

Compilation and Authoring of the Books of 'Aqīdah

During this period of 300 years after hijrah, there were tremendous efforts by the aforementioned Imāms, especially in the field of authorship, compilation of the ḥādīth, preservation of the Sunnah, corroboration of the Islamic 'aqīdah and refutation of innovation and falsehood. The following list mentions either the names of books that were authored or those about whom it is documented and recorded that they authored books, but which have been lost or have not reached us. From these books are those which simply compiled and documented the creed of the Companions (ﷺ) and their successors and from them are those dedicated to refuting the sayings of the heretics and innovators:

- **Kitāb al-Ṣifāt** of Ḥammād bin Salamah (d. 167H)⁹⁵
- Imām 'Abd Allāh bin al-Mubārak (d. 181H)⁹⁶
- Yahyā bin Sa'īd al-Qaṭṭān al-Baṣrī (d. 198H)⁹⁷
- **Uṣūl al-Sunnah** of al-Ḥāfidh al-Ḥumaydī (d. 220H)
- **Kitāb al-Īmān** by the Imām, Abū 'Ubayd al-Qāsim bin Sallām (d. 224H)
- Nu'aym bin Ḥammād (d. 228H) who authored 13 books in refutation of the Jahmiyyah⁹⁸

Ash'arī doctrinal school. They find little support from these scholars and their works. For this reason, they rely mainly upon the period starting after 400H, which was when the Ash'arī 'aqīdah was formalized through written works and became known as a distinct school. When they wish to present their version of *orthodoxy* and *traditional Islām*, they commence with authorities after 400H and avoid the Scholars prior to this period and their vast works. Their only association or reference to Scholars prior to 300H is to find expediency for their doctrinal school through their isolated statements.

⁹⁵ Al-Dhahabī said, "He is amongst the first to author works alongside Ibn Abī 'Arūbah." *Tadhkirah al-Huffādh* (1/203). Refer to *al-Tis'īniyyah* of Ibn Taymiyyah (taḥqīq, Muḥammad al-'Ajlān, Maktabah al-Ma'ārif, 1999) p. 159.

⁹⁶ Refer to Dr. 'Uthmān 'Abd Allāh Ādam al-Athyūbī in his taḥqīq of Ibn Baṭṭah al-'Ukbarī's *al-Ībānah*, Kitāb al-Qadr (Dār al-Rāyah, 1418H), 1/12.

⁹⁷ Ibid.

⁹⁸ Al-Dhahabī said, "He authored thirteen books in refutation of the Jahmiyyah." He died whilst imprisoned for refusing to say the Qur'ān is created. *Siyar A'lām al-Nubulā'* (10/599).

- **Al-Radd 'alal-Jahmiyyah** of 'Abd Allāh bin Muhammad al-Ja'fī (d. 229H) the Shaykh of al-Bukhārī⁹⁹
- **Kitāb ul-Īmān** by the Imām Ibn Abī Shaybah (d. 235H)
- Muḥammad bin Ishāq Ibn Rāhūyah (d. 238H)¹⁰⁰
- **Kitāb al-Ḥaydah**¹⁰¹ by 'Abd al-'Azīz al-Kinānī (d. 240H), the associate of Imām al-Shāfi'ī.
- **Al-Radd 'alal-Jahmiyyah wal-Zanādiqah** of Imām Ahmad (d. 241H)
- **'Uṣūl al-Sunnah** by Imām Aḥmad bin Ḥanbal (d. 241H)
- **Al-Radd 'alal-Jahmiyyah** by Muḥammad bin Aslam al-Ṭūsī (d. 242H)¹⁰²
- **Kitāb al-Istiqāmah**¹⁰³ by al-Ḥāfidh Abū 'Āṣim Khasīsh bin Aṣram (d. 253H), the Shaykh of Abū Dāwūd and al-Nasā'ī
- **Khalq Af'āl al-'Ibād** by Imām al-Bukhārī (d. 256H)
- **Kitāb al-Īmān** in the Ṣaḥīḥ by Imām al-Bukhārī (d. 256H)
- **Kitāb al-Tawḥīd** in the Ṣaḥīḥ by Imām al-Bukhārī (d. 256H)
- **Al-Sunnah** by Ishāq bin Ḥanbal (d. 273H)¹⁰⁴
- **Al-Sunnah** by the student of Imām Aḥmad, Abū Bakr al-Athram (d. 273H)
- **Kitāb al-Sunnah** in the Sunan by the Faqīh and Imām Abū Dāwūd al-Sijistānī (d. 275H)
- **Bāb Fī al-Jahmiyyah** in the Sunan by Abū Dāwūd al-Sijistānī (d. 275H)
- **Bāb Fī al-Irjā'** in the Sunan by Abū Dāwūd al-Sijistānī (d. 275H)
- **Al-Radd 'alal-Jahmiyyah** by Imām Ibn Qutaybah (d. 276H)¹⁰⁵
- **Aṣl al-Sunnah** by the ḥāfidh and Imām, Abū Hātim al-Rāzī (d. 277H)
- **Al-Radd 'alal-Jahmiyyah** by the Ḥāfidh and Muḥaddith 'Uthmān bin Sa'īd al-Dārimī (d. 280H)
- **Al-Radd 'alā Bisr al-Marīsī** also by al-Dārimī (d. 280H)
- **Risālah Fī Ann al-Qur'ān Ghayr Makhluq** by al-Ḥāfidh Ibrāhīm al-Ḥarbī (d. 285H)
- **Al-Sunnah** by the Qāḍī and Ḥāfidh, Ibn Abī 'Āṣim (d. 287H)
- **Al-Sunnah** by the Ḥāfidh, 'Abd Allāh bin Imām Aḥmad (d. 290H)
- **Al-Sunnah** by the Qāḍī, Muḥaddith Abū Bakr al-Marrūdhī (d. 292H)

⁹⁹ Refer to *Tārīkh Baghdād* (10/64-65) and *al-Siyar* (10/657-660).

¹⁰⁰ Refer to Dr. 'Uthmān 'Abd Allāh Ādam al-Athyūbī in his taḥqīq of Ibn Baṭṭah al-'Ukbarī's *al-Ibānah*, *Kitāb al-Qadr* (Dār al-Rāyah, 1418H), 1/12.

¹⁰¹ This book documents his debate with Bisr al-Marīsī al-Jahmī in the presence of al-Ma'mūn.

¹⁰² Refer to *al-Siyar* (12/197).

¹⁰³ It is a refutation of the people of innovation. Refer to *Tadhkirah al-Ḥuffādh* (2/551).

¹⁰⁴ He is the cousin and student of Imām Aḥmad. Refer to *Tadhkirah al-Ḥuffādh* (2/600-601) and *Ṭabaqāt al-Ḥanābilah* of Ibn Abī Ya'lā (1/143-145).

¹⁰⁵ Refer to *al-Siyar* (13/298).

- **Al-Sunnah** by the student of Imām Ahmad, al-Marwazī (d. 292H)
- **Al-Sunnah** by al-Ḥakam bin Ma'bad al-Khuzā'ī¹⁰⁶ (d. 295H), the Muḥaddith and Ḥanafī faqīh
- **Ṣarīḥ al-Sunnah** by the Mufasssīr, Imām, Ibn Jarīr al-Ṭabarī (d. 310H)
- **Tabṣīr Fī Ma'ālim al-Dīn** by Ibn Jarīr al-Ṭabarī (d. 310H)
- **Kitāb al-Tawḥīd** by the faqīh and Imām, Ibn Khuzaymah (d. 311H)
- **Al-'Aqīdat al-Ṭaḥāwīyyah**¹⁰⁷ by the Imām Abū Ja'far al-Taḥāwī (d. 321H)
- **Al-Ibānah**¹⁰⁸ of Abū al-Ḥasan al-Ash'arī (d. 324H)
- **Al-Radd 'alal-Jahmiyyah** by Ibn Abī Ḥātim (d. 327H)¹⁰⁹
- **Sharḥ al-Sunnah** by Imām al-Barbāharī (d. 329H)

Then, the many works written after this period, following in the footsteps of those who preceded them in authorship:

- **Kitāb al-Sunnah** by the Qāḍī, Abū Aḥmad al-'Asāl (d. 349H)
- **Al-Sharīḥ** by the Faqīh and Imām, Abū Bakr al-Ājurri (d. 360H)

¹⁰⁶ Refer to Shadharāt al-Dhahab of Ibn al-'Imād (2/218).

¹⁰⁷ This is from books of the 'aqīdah of the Salaf and is not founded upon the 'ilm al-kalām of the Mutakallimīn. Al-Ṭaḥāwī affirmed Allāh's *ṣifāt fi'liyyah* (Allāh's chosen actions) in his creed - such as Allāh becoming pleased and angry, Allāh speaking to Moses (ﷺ) and taking Ibrāhīm (ﷺ) as His friend - thereby rendering invalid the entire foundation upon which the Kullābī and Ash'arī doctrinal schools are based, which is denial of what they call ḥawādith (events) for Allāh. The later Ash'arites circulate around some generalized statements and vague terms used by al-Ṭaḥāwī, which they apply to those who affirm what they (the later Ash'arites) deny from Allāh's Attributes. Refer to the rebuttal of Hamza Yūsuf, later in this work.

¹⁰⁸ This book was authored by al-Ash'arī towards the later part of his life when he began to leave the Kullābī school of doctrine and tend towards the people of ḥadīth and the 'aqīdah of Imām Aḥmad. He learned of the doctrines of Ahl al-Sunnah through Zakariyyā al-Sājī (d. 307H), an Imām of the Ḥadīth and Sunnah in Baṣrah. The Ash'arites have tried their utmost to cast doubt upon the contents of the book, or to claim that he wrote it in the earlier part of his life in order to 'entice the Ḥanbalī Mujassimah.' This latter excuse is tantamount to accusing al-Ash'arī of taqiyah (deception). As for the authenticity of the book and its contents, then it is established simply by the fact that the works of other early Ash'arī scholars such as those of al-Bāqillānī and al-Bayḥaqī affirm the very things that al-Ash'arī affirmed in al-Ibānah. Ibn 'Asākir in his book *Tabyīn Kadhib al-Muftarī* quotes al-Ash'arī's clear ascription to the creed of Imām Aḥmad. The attempts to deny the implications of al-Ash'arī's authoring of *al-Maqālāt* and *al-Ibānah* are all untenable and very weak when one considers the entire body of evidence and surrounding facts.

¹⁰⁹ Refer to *al-Siyar* (13/264).

- **Kitāb al-Sunnah** by the Imām, Abū al-Qāsim al-Ṭabarānī (d. 360H)
- **Al-Radd 'alal-Jahmiyyah** by the Imām, Abū al-Qāsim al-Ṭabarānī (d. 360H)
- **Al-Sunnah** of al-Ḥāfidh Abū al-Shaykh al-Aṣbahānī (d. 369H)¹¹⁰
- **Kitāb al-Ṣifāt** by the Ḥāfidh, Abū al-Ḥasan 'Alī al-Dārquṭnī (d. 385H)
- **Kitāb al-Nuzūl** by the Ḥāfidh, Abū al-Ḥasan 'Alī al-Dārquṭnī (d. 385H)
- **Al-Ibaanah** by Ibn Baṭṭah al-'Ukbaree (d. 387H)
- **Kitāb al-Īmān** by the Ḥāfidh and Imam, Ibn Mandah (d. 395H)
- **Kitāb al-Tawhīd** by the Ḥāfidh and Imam, Ibn Mandah (d. 395H)
- **Sharh usūl I'tiqād Ahl al-Sunnah wal-Jamā'ah** by the Ḥāfidh and Faqīh, Imām al-Lālikā'ī (d. 418H)
- **Kitāb al-Uṣūl** by Abū 'Umar al-Ṭalamankī (d. 429H)
- **Al-I'tiqād** by Abu Nu'aym al-Asbahānī (d. 430H)
- **Al-Mukhtār Fī Uṣūl al-Sunnah** by the Imām Ibn al-Bannā¹¹¹ (d. 471H)
- **Aqīdah al-Salaf wa Ashāb al-Ḥadīth** by the Ḥāfidh and Imam, Abū 'Uthmān al-Ṣabūnī (d. 449H)
- **Sharh al-Sunnah** of Imām al-Baghawī (d. 516H)
- **Kitāb al-Hujjah Fī Bayān al-Mahajjah** by Abū al-Qāsim Ismā'īl bin Muḥammad al-Asbahānī (d. 535H)
- **Sharh I'tiqād Ahl al-Sunnah wal-Jamā'ah** by Abū al-Qāsim Ismā'īl bin Muḥammad al-Asbahānī (d. 535H)

The works of Ibn Baṭṭah (d. 387H) and al-Lālikā'ī (d. 418H) are two of the most outstanding compilations of ḥadīth and āthar which corroborate and preserve the 'aqīdah of Ahl al-Sunnah wal-Jamā'ah. It should be noted that none of the compilers of the six books of ḥadīth that have been taken by the ummah with acceptance were upon any of the usūl (foundations) of any of the innovators. They were followers of the Sunnah, and took their creed from what they compiled of the Prophetic traditions. They were free and innocent of *kalām* and its people. They included specific books and chapters within their works in refutation of the groups and sects of innovation, such as the Khawārij, Rāfiḍah, Qadariyyah, Murji'ah, Jahmiyyah, Mu'tazilah, Kullābiyyah and others. These Imāms of Hadīth were: Imām al-Bukhārī (d. 256H), Imām Muslim (d. 261H), Imām al-Tirmidhī (d. 274H), Imām Abū Dāwūd (d. 275H), Ibn Majah (d. 273H) and an-Nasā'ī (d. 303H).

Likewise the Imāms of the four schools of *fiqh*, Abū Ḥanīfah (d. 150H), Imām Mālik (d. 179H), Imām al-Shāfi'ī (d. 204H) and Imām Aḥmad (d.

¹¹⁰ Refer to *Tadhkirah al-Ḥuffādh* (3/945-947).

¹¹¹ Refer to *al-Siyar* of al-Dhahabī (17/293).

241H) were upon the 'aqīdah of the Salaf, and they despised and reprimanded those who based their speech in matters of belief upon 'ilm al-kalām and the language of *al-jawhar wal-'araḍ*.¹¹² Likewise the author of the tafsīr of the Qur'ān by way of the Prophetic āḥādīth, the mufasssīr, Ibn Jarīr al-Ṭabarī (d. 310H), he was upon the 'aqīdah of the Salaf, and he is also the author of separate works in defence of the Salafī 'aqīdah and refutation of its opposers.

The Obligation of Following the Righteous Salaf

When Jibrīl (جبرئيل) came to the Messenger (ﷺ) to revise the Qur'ān twice in a year instead of once, the Messenger (ﷺ) perceived that his time had come, so he said to Fāṭimah, may Allāh be pleased with her:

And I do not consider except that my time has come near, so have taqwā of Allāh and be patient, for verily, I am an excellent Salaf for you... O Fāṭimah, are you not pleased that you should be the leader of the believing women, or the leader of the women of this umman?¹¹³

The word Salaf refers to those who have preceded, and who are a model of conduct to be followed. The Companions (رضي الله عنهم) who lived for long referred to those Companions (رضي الله عنهم) who came before them as the *Salaf* (Predecessors). Then the Tabi'īn would refer to the Companions whom they succeeded as the *Salaf*. And those who came after the Tabi'īn would refer to all those who preceded them as the *Salaf*. Maymūn bin Mahrān (d. 117H) (رضي الله عنه) quotes his father¹¹⁴ as saying, lamentating over the people's abandonment of the Sunnah:

If a man from **the Salaf** was raised amongst you, he would not recognize except this qiblah.¹¹⁵

¹¹² Their statements will be documented in full later in the work.

¹¹³ Reported by al-Bukhārī in *Kitāb al-Isti'dhān*, Muslim in *Kitāb Faḍāil al-Ṣaḥābah*, Aḥmad in *al-Musnad* (6/282), Ibn Mājah in his Sunan in *Kitāb al-Janā'iz* (no. 1619), and al-Nasā'ī in his Sunan (no. 8368). And the context of the ḥadīth is clear in indicating that the Messenger indicated that he is an excellent model to be followed, and he mentioned taqwā and ṣabr.

¹¹⁴ Ibn Hajar al-'Asqalānī said, "Mahrān, the father of Maymūn al-Jazarī, al-Baghawī said: Al-Bukhārī mentioned him amongst the Companions." Refer to *al-Iṣābah Fī Tamyīz al-Ṣaḥābah* (3/467).

¹¹⁵ Al-Shāṭibī in *al-I'tiṣām* (1/17-18). This shows that the later Companions referred to those who preceded them as the Salaf.