



# **As-Sawaadul A`zham (The Vast Majority)**

## **The Ash`aris and the Maatureedis**

By Muhammad Huzaifah ibn Adam

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

***As-Sawaadul A`zham:***  
**(The Vast Majority)**

**The Ash`aris and the Maatureedis**

In brief, the purpose of this booklet is to debunk the ridiculous claim of the Salafis that “the Ash`aris and Maatureedis were always just a fringe, heretical cult, and were the minority.”

The reality is that all the years, the “vast majority” of the Ummah have been Ash`aris and Maatureedis. That is the case right up until the present day.

We shall list hereunder some of the well-known A`immah who were Ash`aris and some who were Maatureedis. Bear in mind that this is just a brief list and not an exhaustive one; the actual number of `Ulamaa throughout the ages who were Ash`aris or Maatureedis is innumerable.

Imaam ibn `Asaakir رحمه الله عليه writes in *Tabyeenu Kidhbil Muftari*, p.410:

"The majority of the `Ulamaa in all the lands were upon the Ash`ari Madh-hab (in `Aqeedah), and the A`immah of all the cities in all eras called towards it. Were there any of the Fuqahaa of the Hanafiyyah, the Maalikiyyah and the Shaafi`iyyah except that they were either in agreement with it, or attributed themselves to it, or were pleased with

the praiseworthy effort he (Imaam al-Ash`ari) had made in the Deen of Allaah?"

Imaam ibn as-Subki رحمه الله عليه writes in *at-Tabaqaat*:

"Shaykhul Islaam Al-`Izz ibn `Abdis Salaam mentioned that the Shaafi`is, the Maalikis, the Hanafis and the great ones among the Hanbalis were all unanimous upon the `Aqeedah of (Imaam al-Ash`ari). His contemporary, the Shaykh of the Maalikis of that time, Imaam Abu `Amr ibn al-Haajib, agreed with him on this, as did another contemporary of his: the Shaykh of the Hanafis of that time, Imaam Jamaal-ud-Deen al-Haseeri."

**[Note:** There is very little difference between the Ash`ari `Aqeedah and the Maatureedi `Aqeedah; in most cases it is just semantics. Thus, many `Ulamaa of the past when using the term "Ash`ari `Aqeedah" included the Maatureedi `Aqeedah in that as well. The Salafis of today do the same: when they condemn "The Ash`aris", they are including the Maatureedis in that at the same time. The term Ash`ari was often used to refer to both the Ash`aris themselves as well as the Maatureedis, on account of the two Madh-habs being almost exactly the same. That is the reason why here, Imaam Al-`Izz ibn `Abdis Salaam, even though he mentions Imaam al-Ash`ari, he is referring to both the Ash`ari Madh-hab and the Maatureedi Madh-hab of `Aqeedah.]

**Some A`immah Who Were Ash`aris:**

1. Imaam Abu Nu`aym al-Asbahaani رحمه الله عليه, author of "*Hilyatul Anliyaa wa Tabaqaatul Asfyyaa*". He was from the second generation of the followers of Imaam Abul Hasan al-Ash`ari, i.e. from the same generation as Imaam al-Baaqillaani, Imaam Abu Is-haaq al-Isfaraayeeni, Imaam ibn Fawrak, etc. [See: *Tabyeenu Kidhbil Muftari*, p.246, and *at-Tabaqaat al-Kubraa* of at-Taaj as-Subki, v.3, p.370]
2. Imaam Abu Dharr al-Harawi رحمه الله عليه. Imaam ibn `Asaakir listed him as being from the third generation of the Ash`aris, i.e. those who learnt from the students of the students of Imaam al-Ash`ari. [Refer to the earlier references.]
3. Imaam al-Haakim an-Naysaboori رحمه الله عليه, the author of *al-Mustadrak `alas Sabeehayn*. Imaam ibn `Asaakir listed him as being from the second generation of Ash`aris. [*Tabyeenu Kidhbil Muftari*, p.227]
4. Imaam ibn Hibbaan al-Basti رحمه الله عليه, author of *as-Sabeeh*, *Kitaab ath-Thiqaat* and other Kitaabs.
5. Imaaam Abu Sa`d as-Sam`aani رحمه الله عليه, author of *Kitaabul Ansaab*.

6. Haafiz Abu Bakr al-Bayhaqi رحمه الله عليه, one of the most well-known `Ulamaa and Muhadditheen. He had reached such an extremely high rank in the Shaafi`ee Madh-hab that Imaamul Haramain al-Juwayni رحمه الله عليه said about him:

ما من شافعي إلا وللشافعي فضل عليه غير البيهقي، فإن له  
المنة والفضل على الشافعي؛ لكثرة تصانيفه في نصره مذهب  
وتأييد آرائه

*"There is no Shaafi`ee except that Imaam ash-Shaafi`ee has a virtue over him (i.e. did him a favour) except Imaam al-Bayhaqi; he did Imaam ash-Shaafi`ee a favour (by being a Shaafi`ee) and has a virtue over him, on account of the numerous Kitaabs he authored in support of his Madh-hab and his views."*

7. Imaam ibn `Asaakir رحمه الله عليه.
8. Imaam al-Khateeb al-Baghdaadi رحمه الله عليه. Imaam ibn `Asaakir listed him as being from the fourth generation of Ash`aris.
9. Imaam Muhiyuddeen Yahyaa ibn Sharaf an-Nawawi رحمه الله عليه, whose Kitaabs are accepted unanimously throughout the world, such as *Riyaadh-us-Saaliheen*, *al-Arba`een an-Nawawiyyah*, *Sharh Saheeh Muslim*, etc.

10. Imaam Salaah-ud-Deen al-`Alaa'i رحمه الله عليه.
11. Imaam Abu `Amr ibn as-Salaah رحمه الله عليه, and he was the first person to take over Daarul Hadeeth al-Ashrafiyyah, which had the policy that none can run it except an Ash`ari.
12. Imaam ibn Abi Jamrah al-Andalusi رحمه الله عليه, who was known as "Musnidu Ahlil Maghrib". He authored "*Bahjat-un-Nufoos*".
13. Imaam Shams-ud-Deen Muhammad ibn Yusuf al-Kirmaani رحمه الله عليه.
14. Imaam Al-Haafiz al-Mundhiri رحمه الله عليه, author of *at-Targheeb wat-Tarheeb*.
15. Imaam ibn Hajar al-`Asqalaani رحمه الله عليه, author of the greatest *Sharh* ever written on Saheeh al-Bukhaari: "*Fat'hul Baari*". The Kitaab was so great and accepted that the `Ulamaa used to say:

لا هجرة بعد الفتح ولا شرح بعد الفتح, يعني لا هجرة بعد  
فتح مكة ولا شرح بعد فتح الباري

"There is no Hijrah after al-Fat'h and there is no Sharh after al-Fat'h, i.e. there is no Hijrah after Fat'he Makkah, and there is no (need for a Sharh) after Fat'hul Baari."

When the title "Haafiz" is used unrestrictedly, it refers to Imaam ibn Hajar al-`Asqalaani رحمه الله عليه.

16. Imaam as-Sakhaawi رحمه الله عليه.
17. Imaam Jalaal-ud-Deen as-Suyooti رحمه الله عليه. His Tafseer which he wrote along with his Ustaadh, Imaam al-Mahalli, known as "*Jalaalayn*", has been accepted and taught throughout the world for generations.
18. Imaam al-Qastalaani رحمه الله عليه, author of *al-Mawaahib al-Ladunniyyah*.
19. Imaam al-Munaawi رحمه الله عليه.
20. Imaam Abul Muzhaffar al-Isfaraayeeni رحمه الله عليه.
21. Imaam al-Qurtubi رحمه الله عليه, author of *Tafseer al-Qurtubi*.
22. Imaam Abul Fidaa Ismaa`eel ibn Katheer رحمه الله عليه.  
It is mentioned in *ad-Durar al-Kaaminah* that he stated that he is an Ash`ari. Furthermore, he had also run Daarul Hadeeth al-Ashrafiyyah which, as mentioned earlier, no one was allowed to run unless they were an Ash`ari. He is the author of the legendary "*Tafseer ibn Katheer*".

23. Imaam ibn `Atiyyah al-Andalusi رحمه الله عليه, author of "*Tafseer al-Muharrar al-Wajeez*".
24. Imaam Abu Hayyaan al-Andalusi رحمه الله عليه.
25. Imaam Fakhr-ud-Deen ar-Raazi رحمه الله عليه, author of "*Mafaateeh-ul-Ghayb*", also known as "*At-Tafseer Al-Kabeer*".
26. Imaam al-Baghawi رحمه الله عليه, author of *Tafseer al-Baghawi*.
27. Imaam Abul Hasan `Ali an-Naysaaboori al-Waahidi رحمه الله عليه, author of the famous "*Asbaab-un-Nuzool*".
28. Qaadhi `Iyyaadh رحمه الله عليه, author of "*Ash-Shifaa*".
29. Imaam ibn al-Jawzi رحمه الله عليه, author of "*Dafu Shubhatit Tashbeeh*", which he wrote as a refutation of the Mujassimah and Mushabbihah.
30. Imaam as-Suhayli رحمه الله عليه, author of *ar-Rawdhul Aneef*.
31. Imaam al-Maqreezi رحمه الله عليه.

32. Imaam Abu Haamid al-Ghazaali رحمه الله عليه, one of the most famous A'immah of all time.
33. Imaamul Haramain al-Juwayni رحمه الله عليه.
34. Imaam Abu Is-haaq ash-Sheeraazi رحمه الله عليه.
35. Imaam Abul Waleed al-Baaji رحمه الله عليه.
36. Imaam ibn Daqeeq al-`Eed رحمه الله عليه.
37. Imaam Abu `Amr ibn al-Haajib رحمه الله عليه.
38. Imaam Taqiyy-ud-Deen as-Subki رحمه الله عليه.
39. Haafiz Zayn-ud-Deen al-`Iraaqi رحمه الله عليه.
40. Imaam al-Murtadhaa az-Zabeedi رحمه الله عليه.
41. Shaykhul Islaam Zakariyya al-Ansaari رحمه الله عليه.
42. Shah Waliyullaah Muhaddith ad-Dihlawi رحمه الله عليه, one of the greatest `Ulamaa of Hind of all time.
43. Imaam ath-Tha`labi رحمه الله عليه, author of *Tafseer ath-Tha`labi*.

44. Imaam al-Baydhaawi رحمه الله عليه, author of *Tafseer al-Baydhaawi*.
45. Imaam ibn al-Jazari رحمه الله عليه.
46. Imaam Badr-ud-Deen az-Zarkashi رحمه الله عليه.
47. Imaam az-Zarqaani رحمه الله عليه.
48. Imaam Abul Qasim al-Qushayri رحمه الله عليه. He authored *ar-Risaalah al-Qushayriyyah*, regarding Tasawwuf.
49. Imaam Abu Nasr `Abdur Raheem ibn al-Imaam Abil Qasim al-Qushayri رحمه الله عليه. He was the son of Imaam al-Qushayri.
50. Imaam Abu Bakr ibn al-`Arabi رحمه الله عليه.
51. Imaam Jamaal-ud-Deen al-Mizzi رحمه الله عليه, who passed away in the year 742 A.H.
52. Imaam `Abdur Ra'oof al-Munaawi رحمه الله عليه.
53. Imaam Abul Hasan al-Baahili رحمه الله عليه.
54. Imaam Abu Bakr ibn Fawrak رحمه الله عليه.

55. Imaam al-Faraawi رحمه الله عليه.
56. Sayyid Ahmad ar-Rifaa`i رحمه الله عليه.
57. Imaam Badr-ud-Deen ibn Jamaa`ah رحمه الله عليه, as stated by Imaam adh-Dhahabi رحمه الله عليه in *Siyar A`laam an-Nubalaa*, wherein he refers to him saying: وهو أشعري فاضل "And he was an Ash`ari, a person of *Fadheelat* (virtue)."
58. Imaam Zaahid al-Kawthari رحمه الله عليه, from the latter day Ash`ari `Ulamaa. He was born in the year 1296 A.H. (1879) and died in the year 1371 A.H. (1952).

### **Some A'immah Who Were Maatureedis:**

1. Imaam Abul Qaasim ibn `Ismah as-Saffaar رحمه الله عليه, who passed away in the year 336 A.H.
2. Imaam Abu-l Qaasim Is-haaq ibn Muhammad ibn Ismaa`eel al-Hakeem as-Samarqandi رحمه الله عليه (d. 342 A.H.)
3. Shams-ul-A'immah, Imaam Muhammad ibn Ahmad ibn Abi Sahl Abu Bakr as-Sarakhsi رحمه الله عليه. He passed away in the year 490 A.H. He was one of the greatest Fuqahaa the Ahnaaf ever had,

and in fact, more than that, he was one of the greatest `Ulamaa of all time. He spent 15 years in prison, during which time he wrote the 15-volume "*Al-Mabsoot*" despite not having access to papers or a pen, and without having a single Kitaab with him in prison to reference. He would dictate to his students and they would write down. He thus authored the entire 15-volume "*al-Mabsoot*" from memory, without needing a library, or anyone to check things up for him, and without the computers and technology of today. Yet, *al-Mabsoot* is one of the greatest Kitaabs ever written, and Imaam as-Sarakhsi is one of the most important figures in the Hanafi Madh-hab, so much so that Imaam ibn `Aabideen writes in *Raddul Muhtaar*, quoting `Allaamah at-Tartoosi: "We do not act (on a ruling) which opposes (the ruling) of *Mabsoot* of Sarakhsi. We do not rely on any (Kitaab) other than it. Fatwaa is not given except upon it (*al-Mabsoot*)."

4. Fakhr-ul-Islaam Imaam al-Bazdawi رحمه الله عليه, whose full name was Abul Hasan `Ali ibn Muhammad ibn al-Husain al-Bazdawi, born in the year 400 A.H. and passed away in the year 482 A.H.
5. Imaam Abul Yusr al-Bazdawi رحمه الله عليه. He was the younger brother of Fakhrul Islaam al-Bazdawi. He was born in the year 421 A.H. and passed away in the year 493 A.H. During the time of Fakhrul Islaam al-Bazdawi, he was known as "Shaykh-ul-Hanafiyah" (The Shaykh of the Hanafis). After

Fakhrul Islaam passed away, his younger brother, Abul Yusr al-Bazdawi became known as "Shaykh-ul-Hanafiyyah" as well. Imaam Abul Yusr al-Bazdawi is also known as Al-Qaadhi As-Sadr. Imaam Abul Yusr had learnt from his brother, Fakhrul Islaam `Ali al-Bazdawi, who had learnt from his grandfather, Imaam `Abdul Kareem, who was a direct student of Imaam Abu Mansoor al-Maatureedi رحمه الله عليه.

6. Imaam al-Qaadhi Abul Ma`aani Ahmad رحمه الله عليه, the son of Imaam Abul Yusr al-Bazdawi.
7. Imaam Abul Layth as-Samarqandi رحمه الله عليه, author of "*Tafseer Babril `Uloom*", "*Tanbeeh-ul-Ghaafileen*" and "*Bustaan-ul-`Aarifeen*". He was given the title of "Imaam-ul-Hudaa" (The Imaam of Guidance).
8. Imaam Abul Mu`een an-Nasafi رحمه الله عليه, born in the year 438 A.H. and passed away in the year 508 A.H. His full name was Maymoon ibn Muhammad ibn Mu`tamad an-Nasafi al-Mak'hooli. The name "Nasafi" is an attribution to the town of "Nasaf" which lies between Jayhoon and Samarqand. He was also known as "Sayf-ul-Haqq" (The Sword of the Truth), and "Sayf-ud-Deen" (The Sword of the Deen). He was one of the most well-known `Ulamaa of the Maatureedis of all time, and the majority of the Kutub of the Maatureedi `Aqeedah was written by him. Amongst his most famous

Kitaabs on Maatureedi `Aqeedah are: *Bahr-ul-Kalaam*, *Tabsiratul Adillah*, *at-Tamheed* and others. In fact, *Tabsiratul Adillah fee Usool-id-Deen* is regarded as the biggest reference for Maatureedi `Aqeedah.

9. Imaam Najm-ud-Deen `Umar an-Nasafi رحمه الله عليه.  
His full name was Abu Hafs Najm-ud-Deen `Umar ibn Muhammad ibn Ahmad ibn Ismaa`eel ibn Luqmaan al-Hanafi an-Nasafi as-Samarqandi. He was born in the year 462 A.H. and passed away in the year 537 A.H. He studied under 500 different Asaatidhah, including: Imaam Abul Yusr al-Bazdawi and Imaam `Abdullaah ibn `Ali ibn `Eesa an-Nasafi. He is the author of the famous "*al-`Aqaa'id an-Nasafiyyah*" which is taught in all Madaaris and Darul Ulooms around the world which follow the Darse Nizaami syllabus. He was given the title of "Muftiyuth Thaqaalain" (The Mufti of both the Humans and the Jinns).
10. Imaam Haafiz-ud-Deen `Abdullaah an-Nasafi رحمه الله عليه.
11. Imaam al-Kamaal ibn al-Humaam رحمه الله عليه, and he had authored a Kitaab titled: "*Al-Musaayarah fil `Aqaa'id-il-Munjiyati fil-Aakhirah*".
12. Imaam Sa`d-ud-Deen at-Taftaazaani رحمه الله عليه, who wrote a *Sharh* on *al-`Aqaa'id an-Nasafiyyah*, and who was one of the most well-known Maatureedi

A'immah. He was born in the year 712 A.H. and passed away in the year 792 A.H.

13. Imaam Abu Muhammad Noor-ud-Deen Ahmad ibn Muhammad as-Saabooni رحمه الله عليه, who died in the year 580 A.H.
14. Imaam Zayn-ud-Deen al-Qaasim ibn Qutloobughaa رحمه الله عليه, who passed away in the year 879 A.H.
15. Imaam ibn al-Atheer رحمه الله عليه, who authored the famous "*al-Kaamil fit-Taareekh*".
16. Imaam al-Jurjaani رحمه الله عليه, born in the year 740 A.H. and passed away in the year 816 A.H.
17. Imaam Muhammad ibn al-Fadhl al-Balkhi رحمه الله عليه, who passed away in the year 419 A.H. He authored "*al-I'tiqaad fee Ahlis Sunan*", famously known as "*al-Khisaal fee `Aqaa'idi Ahlis Sunnah*".
18. `Imaad-ul-Islaam Abul `Alaa' Saa'id ibn Muhammad al-Istiwaai, Qaadhi of Naysaaboor رحمه الله عليه. He passed away in the year 432 A.H. He authored a Kitaab titled "*al-I'tiqaad*".
19. Imaam Muhammad ibn al-Muzhaffar al-Baghdaadi ash-Shaami al-Hamawi رحمه الله عليه, who passed away

in the year 488 A.H. He authored "*al-Bayaan fee Usool-id-Deen*".

20. Imaam Abu Is-haaq Ibraaheem ibn Ismaa`eel al-Waa'ilee as-Saffaar رحمه الله عليه, who passed away in the year 543 A.H. He authored "*Talkhees-ul-Adillah*".
21. Imaam `Alaa'-ud-Deen Muhammad ibn `Abdil Hameed al-Asmandi رحمه الله عليه, who passed away in the year 552 A.H. He authored "*al-Hidaayah fil-Kalaam*".
22. Imaam Siraaj-ud-Deen Imaam-ul-Haramain `Ali ibn `Uthmaan al-Awshi al-Farghaani رحمه الله عليه, who passed away in the year 569 A.H. He authored "*al-Fataawaa as-Siraajiyah*" and "*Bad'-ul-Amaali*", the second being a poem on Maatureedi `Aqeedah. Mulla `Ali al-Qaari رحمه الله عليه wrote a *Sharh* of it titled, "*Dhaw'-ul-Ma`aali Sharh Bad'-il-Amaali*".
23. Imaam Ahmad ibn Muhammad ibn Mahmood al-Ghaznawi رحمه الله عليه, who passed away in the year 593 A.H. He authored "*Rawdhat-ul-Mutakallimeen fee Usool-id-Deen*" as well as "*Al-Muntaqaa min Usool-id-Deen*", which is a *Mukhtasar* of the previous Kitaab.
24. Imaam Abu Shujaa` Najm-ud-Deen Bakbars, also known as Mankoobars ibn Yalanqilij at-Turki an-Naasiri رحمه الله عليه. He passed away in the year 652 A.H. He authored "*an-Noorul Laami` wal-Burhaanbus Saati`*", a *Sharh* of *al-`Aqeedah at-Tabaawiyah*.

25. Imaam Shams-ud-Deen Abul Muzhaffar Yusuf ibn Qazaghli, famously known as "Sibt ibn al-Jawzi" رحمه الله عليه. He was the grandson of Imaam Abu'l Faraj ibn al-Jawzi رحمه الله عليه. He was originally a Hanbali but later on became a Hanafi. He authored "*an-Nadheed fee Masaa'il-it-Tamheed*".
26. Imaam Shihaab-ud-Deen Abu `Abdillaah Fadhl ibn al-Husain at-Toorabashti رحمه الله عليه, who passed away in the year 666 A.H. He was a Hanafi Maatureedi, as mentioned in *Mirqaat*. He authored "*al-Mu`tamad fil-Mu`taqad*".
27. Imaam Shams-ud-Deen Abu `Umar Muhammad ibn Abi Bakr ar-Raazi رحمه الله عليه, who passed away after the year 666 A.H. He authored "*Mukhtaar-us-Sibaah*", "*Hidaayatul I`tiqaad fee Sharhi Bad'-il-Amaali*" and "*Sharhul Hidaayah `alaa Manzhoomati Bad'-il-Amaali*".
28. Imaam Husaam-ud-Deen Husain ibn `Ali as-Saghnaaqi رحمه الله عليه, who passed away in the year 711 A.H. He authored "*at-Tasdeed fee Sharhit Tamheed*".
29. Imaam Shujaa`-ud-Deen Hibatullaah Ahmad ibn Mu`allaa at-Turkustaani رحمه الله عليه, who passed away in the year 733 A.H. He authored a *Sharh* on *al-Aqeedah at-Tahaamiyyah*.

30. Imaam Abul Hasan `Ali ibn `Uthmaan al-Maarideeni, famously known as ibn at-Turkumaani رحمه الله عليه. He authored "*al-Jawharun Naqi*". He passed away in the year 745 A.H.
31. Sadr-ush-Sharee`ah `Abdullaah ibn Mas`ood al-Mahboobi رحمه الله عليه, who passed away in the year 747 A.H. He authored "*Sharbul Wigaayah*", "*at-Tanqeeh*", "*at-Tawdheeh fee Sharbit Tawdheeh*", "*Ta`deel-ul-Kalaam*" and "*Sharh-ut-Ta`deel*".
32. Imaam Jamaal-ud-Deen Mahmood ibn Ahmad al-Qawnawi رحمه الله عليه, famously known as ibn Sirraaj. He passed away in the year 771 A.H. He authored "*al-Qalaa'id Sharh al-`Aqaa'id*", which is a *Sharh* of *al-`Aqeedah at-Tahaaniyyah*. He also wrote another Kitaab by the same name which was a *Sharh* of *al-`Aqeedah an-Nasafiyyah*.
33. Imaam Sirraaj-ud-Deen `Umar ibn Is-haaq al-Hindi رحمه الله عليه, who passed away in the year 773 A.H. He authored a *Sharh* on *al-`Aqeedah at-Tahaaniyyah*.
34. Imaam `Abdul Qaadir al-Qurashi رحمه الله عليه, who passed away in the year 775 A.H. He authored "*al-Jawaahir al-Mudhiyyah fee Tabaaqatil Hanafiyyah*", as well as "*al-I`timaad fee Sharbil I`tiqaad*".

35. Imaam Akmal-ud-Deen Muhammad ibn Muhammad al-Baabarti رحمه الله عليه, who passed away in the year 786 A.H. He was one of the most well-known Hanafi Fuqahaa. He authored "*al-`Aqeedah fit-Tawheed*", and "*Sharbul Wasiiyah*", a *Sharh* of *al-Wasiiyah* of Imaam Abu Haneefah رحمه الله عليه.
36. Imaam Ahmad al-Aqshahri رحمه الله عليه, who passed away sometime after 800 A.H. He authored "*al-Intiqaad fee Sharhi `Umdatil I`tiqaad*".
37. Imaam ibn Nujaym al-Hanafi رحمه الله عليه, who was given the title of "Abu Haneefah ath-Thaani" (The Second Abu Haneefah), and who passed away in the year 970 A.H. He authored many Kitaabs including *Bahr-ur-Raa'iq*, *al-Ashbaah wan-Nazh'aa'ir fee Qawaa'id wa Furoo'i Fiqhil Hanafiiyyah*, and other Kitaabs.
38. Imaam Badruddeen Hasan ibn Abi Bakr Ahmad al-Maqdisi رحمه الله عليه, who passed away in the year 836 A.H. He authored "*Ghaayatul Maraam*", a *Sharh* of "*Bahr-ul-Kalaam*" of Imaam Abul Mu`een an-Nasafi.
39. Imaam Shams-ud-Deen Ahmad ibn Moosaa al-Khayaali ar-Roomi رحمه الله عليه, who passed away in the year 862 A.H. He wrote a *Haashiyah* of Imaam at-Taftaazaani's *Sharh* of *al-`Aqeedah an-Nasafiiyyah*.

40. Imaam al-Qaadhi Khadhr Bak ibn Jalaaluddeen Ahmad Pasha ar-Roomi رحمه الله عليه, who passed away in the year 863 A.H. He authored "*Jawaahirul `Aqaa'id*".
41. Imaam Sa`d-ud-Deen Abus Sa`adaat Sa`d ibn Muhammad an-Naabulusi al-Maqdisi, famously known as ibn ad-Dayri and titled "Qaadhiyul Hanafiyyah" (The Qaadhi of the Hanafis). He passed away in the year 867 A.H. He authored "*Sharh al-`Aqaa'id an-Nasafiyyah*" and "*Sharh al-Musaayarah*".
42. Imaam Muhammad ibn Faraamooz, famously known as Mulla Khusrau ar-Roomi رحمه الله عليه, who passed away in the year 885 A.H.
43. Imaam Abul Fadhaa'il Shihaab-ud-Deen Ahmad ibn Abi Bakr al-Mar`ashi al-Halabi رحمه الله عليه, who passed away in the year 872 A.H.
44. Imaam Muhiyuddeen Muhammad ibn Sulaymaan al-Kaafeeji رحمه الله عليه, who passed away in the year 879 A.H. He authored "*Sharhul Mawaaqif*", and "*al-Anwaar fee `Ilm-it-Tawbeed Alladhee Huwa Ashraful `Uloomil wal-Akbbaar*".
45. Imaam `Alaa'-ud-Deen `Ali Muhammad al-Bataarakaani at-Toosi رحمه الله عليه, who passed away in the year 887 A.H. He wrote a Kitaab known as

- "*adh-Dhakbeerah*" wherein he refuted the philosophers. Sultaan Muhammad al-Faatih gave him a gift of 10,000 Dirhams for having written this Kitaab.
46. Imaam Ilyaaas ibn Ibraaheem as-Seenaabi (or as-Seenoobi) رحمه الله عليه, who passed away in the year 891 A.H. He wrote a *Sharh* on *al-Fiqh al-Akbar* of Imaam Abu Haneefah رحمه الله عليه.
47. Mulla Fat'hullaah ibn `Abdillaah (or Fat'hullaah ibn Shukrillaah) ash-Shirwaani ar-Roomi رحمه الله عليه, who passed away in the year 891 A.H.
48. Imaam Muslih-ud-Deen Yusuf al-Barsawi رحمه الله عليه, famously known as Khwajah Zaadah. He passed away in the year 893 A.H. He was one of the Asaatidhah of Sultaan Muhammad al-Faatih. He authored "*at-Tabaafut `alat-Tabaafut*" wherein he defended Imaam al-Ghazaali رحمه الله عليه.
49. Imaam Abul Yusr Muhammad ibn Muhammad ibn Khaleel al-Qaahiri رحمه الله عليه, famously known as ibnul Gharas. He passed away in the year 894 A.H.
50. Qaadhi Shihaab-ud-Deen Ahmad ibn Yusuf al-Hasnaakeefi as-Sindi رحمه الله عليه, who passed away in the year 895 A.H.

51. Imaam Iftikhaar-ud-Deen `Abdul Lateef ibn Muhammad ibn Abil Fat'h al-Kirmaani al-Khuraasaani رحمه الله عليه.
52. Imaam Muslih-ud-Deen Mustafaa ibn Muhammad al-Qastalaani, also known as al-Kastali رحمه الله عليه. He passed away in the year 901. Sultaan Muhammad al-Faatih had made him the Qaadhi in al-`Askar.
53. Imaam `Alaa'-ud-Deen `Ali ibn `Abdillaah al-Halabi al-`Arabi, famously known as ibn al-Lijaam رحمه الله عليه. He passed away in the year 901 A.H. and was the Mufti of Constantinople during his time. He was very well known in the field of Tasawwuf, and Karaamaat (miracles) are reported from him in the Kutub of Tasawwuf.
54. Imaam `Abdul Wahhaab ibn Ahmad ibn Muhammad at-Tarkhaani ad-Dimashqi, famously known as ibn `Arabshah رحمه الله عليه. He passed away in the year 901 A.H. He authored "*al-Irshaadul Mufeed li-Khaalisit Tawbeed*".
55. Imaam Yusuf ibn Husain al-Kirmaasati رحمه الله عليه, who passed away in the year 906 A.H.
56. Imaam Hakeem Shah Muhammad ibn Mubaarak al-Qazweeni ar-Roomi رحمه الله عليه, who passed away in the year 920 A.H. He wrote a *Haashiyah* of *al-`Aqaa'id an-Nasafiyah*, and of *al-`Aqaa'id al-*

`Adbudiyyah, and of *Tabaafatul Falaasifah* (The Collapse of the Philosophers).

57. Imaam Qiwaam-ud-Deen Yusuf ibn Hasan ar-Roomi, famously known as Qaadhi Zaadah رحمه الله عليه, who passed away in the year 922 A.H.
58. Imaam `Isaam-ud-Deen Ibraaheem ibn Muhammad al-Isfaraayeeni رحمه الله عليه, who passed away in the year 945 A.H. He wrote a *Haashiyah* of *Sharh al-`Aqaa'id an-Nasafiyyah* of Imaam at-Taftaazaani.
59. Imaam Muhiyuddeen Muhammad ibn Bahaa'-id-Deen ar-Rahmaawi as-Soofi رحمه الله عليه, who passed away in the year 956 A.H. He authored "*al-Qowlul Fasl*", a *Sharh* of *al-Fiqh al-Akbar* of Imaam Abu Haneefah.
60. Imaam Haafiz-ud-Deen Muhammad ibn Ahmad al-`Ajami, famously known as Haafiz `Ajam رحمه الله عليه. He passed away in the year 957 A.H.
61. Qaadhi `Isaam-ud-Deen Abul Khayr Ahmad ibn Muslih-id-Deen ibn Khaleel ar-Roomi رحمه الله عليه, famously known as "Taash Kubraa Zaadah". He was a very well-known Hanafi Faqeeh and is quoted often in the Kutub of Fiqh. He passed away in the year 567 A.H. He authored "*Mijtaab-us-Sa`aadah*", "*ash-Shaqaa'iq an-Nu`maaniyyah*", "*al-*

*Ma`aalim fee `Ilmil Kalaam*" and "*Ajallul Mawaahib fee Ma`rifati Wujoobil Waajib*".

62. Imaam `Alaa'-ud-Deen `Ali ibn `Abdil Baaqi ibn Qaadhi Khaan رحمه الله عليه. He passed away sometime after the year 979 A.H. He authored "*Kanz-ul-La'aali fee Sharhi Bad'-il-Amaali*".
63. Imaam `Ali ibn Sultaan Muhammad Abul Hasan al-Harawi al-Makki رحمه الله عليه, famously known as "Mulla `Ali al-Qaari". He was one of the most famous Hanafi `Ulamaa of all time. He passed away in the year 1014 A.H. From the latter A'immah of the Hanafi Madh-hab and from the latter A'immah of the Maatureedi `Ulamaa, he was one of the greatest. Imaam Zaahid al-Kawthari used to refer to him as "Naasir-us-Sunnah" (The Aider of the Sunnah). He authored numerous Kitaabs in his life, including: "*Man-hul Aq-bar*", a *Sharh* of *al-Fiqh al-Akbar*; "*Dhaw'-ul-Ma`aali*", a *Sharh* of *Bad'-ul-Amaali*; "*Tatmeem-ul-Maqaasid wa Takmeel-ul-`Aqaal'id*", "*Mirqaat*", a *Sharh* of *Mishkaatul Masaabeeh*, and many others.
64. Imaam Kaafi al-Husain al-Banwi al-Aq'hasaari رحمه الله عليه, who passed away in the year 1025 A.H. He authored "*Noor-ul-Yaqeen*", a *Sharh* of *al-`Aqeedah at-Tabaawiyyah*.

65. Imaam Muslih-ud-Deen Mustafaa ibn Husain al-Barsawi ar-Roomi رحمه الله عليه, famously known as Husaam Zaadah. He passed away in the year 1035 A.H.
66. Imaam `Abdul Haqq ibn Sayf-id-Deen al-Muhaddith ad-Dihlawi al-Hindi رحمه الله عليه, who passed away in the year 1052 A.H. Imaam Zaahid al-Kawthari titled him: "Muhaddith-ul-Hind" (The Muhaddith of the Indo-Pak Subcontinent). He wrote numerous Kitaabs in his life, so much so that he had written 30 Kitaabs just on Tasawwuf alone.
67. Imaam Mustafaa ibn `Abdillaah ar-Roomi al-Qustanteeni, famously known as Mulla Kaatib Shilbi, or "Jalbi", and also known as "Haaji Khaleefah". He authored *Kashf-uzh-Zhunoon*, and passed away in the year 1067 A.H., رحمه الله عليه.
68. Mulla `Abdul Hakeem ibn Shams-id-Deen as-Siyaalkoti رحمه الله عليه, who passed away in the year 1067 A.H. He was an Imaam in the field of Mantiq and had written many Kitaabs, including a *Haashiyah* of *Sharh al-`Aqa'id an-Nasafiyah*.
69. Imaam Abul Ikhlās Hasan ibn `Ammāar al-Misri ash-Shurunbulaali رحمه الله عليه, who passed away in the year 1069 A.H. Another of the most well-known Hanafi Fuqahaa. He is the author of

"*Maraaqiyus Sa`adaat fit-Tamheed wal-Ibaadaat*", and the famous "*Noor-ul-Eedbaah*", and other Kutub.

70. Imaam Kamaal-ud-Deen Ahmad ibn Hasan ibn Sinaan-id-Deen ar-Roomi al-Bayaadhi رحمه الله عليه, famously known as Bayaadhi Zaadah. He passed away in the year 1098 A.H. He was a Qaadhi in Makkah al-Mukarramah and held a very high position during the time of the Ottoman Khilaafah. He authored "*al-Usoolul Muneefah lil-Imaam Abi Haneefah*", which is on the five Kitaabs authored by Imaam Abu Haneefah رحمه الله عليه, which are: 1) *Al-Fiqh Al-Akbar*, 2) *Al-Fiqh Al-Absat*, 3) *Al-Aalim wal-Muta`allim*, 4) *Al-Wasiyyah*, 5) *Ar-Risaalah*.
71. Imaam Ahmad ibn as-Sayyid Muhammad Makki al-Husayni al-Hamawi Shihaab-ud-Deen al-Misri رحمه الله عليه, who passed away in the year 1098 A.H. He authored "*Ghamzu`Uyoonil Basaa'ir `alaa Mahaasinil Ashbaah wan-Nazhaa'ir*".
72. Imaam `Alaa'-ud-Deen al-Kaasaani رحمه الله عليه, who passed away in the year 587 A.H. He was the author of "*Badaa'i`-us-Sanaa'i` fee Tarteebish Sharaa'i`*", one of the greatest Kutub of Hanafi Fiqh ever written. He lived during the time of the Great Seljuq Empire, and the Sultaan of the Seljuqs at the time, Sultaan Mas`ood ibn Qalaj Arsalaan, had great love and respect for him. For some time he had lived under the Seljuqs, and for some time he had

also lived under Sultaan Noor-ud-Deen Zangi who also had a great love and respect for him. Imaam al-Kaasaani was known for being fearless in propagating the Haqq. Till the day he died he used to ride a horse, and wherever he went he carried a spear with him. The `Ulamaa of his time used to ride donkeys or mules, considering this to be more humble, but he refused to ride except on a horse, and his favourite food throughout his life was a certain dish of meat that was cooked with water and hummus.

Imaam al-Kaasaani passed away in the year 587 A.H. and was buried in a graveyard of Halab (Aleppo) that was exclusively for the Ahnaaf. He was buried next to his wife, Faatimah.

Imaam Dhiyaa'-ud-Deen Muhammad ibn Khamees al-Hanafi narrates that as Imaam al-Kaasaani was about to die, he began reciting Soorah Ibraaheem, and as he reached the Aayah:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ

{*"Allaah keeps those who have Imaan steadfast by a Firm Word (i.e. the Kalimah Laa Ilaaha Illallaah Muhammadur Rasoolullaah صلى الله عليه وسلم) in the life of this Duniyaa and in the Aakhirah..."*}

As he recited *وَفِي الْأَخِرَةِ* "and in the *Aakhirah*", he passed away.

73. Al-Imaam Ar-Rabbaani Shaykh Ahmad as-Sirhindi al-Faarooqi رحمه الله عليه, born in the year 971 A.H. (1564), famously known as "Mujaddid Alfi `Thaani" (The Mujaddid of the Second Millennium). He was one of the greatest `Ulamaa of Hind and the world at large.
74. Shah `Abdul `Azeez Muhaddith ad-Dihlawi رحمه الله عليه, the son of Shah Waliyullaah رحمه الله عليه. He passed away in the year 1239 A.H. and was titled "Siraaj-ul-Hind" (The Lamp of the Indo-Pak Subcontinent).
75. Imaam Muhammad Ameen ibn `Umar ibn `Abdil `Azeez رحمه الله عليه, famously known as "Ibn `Aabideen ash-Shaami". He passed away in the year 1252 A.H. (1836). He was the Faqeeh of the lands of Shaam during his time as well as the Imaam of the Ahnaaf. He was born in Damascus. He wrote numerous Kitaabs, including "*Raddul Muhtaar `alad Durril Mukhtaar*", "*Uqoodu Rasmil Mufti*" on the principles of Iftaa, a *Sharh* of *Kanz-ud-Daqaa'iq*, and many others.

76. Imaam Abul Hasanaat `Abdul Hayy ibn `Abdil Haleem al-Ansaari al-Laknawi رحمه الله عليه, who passed away in the year 1304 A.H.
77. Shaykh `Abdul Fattaah Abu Ghuddah رحمه الله عليه, who was born in the year 1917 and died in the year 1997.

**Important Figures Who Were Ash`aris or  
Maatureedis:**

1. The Mujaahid Sultaan of Great Seljuq, Alp Arsalan رحمه الله عليه (d. 465 A.H.), was a Maatureedi, Hanafi.
2. Nizaam-ul-Mulk, the Wazeer of Alp Arsalan and later on his son, Malik Shah, was an Ash`ari. He established "al-Madaaris an-Nizhaamiyyah", which taught the Ash`ari `Aqeedah to people far and wide, and for this reason he is despised by the Salafis, who accuse him of "spreading Ash`arism among the masses".
3. The Mujaahid ruler, `Imaad-ud-Deen Zangi رحمه الله عليه, attabey of the Oghuz Turkic tribes. He passed away in the year 1146 C.E. During his time he ruled over Mosul, Aleppo, Hama and Edessa. He founded the Zangid dynasty, which later ruled over most of Shaam and Upper Mesopotamia on behalf of the Seljuq Empire. He had been placed as the attabey over Mosul and Aleppo by the then Sultaan

of Great Seljuq, Mahmud II. He was a Hanafi, Ash`ari.

4. The Mujaahid ruler, Noor-ud-Deen Zangi رحمه الله عليه, son of `Imaad-ud-Deen Zangi. Like his father, he was a Hanafi, Ash`ari.
5. Al-Malik Al-Muzhaffar Sayf-ud-Deen Quttuz رحمه الله عليه, who died in the year 1260 C.E. He crushed the Tartars at the Battle of `Ayn Jaaloot. He was a Sultaan of the Mamluks. He was a Hanafi, Ash`ari.
6. The legendary Mujaahid leader and Sultaan of the Ayyubids: Sultaan Salaah-ud-Deen al-Ayyoobi رحمه الله عليه. He was a Shaafi`ee, Ash`ari.
7. The Sultaan of the Ottoman Empire and Conqueror of Constantinople: Sultaan Muhammad al-Faatih رحمه الله عليه. He was a Hanafi, Maatureedi.
8. Abu-l Futooh (The Father of Conquests), Al-Malik Azh-Zhaahir Rukn-ud-Deen Baybars al-Banduqdaari رحمه الله عليه: Sultaan of the Mamluks. Along with Muzhaffar Quttuz, they routed the Mongols at `Ayn Jaaloot. He was a Hanafi, Ash`ari.
9. The Sultaan of the Mughal Empire, and one of the last great rulers: Aurangzeb `Aalamgir رحمه الله عليه. He was a Hanafi, Maatureedi.

10. The Mujaahid of Palestine, the Shaheed Shaykh `Izz-ud-Deen al-Qassaam رحمه الله عليه, was a Shaafi`ee, Ash`ari.
11. The Lion of the Desert, the Shaheed Shaykh `Umar al-Mukhtaar رحمه الله عليه, was a Maaliki, Ash`ari.
12. Mullah `Umar رحمه الله عليه, was a Hanafi, Maatureedi.

### **Darul Uloom Deoband**

Any person who is fair and unbiased will readily admit that for the last few centuries, all of the great `Ulamaa of the Hanafi Madh-hab have come from the Indo-Pak subcontinent. You had the likes of Shaykh Ahmad Sirhindi رحمه الله عليه, and of course Shah Saheb, Shah Waliyullaah Muhaddith Dihlawi رحمه الله عليه and all of his sons and grandsons, like Shah `Abdul `Azeez, Shah Ismail Shaheed, etc. Just the family of Shah Waliyullaah alone brought to life the `Uloom of Hadeeth in the Indo-Pak subcontinent. Then in the year 1866 the famous Darul Uloom Deoband was opened, and later on Madaaris connected to it like Maseehul Uloom (Jalalabad), and it produced luminaries reminiscent of the great A`immah of the past, people like Shaykh-ul-Hind (Maulana Mahmood Hasan Deobandi), Maulana Rashid Ahmad Gangohi رحمه الله عليه, Maulana Qaasim Nanotwi, `Allaamah Anwar Shah Kashmiri, Hajji Imdaadullaah Muhaajir Makki, Haafiz

Dhaamin, Hadhrat Thanvi, Mufti Mahmood-ul-Hasan Gangohi, Maulana Yusuf Binnori, Maulana Khaleel Ahmad Saharanpuri, Shaykhul Hadeeth Maulana Zakariyya Kandhlawi, Hadhratji Maulana Maseehullah Khan Sherwani, Mufti Shafi Usmani, Maulana Husain Ahmad Madani, Maulana Shabbir Ahmad Usmani, Maulana Zafar Ahmad Thanvi, Maulana Sayyid Ataulaah Shah Bukhaari, Qaari Tayyib Saheb, Maulana Rashid Ahmad Ludhyanvi, Maulana Yusuf Ludhyanvi, Mufti Nizaam-ud-Deen Shamzai, Maulana Ilyaas Kandhlawi, Maulana Yusuf Kandhlawi and innumerable others.

The `Ulamaa of Deoband are generally considered to all have been Maatureedis; however, Qari Tayyib Saheb رَحْمَةُ اللَّهِ عَلَيْهِ in his Kitaab on the Maslak of Deoband states that the `Ulamaa of Darul Uloom Deoband joined between both the Ash`ari Madh-hab of `Aqeedah as well as the Maatureedi Madh-hab of `Aqeedah, and thus they are both Ash`ari and Maatureedi. They do this because the differences between the two are very little and so they do *tatbeeq* (reconcile) between these differences as far as possible.

Nevertheless, the entirety of Darul Uloom Deoband and all of its affiliates such as Maseehul Uloom in Jalalabad and others, all of the senior `Ulamaa of the past who studied at these institutes were unanimously Ash`aris or Maatureedis, or, like Qaari Tayyib Saheb said, they were both.

From the time of Imaam Abul Hasan al-Ash`ari رحمه الله and Imaam Abu Mansoor al-Maatureedi رحمه الله عليه, the majority of the Hanafi `Ulamaa have always been Maatureedis, and the majority of the `Ulamaa of the other Madhaahib, especially the Shaafi`ee Madh-hab, have always been Ash`aris.

### An Important Point

Imaam Ahmad ibn Hanbal, Imaam al-Bazaar, Imaam at-Tabaraani, Imaam al-Haakim, Imaam ibn `Abdil Barr, Imaam al-Haythami, Imaam ibn Hajar al-`Asqalaani, Imaam adh-Dhahabi and even Imaam al-Bukhaari (in *at-Taareekh al-Kabeer*) all narrate the following Hadeeth:

لتفتحن القسطنطينية، فلنعم الأمير أميرها، ولنعم الجيش ذلك  
الجيش

"Constantinople shall be conquered, and **what an Excellent Ameer (*Ni`mal Ameer*) is that Ameer** (i.e. of the army that conquers it) and **what an Excellent Army (*Ni`mal Jaysh*) is that army** (that conquers it under him)."

Imaam al-Haakim and Shams-ud-Deen Imaam adh-Dhahabi have both graded this Hadeeth as *Sabeeh*. Imaam al-Haythami said that the narrators are *thiqaat* (reliable; trustworthy). Imaam ibn `Abdil Barr said that the *Isnaad* (chain of narrators) is *Hasan*.

On the 20th of Jumaadal Oolaa of the year 857 A.H. (29th of May, 1453), Constantinople was conquered by a "Hanafi Maatureedi", Muhammad al-Faatih, along with an army of Mujaahideen, all of whom were Hanafis, Maatureedis.

Some historians state that the number of Mujaahideen with him numbered somewhere between 50,000 to 80,000, but according to the Turkish historian, Muhammad Fareed Bey ibn Ahmad Fareed Pasha in his *Taareekh ad-Dawlah al-`Aliyyah al-`Uthmaaniyyah*, there were 250,000 Mujaahideen.

Regardless of how much some people hate this fact, they cannot deny it: Constantinople was not conquered by a Salafi who graduated from Madinah University or Muhammad ibn Saud University; it was conquered by a "Hanafi, Maatureedi". The Saudis can conquer nothing and nobody.

The "Great Seljuq Empire" were Hanafis. The Mamluks were Hanafis. The Ottomans were Hanafis. The Ghaznavids were Hanafis. The Khiljis were Hanafis. The Ottomans ruled for 600 years, thus having the longest Khilaafah in Islaamic history.

In reality, for the larger part of the history of this Ummah, the rulers were Hanafis and the "Official Madh-hab" of all these dynasties was the Hanafi Madh-hab. A second, important point to note is that all of them, in addition to being Hanafis, were Ash`aris and Maatureedis.

This debunks the ridiculous, laughable claim made by the Salafis, that "the Ash`aris and Maatureedis were always just a fringe, heretical cult, and were the minority."

Besides the Saudi regime of today, when have the Salafis **ever** been the rulers?

And the Saudi regime of today is not even Salafi anymore. They are just bootlickers of America. They themselves reject what they term "Wahhaabism", which is what the Saudi state was founded on. Today it is displeasing to America so they have to do away with it and edit the books.

### **The View of the Salafis**

#### **Saalih al-Fawzaan:**

He was asked: "Are the Ashaa`irah and Maatureediyah counted as being from Ahlus Sunnah wal-Jamaa`ah?"

He said: "They are not counted. **No one has ever counted them as being from Ahlus Sunnah wal-Jamaa`ah.** They call themselves Ahlus Sunnah **but they are not from Ahlus Sunnah.**"

#### **Sulaymaan ibn Sahmaan:**

In the Kitaab of Imaam as-Safaareeni, "*Lawaami`ul Anwaar*", he states that the Ash`aris and Maatureedis are from "al-Firqatun Naajiyah" (The Saved Sect). Sulaymaan ibn Sahmaan objects to this, writing:

"This is flattery on the part of the author - may Allaah Ta`aalaa have mercy on him - in including the Ash`aris and Maatureedis as part of Ahlus Sunnah wal-Jamaa`ah. **How can someone who does not affirm the `Uluww of ar-Rabb Sub-haanahu wa Ta`aalaa above His Heavens and His Istiwaah' on His `Arsh, be part of Ahlus Sunnah wal-Jamaa`ah?"**

[**Note:** What he is referring to here is that Ash`aris and Maatureedis do not believe that Allaah Ta`aalaa is physically located above the heavens, i.e. in a place, and physically sitting on the `Arsh. The true view of Ahlus Sunnah wal-Jamaa`ah is that Allaah Ta`aalaa is free from space and time. Allaah Ta`aalaa created space and time.]

**`Abdur Rahmaan ibn Hasan Aal ash-Shaykh, the author of *Fat'hul Majeed* writes:**

"This group (i.e. the Ash`aris) that attribute themselves to Abul Hasan al-`Ash`ari, they describe Rabbul `Aalameen with the qualities of one who is non-existent. **They have lied greatly against Allaah** and have opposed the Ahl-ul-Haqq from the Salaf, and the A`immah and their followers, and they have opposed even the one they attribute themselves to, because Abul Hasan al-Ash`ari, in his book, "*al-Ibaanah*", clearly expressed his affirmation of the Sifaat. Thus, this group which has deviated from the Haqq, **they have freed their Shayaateen (from having to do any work) by themselves preventing people from the Path of Allaah. They reject the Tawheed of Allaah in Al-Ilaahiyyah. They permit Shirk which Allaah does not forgive. They permit for others to be worshipped besides Him. They reject His Tawheed**

in **Sifaat** through *ta`teel* (rejection). Thus, the A'immah of Ahlus Sunnah and their followers have publications that are well-known, **in which they refute this Kaafir, rebellious *taa'ifah* (group)**, expose all of their objections and explain therein the Haqq which is pointed out to by the Kitaab of Allaah and the Sunnah of His Rasool صلى الله عليه وسلم, and that which the Salaf of the Ummah was upon, and its A'immah." [*Ad-Durar*, 3/211]

Here, `Abdur Rahmaan ibn Hasan openly makes Takfeer of the Ash`aris, which includes the Maatureedis. If they are Kaafirs, then all of those A'immah mentioned earlier in this book, the greatest of `Ulamaa, they were all Kaafirs? So Rasoolullaah صلى الله عليه وسلم then referred to a Kaafir (Maatureedi) as a "*Ni`mal Ameer*", and to an army of Kaafirs as a "*Ni`mal Jaysh*"?

Allaah Ta`alaa and His Rasool صلى الله عليه وسلم are free from that.

**`Abdul Lateef ibn `Abdur Rahmaan ibn Hasan Aal ash-Shaykh:**

Commenting on the Ash`aris and Maatureedis, he said:

**"These people are from the most deviated of mankind and the furthest from the guidance of the Mursaleen, let alone them being from the `Ulamaa of the Muslimeen."**

[**Note:** “Aal ash-Shaykh” means “the family of the Shaykh”. The Shaykh being referred to is Muhammad ibn `Abdil Wahhaab an-Najdi. `Abdur Rahmaan ibn Hasan was from the most well-known of the grandsons of Muhammad ibn `Abdil Wahhaab. He is `Abdur Rahmaan ibn Hasan ibn Muhammad ibn `Abdil Wahhaab. He was born in the year 1779 C.E. `Abdul Lateef is his son, who was born in the year 1810 C.E.]

### **Hamad ibn `Ateeq:**

Advising his students, he said: "Let the seeker of truth beware of the books of **the Ahl-ul-Bida` , like the Ash`aris** and Mu`tazilah and their likes, because in (those books) are such doubts and oppositions to the *Nusooos* of the Kitaab and the Sunnah which have taken many people out of the Straight Path." [*Ad-Durar As-Saniyyah*, 3/357]

### **Rabee` ibn Haadee al-Madkhali:**

He was asked: "Are the Ash`aris from Ahlus Sunnah except when it comes to the Names and Attributes (of Allaah)?"

He answered: "No. They have a lot of issues with them, and are the Names and Attributes (of Allaah) something small?! **The Ash`aris in these times are Tijaaniyyah, Marghaniyyah, Suhrawardiyyah, Soofiyyah, grave worshippers, the majority of them.** We ask Allaah for well-being. They named themselves Ash`aris and they named themselves Ahlus Sunnah."

For the sake of brevity, only a few quotes from the Salafis have been presented here, including the quotes of two of

the grandsons of Muhammad ibn `Abdil Wahhaab: `Abdur Rahmaan ibn Hasan, and his son, `Abdul Lateef. The view of all of the Salafis is that the Ash`aris and the Maatureedis are deviants. This is a point upon which they have *ittifaaq* (consensus of opinion). The only difference between them is that some of them will go as far as to make Takfeer of the `Ulamaa who are Ash`aris and Maatureedis, and even lump them in with the Shia Kaafirs, the Khawaarij, etc., whereas others adopt a more “cautious” approach, saying that Ash`aris and Maatureedis are Muslims but are not from Ahlus Sunnah wal-Jamaa`ah. Nevertheless, what they all agree upon is that the Ash`aris and Maatureedis are Baatil sects.

If this view is accepted, it would necessitate the belief that after the Khayr-ul-Quroon, the true Islaam was lost and the majority of the `Ulamaa deviated from the Straight Path, to be brought back centuries later by Imaam ibn Taymiyyah, and then it was lost again after Imaam ibn Taymiyyah died until it was brought back centuries later by Muhammad ibn `Abdil Wahhaab, and the entire Ummah for over 1,200 years were unaware of the `Uloom of Hadeeth until al-Albaani emerged on the scene in 1914.

Needless to say, no sane Muslim would subscribe to such a belief. This bears a similarity to the belief of the Shias, who believe that after Rasoolullaah صلى الله عليه وسلم passed away, all of the Sahaabah became Murtaddeen except a handful.

If a person reads the list of the `Ulamaa given above who were either Ash`ari or Maatureedi, and he reads the eras in which they lived, he will see that for centuries after centuries, from the time of Imaam Abul Hasan al-Ash`ari and Imaam Abu Mansoor al-Maatureedi until the present day, the *vast majority* of the `Ulamaa have been either Ash`aris or Maatureedis. Just as how, from the time of the Four A`immah, i.e. Imaam Abu Haneefah, Imaam Maalik, Imaam ash-Shaafi`ee and Imaam Ahmad ibn Hanbal, the `Ulamaa and the entire Ummah have followed one of the four Madhaahib. Every `Aalim was either an Ash`ari or a Maatureedi in `Aqeedah, and in Fiqh he was either a Hanafi, or a Maaliki, or a Shaafi`ee or a Hanbali. Once, again, this was the case with the vast majority. A`immah of the calibre of Imaam Muhammad ibn al-Hasan ash-Shaybaani, Imaam Abu Yusuf, Shams-ul-A`immah as-Sarakhsi, Fakhru'l Islaam al-Bazdawi, Imaam al-Kaasaani, Saahib-e-Hidaayah Imaam al-Margheenaani, Imaam Abu Bakr ar-Raazi al-Jassaas and so many others, they all chose to follow the Hanafi Madh-hab rather than being "Ghayr Muqallideen".

والله تعالى أعلم وعلمه أتم وأحكم

اللهم أرنا الحقَّ حقاً وارزقنا اتِّباعه وأرنا الباطل باطلاً وارزقنا اجتنابه ولا تجعله ملتبساً علينا فنفضل واجعلنا للمتقين إماماً، يا أرحم الراحمين

- Muhammad Huzaifah ibn Adam

*Friday, 27th of Rabee`-uth-Thaani, 1440 A.H. - 4th of January, 2019*