

*Al-Taqrīb Ila Qawati' al Adilla Fi Usul al Aqeedah wa Radd ala al
Mubta'deen*

The Clarification Of The Definitive Proofs Concerning The Foundations Of Aqeedah And A Refutation Of The Deviants

*Taken From The Qur'an And Sunnah Upon The Understanding Of The Khulafah Ar
Rashidah, The Nobal Sahabah, The Tabi'een, The Atba'i Tabi'een, And The Four
Imams Of Ahl Al Sunnah; Imam Malik, Imam Abu Hanifah, Imam Shafi'i And Imam
Ahmed Ibn Hanbal; And All Those Who Followed Them In Goodness*

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Abbreviations:

EMQ: The Explanation of the Meaning of the Quran

SWT: Subhanah Wa Ta'ala - Most Glorified, Most High

: (SAW) Salalahi Alaihi Wasalam - Peace and Blessings of *Allah* be upon him

AH: After Hijra - the beginning of the Islamic calendar

d. Died - The death date of an individual in the *Hijri* Calander

Ar. Arabic

ca. approximately

cm. centimeters

def: defined at another ruling

dis: discussed at another ruling

Ed. Edition

km. kilometers

lit. literally

mi. miles

n: remark by the translator

pl. plural

Introduction

The Responsibility of the Mukallaf

Praise be to Allah Lord and Creator of the Universe, The Eternal Absolute The Unique. I bear witness that there is no God but Allah Most High; He has no partners and there is nothing Comparable unto Him; He gives life and takes life and He is the Ever Living; He Guides whoever He wills and Misguides who ever He wills and none can gain any knowledge save from Him. He is the All Knowing The Wise. I bear witness that there is no one worthy of worship or praise save Him and He is the Most Praiseworthy

Most Gracious and I bear witness that Mohammed is His Servant, His Chosen, and His Messenger; The last and seal of the prophets, the bringer of glad tidings to the believers and a Mercy for Mankind; Who came with the 'Guidance and the Deen of Truth that it may Dominate all other ways' of Life. May Allah bless him, his family, his companions and all those who follow in their footsteps till the Day of Judgement. To proceed:

The first obligation of all who are morally responsible - *Mukallaf* from the *Ummah* of Mohammed, is to know *Allah*, meaning to know that *Allah* is Existent and not non-existent. *Allah* (SWT) commands in the Holy *Qur'an*:

"Know that there is no god except Allah, and ask forgiveness for your sins, and also for (the sins of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes)."

[EMQ Muhammad 47:19]

This command to; '**Know that there is no god except Allah**', is the cornerstone of the most fundamental part of our *Deen*, the *Islamic Aqeedah*. It obligates us to believe in what *Allah* said in His Book and what His Messenger Muhammad said, and then the Rightly-Guided *Khalifahs* after him and the *Ijma'a* of the *Sahabah* and those who followed them in goodness as *Allah* in the *Holy Qur'an* informs us:

"Say; O Mankind! Indeed, I am a Messenger of Allah sent to you all. He to whom belongs the Sovereignty of the heavens and of the earth. None has the right to be worshipped except Him, who grants life and death. So believe in Him and His Messenger - the unlettered Prophet. It is those that believe in Allah and His Word and follow it, they will be rightly guided".

[EMQ Al A'raaf 7:158]

According to **Imam Ibn Hazm**:

"The first requirement (to be Muslim), without which his Islam would not be accepted, is to realise in his heart with certainty and sincerity, and without any trace of doubt that 'La Ilaha Illallah' - There is no diety except Allah".

[Al Muhalla: Vol. 1 Pg. 2]

As *Muslims* we must hold to the *Islamic Aqeedah* or 'Creed', therefore it is very important that we know and understand exactly what the definition and meaning of *Islamic Aqeedah* is and just as importantly what the correct sources are for establishing it.

In the *Qur'an* there are two types of *ayat* (verses) which deal with the *Aqeedah*:

Ayat in which *Allah* plainly and clearly informs us about some particular articles of *Aqeedah* like:

**"Say: He is Allah, the One and Only, The Unique;
Allah, the Eternal, Absolute;**

**He begetteth not, nor is He begotten;
And there is none comparable to Him."**

[EMQ Al Ikhlas 112:1-4]

The verses of *Surat al Ikhlas* are statements informing us clearly about our *Aqeedah* – in this case about *Tawheed* and *Allah's Asma was Sifat*.

Ayat in which *Allah* first exposes, negates and refutes the false and dubious tenets held by the disbelievers, or the 'People of the Book'; then affirms the truth and correct *Aqeedah*.

"And they said Ar Rahman has taken unto himself offspring."

[EMQ al Maryam 19:88]

"The Jews say: 'Allah's hand is tied up (He does not spend of His bounty).' Be their hands tied up and be they accursed for what they uttered. Nay! Both His hands are widely outstretched. He gives and spends (of His bounty) as He wills. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. "

[EMQ Al Ma'ida 5:64]

These verses in which *Allah* negates the false beliefs and then affirms the correct beliefs can be found through the *Qur'an*. The correct *Aqeedah* is better explained through the presentation and negation of the false and its refutation. This is due to the fact that things are recognised better when placed beside their opposites - light for instance can be distinguished only by contrast with darkness. Similarly truth may be identified through an awareness of falsehood. *Allah* (SWT) says in the *Qur'an*:

"The Truth stands out clear from Error. Whoever disbelieves in the false deities and believes in Allah, then he has grasped the most trustworthy handhold, that will never break..."

[EMQ Al Bakara 2:256]

This *ayah* is telling us that in order to refute *taghoot* one first must be aware of it and its nature.

With this in mind I have compiled this book in order to present to the English speaking muslims a comprehensive set of guidelines about the most fundamental part of the *Deen*; The *Aqeedah* and to clarify the confusion that is being spread by some in our times regarding the sources of this *Aqeedah* and the methodology to understand it.

Before I discuss the sources of evidences for *Aqeedah*, it is important to understand a misconception when discussing *Aqeedah*. It is not the objective of this book to help complete and perfect the *Iman* of *Muslims* - Rather there is no concept of the *Iman* of a *Muslim* being 'complete' in *Islam*. A *Muslim* either has *Iman* in all of the *Aqeedah*, because if the *Iman* of a *Muslim* were to become 'incomplete' he would cease being a *Muslim* i.e. A *Muslim* cannot believe in *Allah* (SWT) while denying belief in the Messenger for this entails *Kufr* - disbelief. The false idea of completeing and perfecting ones *Iman* was spread by misguided groups of the past and some individuals and groups assert it today. They claim that we need to perfect our *Iman* and *Aqeedah* before discussing any other issues and problems facing the *Muslim Ummah* today. They argue that perfecting the *Aqeedah* comes first and we are wasting our times discussing any other issues if we haven't perfected our *Iman*.

Although it is undisputed that the *Aqeedah* is the most important issue for a *Muslim*, a *Muslim* must learn all of *Islam* comprehensively, and a comprehensive understanding of the *Islamic Aqeedah* leads to an understanding of the whole of *Islam*.

Allah (SWT) mentions the inspired advise Luqman gave his Son in the Holy Quran:

"Behold, Luqman said to his son admonishing him: 'O my son! Join not in worship (Others) with Allah: for False worship is indeed the highest wrong-doing..... O my son! Establish regular prayer, enjoin the Maruf and forbid what is Munkar: And bear with patient constancy whatever befalls you."

[EMQ Luqman 31:13,17]

Scholars of Tafseer have commented on these verses and have pointed out several very important Principles. Luqman clearly advises his son about the importance of *Tawheed* and the evils of *Shirk* and distinctly lables *Shirk* as the geatest of sins.

However, in verse 17 when he advises his son to:

"Establish *Salah*, enjoin the *Ma'aruf* and forbid the *Munkar*."

'Aqimus Salata **Wa mur-bil Ma'aruf wanha anil Munkar'**

[EMQ Luqman 31:17]

Here they identified:

That 'Establishing the Salah' includes establishing all personal obligations -Fara'id, including the correct understanding of the Aqeedah.

*The 'and' - **Wa** that seperates the second part of the verse is a Waw al Ataf or joining 'and'. This type of 'and' does not give a precedent to what is proceeding it to what follows, but rather establishes both parts as equal. i.e. - At the same time as*

we establish our personal obligations we should enjoin the Ma'aruf and forbid the Munkar - we should do both together.

Thus ones objective is not to perfect the Aqeedah, but rather it is Allah who has defined our objective: To please Him by Worshiing Him.

Allah says:

"We have not created Mankind or Jinn for any other reason but to Worship"

With Worshipping Allah comes At Ta'a - Obedience. This obedience constitutes Ahkam Shariah which is based on the Islamic Aqeedah.

Today it is hard to avoid contact with the so called 'Salafiyah Movement' which consists of those who claim to be upon the way of the Salaf as Saliheen to the exclusion of everyone who differs with them. They interpret the hadith of the prophet:

The prophet said:

However they insist upon a set of beliefs which are infact far from the beliefs of the Salaf they claim to be following. They also claim that they are on the methodology of the Salaf, but under scrutiny there methodology can be seen to be a mere attempt at passing off some ideas held by a minority of scholars through the ages. These ideas and principles however, contradict the position of our Salaf and the followers of our Salaf. Though at certain times these ideas did receive the backing and attention of some misguided rulers, they have never been accepted as valid by the vast majority of scholars from the time of the companions till the beginning of this century.

Since the discovery of oil in the Gulf states, and in particular Saudi Arabia, this movement has enjoyed a considerable amount of funding from the illegitimate puppet rulers that have taken power in these areas with the help of their real masters in the West. This funding has enabled the ideas of this movement to spread throughout the Muslim world, in the form of books, articles and so-called Scholars who preach their cause.

The scholars of this movement have insisted that, not only are they legitimate and qualified scholars, but they are the only legitimate scholars and anyone that they do not agree with or recognise as scholars, are not true scholars and are not to be followed as they are deviated from the correct beliefs which only they adhere to! So in effect they are to decide who is a true scholar and who is not. When, however their own scholarship is questioned they cite all the numerous Hadith of the Prophet (SAW) regarding the duty of following the scholars and respecting the scholars etc.

Hadith of Prophet:

Unfortunately many individuals have succumbed to their ideas, and carry their ideas to the Ummah believing they truly are on the only correct methodology to understanding the Islamic Aqeedah. Most of these brothers and sisters are very

sincere in their dawah and their intentions are good, but they have fallen prey to these corrupt ideas, because the correct understanding in these matters requires deep understanding of the sources of Islam and many of the valuable books in this field have been destroyed by this movement, others have been edited and reprinted in such a way as to reflect their corrupt ideas.

They often quote the scholars of the salaf to back their ideas, but in most cases these quotes can be traced back to a mere handful of scholars. In most cases where they quote a scholar of the salaf, it is a misquote, a quote which can not be verified or it contradicts a more established quote from the same source.

Another deficiency of this movement is their attack on the correctness of following scholarship based upon the concept of Madhahib in issues of Fiqh. They call for the abandonment of Taqlid under the slogans of 'Blind Following' of Madhabs, yet advocate a complete 'Blind Following' of their own ideas and opinions. In their arrogance, they even presume to correct the opinions of our Salaf in many issues.

However Allah has preserved the Deen and it is still Insha Allah possible to find the correct understanding regarding the Deen, especially the Aqeedah as I intend to show.

It is not my intention to attack any individual or personality with this book, in fact I hold the position that it is a duty, to love all Muslims wherever they are, whether sinful or good, practicing or non-practicing, guided or misguided, upon the correct understanding of Aqeedah or deviant, whether they agree with my opinions or are against them. All I ask however, is that everyone read this book with an intention on seeking truth. I pray to Allah to forgive me for any mistakes. Any mistakes are my own and any good is from Allah (SAW), may He keep us on His '*Siratul Mustaqeem*'. Ameen.

Chapter One

The Meaning of Aqeedah

Allah the most High says in the Holy *Qur'an*:

"This day have I completed your Deen for you, bestowed my favours upon you and have chosen for your Deen al Islam".

[EMQ Al Ma'ida 5:3]

The Prophet Mohammed was not taken until he had left us upon a pure guidance and clear understanding of the *Deen*. The whole *Deen* and its most fundamental part; The *Aqeedah* was made clear to the *Muslims* before the Prophet died. The Prophet had clearly laid down and explained all the fundamental

aspects of the *Deen* and it is not permissible for anyone to innovate anything in these fundamentals thinking or claiming that it is a part of the *Deen*. The *Aqeedah* can not be changed, replaced or abrogated by anything or anyone and will remain till the hour.

A great *Imam* of *Hanafi Fiqh* and commentator, Ibn Abee al Izz states:

"Allaah says,

'The Messengers duty is only to convey'

[EMQ Al Anbiya 24:54]

and He said,

'Are the Messengers charged with anything but to convey the Message clearly?'

[EMQ 16:35]

and He said,

'And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear from them. Then Allah misleads whom He Wills and guides whom He Wills.'

[EMQ 14:4]

and He said,

'and there has come to you a Light and a Clear Book from Allah'

[EMQ 5:15]

So the command to have faith in Allah and the Last Day was either spoken about by the Messenger (SAW) with that which would lead to the truth or not. And the second possibility is rejected. And if he were to speak about the truth with general words that were open to interpretation then he would not have conveyed the clear message, and the best of generations witnessed to his (clear) conveyance (of the message) and Allah bore witness for them in the Greatest of Places. So the one who claims that he did not convey the message clearly with respect to the foundations of the religion (Usul ad-Deen) has lied against the Messenger (SAW)."

[Al Izz Ibn Abee al Izz: '*Sharh Aqeedah at Tahawiyah*' pg. 231]

If The Messenger clearly conveyed the 'Message', what then is the *Aqeedah*? The *Aqeedah* is that which the heart or inner consciousness accepts and believes in completely and confidently.

Therefore, the general meaning of *Aqeedah* according to the scholars of *Islam* is:

'The firm belief that one's heart is fixed upon, without any wavering or doubt. It excludes any supposition, doubt, conjecture or suspicion'.

The actual word '*Aqeedah*' originates from the Arabic verb *al aqd* meaning to bind in a knot, tying or fastening or to ratify a contract or sale. In Arabic, one states, '*Aqada* the rope' when the rope is tied firmly. And, '*Aqada* the sale' or 'He settled the sale' when the person ratifies and contracts a sale or agreement. Allah says in the *Qur'an*:

"And as for those whom your right hands have made a covenant (aqadat), give them their due."

[EMQ Al-Nisa 4:33]

Allah also says,

"But He will take you to task for the oaths which you swear in earnest (aqadtum)"

[EMQ Al-Ma'ida 5:89]

this means oaths which are asserted and adhered to completely, as proven in the ayah:

"Fullfill the Covenant of Allah you have entered into, and break not oaths after the assertion of them after you have made Allah a surety over you."

[EMQ An-Nahl 16:91]

If one says, "Aqadtu such and such," it means ones heart is firm upon such and such. Allah says:

"Allah does not blame you for vain talk in your faith but he censures you for what you have bound your oath on"

[EMQ Al Baqara 2:225]

"The Arabs said we believe, Say: No you did not believe you but surrendered (Became Muslims), and faith has yet to enter your hearts".

[EMQ Al Hujjurat 49:14]

"You would not find people who believe in Allah and in the Last Day allied to the enemies of Allah and his messengers even if they were their fathers, their sons, theirs brothers, or their kindred. Those are whom He inscribed faith in their hearts, and assisted them with his spirit".

[EMQ Al Mujadilah 58:22]

During *Dua'*, the Prophet used to say:

"O Allah affirm the faith and glorify it in our hearts and make us hate disbelief (Kufr), dissolution (Fusk) and disobedience (Esian)".

Similar words linked to the meaning of *Aqeedah* are:

at Tawtheeq: which means cementation, consolidation, strengthening

al lhkaam which means precision, exactness

Ar Rabt: which means connecting, joining

From these ayat, hadith and terms the usage of *Aqeedah* therefore also implies:

'Firm, immovable, certain faith, no doubt can approach the one who possesses or holds it, with no margin for error or conjecture.'

Since *Aqeedah* is the affirmation of the heart with the mind based on the definite evidences the *Islamic Aqeedah* can be said to entail:

'Firm and resolute faith - Iman in Allah the Exalted - and whatever is due to Him from at Tawheed and Ta'a- and in His Angels, His Books, His Messengers, the Last

Day and al Qadr as well as everything which is established from the unseen matters, and all absolute and definite issues whether they are related to knowledge or to action'.

The scholars of *Islam* have defined the 'Shari'ah Meaning' of *Aqeedah* as:

'At Tas'deeq ul Jazam al Mu'tabbat lil Waqih an Daleel al Qati'i'

'The decisive belief which conforms with reality and which is obtained through definite evidences'.

[Imam al Jurjaani: At Ta'reefaat]

This means the *Aqeedah* is that which has **no doubt**. This is because an indecisive belief may contain errors and mistakes. The *Aqeedah* must therefore be obtained from definite evidences otherwise it could not yield decisiveness.

There are two kinds of evidences for the *Aqeedah* in *Islam*:

1) Intellectual or rational evidence - *Daleel al 'aqli'ya*: The intellectual evidence can be arrived at through the use of the senses coupled with the sound and correct *aql* and the uncorrupted *Fitrah* e.g. belief in *Allah*. *Allah* says:

"Verily in the creation of the heavens and earth, the differing night and day, the floating ships in the sea bringing benefit to people, and what water Allah sends bringing down from the sky bringing life to earth after drought. And creating all kinds of animals. The directing of winds and the clouds between the sky and earth are all signs for those who have intellect".

[EMQ Al Baqara 2:164]

2) Transformative evidence - *Daleel an Naqli'ya*: A transformative evidence is not through the senses e.g. belief in the Angels. The minds cannot be used to prove the existence of Angels. However, the intellect can establish belief in the existence of *Allah* and that the *Qur'an* is the speech of *Allah*. Therefore when the *Qur'an* tells us of the existence of Angels this is then a transformative evidence, i.e. it is based on the intellectually derived source, namely, the *Qur'an*. *Allah* says:

"This is the book (Al Qur'an), where in there is no doubt, a guidance to those who are Al Muttaqun. Who believe in the Ghaib and offer the prayers perfectly and spend out of what we have provided for them"

[EMQ Al Baqara 2:2-3]

The pure, uncorrupted reasoning or correct '*aql* always agrees with authentic *naql*, and whatever is *qata'i* from either of them cannot contradict the other. No two absolutes from them can ever be contradictory. When there is a difference between what is understood (by the intellect) and what is reported in a text (from the *Qur'an* and the *Sunnah*), the text is given precedence.

Chapter Two

Ahkam Shari'ah

When discussing the evidences for *Aqeedah* the scholars firstly differentiated between the *Aqeedah* and *Hukum Shari'*. The *Aqeedah* is a part of the *Shari'ah*. The *Usul al Deen* of all the Prophets and Messengers was the same, however the *Shari'ah* for them was not the same. *Allah* says:

"The same Deen has He established for you as that which He enjoined on Nuh - that which We have sent by inspiration to thee - and that which We enjoined on Ibrahim, Musa, and 'Issa".

[EMQ *As Shura* 42:13]

In this ayah *Allah* says the same *Deen* had been established for our Prophet , as was established for *Nuh, Ibrahim, Musa* and *'Issa*. However in the Arabic *Allah* actually uses a preposition, a very small word: '**min**' saying: '*Shara laku min ad deeni*' - meaning from the *Deen*. Not all of it, just some of it. From this verse the scholars of *Islam* understand, what had been revealed to *Nuh, Ibrahim, Musa* and *'Issa* is not the same as what had been revealed to Prophet Muhammad which was *Islam*. The actual *Deen* of *Nuh, Ibrahim* and *'Issa* consisted of the *Shari'ah* that was revealed to them respectively but the common factor between all of these revelations is what *Allah* (SWT) means in this ayah, and that is the core of the *Deen*, which is the *Aqeedah*. But when it come to the *Shari'ah* that's different. When *Allah* (SWT) says:

'Truly the Deen with Allah is Islam'.

[EMQ *Al Imran* 3:19]

In this case *Allah* means something different. He means the *Deen* in its totality. This is made clear by comparison with other ayat. *Allah* (SWT) on the day of the last *Hajj* of the Prophet when he delivered his speech on Arrafat, that same day revealed the following ayah which is in Surat al Ma'ida:

'This day have I perfected your Deen for you, completed My favour upon you, and have chosen for you Islam as your Deen'.

[EMQ *al Ma'ida* 5:3]

What is important in this ayah is the first part: **'This day have I completed your Deen'**. For thirteen years *Allah* (SWT) revealed verses about *Tawheed, Risalah* and *Akhirah* in Mecca to the Prophet. The Prophet (SAW) was mostly preaching and teaching the *Aqeedah*.

Allah (SWT) for ten more years continued revealing ayat and different *Ahkam* and only then on the last day did He say: **'I have completed your Deen today'**. In these last ten years *Allah* revealed *Ayat* talking about different systems in Islam, the *Deen* was not complete without those systems. The *Deen* was not complete until the social system, the education system, the economic system, the

punishment system, judicial system and the ruling system were revealed. That is the *Shari'ah*.

Therefore the *Deen* is a total message, a complete code for life, covering both spiritual and material matters. The *Aqeedah* is just one branch of the *Shari'ah* not the whole of it.

There are many different branches of *Hukum Shari'ah*, two of which are concerned with beliefs:

Al Ahkam al I'tiqadiyah - Rules concerning the beliefs *Aqeedah*.

These beliefs must be based on sources which are considered free of all doubt regarding the text and the meaning *Qata'i Thabut wa Qata'i Dalalah*. This includes: the *Qur'an* and the *Ahadith Mutawatir*.

Al Ahkam al Ikhbariah - rules concerning information:

Any form of information based on indefinite text with both definite or indefinite meaning. *Thanni Thabut wa Qata'i Dalalah* and *Thanni Thabut wa thanni Dalalah*, also includes; definite text with indefinite meaning - *Qata'i as Thabut wa thanni Dalalah* or. This information because it is *thanni*, by nature does not yield certainty of knowledge *La yufadl ilm*, therefore can not be taken as an article of *Aqeedah* which must be free of doubt.

This second type of knowledge need only be known by the scholars and not every *Muslim* is required to know about them. From this types of knowledge the scholars derive the detailed rulings of *Fiqh - Al Ahkam al Tafsaliya* and the branches of the *Aqeedah - Al Faru' al Aqeedah*. This knowledge can be based on evidences which is indefinite in their source as this knowledge is taken on trust - *Tasdiq* upon the trustworthiness of the transmitters of it.

Chapter Three

The Difference Between Aqeedah And Ahkam Shari'ah

Hukm Shara'i - The Legislative Rule is defined as:

'The speech of the Legislator in connection with the actions of the individuals through: requisition Eq'tidaa, option Takhyeer, or stipulation Wad'a.'

[Imam al Shawkani, Irshad ul Fahul: Pg. 6]

From this definition, it is clear that *Hukm Shara'i* is distinct from the *Aqeedah*, since the *Aqeedah* does not deal with our actions. Rather, it deals with our belief

and thinking. The actions are derived from the Aqeedah which is a basis for them.

Actions like buying and selling, leasing, hiring, prayer and upholding punishments are all Legislative Rules. Fiqh is defined as:

"Having the knowledge of the al Masa'il al Amaliyah - practical Divine Rules which are derived from their detailed evidences."

In this definition the scholars append the term '*amaaliyah*' in order to emphasize the fact that '*hukm*' is related to our '*amaal*' i.e to our actions. This is why the *ayat* in the *Qur'an* which deal with our actions are called '*Ayat al Ahkam*' and consequently, we see that scholars such as **Imam Shafi'**, **Imam al Qurtubi**, and **Imam al Jassas**, writing books which are exclusively *tafsir* of these *ayat*, even entitling their books: '*Tafsir Ahkam ul Qur'an*'.

Concepts like Tawheed, the belief in Messengers, the infallibility of the Prophets, and the belief that the *Qur'an* is from *Allah*, all fall in the sphere of *Aqeedah*.

The *Aqeedah* is a set of doctrines which must be taken decisively in conformation with the reality through definite evidences. The legislative rules are connected with the conviction that this *Aqeedah* is correct in presenting man with solutions to his problems. It is therefore permissible to accept indefinite evidence in order to carry out an action, after all, it is the action which is in question not the *Aqeedah*.

The scholars have called the thoughts which deal with beliefs as basics *Usul* and those which deal with actions as Branches *Faru'*. It is thus as stated already compulsory to know the beliefs of one's religion as they are the most necessary ingredients of religion.

"Know that there is no god except Allah".

[EMQ Muhammad 47:19]

This is a request in the singular form indicating that it is a duty for every individual - *Fard al Ayn* to learn his beliefs through confirmed evidences. But the knowledge of legislative rules which are involved with actions, is considered a duty of sufficiency *Fard al Kifayah*. It is sufficient for the scholars - *Mujtahideen* to be able to extract these legislative rules from the relevant texts and for a *Muqaleed* to follow, whether; follower - *Mutabi'* or a commoner - *Ammi*. He may be asking to learn as well as act, or to learn and teach others, or merely for knowledge.

"So ask the people of knowledge if you know not".

[EMQ An Nahl 16:43]

Here, *Allah* the Exalted, asked those without knowledge to seek it from the knowledgeable. It is also permitted for someone to switch from an opinion of one scholar to another - according to the strength of evidence. This however, is not permitted in the matters of belief *Aqeedah*. *Allah* (SWT) dispraises those who

follow blindly in the footsteps of their forefathers in matters of belief. Allah says in the Qur'an:

"And when Abraham said to his father and his tribe what are these idols you are addicted to? They said: we found our fathers worshipping them".

[EMQ *Al Anbiya* 21:52-53]

Chapter Four

Difference Between Knowledge And Conjecture

Thann, has been translated to mean conjecture, guess, probability and suspicion. It is the opposite of certainty but stronger than possibility. *Thann* - conjecture leads to favouring either inclination, belief or disbelief with the possibility of the other extreme still remaining. It is well known that all matters which require *Ijtihad* are based on *Ghalabati Thann* or the highest degree of probability. In other words, every *Mujtahid* acknowledges the possibility of error in his *Ijtihad*.

Ijtihad is defined as:

"The exertion of utmost ability by the Mujtahid in arriving at a legislative rule - Hukm Shara'i".

Shakk is defined as:

Doubt - indicates equal inclination to believe either possibility without favouring one or the other.

Furthermore, The word *Thann* - conjecture does not contain an opposite meaning like for example the word - *Kora'* which refers to the bleeding and the purity cycle in the monthly period of a women. Also it is not a common term as is the word *Ayn* which means, a spy, or a spring. Therefore from the viewpoint of conjecture, the legislative rules have two parts:

One part which relates to the authenticity of text, thus decisive - *Qata'i Thabut* or indecisive in their authenticity - *Thanni Thabut*

The other relates to their understanding or meaning, thus definite - *Qata'i Dalalah* or not definite in their meaning - *Thanni Dalalah*.

The definite in its meaning, is the text which can only convey one, and only one, meaning. Thus *Thann* (conjecture or probability) is two fold, first from the

viewpoint of understanding and second due to its authenticity of text. Take for example the verse:

"And the thief, man or woman sever their hand".

[EMQ Al Ma'idah 5:38]

As well as being authentic, the verse is definite in its meaning, i.e. to cut the hand of each man or woman who steals.

"And Allah permitted selling and forbade usury (Riba)".

[EMQ AL Baqara 2:275]

This verse also has one definite meaning. The duality in the meanings of some verses is mentioned in the Qur'anic verse:

"Some verses of it are fixed, they are the basis of the book, but others are metaphorical (allegorical)".

[EMQ Ali Imran 3:7]

i.e. in meaning.

Some of these duality's occur in the verse:

"And let the divorcees await three periods (Kora'). "

[EMQ Al Baqara 2:228]

The word *Kora'* used here could mean the bleeding or the purity cycle. Therefore the verse is indefinite in its understanding.

Also in the verse:

"Unless they (the women) or he who holds the responsibility for the marriage give pardon".

[EMQ Al Baqara 2:237]

Here the responsibility may lie with the husband or the guardian of the bride, thus the verse portrays more than one meaning and is indefinite in its understanding.

Knowledge is the opposite of ignorance and it leads to certainty i.e. *Qata'i* as opposed to *Thanni*. Allah (SWT) says:

"Know that there is no god but Allah".

[EMQ Muhammad 47:19]

Some derivatives of the word *ilm* are used in Arabic to describe the Knowledge of Allah (SWT) in the Qur'an:

Aleem - "Hearer and most knowledgeable"

A'lim - "The knowing of present and future".

Allam - "The all knowing of the unknown"

So the word knowledge has been used to describe the knowledge of Allah which has to be certain and infallible. In the verse of the Qur'an where *Thann* is used to convey certain knowledge, the key to understanding that the probability has now become certainty, is the statement to which it is connected. For example Allah (SW T) says:

"Those who suspect they are meeting, the lord".

[EMQ *Al Haqqah* 69:20]

Here the word *Thann* is connected to the statement 'Meeting their lord'.

Therefore it increases the level of *Thann* to the level of certainty. Because meeting their lord is a certainty, hence *Thann* becomes definite - *Thann al Raji'*.

Chapter Five

Allah Condemns Those Who Believe In Conjecture

Allah (SWT) in the Qur'an defames those who follow conjecture in more than one verse. It must be noted that the context in all these verses is common to the subject of *Aqeedah*.

"Those who believe not in the hereafter name the angels with the female names. But they have no knowledge therein. They follow nothing but conjectures and conjecture avails nothing against the truth".

[EMQ *Al Najm* 53: 27-28]

"But most of them follow nothing but conjecture truly conjecture can be of no avail".

[EMQ *Yunas* 10:36]

"were you to follow most of those on earth they would lead you away from the path of god. They do nothing but guess".

[EMQ *An 'aam* 6:116]

"It is not but names you and your forefathers used for which *Allah* as not sent authority. They follow nothing but conjecture and what their souls desire even though there have already come to them guidance".

[EMQ *Al Najm* 53:23]

"Verily those who disputed about him were suspicious and with no certain knowledge, but only conjecture to follow, for as surely they killed him not"

[EMQ *Al Nissa'* 4:157]

"Likewise disbelieved the ones before them until they had a taste of our severity, say: have you any knowledge (irrefutable) to show to us. You follow nothing but conjecture, and you do nothing but guess."

[EMQ *An 'aam* 6:148]

"Behold, verily to god belongs all creatures in the heavens and on earth, and what partners do they follow other than Allah. They follow nothing but conjecture and they do nothing but guess".

[EMQ Yunas 10:66]

"Not without purpose we created heaven and earth and all between. That were the conjecture of the unbelievers. But woe to the unbelievers from a blazing fire".

[EMQ Saad 38:27]

"And when it was said that the promise of god was true, and that the hour was not doubtful, you said we do not know of the hour: we deem it not but a conjecture and we have no firm assurance"

[EMQ Al Jashiya 45:32]

"And you did not seek to hide yourselves, lest your hearing, your sight, and your skin should bear witness against you. But you thought that god knew not many of the things that you did. Such was the conjecture that you entertained with your lord, one which brought you to destruction, and you have become looser".

[EMQ Fussilat 41:22-23]

"And they came to think as you thought, that god would not raise up any one".

[EMQ Al Jinn 72:7]

"And there are amongst them illiterates who know not of the book but desires, 'and they do nothing but conjecture".

[EMQ Al Baqara 2:78]

These verses are very clear in censuring those who follow doubt, conjecture, probability and guess in *Aqeedah* without having a definite proof or evidence. If we trace the words proof '*Sultan*' and warrant '*Burhan*' we will see that they refer to 'decisive evidence' - *Qata'i Thabut*.

Allah SWT said, the meaning of which:

"They say god has begotten a son glory be to him. He is self sufficient. His are all things in the heavens and on earth. No proof (*sultan*) have you for this. Do you say about god what you no not?".

[EMQ Yunas 10:68-69]

"He who worships with Allah a partner he has no proof of, his reckoning will be with his lord, truly the unbelievers will not prosper or have they decided to put gods beside him. Say bring your proof".

"Do you take another god with Allah? say to them bring your proof if you were telling the truth".

[EMQ Al Anbiya 21:24]

"And we have sent Moses with our verses and a clear proof".

"And we took from every nation a witness and said: bring your proof. Then they knew that the truth is with *Allah*, and they lost all that they fabricated".

"And they said, no one will enter paradise except the Jews and the Christians. Such was their desire. Say: bring your proof if you are really truthful".

"Those who argue against the signs of god with out having a proof. They have pride in their chests they will never satisfy".

The condition for the proof - *Sultan* in all the above verses stipulates that it must be decisive, that is to say, it must be a definite and irrefutable evidence. Thus when we say that *Aqeedah* is the decisive belief which agrees with the reality and through evidence, we mean an irrefutable one. The first verse:

"It is none but names you and your forefathers used".

is talking about the *Aqeedah*. The unbelievers claimed that those idols and the angels are daughters of god which they worship as intercessors between them and god, while at the same time they slaughtered the newborn females!

The verse says:

"Do you have the male and to him (god) is the female"?

The whole verse is:

"Have you seen the Lat and the Uzza, (names of idols) and Manat the third one do you have the male and to Him (god) is the female? That is then an unfair deal. It is none but names you and your fathers used".

The second verse:

"Those who believe not in the Hereafter, name the angels with female names"

Is also talking about the *Aqeedah*. It is dispraising the unbelievers for following conjecture in their claim about the identity of the angels for which they have no evidence.

In the third verse, *Allah* (SWT) is saying to the pagans, the meaning of which:

"Say, are their amongst your partners one who guides to the truth. Say, *Allah* guides to the truth. So is the one who guides to the truth fit to be followed or he who guides not unless guided. How can you so judge? But most of them follow nothing but conjecture and conjecture can be of no avail".

The subject of conjecture - *Thann* here is *Aqeedah*, namely, seeking guidance in worshiPg.

The fourth verse:

"verily those who disputed about him are suspicious"

is describing the state of uncertainty that surrounded the Jews when they argued about the Prophet Issa (AS)

"Some of them said: "He should not be killed, he is a god", some said: "If this is Issa where is our comrade"? And "If this is our comrade, where is Issa?". Others said: "The face is Issa's and the body is our comrades" and it was said "He was raised to the Heavens."

All these are speculations about the belief in Issa, clearly the verses addressing the question of *Aqeedah*. In the fifth verse, the subject is also about *Aqeedah*:

"Were you to follow most of those on earth they would lead you away from the path of god".

To be lead away from the path of god is to believe in something other than Islam. The verse starts:

"And the word of your lord found its fulfilment in truth and in justice, no one can change his words for he is the all hearing the all knowing. And were you to follow most of those on earth, they would lead you away from the path of god. They follow nothing but conjecture and they do nothing but lie, verily god is aware of those who are astray and those who are guided."

The sixth verse discusses the pagans claim that god's will determine their disbelief and ignorance. *Allah*, in his revelation to his prophet, questions them for an evidence for this accusation announcing that they follow nothing but their own suspicion and conjecture.

"Those polytheists will say: if *Allah* wished we our fathers would not have disbelieved, nor prohibited anything. Likewise disbelieved the ones before them until. They had a taste of our severity. Say: have you any knowledge (irrefutable) to show to us. You follow nothing but conjecture and you do nothing but guess".

Similarly, in all the thirteen verses, the subject of discussion is limited to the question of *Aqeedah*. They all conclude with disgracing or censuring those who determine their faith upon conjecture, guess, or uncertainty:

"They do nothing but guess", "And you became losers", "They would guide away from God's path", "Do they say about God what you have no knowledge of"....

and so on.

This can only lead to one conclusion: The *Aqeedah* must be based on confirmed knowledge and definite evidence; anything other than that leads to doubt and must not be included.

Furthermore, *Allah* dispraised those who copy others in matters of faith - *Aqeedah* without an evidence. The two words proof *Sultan* and proof - *Burhan* were used to emphasise and stress the necessity of definite decisive evidence so that the

Aqeedah may be settled in the heart permanently. The indefinite evidences do not produce certainty; "**You have no knowledge on..**" and so this can not yield belief (*Aqeedah*).

It is well known that the scholar who succeeds in his *Ijtihad* is credited with two rewards, and if he is mistaken, he receives only one. How then can we say that a *Mujtahid* receives a reward if he reaches the wrong conclusion about a matter of faith? Surely, the punishment for putting *Aqeedah* in the position of research is a grave and severe one to say the least.

When the scholars stipulate that the *Aqeedah* must be taken through irrefutable evidence - *Daleel Qata'i*, we are in fact protecting the *Aqeedah* and saving it from doubt, conjecture, contradiction, misinterpretation and from the miscalculations of *Mujtahideen*.

Chapter Six

What is Known from the Deen by Necessity

What should the *Mukhallaf* know concerning their *Deen*: Both in *Aqeedah* and *Ahkam*? The Scholars of *Islam* have deduced a ruling regarding the knowledge that should be known by the *Mukhallaf*:

'Ma'ulum min ad deeni bi darurah' - *What is Known from the Deen by Necessity*

Meaning everything that is necessarily known by *Muslims* to be of the *Deen* - necessarily known meaning the things that any *Muslim* would know about if asked, is obligatory to believe in, and anyone who denies it becomes a *Kafir* e.g. denying the belief in the Angels or the obligation of *Zakat*. *Muslims* in such a condition should be informed about the truth, and if they then continue as before, they are adjudged *Kafir*. Therefore it is imperative for the *Mukhallaf* to learn and know these. The subject matter of 'What is known from the *Deen* by necessity' includes; *Aqeedah*, *Ahkam* - *Al Wajeebat*, *Al Hurumat* and *Al Mandubat*. Since I am dealing with the *Aqeedah* in this book I will outline only the details of what is known by necessity of the *Aqeedah*.

The preconditions for the validity of one's *Islam* are that one have reached puberty, be of sound mind, that the Prophet's message have reached one, that one accept it voluntarily, and that one utter the two 'Testifications of faith' *al Shahadatyn* in their proper order without separating them, using the word testify in each. Who ever pronounces *al Shahadatyn* with their tongue, believes in it in

their heart and does not combine it with any contradictory sayings, acts or beliefs, will join the *deen* of *Islam* and depart from *Kufr*.

Imam al Sarkhasee says :

"The fact that just saying the Shahadatyn is enough to make a person a Muslim and not the knowledge of the details of Aqeedah and Ahkam Shari'ah is because the Aqeedah is of two kinds: The Usul al Aqeedah - Foundation of Aqeedah and the Faru' al Aqeedah- Details or Branches of Aqeedah. Al Shahadatyn is the foundation and implies belief in everything the Messenger of Allah brought including the details, even though the witness to Al Shahadatyn may not know these details yet."

[Usul as Sarkhasee Vol 1, Pg. 203]

This is proven from many hadith of the Prophet:

"The Prophet (SAW) said: I testify that there is no god but Allah, and I am His Messenger, the man who meets his Lord without harbouring any doubt about these (two fundamentals) will enter Paradise."

"The Prophet (SAW) said: He who died knowing full well that there is no god but Allah enters Paradise"

*On the authority of **Ubada ibn Samit (RAA)** that he heard the Messenger of Allah (SAW) saying: He who testifies that there is no god but Allah and that Muhammed is the Messenger of Allah, Allah would prohibit him from the fire of Hell"*

[Imam an Nawawi - Sharh Sahih Muslim Vol . 1, Pg. 218-229]

***Abu Dawud** and **An Nasa'i** wrote that **Ash Shareed ibn Suwayd at Thaqafee** repoted that the Prophet (SAW) asked a slavegirl: 'Who is your Lord?', she replied 'Allah', He said: 'Who am I', she replied, 'You are the Messenger of Allah.', He said: 'Set her free because she is a believer'.*

[Naylu al Awtaare, Vol. 7, Pg. 208]

One must also know and understand what is meant by them (in ones own language if it is not arabic), and one must state them unequivocally.

A revert (convert) to *Islam* should commence with these 'Testifications of faith' and then be taught all the *Aqeedah* or articles of faith relating to *Islam* known by necessity. These *aqaid* are derived from from the *wahi* revealed to Prophet Mohammed which has been transmitted through the definite sources and established as from the beliefs and actions of the *Sahabah, Tabi'een and atbai Tabi'een (Salaf us Saliheen)*. The *mukallaf* should be familiar with these *aqaid* and is not allowed to be ignorant of them.

Imam Shafi'i (d 204 AH) states:

"Knowledge is of various kinds:

*The first consists of the right decisions in the **literal** [Ilm ul zahir] and **implied** [Ilm ul batin] senses.*

*The other, of the right answers in the **literal** [Ilm ul zahir] **sense** only.*

*The right decisions [in the literal and implied senses] are those based [either] on Allah's commands [The Qur'an] or on the Sunnah of the Apostle related by a group from an [earlier] group [Sunnah Mutawatira]. These [Allah's commands and the Sunnah Mutawatira] are the two sources by virtue of which the lawful is to be established as lawful and the unlawful as unlawful. This is [the kind of knowledge] of **which nobody is allowed to be ignorant or doubtful** [about as to its certainty]".*

[Risala Fi Usul al Fiqh: Arabic Ed. Pg 460, English Ed Pg 278]

Imam Nawawi terms this principle:

"Ma yajibu ma'rifatuhu min al deen" 'What is Necessary (Obligatory) to know from the religion'.

[Al Muqasid]

Chapter Seven

The Arguments of Those Who take Khabar al Ahad as Definite Knowledge

Having established the clear proofs for basing the Aqeedah on definite evidences, I would like to present the arguments of those who deny this principle.

One of the arguments put forward by some today to support their claims is that they say all the *A'imma* including the four *Imams*, **Abu Hanifah, Imam Malik, Imam Shafi'i and Imam Ahmed ibn Hanbal** are agreed that narrations which are '*Khabar al Ahad*' give definite knowledge and can be used as evidence in matters of *Aqeedah*.

What the *Imams* have said however does not agree with this statement. In fact when we look at the books of the *Imams* and their students and those who followed in their footsteps of the scholars of *Ahl al Sunnah*, we find they held the opinion that: *Khabar al Ahad* does not amount to Knowledge of Certainty, but instead it gives knowledge of the level of least amount of doubt: *Thann al Raji'* even if the *isnad* is found to be *sahih* and this is of value in actions not *Aqeedah*. Many people will quote the *A'imma* as saying they accepted *Khabar al Ahad* as a source and thus imply they took it to be a definite source for *Aqeedah*. However what they have done, under closer scrutiny is quote out of context the statements of the *A'imma* and especially the four *Imams*. These *Imams* made various statements on the subject of *Khabar al Ahad*, refuting the arguments of certain

deviant sects of their times, who rejected *Khabar al Ahad* as a source completely even in actions.

To truly understand what the context of these statements were and understand the position of these great *Imams*, we must go to the the books of the *Imams* and the students of these great *Imams*. They understood and transmitted the teachings of their masters. Their understanding of the subject would reflect the understanding of their masters, and we must rely on them, more than what we might ourselves understand from books of the *Imams* directly.

So let us examine what the four *Imams* and their students and followers actually said.

Chapter Eight

Hanafi Scholars

Imam Abu Hanifah (d 150 AH)

Imam Abu hanifah tended to hold that since all the *Ahadith* were not *Mutawatir* there was a likelihood of a mistake or in inadvertence on the part of the transmitters, which made the validity of the *Khabar al Ahad* doubtful in matters of *Aqeedah*.

The most valuable contribution made by the *Imam* to *Hadith* is the grading of *ahadith* and the derivation of legal directions from them in accordance with it. The primary source of legal direction is the *Qur'an* which nobody calls in question. Next to the *Qur'an* is hadith. Between the two there is no essential difference, the one being *Wahi Matlu* and the other being *Wahi Ghair Matlu*, but there is a difference between them in regard to proof. If a *Hadith* is definitively and unequivocally proved to be authentic as the *Qur'an*, it ranks with the *Qur'an* as a source of law.

Hadith, however, vary in respect of degree of proof, and this variation must be taken into account in deducing legal directions from them. The classification of *Ahadith* by *Muhaditheen* into *Sahih*, *Hasan*, and *Daif* is deficient in this that it does not grade them as sources of legal order; it is only *Daif Ahadith* that are regarded as unreliable, ranking all the others as equally admissible as proof. He accordingly divided *ahadith* from the point of view of proof into three grades:

Mutawatir: A *Mutawatir Hadith* is a *Hadith* that is reported by such a large number of people at every stage of transmission so that their agreement on a false statement is denied by human reason. examples of these are the *Hadith* describing the number of *rak'ats* (genuflection) in *Salat* or specifying the amount to be paid in *Zakat*.

Mashur: This kind of *Hadith* is the one that was reported by one to three Companions of the Holy Prophet (SAW) but at later stages, that is, in the time of the followers of the Companions or in the time of their disciples, it became famous and

was generally accepted by the *Ummah*. Now from this stage onward it was reported by a large number of people, so attaining the status of *Mutawatir*. For example, the injunction describing the punishment of fornication through stoning to death.

Ahad: This kind of *Hadith* is the one that is reported by a single reporter to an individual or to a group of people, or a group of people reported it to an individual.'

So graded, the hadith have, according to the *Imams* opinion, different bearings on legal directions. A rule of law derived from a *Mutawatir hadith* is mandatory and fundamental. One derived from a *Mashur hadith* is not mandatory but can further define an absolute command of the *Qur'an* and thus supplement it. An *Ahad hadith*, since its authenticity is only presumptive, does not in any way affect a clear direction given in a *Qur'anic* text.

Issa ibn Aban (d 220 AH),

A direct student of **Imam Mohammed as Shaybani (d 189 AH)** in his book states clearly:

'*Ahad* narrations are not taken into matters of beliefs but, are taken into action.

[Khabar al Wahid]

Ali ibn Musa al Qummi (d 305 AH)

In his book asserts:

'*Ahad* cannot be taken into matters of *I'tiqad*, but can be used in matters of '*Ammal*.'

[Khabar al Wahid]

Imam at Tabari (d 310 AH)

On the authority of **Imam al Sarkhasi; Imam at Tabari** states:

'*Ahad* narrations are not taken into beliefs but are taken into action.'

[Usul al Sarkhasi]

Imam al Karabasi al Najafi (d 322 AH) says:

'*Ahad* only benefits *ilm ul Zahir*.

Imam Mohammed Ibn Ahmad Ibn Sahl Abu Bakr Shams al A'ima al Sarkhasi (d 483 AH).

A great Hanafi *Imam* and *Mujtahid*, in his book [*Al Usul al Sarkhasi Vol. 1 Pg. 112, 321-333*] refutes those who accept *Khabar al Ahad* in matters of *Aqeedah*. He explains the nature of *Khabar al Ahad* and distinguishes between definite and indefinite sources as well as the difference between *Tabligh* and *Khabar*. To illustrate he uses the example of *Adzab al Kabar* .

Abd al Qahir al Bagdadi (d 5th Cen. AH).

Ibn Atheer al Jazari (d 606 AH) in [*Al Nihayah fi Gahrrib al Hadith*].

Imam Al Izz Ibn Abd al Salam (d 660 AH): Did not take *Khabar al Ahad* into matters of *Aqeedah*.

Ala al Din Ibn Abidin (d 1306 AH).

-Chapter Nine-

Hanbali Scholars

Abu Khatab (Hanbali student) states:

Ijma'a narrated by *Ahad* is not definite, but taken into action."

Abu Khatab also states in [*Al Tamheed*], the same opinion as **Ibn Qudamah al Maqdasi**, (below), but differed on the point of whether *Ummah* agrees or not.

Ahmad Ibn al Muthanna al Tammimi al Qadi Abu Ya'ala al Mawsuli (d 307 AH): who narrates in [*Al Idah*] that he saw in the book: [*Manin al Ahadith*] of **Abi Bakr al Athram** (a student of **Ahmed ibn Hanbal**) the statement of **Imam Ahmed**

"If I see a *Sahih Hadith*, I act on it but, I do not swear the Prophet said it".

[*Al Idah*]

Ahmad Ibn Abd Rahman Ibn Mohammad Ibn Qudamah al Maqdasi (d 689 AH),

author of [*Al Mughni*] states on the authority of **Abu Khatab**:

"**Imam Ahmed** said it (*Ahad Hadith*) was definite only when the *Ummah* agree upon it".

[*Al Mughni - Bab al Khabar Ahad*]

Ibn Qudamah al Maqdasi said:

"*Ijma'a* narrated by *Ahad* is not definite, but taken into action."

[*Rawdat al Nathar*]

- **Abu al Abbas Taqi al Din Ibn Taymiah (d 728 AH)**
- **Shihab Uddin Abbas Ibn Taymiah al Hanbali (d 745 AH)**
- **Abu Abdullah al Zura'i Ibn Qayyim al Jawziyya (d 751 AH)** states:

"*Ijma'a* narrated by *Ahad* is not definite, but taken into action."

[*Sawaic al Mursala*]

-Chapter Ten-

Shafi'i Scholars

Imam Mohamma ibn Idris as Shafi'i (d 204 AH), differentiates between knowledge two types of knowledge: *Ilm ul zahir* and *ilm ul batin*. He says:

[Legal] knowledge is of various kinds:

The first consists of the right decisions in the **literal** and **implied** senses (*Ilm ul zahir wa batin*).

The other, of the right answers in the **literal sense** only (*Ilm ul zahir*).

The right decisions [in the literal and implied senses] are those based [either] on *Allah's* command or on the *Sunnah* of the Apostle related by a group from an [earlier] group. These [*Allah's* commands and the *Sunnah*] are the two sources by virtue of which the lawful is to be established as lawful and the unlawful as

unlawful. This is [the kind of knowledge] of which nobody is allowed to be ignorant or doubtful [as to its certainty].

Secondly, [legal] knowledge of the specialists consists of traditions related by a few and known only to scholars, but others [the public] are under no obligation to be familiar with it. Such knowledge may either be found among all or a few [of the scholars], related by a reliable transmitter from the Prophet. This is the [kind of] knowledge which is binding on scholars to accept and it constitutes the right decision in the literal sense such as we accept [the validity of] the testimony of two witnesses. This is right [only] in the literal sense, because it is possible that [the evidence of] the two witnesses might be false.

[Risalah fi Usul al Fiqh ChaPg. 7: Qiyas (also see Pg. 357-359, 478)]

- **Imam Ahmad Ibn Ali Ibn Thabit Abu Bakr al Katib Bagdadi (d 463 AH)** says:

'Khabar al Ahad la yufadd ul ilm'

[Kifayah fi ilm ul Riwaya]

- **Abd al Malik Ibn Abdullah Ibn Yusuf Imam al Haramayn al Juwayni (d 478 AH)**, states with reference to *Al Bayan* (evidence):

'Bayan can be placed in the following order of priority: Quran, Sunnah, al Ijma, Khabar al Wahid and al Qiyas.'

[Nihaya al Matlab fi Diraya al Madhhab]

- **Imam al Ghazali** (d 505 AH) in his **[Mustasfah]**.
- **Imam Abu al Hassan Sayf al Din al 'Amidi (d 631 AH)**, in his: **[Ihkam al Ahkam]**.
- **Imam Abu Zakariyya Muhyi al Din al Nawawi (d 676 AH)**, in the introduction to his commentary of discusses the weakness of the argument held by **Ibn Salah** who held that some types of *Ahad* were definite. After quoting **Ibn Salah**, he writes:

"What the Sheik (i.e. Ibn Salah) says in this context is contrary to the view of the majority of authorities, which is that those Ahadith of the Sahihain which do not attain to the rank of Tawatur are only of presumptive validity, since they are Khabar Ahad (single person reports), and it is an established rule that Khabar Ahad at most create a presumption of truth. In this matter Bukhari, Muslim and all others are on the same footing."

[Shart Sahih Muslim vol. 1 Pg. 130-131]

- **Imam Sa'di Uddin Ibn Umar al Taftazani (d 792 AH)** says:

"Ahad la yufad ul ilm , because there is a possibility of a lie or mistake."

- **Ibnu Hajar al Asqalani (d 852 AH)** states:

"Not taken into matters of Aqa'id"

[Fath al Bari Vol. 8]

- **Imam Jalaluddin Abdur Rahman bin Kamaluddin as Suyuti (d 911 AH)** states:

"Ahad is not definite and can not be used in issues of Usul or Aqeedah"

[Tadrib al Rawi fi Sharh Taqrib al Nawawi]

See also his **[Al Itqan fi Ulum al Quran vol. 1 Pg. 77 and vol. 2 Pg. 5]**

- **Fakr ud Din Razi** illustrated the point regarding *Ahad Hadith* in the following passage:

"I told a man that the *Hadith* which says that Abraham told a lie thrice was not correct since, if accepted, it would prove Abraham to have been a liar. The man said that the transmitter of the *Hadith* was *thiqa* - reliable and could not be regarded as a liar. I replied that the *Hadith*, if accepted, would prove Abraham to have been a liar and if rejected, prove the transmitter to have been a liar, adding that preference had to obviously to be given to Abraham (AWS)."

[Tafsir al Kabir]

- **Imam al Quramani** states:

"Not taken into matters of *Aqa'id*"

- **Ibn Shafi'i** states:

"*Ahad* is definite if the *Ummah* agree upon it".

[Al Muqadama fil Ulum al Hadith]

- **Hafiz Iraqi:**

"*Ahad* not definite unless *Ummah* agrees"

- **Imam Shawkani (d 1250 AH)**, with reference to *Allah's* attributes: quotes **Imam Juwyani** as saying:

"*Ahad* can't be taken into *Aqeedah*".

-Chapter Eleven-

Malaki Scholars

- **Imam al Hafiz Abu Na'im al Isfahani (d 430 AH)** says:

"*Ahad* does not benefit definite knowledge, but can be used in the branches of *Ahkam Shari'ah*"

- **Abul Hussain Ibn Ali At Tayyib (d 436 AH)**
- **Yahya Zakariyyah al Ansari**
- **Imam al Kasa'i (d 6th Cen. AH)**
- **Shams Uddin Ibn Ahmad al Mullai**
- **Abdur Rahman Ibn Jad al Magrib Ibn al Banani**

-Chapter Twelve-

Literalists

- **Ibn Hazm (d 456 AH)** states:

"All Hanbali, Hanafi, Shafi, and Malaki, scholars have an *Ijma'a* about the issue of *Ahad* not benefiting knowledge - *Ahad la yufadl al ilm*".

-Chapter Thirteen-

Some Present Day Scholars

- ***Shuhaib al Hasan*** quotes ***Imam Ahmed*** as saying:

"Do not write these *gharib (ahad) ahadith* because they are unacceptable, and most of them are weak."

[Mustalla al Hadith]

- ***Maulana M. Rahmatullah Kairanvi*** says defending *Hadith* transmission and authenticity againsts the criticism of the orientalist:

"*Khabar al-Ahad*: This kind of *Hadith* is the one that is reported by a single reporter to an individual or to a group of people, or a group of people reported it to an individual.

Now the knowledge imparted through a *Mutawatir Hadith* is always undeniable and certain. Denial of this kind of *Hadith* constitutes unbelief.

- *The Mashhur Hadith* satisfies all the doubts and creates satisfaction. Anyone denying this kind of *Hadith* is not an unbeliever but a heretic and a sinner.
- *Khabar al-Wahid* does not impart knowledge as certain as in the above two examples. Though it cannot be a source of beliefs and basic doctrines it is acceptable in practical injunctions. If it happens to run counter to a stronger source, effort must be made to reconcile the two. If this effort fails then this kind of *Hadith* should be abandoned.

[Izhar ul Haq vol 4]

- ***M M Azami*** in: ***[Studies in Hadith Methodology and Literature Pg. 43]***
- ***Siyyid Qutb Shahid*** in his Tafseer: ***[Fi Zillanil Quran vol 30]***
- ***Sheikh Hassan al Attar***
- ***Sheikh Zaki Uddin Sha'ban***
- ***Imam Juzairi***
- ***Sheikh Abdullah Ibn Abdul Muhsin at Turki***
- ***Sheikh Shu'ban Mohammad Ismail***
- ***Sheikh Abdul Wahab Khallaf***
- ***Sheikh Taqi ud-Deen Nabhani***
- ***Sheikh Abdul Wahab Najjar***
- ***Imam Abu Zahra***
- ***Sheikh BAdran Abu Ainain Badran***
- ***Sheikh Md. Salam Mudkur***
- ***Sheikh Omar Bakri Muhammad***
- ***Sheikh Umar Abdullah***

- **Sheikh Md. Ujjaj al Khatib**
- **Sheikh Jamal Uddin al Qasimi**
- **Sheikh Mustafah as Shibalah**
- **Sheikh Md. al Khadari**
- **Sheikh Ali Hasabullah**
- **Sheikh Samin Atif az Zein**

-Chapter Fourteen-

The Majority of Scholars of Hadith

The majority of masters of hadith *Muhaditheen* regard *Ahad Hadith* as of doubtful authenticity. The dissenting group is led by **Ibn Al Salah**, but even he does not recognise all varieties of *Ahad* reports as definitive. He classifies *Hadith* into the following seven kinds:

Those on which **Bukhari** and **Muslim** agree.

Those accepted by **Bukhari** alone.

Those accepted by **Muslim** alone.

Those quoted by neither **Bukhari** nor **Muslim**, but satisfying the conditions prescribed by them.

Those satisfying only **Bukhari's** conditions.

Those satisfying only **Muslim's** conditions.

Those satisfying neither **Bukhari's** nor **Muslim's** conditions, but accepted by other *Muhaditheen*.

Of these **Ibn Salah** characterises the first kind as definitive, saying:

"This kind is absolutely correct and all theoretical knowledge has to be in accord with it."

As regards *Hadith* quoted by either **Bukhari** or **Muslim** alone, he includes them in the same category except for those invalidated by **Daraqutni** and others.

Although **Ibn Salah's** view has found acceptance especially in recent times, among superficial students, there is no doubt that it is fallacious and illogical; and the *Imams* of *Hadith* are averse to it.

Ibn Salah's view has been rejected by other doctors of *Hadith* also; but instead of taking their opinion on trust, let us ourselves examine whether *Khabar Ahad* create certainty or only a presumption of truth.

When a *Muhadith*, no matter what his standing, says that a *Hadith* is *Sahih*, he implies certain subsidiary statements, to wit, that the *Hadith* is *Muttasil*, that its transmitters are *thiqa*, that there is no gap in the transmission and that the *Hadith*

is free from all damaging weaknesses. All these are matters of presumption and individuals judgment, falling short of certainty. Just as a jurist may deduce a point of law from the *Qur'an* or *Sunnah* and think that he has made a correct deduction, of which, however, there is no guarantee, since his premises are merely his own suppositions, so may a *Muhadith*. In calling a particular Narrator sound a *Muhadith* relies upon his presumptions and individual judgment. If a *Muhadith* or a number of *Muhaditheen* claim a *Hadith* to be sound and another *Muhadith* does not recognise it as such, all that the latter is guilty of, is being opposed to the other *Muhadith's* or *Muhaditheen's* principles of verification, rules of deduction, and chain of transmission - in short, their suppositions and judgments.

The rules of verification and criticism fixed by *Muhaditheen* are all rules for the exercise of personal judgment and discretion, which is why they vary greatly from one *Muhadith* or group of *Muhaditheen* to another.

Many literalists *Muhaditheen* of the past and present regard *Ahadith* as narratives and a factual and not rational and speculative branch of learning. But anyone who has pondered over the principles of *Hadith* can easily detect the fallacy in this way of thinking. It is at this that **Abu Hanifah** hints in the following dictum: "This matter in which we have our own opinion and do not rely upon *Khabar Al Ahad*, nor do we say that it is obligatory for everyone to accept it."

Some people have erroneously limited this broad statement to *Fiqh*, being presumably unaware of the fact that an *Usooli* is concerned less with points of law than with their sources.

It is because the principles of *Hadith* are indeterminate and discretionary that *Muhaditheen* differ about the soundness or unsoundness of particular *Ahadith*. A *Hadith* declared *Sahih* by one *Muhadith* may be dismissed by another as weak or even fabricated. The *Muhadith Ibn Jawzi* for example, has included in his list of weak *Ahadith* a number of *Ahadith* recognised by other *Muhaditheen* as sound, going to the length of not sparing even some *Ahadith* contained in the *Sahihain*. **Imam Shawkani** thus comments on this:

"**Ibn Jawzi** has put down weak even some *Hasan* and *Sahih* *Ahadith* included in the *Sahihs* of **Bukhari** and **Muslim**, not to speak of other compilations."

Differences of opinion about the soundness or unsoundness of *Ahadith* arising from disagreement about basic principles could easily provide enough material for a thick volume.

The first essential condition for a *Marfu Hadith* is that it should be proved to go back to the Prophet (SAW) without missing any link; but most of the recognised methods of proving this unbroken continuity are merely discretionary. Some people consider as *Marfu* such expressions of the companions as "This is a *Sunnah*," "Thus were we ordered," "From this were we prohibited", "This is what we used to do in the time of the Messenger of *Allah*.", "We did not consider this

wrong." Some people have even gone so far as to prefix the words: "Thus spoke the Apostle of *Allah*", to Ahadith containing any of the above expression, while narrating them, notwithstanding the fact that the expressions do not provide any positive proof of the claim, but indicate that the *Ahadith* are based upon the judgment or understanding of the narrators.

-Chapter Fifteen-

Last Prophethood

Ibn Hazm states that:

"The last Prophethood of Mohammed (SAW) was proved on the basis of *Ijma'a* as *Sahabah*. During the time of **Khalifah Abu Bakr (RAA)** there was apostasy by a band of *Muslims* who claimed there was another Prophet. **Abu Bakr** decided to fight this group and the *Sahabah* agreed unanimously on this. Since it is haram to fight *Muslims* this group by holding onto the belief that there was another Prophet after Mohammed (SAW) must have become *Murtad*, thus establishing definitely that there will be no other Prophet after Mohammed (SAW).

-Chapter Sixteen-

Books of Aqeedah

- They say according to the book of **Imam Tahawi [Aqeedah at Tahawiah]**, *Azab al Kabir* is part of the *Aqeedah*, and therefore *Imam at Tahawi* must have accepted *Ahad Ahadith* - if they were *Sahih*, as a source for *Aqeedah*.

Imam Abu Jafar at Tahawi (d 321) was a Hanafi scholar, and as one of its leading scholars, he held to the principle regarding *Khabar al Ahad*, held by **Abu Hanifah, Mohammad Ibn al Hasan al Shaybani** and **Imam Abu Yusuf**. That is: It did not amount to definite knowledge but rather only a presumption of truth: *Thann al Raji'*, (see below). According to him *Khabar al Ahad* could be classed as follows:

Ahad - Mashur: Ahadith which if you reject you are a heretic.

Ahad - Aziz: Ahadith which if you reject you are sinful.

Ahad - Gharib: Ahadith which if you reject you are rewarded. (As difference of opinion is permitted)

- **Sheik Sulyman bin Saleh al Khirashi** quotes a leading *Salafi* expert on *Hadith*: **Dr Al Fadle Omar al Askar** as saying:
- On the issue of *Khabar al Ahad*, there are in fact five schools of thought - *Madhahib*:

Those who rejected any narrations which are of the level of *Khabar al Ahad* (i.e. not reaching the level of *Tawatur*). This group consisted of the *Kawarij* and some from the *Mu'atazila*.

Ahad not taken into *Aqeedah* but taken into action. Rejected all hadith *Ikhbari*.
Ahad is not definite but accepted in matters of *Aqeedah Ikhbariah*: **Imam**

Nawawi, Imam Sarkasi, Al Amidi, Fakr ud Deen Razi and Ibn Abdal Barr.

The majority of the scholars are in this group. There is only a theoretical difference not a practical difference between this and the next group:

Imam Sarkasi uses 'Punishment of the grave' as an example. The position of some of the salaf was not about whether it is *Aqeedah* or not, but about whether it is definite knowledge.

Ahad is not definite in essence but becomes definite with *qareena* e.g *Ijma'a* as *Shahaba* or *Ijma'a al Ummah*, or if it becomes Mashur (famous) or both **Bukhari** and **Muslim** agree on it and it is narrated by clear cut isnad - *Sahih*: **Ibn Taymiah, Al Sirazi, Ibn Hajar al Asqalani, Ibn Salah, Ibn Katheer.**

Ahad is definite full stop!!!: **Ibn Hazm, Dawood al Zahri, Ibn Tahir al Maqdasi, Al Karabasi al Shafi'i, Haris al Mahasibi, Malik ibn Anas, Idriss al Shafi, Ahmed Ibn Hanbal. Albane, Ibn Baz, Al Uthimeen, Ahmed shakr, Ibnu Qiyyim. Ibn Kawaz al Mandad.** (However if you reject them you are not a Kafir).

[Mohammed Ammara Fi Mizan ahl al Sunnah wal Jamma'a]

Dr Al Fadle places himself in the fifth group, indicating that this is the position of many of the great *A'imma* from the scholars of *Ahl al Sunnah*. However we find this is not the case, but rather it is a very weak position of the present day '*Salafi*' movement.

Chapter Seventeen

The Hadith Of Muath Ibn Jabbal

• **Imam Sarkasi** in his **[Usul al Sarkasi Pg. 327]** explains the difference between *Tabligh* and *Khabar*. In *tabligh* the source is definite not the narrator or the chain i.e the Qur'an was definite not Muath Ibn Jabbal.

-Chapter Eighteen-

The Evidence Regarding the Punishment of the Grave Supposedly in the Qur'an

Imam Abu Barakat Abdullah Ibnu Ahmed Ibnu Mahmoud Al-Nasafi wrote:

'Severe punishment descended on the people of 'Fir'awn', the sentence is informative (Arabic grammar), as if to say: What is the severe punishment? It was said: It is hell fire; here the informative form would be "they were presented to hell fire" i.e. brought to hell fire, which means burning them in hell fire. It would be as if to say: The Imam has presented (brought) the prisoners to the sword i.e. he killed them by the sword. As for the phrase: "in the morning and in the evening", this means that they are punished at these two specified times by hell fire; and between these times, they are either punished by other than hell fire or reprieved; this phrase: mornings and evenings could express the continuity of this life. And when the hour comes, the guards of "Jahannam" (hell) will be ordered: Let the people of Fir'awn (Pharaoh) enter i.e. let them be punished in Jahannam; therefore, this verse serves as evidence to the existence of the punishment of the grave.'

[Tafsir Al Nasafi Ch. 4 Pg. 80-81 pub. Dar Ul Kitab al Arabi - Lebanon]

Imam Al-Qurtubi wrote the following:

'The majority consent that this presentation (to hell fire) occurs in the "Barzakh" (interval). Some scholars argued their case in confirming the punishment of the grave; it has been mentioned according to Al-Fara' that there exists some kind of a precedence and a deferment which is summarised as follows: Inflict on the people of Fir'awn the severest punishment; they will be brought to hell-fire in the morning and in the evening, this will be in the Hereafter.'

[Al Jam'i Li Ahkam ul Qur'an]

Imam Abdul Fida' Isma'il Ibn Kathir, wrote the following:

'Verily their souls will be brought to hell fire in the morning and in the evening until the hour comes, and on the day of the reckoning their bodies and souls will be gathered and that is when He (SWT) says: "In front of the fire will they be brought, morning and evening: And (the sentence will be) on the day that judgement will be established: "Cast yea the people of pharaoh into the severest penalty!'

[Tafsir Al Qur'an Al Azeem Chapter 4 Pg. 52]

Ibn Kathir went on :

'However, a question here arises: This verse is without any doubt Mekkan and they used it to argue their case about the punishment of the grave on the "Barzakh", and Imam Ahmed had said: Hashim, who is Ibnu-al Kassim Abu Nadhr, told us that Is'haq Ibnu Said who is Ibnu Umar Ibnu As'ad Ibnu Al'As said: Said, meaning his father told us Aisha(r) had a Jewish maid who used to say whenever Aisha did Ma'aruf to her: May Allah spare you from the punishment of the grave. Aisha (r) said: Then the messenger of Allah (SAW) entered so I asked him: O Messenger of Allah: Is there a punishment in the grave before the Day of Judgement ? He(SAW) replied: No, who claimed that? She said: This Jewish woman; whenever I treat her nicely She says to me: May Allah spare you from the punishment of the grave. Upon this the Messenger of Allah (SAW): Yahud(the Jews) are lying (liars) ,and when it comes to Allah they lie even more; there is no punishment before the Day of Judgement. Some time known only to Allah elapsed, then one day, he came out at noon holding his garment tight to his body , with his eyes red and he shouted with the top of his voice: O you people ! Seek Allah's refuge from the punishment of the grave for the punishment of the grave is very true (a reality). And it has also been narrated that Aisha (r) said that a Jewish woman begged her and she gave her, so the Jewish woman said: " May Allah spare you the punishment of the grave . " Aisha disapproved of this and when she met the Messenger of Allah (SAW) she told him and He (SAW) said: "No"; then Aisha said: Then the Messenger of Allah said to me after this: Verily it has been revealed to me that you would be subjected to "Fitna"(punishment) in your graves . The question that arises here, What is the link between this and the Mekkan verse which refers to the punishment of the Barzakh (Interstice)? The answer is this: The verse has indicated the presentations of the souls to hell fire in the morning and in the evening in Al-Barzakh and there is nothing to indicate that there is a connection to the suffering of the bodies in the graves ; for this could be exclusive to the soul. As for this occurring bodily in Al-Barzakh and its suffering as a cause is only indicated in the Sunnah via the satisfactory ahadith.'

[Tafsir Al Qur'an Al Azeem]

In addition to this the verse:

"In front of the fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgement will be established "Cast yea people of Pharaoh into the severest Penalty!",

[EMQ Al Ghafir:46]

This verse is not conclusive and decisive in meaning, thus it does not certainly indicate that this presenting to hell-fire will take place prior to the Day of Judgement it could very well take place on the Day of Judgement and it could be very well before. This presentation is similar to a certain extent to the presentation mentioned in Surah Al Kahf where Allah (SWT) says:

"The trumpet will be blown , and we shall collect them all together, and we shall present hell that day for Unbelievers to see ,all spread out."

As for those who imagine that the word "And" (waw al-atf) - Arabic Grammar - which links the phrases "morning and evening " to the Day of Judgement , necessitates that the "morning and evening" takes place on other than the Day of Judgement, they must be mistaken for this kind of linkage (atf) is not a fixed and permanent rule stating that one thing linked with (Waw-ul-atf) -And- in necessarily other than the other one . This is so for *Allah* (SWT) says in Surah Al-Zakhrat verse 84:

"It is He who is God in heaven and God on earth ..."

So if we follow their argument which says that the -And- necessitates that every noun that precedes it is other than that follows it, this means that the Lord of the Earth is other than the Lord of the Sky and this is impossible for (SWT) is the Lord of the Skies and the Earth."

Besides, the meaning of "presentation" in verse 46 of Surah Ghafir , could in fact mean that they are presented to hell-fire after the "trumpet will be blown" at the beginning of Al-Qiyamah (the Day of Judgement) for a period of time, and this would be the beginning of the punishment then they would be thrown in hell-fire for the severest punishment.

To summarise this, we quote the hadith of the Messenger of *Allah*(SAW) on the meaning of this verse:- Verily when anyone of you dies, his place will be presented before him in the morning and in the evening , if he were from the people of heaven , so it would be, and if he were from the people of hell fire so he also would be, then he would be told: this is your place until *Allah* revives you in the Day of Judgement. As for the interpreters (Mufassirin) sayings in the verse mentioned in part -B- where *Allah* (S.W.T) says:

"*Allah* will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but *Allah* will leave, to stray, those who do wrong: *Allah* does what he wills."

[EMQ Ibrahim 14-27]

Imam at Tabari, wrote:

'As for His saying (S.W.T):" in this life time," there is disagreement about its meaning among interpreters; some of them said that it means that (S.W.T) will set them up in their grave prior to the Day of Judgement, and others said that it was the punishment of the grave and some said that it was the questioning in the grave.'

Imam at Tabari added:

'And what is actually right is what has been confirmed to have been reported by Allah's Messenger (S.A.W.) on the meaning of the verse: Allah (SWT) will fix them and strengthen their Iman in the temporal life, then He will do the same in the

hereafter just as in life; this will take place in their graves until they are asked about what they stand for in terms of Tawheed (oneness) and the belief in the messenger.'

Imam Fakr ud Din al Razi wrote the following:

'Allah will fix them ...i.e. He will fix them with the rewards and dignity, and His (SWT) saying: with the confirmed words which they uttered during their life time.'

[Tafsir Ma Fatih al Ghayb]

Imam al Razi added:

'And in this verse, there is a famous statement which says that it has been revealed regarding the questioning in the grave by the two angels, and the dictating of Allah (SWT) to the believer, the word of truth in the grave when he is to be questioned and the fixing of Allah to the believer on the truth. The prophet (SAW) is reported to have said on Allah (SWT) saying: "Allah will fix..." he (SAW) said: When he is asked in the grave, who is your lord? What is your deen? he would reply: My Lord is Allah, my deen is Islam and my prophet is Mohammed.'

Imam al-Nasafi comments:

'Allah will fix (strengthen)those who believe ...i.e. He keeps them at it, and the confirmed words means the words of there is no god but Allah, Mohammed is the Messenger of Allah, this would be in the temporal life, even when they suffer persecution in their deen, they would remain steadfast just like the people of Al 'Ukhlood' and others who held on and stood firm; and in the 'Hereafter' is intended to mean the grave and that is the opinion of the majority this takes place when the answer is dictated and the correct answer is always uttered thanks to Allah (SWT); It was reported on the authority of AL BARA' that the Messenger of Allah is reported to have said when the " soul of the believer is claimed " issue was mentioned: Then his soul is returned to his body, then two angels will come to his grave and they will lay him in his grave and ask him....'

Imam al-Qurtubi states:

'Al- Nisa'i reported on the authority of Al BARA' in the meaning of this verse that it refers to the punishment of the grave'.

Imam al-Qurtubi added:

'And this statement is found in Muslim on the authority of Al-BARA' and the true position is that it is a hadith "Marfu'u" as is the case in sahih Muslim and Al-Nisai'i, Abu Dawood, Ibnu Maja and others on the authority of Al-BARA' on the Messenger of Allah (SAW).'

Imam Ibnu Katheer, added the following:

'In the interpretation of this verse, there arises many opinions, such as the questioning of the dead in his grave by the two angels, also opinions similar to what Al-Qurtubi and others mentioned, these are so wide and there is no way to narrow them down.'

From what has been listed above, we gather that the majority of mufasssireen (interpreters) relate to the 'questioning' and 'the question and the dictating of the

answer'; there is a difference in this verse between the questioning and the punishment, this is so because the Messenger of *Allah* (SAW) said: " After he is asked the angel would say to him: Look at your place that would have been yours in Hell-fire, *Allah* has spared you from it and changed to the place you see in Heaven; So he would see both." And *Allah* knows best whether the meaning of the hadith refers to his saying (SAW):" A garden of Heaven or a hole of Hell-fire." After listing some of the interpreters opinions, we find that the issue is subject to controversy and differences; and this is not allowed in matters of faith; i.e. differences of opinion must not occur in matters of divine secrets (mughayybat), for this would lead to differences in matters of faith and *Allah* (SWT) has forbidden this; The *Islamic Sharia'ah* has only allowed differences of opinion when this is related to the practical divine rules - *Ahkam Sharia'ah*. If we looked closely into the verses 46 of *Surah Ghafir* and 27 of *Surah Ibrahim*, we would find that these two verses are Makkan and there is no doubt about this; a hadith has been reported in the Masnad of Imam Ahmed and in Sahih Bukhari and *Muslim* on the authority of Aisha in dictating clearly that the Messenger of *Allah* (SAW) had no knowledge of the punishment of the grave until he was in Madina, i.e. at a much later date than that of the Revelation of these Holy verse Imam Ahmed reported in his Masnad, in compliance with Bukhari's condition (shart), the following: Said Ibnu Amru Ibnu Said Al Umawi reported on the authority of Aisha (R) that a Jewish woman used to work as her maid, and whenever Aisha did her a good turn, the Jewish woman would say:" May *Allah* spare you from the punishment of the grave." Then he said: so I said: O Messenger of *Allah* ! Is there punishment in the grave? He (SAW) replied: The Jews are liars, there is no punishment prior to the Day of Judgement. Then He (SAW) came out one day after some time had lapsed, and He was shouting with the top of his voice: O people, seek *Allah's* refuge from the punishment of the grave, for the punishment of the grave is a reality (true).

Imam Ibn Hajr Al-Asqalani wrote the following:

'Amra bintu Abdul Rahman reported on the authority of Aisha (R) wife of the Messenger (SAW), that a Jewish woman came and asked her (a favour), then she said to Aisha " May Allah spare you from the punishment of the grave. so Aisha (R) asked the Messenger of Allah (SAW), Do people get punished in the grave? So the Messenger of Allah (SAW) said: "No" while seeking Allah's refuge from it.'

[Fath ul Bari Sharh ul Bukhari: Chapter 2 Pg. 431]

Imam Muslim reported in his Sahih:

'From Ibnu Shihab: Urwa reported on the authority of Aisha (R) that she said: A Jewish woman came to my quarters once saying 'Did you know that you would be punished in the graves?' Aisha said: The Messenger of Allah (SAW) agitated (horrified) by this and said: No, it is the Jews who would be punished. Aisha added: Then few nights passed by then the Messenger of Allah (SAW) said: Did you know

that it has been revealed to me that you would be punished in your graves ? Aisha added: then I heard the Messenger of Allah (SAW) seeking Allah's refuge from the punishment of the grave.'

[Sahih Muslim]

It is while attempting to bring together these Makkan verses and the Madina ahadith that the contradiction, the controversy and the big questions arise about the issue of the punishment of the grave; The big question would be: These two verses were revealed in Makkah, i.e. before the Hijra, emigration to Madina, so how could some interpreters claim that they refer to the punishment of the grave which is a divine secret and which some scholars regard it as part of the doctrines, the Messenger of Allah (SAW) does not know any thing about the punishment of the grave until a much later date in Madina? Is it (suitable) (possible) conceivable for the Messenger of Allah (SAW) to have a matter related to the *Aqeedah* as claimed by the interpreters of these two verses, revealed to him (SAW) in Makkah without him realising, then negating and dismissing at first what the Jewish woman said to Aisha, then his error is uncovered after a while or after few nights as mentioned in the hadith narrated by *Muslim* in his *Sahih*? This matter concerns *Aqeedah* (doctrine) of the Messenger of Allah(SAW), therefore it is of paramount importance that this confusion and serious contradiction should be solved. We shall therefore list some of the scholars' quotes, who had tried to settle this problem, in order to further clarify that this issue is very complicated and not an easy issue as some common people and those who fanatically and blindly follow individual opinions and books without making any reference to the Book and the Sunnah. We mention the following: ***Ibn Hajr al Askalani*** did attempt to solve the problem and halt the confusion, he said the following:

'The problem arose chiefly because the verse is Makkan, where Allah (SWT) says: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave to stray, those who do wrong: Allah doeth what he wills. "

[EMQ Ibrahim :14-27]

And also the other verse where Allah (SWT) says:

"In front of the fire will they be brought morning and evening..." [40-46]-Ghafir.'

The answer to this is that the punishment of the grave is derived from the first verse by way of the understanding that the due punishment is to those who do not qualify as believers, and also is derived literally from the second verse whereby the people of "**Fir'awn**" would be punished though they would be joined by those judged as being disbelievers. What the prophet (SAW) denied is the punishment being inflicted on the "Muwah'hideen" (the al Mohades). Then

the Messenger of Allah (SAW) was informed that this could apply to whoever Allah (SWT) wishes to punish, so He (SAW) adopted this and warned against it and sought refuge from it excessively with the intention of teaching his Ummah and guiding her, thus the conflict and confusion dissipated thanks to the mercy of Allah.

[Fath ul-Bari Sharh Sahih ul Bukhari: Chapter 3 Pg. 183]

Ibn Katheer said in his interpretation of Allah's (SWT) saying:

"Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter....."

'Bukhari reported that ...? told us on the authority of Al Bara' Ibnu Azib(R) that the Messenger of Allah (SAW) said: If the Muslim were asked in his grave, he would testify that there is no god but Allah and that Mohammed is the Messenger of Allah. So that is His saying: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter.." This hadith has also been reported by Muslim and all the others.'

Ibn Katheer also said in his interpretation of Allah's (SWT) saying:

"In front of the fire will they be brought morning and evening...."

'This verse serves as a basic evidence for the Sunnah followers "Ahl us Sunnah" in regard of the punishment of the Barzakh in the graves'.

And he added:

'There is no doubt that this verse is Makkan'.

Ibn Katheer attempted to solve this confusion by saying:

'The answer is that the verse has indicated that the souls are presented to Hell-fire mornings and evenings in Al-Barzakh, and there is no indication in the verse that the bodies suffer the pain in the grave for this could be restricted to the soul, as for this happening to the body in Al-Barzakh it has only been indicated in the Sunnah.'

Ibn Katheer added:

'It could be also said that this verse has merely indicated the punishment inflicted on the disbelievers in Al-Barzakh, and it does not necessarily mean that the believer would be punished in his grave for a sin he had committed.'

*Looking deeper into this we find that neither **Ibn Hajar** nor **Ibn Katheer** manage successfully to settle the confusion, for they had only looked at one side of the issue and ignored the other, which is the more important, this is raised by the following: Would it be right to claim that the Messenger of Allah (SAW) conveyed something that he had no knowledge of? And he made an error when he conveyed it? And that this error went on for several days as reported in the ahadith attributed to him? The point at issue is not similar to the issue of pollinating palm trees on which the Messenger of Allah (SAW) said:*

"You should know better about your life's affairs",

but the point at issue here is related to the very heart of the deen which it can not be known without revelation from *Allah* (SWT).

The Messenger of *Allah* (SAW) used to, whenever he was asked about this type of issues, wait for the revelation. Therefore the existing confusion can be solved, for the interpretation of the verses varies among the interpreters, this indicates that the meaning of these verses is in fact doubtful and not conclusive, and as a rule, the doubtful can never be taken as evidence in matters of faith or matter related to the divine secret; as for the hadith, it is in fact an individual report which its attribution to the Messenger of *Allah* (SAW) has not been confirmed. We invite the people of knowledge to review this matter and not to give the verses meanings which they do not in fact carry in order to avoid any contradiction between the verses and the ahadith.

Imam Al-Tabari wrote:

'The scholars have differed on the meaning of the "Lower punishment" which Allah promises to inflict on the "fasaqa" (rebels), some of them said it was the tribulations of life befalling on moneys and lives; and others said that it meant the "hudood" (penalties); others said that it was in reference to the years of drought. And others said that it was the punishment of the grave.'

Imam Al-Razi wrote:

'It means before the punishment of the Hereafter Allah will inflict on them the punishment of the temporal life , therefore the punishment of this life is not a reference to the punishment of the Hereafter, for the punishment of this life is not severe nor long, for severe punishment in this life is fatal thus the punished would die and would be relieved from the punishment, so it would not be prolonged. As for the punishment of the Hereafter, it will be severe and prolonged, for Allah (SWT) says: "So they may return"; the phrase "may" expresses wish and this is impossible to attribute to Allah? So what is the wisdom behind this? We say it has two sides:

It means we will inflict on them the punishment of the wishers as in the case of this saying "We have forgotten you "i.e. abandoned you.

It means we will inflict on them punishment so that one of them may say, we wish we return as a result.'

Imam Al-Nasafi wrote:

'The lower punishment : the punishment of this life i.e. imprisonment and the tribulations of the seven year drought; this being other than the bigger punishment i.e. the punishment of the Hereafter.'

Imam Al-Qurtubi wrote:

'Al-Hassan, Abu-l-Alia, Al Dhahhak, Abu Ibn Ka'ab and Al- Nakha'i said that the lower punishment would be the trials and tribulations of this life, and the calamity that the servant would suffer until he repents. Ibnu Abbas said: It means

the penalties (hudood), whereas Ibnu Mas'ud, Al-Hussein Ibnu Ali and Abdullah Ibnul Harith said it was the killing with the sword in the day of Badr. Muqatil said it was the seven year famine in Makkah, until they ate decaying cadavers.'

Mujahid and **Ibn Katheer** have said the same as **Al Qurtubi** in his interpretation. Therefore, there is no indication of the punishment of the grave in this verse; where Allah (SWT) says

"So they may return!"

How are they to return from the graves? Therefore the meaning is inconceivable, this is in contrast with the return after the tribulations of this life.

At-Tabari, wrote the following:

'The punishment of disgrace is the punishment of Hell-fire, which would disgrace them, then humiliate them until they realise how petty and humiliated they were, as Al Qasim told us, who reported that Al- Hassan reported that Hajjaj reported on the authority of Ibnu Jarir that he said "Today you will suffer the punishment of disgrace in the Hereafter for what you have done.'

[Tafseer at Tabari: vol. 5 chapter 7 Pg. 183]

Imam Al Qurtubi:

'Get yourselves out of (this) it" means save yourselves the punishment if you can, it is a form of censure, and it was said it could mean:- Take your souls out, despite you. For the soul of the believer would come out eager to meet her Lord, and the soul of the disbeliever would be pulled out.'

Imam Al-Razi wrote:

'There is a question about the verse, which is: Verily they could not yield up their souls out of their bodies, so where is the purpose in this line of interpretation? We say that there are several sides within this verse.

When the wrongdoers reach the mortal throes in the Hereafter and they are thrown in Jahannam (Hell), the mortal throes would represent the punishment that would be inflicted on them over there and the angels would stretch forth their hands while inflicting punishment on them.

When they die in this life and the angels are stretching their hands to take their souls, they would say to them: Get your souls out of the hardships and deliver them from the sins.

Yield up your souls i.e. take them out from your bodies for us. This verse represents the violent manner and the severity used when the soul is taken away without delay or clemency.

This expression reflects the sorry state they are in to the point where their souls... (to be reviewed with Umar).

The phrase "Yield up your souls" is not an order but a threat and a censure.'

Ibn Katheer says:

'You would see them in the mortal throes with the angels stretching their hands and beating them until their souls are out of their bodies, and when the disbelievers

die the angels would tell them of the punishment, the suffering, the torture and the Hell fire that awaits them, their souls would refuse to come out so the angels would hit them while saying: Yield up your souls today you will receive the punishment of shame.'

We gather from what the interpreters mentioned that this verse has no connection with and no reference to the punishment of the grave.

As for the interpreters quotes regarding the verse

"So leave them alone until they encounter that day of theirs wherein they shall (perforce) swoon (with terror). The day when their plotting will avail them nothing and no help shall be given them. And verily for those who do wrong there is another punishment besides this but most of them understand not."

Al-Tabari, wrote the following:

'Where Allah (SWT) says:

"So leave them alone until they encounter that day wherein they shall (perforce) swoon (with terror)."

Allah Ta'ala says to His Messenger: O Mohammed leave those Mushrikeen be until they meet the day in which they will be destroyed, and this will take place at the first blow.... And what we say in the interpretation of Allah's (SWT) saying: T.M.Q. "The day when their plotting will avail them nothing" He means (SWT) that their plotting will come to nothing in the Day of judgement until they meet the day in which they will be swoon with terror, then Allah (SWT) pointed out which day that would be i.e. the day when their plotting will come to nothing which means that their deceiving will not save them from Allah's punishment one bit.

So the second day explains the first one; and His (SWT) saying: "and no help shall be given them." means that no helper will be able to help them and save them from He Who punishes and chastise them. And in His (SWT) saying: T.M.Q. "For those who do wrong there is another punishment besides this.", interpreters have differed about the type of punishment which Allah (SWT) has promised the wrongdoers, other than the one awaiting them on the day of the swooning with terror; some said that it was the punishment of the grave.

And to list those who said this: Ismael Ibnu Mussa Al Farazi told us: Shareek reported on the authority of Abu Is'haq on that of Al BARA' that "the punishment besides this" referred to the punishment of the grave, and Ibnu Abbas mentioned the same. Others said it was the hunger, and to list those who said this: Mohammed Ibnu Umar told me: Waraqa' told all of us on the authority of Ibnu Abi Najeeh on that of Mujahid that His (SWT) saying: "the punishment besides this" referred to the hunger. Others said that it referred to the calamities that would hit them in this life which would be the loss of children, and to list those who said this: Yunis told

me: Ibnu Wahab informed us that Ibnu Zayd said in reference to Allah's (SWT) saying:

"And those who do wrong there is another punishment besides this."

Besides this means other than the Hereafter i.e. in this life, the punishment would be reflected in the loss of wealth and children, for the believers those losses would be a reward (thawab) from Allah (SWT), other than their calamities and the calamities of those whose Allah (SWT) has inflicted on them in this life.

And what is the right interpretation in this, in my opinion is to say that Allah (SWT) informed that to those who do themselves wrong by their disbelief there will be a punishment other than the day in which they will be swoon with terror, and this will take place on the Day of Judgement; and the punishment of the grave takes place before the day of Judgement i.e. in the Barzakh (interval), and the hunger that hit the disbelievers of Quraysh as well as the calamities they suffered such as the loss of wealth and lives before the day of Judgement, and Allah (SWT) did not specify a type of punishment from among those which would be inflicted on other than the day of Judgement, but the address was general so He (SWT) says:

"For those who do wrong a punishment other than this."

Therefore, all this is punishment inflicted on them before the day of Judgement.

[Tafseer at Tabari: vol. 2 chapter 27 Pg. 21 & 22]

Imam Mohammed Ali Al-Shawkani (d. 1250 AH) wrote the following:

"So leave them until they meet their Lord",

'means let them be until they face the day of their death or the day of their slaying at Badr or the day of Judgement...'

"The day their plotting would come to nothing",

'this is other than their day: i.e. their plotting against the Messenger of Allah (SAW) in this life would not be of any benefit to them on that day; "And no help shall be given them." means that nothing will prevent the torture which will be inflicted on them, and that it will happen without any doubt.'

"And for those who do wrong there is another punishment other besides this."

*means to those who did themselves wrong by disbelieving and disobedience there will be a punishment in this life other than that of the day of Judgement, i.e. before, which will be their slaying at Badr; and Ibnu Zayd said: The punishment will be the calamities of this life such as the pains, the illnesses, the tribulations, the loss of wealth and children. **Mujahid** said: It is the hunger and the hardship for seven years, and it was also said that it was the punishment of the grave. It was also said that the punishment was a reference to the drought and the punishment that would follow would be their slaying at Badr.*

"But most of them understand not."

This refers to the punishment of Allah that He reserved for them in this life and in the Hereafter.'

[Fath ul Qadeer, published by Dar-ul-Fikr, volume 5 Pg. 102]

Sheikh Mohammed Ali Al-Sabooni wrote the following:

'And for those who do wrong another punishment besides this.' means that for those who disbelieved a severe punishment is reserved for them in this life before the day of Judgement.'

[Safwat ut Tafseer, chapter 3]

Ibn Abbas said:

'It refers to the punishment of the grave.'

Mujahid said:

'It refers to the hunger and the drought for seven years.'

[Tafseer Al Bahr Al Muheet chapter 8 page 153]

Therefore, looking at the group of verses listed on the punishment of the grave, we conclude that they are doubtful in meaning, for they carry more than one interpretation as highlighted by the interpreters and their differences about their meaning, thus they could not serve as conclusive evidence about the punishment of the grave.

Chapter Nineteen

The Number Of Reporters Involved In Each Stage Of The Isnad

Mutawatir & Ahad

Depending on the number of the reporters of the hadith in each stage of the isnad, i.e. in each generation of reporters, it can be classified into the general categories of **mutawatir** ("consecutive") or **ahad** ("single") hadith. A **mutawatir** hadith is one which is reported by such a large number of people that they cannot be expected to agree upon a lie, all of them together.

Al-Ghazali (d. 505) stipulates that a mutawatir narration be known by the sizeable number of its reporters equally in the beginning, in the middle and at the end. He is correct in this stipulation because some narrations or ideas, although known as mutawatir among some people, whether *Muslims* or non-*Muslims*, originally have no tawatir.

There is no precise definition for a "large number of reporters"; although the numbers four, five, seven, ten, twelve, forty and seventy, among others, have all been variously suggested as a minimum, the exact number is irrelevant (some reporters, e.g. Imams of Hadith, carry more weight anyway than others who are their contemporaries): the important condition is that the possibility of coincidence or "organised falsehood" be obviously negligible.

Examples of **mutawatir** practices are the five daily prayers, fasting, zakat, the Hajj and recitation of the Qur'an. Among the verbal **mutawatir** ahadith, the following has been reported by at least sixty-two Companions from the Prophet (SAW), and has been widely-known amongst the *Muslims* throughout the ages: "Whoever invents a lie and attributes it to me intentionally, let him prepare his seat in the Fire." Ahadith related to the description of the Haud Kauthar (the Basin of Abundant Goodness) in the Hereafter, raising the hands at certain postures during prayer, rubbing wet hands on the leather socks during ablution, revelation of the Qur'an in seven modes, and the prohibition of every intoxicant are further examples of verbal mutawatir ahadith.

A hadith **ahad** or **khabar wahid** is one which is narrated by people whose number does not reach that of the **mutawatir** case. **Ahad** is further classified into: **Gharib**, **'Aziz** & **Mashhur**.

A hadith is termed **gharib** ("scarce, strange") when a only a single reporter is found relating it at some stage of the isnad. For example, the saying of the Prophet (SAW), "Travel is a piece of punishment" is **gharib**; the isnad of this hadith contains only one reporter in each stage:

Malik --- Yahya b. Abi Salih --- Abu Hurairah --- the Prophet (SAW).

With regard to its isnad, this hadith is sahih, although most gharib ahadith are weak; **Ahmad b. Hanbal** said,

'Do not write these gharib ahadith because they are unacceptable, and most of them are weak.'

A type of hadith similar to **gharib** is **fard** ("solitary"); it is known in three ways:

(i) similar to **gharib**, i.e. a single person is found reporting it from a well-known Imam;

(ii) the people of one locality only are known to narrate the hadith;

(iii) narrators from one locality report the hadith from narrators of another locality, such as the people of Makkah reporting from the people of Madinah.

If at any stage in the isnad, only two reporters are found to narrate the hadith, it is termed **'aziz** ("rare, strong"). For example, Anas reported that the Messenger of Allah (SAW) said,

'None of you (truly) believes until I become more beloved to him than his father, his son, and all the people.'

Two reporters, **Qatadah** and '**Abdul 'Aziz b. Shu'aib**, report this hadith from **Anas**, and two more reporters narrate from each of them: **Shu'bah** and **Sa'id** report from **Qatada**, and **Isma'il b. Ulayyah** and '**Abd al-Warith** from '**Abd al-'Aziz**; then a group of people report from each of them.

A hadith which is reported by more than two reporters is known as **mashhur** ("famous"). According to some scholars, every narrative which comes to be known widely, whether or not it has an authentic origin, is called **mashhur**. A **mashhur** hadith might be reported by only one or two reporters in the beginning but become widely-known later, unlike **gharib** or '**aziz**, which are reported by one or two reporters in the beginning and continue to have the same number even in the times of the Successors and those after them. For example, if only one or two reporters are found narrating hadith from a reliable authority in Hadith such as **al-Zuhri** and **Qatadah**, the hadith will remain either **gharib** or '**aziz**. On the other hand, if a group of people narrate from them, it will be known as **mashhur**.

According to **al-'Ala'i (Abu Sa'id Khalil Salah al-Din, d. 761)**, a hadith may be known as '**aziz** and **mashhur** at the same time. By this he means a hadith which is left with only two reporters in its isnad at any stage while it enjoys a host of reporters in other stages, such as the saying of the Prophet (SAW),

'We are the last but (will be) the foremost on the Day of Resurrection.'

This hadith is '**aziz** in its first stage, as it is reported by Hudhaifah b. al-Yaman and Abu Hurairah only. It later becomes **mashhur** as seven people report it from Abu Hurairah.

Chapter Tewnty

Ahadith At Tawatur Bil Manaawi as a Definite Source in Aqeedah

Tawatur bil manaawi (continuation of the meaning) signifies the meaning and the assurance of the Hadith. The continuation of the utterance signifies the same thing. The continuation of the meaning essentially means that a group, who could not possibly act in concert on a lie, narrate different events that are common on a particular matter, consequently, the common quantity of the particular matter is continuous. For example, if a person narrated that Hatim at Ta'i gave a camel, and someone else narrated that he gave a horse, and another that he gave a sheep, and another that gave dinar, and another that he gave a dress, and another that he gave a shoe, and another he gave a sword etc.? Accordingly, the common quantity of these narration's, which is continuous is the giving, for it is common to all reports.

The Hadith of raising the hands for Dua' is of this kind, because it was narrated concerning the prophet (SAW.) in some one hundred Hadith that the prophet (SAW.) raised his hands in **Dua'** in different situations and with each situation not being continuous. The common quantity in all these Hadith is the raising of the hands at **Dua'** which is continuous in considering the total.

However, the scholars have differed in their opinion towards the continuous, for example, whilst **As Shawkani** has said that the question of torture in the grave and the return of Issa (Jesus SAW.) are continuous in meaning, other scholars do not consider them as such.

the correct understanding is that the continuous, either in utterance or meaning, signifies the meaning and the assurance of the Hadith. As for the continuous by utterance, it is that narrated by a gathering about a gathering, about a gathering safe from them possibly acting in concert on a lie. The three types are -

That **al Bukhari** for example, narrates by different routes about five or more of the followers of the companions' successors (**Tabi' Tabi'een**) about five more of the followers of the companions (**Tabi'een**) about a gathering of the companions about the prophet (SAW.)

That **al Bukhari** for example, narrates about a gathering of five or more of the **Tabi' Tabi'een** and everyone of this gathering narrates about a similar gathering of the **Tabi'een**, and everyone of the gathering narrates about a similar gathering of the companions about the prophet (SAW.)

That **al Bukhari** for example, narrates about a gathering of the **Tabi' Tabi'een**, who are five or more in one sitting, who narrated about a gathering of the **Tabi'een** in one sitting, who narrates about a gathering of the companions in one sitting about the prophet (SAW.)

These three types signify the continuous. Thus, the first type which was narrated by numerous routes such it was safe from each tier of 'narrators acting in concert on a lie, is considered continuous. The narrators of each tier did not meet each other being in different countries. The condition to reach the limit which is safe against acting in concert on a lie is the two ends of the chain (Sanad) and its middle. "Five in different countries such that they did not meet together is enough to consider not meet in one place so as they could not act in concert on a lie; and perhaps the events of similar people in one country is not enough".

As Suyuti has mentioned in his book "**Tadreeb Ar Rawi**" (Train the narrator) in reply to **Ibn Salah's** statement on the scarcity of the continuous (**Mutawatir**)

"Sheikh al Islam once said 'the famous books calculating in the hands of the people of science east and west are assuredly related to their authors if they gathered to bring a Hadith, and its routes were numerous in a way that it was impossible to act in concert on a lie, (the Hadith) will denote the assured knowledge of its relationship of its narrator; and the like of this in the famous books is numerous'".

As Suyuti has said of the continuous in the Hadith of the basin, through a narration of more than fifty companions and the Hadith of wiping the sock through a narration of seventy companions, and the Hadith *'whose imputes falsehood to me deliberately, let him seek his abode in fire'* of seventy two companions.

Apendix One

Biographies Of Scholars & Narrators Ilm al Rijal

Aban ibn Sa'id ibn al'As Sahabi; Madina; d. 14AH or 15AH

'Abd Allah ibn 'Abbas Sahabi; authority of Makkans; d. 68AH

'Abd Allah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm Muhadith;
Madina; d. 130AH or 135AH

'Abd-Allah ibn Abi Labid Muhadith; Madina; d. circa 132

'Abd-Allah ibn Abi Najih Successor; Makka; d. 132

'Abd Allah ibn al 'As

'Abd Allah ibn Abu Jafar

'Abd Allah ibn 'Amr ibn al 'As

'Abd-Allah ibn Babah Successor; Makka; n. d.

'Abd-Allah ibn Dinnar Muhadith; Madina; d. 127

'Abd-Allah ibn 'Isma Obscure (transmitted one tradition); Hijaz; n. d.

'Abd-Allah ibn Kathir Muhadith; Makka; d. 120 or 122

'Abd-Allah ibn Masud Sahabi; Madina; d. 32/652

'Abd-Allah ibn Muhammad ibn Sayfi Successor; Makka; n.d.

'Abd-Allah ibn Rawaha Comption; Madina; d. cira 8/629

'Abd-Allah ibn Sulayman ibn Yasar Son of successor Abu Ayyub Sulayman

'Abd-Allah ibn 'Ubayd ibn Abi Mulayka Successor; Makka; d. 117

'Abd-Allah ibn Umar Sahabi; son of the Caliph 'Umar; d. 73 or 74

'Abd-Allah ibn 'Usayla al-Sunabihi ; Madina; n. d.

'Abd-Allah ibn Waqid Successor; Madina; d. 119

'Abd Allah ibn Yusr

'Abd Allah ibn Zubayr

'Abd al 'Aziz al Bukhari

'Abd al Ghani Abd al Khaliq

'Abd al Jabbar al Qadi

'Abd al Karim al Zaydan

'Abd al-'Aziz ibn Muhammad al-Darawardi Traditionist; Madina; d. 187 or 189

'Adb al-Malik ibn 'Abd al-Aziz ibn Jurayj. Traditionist; Makka; d. 150

'Abd al-Malik ibn 'Umayr. Judge of Kufa; d. 136

'Abd al-Rahman ibn 'Abd-Allah ibn Abi 'Ammar Traditionist; Makka; d. circa 198

'Abd al-Rahman ibn 'Abd-Allah ibn Mas`ud Successor; 'Iraq; n. d.

'Abd al-Rahman ibn 'Abd al-Qari Successor; Madina; d. 80 or 88/699 or

'Abd al-Rahman ibn Abi Sa`id al-Khudri Son of the Sahabi Abu Sa`id; n.d.

'Abd al-Rahman ibn Awf Sahabi; Madina; d. 31 or 32

'Abd al-Rahman ibn Ghanam Sahabi; Syria; d. 78

'Abd al-Rahman ibn Hurmuz al-A`raj Successor; Madina and Alexandria; d. 117

'Abd al-Rahman ibn Ka`b ibn Malik al-Ansari Traditionist; Madina; died during the caliphate of Sulayman b. `Abd al-Malik

'Abd al-Rahman ibn al-Qasim ibn Muhammad ibn Abi Bakr. Successor; Madina d. 126

'Abd al-Rahman ibn Yazid ibn Jariya Successor; Madina; d. 93

'Abd al-Rahman ibn al-Zabir Sahabi; Madina; n.d.

'Abd al Razzaq

'Abd al-Wahhab ibn 'Abd al-Majid al-Thaqafi Traditionist; Madina; d. 194/809

'Abd al-Wahhab ibn Bukht Successor; Makka and Syria; d. 113

'Abd al Wahhab Khallaf

'Abd al-Wahid al-Nasri Obcure; transmitted one tradition; n. d.

Abu Abbas ibn Surayj

Abu'Ayyash Zayd ibn 'Ayyash al-Zuraqi Sahabi; Madina; died during the caliphate of Mu`awiya

Abu Ayyub Khalid ibn Zayd ibn Kulayb Sahabi; Madina; d. 52

Abu Ayyub Sulayman ibn Yasar Successor; Madina; d. 107

Abu Bakr 'Abd-Allah ibn Abi Quhafa Sahabi; first caliph; d. 12

Abu Bakr ibn Salim ibn 'Abd-Allah ibn 'Umar Successor; son of Ibn 'Umar; d. 106

Abu al-Darda' 'Uwaymir ibn 'Amir (or Malik) al-Khhazraji Sahabi; Madina; d. 32 or 37

Abu Hanifa ibn al-Fadl al-Shi`bi Successor (obscure)

Abu al-Harith al-Layth ibn Sa`d Traditionist; Egypt; d. 165

Abu al Hassan al Karkhi

Abu Humayd ibn 'Abd al-Rahman ibn Humayd ibn 'Abd al-Rahman ibn 'Awf Traditionist; Kufa; d. 192 or 196

Abu Hurayra 'Abd al-Rahman ibn Sakhr Sahabi; Madina; d. 57
Abu Idris 'Aidh-Allah ibn 'Abd-Allah al-Khawlani Successor; Madina and Syria; d. 80
Abu al-Juham ibn Hudhayfa ibn Ghanim Sahabi; Makka and Syria; d. circa 60
Abu Khalid Hakim ibn Hizam Sahabi; Makka and Madina; d. 54
Abu al-Minhal 'Abd al-Rahman ibn Mut'im Successor; Makka; d. 106
Abu al-Muhallab ibn Mu'awiya (uncle of Abu Qilaba). Successor; Basra; n. d.
Abu Muhammad 'Ata' ibn Yazid Successor; Madina; d. 107
Abu Musa al-Ash'ari Sahabi; Madina and 'Iraq; d. 52
Abu al-Nabr Salim ibn Abi Umayya Successor; Madina; d. 129
Abu Qatada Harith (or Nu'man) Sahabi; Madina; d. 54
Abu Qays (freed slave of 'Amr ibn al-'As) Successor; Egypt; d. 54
Abu Qilaba 'Abd-Allah ibn Zayd Successor; Basra; d. 104 or 106
Abu Rafi' Ibrahim or Aslam (freed slave of the Prophet) Sahabi; Madina; d. circa 35
Abu Sa'id al-Dahhak ibn Safyan Sahabi; Madina; n.d.
Abu Sa'id Sa'd ibn Malik al-Khudri Sahabi; Madina; d. 74
Abu Sa'id Yahya ibn Sa'id ibn Qays Traditionist; Madina; d. 143
Abu Salama 'Abd Allah (or Isma'il) ibn 'Abd al-Rahman ibn Awf Successor; Madina; d. 93
Abu al-Sanabil ibn Ba'kak Sahabi; Makka; n. d.
Abu Shurayh al-Ka'bi Sahabi; Madina; d. 68
Abu Sufyan ibn Sakhr (father of the Caliph Mu'awiya) Sahabi; Makka; d. 32 or 34
Abu Suhayl ibn Malik (uncle of Malik ibn Anas) Traditionist; Madina; n. d.
Abu Tha'laba al-Khushani Sahabi; Madina and Syria; d. 75
Abu 'Ubayd Sa'd ibn 'Ubayd al-Zuhri Traditionist; Madina; d. 98
Abu 'Ubayda 'Amir ibn 'Abd-Allah ibn al-Jarrah Sahabi; Makka and Syria; d. 18
Abu 'Uthman Rabi'a ibn Abi 'Abd al-Rahman Traditionist; Madina; d. 130 or 136
Abu Zakariya Yahya ibn Hassan Traditionist; Basra; d. 208
Abu al-Zubayr Muhammad ibn Muslim ibn Tadrus Successor; Makka; d. 128
'A'isha (daughter of Abu Bakr) Wife of the Prophet; d. 57
'Ali ibn Abi Talib Sahabi; fourth caliph; d. 40
Anas ibn Malik Sahabi; Basra; d. 90
'Amir ibn Shurahil al-Sha'bi Traditionist; Kufa; d. 104
'Amr ibn Abi 'Amr (Freed slave of Muttalib ibn 'Abd-Allah ibn Hantab) Traditionist; Madina; n. d.

'Amr ibn Shu`ayb b. Muhammad ibn 'Amr ibn al-As Traditionist; Madina; d. 118

'Amr ibn Sulayman al-Zuraqi Successor; Madina; n.d.

'Amr ibn 'Uthman ibn 'Affan Successor; Madina; n.d.

'Amr ibn yahya Traditionist; Madina; n.d.

'Amra bint 'Abd al-Rahman Successor; Makka; d. 98 or 101/716 or 719

Asid ibn Abi Asid Son of the Sahabi Asid; transmitted form his father; n. d.

'Asim ibn 'Umar ibn Qatada Grandson of Sahabi Abu Qatada; d. 117/735

al-Aswad ibn Sufyan Sahabi (?); Makka; n. d.

Al-Aswad ibn Yazid Successor; Madina; d. 75/694

'Ata' ibn Abi Rabah Traditionist; Makka; d. 114/732

'Ata' ibn Yasar Successor; Madina; d. 97 or 103/715 or 721

Ayyub ibn Kaysan al-Sikhtiyani Successor; Basra; d. 131 or 135/748 or 752

Bajala ibn 'Abd (or 'Ahada) Successor; Basra; died in the Caliph 'Umar's time

Bilal ibn Rabah The Prophet's mu`adhhdhin; makka and madina; d. 20 or 21/640 or 641

Busr ibn Sa`id Traditionist; Madina; d. 110/718

Dihya ibn Khalifa al-Kalbi Sahabi; Hilaz and Syria; died during Mu`awiya's caliphate

Fatima bint Qays Sahabi; Madina; n. d.

al-Furay`a bint Malik ibn Sinan Sahabi; sister of the Sahabi Abu Sa`id al-Khudri; n. d.

Hakim ibn Hizam Sahabi; Makka; d. 54/673

Hamal ibn Malik ibn al-Nabiigha Sahabi; Madina and Basra; n.d.

al-Hasan ibn al-Hasan Traditionist; Basra; d. 110/728

al-Hasan ibn 'Ali ibn Abi Talib The Caliph 'Ali's first son; d. 48/669

al-Hasan ibn Muslim ibn Yannaq Successor; Makka; transmitted form Tawus; n. d.

Hilal ibn Usama Successor; Madina; n. d.

Hittan ibn 'Abd-Allah al-Raqshi Successor; Basra; n.d.

al-Husayn ibn 'Ali ibn Abi Talib Caliph 'Ali's second son; d. 61/680

Ibn 'Abbas (see 'Abd-Allah ibn 'Abbas)

Ibn Jurayj (see 'Abd al-Makil ibn 'Abd al-Aziz)

Ibn Shisad al-Zuhri (see Muhammad ibn Muslim ibn 'Ubayd-Allah ibn Shihab etc.)

Ibrahim ibn Abi Yahya Traditionist; Madina; d. 184/801

Ibrahim ibn Mayasra Successor; Ta'if and Makka; d. 132/750

Ibrahim al-Nakha'i Traditionist; Kufa; d. 95 or 96/713 or 714

Ishaq ibn 'Abd-Allah ibn Abi Talha Successor; Madina; d. 134/751

Isma`il ibn Abi Hakim Traditionist; Madina; d. 130/747
Jabir ibn `Abd-Allah al-Ansari Sahabi; Madina; d. 78/697
Ja`far ibn Abi Talib Grandson of the Caliph `Ali; d. 148/765
Jarir ibn `Abd-Allah Sahabi; Kufa; d. 51 or 54/671 or 673
Jubayr ibn Mut`im Sahabi; Madina; d. 54 or 59/673 or 678
Khalib ibn al-Walid Sahabi; Madina and Syria; d. 21/641
al-Khansa' bint Khidham Daughter of the Sahabi Khidham ibn Khilab; Madina; n. d.
Kharija ibn Zayd ibn Thabit Son of the Sahabi Zayd; Madina; d. 100/718
Khawwat ibn Jubayr Sahabi; Madina; d. 40 or 42/660 or 662
Mahmud ibn Libid Sahabi; Madina; d. 96/696
Ma`iz ibn Malik al-Aslami Sahabi; Madina; n.d.
Maklad ibn Khufaf Son of Sahabi Khufaf; n. d.
Makhul ibn Zayd Successor; Damascus (Syria); d. 112 or 118/731 or 737
Malik ibn Anas Founder of a school of law; Madina; d. 179/795
Ma`mar ibn Rashid Successor; San`a'; d. 153/771
Mu`adh ibn Jabal Sahabi; al-Yaman; d. 18/639
Mu`awiya ibn Abi Sufyan Sahabi; first Umayyad caliph; d. 61/681
Muhammad ibn `Abd al-Rahman ibn al-Mughira ibn Ali Dhib Traditionist; Madina; d. 158 or 159
Muhammad ibn al-`Ajlan Traditionist; Madina; d. 148/765
Muhammad ibn `Amr ibn `Alqama Successor; Madina; d. 144/761
Muhammad ibn Ibrahim al-Taymi Successor; Madina; d. 119 or 121/737 or 738
Muhammad ibn Isma`il ibn Abi Fudayk Traditionist; Madina; died circa 200/816
Muhammad ibn Jubayr ibn Mut`im Son of Sahabi Jubayr; Madina; died during the caliphate of `Umar ibn `Abd al-`Aziz
Muhammad ibn al-Munkadir Traditionist; Madina; d. 130 or 131/747 or 748
Muhammad ibn Muslim ibn `Ubayd-Allah ibn `Abd-Allah ibn al-Zuhri Traditionist; Madina; d.124 or 125
Muhammad ibn Sirin Muhadith; Madina and Basra; d. 110/728
Muhammad ibn Talha ibn Rukana Successor; transmitted from his father Rukana; died circa 105
Muhammad ibn Yahya ibn Hibban Traditionist; Madina; d. 121/738
Mujammi` ibn Yazid ibn Jariya Sahabi; Madina; n. d.
Musa ibn Abi Tamim Traditionist; Madina; n.d.
Muslim ibn Khalib al-Zanji Traditionist; Mufti of Makka; d. 179 or 180/795 or 796
al-Muttalib ibn al-Harith ibn Hantab Sahabi (?); Makka; n.d.

Nafi` (freed slave of Ibn `Umar) Malik's chief authorities; transmitted from Ibn `Umar; d. 117 or 120

Nafi` ibn Jubayr Son of the Sahabi Jubayr; Madina; d. 99/717

Nafi` ibn `Ujayr ibn `Abd-Yazid Successor; Madina; n.d.

Nawf ibn Fadala al-Bikali Successor; Madina; d. 90 or 100/708 or 718

al-Qays ibn Muhammad ibn Abi Bakr Successor; grandson of the first caliph; d. 106/724

Rabi`a ibn Abi al-Rahman (called Radi`a al-Ra`y) Traditionist; Makka; d. circa 136/753

Rafi` ibn Khadij Sahabi; Madina; d. 74/693

al-Sa`b ibn Jaththama Sahabi; Madina; d. 198/813

Sa`d ibn Abi Waqqas Sahabi; Madina; d. 55 or 58/674 or 677

Sa`d ibn Ibrahim ibn Abd al-Rahman ibn `Awf Judge of Madina; d. 127/744

Sa`d ibn Ishaq ibn Ka`b ibn `Ujra Traditionist; Madina; d. circa 146/757

Safwan ibn Mawhab Successor; Makkar; n. d.

Safwan ibn Sulaym Traditionist; Madina; d. 132/749

Sahl ibn Abi Hathma Sahabi; Madina; n. d.

Sahl ibn Sa`d ibn Malik ibn Khalid al-Sa`idi Sahabi; Madina; d. 88 or 91/706 or 709

Sahl ibn Sa`d al-Sa`idi Last of the Sahabis; d. 88 or 91/707 or 710

Sa`ir ibn Abi Sa`id ibn Kaysan al-Maqburi Traditionist; Madina; d. 123/740

Sa`id ibn Jubayr Traditionist; Kufa; d. 95/713

Sa`id ibn al-Musayyib Sahabi; authorith of Madina; d. 93 or 94/711 or 712

Sa`id ibn Salim al-Qaddah Successor; Makka; n.d.

Sufyan ibn `Uyayna Traditionist; Madina; d. 198/813

Sufyan al-Thawri Traditionist; kufa; d. 161/772

Suhayl ibn Abi Salih ibn Dhakwan al-Samman Traditionist; Madina.

Sulayman ibn Abi Muslim al-Ahwal (uncle of Ibn Abi Najih) Successor; Madina; n.d.

Sulayman ibn Arqam Traditionist; Basra; n.d.

Sulayman ibn Yasar (See Abu Ayyub Sulayman ibn Yasar)

Suwayd ibn Muqarrin Traditionist; Madina; n.d.

Talha ibn `Abd-Allah ibn `Awf Successor; Madina; d. 97/715

Talha ibn `Ubayd-Allah Sahabi; Madina; d. 36/656

Tamim ibn Aws al-Dari Sahabi; Madina; d. 40/660

Tawus ibn Kaysan Successor; Makka; d. 105 or 106/723 or 724

`Ubada ibn al-Samit Sahabi; Madina; d. 34/654

`Ubayd-Allah ibn `Abd-Allah ibn `Utba ibn Mas`ud Traditionist; Madina; d. 94 or 95/712 or 713

'Ubayd-Allah ibn Abi Rafi` Son of Sahabi Abu Rafi`; n. d.
'Ubayd-Allah ibn Abi Yazid Traditionist; Makka; d. 126/743
'Ubayd ibn Ka`b Sahabi; Madina; d. 22/642
'Umar ibn al-Hakam al-Sulami Sahabi; not very well known; n.d.
'Umar ibn al-Khattab Second caliph; Sahabi; d. 23/643
'Umaran ibn Husayn Sahabi; Basra; d. 52/672
'Unays ibn al-Dahhak al-Aslami Sahabi; Madina; n.d.
'Urwa ibn al-Zubayr Successor; Madina; d. 92/710
'Usama ibn Zayd Sahabi; Madina; d. 54/673
'Uthmam ibn 'Abd-Allah ibn Suraqa Son of the Sahabi 'Abd-Allah ibn Suraqa
'Uthman ibn 'Affan Third Caliph; Sahabi; Madina; d. 35/656
'Uwaymir al-Ajlani Sahabi; Madina; n.d.
Wahb ibn Munabbih Traditionist; San`a; d. 110 or 114/729 or 730
Wasi` ibn Habban ibn Munqidh Traditionist; Madina; n.d.
Wathila ibn al-Asqa` Sahabi; Madina; d. 83 or 85/702 or 704
Yahya ibn Hassan Traditionist; Basra; d. 208/823, in Egypt
Yahya ibn Sa`id al-qattan Traditionist; Basra; d. 198/813
Yazid ibn 'Abd-Allah ibn Usama ibn al-Hadi Traditionist; Madina; d. 139/756
Yazid ibn Ruman Traditionist; Madina; d. 130/747
Yazid d. Shayban Sahabi; Makka; n. d.
Yazid ibn Talha ibn Rukana Sahabi (?); Madina; n.d.
Yazid ibn al-Zinnad Successor; Madina; n.d.
Yunus ibn 'Ubayd Successor; Basra; d. 139/756
Yusuf ibn Mahak Traditionist; Makka; d. 110/728
Zayd ibn Aslam Traditionist; Madina; d. 136/753
Zayd ibn 'Ilaqa Successor; Kufa; d. 125/742
Zayd ibn Khalid Sahabi; Madina; d. 72 or 78/692 or 698
Zayd ibn Mirba (or Yazid) al-Ansari Sahabi (full name is unknown); n.d.
Zayd ibn Thabit Sahabi; Madina; d. 45/665
Zaynab bint Ka`b Sahabi (or successor); wife of Abu Sa`id al-Khudri
al-Zubayr ibn al-Awwam Sahabi; Madina; d. 36/656

Appendix Two

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Appendix Three

Ma'ulum Min ad Deeni Badaru'ra

The following is a list of what the scholars of '*Ahl Sunnah wal Jama'ah*' agree to be known from the deen by necessity. They are points the Qur'an and the Sunnah have mentioned in definite terms with clear cut meanings, and there is no disagreement amongst the Scholars of the *Salaf* or the *Kalaf* regarding these points.

1. Al Iman Bil Allah

You must believe in *Allah* (SWT), meaning to believe that He is Existent and not Nonexistent; Beginninglessly Eternal, not originating in or subject to time or space; Everlastingly Abiding, not subject to end; Dissimilar to and other than anything within time or space, nothing in any way resembling Him. *Allah* says in the Qur'an:

**'Say: He is *Allah*, the One and Only, The Unique;
Allah, the Eternal, Absolute;
He begetteth not, nor is He begotten;
And there is none like unto Him.'**

[EMQ *al Ikhlas* 112: 1-4]

'There is nothing like unto Him, and He is the All Hearing, the All Seeing.'

[EMQ *as Shuraa* 42: 11]

'And do not put forward any similitude for *Allah*. Indeed, *Allah* knows and you do not know.'

[EMQ *an Nahl* 16: 74]

2. At Tawheed

You must believe *Allah* is One and Unique, without co-sharer in His Essence, Names, Attributes, or Actions; Possessed of Almighty Power, Will, Knowledge, Life, Hearing, Sight, Speech, such that He is Almighty, and Wills, Knows, Lives,

Hears, Sees, and Speaks. (The details of Tawheed and its conditions are given in Appendix Five).

3. Al Iman Bil Malaa'ikah

You must believe in the existence of Angels meaning believing they exist, and are as Allah says:

'Honoured servants of Allah who do not disobey what Allah commands them to do.'

[EMQ *al Anbiya* 21:26]

We are obliged to know about certain individual Angels: *Jibreel*, *Mika'il*, *Israfeel*, *Munkar*, *Nakir*, *Ridwan*, *Malik* and the *Kiraman Katibeen* who record the deeds of a person. We must believe that *Jibreel* is the Angel who conveyed the message to the Prophets including the Holy Qur'an to Muhammed .

4. Al Iman Bil Kutub Al Samawiyyah

You must believe in the divine books. It is obligatory to have *Iman* that indeed Allaah (SWT), revealed Books to His Prophets and Messengers so they could convey the truth about Him, *Allah* (SWT) says:

"Indeed We have sent Our messengers with clear proofs, and revealed with them the Book and the Balance (justice) that mankind may stand forth in justice."

[EMQ *al Hadid* 57:25]

The Almighty says:

"Mankind were one community and Allaah sent Prophets with glad tidings and warnings and with them he sent the Book in truth to judge between people in matters wherein they differed."

[EMQ *al Baqara* 2:213]

We believe in those Books which *Allah* (SWT) has mentioned by Name in the *Quran*, i.e. *Taurat*, *Injeel* and *Zaboor* and the *Qur'an*.

The Noble *Qur'an* is the best and final Book of them, it is the seal of them and believeable, to follow it is obligatory on all of the nation along with the Sunnah of the Messenger of *Allah* because *Allah*, despatched His Messenger Muhammad as Messenger to all the *Jinn* and Mankind, and, this *Qur'an* was revealed so it would give verdicts between the people and the judgement and put intercession for their hearts and make everything clear for them and guidance and mercy for the believers, *Allah* (SWT) says :

"And We have sent down to you the Book (Qur'an) as an exposition of everything and a guidance and a mercy, and glad tidings for those who have surrendered (to Allah, as Muslims)".

[EMQ *an Nahl* 16:89]

5. Al Iman Bil Anbiyaa War Rasul

It is obligatory to have *Iman* in the Prophets and Messengers, that is to believe that indeed *Allah* (SWT), sent the Prophets and Messengers to his slaves, to warn, to give the glad tidings and to give dawa' to the truth, so whoever responds to them will have happiness, and whoever opposes, and disobeys them has failure and regret, and believe the best of and last them is our Prophet Muhammad bin Abdullaah who came as the seal of the Messengers a Mercy for all Mankind, *Allah* (SWT) says :

**"And verily We have sent amongst every nation a Messenger (saying):
Worship Allah (Alone), and avoid all false deities."**

[EMQ *an Nahl*16:36]

Allah also says :

**"Messengers as bearers of good news as well as of warning in order that
mankind should have no plea against Allah after the Messengers".**

[EMQ *an Nisa* 4:165]

We must believe in those Prophets and Messengers whom Allaah has mentioned by name in the *Qur'an*, like *Nuh, Hud, Salih* and *Ibraheem* and others besides them.

6. Al Iman Bil Yaum Al Akhirah

You must believe in the Last Day and the Hereafter, when people will be raised alive from the dead to be judged then placed either:

In the abode of eternal enjoyment - *Jannah* or

In the abode of severe punishment - *Jahanam*.

7. Al Iman Bil Qadar

You must believe in the divine decree of *Allah*.

8. Al Iman Bil Qadha

You must believe in the divine decision.

9. Al Iman Bil Saaah Wa Ashraatiha

You must believe in the hour and its signs.

10. Al-Iman Bil-Ba'ith

You must believe in resurrection after death, *Allah* (SWT) says:

"One day will God raise them all up (for Judgment)".

[EMQ *al Mujadila* 58:18]

"Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense".

11. *Al Iman Bi Yaoum Al Qiyaamah*

You must believe in the day of judgement.

12. *Al Iman Bil Hisaab*

You must believe in divine accountability.

13. *Al Iman Bil Jannah*

You must believe in paradise.

14. *Al Iman Bil Naar*

You must believe in hell.

15. *Al Wala*

You must be devoted to *Allah*.

16. *Al Bara*

You must denounce disbelief.

17. *Al Ihsan*

You must worship *Allah* as if you see him.

18. *Al Ilm Al Dharouri*

You must seek the necessary knowledge.

19. *Al A'mal*

You must practice your deen.

20. *Al Ikhlas*

You must be sincere for *Allah's* sake.

21. *Al Tawakkul*

You must depend and keep trust in *Allah*.

22. *Al Rizq*

You must believe that provision or sustenance is from *Allah*.

23. *Al Ajal*

You must believe that the time of death or life span are determined by *Allah*.

24. *Hubb ul Allah*

You must love *Allah*.

25. Hubb ur Rasool

You must love the messenger.

26. Ta'zeem Al Qur'an

You must respect the Quran.

27. Al Da'wa IlAllah

You must invite people to Islam.

28. Idhar Al Deen

You must know that Islam must be dominant over the whole world.

29. Iqamat Al Khilafah

You must establish the Khilafah.

30. Al Bay'ah

You must give allegiance to the Khalifah.

31. Al Jihad

You must fight in the way of Allah.

32. Al Hijra

You must migrate for the sake of Allah.

33. Al Khawuf MinAllah

You must fear Allah.

34. Al Raja'

You must appeal to Allah and Keep Hope.

35. Al Mu'akhat

You must maintain Islamic brotherhood.

36. Al Hubo Fillah

You must like for Allah's sake.

37. Al Bughdhu Fillah

You must dislike for Allah's sake.

38. Iffsha' Al Salam

You must circulate the salutation (peace).

39. Al Rifq

You should be kind to people.

40. *Al Ana'a*

You should have patience.

41. *Al Ithar*

You should put your brothers need over your own.

42. *Al Rahma*

You must have mercy.

43. *Al Shafaqa*

You should have compassion.

44. *Al Leen*

You should be gentle.

45. *Al Hilm I'nda Al-Ghadhab*

You should have control in anger.

46. *Talaqat Al Wajh*

You should smile at others.

47. *Al Amana*

You must be trustworthy and faithful.

48. *Ikram Al Dhaif*

You should respect the guest.

49. *Haq ul Waledain*

You must know the parent's rights.

50. *Haq ul Awlad*

You must know the child's rights.

51. *Haq ul Zawoj*

You must know the husband's rights.

52. *Haql ul Zawoja*

You must know the wife's rights.

53. *Silat Al Rahm*