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The Series of Revealing the Hidden Corners from the Heritage of the Ancestors and the Treasures of the Offspring (4)

The Message Of The Attributes, by al-Hafiz Abu Bakr Ahmad Bin 'Ali al-Khatib al-Baghdadi,

May God bless his soul, who died in 1071

Edited and Commented on by Abu Ya'li al-Bayidawi, may God forgive

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In the name of God the merciful the compassionate

Oh God you have given, give us more

Thanks to God
Prayers and greetings on God's Messenger

Thereafter:

- This is a Fourth gem of the series Revealing the Hidden Corners from the Heritage of the Ancestors and the Treasures of the Offspring. It is the message of (Attributes) by Imam al-Hafiz Abu Bakr Ahmad Bin 'Ali al-Baghdadi, may God bless his soul. The author of the famous classifications, and a Hadith authority, for those who came after him rely on his books.

- This manuscript has a draft copy at al-Zahiriyyah Library, may God guard it, (Group-44-43\16).

- I have extracted it from the book (al-'Ilu Lil 'Ali al-Ghaffar) (page 185), Dar al-Fikr edition, circa 1968. As reviewed by ('Abd-al-Rahman Muhammad 'Uthman) and (Tadhkirat al-Hifaz) Safar, circa 1729. Both are by al-Hafiz al-Dhabi. Also Mukhtasar al-'Illu Lil Dhahabi page 48/49, for the recent scholar Abu 'Abd-al-Rahman Muhammad Nassir al-Din al-Bani, may God bless his soul, who listed it all except the introduction and the attributes.

- It was typed separately within a group at The House of Scientific book in Beirut circa 2004, and edited by (Ahmad Farid al-Mazidi).

- I have benefited from the publication, completed the missing, compared with, stated the editions, and outlined them by placing them between brackets.

- I also subdivided its phrases, arrange it, and organized it to make it easy for the reader.

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- God all mighty is responsible by his gratitude's and from whom to benefit, thanks God the Lord of the Heavens, and may God pray on our Prophet Muhammad and on his kindred and all his followers.

The Interpretation of al-Khatib al-Baghdadi may God bless his soul

The great Hafiz the Imam and lecturer of al-Sham and Iraq Abu Bakr Ahmad Bin 'Ali Bin Thabit Bin Ahmad Bin Mahdi al-Baghdadi, the author of the classifications. Born in 1002, his father was from the village of Darzijan in the land of Iraq, who had heard and read the Qur'an following al-Kittani. He took care of his son when he was young, to the year 1013. Then he was taken and travelled to the provinces, where he surpassed and classified, and all followed his classifications and advanced in all arts of Hadith.

Ibn Makula has said: Abu Bakr al-Khatib was the last dignitary whom we saw in his knowledge, memory, and the precision of the Hadith of God's Messenger (PBUH). He was artistic in his detailing, and knowledgeable of his accurate and strange references, its denials and suggestions. Then he said: The Baghdadis did not have one like him. I have asked al-Suri about al-Khatib and Abu Nasir al-Sajzi, and he preferred al-Khatib over al-Sajzi).

Mu'tamin al-Saji have said: Baghdad did not produce one like al-Khatib, and Abu 'Ali al-Bardani stated: probably al-Khatib did not see one like him.

The scholar Abu Ishaq al-Shirazi Abu Bakr has surpassed his equivalences in Hadith knowledge and memorizing. Ibn Asakir said: I heard al-Husayn Bin Muhammad saying about Abu al-Fadl Bin Khairun or others, that al-Khatib, when he was on the Hajj he drank from Zamzam water three times and asked God for three requests. The first was to be mentioned when talking about Baghdad History, the second to lecture al-Hadith at al-Mansur

mosque and the third was to be buried near Bishr al-Hafi, and God fulfilled them to him.

Ibn Khayrun said: He was buried in Bab Harb and gave 200 Dinars, all his money to charity, also for his clothing. During his funeral, there were people calling, this is the man who defended God's Messenger, this is who denied any lies about the Messenger (PBUH) and this is the man who memorized all Hadith of the Prophet. His grave was stamped many times. The sources on his vita are from "Tathkarat al-Hafiz al-Dhabi

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The Exact Text of the Attributes Message

We were informed by Shaykh Abu Talib al-Mubarak Bin 'Ali al-Sayrafi that we were informed by Abu al-Hassan Muhammad Bin Marzuq al-Za'farani that, in the year 1112, Abu Bakr Ahmad Bin 'Ali al-Baghdadi informed us:

I received messages from the people of Damascus asking me some issues and I have replied to them. Then he read his reply: After praising the Shaykh who addressed the questions, he said:

- As for talking about the attributes as reported in the good doctrines.

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- Some have denied that, to annul what God has proven. On the other hand it was reviewed by others who modified it. The objective is to follow the intermediary approach between the two extremes, as God's religion is between the overdoer and those lagging behind.

- The origin is that discussing the attributes is a branch of the talking about the self, then to be followed and imitated. If it is known that proving the existence of the Lord of the heavens is a proving of the existence, not proving how, therefore proving his attributes is a proof of existence, and not a proof of defining or adjusting.

If we say that God has a hand, hearing, or vision, those are properties that God has proven for himself. We do not say that the meaning of the hand is the ability, and that hearing and seeing mean the knowledge. We would not say that they are organs

and tools, and do not compare to hands, ears and vision which are organs and tools for action.

- We would say: It was imperative to prove it, and should deny any similarity or analogy by quoting the all mighty statement: "There is no analogy, and he got the hearing and vision - al-Shura 11."

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And God's statement in the Qur'an: "There was no equivalence to him-Ikhlās 4"

Footnote 1: up to here the notes of al-Dhahabi is over. It was followed by saying this before (al-Khatib), and this is what I learned from the discipline of al-Salaf, that the only meaning to the holy book and Hadith are the obvious meaning, no indirect meaning, as Malik stated. To be on top is well known, also the statements about hearing, seeing and knowing, the talk and will and other aspects. Those are known and do not need explanation, but the how in all of it is unknown to us. The scholar al-Albani in his text "Mukhtasar al-Illu": memorize this original talk of attributes and understand it well, it is the key to guidance and straightforwardness. This is what scholar al-Juwayni relied on when God guided him to the Salafi doctrine, and he is the dean of all the interpreters and reviewers like Ibn Taymiyyah and Ibn al-Qayim and others. Ibn Taymiyyah in his text "al-Tadmuriyah" page 29 stated: Talking about the attributes is like talking about the self or ego. God, there is nothing like it, in its being or attributes or actions. If he has a true self it is not analogous to any other with true essentials not like other attributes. If one asked: how did he control the Throne, he would be answered that the control is known but the method is unknown and believing in it is mandatory, and asking about the method of is heresy, because it is a question that humans have no answer to and cannot answer. The other question raised is how would God descend to the lower levels, he is asked how does he look, if answered: I do not know the answer and we do not know how. The knowledge about the property requires the knowledge of what is being described. SO how would you ask me to know about hearing, seeing talking and controlling the throne and you do not know about his ego or self? If you admit that God has a permanent truth requiring the state of perfection that is incomparable, then hearing, seeing, talking and ascending and controlling is permanent in the same manner. So, he is characterized by perfection that is not analogous to any human being in their vision, talking about ascending and being in control.

The people of novelties commented on the defects of the people of copying by reciting those Hadith, and persuaded those with weak knowledge that there are statements unworthy of the unity of God, that cannot be accepted in religion, and branded them as infidel as those of analogy, and the ignorance of those of the negligence. One should respond that the book of God contains perfect statements, what is obviously understood is required, and there are similar statements "Ayat" that we may not arrive at the meaning of, but to refer them to the judgment, with the necessity to believe all and to have faith in all.

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This is how the news about the Messenger (PBUH) is going in this trend, and this is the way it is set down, what is similar is attributed to God, and all is accepted.

The narrated Hadith, according to attributes, are classified into three parts:

A- Some are permanent news, all the Imams of documentation have unanimously agreed on its accuracy. They should be accepted and believe in it. Noted to avoid considering it to be of Godly source, which is not suitable.

B- The second type: Failing news with trivial support, horrible wording, all the scholars agreed on its annulment. So they must not be handled or gone through.

C- The Third part: News. Scholars have not agreed upon, on the methodology of its referencing, so it was accepted by some and not all. Therefore they should be scrutinized before accepting them or deferring them to the unacceptable category. (As for the collection of Hadith, I have not worked on and have not gathered any, and this may take place later with God's help.

Footnote 2: Other memorizers have worked on its collection, like the Imam of the Imams, Abu Bakr Bin Khuzayma in his great book al-Tawhid Wa Ithbat al-Sifat. Also al-Hafiz Abu Bakr al-Ajuri in his book al-Shari'ah and al-Hafiz al-Hassan al-Daraqitni in his book al-Sifat Wa al-Nizul Wa Ru'yat Allah, and al-Hafiz Hibatallah al-Alka'i in his book Describing the Beliefs of al-Sunnah Wa al-Jama'a and Imam Ibn Batta al-Aqbari in his book al-Ibana Fi Sharia't al-Firqa al-Njiyah... All those books are printed. In addition to other classifications and books by scholars of the originators and the Hadith people and the relics. Thanks to God for preserving his religion and his

Prophet's footsteps, and May God help them all and reward them for what they have left us of great heritage and useful science.

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(What has been heard about the manuscript?)

First hearing: This paper and the previous one was read on the good Shaykh Abu al-Hassan 'Ali Bin Abu Ubaydallah Bin al-Muqir al-Baghdadi, may God reward him the heavens. He was licensed by al-Hafiz Ibn Nassir, and Abu Talib al-Sayrafi, as they were mentioned before, and his licensing by al-Fadil Ibn Sahil al-Asfarayini from his father, and as read by Abu Muhammad Bin Abdallah Ibn Qudama al-Maqdisi, may God forgive him.

The scholars: Abu al-Qassim 'Abd-al-Rahman Bin Bird Bin Muhammad al-Tha'alabi, Abu al-Murraja Salim Bin Thimal Bin Anan al-Faradhi, Abu Abdallah Muhammad Bin 'Abd-al-Rahim Bin 'Ali Bin Ahmad, Sa'id Bin Sa'ad al-Din Thallag, the Judge Abu 'Umar, 'Uthman Bin Jibril Bin Marwan, Ahmad Bin Muhammad Bin al-Zayn, as written on 16 April 1236 at Damascus mosque.

Written by Abu Hassan Bin Muhammad Bin Hamdan Bin Farag al-Numayri.

The Second Hearing: Also what was heard in this paper and the one before it from the good Shaykha hard worker the charitable and blessings of all women Um 'Abdallah Zaynab Bint Abu al-'Abbas Ahmad Bin 'Abd-al-Rahim Bin 'Abd-al-Wahid al-Maqdisi al-Salhiyah, may God reward her well. She was licensed by the morning light, Ajibah Bint Abu Bakr Muhammad Bin Abu Ghalib Bin Ahmad Alba Qadri al-Baghdadiyah. She was licensed by Abu al-Farag Mas'ud Bin al-Hassan Bin al-Qassim Bin al-Fadil Bin Ahmad al-Thaqafi, as was licensed Abu Bakr al-Khatib-may God bless his soul-Muhammad Bin 'Abdallah Bin Ahmad Bin 'Abdallah Bin Ahmad Bin Muhammad Bin Ibrahim Bin Ahmad Bin 'Abd-al-Rahman Bin Isma'il Bin Mansur Bin 'Abd-al-Rahman al-Maqdisi may God forgive him, on his reading and this.

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On Saturday, 21 October 1330 in her house in Damascus.

It was reread on her with the mentioned reference on Wednesday, 25 October 1330.

The message of Attributes

By al-Khatib al-Baghdadi -may God bless his soul- and may God benefit its reader and listener and the one looking at it and that is on 22 March 2005 from the date of the pilgrimage of the Prophet (PBUH).

Thanks to God, the Lord of the Heavens