



Testing Individuals by Their Love or Hatred for Ahlus-Sunnah¹

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The issue of testing individuals by the Scholars of *AhluS-Sunnah* has once again emerged. Though we intend to present more elucidative words on the matter in the near future if Allaah so wills; for now the narrations below should suffice the sincere seeker of truth regarding this affair.²

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Love for the *Ansaar* is a sign of *emaan* and hatred for the *Ansaar* is a sign of hypocrisy."³

Aboo Haatim ar-Raazee (d.277H) said, "The distinguishing sign of the people of innovation is revilement of *AhlulAthar*."⁴

Imaam Aboo 'Uthmaan as-Saaboonee (d.449H) said, "And the distinguishing signs of innovations upon their people are obvious and manifestly clear. The most apparent of their signs and characteristics is the severity of their enmity and hatred towards the carriers of the narrations (*aathaar*) of the Prophet (*sallallaahu 'alayhi wa sallam*); their disdain of them, their scorn of them."⁵

¹ **BENEFIT:** The title of this paper is a direct translation of the chapter title in the book *Lammud-Durril Manthoor* (p. 216) of Jamaal Ibn Furayhaan al-Haarithee, where he mentions that this title was modified by Shaykh Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) when he presented this book to the Shaykh before printing in at-Taa'if during the month of *Rabee'ulAwwal*, 1417H. He mentions that the Shaykh had requested a copy of the book before printing and had promised to write an introduction to it, but was unable to do so because of his busy schedule. However, Shaykh Ibnul-'Uthaymeen did say to Jamaal al-Haarithee about this book, "The likes of this compilation amazes me!"

² The majority of this paper was taken from two books: *Ijmaa'ul-Ulamaa'* of Khaalid adh-Dhufayree, which was commended by Shaykhs: Rabee' Ibn Haadee al-Madkhalee, Zayd Ibn Muhammad al-Madkhalee and 'Ubayd Ibn 'Abdullaah al-Jaabiree; and *Lammud-DurrilManthoor* of Jamaal Ibn Furayhaan al-Haarithee, which was commended by Shaykhs: Saalih al-Fawzaan and Saalih aalush-Shaykh.

³ Related by al-Bukhaaree (no. 17, 3573) and Muslim (no. 74).

⁴ Refer to *Sharh Usoolul-I'tiqaad* (1/179) of al-Laalikaa'ee.

⁵ Refer to *'Aqeedatus-Salaf* (p. 101) of as-Saaboonee.

Imaam Aboo Muhammad al-Hasan al-Barbahaaree (d.329H) – *rahimahullaah* – said, “And the trial (*al-mihnah*) in Islaam in an innovation. And as for today, then people are to be tested by the *Sunnah*.”⁶

The *muftee* of Jeezaan, al’Allamah Ahmad Ibn Yahyaa an-Najmee (d.1429H) commented upon this statement, “This means that a man is to be tested until it is determined whether he is from *Ahlu-Sunnah* or not. What is apparent is that the people in general are considered to be upon Islaam comprehensively and no one is to be tested unless he makes apparent to us an opposition to the *madhhab* of *Ahlu-Sunnah*, such as when he is negligent with regards to *al-irjaa’*,⁷ or with regards to the belief of the *Jahmiyyah*,⁸ or the *Soofiyyah* or the *Raafidah*⁹ or whatever resembles that. So he is to be asked about that which he is suspected. So if he is a *Murji’*, then he is to be asked: Does *eemaan* increase and decrease? And is *eemaan* a belief, a statement and action, or is *at-tasdeeq* (attestation) in it sufficient? And if he is a *Mu’tazilee*, then he is to be asked about the five *usool* (foundations) of the *Mu’tazilah*.¹⁰ And if he is a *Jahmee*, then he must be asked about the Attributes and about his statement concerning the Book of Allaah. And if he is a *Raafidee*, then he must be asked about the *Ahlul-Bayt* (family of the Prophet); are they infallible or not, and so on.”¹¹

And Imaam al-Barbahaaree said, “And look, when you see a man mentioning Ibn Abee Du’aad, Bishr al-Mareesee, Thumaamah, Aboo Hudhayl, or Hishaam al-Footee or one of their supporters and followers, then beware of him, since he is a person of innovation.

⁶ Refer to *Sharhus-Sunnah* (no. 152) of al-Barbahaaree and *Tabaqaatul-Hanaabilah* (2/37) of Aboo Ya’laa.

⁷ **Murji’ah:** The *Murji’ah* are those who reject that actions are a part of *eemaan*, and they say that *eemaan* is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit *eemaan* to belief of the heart only. They also deny that *eemaan* increases and decreases. Refer to *al-Maqaalaat* (1/214) of Abul-Hasan al-Ash’aree and *al-Farq Baynal-Firaq* (p. 202).

⁸ **Jahmiyyah:** The *Jahmiyyah* are the followers of Jahm Ibn Safwaan, who unleashed upon this *Ummah* the horrific innovation of *ta’teel* (denial of Allaah’s Attributes) - either directly, or by twisting the meanings; such as twisting the meaning of Hand of Allaah to mean: His Power and Generosity. They also deny that Allaah is above His creation, above His Throne, as well as holding the belief that Paradise and Hell are not ever-lasting. Refer to *ar-Radd ‘alal-Jahmiyyah* of Ahmad Ibn Hanbal and also ad-Daarimee and *al-Ibaanah* (p. 141) of Abul-Hasan al-Ash’aree.

⁹ **Raafidah:** The *Raafidah* (the rejecters) are an extreme sect of the *Shee’ah* who rejected Zayd Ibn ‘Alee Ibnul-Husayn due to his refusal to condemn Aboo Bakr and ‘Umar (*radiyallaahu ‘anhumaa*). They rapidly deteriorated in *‘aqedah*, morals and Religion - until the present day where their beliefs are those represented by the *Ithnaa ‘Ashariyyah Shee’ah* (Twelvers) of Iran. From their false beliefs are: declaring all but three or five of the Companions to be disbelievers, the belief that their imaams have knowledge of the Unseen past, present and future, considering the *imaamah* to be one of the main pillars of *eemaan* and the incompleteness of the *Qur’aan*. Refer to *Maqaalaatul-Islaamiyyeen* (1/65) of al-Ash’aree, *al-Farq Baynal-Firaq* (no. 21) of ‘Abdul-Qaadir al-Baghdaadee and *Talbees Iblees* (p. 94-100) of Ibnul-Jawzee.

¹⁰ The five *usool* of the *Mu’tazilah* have been explained in, ‘*Explanation of the ‘Aqedah of the Imaam, the Reformer Muhammad Ibn ‘Abdul-Wahhaab*,’ (p. 42-44) Sunnah Publishing 2007.

¹¹ Refer to *Irshaadus-Saaree* (p. 243-244) of Ahmad an-Najmee.

Indeed, these ones were upon apostasy and abandon this man whom they mention with goodness and whoever they mention from this group.”¹²

And he - *rahimahullaah* - also said, “And when you see a man loving Aboo Hurayrah (*radiyallaahu 'anh*) and Anas Ibn Maalik and Usayd Ibn Hudayr, then know that he is a person of *Sunnah* if Allaah so wills.

And when you see a man loving Ayyoob (d.131H) and Ibn 'Awn (d.151H) and Yoonus Ibn 'Ubayd (d.139H) and 'Abdullaah Ibn Idrees al-Awdee and ash-Sha'bee (d.103H) and Maalik Ibn Maghool and Yazeed Ibn Zuray' and Mu'aadh Ibn Mu'aadh and Wahb Ibn Jareer and Hamaad Ibn Salamah (d.167H) and Hamaad Ibn Zayd (d.179H) and Maalik Ibn Anas (d.179H) and al-Awzaa'ee (d.157H) and Zaa'idah Ibn Qudaamah, then know that he is a person of *Sunnah*.

And when you see a man who loves Ahmad Ibn Hanbal (d.241H) and al-Hajjaaj Ibn Minhaal and Ahmad Ibn Nasr and he mentions them with goodness and he speaks with their speech, then know that he is a person of *Sunnah*.”¹³

Aboo Zur'ah ar-Raazee (d.264H) - *rahimahullaah* - said, “When you see someone from al-Koofah reviling Sufyaan ath-Thawree and Zaa'idah, then do not doubt that he is a *Raafidee*. And when you see someone from ash-Shaam reviling Makhool and al-Awzaa'ee, then do not doubt that he is a *Naasibee*. And when you see someone from al-Khurasan reviling 'Abdullaah Ibnul-Mubaarak, then do not doubt that he is a *Murji'*. And know that all of these groups have united upon hatred for Ahmad Ibn Hanbal.”¹⁴

And the Imaam, the Haafidh, Hibatullaah al-Laalikaa'ee (d.418H) - *rahimahullaah* - said, “Alee Ibn Muhammad Ibn 'Umar informed us, 'Abdur-Rahmaan Ibn Abee Haatim informed us, Muhammad Ibn Muslim informed us that Muhammad Ibn Zaadaan said: I heard 'Abdur-Rahmaan Ibn Mahdee (d.198H) saying, ‘If you see a man from al-Basrah loving Hamaad Ibn Zayd, then he is a person of *Sunnah*.”¹⁵

And he said, ‘And Ahmad Ibn 'Ubayd informed us, Muhammad Ibnul-Husayn informed us, Ahmad Ibn Zuhayr informed us, 'Alee Ibnul-Madeenee informed us saying: I heard 'Abdur-Rahmaan Ibn Mahdee saying, ‘If you see a man from the people of al-Basrah loving Ibn 'Awn, then be assured about him. And if you see a man from the people of al-Koofah loving Maalik Ibn Maghool and Zaa'idah Ibn Qudaamah, then have hope of goodness for him. And similarly with al-Awzaa'ee and Aboo Ishaq al-Fazaaree from the people of ash-Shaam and Maalik Ibn Anas from the people of al-Hijaz.”¹⁶

¹² Refer to *Sharhus-Sunnah* (p. 163) of al-Barbahaaree, with the checking of 'Abdur-Rahmaan Ibn Ahmad al-Jumayzee.

¹³ Refer to *Sharhus-Sunnah* (p. 162) of al-Barbahaaree.

¹⁴ Refer to *Tabaqaatul-Hanaabilah* (1/199-200) of al-Qaadee Aboo Ya'laa.

¹⁵ Refer to *Sharh Usoolul-I'tiqaad* (no. 38) of al-Laalikaa'ee, with the checking of Dr. Ahmad Sa'd Hamdaan.

¹⁶ Refer to *Sharh Usoolul-I'tiqaad* (no. 41) of al-Laalikaa'ee and *Taareekh Dimashq* (7/128) of Ibn 'Asaakir.

And he said, 'Ahmad Ibn 'Ubayd informed us, Muhammad Ibnul-Husayn informed us that Ahmad Ibn Zuhayr said: I heard Ahmad Ibn 'Abdullaah Ibn Yoonus saying, 'Test the people of al-Mawsil with Mu'aafaa Ibn 'Imraan. So if they love him, then they are *Ahlu-Sunnah*, and if they hate him, then they are people of innovation. Likewise, the people of al-Koofah are to be tested with Yahyaa."¹⁷

And he said, 'al-Hasan Ibn 'Uthmaan and Muhammad Ibn Ahmad Ibn Sahl both said: Muhammad Ibn Ahmad Ibnul-Hasan informed us, Ja'far Ibn Muhammad said: I heard Qutaybah saying, 'When you see a man loving *Ahlu-Hadeeth*, such as Yahyaa Ibn Sa'eed (d.198H) and 'Abdur-Rahmaan Ibn Mahdee and Ahmad Ibn Muhammad Ibn Hanbal (d.241H) and Ishaq Ibn Raahawayh (d.238H) - and he mentioned other people - then he is upon the *Sunnah*. And whosoever opposes these ones, then know he is an innovator."¹⁸

Aboo Ja'far Muhammad Ibn Haaron al-Mukhrimee al-Fallaas said, "When you see a man speaking ill of Ahmad Ibn Hanbal, then know that he is a misguided innovator."¹⁹

Aboo Haatim ar-Raazee (d.277H) said, "When you see a Raazee and other than him reviling Aboo Zur'ah, then know that he is an innovator."²⁰

Ibn Mahdee - *rahimahullaah* - said, "When you see a person from Shaam loving al-Awzaa'ee and Aboo Ishaq al-Fazaaree, then he is a person of *Sunnah*."²¹

Sufyaan ath-Thawree (d.167H) - *rahimahullaah* - said, "Test the people of al-Mawsil with al-Mu'aafaa Ibn 'Imraan."²²

Imaam Qutaybah Ibn Sa'eed (d.240H) said, "The best of the people in our time is Ibnul-Mubaarak (d.181H), then this youth - meaning Ahmad Ibn Hanbal. And when you see a man loving Ahmad, then know that he is a person of *Sunnah*."²³

And Imaam Ibn Abee Haatim ar-Raazee (d.277H) - *rahimahullaahu ta'aalaa* - said, "I asked my father about 'Alee Ibnul-Madeenee (d.234H) and Ahmad Ibn Hanbal: which of them have memorized more? He replied: They are close in memorization, but Ahmad had more *fiqh* (understanding). And when you see a man loving Ahmad, then know that he is a person of *Sunnah*."²⁴

¹⁷ Refer to *Sharh Usoolul-I'tiqaad* (no. 58) of al-Laalikaa'ee.

¹⁸ Refer to *Sharh Usoolul-I'tiqaad* (no. 59) of al-Laalikaa'ee.

¹⁹ Refer to *al-Jarh wat-Ta'deel* (p. 308-309) of ar-Raazee and *Taareekh Dimashq* (5/294) of Ibn 'Asaakir.

²⁰ Refer to *Taareekh Baghdaad* (10/329) of al-Khateeb and *Taareekh Dimashq* (37/31) of Ibn 'Asaakir.

²¹ Refer to *al-Jarh wat-Ta'deel* (1/217) of ar-Raazee.

²² Refer to *Tahdheebul-Kamaal* (28/153) of al-Mizzee, *Siyar A'laamun-Nubalaa'* (9/82) of adh-Dhahabee and *at-Tahdheeb* (10/181) of Ibn Hajr.

²³ Refer to *Siyar A'laamun-Nubalaa'* (11/195) of adh-Dhahabee.

²⁴ Refer to *Siyar A'laamun-Nubalaa'* (11/198) of adh-Dhahabee.

Imaam Nu'aym Ibn Hammaad (d.228H) - *rahimahullaah* - said, "When you see a man from al-Khurasaan speaking against Ishaq Ibn Raahawayh, then have doubt about his Religion."²⁵

And he also said, "When you see someone from al-'Iraq speaking about Ahmad Ibn Hanbal, then have doubt about his Religion. And when you see someone from al-Basrah speaking about Wahb Ibn Jareer, then have doubt about his Religion. And when you see someone from al-Khurasaan speaking about Ishaq Ibn Raahawayh, then have doubt about his Religion."²⁶

And Baqiyah Ibnul-Waleed - *rahimahullaah* - said, "Indeed, we shall test the people with al-Awzaa'ee. So whoever mentions him with goodness, then we know that he is a person of *Sunnah*."²⁷ And Baqiyah was from the students of Imaam al-Awzaa'ee.

And Bishr Ibnul-Haarith said about Ahmad Ibn Yoonus, "When Sufyaan would go to a group from the people of al-Mawsil, he would test them with love for al-Mu'aafaa. So if he saw that they held a good opinion of al-Mu'aafaa, then he would bring them near and close, and if not, then he would not bring them close."²⁸

Whilst speaking about the *Ittihaadiyyah*, Shaykhul-Islam Ibn Taymiyyah (d.728H) - *rahimahullaah* - said, "And it is obligatory to punish everyone who attributes himself to them and defends them or praises them or commends their books, or he is known to help or support them or he hates refutation against them or he makes excuses for them like saying that the meaning of this speech is not known and the likes of such excuses; no one makes such excuses, except for an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows their condition and does not aid in subduing them. Since, subduing these ones is from the obligatory affairs, because they are corrupted the intellects and the religions for many of the creation from the elders, the Scholars, the kings and the rulers. And they endeavour to cause corruption in the earth."²⁹

The Imaam, 'Abdul-Lateef Ibn 'Abdul-Rahmaan Ibn Hasan (d.1295H) said, "*Ahlu-Sunnah wal-Hadeeth* in every time and age have been have been a trial for the inhabitants of the earth. The people of *Sunnah* became distinguished through their love and praise for them and the people of innovations were exposed through their enmity and hatred for them."³⁰

²⁵ Refer to *Siyar A'laamun-Nubalaa'* (11/370) of adh-Dhahabee.

²⁶ Refer to *Taareekh Baghdaad* (6/348) of al-Khateeb and *Taareekh Dimashq* (8/132) of Ibn 'Asaakir.

²⁷ Refer to *Tahdheebul-Tahdheeb* (6/218) of Ibn Hajr.

²⁸ Refer to *Tahdheebul-Kamaal* (no. 6041) of al-Mizzee.

²⁹ Refer to *Majmoo'ul-Fataawaa* (2/132) of Ibn Taymiyyah.

³⁰ Refer to *ad-Duranus-Sanniyyah* (4/102) of 'Abdur-Rahmaan Ibn Qaasim.