main reason which Ibn as-Salāh referred to when he ruled that it is prohibited to study 'Ilm ul-Kalām, he said: "The preoccupation with learning and teaching Mantiq [logic] is not something which the Divine Legislation has permitted, and it also has not been permitted by any of the Companions, Successors or Mujtahid Imāms." It is as if Ibn as-Salāh deduced this reason from Imām ash-Shāfi'ī's words to Bishr al-Marīsī: "...do you yourself acknowledge that you are upon error?"
3. It is an approach which opposes the approach of the Book and Sunnah and is a reason for leaving and forgetting the Book and Sunnah. Imām ash-Shāfi'ī indicated this when he stated: "My ruling upon Ahl ul-Kalām is that they should be beaten with palm leaves, placed on a camel and taken around to the peoples and tribes while it is announced: "This is the reward for those who leave the Book and Sunnah and goes instead to Kalām."

See *Sawn ul-Mantiq wa'l-Kalām*, pp.15-33.

⁶⁴ Abū 'Abdullāh Sufyān bin Sa'eed bin Masrūq ath-Thawrī, the Imām and Hāfidh, he died in 161 AH. See *Tadhkirat ul-Huffādih*, vol.1, p.203.

⁶⁵ Ibn Battah, *al-Ibānah*, vol.2, p.463.

⁶⁶ Relayed by al-Ghazālī in *Ihyā 'Ulūm ud-Deen*, vol.1, p.95; Ibn ul-Jawzī, *Talbees Iblees*, p.83; Ibn Taymiyyah, *Dara' ut-Ta'arud*, vol.7, p.157 and *Majmū' al-Fatāwā*, vol.12, p.460.

Allāh's Messenger (*sallallāhu 'alayhi wassallam*): "Reflect on Allāh's creation and do not reflect on Allāh."⁶⁷

'AbdurRahmān bin Mahdī, the prominent Imām,⁶⁸ stated:

Ahl ul-Bida' are to be refuted with the narrations from Allāh's Messenger (sallallāhu 'alayhi wassallam) and the narrations of the righteous. As for the one who refutes them with the intellectual then he has merely refuted bātil with bātil.

These Imāms, and whoever traversed their way in Islām after them, are reference points in matters related to the deen and explaining the Divine Legislation. They are the ones to be followed, one is to be guided by them and agreement with them is sought after. It is not allowed for a Muslim to think evil thoughts about them, and if it is found then this is due to resentment which Allāh instructed a person to seek refuge from it,

"...and put not in our hearts [any] resentment toward those who have believed..."

{*al-Hashr (59): 10*}

This makes it clear to us that the path of the Imāms of guidance is: to follow the Salaf and follow their guidance without referring to mere opinions. Some of them said:

Knowledge is of two types: Prophetic knowledge and theoretical knowledge. Theoretical knowledge is in need of Prophetic knowledge because Prophetic knowledge comes from Allāh and is coupled with accuracy in every case. As for theoretical knowledge: it is that which is deduced and it can be correct or incorrect.

For example, it is said: "Water is of two types: water which descends from the sky and water which springs from the earth. The water which descends from the sky has one taste and smell and one colour which is clear and pure, like the knowledge, such as Revelation, which descends from the heavens. As for the water which springs from the earth then it is of various types: pure, like Allāh's Revelation, and that which is filthy like that which is contrary to Allāh's Revelation."

Some of them said:

"Hadeeth is a founding principle [Asl] while opinion is a subsidiary [Fara'] and it is not allowed for the asl and the fara' to be the same and their condition is not one and the same level."⁶⁹

⁶⁷ Reported by at-Taymī in *al-Hujjah*, vol.1, p.98; al-Lālikā'ī, *as-Sunnah*, vol.3, p.580, no.927, with a slightly different wording; al-Albānī said: **"In conclusion, the hadeeth with all its routes of transmission is hasan according to me."** See *Silsilah as-Saheehah*, vol.4, p.297 and *Saheeh ul-Jāmi'*, vol.1, p.572, nos.2975 and 2976.

⁶⁸ He is Abū Sa'eed 'AbdurRahmān bin Mahdī bin Hassān al-'Anbarī, he heard from ath-Thawrī and Mālik and those who reported from him were: Ibn ul-Mubārak and Ibn Hanbal. He died in 198 AH/814 CE. See: *Tārīkh Baghdād*, vol.10, p.240 and *Tadhkirat ul-Huffādh*, vol.1, p.329.

Do you not see the Prophet's statement to Mu'ādh bin Jabal when he sent him to Yemen: "How will you judge?" Mu'ādh replied: "By Allāh's Book." The Prophet said: "And if you do not find it in Allāh's Book?" Mu'ādh replied: "By the Sunnah of Allāh's Messenger." The Prophet said: "and you do not find it in the Sunnah?" Mu'ādh replied: "I will strive [ajtahid] with my opinion." The Prophet said: "All praise is due to Allāh who has granted success to the messenger of Allāh's Messenger."⁷⁰

The path to hadeeth is like water to purity, while Qiyās and Ra'y is like dust, dust is only to be resorted to when water is not present; likewise the usage of Ra'y is only when hadeeth is not found. The one who resorts to Ra'y and Qiyās and giving them both preference over hadeeth is like one who disregards using water at times of ease and opts for Tayammum, which is only for when there is the dire necessity.⁷¹ A poet once said:⁷²

*The religion of the Prophet is the Athār,
What a good riding beast for a boy are the Akhbār,
You should not be heedless to the hadeeth and its people,
For opinion is like the night while hadeeth is like the day,
And it is possible for rulings to err from the path of guidance,*

⁶⁹ See 'Chapter: Ijtihād is Dropped When a Text is Extant' in *al-Faqeeh wa'l-Mutafaqqih*, vol.1, p.206; *Jāmi' Bayān ul-'Ilm wa Fadlihi*, vol.2, p.55; *I'lām ul-Muwaqqi'een*, vol.2, p.279 – Chapter on the Prohibition of Issuing Rulings in Allāh's Deen Which Oppose the Divinely revealed Texts and the Invalidity of Ijtihād and Taqleed When a Divinely Revealed Text is Found, the Scholars' Consensus on this Matter.

⁷⁰ Reported by Abū Dāwud, vol.3, p.303, no.30592; at-Tirmidhī, vol.3, p.616, no.1327. The hadeeth was authenticated by al-Khateeb al-Baghdādī who said: "The people of knowledge have accepted it and utilised it and we found that this is authentic with them." See *al-Faqeeh wa'l-Mutafaqqih*, vol.1, p.189.

Some scholars of hadeeth however have deemed the hadeeth as weak due to the chain of transmission though the meaning is deemed as correct. For a discussion on this hadeeth refer to *I'lām ul-Muwaqqi'een*, vol.1, p.202; *Tuhfat ut-Tālib*, p.151; *az-Zarkashī, al-Mu'tabar*, p.63; *al-Ibtihāj bi Takhreej Ahādeeth il-Minhāj*, p.210.

Shaykh al-Albānī in regards to this hadeeth that it is da'eef due to the chain of transmission and that its texts is contrary to an important principle which is: the obligation of taking the Book and Sunnah together and the impermissibility of differentiating between the two of them in legislation. See *Manzilat us-Sunnah fi'l-Islām*, pp.21, 22 and *Silsilat ul-Ahādeeth ad-Da'eefah*, vol.2, p.273, no.881.

⁷¹ Imām ash-Shāfi'ī stated something similar to this, see *ar-Risālah*, pp.599-600.

⁷² These lines of poetry were relayed by Ibn 'AbdulBarr in *al-Jāmi'*, vol.1, p.782, no.1459 and have been ascribed to Imām Ahmad, it has also been ascribed to 'Abdah bin Ziyād al-Asfahānī as found in *Sharaf As-hāb ul-Hadeeth*, p.86, no.163; see *Sharh Usūl I'tiqād Ahl us-Sunnah*, vol.1, p.169, no.311; *I'lām ul-Muwaqqi'een*, vol.1, p.79.

The sun shines its rays on it.

A poet also said:⁷³

*The people of kalām and the people opinion are ignorant,
Of the science of hadeeth with which a man can be saved,
If they knew the narrations they would not have gone astray,
From it to something else, however they were ignorant.*

A poet also said:

*O people of kalām leave us and take your distortion,
Look at how much you seek to change Allāh's deen,
People have not brought about a newly invented matter,
Except that you have given it a sanctioned face and interpretation.*

Abū Bakr bin Abī Dāwud as-Sijistānī said:⁷⁴

*Hold firm to the rope of Allāh and follow guidance,
And do not be an innovator so that you succeed,
Cling to Allāh's Book and the Sunan which,
Arrived from Allāh's Messenger, so that you are saved and profit,
And leave away from the views of men and their statements,
For the speech of Allāh's Messenger has more purity and more clarity.*

⁷³ The lines of poetry are by Abū Mazāhim al-Khāqānī and were relayed by al-Khateeb al-Baghdādī in *Sharaf As-hāb ul-Hadeeth*, p.79, no.169.

⁷⁴ Imām 'Abdullāh bin al-Imām al-Hāfidh Abī Dāwud as-Sijistānī, the compiler of the Sunan. 'Abdullāh died, may Allāh have mercy on him, in the year 316 AH. See *Tabaqāt ul-Hanābilah*, vol.2, p.53; *Siyar A'lām un-Nubalā'*, vol.13, p.221 and *Lawā'ih ul-Anwār*, vol.1, p.98.