



MUHYID-DEEN AN-NAWAWI

THE BIOGRAPHY OF
IMAAM YAHYA IBN SHARAF AN-NAWAWI



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May Allah Ta'ala accept this weak effort on behalf of myself, my parents, my spouse and children, my brothers, my teachers, my Shaykh (mentor), my mashaayikh, the cover designer, the sponsors and all those who assisted in this publication with their ideas and du'as.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي منح رجالاً بسلوكهم المنهاج؛ ذكراً به المجالس تُعطر والقلب يحيى، وفتح بتيسيره لهم أقبالاً زاد يانفاقهم من كنوزها الابتهاج، فهم في روضة بل في رياض الآخرة والدنيا، وجعل العمدة عليهم في التصحيح والإيضاح، والمفزع في الشدة إليهم في الغدو والرواح، فهم لذلك لا ترخيص عندهم في القيام بالدين، بل قائمون بالتبيان إلى الغاية والتحقيق الممتين.

أحمدته على الإرشاد للاهتمام للسنة التي فيها بستان العارفين، وأشكره لما اتضح من الأصول والضوابط التي بها قلب كل مسلم ينشرح بيقين، وأسعينه في فهم مجموع المشكلات، وأستهديه سلوك طريق أولي الولايات، وأسأله التوفيق لنشر ما لهم من المكرمات، بالدلائل النيرات، وأستغفره من الذنوب الخفيات والجليات، وأرجوه في إخلاص الأعمال والنيات. وأشهد أن لا إله إلا الله وحده لا شريك له رب الأرضين والسموات، وأشهد أن سيدنا محمداً عبده ورسوله ذو المعجزات الباهرات، صلى الله عليه وعلى آله وأصحابه والتابعين لهم في الحركات والسكنات، صلاة وسلاماً دائمين في الحياة وبعد الممات.¹

Foreword

Studying the lives of the pious predecessors of this Ummah is one of the most beneficial methods of spurring us on to increasing in our a'maal, improving our akhlaaq, progressing in our endeavours for knowledge and spiritually assessing our condition and reforming ourselves.

Imaam Abu Hanifah رحمه الله said: "The incidents of the Ulama and their company are more beloved to me than a lot of Fiqh, for

¹ This khutbah has been taken from Al-Manhalul-Azbur-Rawiyy of Allamah Shamsud-Deen Muhammad As-Sakhaawi. In the words of this khutbah, there are fine allusions to the works and writings of Imam An-Nawawi. (An indication suffices for the intelligent ones.)

they educate us on the mannerisms and character of the Qawm (best of people).”

Abdullah ibnul-Mubaarak رضي الله عنه would spend a lot of time sitting at home. He was asked, “You spend a lot of time sitting at home. Don’t you become lonely?” He replied, “How can I be lonely, while I am in the company of Nabi ﷺ, his companions رضي الله عنهم and those who followed them in goodness?!”²

According to another report, he was asked why he does not sit with the people after salaah and engage in conversation. He replied, “I go to sit with the Sahaabah and Taabi’een.” They asked, “Where are the Sahaabah and Taabi’een found today?” He replied, “I go to study the knowledge which I had recorded, so that I can comprehend their statements and actions. What will I do with you? You engage in back-biting others.”³

When Abdullah ibnul Mubaarak رضي الله عنه was asked, “Why do you spend so much time sitting alone?” he became angry and said, “Am I alone?! I am in the company of the Ambiyaa, the Awliyaa and the wise ones, with Nabi ﷺ and his Companions.” He then recited couplets which meant:

I have such companions with whom I never get bored of
speaking to them, who are intelligent and whom I can trust in
my absence and when I am present.

² وروى البيهقي في (شعب الإيمان) (288/2) عن نعيم بن حماد قال: كان ابن المبارك يكثر الجلوس في بيته فيقال له: تكثر الجلوس في بيتك ألا تستوحش؟! فيقول: كيف أستوحش وأنا مع النبي صلى الله عليه وسلم وأصحابه والتابعين لهم بإحسان!؟

³ وذكر ابن الجوزي في (صفة الصفوة) (137/4) عن شقيق بن إبراهيم قال: قيل لابن المبارك: إذا صليت معنا لم تجلس معنا؟! قال: أذهب أجلس مع الصحابة والتابعين؛ قلنا له: ومن أين الصحابة والتابعون؟! قال: أذهب أنظر في علمي فأدرك آثارهم وأعمالهم؛ ما أصنع معكم؟! أنتم تغتابون الناس!

When we get together, their beautiful speech assists and aids
in repelling worries and grief.

Through their knowledge, they benefit me with information of
the past, intelligence, etiquette and correct opinions.

Without having to fear that they are observing me (with
jealousy), nor bad treatment, and without the fear of being
harmed by their tongue or hands.⁴

Hamdoon Al-Qassar said, “Whoever looks into the lives of
the predecessors comes to acknowledge his shortcomings and
his failure with respect to achieving the lofty ranks of men”⁵

Sufyaan ibn Uyainah said, “When the pious are mentioned,
mercy (of Allah ﷻ) descends.”⁶

Muhammad ibn Yunus said, “I have never seen anything more
beneficial for the heart than discussing the pious.”

⁴ قيل للإمام عبد الله بن المبارك: إنك تكثر الجلوسَ وَحَدِّكَ! ، فغضب وقال: أنا وحدي!! ، أنا مع الأنبياء ،
والأولياء ، والحكماء ، والتَّيِّبِ صلى الله عليه وسلم وأصحابه ، ثم أنشد هذه الآيات - وهي لمحمد بن زياد
الأعرابي :

وَلِي جُلْسَاءُ مَا أَمَلُ حَدِيثَهُمْ ... أَلْبَاءُ مَا مَأْمُونُونَ غَيْبًا وَمَشْهُدًا
إِذَا مَا اجْتَمَعْنَا كَانَ حُسْنُ حَدِيثِهِمْ ... مُعِينًا عَلَيَّ دَفْعَ الْهُمُومِ مُؤَيَّدًا
يَقِيلُونَنَا مِنْ عَلِيمِهِمْ عِلْمٌ مَا مَضَى ... وَعَقْلًا وَتَادِيبًا وَرَأْيًا مُسَدَّدًا
بِلا رِقْبَةٍ أَخْشَى وَلَا سُوءَ عَشْرَةٍ ... وَلَا أَنْفِي مِنْهُمْ لِسَانًا وَلَا يَدًا

(من المصنوع به علي غير أهله لعز الدين الزنجاني ص4-5 بشرحه. كذا في المختار من فرائد النقول والأخبار

للشيخ محمد عوامة 62/2)

⁵ وروى السلمي في (طبقات الصوفية) (ص127) عن حمدون القصار قال: من نظر في سير السلف عرف
تقصيره وتخلفه عن درجات الرجال.⁵

⁶ وذكر ابن الجوزي في (صفة الصفوة) (1/45) وعن ابن عيينة قال عند ذكر الصالحين تنزل الرحمة قال محمد
بن يونس ما رأيت للقلب أنفع من ذكر الصالحين

One of the greatest scholars of this Ummah, whose works, achievements, sincerity and simplicity has enamoured and impressed the hearts of the succeeding generations of Ulama, is Imaam An-Nawawi (may Allah be pleased with him and grant us great benefit from his knowledge and piety). Allah ﷻ has created an amazing love and attraction towards this pious friend of His within the hearts of the Ulama and pious people of this Ummah.

I was first introduced to the writings of Imaam An-Nawawi during the second year of my Aalim course at Darul-Uloom Azaadville, when I was blessed with the opportunity of studying Riyadhus Saaliheen. My teachers for Riyadhus Saaliheen were Maulana Muhammad Abba (daamat barakaatuhu) (for the first half) and Mufti Mas'ud Cassim (daamat barakaatuhu) (for the second half). I was also fortunate to have been present for the recital of Al-Arba'een, and read certain portions myself, in the gathering of Shaykhul-Hadith Maulana Fazlur-Rahman Al-A'zmi (daamat barakaatuhu). Similarly, during the course of studying Sahih Muslim, our teachers would frequently read out passages from Al-Minhaaj. May Allah reward them and all my teachers abundantly with the best of rewards.

A few years ago, my respected brother, Maulana Ridwan Kajee (may Allah protect my brothers and increase them in all goodness), was invited to deliver a lecture at the completion of Riyadhus Saaliheen. He requested me to collect a few facts for him on the life of Imaam An-Nawawi ﷺ. I browsed through three Arabic books on his life, and was astounded at the extent of information which was available regarding his life, as well as the great lessons which one could learn from his biography.

I compiled what I found in a small Arabic booklet, and had even shared it with a few friends, hoping that someone would undertake the task of translating it. By the will of Allah, while completing some other task, I required some details on the life of Imaam An-Nawawi in English, so I commenced with the translation of those notes, adding to it many additional aspects which I came across during the course of re-referencing those notes.

The following few pages are an attempt to study the life and achievements of this great personality, and to glean from his beautiful qualities and his example. May Allah grant us the tawfeeq to respect and love the Salaf Saaliheen (pious predecessors), imbibe the qualities of the true men of knowledge in a manner which is most pleasing to Him and to follow the Sunnah of Rasulullah ﷺ to the finest detail.

Imraan Kajee

The Political Situation during Imaam An-Nawawi's era

The Seventh Century of Islam was a very turbulent time, especially for the area of Shaam (Greater Syria). It was during this century that the Mongols and Tatars invaded the East and the Crusaders controlled a part of the Muslim lands from the West.

The Mongols and Tatars emerged then as great powers in the heart of Asia and started expanding in various directions throughout Asia in the year 616 AH.

The Tatars, led by their king Genghis Khan, crossed the Jayhun (Jaxartes) River. They engaged in a savage war against the army of Khwarazm Shah. They then invaded Bukhara, Samarqand and Azerbaijan. By the following year, the Tatars had expanded from the remotest part of China to Iraq and its suburbs. They defeated all the factions in the regions of Khwarazm Shah. Ibn Kathir said: "In general, if they invaded a country, they would kill all the fighters, men, many women and children. They would also loot everything they needed in that country and would burn everything that they did not need... All the areas which they did not yet reach became fearful for their own safety and remained anxious, in expectation of their arrival. Despite this, they worshipped the sun at sunrise." ⁷

⁷ The Introduction to Al-Tahrir fi Sharh Alfaz Al-Tanbih by Al-Nanawi - Edited by Abdullah Al-Zouebi pg.22-36

In the year 656 AH, the Mongols invaded and conquered Baghdad, the capital of the Abbasids. They plundered it and reduced it mainly to ruins.

On the other side of the Muslim world, the Ayyubis ruled over Egypt and its surrounding areas at the end of the 6th century. They remained in rule until the end of the first half of the 7th century (648 AH). The Ayyubi Kingdom came to power in Egypt following the end of the Fatimi Shi'i state which ruled over Egypt for more than two centuries. Salahud-Deen Al-Ayyubi (D-589) was considered to be the founder of the Ayyubi Dynasty whose headquarters were in Egypt. Their rule expanded and covered even Syria, Yemen and the Hijaz after a long conflict between Salahud-Deen and the Crusaders in Palestine and some cities in Syria. After the collapse of the Ayyubi Dynasty, the Mamluks emerged. Their rule started in about 648 AH. An-Nawawi's region witnessed the collapse of the Ayyubis and the advent of the Mamluk's rule in Syria, Egypt and Hijaz. Christian Crusaders were still present in the regions of Palestine and continued various attacks.

It seems, however, that the major event in that era was the Tatar's occupation of Baghdad and their advance in Syria. After fierce fighting, they invaded Damascus in 658 AH. The Mamluks in Egypt prepared themselves to fight the Tatars, when they perceived the Tatar threat. They prepared a military campaign under the command of Al-Muzaffar Qutuz and faced the Tatars. The army enjoyed a stunning victory over the Tatars and defeated them in 'Ayn Jalut in 658 AH. This was the first major defeat they had suffered since they invaded the Muslim lands. The Mamluk army again defeated them at Baysan. From that time onwards, Muslim forces continued to

battle and make headway against the Mongols. The victory of the Mamluks over the Tatars allowed the area to enjoy a longer, more stable reign. It also raised the status of the Mamluks and strengthened their authority. Al-Muzaffar Qutuz (who ruled between 657-658) and Az-Zaahir Baybars were among the most famous of their leaders. Baybars ruled between 658-676 AH. This period represents the major part of the lifetime of Imaam An-Nawawi who passed away in the same year as Az-Zaahir Baybars in 676 AH.

Although the Crusaders had been defeated by Salahud-Deen Al-Ayyubi, their attacks incessantly continued after his demise. Az-Zaahir Baybars defeated them repeatedly and turned them out of many areas of Syria, Palestine and other Muslim areas. The Crusaders were finally defeated and removed from Shaam in the year 691AH.⁸

The educational state during Imaam An-Nawawi's era

Ilm and education enjoyed a revival and great progress during the lifetime of An-Nawawi, despite the political changes and the major events in the region. The 7th Century, in which An-Nawawi lived, was an era which witnessed an increase in the number of scholars and publications in the various fields of knowledge. Damascus had a multitude of various educational institutes, and the four mazaahib (schools of Jurisprudence) were each being taught in independent Madaaris (educational institutes). Many scholars of Damascus at that time were

⁸ Extracted and summarized from the Introduction to Al-Tahrir fi Sharh Alfaz Al-Tanbih by Al-Nanawi - Edited by Abdullah Al-Zouebi pg.22-36, with additions from various books on Islamic history.

affiliated to the Shaafi'i mazhab, for after the advent of the Ayyubi dynasty, the Shaafi'i mazhab became very active and expanded in Egypt, Iraq and Syria. Salahud-Deen Al-Ayyubi himself adhered to the Shaafi'i mazhab.

The Mamluks devoted a lot of care to Ilm (education), Ulama (scholars) and Madaaris. An eminent figure during the Mamluk period was Az-Zaahir Baybars. Some Madaaris were even named after him and were subsequently known as Az-Zaahiriyyah Madrasahs. These Madaaris had libraries which were famous worldwide and still exist today.

He had appointed separate judges from each one of the four main schools of Jurisprudence, along with a deputy for each. Before this, the Chief Justice had always been a Shaafi'i, with judges from the other three mazhabs acting as his deputies.

Az-Zaahir also devoted a great amount of effort to the construction, the reconstruction and the refurbishment of the Masaajid. The Masaajid had great importance and were a symbol of Islam. These were institutions for the learning and teaching of the Qur'an and the understanding of its verses and concepts. They were also institutions for the teaching of the Ahaadith of Rasulullah ﷺ, Islamic Fiqh (jurisprudence) and the Arabic language.

The Jaami' Umawi in Damascus was one of the largest and most famous Masjids. All the four famous mazaahib, the Maaliki, Hanafi, Shaafi'i and Hanbali mazaahib had teaching groups inside the Masjid, where the scholars from various mazhabs would teach different subjects. Students used to write what they heard the scholars say. At times, everything was written, and then read aloud, simply to ensure that what they

had written was what they had heard. If necessary, they could then correct their mistakes in copying. Students and listeners were at liberty to question or argue with the teacher, and it was in fact very largely by their success in such arguments that young teachers became more well-known and made their reputation. This is a method similar to the one used by the predecessors (al- Mutaqaddimeen).

Madaaris developed and their numbers increased in Imaam An-Nawawi's era. Schools were named after the Khalifah, the Sultan or the ruler and would thus receive a great deal of care and attention. These Madaaris were administered according to systems specific to each of them. The highest official in a Madrasah was called the Shaykh, and only those who were the most senior in knowledge at the time would reach this status. Some Madaaris specialized in the teaching of a particular subject. A Madrasah for Hadith, for instance, would be called 'Darul-Hadith' (The Hadith House). Darul-Hadith Al-Ashrafiyyah was a Madrasah over which Imaam An-Nawawi was put in charge.

Unlike the Masaajid, Madaaris catered for various subjects, specialized courses and a greater number of teachers and students. Madaaris were distinguished by the availability of accommodation facilities for a number of students and scholars. In addition to this, many wealthy people donated hospices as waqf (religious endowments) for poor students so as to facilitate their studies, and in some cases to feed and clothe poor students or poor scholars. In the villages, the Masjid itself served as a Madrasah when required. These Madaaris were often situated at the upper story of the public fountain attached to the mosque.

Many Madaaris specialized in the teaching of a particular mazhab, such as the Hanafi or Shaafi'i mazhab, and would later be famously known as the Hanafi or the Shaafi'i Madrasah. There were more than twenty Hanafi Madaaris in Damascus. There were more than thirty-four Shaafi'i Madaaris in Damascus. There were four Hanbali Madaaris inside Damascus. There were two Maaliki Madaaris in Damascus. There were fewer Maaliki Madaaris, because of the small number of followers of the Maaliki mazhab in Syria and the few Maaliki scholars there. In contrast, the Maaliki mazhab is the predominant one, if not the only one, in the Islamic west (North Africa).

There were some specialized educational schools for the teaching of medicine and other subjects in and around Damascus. These also contained sections for the accommodation of students.

Numerous scholars emerged in Imaam An-Nawawi's era and cannot all be listed here. Abu 'Amr ibnus-Salah emerged as a prominent figure as far as the religious sciences and particularly Hadith are concerned. Among the most eminent scholars was Ar-Raafi'i, a leading Shaafi'i Faqih in Qazwin. Among the non-Shaafi'i figures was Ibnul-Mu'allim Isma'il ibn Abdil-Karim, the most eminent Hanafi scholar of his time, and al-Firkaah, (a teacher of Imaam An-Nawawi). The most eminent scholars as far as the Arabic language is concerned was Ibnul Malak al-Andalusi, the author of the 'Alfiyyah'. Among the historians who emerged were Ibnun-Nadim, Ibn Khallikan and Yaqut Al-Hamawi. All of the mentioned scholars had produced great publications and encyclopaedias in their respective fields. The multitude of publications in the

various fields of knowledge was amongst the most important characteristics of that era.⁹

Name, lineage and family

His name was Yahya.

- It is a reality that the name of a person has a great effect on his personality and character. Imaam An-Nawawi was certainly ‘the Yahya of this Ummah’. He was famous for his great fear of Allah ﷻ, for zuhd (abstinence and disinclination from this world), leading a simple lifestyle, deep ma’rifah (recognition) of Allah ﷻ, vast knowledge, commanding to good and forbidding from evil without any fear of detractors and leading a celibate (unmarried) life, all of which were the outstanding traits of Sayyiduna Yahya ﷺ.

His kunniyyah (agnomen) is Abu Zakariyya. His title is Muhyid-Deen (the reviver of Deen) and Shaykhul-Islam.¹⁰

- He was given the agnomen Abu Zakariyya, although he had no child by that name.¹¹ It is not uncommon for men to be given agnomens while they are still under age. That agnomen sometimes remains with them

⁹ Extracted and summarized from Introduction to Al-Tahrir fi Sharh Alfaz Al-Tanbih by Al-Nanawi - Edited by Abdullah Al-Zouebi pg.22-36

¹⁰ Tuhfatut Taalibeen pg.39

¹¹ أبو زكريا ، وهي كنية على غير قياس ... وإنما كنى بأبي زكريا لأن اسمه يحيى ، والعرب تكني من كان كذلك بأبي زكريا الثقاتا إلى نبي الله يحيى وأبيه زكريا . عليهما وعلى نبينا أفضل الصلاة والسلام . ، كما تكني من كان اسمه يوسف بأبي يعقوب ومن اسمه إبراهيم بأبي إسحاق ، ومن اسمه عمير بأبي حفص على غير قياس ، لأن يحيى ويوسف مولودان لا والدان ، ولكنه أسلوب عربي مسموع . (الإمام النووي لأحمد فريد)

throughout their lives. In Al-Majmu', Imaam An-Nawawi argues that it is recommended for people to have agnomens, even if they do not have children.¹²

- As for the title Muhyid-Deen, he himself did not like to be called by it. He said, "I will not forgive the person who refers to me by that title."¹³
- In the early eras of Islam, the title Shaykhul-Islam was given to a person who had attained a certain high level of proficiency in his knowledge of the Qur'an and the Sunnah, and in his qualities, piety and exemplary characteristics. He then became the one whom the Muslims would refer to in all matters of Ilm and Deen.

¹² Al-Majmu' Sharh Al-Muhazzab (Dar al-Fikr) 8/438

(السادسة) يجوز التكني ويجوز التكنية ويستحب تكنية أهل الفضل من الرجال والنساء سواء كان له ولد أم لا وسواء كني بولده أم بغيره وسواء كنى الرجل بأبي فلان أو أبي فلانة وسواء كنى المرأة بأب فلان أو أم فلانة * ويجوز التكنية بغير أسماء الأدميين كأبي هريرة وأبي المكارم وأبي الفضائل وأبي المحاسن وغير ذلك ويجوز تكنية الصغير

* وإذا كنى من له أولاد كنى بأكرمهم

* ولا بأس بمخاطبة الكافر والفاسق والمتدع بكنته إذا لم يعرف بغيرها أو خيف من ذكره باسمه مفسدة والا فينبغي أن لا يزيد على الاسم

* وقد تظاهرت الأحاديث الصحيحة بما ذكرته فأما أصل الكنية فهو أشهر من أن تذكر فيه أحاديث الاحاد وفي الصحيحين عن أنس أن النبي صلى الله عليه وسلم (كان يقول لاخ لانس صغير يا أبا عمير ما فعل البعير) وفي سنن أبي داود باسناد صحيح عن عائشة أنها قالت (يا رسول الله كل صواحبائي لهن كنى قال فاكنتي بابتك عبد الله) قال الراوي يعني بابتها عبد الله بن الزبير وهو ابن اختها أسماء بنت أبي بكر وكانت عائشة تكنى أم عبد الله * فهذا هو الصواب المعروف أن عائشة لم يكن لها ولد وانما كنىت بابن اختها عبد الله ابن أسماء

¹³ Al-Manhalul Azbur Rawiyy pg.11

قال اللخمي: وصح عنه أنه قال: لا أجعل في حلٍّ من لُقِّبني محبي الدين.

وذلك منه على ما نشأ عليه من التواضع وإلا فهو جدير به لما أحيا الله به من سن وأمات به من بدع وأقام به من معروف، ودفع به من منكر، وما نفع الله به المسلمين من مؤلفات، ولكن بأبي الله إلا أن يظهر هذا اللقب له عرفانا وإشارة بذكره وفي الحديث عن النبي . صلى الله عليه وسلم: " وما تواضع أحد لله إلا رفعه .. " (الإمام النووي لأحمد فريد)

This is what is meant when it is mentioned in the books of the Muhadditheen and historians.¹⁴

His full name is Yahya, son of Sharaf, son of Miraa¹⁵, son of Hasan, son of Husain, son of Muhammad, son of Jumu'ah, son of Hizaam.¹⁶

His father's name was Yahya. Ibnul Attaar refers to his father with the following words of praise: 'Ash-Shaykh, Az-Zaahid, Al-Wari', Waliyyullah'.¹⁷

He did not come from a very well-known family. There is very little mention, if any, of his grandfather and other relatives. Their family were not known for producing great scholars. However, his father did have a reputation for being very pious and Allah-fearing.

He was born in Nawa which was a village of Hauraan near Damascus in Syria (Shaam). This is why he is well-known as An-Nawaawi or An-Nawawi.¹⁸ Because his village was a suburb of Hauraan, he is also referred to as Al-Hauraani. Furthermore, he is known as Al-Hizaami because of one of his forefathers whose name was Hizaam. Hizaam was that ancestor of his who had settled in Nawa.


¹⁴ Annotations on Al-Ulama Al-Uzzaab pg.46

¹⁵ The above pronunciation is the preference of Zahabi in Tarikhul-Islam (15/324) and Zabidi in Taajul-Uroos (10/379). Most prefer to pronounce this name as Murriy. Suyuti prefers to pronounce it as Muriyy. (Annotations on Tuhfatut Taalibeen pg.39)

¹⁶ Tuhfatut Taalibeen pg.39

¹⁷ Tuhfatut Taalibeen pg.39


¹⁸ Allamah Sakhaawi and Allamah Suyuti both prefer the opinion that this could be pronounced in any of the above two ways. They both claim that they had seen it written in either way by the Imaam himself, in his own handwriting. (Annotations on Tuhfatut Taalibeen pg.41)

- Imaam An-Nawawi had mentioned to Ibnul Attaar that some of his predecessors would claim that they were referred to as ‘Hizaami’ because they were from the progeny of the well-known Sahaabi ‘Hakeem ibn Hizaam ’. He then commented that this claim in incorrect and false.¹⁹

He was also referred to as Ad-Dimashqi, as he resided in Damascus for approximately 28 years.²⁰

Birth and Demise

He was born in Muharram 631 AH in the middle ten days of Muharram.

He passed away on a Wednesday, during the last third of the night, on the 24th of Rajab 676 AH at the age of 45. He was buried in his hometown, Nawa.²¹ May Allah  shower His mercy upon him.

Appearance

Az-Zahabi said: He had a brown tan, a thick beard and was of medium-height. He had an awe-striking personality.²² Towards the end of his life, he had a black beard with a few white hairs.²³

¹⁹ Tuhfatut Taalibeen pg.40

²⁰ Tuhfatut Taalibeen pg.40-42

²¹ Tuhfatut Taalibeen pg.42-43

²² Al-Manhalul Azbur Rawiyy pg.46, 47

²³ Al-Manhalul Azbur Rawiyy pg.47

His Youth and His Studies

From his youth, Imaam An-Nawawi was not attracted to sports or playing. Actually, the other children chided him for this. From an early age, he turned his attention to his studies. He hated any activity that would hold him back from reciting or memorizing the Qur'an.

Ibnul Attaar states: The Waliy (friend) of Allah, Shaykh Yaasin ibn Yusuf Al-Marakishi²⁴ mentioned to me: "I saw Shaykh Muhyid-Deen (An-Nawawi) in Nawa when he was a youngster of ten years of age. Other boys (of his age) were forcing him to play with them, but he was running away from them and crying, for he did not want to be forced into playing with them. While in that condition, he was engaged in reciting the Qur'an. On observing this, a special love for him developed in my heart.

His father made him work at a shop. His engagements in buying and selling would not preoccupy him from reciting the Qur'an (continuously). So I approached his teacher who was teaching him the Qur'an and urged him to take exceptional care of this boy. I said to him, "This child will hopefully become the greatest Aalim (scholar) of his time and the greatest Zaahid (ascetic), from whom people will greatly

²⁴ He was an African of Moroccan origin. He was a Qur'an teacher. He was famous for his piety and for various miracles which Allah ﷻ had displayed at his hands. He had performed Haj more than 20 times. He lived for about 80 years. In later years, Imaam An-Nawawi would specifically go to visit him, honour and respect him, seek barakah (blessings) from his company and even seek his advice and consult with him regarding his personal affairs. Shaykh Yaasin passed away in 687 AH. (Summarized from Al-Manhalul Azbur Rawiyy pg.11, who quotes the above from Az-Zahabi in Tarikhul Islam)

benefit.” His teacher asked whether I was a soothsayer or an astrologer. I said to him, “I am neither soothsayer nor an astrologer, but Allah made me utter these words.””

Shaykh Yaasin then mentioned this to the father of Imaam An-Nawawi. This became his aspiration for his son. (So he facilitated his son’s studies by accommodating him in his quest for learning and by creating an environment which was conducive to learning.) He completed his memorization of the Qur’an by the time he was close to reaching puberty.²⁵

- This was perhaps one of the greatest actions in the life of Shaykh Yaasin رحمته الله. By his little encouragement, one of the greatest scholars of Islam was produced. Never underestimate the value of encouraging another to good – especially with regards to Islamic studies. Your few words may accumulate unimaginable rewards for you in the hereafter.

Abu Mas’ud al-Badri رحمته الله narrates that Rasulallah ﷺ said: “Whoever directs (another person) towards any good shall receive a reward similar to the reward of the person who carries out that good deed.” (Muslim)

Abu Hurayrah رحمته الله narrates that Rasulallah ﷺ said: “Whoever invites towards guidance shall receive a reward similar to the rewards of all those who follow him, without any decrease in their rewards. Whoever invites towards misguidance shall receive a sin similar to the sins of all those who follow him, without any decrease in their sins.” (Muslim)

²⁵ Tuhfatut Taalibeen pg.44-45

His father therefore decided to dedicate the life of his son to the study, service and promotion of Islam. Imaam An-Nawawi lived in Nawa till the age of 18 years. In this time, along with helping his father in his shop, it is possible that he may have acquired some basic knowledge and lessons from the scholars of Nawa.²⁶ However, since Nawa had no academic or scholarly atmosphere and there were no religious academies or institutes where one could acquire excellence in religious learning, his father took him to Damascus. Damascus at that time was considered the centre of learning and scholarship, and students from far and wide gathered there for the purpose of acquiring ilm (knowledge of Deen).

Imaam An-Nawawi first studied at the Saarimiyyah Madrasah (الصارمية) in Damascus under Shaykh Taajud Deen, known as Ibnul Firkaah. This is where his father left him. This Madrasah however had no boarding facilities whatsoever. After some time, he approached Shaykh Taajud Deen to ask if he could arrange any boarding facilities, as many of the Madaaris provided boarding for their students. Since they had no boarding, the Shaykh suggested that he go to Madrasah Rawaahiyyah²⁷ to study under Shaykh Ishaq Al-Maghribi.²⁸

Imaam An-Nawawi said: When I was 19, my father took me to Damascus. It was in the year 649 AH. I stayed in Madrasah Rawaahiyyah. I studied there for about two years. In that period of time, I never allowed my sides to touch the ground

²⁶ Annotations on Tuhfatul Taalibeen pg.45

²⁷ The founder and patron of this Madrasah was a trader named Zakiuddin Abul-Qaasim, who was known as Ibn Rawaahah. The Madrasah was named after him

²⁸ Al-Manhalul Azbur Rawiyy pg.15

(i.e. I never slept while lying down). I lived on the limited rations supplied by the Madrasah, and nothing else."²⁹

Imaam An-Nawawi said: I memorized At-Tanbih³⁰ in about 4 ½ months.³¹ In the rest of the year, I memorized a quarter of the section on Ibaadaat from Al-Muhazzab³².

An innocent mind

Imaam An-Nawawi narrated: When I read in At-Tanbih that ghusl becomes compulsory by إيلاج الحشفة في الفرج – the penetration of the glans (of the penis) into the vagina, for about two months I assumed that this was referring to ‘a rumbling in the stomach’. Every time I heard my stomach rumbling, I would take ghusl with cold water.³³

Attachment to his teacher and dedication to his studies

I began studying the explanation and commentary and critically editing and refining the works I was studying under our Shaykh Al-Imaam Al-Aalim Az-Zaahid Al-Wari’ Zul-Fadha’il wal Ma’arif Abu Ibrahim Ishaq ibn Ahmad ibn Uthmaan al-Maghribi Ash-Shaafi’i رحمه الله. I attached myself to him. He was pleased with me when he saw my engagement and attachment to knowledge and my isolation from people

²⁹ Tuhfatut Taalibeen pg.45-46

³⁰ This was authored by Abu Ishaq Ash-Shirazi, and is one of the five basic texts of the Shaafi’i mazhab.

³¹ He then recited this book from memory to Qaadhil Qudhaat Muhammad ibnul Husain ibn Razin Ash-Shaafi’i on 7 Rabi’ul Awwal 650 AH. (Al-Manhalul Azbur Rawiyy pg.12)

³² This is a detailed work which was authored by Abu Ishaq Ash-Shirazi on Shaafi’i Fiqh, which he compiled over 14 years.

³³ Al-Manhalul Azbur Rawiyy pg.13

(since I avoided socializing with anyone). He therefore had tremendous love for me. He appointed me to repeat the lessons in his circle for most of the students.³⁴

Hajj

Imaam An-Nawawi narrates: In the year 651 AH (two years after commencing his studies in Damascus), I performed Hajj in the company of my father. We set out in the beginning of Rajab. Wuqoof in Arafah occurred on a Friday in that year. I stayed in Madinatul Rasul ﷺ for one and a half months.³⁵

His father narrates: When we set out from Nawa (proceeding for Hajj), he (Imaam An-Nawawi) was gripped with fever. This fever remained with him until the day of Arafah. Despite the fever, he did not groan or sigh even once. After completing our Hajj, we returned to Nawa, after which he returned to Damascus. Allah ﷻ then showered down Ilm (knowledge) upon him in torrents.³⁶

He was blessed with the fortune to perform Hajj a second time as well in later years.³⁷

Engrossment in studies

His engrossment in knowledge can be gauged from the fact that he used to attend twelve different lessons daily. He himself narrates: I used to attend twelve lessons daily by the Mashaayikh. Those lessons comprised of explanation and

³⁴ Tuhfatul Taalibeen pg.46-47

³⁵ Tuhfatul Taalibeen pg.47

³⁶ Tuhfatul Taalibeen pg.48, Al-Manhalul Azbur Rawiyy pg.13

³⁷ Al-Manhalul Azbur Rawiyy pg.13

commentary and critically editing and refining the work I was studying.

- 1,2. Two lessons in Al-Wasit.
3. Al-Muhazzab.
4. Al-Jam' u bayn As-Saheehayn.
5. Sahih Muslim.
6. Al-Luma' of Ibn Junni in Nahw (syntax).
7. Islaahul-Mantiq of Ibnus-Sikkeet in Lughah.
- 8,9. Sarf (etymology and morphology).
10. Usul of Fiqh (principles of jurisprudence). This was sometimes from Al-Luma' of Abu Ishaq (Ash-Shirazi) and sometimes from Al-Muntakhab of Fakhrud-Deen Ar-Raazi.
11. Asmaa'ur-Rijaal (biographies of the narrators)
12. Aqaaid and Usulud-Deen (beliefs and theology)³⁸

I used to write everything which was related to the text, including commentary of complexities which arise from the text, clarifying the text and expounding upon the meanings of the uncommon words.

Allah ﷻ had granted me blessing in my time and in my occupation (of acquiring knowledge), and He assisted me in it.³⁹

- Commenting on the above, Abdul Ghani Ad-Daqr wrote: “He used to attend twelve lessons a day with his teachers. He used to write everything which was related to the text, including commentary of

³⁸ According to what Imaam Muhammad ibnul-Hasan Al-Waasiti (d. 776 A.H) wrote in Al-Mataalibul Aaliyah fi-Tabaqaatish-Shaafi'iyyah, the book that he studied was 'Al-Irshaad' of Imaamul-Haramayn Al-Juwayni.

³⁹ Tuhfatut Taalibeen pg.50

complexities which arise from the text, clarifying the texts and explaining the meanings of the uncommon words. This would take, at least, twelve hours a day. Then he would need time to review what he had learnt and memorise what had to be memorised. The very least approximation is that this would also take about twelve hours a day. This totals about twenty-four hours in a day! When would he sleep? When would he eat? When would he perform his acts of worship? When would he perform the voluntary late night prayers? It is well-known that he was in the forefront when it came to performing those acts of obedience and worship. When would all of that take place? He was in need of all twenty fours in a day and night just for studying and reviewing his lessons. This shows how Allah ﷻ honoured and graced this man. Allah blessed him in his time. Allah is the One who gave him the ability to complete in one day what it takes others two days to accomplish, and to complete in one year what it takes others two years to accomplish. This is the only way we can explain this tremendous undertaking that made him one of the greatest scholars of his time in just about ten years. In fact, it then made him the leader (Imaam) of his time. This is also the only way we can explain all of his wonderful, well-researched writings in a span of time that lasted no more than 25 years. In other words, he spent all of his lifetime and living hours in learning, teaching and writing.”⁴⁰

⁴⁰ Annotations on Tuhfatut Taalibeen pg.50, quoting from Al-Imam An-Nawawi: Shaykhul-Islam wal-Muslimeen wa Umdatul-Fuqaha wal-Muhadditheen by Abdul-Ghaniy Ad-Daqr

The spiritual harm in studying the books of irreligious people

Imaam An-Nawawi narrates: There was a time when I thought of studying medicine. So I purchased Al-Qanun (which was authored by Abu Ali Ibn Sina - Avicenna) and I resolved to study it thoroughly. But my heart suddenly became encompassed by a certain darkness. For many days, I had no inclination towards studying anything. I pondered over it and wondered what had intruded into my heart. Allah ﷻ inspired me (through ilhaam) that the reason is because of my attention towards studying medicine. I immediately sold this book, and removed from my home all literature related to medicine. My heart was illuminated once again and my previous condition returned to me. I then resumed what I had been engaged in before this.⁴¹

His teachers

a) Abu Ibrahim Ishaq ibn Ahmad ibn Uthmaan Al-Maghribi, then Al-Maqdisi. (d.668 AH)

Ibnul Attaar comments regarding this great scholar: Imaam An-Nawawi remained engaged in Ilm and he continued to

⁴¹ Tuhfatut Taalibeen pg.51

Although the study of medicine is permissible in itself, the fact that the principles and foundations of Western medicine lie in Greek philosophy whose founders were agnostic rationalists who were disbelievers, and that the author was an irreligious rationalist, led Imaam An-Nawawi to perceive darkness enveloping his pure untainted heart. Studying the works of any author is the replacement of sitting in his company. The company of evil-doers certainly harms a person's spirituality, and so does reading their writings. This is one explanation proffered by As-Sakhaawi in Al-Manhalul Azbur Rawiyy pg.14.

follow in the footsteps of this Shaykh of his in ibaadah (worship), salaah, fasting every day, zuhd (disinclination from the world) and being careful to not waste any bit of time, until he passed away.

After this teacher of his passed away, Imaam An-Nawawi's engrossment with ilm and amal (knowledge and practice) increased considerably.

Our teacher Qadhi Abul Mafaakhir Muhammad ibn Abdil Qadir Al-Ansaari ﷺ said to me, "Had Al-(Abul Qasim) Al-Qushayri met your teacher (An-Nawawi) and his teacher (Ishaq Al-Maghribi), when mentioning his Mashaayikh, he would not have mentioned anyone before them, because they they were combinations of ilm (knowledge), amal (practice), zuhd (disinclination from the world), wara' (abstention), words of wisdom and many other such qualities."⁴²

Imaam An-Nawawi benefitted most from this teacher of his.⁴³ He took him as a role model and endeavoured to follow in his footsteps. He referred to his teacher in the following glowing words: All are agreed upon his ilm, zuhd and wara', excessive ibaadah, great virtues and his superiority over his peers in the above qualities.⁴⁴

b) Abu Muhammad Abdur Rahmaan ibn Nuh Al-Maqdisi, then Ad-Dimashqi, the Mufti of Damascus.

c) Abu Hafs Umar ibn As'ad Ar-Raba'i Al-Irbilli.

⁴² Tuhfatut Taalibeen pg.49

⁴³ Al-Manhalul Azbur Rawiyy pg.15

⁴⁴ Tuhfatut Taalibeen pg.54

Ibnul Attar states: I had also met this teacher of his... Our Shaykh (An-Nawawi) would respect him greatly. On one occasion, we were seated in front of him in his gathering. An-Nawawi stood up from the gathering, filled a jug and carried it in front of his teacher (like a servant) till the place of wudhu.

The above three teachers of Imaam An-Nawawi were all students of Abu Amr Uthmaan ibn Abdir Rahmaan, who is famously known as Ibnus-Salaah.

d) Abul Hasan ibn Sallaar Al-Irbilli, then Ad-Dimashqi.

Imaam An-Nawawi referred to him as an Imaam who was the most knowledgeable of the Shaafi'i mazhab compared to all others in his era, and one who was the reference point for all the complexities in the mazhab and all the finer intricate hidden aspects.⁴⁵

Imaam An-Nawawi had participated in the ghusl of this teacher of his, and was present for his janaazah salaah.⁴⁶

Imaam An-Nawawi had studied Fiqh under the above 4 scholars.

After quoting his chain of Fiqh upto Imaam Ash-Shaafi'i from the above four scholars, he quotes the following statement of Yahya ibn Mu'az Ar-Raazi رحمته الله, "The Ulama are more compassionate to the Ummah of Muhammad ﷺ than their fathers and mothers. The reason I say so is that the Ulama save them from the fire of the aakhirah and its frightening

⁴⁵ Tuhfatut Taalibeen pg.55 and Tabaqaatus Shaafi'iyah 1/476

⁴⁶ Tuhfatut Taalibeen pg.55 and Tabaqaatus Shaafi'iyah 1/476

conditions, whereas their fathers and mothers protect them from difficulties in this world.”⁴⁷

e) Qadhi Abul Fath Umar ibn Bundaar At-Tafleesi Ash-Shaafi'i.

Imaam An-Nawawi studied Usulul-Fiqh by him - Al-Muntakhab of Fakhrud-Deen Ar-Raazi and a section of Al-Mustasfa of Abu Haamid Al-Ghazaali.

f) Fakhrud Deen Maaliki.

Imaam An-Nawawi studied Al-Luma' of Ibn Junni in Nahw (syntax)..

g) Abul Abbaas Ahmad ibn Saalim Al-Misri, an expert in Nahw, Sarf and Lughah.

Imaam An-Nawawi studied Islaahul-Mantiq of Ibnus-Sikkeet and some book on Sarf by him.

h) Abu Ishaq Ibraahim ibn Isa Al-Muraadi Al-Andalusi Ash-Shaafi'i

Imaam An-Nawawi studied Fiqhul Hadith by him. He heard from him the commentary of the Ahaadith of Sahih Muslim, the majority of Sahih Al-Bukhari and a large portion of Al-Jam'u bayn As-Sahihayn of Al-Humaidi.

i) Abul Baqaa Khalid ibn Yusuf An-Nablusi

Imaam An-Nawawi studied Al-Kamaal fi Asmaa'ir Rijaal of Haafiz Abdul-Ghani Al-Maqdisi by him.⁴⁸

⁴⁷ Tuhfatut Taalibeen pg.57

⁴⁸ Condensed from Tuhfatut Taalibeen pg.50-60

- The author of Al-Munjid has claimed that Imaam An-Nawawi had studied under Ibnus Salaah and Abu Taahir As-Silafi. However, this is incorrect. He did not study under any of them. However, he did benefit greatly from the students of Ibnus Salaah.⁴⁹

The above were some of the teachers from whom he took lessons and under whom he studied. He had heard Ahaadith and various other books (simaa') from various Ulama. Ibnul Attaar has mentioned 20 of his teachers by name in his biography and then stated that he had heard from many other Mashaayikh.⁵⁰

His Mashaayikh in Tasawwuf

As for the science of Tasawwuf and Sulook, he benefited most from his teacher Abu Ibrahim Ishaq Al-Maghribi, as can be observed from his amazing masterpiece Bustaanul Aarifeen.⁵¹

Taajud-Deen As-Subki was of the opinion that his Shaykh in Tasawwuf was Shaykh Yaasin ibn Yusuf Al-Marakishi, who was mentioned earlier. Imaam An-Nawawi would specifically go to visit him, honour and respect him, seek barakah (blessings) from his company and even seek his advice and consult with him regarding his personal affairs.⁵²

The great Muhaddith, Allamah Habibur Rahmaan Al-A'zmi ؒ writes: Haafiz Az-Zahabi ؒ has written that An-Nawawi toiled by night and day in his quest for knowledge for a period

⁴⁹ Annotations on Tuhfatut Taalibeen pg.60

⁵⁰ Tuhfatut Taalibeen pg.50-63

⁵¹ This is the observation of this weak servant of Allah ﷻ. And Allah ﷻ knows best.

⁵² Al-Manhalul Azbur Rawiyy pg.17

of twenty years, until he surpassed all his contemporaries. Despite his distinguished academic position, he did not consider it below his dignity to go to the Waliy (friend of Allah ﷺ), Shaykh Yaasin Al-Hajjam, present himself in his service, and derive spiritual blessings from him.

Allamah Habibur Rahman Al-A'zmi ﷺ once said to Maulana Qamaruz Zamaan: “The author of Al-Azkaar, Allamah An-Nawawi ﷺ was not only a Muhaddith, but a Sufi as well.”⁵³

My respected teacher, Maulana Fazlur-Rahmaan Al-A'zmi (daamat barakaatuhu) would refer to scholars like Imaam An-Nawawi as ‘a Muhaqqiq (research scholar), a Sufi and a Tablighi (Muballigh)’.

His deep and vast knowledge

Ibnul Attaar writes: He was a muhaqqiq (expert research scholar) in his ilm, and in its various subjects, a mudaqqiq (accurate, thorough and precise) in his ilm and in all the affairs of his life. He was a Haafiz of the Ahaadith of Rasulullah ﷺ, knowledgeable regarding its various sciences, able to distinguish Sahih (authentic) from Saaqim (unauthentic), knowledgeable of the uncommon rare words, the correct meanings of the Ahaadith and the Fiqhi rulings which were deduced from it. He had memorized the mazhab of Imaam Ash-Shaafi'i, its foundations (usool), principles (qawaa'id) and subsidiary rulings (furu'). He knew the opinions of the Sahaabah and the Taabi'een, the differences between the Ulama and those issues in which they agreed upon and reached some consensus. He knew the opinions which were famous

⁵³ Akhlaq e Salaf v.3

and those which were rejected. In all of the above, he brought back memories of the methodology of the Salaf (pious predecessors).⁵⁴

Imaam An-Nawawi was once critiqued over a quotation which he had provided from Al-Waseet. He said, “They are disputing my quotation from Al-Waseet, whereas I had studied Al-Waseet 400 times.”⁵⁵

Faqih Abu Ali Sa’eed ibn Uthmaan ؒ said: I saw Nabi ﷺ in a dream, while I was by the sea-shore. He said to me, “When you notice a difference of opinion between the author of Al-Muhazzab (Abu Ishaq Ash-Shiraazi), Al-Ghazaali and An-Nawawi, then hold onto the opinion of An-Nawawi, for he was most knowledgeable regarding my Sunnah.”

I then saw Nabi ﷺ in my dream for a second time. I asked him about An-Nawawi. He ﷺ said, “He is the reviver of my Deen (Muhyi Deeni).”⁵⁶

His mazhab in Aqaaid and Fiqh

It is common knowledge that Imaam An-Nawawi followed the Shaafi’i school of thought in Fiqh. As for Aqaaid and Ilmul Kalaam (theology), it is clear from his writings that he

⁵⁴ Tuhfatul Taalibeen pg.65

وكان محققاً في علمه وفنونه مدققاً في علمه وكل شؤونه حافظاً لحديث رسول الله صلى الله عليه وسلم عارفاً بأنواعه كلها من صحيحه وسقيمه وغريب ألفاظه وصحيح معانيه واستنباط فقهه حافظاً للمذهب الشافعي وقواعده وأصوله وفروعه، ومذاهب الصحابة والتابعين، واختلاف العلماء ووافقهم وإجماعهم، وما أشتهر من ذلك جميعه، وما هجر ، سالكاً في كل ذلك طريقة السلف.

⁵⁵ Al-Manhalul Azbur Rawiyy pg.43

⁵⁶ This was supposed to be in Al-Manhalul Azbur Rawiyy pg.43, but is not found in the print which I was using. I found this on Al-Maktabah Ash-Shaamilah at this part of the book.

followed the school of Imaam Abul Hasan Al-Ash'ari, which represents the stance of the vast majority of the Ahlus Sunnah wal Jama'ah. Al-Yaafi'i, At-Taaj As-Subki and As-Sakhaawi have all declared him to be Ash'ari in creed.⁵⁷

Some contemporary scholars, who declare the Ash'ari creed to be bid'ah, or even disbelief, are at pains to explain how an accepted personality like Imaam An-Nawawi followed the methodology of the Ash'aris in theology. They therefore clutch onto straws in interpreting some of his statements, with some far-fetched assumptions which are devoid of any substance, that he had repented from Ash'ari theology before his demise. What they quote however has no connection with repenting from Ash'ari theology. They present the same excuse for other great Imaams, including Abul Hasan Ash'ari, Imaamul Haramayn Al-Juwaini, Abu Haamid Al-Ghazaali and Fakhrud-Deen Ar-Raazi. What they quote however have no connotations of repenting from Ash'ari theology.

Hereunder, we quote one statement of Imaam An-Nawawi regarding his stance on the Ahaadith of Sifaat:

Imaam An-Nawawi states, "This is one of the Ahaadith which deal with the attributes [of Allah ﷻ]. There are two positions with regards to them, both of which have been discussed repeatedly in the chapter of faith (imaan). a) The first position is to believe in them without delving into its meaning (tafweedh); while maintaining categorically that there is nothing like Allah Most High, and that He transcends the

⁵⁷ Al-Manhalul Azbur Rawiyy pg.44

For further details, one can study the article 'Imam al Nawawi was an Ash'ari' which can be found on www.darultahqiq.com/3029-2.

attributes of created things. b) The second position is to interpret them figuratively (ta'weel) in a manner that befits Him.” (Al-Minhaaj Sharh Sahih Muslim 5/24 – see the detailed text in the footnotes.)⁵⁸

Haafiz Az-Zahabi states that his stance regarding the Sifaat Sam'iyyah is generally of sukoot and imraar (i.e. Tafweedh), while he also sometimes makes ta'weel. Haafiz Az-Zahabi also states that Imaam An-Nawawi was a firm Ash'ari in Aqeedah.⁵⁹

⁵⁸ هذا الحديث من أحاديث الصفات وفيها مذهبان تقدم ذكرهما مرات في كتاب الايمان أحدهما الايمان به من غير خوض في معناه مع اعتقاد أن الله تعالى ليس كمثله شيء وتنزيهه عن سمات المخلوقات والثاني تأويله بما يليق به فمن قال بهذا قال كان المراد امتحانها هل هي موحدة تقر بأن الخالق المدبر الفعال هو الله وحده وهو الذي اذا دعاه الداعي استقبل السماء كما اذا صلى المصلي استقبل الكعبة وليس ذلك لأنه منحصر في السماء كما أنه ليس منحصرًا في جهة الكعبة بل ذلك لأن السماء قبلة الداعين كما أن الكعبة قبلة المصلين أو هي من عبدة الأوثان العابدين للأوثان التي بين أيديهم فلما قالت في السماء علم أنها موحدة وليست عابدة للأوثان قال القاضي عياض لا خلاف بين المسلمين قاطبة فقيهم ومحدثهم ومتكلمهم ونظارهم ومقلدهم أن الظواهر الواردة بذكر الله تعالى في السماء كقوله تعالى أمئتم من في السماء أن يخسف بكم الأرض ونحوه ليست على ظاهرها بل متأولة عند جميعهم فمن قال باثبات جهة فوق من غير تحديد ولا تكييف من المحدثين والفقهاء والمتكلمين تأول في السماء أي على السماء ومن قال من دهماء النظار والمتكلمين وأصحاب التنزيه بنفي الحد واستحالة الجهة في حقه سبحانه وتعالى تأولوها تأويلات بحسب مقتضاها وذكر نحو ما سبق قال وبأيت شعري ما الذي جمع أهل السنة والحق كلهم على وجوب الإمساك عن الفكر في الذات كما أمروا وسكتوا بحيرة العقل واتفقوا على تحريم التكييف والتشكيل وأن ذلك من وقوفهم وامسآكهم غير شاك في الوجود والموجود وغير قاذح في التوحيد بل هو حقيقته ثم تسامح بعضهم باثبات الجهة خاشيا من مثل هذا التسامح وهل بين التكييف واثبات الجهات فرق لكن إطلاق ما أطلقه الشرع من أنه القاهر فوق عباده وانه استوى على العرش مع التمسك بالآية الجامعة للتنزيه الكلي الذي لا يصح في المعقول غيره وهو قوله تعالى ليس كمثله شيء عصمة لمن وفقه الله تعالى وهذا كلام القاضي رحمه الله تعالى (المنهاج شرح صحيح مسلم بن الحجاج 24/5)

⁵⁹ Taarikhul Islaam 50/256

وكان مذهبه في الصفات السمعية السكوت وإمراها كما جاءت. وربما تأول قليلا في شرح مسلم، والنووي رجل أشعري معروف بذلك بيدع من خالفه ويبالغ في التغليظ عليه وتعبه السخاوي وقال: كذا قال، و التأويل كثير في كلامه (المنهل العذب الروي ص)

There are others who claim that Imaam An-Nawawi was not a detailed researcher or expert in the area of Aqaaid. He merely followed Qaadhi Iyaadh or Al-Maaziri in such matters. Such people therefore claim that many of the statements of Imaam An-Nawawi go against the beliefs of the Salaf. Some have gone as far as labelling him a muftadi' (innovator), and even publicly burning copies of Al-Minhaaj, his commentary of Sahih Muslim. This is all the result of extremism, bigotry and lack of deep knowledge regarding the science of Aqeedah.

The fact that Imaam An-Nawawi was given the title of 'Shaykhul-Islam' by his students, comrades, and the great scholars after him is itself proof to the fact that he was an expert in all of the sciences of Islam, including the science of Aqeedah. Imaam As-Sakhawi states that 'Shaykhul-Islām' signifies one who follows the Kitaab and the Sunnah, has mastered the Usool of Deen (the science of Aqeedah – creed and beliefs), who has plunged deep into the differences of the scholars, who has become able to extract the legal evidences from the texts, and has understood the rational proofs and transmitted texts at a good level. (Al-Jawaahir wad-Durar) It is agreed upon by all that Imaam An-Nawawi was certainly deserving of this title, and that those who referred to him with this title were not exaggerating his status.⁶⁰

Expertise in Fiqh

Haafiz Ibn Kathir refers to him in the following words: The author of the (Shaafi'i) mazhab who then refined it, the

⁶⁰ Summarized from 'Imam al Nawawi was an Ash'ari' - www.darultahqiq.com/3029-2.

accurate recorder of it and the one who gave it its current sequence and order.⁶¹

Qadhi Safad Al-Uthmaani writes: The reviver of the (Shaafi'i) mazhab who then refined it. The Fuqaha have agreed to adopt those opinions in the mazhab which he preferred for amal (practice).⁶²

It is a well-known fact that Imaam Ar-Raafi'i and Imaam An-Nawawi are considered to be the Ashaab-Tarjeeh in the Shaafi'i mazhab. The subsequent Ulama relied on their preferences regarding the variant opinions found within the mazhab. When the opinion of Imaam An-Nawawi is in conflict with the opinion of Imaam Ar-Raafi'i, the opinion of Imaam An-Nawawi is generally given preference and is considered to be the final opinion in the mazhab.⁶³

This concept was so firmly adhered to that Haafiz Jalaalud-Deen As-Suyuti said: When I reached the position (in knowledge) whereby I could give preference (to some opinion

⁶¹ Al-Manhalul Azbur Rawiyy pg.65, quoting from his Tabaqaatush Shaafi'iyyah.

محرم المذهب ومهذبته وضابطه ومرتبته

⁶² Al-Manhalul Azbur Rawiyy pg.65, quoting from his At-Tabaqaatul Kubra

محبي المذهب ومنقحه، ومن استقر العمل بين الفقهاء فيه على ما يرجحه

⁶³ (سُئِلَ) عَمَّا إِذَا خَالَفَ نَصُّ الشَّافِعِيِّ الْجَدِيدُ مَا عَلَيْهِ الشَّيْخَانِ فَمَا الْمُعْمُولُ بِهِ إِنْ قُلْتُمْ النَّصُّ فَمَا بَأْسَ عُلَمَاءِ عَصْرِنَا يُنْكِرُونَ عَلَى مَنْ خَالَفَ كَلَامَ الشَّيْخَيْنِ أَوْ مَا عَلَيْهِ الشَّيْخَانِ فَقَدْ صَرَّحَ بِأَنَّ نَصَّ الْإِمَامِ فِي حَقِّ الْمُقَدِّدِ كَالدَّلِيلِ الْقَاطِعِ وَكَيْفَ يَتْرُكَايَهُ وَيَذْكُرَانِ كَلَامَ الْأَصْحَابِ؟ (فَأَجَابَ) بِأَنَّ مِنَ الْمَعْلُومِ أَنَّ الشَّيْخَيْنِ رَحِمَهُمَا اللَّهُ قَدْ اجْتَهَدَا فِي تَخْرِيبِ الْمَذْهَبِ غَايَةَ الْاجْتِهَادِ وَلِهَذَا كَانَتْ عِنَايَاتُ الْعُلَمَاءِ الْعَامِلِينَ، وَإِشَارَاتُ مَنْ سَبَقْنَا مِنَ الْأَيْمَةِ الْمُحَقِّقِينَ مُتَوَجِّهَةً إِلَى تَحْقِيقِ مَا عَلَيْهِ الشَّيْخَانِ وَالْأَخْذِ بِمَا صَحَّحَاهُ بِالْقَبُولِ وَالْإِدْعَانَ مُؤَدِّينَ ذَلِكَ بِالِدَّلَائِلِ وَالْبُرْهَانِ، وَإِذَا انْفَرَدَ أَحَدُهُمَا عَنِ الْآخَرَ وَالْعَمَلُ بِمَا عَلَيْهِ الْإِمَامُ النَّوَوِيُّ الْمَذْهَبُ وَمَا ذَاكَ إِلَّا لِحُسْنِ النِّيَّةِ، وَإِخْلَاصِ الطَّوْبَةِ (هناوى الشهاب الرملي)

over another) when passing fatwa, I would not leave the preferred view of An-Nawawi, even though the preferred view according to my understanding was something else.⁶⁴

His tajdeed (unprecedented contribution) with regards to Fiqh

Az-Zayn Al-Iraaqi wrote in his detailed Takhreej of Al-Ihyaay: It was the habit of the earlier scholars to maintain silence regarding the Ahaadith which they quoted in their writings; without explaining which of the scholars of Hadith had narrated that particular narration with its entire chain, and without discussing which narrations are saheeh and which are dha'eef, except very rarely, even if they were great scholars of Hadith themselves. They merely trod upon the path of the Fuqaha who had preceded them. This continued until Ash-Shaykh Muhyid-Deen An-Nawawi arrived. He began to include in his works on Fiqh the discussions pertaining to Hadith sciences; which Hadith scholar narrated it with his full chain and what is its status; whether saheeh or dha'eef. This was something which was very important and very beneficial. May Allah ﷻ reward him well, for he had undertaken the task, on behalf of the reader, to search through the books of Hadith to ascertain all of the above facts.

The earlier scholars would direct the reader to the books specific to every subject. This was so that people do not become negligent in studying every science from the books of the experts of that science and its primary references. Look at

⁶⁴ونقل الإمام الشعراني في ترجمة الحافظ الجلال السيوطي أنه قال: "ولما بلغت مرتبة الترجيح لم أخرج في الإفشاء عن ترجيح النووي وإن كان الراجح عندي خلافه". اهـ

Al-Imaam Abul Qaasim Ar-Raafi'i, who has trodden the path of the Fuqaha, despite his vast knowledge of Hadith. I even heard my teacher Abu Sa'eed Al-Alaa'i say: "Ar-Raafi'i is more acquainted with the science of Hadith than Shaykh Muhyid-Deen." I hesitated to accept that. So he said to me, "Here are his Amaali (dictations) which will prove that, and will prove that he was well-acquainted with the terminology of the Muhadditheen. Similarly, study his commentary on the Musnad of Ash-Shaafi'i." Anyhow, all the Ulama had their own objectives and intentions, in accordance with what they were granted the ability to achieve and they were inspired to do.⁶⁵

Memory and understanding

Scholars and biographers acknowledge his memory, his power to absorb, his impartiality, and his trustworthiness.

Haafiz Az-Zahabi رحمته الله writes: "He was a muhaqqiq (research-scholar) in his ilm and a mudaqqiq (meticulous, accurate and precise). He was a **haafiz of Hadith** and its related sciences. He was well aware of the related sciences of Hadith, possessing the ability to distinguish the authentic from the unauthentic. He possessed expertise in the uncommon words found in the Ahaadith, and in extracting and deducing laws of Fiqh from it."⁶⁶

⁶⁵ This was supposed to be in Al-Manhalul Azbur Rawiyy pg.24, but is not found in the print which I was using. I found this on Al-Maktabah Ash-Shaamilah at this part of the book.

⁶⁶ Taarikhul Islaam 51/250

وكان محققا في علمه وفنونه، مدققا في علمه وشؤونه، حافظا لحديث رسول الله صلى الله عليه وسلم، عارفا بأنواعه من صحيحه وسقيمه وغريب الفاظه واستنباط فقهه،

His intelligence, hard work, devotion and absorption to his studies amazed his teachers and they become fond of him and began to praise and admire him. He had devoted all his time for learning and scholarship. Other than reading and writing, he spent his time contemplating over complex issues and in finding their solutions. Allah had also conferred upon him the gift of a strong memory and depth of thought. He who makes the right use of this boon, there remains no doubt in his sagacity and discernment. Imaam An-Nawawi made full use of his Allah-given qualities and potential.⁶⁷

Testimony of the scholars regarding Imaam An-Nawawi

Ibnul Attaar says: Our teacher, Abu Abdillah Muhammad ibnuz Zaheer Al-Hanafi Al-Irbilli, the Shaykhul Adab of our times, had transcribed Al-Umdah fi Tashih At-Tanbih of Shaykh An-Nawawi رحمته الله. He asked me if he could compare his manuscript with mine, so that he could narrate this book from Imaam An-Nawawi through me. After completing this task, he said to me, “Shaykh Taqiyyud Deen Ibnus Salaah had not reached the position of Shaykh Muhyid-Deen in Ilm, Fiqh, Hadith, Lughah and the sweetness of his words and expressions.”⁶⁸

The great Sufi, Aarif (gnostic) and Shaykh who was famous for his kashf, Abu Abdir Raheem Muhammad Al-Akhmeemi رحمته الله, said, “Shaykh Muhyid-Deen رحمته الله walked on the path of the

⁶⁷ A Short Biographical Sketch of Imam An-Nawawi

⁶⁸ Tuhfatut Taalibeen pg.69

Sahaabah ﷺ. I do not know of anyone in our era who walked on their path other than him.”⁶⁹

The Muhaddith Abul Abbaas Ahmad ibn Farah Al-Ishbili ﷺ, one of Imaam An-Nawawi’s special students, says: Shaykh Muhyid-Deen possessed three distinctive special qualities. If any one of these three qualities had to be found in anyone, people would have undertaken journeys from the corners of the earth to study under him. They are: a) knowledge and fulfilling the demands of knowledge (like practicing upon it and engaging in its dissemination) b) zuhd (disinclination) from the world and (abstinence) from its comforts and luxuries c) amr bil ma’ruf and nahy anil munkar - enjoining good and forbidding evil. (Imaam An-Nawawi possessed all three within him to a state of perfection.)⁷⁰

His student, Ibnul-Attaar ﷺ, wrote the following as a summary of his life: He was the author of beneficial works and praiseworthy compilations, he was one-of-a-kind and unique in his era, one who kept many fasts, stood in salaah for lengthy periods, who was disinclined from the world and inclined towards the Hereafter, the possessor of pleasing and beautiful character and traits, an Aalim who is Rabbaani (a man of Allah), whose knowledge, leadership, lofty status, ascetism, scrupulousness, worship and his caution in his words, actions and spiritual conditions is agreed upon (by all scholars). He was blessed with many clear miracles. He sacrificed himself and his wealth for the Muslims. He fulfilled the rights of the general public and specifically the rulers by advising them and

⁶⁹ Tuhfatut Taalibeen pg.69

⁷⁰ Tuhfatut Taalibeen pg.113

making du'a for their success in both the worlds. He engaged excessively in tilaawah (recitation of the Qur'an) and zikr of Allah. May Allah raise us up amongst the group which he belongs to, and gather us with him in the Abode of Honour (Jannah), along with all of the chosen servants of Allah, the pure, loyal lovers of Allah who practiced on the Book of Allah and the Sunnah of Muhammad ﷺ and his Shari'ah.”⁷¹

Haafiz Az-Zahabi refers to him as ‘The Mufti of the Ummah, Shaykhul-Islam, Muhyid-Deen (the reviver of Deen)’.⁷²

Taqiyyud-Deen As-Subki ربه said: After the Taabi'een, the qualities which were found collectively in An-Nawawi were not found in anyone else, nor was work facilitated for anyone as much as work was facilitated for him.⁷³

In the introduction to his supplement to Al-Majmu' Sharh Al-Muhazzab, Taqiyyud-Deen As-Subki ربه explained that a

⁷¹ Tuhfatut Taalibeen pg.39, 40

هو أبو زكريا يحيى بن الشيخ الزاهد الورع ولي الله أبي يحيى شرف بن مري، بن حسن بن حسين، بن محمد، بن جمعة، بن حزام (بالحاء المهملة والزاي المعجمة) الحزامي، ذو التصانيف المفيدة، والمؤلفات الحميدة، أوجد دهره وفريد عصره، الصوام القوام، الزاهد في الدنيا الراغب في الآخرة، صاحب الأخلاق المرضية والمحاسن السنية، العالم الرياني، المتفق على علمه، وإمامته وجلالته، وزهده، وورعه، وعبادته، وصيانته في أقواله وأفعاله، وحالته، له الكرامات الطافحة والمكرمات الواضحة، المؤثر بنفسه وماله للمسلمين، والقائم بحقوقهم وحقوق ولاية أمورهم بالنصح والدعاء في العالمين، وكان كثير التلاوة والذكر لله تعالى حشرنا الله تعالى في زمرة، وجمع بينا وبينه في دار كرامته مع من اصطفاه من خليقته أهل الصفا والوفا والود، العاملين بكتاب الله تعالى وسنة محمد صلى الله عليه وسلم وشريعته.




⁷² Tarikhul Islam 50/246

مفتي الأمة، شيخ الإسلام، محيي الدين، أبو زكريا النواوي، الحافظ، الفقيه، الشافعي، الزاهد، أحد الأعلام.

⁷³ Al-Manhalul Azbur Rawiyy pg.41, quoting from At-Tawsheeh of Taajud-Deen As-Subki

ما اجتمع بعد التابعين الجموع الذي اجتمع بالنووي، ولا التيسير الذي يسر له.

certain individual had insisted that he complete this book (since Imaam An-Nawawi had passed away before being able to complete it). He continued to postpone and defer this matter and suggested many other names for this task. He finally excused himself and explained his reason to that person in the following words: ‘Any attempt from me to complete this work, despite my incompetence when compared to the original commentator (i.e. An-Nawawi), would be disrespectful of me and an offense against him. How can I undertake to complete that which he had embarked upon, whereas he was blessed with Divine assistance and aided by taqdeer, due to which every difficult accomplishment became easy for him? Without doubt, that requires three conditions, besides expertise in knowledge:

- a) To be free from duties and responsibilities and to have a lot of free time at one’s disposal. Imaam An-Nawawi  was blessed with a large portion of this bounty, for he had neither business, nor any family (to care for) to preoccupy him.
- b) To have at one’s disposal a large collection of books, from which one can seek help, by studying and acquainting himself with the statements of the Ulama. He  was blessed with a great share of this, for books were easily available in his city (Damascus) at that time.
- c) To have correct intentions and an abundance of wara’ (scrupulousness and caution), zuhd (disinclination from the world) and good actions, whose nur (spiritual effulgence) shines brightly. He  had earned his full share of this requirement.

Now how can one who does not possess even one of these ever compare with, or even come close to, that person who possessed all of these three requirements?⁷⁴

However, that individual refused to accept his excuse, and he was forced to commence with this task. But he too was unable to complete it before his demise.⁷⁵

Taajud-Deen As-Subki رحمه الله wrote: Ash-Shaykh Al-Imaam Al-Allaamah Muhyid Deen Abu Zakariyya was Shaykhul-Islaam, the teacher of the latter generations, the proof of Allah upon the subsequent scholars, a caller towards the path of the Salaf (pious predecessors). Yahya was a leader, chaste and abstinent (from carnal passions, for he had never married), a ferocious lion against his nafs, an ascetic who was not bothered to neglect his dunya as long as his Deen was firmly established. He was blessed with the qualities of zuhd (disinclination from the world), contentment, staunch adherence to the path of the pious predecessors from the Ahlus Sunnah wal Jama'ah and diligence in doing various good actions. He would not waste a second without being involved in some form of obedience.

⁷⁴ وأقول: قد يكون تعرّضى لذلك مع قصوري عن مقام هذا الشارح إساءة إليه، وجناية مني عليه، وأني " لي أن " أنهض بما نهض به وقد أسعِف بالتأبيد، وساعدته المقادير فقربت منه كل بعيد؟ ولا شك أن ذلك يحتاج بعد الأهلية إلى ثلاثة أشياء: أحدها: فراغ البال واتساع الزمان، وكان رحمه الله قد أوتي من ذلك الحظّ الأوفى، بحيث لم يكن له شاغل عن ذلك من تعيُّش ولا أهل.

والثاني: جمع الكتب التي يُستعان بها على النظر والاطلاع على كلام العلماء، وكان رحمه الله تعالى قد حصل له من ذلك حظ وافر، لسهولة ذلك في بلده في ذلك الوقت.

والثالث: حسن النية وكثرة الورع والزهد، والأعمال الصالحة التي أشرفت أنوارها، وكان رحمه الله تعالى قد اكتال من ذلك بالمكيال الأوفى.

فمن تكون قد اجتمعت فيه هذه الخلال الثلاث، أتى يضاهيه أو يدانيه من ليست فيه واحدة منها؟

⁷⁵ Al-Manhalul Azbur Rawiyy pg.30

This was all alongside his expertise in the different branches of knowledge; Fiqh, Hadith, Asmaa'ur Rijaaal, Lughah, Tasawwuf etc.⁷⁶

If I want to summarize all the details of his virtue and inform the people about his status in short concise words, I only need to quote two couplets which Ash-Shaykh Al-Imaam i.e. my father (Taqiyyud Deen As-Subki) composed regarding him.

The incident is as follows: When my father lived in Darul-Hadith Al-Ashrafiyyah, from the year 742 AH, at nights, he would proceed to the inner-room which opened into the Masjid to perform his Tahajjud there. He used to rub his cheeks on the carpet, which had been there from the era of Al-Ashraf. Imaam An-Nawawi used to sit on this carpet when delivering his lessons. My father used to recite the following couplets:

وفي دار الحديث لطيفٌ معنى ... على بُسطٍ بها أصبو وآوي
عسى أن أمسَّ بحرٌ وجهي ... مكاناً مسَّه قدمُ النواوي

There is something special about Darul-Hadith, in its carpets which I love and I retreat to
I hope that the heat of my face will touch a place upon which An-Nawawi placed his foot.⁷⁷

⁷⁶ Al-Manhalul Azbur Rawiyy pg.64

الشيخ الإمام، العلامة محيي الدين أبو زكريا، شيخ الإسلام، أستاذ المتأخرين، وحجة الله على اللاحقين، والداعي إلى سبيل السالفين. كان يحيى رحمه الله سيداً وحضوراً، وليثاً على النفس حضوراً، وزاهداً لم ييال بخراب الدنيا، إذ صير دينه ربعاً معموراً. له الزهد والقناعة، ومناجاة السالفين من أهل السنة والجماعة، والمصابرة على أنواع الخير، لا يصرف ساعة في غير طاعة، هذا مع التفنن في أصناف العلوم، فقهها ومتون أحاديث، وأسماء رجال، ولغة وتصوفاً، وغير ذلك.

He had also narrated the following incident regarding his father's respect for Imaam An-Nawawi: He (Taqiyyud-Deen As-Subki) was once going somewhere seated on his mule, when he passed by an old man who was walking in the same direction. They began talking. The old man said in passing that he had seen Imaam An-Nawawi. Immediately, As-Subki got off his animal, kissed the old man's hands and requested him to make du'a for him. He was an ordinary uncultured villager. He insisted that the old man sit with him on his animal, saying, "I can never ride, while the one whose eyes had seen An-Nawawi is walking beside me." My father always had the greatest respect, love and admiration for Imaam An-Nawawi.⁷⁸

He also said: "The eyes have never seen anyone who had more zuhd (disinclination from the world) than him, in wakefulness or in a dream. Nor, have they observed anyone more devoted to following the path of the pious predecessors from the Ummah of Muhammad ﷺ."⁷⁹

Haafiz Ibn Kathir writes about him: Ash-Shaykh Al-Imaam, the Aalim and Allaamah, the Shaykh of the (Shaafi'i) mazhab and the greatest of the Fuqaha of his era, who had surpassed his contemporaries. He had excelled in zuhd, ibaadah, striving, wara', seclusion and remaining aloof from people, single-minded devotion to the acquisition of knowledge and

⁷⁷ Al-Manhalul Azbur Rawiyy pg.64, quoting from At-Tabaqaatush-Shaafi'iyyatil Kubra

⁷⁸ Al-Manhalul Azbur Rawiyy pg.64, quoting from At-Tawsheeh

⁷⁹ Al-Manhalul Azbur Rawiyy pg.64, quoting from At-Tabaqaatul Wusta

الشيخ الإمام، شيخ الإسلام، أستاذ المتأخرين، حجة الله على اللاحقين، ما رأيت العين أزهده منه في يقظة ولا منام، ولا عابت أكثر اتباعاً منه لطرق السالفين، من أمة محمد عليه أفضل الصلاة والسلام...

practicing upon it to the extent that no other person was able to accomplish. He would not waste even a second of his time.

He writes elsewhere: He had achieved a great level of ilm, amal, zuhd, ascetism, simplicity, moderation in his lifestyle, patience over difficult living conditions and wara'. Similar reports have not reached us regarding anyone of his era, nor of those before him from a very long time.⁸⁰

His personal life and amazing qualities

Spiritual Efforts

Haafiz Az-Zahabi رحمه الله writes that together with his occupation of writing, teaching, advising and commanding good, he engaged in spiritual striving for purification of the soul, precaution in ordinary and minute matters of wara', meditation, internal purification from all evil traits and complete obliteration of the desires of his nafs (carnal self).⁸¹

⁸⁰ Al-Manhalul Azbur Rawiyy pg.65, quoting from his Taarikh, and then from his Tabaqaatush-Shaafi'iyyah

الشيخ الإمام العالم العلامة، شيخ المذهب وكبير الفقهاء في زمانه، ومن حاز قسبة السبق دون أقرانه. كان من الزهادة والعبادة والتحرّي والورع والانجماع عن الناس والتخلي لطلب العلم والتحلي به: على جانب لا يقدر عليه غيره، ولا يصحّ شيئاً من أوقاته.

الشيخ الإمام، العلامة الحافظ، الفقيه النبيل، محرر المذهب ومهدّبه، وضابطه ومرتبته، أحد العباد والعلماء الزهاد. كان على جانب كبير من العلم والعمل والزهد، والتقشف والاقتصاد في العيش، والصبر على خشونته، والتورع الذي لم يبلغنا عن أحد، في زمانه ولا قبله بدهر طويل.

⁸¹ Tazkiratul Huffaaz 4/175

ثم أخذ في التصنيف والإفادة والنصيحة وقول الحق. قلت: مع ما هو عليه من المجاهدة بنفسه والعمل بدقائق الورع والمراقبة وتصفية النفس من الشوائب ومحققها من أغراضها

Ibaadah

Qutb Al-Yunini stated: He would engage in abundant recital of the Qur'an and zikr. He disinclined from the dunya and inclined to the aakhirah from the prime years of his life (i.e. when he was still young).⁸²

Al-Kamaal Ad-Dameeri wrote in his commentary on Al-Minhaaj: He surpassed all the people of his era. He called to Allah secretly and openly. He would fast perpetually (except the 5 days in which it is prohibited to fast), and his eyes would remain awake throughout the night... He was included amongst those who Allah ﷻ refers to when He said: 'Only the Ulama fear Allah from amongst His servants.'⁸³ He would only consume the food which would come to him from his parents, and suffice on that. He would then prefer over himself those paupers who would not beg from others (by sharing with them the little which he possessed) ... He made Hajj twice, in which there was no show or boasting. Allah ﷻ had purified his heart, his tongue and his ears from all fawaahish (immoral and indecent actions and words).⁸⁴

His simple and exemplary lifestyle

As a result of his asceticism and piety, he had become accustomed to living a life of patience and contentment. He liked simplicity in his food, drink, housing, clothing, and everything else. He severely abhorred formalities, comforts, and worldly luxuries.

⁸² Al-Manhalul Azbur Rawiyy pg.19

⁸³ Surah Faatir v.28

⁸⁴ Al-Manhalul Azbur Rawiyy pg.66

His home: In Madrasah Rawaahiyyah, he was given a very small room in which he lived for a number of years until his demise. These rooms were meant for students. However, he remained in that small room, even after he was appointed as the head-teacher of the Ashrafiyyah, another institute, a number of years later. It was a very simple room.⁸⁵ It is stated that, when one visited him, the room was so small and the books were so many that he was forced to pile the books on top of each other to make some room for the visitor to sit.⁸⁶

Badr ibn Jama'ah narrates that he asked Imaam An-Nawawi about his sleep. He said, "When sleep overpowers me, I lean and doze off for a short while, against the support of my books. I then wake up (with a startle)." When Badr ibn Jama'ah would visit him, he would pile his books, one on top of another, to make space for him to sit.⁸⁷

His food: He would only eat one meal in a day, after the Isha salaah. He would only drink something once in a day, at the time of Sehri. He would never drink cold water.⁸⁸

He would not eat dates, as was the habit of the people of Damascus. In fact, he would not eat fruits at all. He would only eat the food which his parents would weekly send for him from Nawa, which was generally dry bread, cake and figs from Hauraan. He would only have one gravy with his bread, either grape syrup, vinegar or olive oil. He would consume meat only once a month. He would hardly ever eat two gravies for one meal.

⁸⁵ Al-Manhalul Azbur Rawiyy pg.12

⁸⁶ Al-Imaam An-Nawawi pg.9

⁸⁷ Al-Manhalul Azbur Rawiyy pg.43

⁸⁸ Tuhfatul Taalibeen pg.67

Ibnul Attaar narrates: I saw a student of his peeling a cucumber for him to eat. He refused to eat it, saying, "I fear that it will create wetness and moisture in my body, which will cause me to fall asleep."⁸⁹

Qaadhil Qudhaat (Chief-Justice) Sulayman Az-Zara'ee narrated that he used to frequently visit Imaam An-Nawawi when he was a young man. He narrates: I once visited him on the day of Eid. He was eating some kind of soup made with flour and fat, which had been smoked. He said, "Sulayman, eat (with me)." The food was not appealing to me. His brother stood up, went to the market and bought some roasted meat and sweet-meats. He told An-Nawawi to eat from it, and he refused. His brother said to him, "O my brother, is this haram (forbidden)?" He replied, "No, but it is the food of the rich and arrogant people."⁹⁰

His clothing: He would wear simple, tattered clothing which were patched. His mother would send a Qamees (kurta) for him to wear. His clothing was made from calico. He would wear a small thin hat. In his simple dress, he resembled the Fuqaha of Hauraan, who paid no attention to their clothing.⁹¹

His books: Imaam An-Nawawi's only material possession in this world was books. His small room was like a warehouse of books. One of the indicators that Imaam An-Nawawi possessed many books may be found in his introduction to At-Tahqeeq, where he said, "I have with me, on the books of Shaafi'i Fiqh, and all praises are due to Allah, about one

⁸⁹ Tuhfatut Taalibeen pg.67

⁹⁰ Al-Manhalul Azbur Rawiyy pg.47

⁹¹ Al-Manhalul Azbur Rawiyy pg.46,47

hundred books, including well-known books, rare books and others." Al-Haddad comments, "If that was the case with the number of books of Fiqh, which were not as plentiful as they were in later eras, then the number of Hadith books that he had would have been much more, as there were many more Hadith books available in his time." His goal was not simply to possess a large library. His books were not for decoration or display. Instead, he benefited greatly from those works and, from his lectures and writings, numerous people have benefited from them since then.⁹²

His character

Az-Zahabi said: He used to laugh little, and he never engaged in entertainment and recreation. He was frank and serious by nature. He would speak the truth (enjoin the good) even though it was bitter. He did not fear the criticism of a critic.⁹³

His Beautiful Qualities

At-Taqi Muhammad ibnul Hasan Al-Lakhmi wrote: He was soft-hearted. He treaded the path of the Salaf (pious predecessors) in his disinclination from the world, in excessive fear of Allah ﷻ and scrupulousness (caution). He would shed tears profusely. Most of his time would be spent in silence. He protected his tongue to the highest degree. His eyes were always lowered from looking at haraam. He would spend lengthy amounts of time in contemplation. He possessed wonderful character. If anyone ever harmed him, he would (make du'a for him and) say, "May your condition be

⁹² Commentary on the Forty Hadeeth of an-Nawawi, Jamaal al-Din M. Zarabozo

⁹³ Al-Manhalul Azbur Rawiyy pg.47

blessed.” He would fast continuously. He was perseverant in commanding to good and forbidding from evil, even in the most difficult of conditions. He would keep a strong check over his nafs. He would look after his time. He had dedicated all of his time to some good action or the other; most of his time was spent in studying, and the rest was spent in teaching and worship, like salaah at night, tasbeeh and recital of the Qur’an with contemplation.⁹⁴

Fear of Allah ﷻ

Abu Abdillah Muhammad ibn Abil Fath Al-Hanbali narrated: One night, in the last portion of the night, I happened to be in the Jaami’ Masjid of Damascus. Shaykh An-Nawawi was standing behind a pillar and performing salaah in the dark. He was continuously repeating the following words of Allah ﷻ:

وَقَفُّوهُمْ إِنَّهُمْ مَسْتُوَلُونَ (سورة الصافات-24)

19. There will be only a single shout (*blast of the trumpet to announce the arrival of Qiyaamah*), after which they will all instantly stand up (*from their graves*) to look.

20. They will say, “Alas! This is the Day of Reckoning.”

21. (*They will be told*), “This is the Judgement Day, which you used to deny.”

⁹⁴ Al-Manhalul Azbur Rawiyy pg.61

لین القلب، سالكا طريق السلف في الزهد في الدنيا، والمبالغة في الخشوع والورع، غزير الدمعة كثير الصمت، حافظاً لسانه أشد الحفظ، غاضاً للطرف، طويل الفكرة، حسن الأخلاق جداً، إذا آذاه أحد يقول له: يا مبارك الحال. مثابراً على الصوم والأمر بالمعروف والنهي عن المنكر في أشد المواطن وأصعبها، محاسباً لنفسه، حافظاً لأوقاته، قد جزاً كل وقت منها لنوع من العمل، فغاليتها للاشتغال بالعلم، وبعضها للتعليم والعبادة، كالصلاة بالليل والتسيح والقراءة بالتدبر.

22. *(The angels will then be commanded)* “Assemble the oppressors (*the Kuffaar*), their companions and whatever they worshipped...”

23. “...apart from Allaah, and lead them to the road of the Blaze (*Jahannam*).”

24. “*(Before taking them away,)* **Stop them, for they will have to be questioned.**”⁹⁵

He recited this verse repeatedly, with great grief and fear, until I felt something within me which only Allah knows.⁹⁶

Al-Afeef Al-Yaafi’i رحمته الله narrates: His wara’ (caution and scrupulousness) was such that similar examples can not be found narrated regarding any personality of his era, nor of the era before him. It has reached me that Imaam An-Nawawi would sometimes cry profusely at night, while he would recite the following couplet:

لئن كان هذا الدمع يجري صباية ... على غير ليلى فهو دمع مُصْبِغٌ

*If these tears are flowing in ardent longing and yearning for anyone besides Layla, then they are wasted tears (for Layla is the only beloved whose love rightfully deserves the shedding of tears).*⁹⁷

Love for the pious

Ibnul Attaar says: When he would mention the pious, he would mention their names with great honour, dignity and respect. He would refer to them with titles of respect (like

⁹⁵ Translation taken from Qur’an Made Easy.

⁹⁶ Tuhfatul Taalibeen pg.65

⁹⁷ Al-Manhalul Azbur Rawiyy pg.63

Sayyid). He would mention their virtues and their karaamaat (miracles).⁹⁸

Ikhlāas (sincerity) - Concern for the acceptance of his actions and efforts

It is narrated that Imaam An-Nawawi used to go on writing until his hand would become tired and would be unable to write any longer. He would place the pen down and recite the following couplet:

لئن كان هذا الدمع يجري صباية ... على غير سُعدَى فهو دمع مُضَيِّعُ

*If these tears are flowing in ardent longing and yearning for anyone besides Su'da, then they are wasted tears (for Su'da is the only beloved whose love rightfully deserves the shedding of tears).*⁹⁹

What he meant by this is that if all of this arduous effort is being done only for the sake of Allah ﷻ, then it is well worth it. If it is tainted with riyaa (the love for name, fame and show), then it is a wasted effort.

Zuhd (disinclination from worldly attractions)

Mufti Rashidud Deen Isma'il Al-Hanafi, one of his students, said: I reproached Shaykh Muhyid-Deen for his practices of not going to the public baths and living a life of self-imposed difficulty with regards to his food, clothing and all other matters. I said to him, "I fear that you will fall so ill that your sickness will result in you being unable to do those actions

⁹⁸ Tuhfatut Taalibeen pg.65

⁹⁹ Al-Manhalul Azbur Rawiyy pg.32

which are more important than that which you are endeavouring to achieve.” He replied, “So-and-so fasted and worshipped Allah until his bones shrivelled.” I then understood that his object is not to live (for any longer) in this world of ours. He will therefore never turn his attention to that which we are engrossed in.¹⁰⁰

Ibnul Attaar narrates: I was sitting in front of Shaykh An-Nawawi رحمته الله about two months before his death. Suddenly, a faqir entered and said, “Shaykh so-and-so from Sarkhad sends salaams for you. He has sent this jug with me for you.” Shaykh An-Nawawi kissed it (as a token of appreciation) and asked me to put it in the room which stored his belongings. I was surprised that he had accepted it (as he would normally not accept or keep anything which was given to him). He noticed my expression of surprise. He said, “A faqir (ascetic) sent me some shoes (a short while ago) and this is a jug. Both of these are items used on a journey.”¹⁰¹ (This is the practical expression and explanation of the Hadith which says that we should live in this world like travellers.)¹⁰²

Wara’ (caution and abstention)

He would refuse even permissible things out of fear that they may lead him to doubtful matters. He would not eat any of the

¹⁰⁰ Tuhfatut Taalibeen pg.67

¹⁰¹ Tuhfatut Taalibeen pg.96

¹⁰² وقال عباس الدوري في (تاريخه) (569/3): قال يحيى [بن معين]: ورأيت وكيع بن الجراح أخذ في كتاب الزهد يقرؤه؛ فلما بلغ حديثاً منه ترك الكتاب، ثم قام فلم يحدث، فلما كان الغد وأخذ فيه بلغ ذلك الحديث قام أيضاً ولم يحدث؛ حتى صنع ذلك ثلاثة أيام؛ قلت ليحيى: وأي حديث هو؟ قال: حديث مجاهد، قال: أخذ عبد الله بن عمر ببعض جسدي، قال: أخذ رسول الله صلى الله عليه وسلم ببعض جسدي، فقال: يا عبد الله بن عمر كن في الدنيا كأنك غريب أو عابر سبيل. (تاريخ ابن معين - رواية الدوري 569/3).

fruits of Damascus because he knew that the orchards, many of which were endowments for orphans and others, were not handled properly. He feared that the food he would be eating was not from a permissible source. Another reason he gave for not eating the fruit was that much of it was handled through musaaqaat – sharecropping, and there was a difference of opinion among the scholars concerning the validity of sharecropping. Even those who allow it add the clause that it must be used in the interests of the orphans and those who are unable to earn. However, people rarely do so, or give just a minute fraction to the rightful recipients.¹⁰³ In a footnote, Al-Haddad points out that, in reality, all of those matters boiled down to one thing: An-Nawawi was afraid to involve himself in any matter concerning which there was even the slightest doubt.¹⁰⁴

He would not utilize the facility of the public-baths, where warm water was available, for he regarded this as indulgence in luxury.¹⁰⁵

His wara’ became proverbial. When people would excel in wara’, people would compare them to Imaam An-Nawawi.¹⁰⁶

Controlling his gaze

Out of extreme caution, Imaam An-Nawawi would not teach boys who were amrad. He was of the opinion that gazing at

¹⁰³ Tuhfatut Taalibeen pg.68

¹⁰⁴ Commentary on the Forty Hadeeth of an-Nawawi, Jamaal al-Din M. Zarabozo

¹⁰⁵ Al-Manhalul Azbur Rawiyy pg.66

¹⁰⁶ This was supposed to be in Al-Manhalul Azbur Rawiyy pg.41, but is not found in the print which I was using. I found this point on Al-Maktabah Ash-Shaamilah at this part of the book.

them, even without desire, is completely impermissible. If any student came to him who was amrad, he would direct them to either Shaykh Ameenud Deen Ahmad Al-Ashtari Al-Halabi or to Taajud-Deen ibnul Firkaah.¹⁰⁷ Yahya ibn Ali Al-Hanafi, known as Ibnul Haddaad, was brought by his father to Imaam An-Nawawi, while he was still an amrad. Imaam An-Nawawi said, “According to my opinion, looking at an amrad is haraam (impermissible). So you should rather take him to Shaykh Taajud-Deen.”¹⁰⁸

- Ruling: A boy whose beard has not emerged fully (approximately between the age of ten to eighteen) is called amrad. It is permissible to look at an amrad for matters of necessity like buying and selling, teaching and nurturing. However, if one takes pleasure and enjoyment from his beauty, then it is haraam (impermissible) to look at him.¹⁰⁹

¹⁰⁷ This was supposed to be in Al-Manhalul Azbur Rawiyy pg.47, but is not found in the print which I was using. I found this point on Al-Maktabah Ash-Shaamilah at this part of the book.

¹⁰⁸ Al-Manhalul Azbur Rawiyy pg.39

¹⁰⁹ ويحرم نظر أمرد وهو من لم يبلغ أوان طلوع اللحية غالبا وينبغي ضبط ابتدائه بحيث لو كانت صغيرة لاشتبهت للرجال مع خوف فتنة بأن لم يندر وقوعها كما قاله ابن الصلاح أو بشهوة إجماعا وكذا كل منظور إليه ففائدة ذكرها فيه تمييز طريقة الرافعي وضبط في الإحياء الشهوة بأن يتأثر بجمال صورته بحيث يدرك من نفسه فرقا بين الملتحي وبينه وقريب منه قول السبكي هي أن ينظر فيلتذ وإن لم يشتهه زيادة وقاع أو مقدمة له فذاك زيادة في الفسق وكثيرون يقتصرون على مجرد النظر والمحبة طائنين سلامتهم من الإنثم وليسوا سالمين منه قلت وكذا يحرم نظره بغيرها أي الشهوة ولو مع أمن الفتنة في الأصح المنصوص لأنه مظنة الفتنة فهو كالمرأة في الكلام في الجميل الوجه البقي البدن كما قيد به المصنف رحمه الله في التبيان وغيره بل هو أشد إنما من الأجنبية لعدم حله بحال وقد حكى عن أبي عبد الله الجلاء قال كنت أمشي مع أستاذي يوما فرأيت حدثا جميلا فقلت يا أستاذي ترى يعذب الله هذه الصورة فقال سترى غبه فنسي القرآن بعد عشرين سنة والثاني لا يحرم إلا لأمر الأمر بالاحتجاب كالنساء ورد لما في ذلك من المشقة الصعبة عليهم وترك الأسباب اللازم له وعلى غيرهم غص

البصر عند توقع الفتنة لا سيما مع مخالطة الناس لهم من عصر الصحابة إلى الآن مع العلم بأنهم لم يؤمروا بغض البصر عنهم في كل حال كالنساء بل عند توقع الفتنة ونزاع في المهمات في العزو للنص وقال الصادر من الشافعي على ما بينه في الروضة إنما هو إطلاق يصح حمله على حالة الشهوة^١ ه وقال الشيخ أبو حامد لا أعرف هذا النص للشافعي كما نبه عليه ابن الرفعة ولم يذكره البيهقي في معرفته ولا سننه ولا مبسوطه وتبعه المحاملي على عدم معرفته للنص وقال البلقيني ما صححه المصنف لم يصرح به أحد وليس وجهها ثانياً فإن الموجود في كتب الأصحاب أنه إن لم يخف فتنة لا يحرم قطعاً فإن خاف فوجهان وما ذكره عن النص مطعون فيه ولعله وقع للشافعي ذلك عند حصول شهوة أو خوف فتنة وأما عند عدم الشهوة وعدم الفتنة فإنه لا يحرم النظر بلا خلاف وهذا إجماع من المسلمين ولا يجوز أن ينسب للشافعي ما يخرق الإجماع^٢ ه وقال الشارح لم يصرح هو أعني المصنف ولا غيره بحكايتها في المذهب^٣ ه فعلم مما تقرر أن ما قاله المصنف من اختياراته لا من حيث المذهب وأن المعتمد ما صرح به الرافي كما أفنى به الوالد رحمه الله تعالى وشرط الحرمة على كلام المصنف أن لا يكون الناظر محرماً بنسب أو رضاع أو مصاهرة ولا سبيداً وأن لا تدعو إلى نظره حاجة فإن دعت كما لو كان للمخطوبة نحو ولد أمرد وتعذر عليه رؤيتها وسماع وصفها جاز له نظره إن بلغه استواؤهما في الحسن وإلا فلا كما بحثه الأذريعي وظاهر أن محله عند انتفاء الشهوة وعدم خوف الفتنة (نهاية المحتاج إلى شرح المنهاج. لشمس الدين محمد بن أبي العباس أحمد بن حمزة ابن شهاب الدين الرملي الشهير بالشافعي الصغير 192,193/6)

(ولا يجوز النظر إليه بشهوة كوجه أمرد) فإنه يحرم النظر إلى وجهها ووجه الأمرد إذا شك في الشهوة أما بدونها فيباح ولو جميلاً كما اعتمده الكمال قال فحل النظر منوط بعدم خشية الشهوة مع عدم العورة مطلب في النظر إلى وجه الأمرد قوله (كوجه أمرد) هو الشاب الذي طر شاربه ولم تنبت لحيته - قاموس قال في الملتقط الغلام إذا بلغ مبلغ الرجال ولم يكن صبيحاً فحكمه حكم الرجال وإن كان صبيحاً فحكمه حكم النساء وهو عورة من فرقه إلى قدمه قال السيد الإمام أبو القاسم يعني لا يحل النظر إليه عن شهوة وأما الخلوة والنظر إليه لا عن شهوة لا بأس به ولهذا لم يؤمر بالقباب^٤ ه

أقول وهذا شامل لمن نبت عذاره بل بعض الفسقة يفضلها على الأمرد خالي العذار والظاهر أن طرور الشارب وبلوغه مبلغ الرجال غير قيد بل هو بيان لغايته وأن ابتداءه من حين بلوغه سنا تشبهه النساء أو لو كان صغيرة لا شتهت فيه للرجال والمراد من كونه صبيحاً أن يكون جميلاً بحسب طبع الناظر ولو كان أسود لأن الحسن يختلف باختلاف الطباع

ويستفاد من تشبيه وجه المرأة بوجه الأمرد أن حرمة النظر إليه بشهوة أعظم إثمًا لأن خشية الفتنة به أعظم منها ولأنه لا يحل بحال بخلاف المرأة كما قالوا في الزنى واللواط ولذا بالغ السلف في التنفير منهم وسموهم الأنتان لاستقذارهم شرعاً

قال بعضهم قال ابن القطن أجمعوا على أنه يحرم النظر إلى غير الملتحي بقصد التلذذ بالنظر وتمتع البصر بمحاسنه وأجمعوا على جوازه بغير قصد اللذة والناظر مع ذلك آمن الفتنة قوله (فإنه يحرم إلخ) أتى بالفاء لأنه دليل على المتن لأنه إذا حرم مع الشك في وجودها ففي وجودها بالفعل أولى ح قوله (كما اعتمده الكمال) أي بناء على ما يظهر من عبارته المنقولة عقب هذا بقوله قال إلخ (حاشية رد المختار على الدر المختار شرح تنوير الأبصار 407/1)

قوله (ولو أمرد صبيح الوجه) قال في الهدية والغلाम إذا بلغ مبلغ الرجال ولم يكن صبيحا فحكمه حكم الرجال وإن كان صبيحا فحكمه حكم النساء وهو عورة من قرنه إلى قدمه لا يحل النظر إليه عن شهوة وأما الخلوة والنظر إليه لا عن شهوة فلا بأس ولذا لم يؤثر بالنقاب كذا في الملتقط ولم يذكر الشهوة الموجبة للتحريم هل هي ميل القلب أو الانتشار ويحرم ط أقول ذكر الشارح في فصل المحرمات من النكاح أن حد الشهوة في المس والنظر الموجبة لحرمة المصاهرة تحرك آله أو زيادته به يفتي وفي امرأة ونحو شيخ تحرك قلبه أو زيادته اه

ونقله القهستاني عن أصحابنا ثم قال وقال عامة العلماء أن يميل بالقلب ويشتهي أن يعانقها وقيل إن يقصد مواقعتها ولا يبالي من الحرام كما في النظم وفي حق النساء الاشتهاء بالقلب لا غير اه وقال القهستاني في هذا الفصل وشرط لحل النظر إليها وإليه الأمن بطريق اليقين من شهوة أي ميل النفس إلى القرب منها أو منه أو المس لها أو له مع النظر بحيث يدرك التفرقة بين الوجه الجميل والمتاع الجزيل فالميل إلى التقبيل فوق الشهوة المحرمة ولذا قال السلف اللوطيون أصناف صنف ينظرون وصنف يصفحون وصنف يعملون وفيه إشارة إلى أنه لو علم منه الشهوة أو ظن أو شك حرم النظر كما في المحيط وغيره اه

أقول حاصله أن مجرد النظر واستحسانه لذلك الوجه الجميل وتفضيله على الوجه القبيح كاستحسان المتاع الجزيل لا بأس به فإنه لا يخلو عنه الطبع الإنساني بل ويجد في الصغر فالصغير المميز يالف صاحب الصورة الحسنة أكثر من صاحب الصورة القبيحة ويرغب فيه ويحبه أكثر بل قد يوجد ذلك في البهائم فقد أخبرني من رأى جملا يميل إلى امرأة حسناء ويضع رأسه عليها كلما رآها دون غيرها من الناس فليس هذا نظر شهوة وإنما الشهوة ميّلة بعد هذا ميل لذة إلى القرب منه أو المس له زائدا على ميّلة إلى المتاع الجزيل أو الملتحي لأن ميّلة إليه مجرد استحسان ليس معه لذة وتحرك قلب إليه كما في ميّلة إلى ابنه أو أخيه الصبيح فوق ذلك الميل إلى التقبيل أو المعانقة أو المباشرة أو المضاجعة ولو بلا تحرك آلة وأما اشتراطه في حرمة المصاهرة فلعله للاحتياط والله تعالى أعلم

ولا يخفى أن الأحوط عدم النظر مطلقا

قال في التارخانية وكان محمد بن الحسن صبيحا وكان أبو حنيفة يجلسه في درسه خلف ظهره أو خلف سارية مخافة خيانة العين مع كمال تقواه اه وراجع ما كتبناه في شروط الصلاة (حاشية رد المختار على الدر المختار شرح تنوير الأبصار 365/6)

The pious predecessors have placed emphasis on abstaining from looking, sitting and interacting with handsome beardless youths.

A Taabi'ee narrates: They (the Sahaabah ﷺ) used to dislike that a man stares and gazes at a young lad. (Shu'abul Imaan no.5012)

A Taabi'ee said: I do not fear for a young man who is a worshipper the attack of a wild animal as much as I fear the danger of a beardless lad, with whom he sits. (Shu'abul Imaan no.5013)¹¹⁰

Hasan ibn Zakwaan ﷺ said: Do not sit with the children of the rich and wealthy ones. Their appearance (sometimes) resembles the appearance of women. Their fitnah (evil) is greater than that of virgin girls." (Shu'abul Imaan no.5014. A similar statement was made by Ibraahim An-Nakha'i ﷺ, as well – Zammul Hawaa pg.108)¹¹¹

Sufyaan Ath-Thawri ﷺ said, "There is one shaytaan with every woman and two shaytaans with beardless boys." (Zammul Hawaa pg.111)¹¹²

¹¹⁰ عن الوضين بن عطاء، عن بعض التابعين قال: كانوا يكرهون أن يحد الرجل النظر إلى الغلام الجميل
قَالَ بَعْضُ التَّابِعِينَ: " مَا أَنَا بِأَخْوَفَ عَلَى الشَّابِّ النَّاسِكِ مِنْ سَخِّ صَارٍّ مِنَ الْغُلَامِ الْأَمْرَدِ يُقْعَدُ إِلَيْهِ "
¹¹¹ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، قَالَ: " لَا تُجَالِسُوا أَوْلَادَ الْأَغْنِيَاءِ، فَإِنَّ لَهُمْ صُورًا كَصُورِ النِّسَاءِ، وَهُمْ أَشَدُّ فِتْنَةً مِنَ
الْعَدَاوَى "

عن إبراهيم النخعي قال كانوا يكرهون مجالسة أبناء الملوك وقال مجالستهم فتنة وإنما هم بمنزلة النساء
¹¹² أخبرنا عبد الرحمن بن محمد قال أنبأنا أحمد بن علي بن ثابت قال أخبرني الحسن بن أبي بكر قال حدثنا
محمد بن عبد الواحد أبو عمر الزاهد فيما أذن أن يرويه عنه قال حدثنا محمد بن أنس الشعبي قال حدثنا
يعقوب ابن سواك قال كنا عند أبي نصر بن الحارث فوقفنا عليه جارية ما رأينا أحسن منها فقالت يا شيخ ابن

Sa'eed ibnul-Musayyab رضي الله عنه said, "When you see any person staring at a beardless boy, then suspect him (of evil)." (Zammul Hawaa pg.108) ¹¹³

The above proves that such desire does exist within many a person. Islam has advised such people to be cautious and control their desires through abstention. This is the answer and solution for those who find such inclinations within themselves to members of the same gender. The solution is not the fulfilment of such desires, as is promoted today by those who support the LGBTQ+ movement, etc. May Allah protect us all from fulfilling our desires through haraam.

Punishment for the one who wished to test him

Imaam An-Nawawi was of the opinion that it is impermissible to gaze at an amrad, even if it happens to be without any desire. A young lad decided to test him. Unbeknown to him, the boy entered his private room and climbed to the top of the room. He positioned himself in such a way that his head stuck out, and he began observing Imaam An-Nawawi. After some time, the Imaam raised his head. As soon as his gaze fell on to the boy, the skin and flesh of the boy fell off from his face. ¹¹⁴

مكان باب حرب فقال لها هذا الباب الذي يقال له باب حرب ثم جاء بعدها غلام ما رأينا أحسن منه فسأله فقال يا شيخ أين مكان باب حرب فأطرق بشر فرد عليه الغلام السؤال فغمض عينيه فقلنا للغلام تعال أي شيء تريد فقال باب حرب فقلنا بين يديك فلما غاب قلنا يا ابا نصر جاءتك جارية فأجبتها وكلمتها وجاءك غلام فلم تكلمه فقال نعم يروى عن سفیان الثوري أنه قال مع الجارية شيطان ومع الغلام شيطانان فخشيت على نفسي من شيطانيه

¹¹³ عن سعيد بن المسيب أنه قال إذا رأيتم الرجل يلح بالنظر إلى غلام أمرد فاتهموه

¹¹⁴ Jaami'u Karaamaatil Awliyaa 2/475

Value for time

Ibnul Attaar narrates: He mentioned to me that he would not waste any moment of the day or night (during his student days), but he would spend every moment engaged in attaining knowledge. Even when he walked in the streets, he would engage himself in revising what he had memorized or in reading a book. He continued acquiring knowledge in this manner for a period of six years.

(After his studies) He engaged himself in writing, devotional practices of worship, teaching, advising the Muslim public and specifically the rulers. This was alongside his mujaahadah (struggle against his nafs), his practicing upon the finer intricate details of Fiqh, his efforts to always avoid those actions in which the scholars differ, no matter how farfetched some alternate opinion may seem, and his careful surveillance and scrutiny of the condition of his heart and purifying it from evil qualities which could taint it. He would take himself to task for each and every thought.¹¹⁵

He had occupied all of his time in different forms of ilm and ibaadah; some time was set aside for writing, for teaching, for salaah, for tilaawah and even for amr bil ma'ruf and nahy anil munkar (commanding to good and forbidding from evil).¹¹⁶

His dislike for arguments and debates

Despite being unrivalled in knowledge in his era, he would not like to argue, nor would he insist on his opinions in his

¹¹⁵ Tuhfatut Taalibeen pg.64

¹¹⁶ Tuhfatut Taalibeen pg.65

discussions. He would be pained when coming into contact with those who love to argue and he would try to avoid them.

He was not accustomed to debating over matters like most of the Fuqaha. He would speak calmly and with a high sense of dignity. Therefore, his writings were more detailed and expansive than his words.¹¹⁷

Compassion for the Ummah

A group of his family members and students from Nawa asked Imaam An-Nawawi not to forget them on the day of Qiyaamah. He said, “By Allah, if Allah grants me any status there (to intercede), I will never enter Jannah while any of those who I know are behind me. I will only enter after them.”¹¹⁸

Compassion for evil-doers

A thief once grabbed the turban of Imaam An-Nawawi and ran off with it. He followed the thief and ran behind him, shouting, “I make you the owner of it. Just say ‘I accept’.” The thief however had no idea what was happening.¹¹⁹

His reason for doing so was to save the thief from the sin of stealing, by making the thief the owner of it through hibah (a gift). He did not wish that the thief should earn sin from such theft, and thereby make himself deserving of punishment in the court of Allah ﷻ, even though his item was stolen.

¹¹⁷ Al-Manhalul Azbur Rawiyy pg.43

¹¹⁸ Tuhfatut Taalibeen pg.154

¹¹⁹ Rawdhur Rayaaheen pg.506 – Incident 482

Mercy to animals

There was a large snake which was living in his house at Rawaahiyah. Every now and again, he would go to its hole and place some kernels of corn for it to eat. Once, a person saw him while he was feeding the snake. He was alarmed and asked, 'O my teacher! What is this?' He replied, "This is one of the creations of Allah, which cannot benefit, nor cause harm. I implore you in the name of Allah to hide what you had seen and never mention it to anyone."¹²⁰

Caution in accepting gifts and a salary

Ibnul Attar says: He would not accept gifts and grants from anyone, except such people who he knew and was convinced about their piety. He was especially careful to not accept gifts from any person who he had taught or who had benefited from him (in any aspect of Deen and Ilm), He intended by this to avoid the warning sounded in the Hadith of 'the bow'.¹²¹ His

¹²⁰ Al-Manhalul Azbur Rawiyy pg.42

¹²¹ Rasulallah ﷺ said, "Whoever takes a bow for teaching the Qur'an, Allah will garland him with a bow of fire on the day of Qiyaamah."

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ عَلَّمْتُ نَاسًا مِنْ أَهْلِ الصُّفَّةِ الْكِتَابَ وَالْقُرْآنَ فَأَهْدَى إِلَيَّ رَجُلٌ مِنْهُمْ قَوْسًا فَقُلْتُ لَيْسَتْ بِمَالٍ وَأَرْمَى عَنْهَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ لِأَتِيَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- فَلَأَسْأَلْتَهُ فَأَتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَهْدَى إِلَيَّ قَوْسًا مِمَّنْ كُنْتُ أَعَلَّمُهُ الْكِتَابَ وَالْقُرْآنَ وَلَيْسَتْ بِمَالٍ وَأَرْمَى عَنْهَا فِي سَبِيلِ اللَّهِ. قَالَ « إِنْ كُنْتُ تُحِبُّ أَنْ تُطَوَّقَ طَوْقًا مِنْ نَارٍ فَاقْبَلْهَا ». وفي رواية نحوه : وفيه « جُمْرَةٌ بَيْنَ كَيْفَيْكَ تَقَلَّدَتْهَا ». أَوْ « تَعَلَّقَتْهَا » أخرجه أبو داود (3418)

وعن المشي بن وائل قال : أتيت عبد الله بن بشر فمسح رأسي ووضعت يدي على ذراعه فسأله رجل عن أجر المعلم ؟ فقال : دخل على رسول الله صلى الله عليه و سلم رجل متكب قوسا فأعجبت النبي صلى الله عليه و سلم فقال : " ما أجود قوسك أشتريتها ؟ " . قال : لا ولكن أهداها إلي رجل أقرأت ابنه القرآن . قال : " فتحب أن يقلدك الله قوسا من نار ؟ " . قال : لا . قال : " فردوها " رواه الطبراني في الكبير . والمشي وولده ذكرهما ابن أبي حاتم ولم يجرح واحدا منهما وبقيته رجاله ثقات (مجمع الزوائد:6450)

object was to be rewarded in the Hereafter. He understood the teaching and dissemination of knowledge to be his duty and responsibility. He was content and patient. He felt that it is not correct to take any remuneration in this world for something which is your religious duty and responsibility. The reward for such acts is only in the akhirah.¹²²

He never accepted a salary for his teaching. He would instead collect his monthly salary, and after a year, buy a property with that money and donate it as waqf (an endowment) to Darul-Hadith, or buy books and donate it to the institute.¹²³

Marriage

Imaam An-Nawawi never got married. He was amongst those scholars who had given preference to their ilm and studies over marriage. Some great early scholars also chose to remain unmarried and dedicated themselves to studying and teaching. Scholars such as: Imaam An-Nawawi, Bishr Al-Haafi, Ibn Jarir At-Tabari, Abu Ishaq Ash-Shiraaazi, Ibn Taymiyyah, Ibn Jama'ah, Taahir Al-Jazaa'iri and many others (may Allah be pleased with them all) remained single all their life in order to devote themselves to sacred knowledge and worship. The great scholar of recent times, Shaykh Abdul-Fattah Abu Ghuddah, compiled an entire book on the biographies of such scholars, which he titled 'Al-Ulama Al-Uzzaab allazeena

وعن إسماعيل بن عبيد الله قال : قال لي عبد الملك بن مروان : يا إسماعيل أدب ولدي فإني معطيك قال : فكيف بذلك ؟ وقد حدثتني أم الدرداء عن أبي الدرداء عن النبي صلى الله عليه و سلم قال : من يأخذ على تعليم القرآن قوسا قلده الله قوسا من نار رواه الطبراني في الكبير من طريق يحيى بن عبد العزيز عن الوليد بن مسلم ولم أجد من ذكره وليس هو في الضعفاء وبقية رجاله رجال الصحيح (مجمع الزوائد: 6447)

¹²² Tuhfatut Taalibeen pg.95

¹²³ Al-Manhalul Azbur Rawiyy pg.44

Aatharul-Ilm alaz-Zawaaj' (Celibate scholars who preferred sacred knowledge over marriage)

Al-Yaafi'i narrates that Imaam An-Nawawi was once admonished for not getting married. He was told, "It is a great Sunnah. This is the one Sunnah which you have not practiced upon, and it has many benefits." He replied, "I fear that I will carry out one Sunnah and I will thereby involve myself in many forbidden acts."¹²⁴

In other words, it seems that he did not marry because he feared that he would not be able to fulfil the rights of his wife, due to his ilmi (academic) ambitions. He would also be responsible for her maintenance, which he had no concern of while single, as he lived a very austere and simple life.

His services for Deen - Engagement in authoring books

His compilations

Imaam An-Nawawi wrote books on various sciences, especially on Hadith and Fiqh. He was very quick in writing. These works have Alhamdulillah spread throughout the world.

The following are some of his written works. All of them have been published, except for those which will be expressly mentioned.

In the science of Hadith and Sharhul Hadith:

¹²⁴ Al-Imaam An-Nawawi pg.10

وحكى الياضي أنه عوتب في عدم والتزوج وقيل له : هو سنة كبيرة ، ولم يبق عليك من السنة إلا هو ، وكذلك محاسن فقال : أخفا أن أتى بسنة وأدخل في محرمات كثيرة.

1. المنهاج شرح صحيح مسلم بن الحجاج

This is his famous commentary on Sahih Muslim. Imaam An-Nawawi was an expert in Hadith, Arabic and Fiqh, making this commentary a primary reference for those who wish to understand the Ahaadith of Sahih Muslim. It was one of the last works that Imaam An-Nawawi completed in his lifetime. He began its compilation after 674 AH.¹²⁵

Allamah Sakhaawi comments on this book in the following words: وهو عظيم البركة: 'It is a very blessed book.'¹²⁶

An English translation of a large section of this book was recently published in 7 volumes by the title 'Sahih Muslim with the full commentary by Imam Nawawi'. It covers all chapters until Hajj.

2. رياض الصالحين

Imaam An-Nawawi himself explains the objective of writing this book of Hadith: "I decided to compile a concise collection of authentic Ahaadith which will comprise of those aspects which will pave the way for one who is heading towards the akhirah, through which he will acquire the etiquettes related to his internal (baatini) and external (zaahiri) self, which will combine (Ahaadith of) encouragement and warnings, and all other types of etiquette for the saalikeen (those treading the path towards self-reformation). These include Ahaadith dealing with disinclination from the world (zuhd), spiritual exercises for the souls, the development and refinement of character, purification and treatment of the hearts, safeguarding of the limbs and removing their waywardness,

¹²⁵ Annotations on Tuhfatul Taalibeen pg.70

¹²⁶ Al-Manhalul Azbur Rawiyy pg.19

and other objectives of the Aarifeen (those who have truly recognized Allah ﷻ). I took it upon myself to only quote a Hadith that is authentic and clear, and is attributed to the authentic and popular collections of Hadith. I will commence every chapter with verses from the Qur'an"¹²⁷

In simple words, this is an amazing work of Tasawwuf which focuses on spiritual reformation and acquiring wilaayah (the friendship of Allah ﷻ), deriving the method directly from the words and teachings of Rasulullah ﷺ.

Many commentaries have been written on this book. In the English language, the best concise commentary I have come across was prepared by Maulana Afzal Ismail of Muslims at Work Publications in 3 volumes. It is entitled 'A Translation and Commentary of Riyadh Al-Saliheen'.

3. كتاب الأذكار

This book is also known as "حلية الأبرار وشعار الأخيار في تلخيص الدعوات والأذكار المستحبة في الليل والنهار".

This is one of the best collections of Ahaadith on the Sunnah du'as and azkaar which should be recited by a Muslim at every juncture of his life. This book is so valuable that a person even said:

– 'If you have to, then sell your house, just so that you can purchase Al-Azkaar.'¹²⁸

It has been translated into English by Idris Esau and published by Turath Publishing under the title 'The book of remembrances'.

¹²⁷ Introduction of Riyadhus Saaliheen

¹²⁸ Abjadul Uloom

Allamah Sakhaawi comments on the above two books in the following words: وهما جليلان لا يُستغنى عنهما – ‘These are magnificent books, which one can never be independent of.’¹²⁹

4. التلخيص شرح البخاري

This is an incomplete work. He reached in this commentary up to Kitaabul Ilm.¹³⁰

5. الإيجاز شرح أبي داؤد

This is an incomplete work. He had commenced with this commentary on Sunan Abi Dawud, but finished only a very small portion.¹³¹ He reached till the middle of the discussion on wudhu.¹³²

6. الخلاصة في أحاديث الأحكام

This is an incomplete work. He reached till the middle of the discussion on zakat.¹³³

Some have named it خلاصة الأحكام من مهمات السنن وقواعد الإسلام.

Ibnul Mulaqqin said: “I saw this book in his writing. Had it been completed, it would have been an unmatched work on this subject.” Someone else commented: “A Muhaddith can never be independent of this book, especially one who is also a Faqih.”¹³⁴

7. الأربعين

This is perhaps the most famous collection of forty Ahaadith in the world. Allamah Habeebur-Rahman Al-A’zmi wrote: “After the seventh century, the fame and acceptance accorded

¹²⁹ Al-Manhalul Azbur Rawiyy pg.20

¹³⁰ Al-Manhalul Azbur Rawiyy pg.20

¹³¹ Tuhfatut Taalibeen pg.82

¹³² Al-Manhalul Azbur Rawiyy pg.19

¹³³ Al-Manhalul Azbur Rawiyy pg.19

¹³⁴ Al-Manhalul Azbur Rawiyy pg.19

to the compilation of Imaam An-Nawawi is unparalleled.¹³⁵ Shaykh Raashid Al-Ghufaili has written an entire book on the efforts of the Ulama of Islam in serving Al-Arba'een, by the title of 'Ithaaful Anaam bi zikri Juhoodil Ulama alal Arba'een fi Mabaanil Islaam wa Qawaa'idil Ahkaam'. In this book, he mentions 122 commentaries which were written on this book.¹³⁶

Imaam An-Nawawi himself explained that his main point of consideration in selecting these forty Ahaadith was that the Ahaadith should be comprehensive and all-embracing, and that each Hadith should convey a major principle from the principles of Deen. Furthermore, each of these Ahaadith should be declared by notable Ulama as a pivot of Islam, or as a half or one third of Deen. He also ensured that all the Ahaadith mentioned in it should be authentic.¹³⁷ He completed this book in 668 AH.¹³⁸

In the English language, many commentaries have been written on Al-Arba'een. Three of those which I recommend are:

- a) The Arba'een of Imaam Nawawi, with commentary by Maulana Ashique Ilaahi Bulandshahri – translated by MI Zaheer Ali ibn MI Zubair Ali.
- b) Al-Arba'in – a brief commentary on the 40 Ahaadith of Imaam Nawawi by MI Naeem Motala

¹³⁵ The Arba'een of Imam Nawawi, with commentary by Maulana Ashique Ilaahi Bulandshahri – translated by MI Zaheer Ali ibn MI Zubair Ali pg.2

¹³⁶ Annotations on Tuhfatul Taalibeen pg.72-73

¹³⁷ The Arba'een of Imam Nawawi, with commentary by Maulana Ashique Ilaahi Bulandshahri – translated by MI Zaheer Ali ibn MI Zubair Ali pg.3

¹³⁸ Annotations on Tuhfatul Taalibeen pg.72

- c) The translation of ‘Jaami’ul Uloom wal Hikam’ (a commentary of Arba’een and 10 other Ahaadith) by Ibn Rajab Al-Hanbali was undertaken by AbdasSamad Clarke and was published by Turath Publishing under the title ‘The Compendium of knowledge and wisdom’.

8. الإملاء على حديث الأعمال بالنيات

This is an incomplete work. It is yet unpublished.

9. كتاب جامع السنة

This is an incomplete work. Very little of it was completed.¹³⁹ It is also unpublished. Some have stated that it is mafqood (untraceable).¹⁴⁰

10. أجوبة عن أحاديث سئل عنها

It is also unpublished.¹⁴¹

In the sciences related to Ilmul Hadith:

11. الإرشاد في علوم الحديث

This is an abridgement of Uloomul Hadith of Ibnus Salaah.

12. التقريب والتيسير في معرفة سنن البشير النذير

This is an abridged version of the above book. Ibnul Attaar studied this book with explanation and critical editing under Imaam An-Nawawi.¹⁴²

The most famous commentary which was written on this masterpiece was Tadreebur Raawi by Allamah Jalaalud Deen As-Suyuti.

13. الإشارات إلى بيان الأسماء المبهمة

¹³⁹ Al-Manhalul Azbur Rawiyy pg.23

¹⁴⁰ Annotations on Tuhfatut Taalibeen pg.86

¹⁴¹ Al-Manhalul Azbur Rawiyy pg.23

¹⁴² Annotations on Tuhfatut Taalibeen pg.73, Tuhfatut Taalibeen pg.154

This is an abridged version of a book by Khatib Al-Baghdaadi named الاسماء المبهمة في الأبناء المحكمة. It was compiled in 667 AH.

14. جزء مشتمل على أحاديث رباعيات

This work is untraceable. None of his biographers have even mentioned it. But Imaam An-Nawawi himself stated in Al-Minhaaj (2/28 and 9/196) that he had compiled a juz' on those Ahaadith which are narrated through a chain containing 4 Sahaabah or 4 Taabi'een.¹⁴³

15. وجوه الترجيحات في الأحاديث الموهمة التعارض

It is an abridgement of An-Naasikh wal Mansookh by Al-Haazimi. It is unpublished.¹⁴⁴

16. من نُسب لأمه

Imaam An-Nawawi has referenced this book in Tahzeebul Asmaa wal Lughaat (1/89).¹⁴⁵ According to some, it is mafqood (untraceable).

In Fiqh:

17. المجموع في شرح المهذب

This is an incomplete work. It is a detailed commentary on Al-Muhazzab of Abu Ishaq Ash-Shirazi. He reached therein till the chapter of riba. He asked Ibnul Attaar to complete this book for him after his demise, and even gave him a page in which he had listed all the sources and references which he consulted while preparing this book. But Ibnul Attaar was unable to do so.¹⁴⁶ It was later completed partially by

¹⁴³ Annotations on Tuhfatul Taalibeen pg.87

¹⁴⁴ Annotations on Tuhfatul Taalibeen pg.89

¹⁴⁵ Annotations on Tuhfatul Taalibeen pg.89

¹⁴⁶ Al-Manhalul Azbur Rawiyy pg.21

Taqiyyud Deen As-Subki and then by Muhammad Najeeb Al-Muti'ee.¹⁴⁷

Ibn Kathir said: "Had it been completed, nothing would ever match its brilliance."

Qadhi Safad said about it: "It has no match. No book similar to it was ever written. But the author did not complete it. Laa Hawla wa Laa Quwwata illaa Billah. Had he completed it, other books would not be needed. Through this work, his status can be recognized and appreciated, and his virtues became renowned."¹⁴⁸

Dr. Muhammad Aqlah writes: The reality is that no other commentary can compare to this commentary of Imaam An-Nawawi. It is a commentary which discusses the rules of Fiqh, the words used in the book, the takhreej (references) for the Ahaadith and other narrations mentioned in it, the biographies of those great personalities whose names are mentioned in it

¹⁴⁷ Annotations on Tuhfatut Taalibeen pg.80

¹⁴⁸ Al-Manhalul Azbur Rawiyy pg.29

وكتابه " شرح المذهب " لم يصنف في المذهب على مثل أسلوبه. قال الأسنوي وابن الملقن: ليته أكمله، وانخرمت باقي كتبه، وبه عُرف مقداره.

وقال الذهبي: إنه في غاية الحسن والجملة.

وقال العماد ابن كثير في تاريخه: إنه لو كمل لم يكن له نظير في باب، فإنه أبدع فيه وأجاد، وأفاد وأحسن الانتقاد، وحرر الفقه في المذهب وغيره، والحديث على ما ينبغي، واللغة والعربية، وأشياء مهمة، لا أعرف في كتب الفقه أحسن منه. قال: على أنه يحتاج إلى أشياء كثيرة تزداد عليه، وتضاف إليه. وقال في " طبقات الشافعية " : سلك فيه طريقة وسطى حسنة، مهذبة سهلة، جامعة لأشتات الفضائل، وعيون المسائل، وجامع الأوائل، ومذاهب العلماء، ومفردات الفقهاء، وتحرير الألفاظ، ومسالك الأئمة الحفاظ، وبيان صحة الحديث من سقمه، ومشهوره من مكتمه، وبالجملة فهو كتاب ما رأيت على منواله من أحد من المتقدمين، ولا حذا على مثاله متأخر من المصنفين...

وقال العثماني قاضي صفد: إنه " يعني شرح المذهب " لا نظير له، لم يصنف مثله، ولكنه ما أكمله، ولا حول ولا قوة إلا بالله، إذ لو أكمله ما احتيج إلى غيره، وبه عُرف قدره، واشتهر فضله.

and the details of the places and cities whose names appear in it. He then follows it up by mentioning extra points of benefit and other subsidiary rulings which are related to this ruling which he is explaining. He then discusses the mazaahib of all the Ulama regarding this issue and their proofs. Had it been destined for this book to be completed, it would have made us independent of many other books.¹⁴⁹

18. الروضة في مختصر شرح الرافعي

It is also called روضة الطالبين وعمدة المفتين.

This is one of the most important works in the Shaafi'i mazhab. It is an abridged version of one of al-Raafi'i's works, known as Al-Azeez Sharh Al-Wajeez. Not only is it an abridgement, but Imaam An-Nawawi often differed with the author's conclusions, due to which he added saheeh (authenticated) opinions and many other valuable points. He completed this book in the year 669 AH.¹⁵⁰ Amongst the other interesting aspects of this book is that he distinguishes Ash-Shaafi'i's old views in Iraq from the new ones in Egypt. This book does not contain proofs and evidences for the rulings.¹⁵¹

However, it should be remembered that despite it being a primary reference-source for the Shaafi'i students, judges and Muftis, there are certain deficiencies and confusing passages in this book. The reason for this is that Imaam An-Nawawi had a deficient and flawed manuscript of the book of Ar-Raafi'i, which he compared to other manuscripts with similar deficiencies. Imaam An-Nawawi actually asked that the ink of

¹⁴⁹ Annotations on Tuhfatul Taalibeen pg.80

¹⁵⁰ Al-Manhalul Azbur Rawiyy pg.21

¹⁵¹ An-Nawawi: The Life - ummibraheem.wordpress.com

this book should be washed away, a short while before his demise, as had been done with many other books of his. He was told, “The riders (students from different parts of the world) have carried it with them (to the far corners of the world).” He said, “I have reservations regarding many aspects of it in my heart.” or some similar words. He meant to edit it, but passed away before he could.¹⁵²

Despite this, due to the ikhlaas of the author, this book became the standard reference of even the Muftis, the judges and the governors in later eras.¹⁵³

Shaykh Shihaabud-Deen Ahmad As-Safadi, a pious scholar, narrated, “I had seen Rasulullah ﷺ in my dream. I asked, “O Rasulullah! What do you say about An-Nawawi?” He ﷺ replied, “An-Nawawi is a wonderful man.” I asked, “An-Nawawi has written a book and named it Ar-Rawdhah (the garden). What do you say of this book?” He replied, “It is a Rawdhah (garden), as he named it.”¹⁵⁴

19. المنهاج مختصر المحرر

This book is famously known as منهاج الطالبين. This is another one of the most important Fiqh works in the Shaafi'i mazhab. Imaam An-Nawawi abridged Ar-Raafi'i's Al-Muharrar. He also added Saheeh (authenticated) opinions and many other valuable points. Qadhi Safad commented on it by saying: وهو عظيم النفع 'It is greatly beneficial.'¹⁵⁵

¹⁵² Al-Manhalul Azbur Rawiyy pg.32

¹⁵³ Al-Manhalul Azbur Rawiyy pg.34

¹⁵⁴ Al-Manhalul Azbur Rawiyy pg.34

¹⁵⁵ Al-Manhalul Azbur Rawiyy pg.21

Since the time of an-Nawawi, it is a standard practice for the Shaafi'i students to memorize this work. In actual fact, a special title of 'Al-Minhaaji' was given to any student who had memorized it. According to Allamah Sakhaawi, this is a speciality of this book which no other book shares.¹⁵⁶

A teacher of Ibnul Attaar, the expert in Nahw, Muhammad ibn Abdillah ibn Maalik Al-Jabbaani said to Ibnul Attaar after seeing Al-Minhaaj, "Had I known those details regarding my life which I realized much later, I would have memorized Al-Minhaaj."¹⁵⁷

This book was translated into English by the title 'A Manual of Muhammadan Law'.

An amazing miracle of Al-Minhaaj

Az Zayn Abdur Rahman of Damascus narrated that his brother Ash-Shams Muhammad contracted severe fever when he was young, which led to him becoming dumb. This condition continued till he reached the age of six. His father took him to Shaykh Abdullah Al-Ajlooni, one of the students of Taqi Al-Hisni, to seek du'a from him. He made du'a for the young boy, gave glad-tidings that he would soon be cured, and instructed the father to make this son of his a Shaafi'i and to make him memorize Al-Minhaaj, due to the barakah (blessings) of the author, despite the father and all his sons being Hanafis. The father accepted his advice. The boy was soon cured. He then

¹⁵⁶ Al-Manhalul Azbur Rawiyy pg.29

¹⁵⁷ Tuhfatut Taalibeen pg.95

went on to memorize the Qur'an and Al-Minhaaj in four years.¹⁵⁸

20. كتب المناسك

Imaam An-Nawawi had written 6 books on Hajj and its rites. From amongst them, one is named الإيضاح في المناسك and the other is named الإيجاز. One of those 6 books deals only with the rulings pertaining to the Hajj of women.¹⁵⁹ Al-Iydaah and one other of the remaining five is published. The remaining are unpublished.

21. الأصول والضوابط

This book contains important information on Usulul Fiqh (the principles of Fiqh) and certain basic rules which are applied in Fiqh.

22. مسألة تخميس الغنائم

This book was written on a greatly controversial issue in that era. It was written as a refutation to a fatwa which was written by one of his teachers.¹⁶⁰ It was one of the last works of

¹⁵⁸ Al-Manhalul Azbur Rawiyy pg.29

¹⁵⁹ Al-Manhalul Azbur Rawiyy pg.21

¹⁶⁰ قلت: وقال القطب اليونيني: إن الشيخ أول ما قدم دمشق اجتمع بالشيخ جمال الدين عبد الكافي، أظنه ابن عبد الملك بن عبد الكافي، الرُّبَعيّ الدمشقي، خطيب الجامع الأموي وإمامه، وعزّفه رحمه الله مقصده، فأخذه وتوجه به إلى حلقة الشيخ تاج الدين عبد الرحمن بن إبراهيم بن سباع، الفزاري، عُرف بالفركاح رحمه الله، فقرأ عليه دروساً، وبقي يلازمه مدة، ولم يكن له موضع يأوي إليه، فسأل من التاج موضعاً يسكنه، ولم يكن بيد التاج إذ ذاك من المدارس سوى الصارمية، ولا بيوت لها، فدلّه على الكمال إسحاق، المغربي بالزُّواحية، فتوجه إليه ولازمه واشتغل عليه، وصار منه ما صار. ونحوه قول النقي ابن قاضي شهبة: ولما قدم النووي من بلده أحضره ليشغل عليه " يعني الفزاري " فحمل همه، وبعث به إلى المدرسة الزُّواحية ليحصل له بها بيت، ويرتفق بمعلمها. قال: ثم إنه كانت بينهما وحشة كعادة النظراء، قال: وكان النووي أنقل للمذهب، وأكثر محفوظاً منه، انتهى كلام النقي. ولم يذكر " أي النقي " سبب الوحشة التي سبقه الذهبي إلى ذكرها في ترجمة التاج، من " المعجم المختصر " ، حيث قال: كان بينه وبين النووي رحمهما الله وحشة كعادة النظراء، انتهى كلام الذهبي.

وقد ذكره القطب اليونيني فقال بعد حكاية ما تقدم قريباً: واتفق أن " الظاهر " عندما فتح الفتوحات المشهورة، وغنم الناس الجوارى وتسروا بهم، سئل التاج فرخص في ذلك، وصنّف جزءاً في إباحة ذلك من غير تخميس، واستدل بأشياء، منها قسّم رسول الله صلى الله عليه وسلم غنائم بدر، " وأنه " أعطى منها من لم يشهدها، وربما فضّل بعض حاضرها على بعض. ثم نقل بعد ذلك في الغنائم أحوالاً مختلفة تغلّب على حسب المصلحة. ثم ذكر غزوة حنين وقسم غنائمها، وإنه صلى الله عليه وسلم أكثر لأهل مكة من قريش وغيرهم، حتى أنه يعطي الرجل الواحد مائة ناقة، والآخر ألف شاة، ومعلوم أنه لم يحصل لكل حاضر في هذه الغزاة مثل هذه العدة من الإبل والشياه، ولم يعطي الأنصار شيئاً وكانوا أعظم الكتيبة وجنّ العسكر وأهل النجدة، حتى عتبوا، وهذا حديث صحيح مخرّج في جميع الأصول المعتمدة في كتب الحديث، وليس في شيء من طرقه: إني إنما نقلت الناس من الخمس، أو إني قسمت فيكم ما أوجه قسم الغنيمة وزدت من استألفته من مال المصالح، وكان صلى الله عليه وسلم أعدل الناس في قسم، وأعدلهم في بيان حق، وأحقّهم في إزالة شبهة، فلما اقتصر على مدح الأنصار بما رزقهم الله من السابقة في الإسلام، وما خصهم به من محبته صلى الله عليه وسلم إياهم، وسلوك فخّمهم دون فتح غيرهم، ورجوعهم إلى منازلهم به عوضاً عما رجع به غيرهم من الأموال والأنعام، غلب كلّ ذي نظر صحيح أنه عليه السلام فعل في هذه الغنائم ما اقتضاه الحال من المصالح، من عطاء وحرمان، وزيادة ونقصان، ثم لم يعلم بعد هذا الحكم ناسخ ولا نافي، بل فعل الأئمة بعده ما يؤكده، ثم قال: ولولا خشية الإطالة لتقصينا الآثار الواردة في قسم الغنائم، من الأئمة الراشدين ومن بعدهم، حتى إن المتأمل المتبع، لو أراد أن يبين غنيمة واحدة قسمت على جميع ما يقال من كتب الفقهاء من الثقل والرّضخ والسلب، وكيفية إعطاء الفارس والراجل وتعميم كل حاضر، لم يكد يجد ذلك منقولاً من طريق معتمد. واستدل بأشياء كثيرة.

قال القطب: فحصل للناس بقوله قول عظيم، لأن الناس لم يزالوا يغمون ويستولدون الجوارى ويبيعون، فيحكم الحكام بصحة بيعهم وشرائهم وإجراء جميع ما يتعلق بهم على حكم الصحة، ولو فتحوا باب وجوب تخميس الغنائم لحرم وطء كل جارية تنغم قبل تخميسها، لأن نكاح الجارية المشتركة حرام، فيؤول ذلك إلى مفاسد كثيرة. فلما وقف الشيخ رضي الله عنه على ذلك نقضه كلمة كلمة، وبالغ في الرد عليه، ونسبه إلى أنه خرق الإجماع في ذلك، وأطلق لسانه وقلمه في هذا المعنى.

قال القطب ولا شك أن الذي قاله النووي هو مذهب الشافعي وغيره، إلا أنه لم يعمل به في عصر من الأعصار، ولا قيل: إن غنيمة ختمت في زمن من الأزمان بعد الصحابة والتابعين، ولولا القول بصحة ذلك لكان الناس كلهم بسبب شرائهم الجوارى واستيلاهم إياهم في محرّم، وسائر على الإناس قاطبة على ما أفتى به التاج، ولم يعمل أحد بما أفتى به الشيخ.

قال: وما كان ينبغي له أن يرد عليه هذا الرد، لعلمه أن بعض العلماء ذهب إليه. قال: وخكي أن الفتاوى كانت إذا جاءت إلى الشيخ وعليها خط التاج، يمتنع من الكتابة فيها.

وذكر القطب بعد ذلك كلاماً فيه بعض تحامل، مع ما أسلفه من أنه كانت مقاصده جميلة، وأفعاله لله تعالى، رحمهم الله أجمعين.

Imaam An-Nawawi, according to Al-Isnawi. It is unpublished.¹⁶¹

23. الفتاوى

This is the collection of his Fataawa, which were collected and arranged in sequence by Ibnul Attaar. He also added to it some of what he had heard from Imaam An-Nanawi.¹⁶²

24. العمدة في تصحيح التنبية

This is one of his early compilations. If anything is mentioned therein which goes contrary to what is mentioned in his latter works, it should not be relied upon.¹⁶³

25. تحفة الطالب النبیه شرح التنبیه

This is an incomplete work. The author had reached till the middle of Kitaabul Haydh. It was one of the first books which he began, and was very detailed. It is unpublished. Some have stated that it is mafqood (untraceable).¹⁶⁴

26. شرح الوسيط

This is an incomplete work. The author had reached till Shurutus Salaah. It comprises of all essential commentary on Al-Waseet, which suffices for anyone who wishes to have an overview of Fiqh in a short while. It briefly discusses the authenticated opinions in the mazhab, the proofs for the rulings, the mistakes and errors which are found in it, answers to questions and objections which may occur to the reader, referencing the Ahaadith which are mentioned in it and

وكذا كان التاج المذكور لا يطالع كلام النووي، فمن إنصاف ولده أنه قال: كان بين أبي وبين الشيخ منافسة، ولكنني أطالع كلامه وأنتفع به. (المنهل العذب الروي ص 15-17)

¹⁶¹ Annotations on Tuhfatut Taalibeen pg.75

¹⁶² Annotations on Tuhfatut Taalibeen pg.76

¹⁶³ Annotations on Tuhfatut Taalibeen pg.73

¹⁶⁴ Annotations on Tuhfatut Taalibeen pg.81

biographical notes regarding the Fuqaha whose names are mentioned in it. It is one of the last works of Imaam An-Nawawi.¹⁶⁵

التحقيق في الفقه. 27.

This is an incomplete work. The author had reached till the chapter on Salaatul Musaa'fir. It seems to be a summary of Al-Majmu'. Some have stated that many masaa'il, principles and Fiqhi maxims are mentioned herein which he did not even mention in Ar-Rawdhah. Ibnul Mulaqqin commented that this book is nafees (valuable and precious).¹⁶⁶

مهمات الأحكام. 28.

It is similar to At-Tahqiq. It discusses many rulings. But he does not mention any difference of opinions in it.¹⁶⁷ Some have declared it to be mafqood (untraceable).¹⁶⁸

المنتخب مختصر التذنيب للرافعي. 29.

It is an abridgement of At-Taznib of Ar-Raafi'i. The last portion of this work was not abridged. Some have stated that it is mafqood (untraceable).¹⁶⁹

¹⁶⁵ Al-Manhalul Azbur Rawiyy pg.22

قال (ابن الملقن): وهو كتاب جليل، من أواخر ما صنف، جعله مشتملاً على أنواع متعلقة بكلام " الوسيط " ، ضرورة كافية لمن يريد المسائل الموجودة، والمرور على الفقه كله في زمن قليل، لتصحيح مسأله، وتوضيح أدلته، وذكر أغاليطه، وحل إشكاله، وتخريج أحاديثه، وذكر شيء من أحوال الفقهاء المذكورين فيه، إلى غير ذلك من الأنواع التي ألتمها، ولم يتعرض فيه لفروع غير فروع " الوسيط " ، وهي طريقة يتيسر معها تدريس " الوسيط " كل عام مرة، وقد كان بعض الأشياخ يفعل ذلك ولا يتعرض لفرع زائد، ويقول: إنه يقبح لمن يتصدى للإفتاء والتدريس أن لا يكون عهده باب من أبواب الفقه أكثر من عام.

¹⁶⁶ Al-Manhalul Azbur Rawiyy pg.21

¹⁶⁷ Al-Manhalul Azbur Rawiyy pg.23

¹⁶⁸ Annotations on Tuhfatul Taalibeen pg.91

¹⁶⁹ Annotations on Tuhfatul Taalibeen pg.90

30. مختصر تأليف الدارمي في المتحيرة.

In Al-Majmu', Imaam An-Nawawi writes that Ad-Daarimi had compiled a detailed book on the rulings of a woman who is Mutahayyirah, mentioning the principles which should be applied to ascertaining her situation and the mistakes which many other Fuqaha had made concerning this matter. He then explained that he had abridged it. (See 2/434) It is unpublished.¹⁷⁰

31. دقائق المنهاج.

Imaam An-Nawawi had collected some fine and intricate parts of Minhaajut Taalibeen and commented on them.¹⁷¹

32. دقائق الروضة.

The other name for this book is الإشارات لما وقع في الروضة من الأسماء واللغات. Imaam An-Nawawi had collected some fine and intricate parts of Raudhatut Taalibeen and commented on them. This book is incomplete. The author only managed to reach up to the chapter of salaah. It is unpublished. Some have stated that this book is mafqood (untraceable).¹⁷²

In Lughah:

33. التحرير في ألفاظ التنبيه.

This was written to explain the words found in At-Tanbih. He completed it in the year 671 AH.¹⁷³ Qadhi Safad said: "How many fawaa'id (beneficial points) are mentioned in it, and how

¹⁷⁰ Annotations on Tuhfatut Taalibeen pg.89

¹⁷¹ Annotations on Tuhfatut Taalibeen pg.88

¹⁷² Annotations on Tuhfatut Taalibeen pg.87

¹⁷³ Annotations on Tuhfatut Taalibeen pg.74

great is its benefit!!! A student can never be independent of it.”
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34. تهذيب الأسماء واللغات

This is an insightful book which discusses all the names of people and the uncommon or confusing words which are found mentioned in the famous Shaafi'i works like the Mukhtasar of Al-Muzani, Al-Waseet, Al-Wajeez, At-Tanbih, Al-Muhazzab and Ar-Rawdhah. It is however incomplete.¹⁷⁵

In Tasawuuf:

35. بستان العرفين

This is an amazing work on Tasawwuf and Zuhd. However, Imaam An-Nawawi did not manage to complete it.

Allamah Sakhaawi comments: 'It is very badee' (unique and amazing).¹⁷⁶

This book has been translated into English by Aisha Bewley by the title 'The Garden of the Gnostics'.

In History:

36. طبقات الفقهاء

In this work, he condensed the biographies of the Shaafi'i scholars which Ibnus Salaah had mentioned in his book on Tabqaat, and added on other names of Shaafi'i scholars with their biographies. However, many Shaafi'i scholars' names were still left out. This book however was not yet edited by

¹⁷⁴ Al-Manhalul Azbur Rawiyy pg.21

قال ابن الملقن: وما أكثر فوائده، على إعواز بينته في جزء، سماه " تهذيب التحرير " . وقال قاضي صفد: وما أكثر فوائده، وما أعم نفعه، لا يستغني طالب علم عنه

¹⁷⁵ Al-Manhalul Azbur Rawiyy pg.20

¹⁷⁶ Al-Manhalul Azbur Rawiyy pg.23

Imaam An-Nawawi, when he passed away. His student Haafiz Abul-Hajjaaj Al-Jamaal Al-Mizzi edited it.¹⁷⁷

37. ابتداء التاريخ في الإسلام

It is a concise book on history, which begins from the beginning of creation. It is unpublished.

38. مناقب الشافعي التي لا يسع طالب العلم أن يجهلها

This is a biography of Imaam Ash-Shaafi'i. It is an abridged version of the biography of Imaam Ash-Shaafi'i which had been written by Imaam Al-Baihaqi. In this abridgement, all the chains of narration have been omitted.¹⁷⁸ It is unpublished.

39. مختصر أسد الغابة في معرفة الصحابة لأبن الأثير

This is an incomplete work. It is unpublished. Some have stated that it is mafqood (untraceable).¹⁷⁹

Miscellaneous subjects:

40. التبيان في آداب حملة القرآن

This book discusses various aspects related to the Qur'an, its etiquettes and the rules and guidelines which should be kept in mind by a Haafiz of the Qur'an.

Allamah Sakhaawi comments: وهو نفيس لا يُستغنى عنه، خصوصاً القارئ والمقرئ

– 'This is a valuable and precious work. It is indispensable, especially for a Qaari (Haafiz) and a Qur'an teacher.'¹⁸⁰

Imaam An-Nawawi also prepared a summarized version of this book.

This book has been translated into English.

¹⁷⁷ Al-Manhalul Azbur Rawiyy pg.20

¹⁷⁸ Al-Manhalul Azbur Rawiyy pg.23

¹⁷⁹ Annotations on Tuhfatut Taalibeen pg.89

¹⁸⁰ Al-Manhalul Azbur Rawiyy pg.20

41. الترخيص في الإكرام والقيام

In this book, he discusses the proofs which establish that it is allowed to stand up for a scholar and pious person out of respect and honour for him.

42. رؤوس المسائل وتحفة طلاب الفضائل.

It discusses various aspects of Tafseer, Hadith, Fiqh, Lughah and Arabic.

43. مسألة نية الاعتراف

It is unpublished. Some have stated that it is mafqood (untraceable).¹⁸¹

44. مختصر آداب الاستسقاء

Al-Isnawi said: 'It is one of his last compilations and one of the most beneficial.'¹⁸²

The above is a list of his most famous compilations. If one studies his detailed works like Al-Majmu' etc. one may find whole treatises incorporated into his books. Some of these have even been published separately, for example Mukhtasar Al-Basmalah li Abi Shaamah and Adabul Mufti wal Mustafti which were extracted from Al-Majmu', and Manaajib Ali ibn Abi Taalib which was extracted from Tahzeebul Asmaa' wal Lughaat.

All of the above were written in a period of about 20 years.¹⁸³

¹⁸¹ Annotations on Tuhfatul Taalibeen pg.90

¹⁸² Annotations on Tuhfatul Taalibeen pg.89

We have included it in this book as part of the appendix.

¹⁸³ In recent times, a book by the title 'Juz' fi Zikri I'tiqaadis-Salaf fil-Huruf wal-Aswaat' has been attributed to Imaam An-Nawawi. This is a fabrication. This book is not authored by Imaam An-Nawawi for the following reasons:

1) The obscurity of the author of the book from which it quotes: This book consists of two main sections, aside from the introduction of the publisher. The first part comes from the book 'Al-Muraam fi Mas'alatil-Kalaam' by an author named 'Abul-Abbas Al-Armawi.' The entire first section (which comprises of 5/6 of the book) contains no words of Imaam An-Nawawi, but only the words of an Abul-Abbas Al-Armawi, whose identity is obscure and unknown.

The second part of the book is a summary of the work Aadaabu Hamalatil-Qur'an, and there is nothing there which deserves criticism.

2) The structure of the book: The book was not written, but is merely a 'Copy / Paste' job. The first part consists of a text from the unknown book. The author does not write a single word as a commentary on this text and this is certainly not the method of Imaam An-Nawawi. Imam An-Nawawi, the author of huge works would not copy a whole book, add an excerpt of one of his own books and then claim to have authored a new book.

3) It is contradictory to the authentic books of the Imam: The books of Imam An-Nawawi are world-famous and his style of writing is very well known to all. His Aqeedah is clearly explained in his works, which have reached us with authentic chains of transmission. We cannot ignore all of those texts and cling to a chainless, unknown book full of contradictions and strange opinions.

4) The falsification of history: Between us and Imam Al-Nawawi are 700 years. How is it that all of his students, all previous Muslim scholars, biographers and historians did not know of this book?

Anyone could fabricate a book and attribute it to a scholar. And this has happened frequently over the course of Islamic history. But the Muslim scholars have set conditions to ensure that books are attributed to their authors with certainty:

- The book must have a Sanad.
- Manuscripts must be available with the Sama'ah on them.
- It must not contradicting the author's other authentic books.
- The book must be mentioned in the biography of that scholar.
- The book must at least be mentioned by other scholars. Etc.

5) A (non-existent) Sanad: The book has no chain of transmission and we do not know who related it from Imaam An-Nawawi. The handwritten manuscript gives us no reference to Imaam An-Nawawi, except his name on the cover, which is no proof, since anyone can write any name into a title, and an excerpt of the book Aadaabu Hamalatil-Qur'an.

6) The incorrect and erroneous creedal statements in the book, which oppose the established Aqeedah positions of Imaam An-Nawawi. For more information, one can study the refutation prepared by Shaykh Sa'eed Fouda. (Summarized and edited from www.darultahqiq.com/false-

The fear of An-Nawawi regarding his compilations

Ibnul Attaar narrates that Imaam An-Nawawi had instructed him to wash away the ink of about 1000 large pages of his writings and to sell it to a wastepaper dealer. He threatened him with stern words if he disobeyed his instruction. Ibnul Attaar says, “I had no choice but to obey him. The regrets of that remain in my heart till now.”¹⁸⁴

Imaam An-Nawawi had done so either because he was doubtful regarding the accuracy of some of the content which he had written, or else because he feared that he had not written it with the required extent of Ikhlāas (sincerity). This proves his high level of piety and abstinence, for doing so requires a great deal of courage, especially after all the work that he must have put into writing it.

Composition Dates of An-Nawawi’s Works

A contemporary author who goes by the title of Abu Ihsan writes: Dr Muhammad Ibrahim’s edition of Imaam An-Nawawi’s Tashih At-Tanbih is currently the critical edition of this important work. On page 57, he quotes As-Subki from a manuscript of Tarshihut-Tawshih in an interesting passage regarding the composition dates of An-Nawawi’s later works in Fiqh, namely Ar-Raudah, Al-Minhaaj, Tashih At-Tanbih, and al-Majmu’. To this, I add As-Suyuti’s comments from Al-Minhaajus-Sawiyy, An-Nawawi’s comments within his books,

attribution-juzun-fi-dhikri-itiqad-salaf-fi-l-huruf-wa-l-aswat-imam-al-nawawi)

¹⁸⁴ Tuhfatut Taalibeen pg.94

and my own observations in order to get an idea of the chronological relationship between An-Nawawi's works.

At-Tibyaan: commenced on Thursday 12th Rabi'ul-Awwal in 666 and was completed on Thursday morning 3rd Rabi' al-Akhir 666 when the Imaam was 35 years old.

Al-Azkaar: was completed in Muharram in 667 when he had just turned 36.

Al-Arba'een: was completed in 668.

Raudhatut-Taalibin began on Thursday 25th Ramadan 666 and was completed on Sunday 15th of Rabi'ul-Awwal 669 when he was 38.

Minhaajut-Taalibin was completed on 19th Ramadan in 669 when he was 38.

Riyadhus-Saalihin was completed on Monday 14th Ramadan in 670 when he was 39.

Tashih At-Tanbih was completed on Friday 27th Rajab 671 when he was 40.

Al-Majmu' Sharh Al-Muhazzab commenced on a Thursday in Sha'baan 662.

Now, this could be a typo intending 672 because the introduction in Al-Majmu' refers to Raudhatut-Taalibin. However, An-Nawawi adopted such an expansive approach in the earlier chapters that it had reached a few volumes in manuscript by the time he had completed the chapter on menstruation (which itself is huge!). Thereafter, he mentions that he will adopt an intermediate style, between excessive length and extreme brevity. Nevertheless, An-Nawawi reached

Baabul-Janaa'iz on the Day of Ashura 673. He then began Kitabuz-Zakah on the same day. He completed Baabul-Ihram on Monday 9th Shawwal in 673 and began Baab Sifaatil-Hajj on the same day. He completed the quarter on Ibaadah on Sunday 14th Rabi'ul-Awwal 674. He never managed to complete Kitaabul-Buyu', reaching Baabur-Riba before passing away in 676 aged 45, may Allah have mercy on him. He achieved in his short life what most scholars cannot in a life twice as long.

Other works that were incomplete when the Imaam passed away are At-Tahqiq (considered to be an abridgement of Al-Majmu'), At-Tanqih fi Sharh Al-Wasit of Imaam Al-Ghazaali, and Bustaanul-Aarifin.

To the discerning eye, it is worth noting that Imaam commenced and completed his works mostly during holy days and months. This might partly explain the blessings he had in the time of composition and the widely received acceptance his works have had to this day.

It is from these completion and incompleteness dates that the latter scholars established a hierarchy of An-Nawawi's works. What is interesting is that Raudhatut-Taalibin was completed just before Minhaajut-Talibin, and that these works were written simultaneously. There is certainly a close relationship between these two works. A student studying Al-Minhaaj might reap immense rewards through supplementing his studies with reading and reviewing Ar-Raudhah.¹⁸⁵

¹⁸⁵ Edited from 'Composition Dates of An-Nawawi's Works' - islamclass.wordpress.com

The blessings of his compilations

Al-Kamaal Ad-Dameeri writes in his commentary on Al-Minhaaj: Due to his qualities, Allah ﷻ kept alive his name after his demise and the Ulama all acknowledge his great blessings. Allah ﷻ had spread (from him great) benefit through his compilations, during his life and after his death. A scholar belonging to any mazhab can hardly ever be independent of his works. Hearts have always been in love and attached to what he had written.¹⁸⁶

Ibnul Attaar wrote: The people from all Muslim lands benefitted from his writings. They all strove to acquire copies of his compilations. I even saw those who would criticize him in his lifetime striving to acquire copies of his books and benefitting from them after his demise.¹⁸⁷

The khateeb (lecturer) of the Jaami' Umawi in Damascus, Jamaalud Deen Mahmood, once said in a gathering of Ulama that he had heard a person addressing him while he was in a condition between sleep and wakefulness, "Allah ﷻ had showered upon An-Nawawi a special faydh (wave of special mercies and blessings) in his grave. Thereafter, Allah ﷻ redirected that faydh to his books." That is the reason why his books spread in all directions and became famous.¹⁸⁸

A contemporary author writes: There are three aspects that stand out in An-Nawawi's writings:

1. They are widely accepted and appreciated.

¹⁸⁶ Al-Manhalul Azbur Rawiyy pg.66

¹⁸⁷ Tuhfatut Taalibeen pg.63


¹⁸⁸ Al-Manhalul Azbur Rawiyy pg.24

2. He wrote so much in a short period of time. He was only 45 when he passed away. In a span of 12 – 13 years, he compiled some of his most important works in Islam.

3. An-Nawawi's style of writing – the clarity, conciseness and comprehensiveness of his writing.¹⁸⁹

His services for Deen -Teaching

Teaching Posts in Damascus

Despite his young age and relatively lower sanad (chain), he had assumed the post of head-teacher at Darul-Hadith Al-Ashrafiyyah, after Abu Shaamah Abdur Rahmaan ibn Isma'il  in 665 AH. This occurred during the lifetime of his teachers. He was 34 at that time. He continued serving in this institute until his demise. It was from here that he spread abundant knowledge and greatly benefitted the students of Ilm. He would teach Sahih Al-Bukhari, Sahih Muslim, a portion of Sunan Abi Dawud, Ar-Risaalatul-Qushayriyyah, Safwatut Tasawwuf, Al-Hujjah 'ala Taarikil Mahajjah by An-Nasr Al-Maqdisi and Sharh Ma'aanil Aathaar of At-Tahaawi. He would teach all of the above in a method which would combine both simaa' (narration of the actual book) and bahth (commentary, in-depth discussion and critical analysis).

He also taught for periods of time in the following Madaaris: Al-Iqbaaliyyah, Al-Falakiyyah and the Shaafi'i Ar-Rukniyyah where he taught on behalf of Qaadhil Qudhaat (Chief-Justice) Ash-Shams Ahmad ibn Khallikaan when he was appointed to this post for the first time.¹⁹⁰

¹⁸⁹ An-Nawawi: The Life - ummibraheem.wordpress.com

¹⁹⁰ Al-Manhalul Azbur Rawiyy pg.24

Students

Many great scholars were blessed with the fortune of having studied under him. They in turn spread his knowledge and his fataawa (verdicts). From amongst his famous students were:

- Alaaud-Deen Ali ibn Ibraahim, famously known as Ibnul-Attaar. He is the biographer of Imaam An-Nawawi.
- Jamaalud-Deen Yusuf al-Mizzi
- Al-Badr Muhammad ibn Jama'ah

A few interesting facts about some of his students and contemporaries who benefitted from him:

- a) Some of the Ulama who were great personalities in that era and who even passed away before Imaam An-Nawawi quoted him in their compilations. An example of this is Al-Muhibb At-Tabari, who quoted a few points from Imaam An-Nawawi in his book 'Al-Qira'. This was similar to the case of Abdur-Rahmaan ibn Mahdi and Yahya ibn Sa'eed Al-Qattaan who both benefitted greatly from the knowledge of Imaam Ash-Shaafi'i, yet passed away before him.¹⁹¹
- b) Abu Zur'ah Al-Iraqi narrated that the news had reached him that Jinn used to study by Imaam An-Nawawi. On one occasion, a student was alone with Imaam An-Nawawi, when a huge serpent entered. The student became alarmed and frightened. Imaam An-Nawawi

¹⁹¹ This was supposed to be in Al-Manhalul Azbur Rawiyy pg.37, but is not found in the print which I was using. I found this point on Al-Maktabah Ash-Shaamilah at this part of the book.

calmed him down and informed him that this was actually a jinni who was also a student of knowledge. Imaam An-Nawawi then reprimanded the jinni, “Didn’t I forbid you from ever coming to me in this appearance?” Imaam An-Nawawi then established a brotherhood between them. When the jinni wished to return home, either to Baghdad or Iraq, he sought Imaam An-Nawawi’s permission to join his jinni friend just to tour those lands. Imaam An-Nawawi allowed him to go, and advised the jinni to take good care of him. The jinni transformed himself into a camel, and asked the man to get onto his back. He said, “When you feel very cold, then poke me.” He took him up into the sky, and when he felt extreme cold, he poked the jinni. The jinni then descended and landed at the desired destination. This man stayed with them for a while. They then returned, bringing back for Imaam An-Nawawi some fruit from that place.¹⁹²

- c) It is famous that Al-Khidar would also meet with him.¹⁹³

Relationship with his students

Ibnul Attaar رحمته الله states: The period of time in which I adopted his company was from a short while before 670 AH until his demise, in which time I attached myself to him alone, and to

¹⁹² Al-Manhalul Azbur Rawiyy pg.40. Allamah Sakhaawi says that although this narration is munqati’, it is not farfetched. Such incidents of the jinn studying by great scholars are found in the books of history and biographies of great personalities.

¹⁹³ Al-Manhalul Azbur Rawiyy pg.40

no other teacher. In that time, I studied Fiqh under him in detail. I also studied by him many of his compilations with accuracy and precision. He granted me permission to correct anything which I find (incorrect) in any of his books. I therefore corrected a few things in his presence, which he agreed with and even fixed it with his own hand. He was very kind and compassionate to me. He would not allow anyone else to serve him besides me, even though I tried very hard to get him to agree (to allow others to also serve him). He kept a careful watch over all my movements and actions. He was caring and sympathetic to me in all my situations. He was very humble in his interaction with me in all conditions. He would correct and advise me in all matters, even those which were related to my thoughts. I am unable to recount all of those incidents.¹⁹⁴

Services for Deen - Commanding to good and forbidding evil

Imaam An-Nawawi was never unmindful of the duty of enjoining good and forbidding evil. Despite his numerous occupations and academic commitments, he was not negligent regarding this important duty. He was very brave and courageous in this regard, and did not allow any compromise in it. As a result of his frankness, he had to bear the wrath and anger of the governors.

Ibnul Attaar writes: He would openly disapprove the incorrect actions of the rulers and governors. In this, he would not fear the criticism of the critics. If he was unable to directly address

¹⁹⁴ Al-Manhalul Azbur Rawiyy pg.37, Tuhfatul Taalibeen pg.52,53

them on these issues, he would write letters and have it sent to them.¹⁹⁵

The leader of the Muslims during much of An-Nawawi lifetime was As-Sultan Az-Zaahir Baybars. He was a war-hero. He was the one who fought the Mongols and defeated them. However, his status and popularity did not prevent An-Nawawi from advising and correcting him when he was wrong. On more than one occasion, Imaam An-Nawawi sent him letters concerning matters that were related to the Shari'ah and were of common interest to the people of Damascus.

On one occasion, the people of Damascus sought relief from a heavy tax burden after a years-long drought. An-Nawawi wrote a letter to Baybars, which was also signed by a number of other scholars, encouraging him to lower the taxes and be compassionate to his subjects. The intention of An-Nawawi's letter was to correct the wrong that was being done by the ruler. He did not bow down to the ruler just because he was the ruler, or just because he had done some excellent deeds in the past.

This prompted Baybars to threaten him. To this, he responded: "As for myself, these threats or even greater threats do not harm me. They will not stop me from advising the ruler, for I believe that this is an obligatory duty upon me and upon the other scholars."

He spoke fearlessly on a few occasions before the ruler in Daarul-Adl (the hall of justice) regarding his harsh treatment towards his subjects in Damascus with regards to seizing their

¹⁹⁵ Tuhfatut Taalibeen pg.98

properties. According to certain scholars, since the lands were conquered by the Tartars, and were reconquered by Baybars, the land now belonged to the state. It would only be regarded as the property of the owner if he had documents to prove that he was the original owner. Imaam An-Nawawi contested this appropriation of land and property. The ruler was angered at his outspoken appeal, and wished to dismiss him from his posts, as he assumed that he was receiving some salary from the state. He was then informed that Imaam An-Nawawi was not a beneficiary of the state, and could therefore not be fired from any post. Imaam An-Nawawi then wrote to Baybars, explaining the reality of the situation in Damascus, and asking for softness and compassion towards the residents of Damascus. This letter was backed and supported by great Ulama of all four mazaahib ¹⁹⁶

Although Baybars was angered greatly and wanted to arrest and punish him, he refrained from doing so. He explained the reason for this in these words: "I fear him." ¹⁹⁷ – أنا أفرع منه

An-Nawawi also wrote to him, after the government had issued an edict that every Faqih and Aalim could only teach at one Madrasah at a time, which was making it difficult for them to make ends meet. He requested that they should reconsider

¹⁹⁶ وكان السبب في هذه الحوطة " كما صرح به صاحب " البدر السافر " " أن السلطان الظاهر بيبرس، لما ورد دمشق بعد قتال التتار ونزوحهم عن البلاد، وأتى وكالة بيت المال شخصاً من الحنفية، فقال: إن هذه الأملاك التي بدمشق، كان التتار قد استولوا عليها، فتملكوها على مقتضى مذهب أبي حنيفة رحمه الله، فوضع السلطان يده عليها، فقام جماعة من أهل العلم في ذلك، وكان الشيخ منهم. قلت: بل هو أعظمهم. قال: فكلم السلطان في ذلك كلاماً فيه غلظة، فظن السلطان أن له مناصب يعزله عنها، فقليل له: ماله، انتهى كلام البدر. (المنهل العذب الروي ص51)

¹⁹⁷ Al-Manhalul Azbur Rawiyy pg.51,52

this decision of theirs, and honour the bearers of knowledge. Imaam An-Nawawi himself never received a salary for teaching, so there was no monetary benefit in store for him as a result of this letter.

Ibnul Attaar has also mentioned another two letters which were sent to Az-Zaahir Baybars, cautioning him over some other misdemeanours.¹⁹⁸

In Jumaadal-Ulaa 668 AH, Imaam An-Nawawi wrote a letter to the governor of Damascus, encouraging him to assemble the people for salaatul-istisqaa. Some scholars were at that time discouraging the rulers from salaatul-istisqaa. This letter was written to bring alive a great Sunnah of Rasulullah ﷺ, which the people had neglected.

After receiving this letter, the governor instructed an announcer to immediately announce that people should fast for the next three days, starting from Monday 12 Jumaadal-Ulaa. He also announced that the people should give sadaqah, do good to others, reconcile with their enemies and should carry out other acts of good, which are from the etiquettes of istisqaa. On Thursday, they performed salaatul-istisqaa and made du'a for rain. Seven days later, Allah ﷻ sent continuous rain down upon them in abundance. The governor had written to all of his deputies in the various areas and cities on the day that the people of Damascus performed istisqaa, instructing them to also establish istisqaa. They were all blessed with torrential rains in their areas. Shortly thereafter, it snowed in those lands. So much snow fell that that such masses of snow had not been seen for years on end.

¹⁹⁸ Tuhfatut Taalibeen pg.98-113

Prior to this, in the same year in Rabi'ul Aakhir, an edict had been issued for the closure of all bars and taverns, and wine was declared illegal. In Damascus and all other areas of Shaam, wine was taken from whomsoever possessed it and was spilled onto the ground. These evils were eradicated after they had spread greatly in society. (Imaam An-Nawawi praised the government for this wonderful decision in his letter to the governor).

That year, Allah ﷻ granted them such barakah that the crops which were yielded exceeded that of the last 30 years. Due to the increase in produce, food prices dropped so low that it matched the prices of food 15 years before.¹⁹⁹

Fearlessness in proclaiming the truth and admonishing evil scholars

There was a scholar in Damascus known as Ibnun Najjaar. He was agreed with the government's decision regarding the expropriation of land, especially of the farms and orchards of Damascus. Initially, Imaam An-Nawawi had good thoughts about him. After addressing Az-Zaahir Baybars and sending him a letter in which he criticized the government's decision, with which the Fuqaha of all four mazaahib concurred, Imaam An-Nawawi came to realize that Ibnun Najjaar was one of the people who was inciting the ruler against him. Ibnun Najjaar criticized Imaam An-Nawawi over his letter. He claimed that Imaam An-Nawawi was the chief instigator who had instigated all the other Ulama in this matter. He even asked some people to convey the following message: "Say to Yahya, 'He should

¹⁹⁹ This incident was narrated by Imaam An-Nawawi himself to Ibnul Attaar (Al-Manhalul Azbur Rawiyy pg.53-55)

refrain from pursuing this matter any longer. Or else I will seize the Darul-Hadith from him.” Imaam An-Nawawi responded to his threats by writing to him a strong-worded letter, in which he exposes his deceit, criticizes him over his arrogance, explains the responsibility of the scholars towards proclaiming the truth, defies his threats, encourages him towards repentance and warns him of the consequences of not repenting to Allah. It is a very interesting letter, and contains great lesson for the people of knowledge.²⁰⁰

Spiritual Rank

One of the senior pious people of Imaam An-Nawawi’s era said to Ibnul-Attaar: “At the time that he was born, he was already written amongst the Saadiqeen.”²⁰¹

Qadhi Safad Al-Uthmaani wrote: The people of kashf are of the opinion that he was appointed to the rank of Qutb²⁰² (the highest ranking saint and Waliy – the leader of the Awliyyaa) before his demise.²⁰³

Miracles and Ilhaam (Divine Inspiration)

a) The father of Imaam An-Nawawi narrated to Ibnul Attaar: My son was seven years old. He was sleeping at my side. It was the 27th night of Ramadhan. He woke up in the middle of

²⁰⁰ Tuhfatut Taalibeen pg.155-164

Please refer to the Appendix for the Arabic text of this letter.

²⁰¹ Tuhfatut Taalibeen pg.42

²⁰² The term Qutb, has appeared in some aathar (narrations from the Tabi’een and those after.) (See the footnotes on Ar-Raf’u Wat Takmil, pg.374)

For further details, one should refer to the treatise of As-Suyuti in Al-Haawi lil-Fatawaa and of Ibn `Aabidin Ash-Shaami in his Rasaa’il.

²⁰³ Al-Manhalul Azbur Rawiyy pg.41

the night and woke me up. He said, “Father! What is this bright light which has spread throughout our house?” The rest of the family also woke up. We all could not see anything. But I knew that it must be Laylatul-Qadr.²⁰⁴

b) Imaam An-Nawawi رحمته الله narrates: I was once sick. One night, I was sleeping under the eastern roofed section of Madrasah Rawaahiyyah, with my father and other family members sleeping beside me. Suddenly, Allah ﷻ woke me up from my sleep and relieved my pain. My heart yearned to engage in zikr. I began reciting ‘SubhaanAllah’. While I was engaged in this zikr, in a voice which was between loud and soft, I noticed a handsome well-dressed elderly man making wudhu at the pond. It was the middle of the night, or some time close to that. When he completed his wudhu, he came to me and said, “My boy! Don’t make zikr and disturb your father, brothers, family members and the other students in the Madrasah.” I asked, “Shaykh, who are you?” He replied, “I am your well-wisher. Let me be, whoever I am.” The thought occurred to me that this may be Iblees. I said, “I seek the protection of Allah from the rejected devil,” and I raised my voice, reciting ‘SubhaanAllah’. He turned around and walked off towards the door of the Madrasah. My father and other companions woke up to the sound of my loud zikr. I went to the door of the Madrasah, and found it locked. I opened it, but did not find in it anyone who was not there before. My father asked me, ‘Yahya! What is the matter with you?’ I narrated the incident

²⁰⁴ Tuhfatut Taalibeen pg.43

to him. They were all shocked. All of us sat, reciting SubhaanAllah and engaging in zikr.²⁰⁵

c) Waliyyud Deen Abul Hasan Ali, the great Aarif and Sufi, narrated: I was suffering from severe gout in both my feet. Shaykh Muhyid-Deen visited me. When he sat by me, he began speaking about patience. As he spoke, the pain gradually decreased. He continued discussing patience until all the pain was gone, as if it had never been there. Before that day, I could not sleep at all in the nights due to the pain. I understood that the pain had disappeared due to his barakah (blessings).²⁰⁶

d) The governor of Shaam intended to send some of the books of ilm which had been endowed to the library of Jaami' Al-Umawi to another non-Arab country. Imaam An-Nawawi expressed his disapproval over this decision and was quite harsh in his approach. The governor was infuriated and wanted to detain and punish him. On the carpet of the governor were some skins of tigers and other wild predators. Imaam An-Nawawi pointed to those skins. Suddenly, they stood up as fully-formed tigers and predators, by the power of Allah ﷻ. They bared their teeth and canines at the governor (as if they were threatening to eat him alive). He, along with his guards and ministers, scrambled out of the room. He then apologized to Imaam An-Nawawi and kissed his feet.²⁰⁷

²⁰⁵ Tuhfatut Taalibeen pg.51

²⁰⁶ Tuhfatut Taalibeen pg.66

²⁰⁷ Jaami'u Karaamaatil Awliyaa 2/474, 475, quoting from Al-Minan of Ash-Sha'raani

e) The great saint and pious personality, Abul Qaasim ibn Umayr Al-Mizzi ؒ narrates: I had seen in a dream many raised flags in Mizzah. I heard a bugle being blown. I was surprised and asked, “What is this?” I was told, “Tonight, Yahya An-Nawawi was appointed as the Qutb (the leader of the Awliyaa).” I woke up from my sleep. I did not know who the Shaykh was. I had never heard of him before that.

I happened to visit Damascus for some work. I mentioned his name to a person. He explained, “He is the Shaykh of Darul-Hadith Al-Ashrafiyyah. He is sitting there right now for his period (to teach). I asked for directions and entered the Madrasah. I found him sitting there, with a group of students around him. His gaze fell upon me. He jumped up and walked briskly towards me, leaving his students. He walked to the side of a pillar. He did not allow me to say a word to him. He just said, “Keep whatever you know to yourself. Don’t mention it to anyone.” He then returned to his place, without saying a word more. I had never seen him before that, nor did I ever meet him again.²⁰⁸

f) Ash-Shams ibnun Naqeeb, a student of Imaam An-Nawawi, writes: I once visited An-Nawawi ؒ when I was a child. He said to me, “Welcome, o Qaadhil Qudhaat (chief-justice).” I looked around, and did not find anyone besides me. He said to me, “Sit down, o lecturer of Ash-Shaammiyyah.” This was something which Allah ﷻ had exposed to the Imaam (kashf) and inspired him to say. (Ash-Shams ibnun Naqeeb later held both of these posts.)²⁰⁹

²⁰⁸ Tuhfatut Taalibeen pg.165

²⁰⁹ Al-Manhalul Azbur Rawiyy pg.42

g) At-Taqi Muhammad ibnul Hasan Al-Lakhmi narrates: Many miracles were witnessed at his hands. Some of them were:

- a) He would sometimes hear an unseen caller calling out to him (i.e. an angel).
- b) Doors which were locked would open for him and then lock again, as if it was locked throughout.
- c) Once, at night, a wall split and a handsome man emerged from the crack in the wall. They spoke to one another on vital aspects regarding this world and the Hereafter.
- d) He would receive kashf, and inform a person of something which only Allah ﷻ and that person were aware of.
- e) He informed them of his impending demise, while he was still in Damascus.²¹⁰

Allah ﷻ had also blessed him with the bounty of true dreams, which would be realized and would come true like the break of dawn.²¹¹

h) According to Shaykh Yusuf An-Nabhaani, his greatest miracle was the extent of writings and compilations which he had completed in his relatively short life of just 45 years (from which only about 20 years were spent in teaching and writing).²¹² Shaykh Abdul-Fattaah Abu Ghuddah wrote: He had left behind many lengthy well-prepared and well-researched works and unique, beneficial and comprehensive

²¹⁰ Al-Manhalul Azbur Rawiyy pg.41,42

²¹¹ Al-Manhalul Azbur Rawiyy pg.43

²¹² Jaami'u Karaamaatil Awliyaa 2/476

compilations. They are such that if he had written it over double of his life-span (i.e. 90 years), it would have still been copious and astonishing.²¹³

Miracles after his demise

a) A Shaafi'i scholar and Qadhi (judge) was about to pass away. His tongue rolled out and his face blackened just before his death. The Ulama felt that this had happened to him because he used to criticize and insult Shaykh An-Nawawi. Similarly, a Kirmaani man from Yemen, in the era of Ibnul Muqri' had a loose tongue with regards to Imaam An-Nawawi. Because Imaam An-Nawawi had declared it impermissible under all circumstances to look at the face of an amrad, and a few similar masaail, he would vilify him. Before his death, his tongue fell out of his mouth.²¹⁴

b) Shaykh Ash-Sharaf Al-Baarizi narrated: I had seen Imaam An-Nawawi in a dream. I asked him, "What is your opinion regarding Saumud Dahr (fasting perpetually, besides the 5 days of the year that are prohibited to fast)?" He replied, "There are 12 differing opinions of the Ulama regarding this issue." When I awoke, after intense research (for one entire year), I found the matter to be as he had said. But I have never seen all twelve opinions collected in any book in one place.²¹⁵

c) Al-Azra'i said: May Allah be pleased with An-Nawawi and all his pious servants. Imaam An-Nawawi was the person who

²¹³ Al-Ulama Al-Uzzaab pg.152

²¹⁴ This was supposed to be in Al-Manhalul Azbur Rawiyy pg.35, but is not found in the print which I was using. I found this on Al-Maktabah Ash-Shaamilah at this part of the book.

²¹⁵ Al-Manhalul Azbur Rawiyy pg.42

had done the greatest favour upon me with regards to the mazhab, compared to all the other Fuqaha. From his books, I acquired Fiqh (understanding). From his speech, I gained insight. Upon his path, I walked. From his dua's, I benefitted greatly.

(How was this possible, whereas he was not even alive during the era of Imaam An-Nawawi? He explained:) What I mean by this is that for a long period of time, around the year 730 AH, I was overcome with laziness and lethargy in seeking knowledge. I saw a dream in which it seemed as if I was walking on a path which had deviated from the main road. When I glanced towards the qiblah, I suddenly saw a large group of people walking, wearing white luxurious clothing. The thought occurred to me that it is Shaykh An-Nawawi and his followers. I got off my animal and walked with them on the main road towards Damascus. Suddenly, we found ourselves in a stony plain. A certain family member of mine met me, made salaam to me and stood with me for a long time. When I turned around, I could not see any of them. I reproached him for this. I began tracking their footprints and asking about which road they had taken. I was given the directions to reach him. I continued until I found myself in the middle of some orchards between Al-Madinah and As-Saalihiyyah. I now came across some of that large group, scattered throughout various roads. Some of them were sitting, with their backs leaning upon a wall. Some of them had stretched their legs out, tired and exhausted. Some were lying down flat on their backs, groaning like sick people. While running at a speed, I even trampled over the clothes of some of them, or even some parts of their bodies. I ran till I reached the

famous Al-Madrasah Ash-Shibliyyah Al-Hanafiyyah. Suddenly, I saw Shaykh An-Nawawi, with only two other people. When I approached them, he turned and saw me. I requested him to make du'a for me, and implored him in the name of Allah to do so. He smiled, walked a few steps towards me and then began making du'a for me. When I turned around, I saw my father standing there and saying Aameen to his du'a. He then went back to his two companions, and they all left.

I woke up from the dream quite excited and happy. I resumed my study of the mazhab. The interpretation and results of the dream became clear to me like the light of dawn. The relative of mine who had held me back in the dream endeavoured to gain closeness to me a few days after the dream. He tried to accompany me and attach himself to me in such a manner that he would hardly ever leave me, which was a barrier between me and my studies. He then passed on into the mercy of Allah. Then things came right. This period was the delay which I had seen in my dream. May Allah have mercy on him and on all of us. I then devoted myself to acquiring and studying the compilations of Shaykh An-Nawawi.²¹⁶

His epic trip to Al-Masjidul Aqsa before his demise

Ibnul Attaar narrates: (About two months before his demise) I was sitting with him, when he said to me, "I was instructed to travel." I asked, "How were you instructed?" He replied, "While I was sitting here (in his room in Madrasah Rawaahiyyah) facing the qiblah, a form (of an angel) passed

²¹⁶ Al-Manhalul Azbur Rawiyy pg.33

by me from there towards that direction” and he pointed from the West of the Madrasah to the East. “That person said, “Stand up and travel to visit Baytul Maqdis.” I assumed that the Shaykh wanted to make a normal trip, not realizing that his intention was to make his final trip (to the Hereafter). He then said to me, “Come. Let us bid farewell to our companions and friends.” So we went to the graveyard in which some of his teachers were buried. He visited their graves, recited some Qur’an (and sent the rewards for them), made du’a and cried. He then visited some of his companions who were living, like Shaykh Yusuf Al-Faqaa’i, Shaykh Muhammad Al-Ikhmeemi and Shamsud-Deen ibn Abi Umar, the Shaykh of the Hanbalis.

He then set out for his journey on that very morning. Many strange incidents occurred. I had seen such amazing occurrences from him which could fill volumes. He first went to Nawa. He then visited Al-Quds (Jerusalem) and Al-Khalil (Hebron). He finally returned to Nawa. Immediately after this trip, he fell ill in the house of his father.²¹⁷

Before setting out for the above journey, he returned all the books which he had borrowed from the libraries which had been endowed (awqaaf).²¹⁸

Last days and Demise

On Saturday, 20 Rajab 676 AH, he seemed to be on the verge of recovery. But on Tuesday night, 24 Rajab, he passed away. His student Ibnul Attaar had already returned to Damascus. He says: While sleeping that night, I saw in my dream that an

²¹⁷ Tuhfatut Taalibeen pg.97

²¹⁸ Al-Manhalul Azbur Rawiyy pg.77

announcer was announcing at the door of the Jaami' Masjid of Damascus, "Salaah over the Janaazah of Shaykh Ruknud-Deen (the pillar of Deen) is going to occur soon." The people began shouting out (in grief) on hearing that announcement. I woke up and said 'Innaa lillahi wa innaa ilayhi raaji'oon (We belong to Allah, and to Him is our return)'. The news of his demise only reached us on Thursday night. After the Jumu'ah salaah, an announcement was made that he had passed away. Salaah (alal ghaa'ib – for a deceased person who is absent) was performed for him in the Jaami' Masjid of Damascus. The Muslims were overtaken with extreme grief over his demise, whether it be the scholars or the public, those who praised him and his critics.²¹⁹

His father was alive at the time of his death. His father passed away 10 years later, in 685 AH. He was over the age of 70 at the time of his demise. He was a blessed man.²²⁰

His grave

Imaam Al-Nawawi wished that his grave should be according to the Sunnah. He did not want it to be plastered, nor did he want that anything should be built over it. Ibnul Attaar narrates: After his demise and his burial, his family members and neighbours decided to build a domed structure (a mausoleum) over his grave. Imaam An-Nawawi came to one of the senior members of his family, most likely his paternal aunt, in a dream and said to her, "Tell my brother and my friends that they should not build this structure which they have decided to build. (If they go ahead,) Every time they try

²¹⁹ Tuhfatut Taalibeen pg.98

²²⁰ Al-Manhalul Azbur Rawiyy pg.79

to build, it will break down and collapse upon them.” She woke up with a fright and narrated her dream to them. So they gave up the idea of building the structure. They placed some stones around the grave to prevent insects and creatures from living there.²²¹

Sadly, a domed structure was finally built over his grave, towards the end of the tenth century.²²² But in January 2015, the An-Nusra Front had blown up and destroyed the mausoleum of Imaam An-Nawawi in Nawa, near the Jordanian border.²²³

Biographies and Resources on Imaam An-Nawawi

1) One of the most authentic resources on the life of Imaam An-Nawawi is ‘Tuhfatut Taalibeen fi Tarjumatil Imaam Muhyid-Deen’, which was compiled by his beloved student Alaaud-Deen Ali ibn Ibraahim, famously known as Ibnul-Attaar رحمته الله. He was the teacher and foster brother of Shamsud-Deen Az-Zahabi رحمته الله. His father was a perfume trader, which led to him earning the title of Ibnul-Attaar. He had enjoyed the close companionship and undivided attention of Imaam An-Nawawi for a period of about six years. He attached himself so closely to Imaam An-Nawawi and imitated him so closely that he was referred to as ‘Mukhtasar An-Nawawi’ (the small Nawawi). He was born in 654 AH and passed away in 724

²²¹ Tuhfatut Taalibeen pg.153

²²² Annotations on Tuhfatut Taalibeen pg.154

²²³ <https://www.aljazeera.com/news/2015/1/8/syrian-fighters-destroy-historic-muslim-tomb>

AH.²²⁴ All subsequent biographers are indebted to his invaluable contribution in preserving the legacy of Imaam An-Nawawi.

2) Al-Manhalul Azbur Rawiyy fi Tarjumatil Imaam An-Nawawi – by Shamsud-Deen Muhammad ibn Abdir-Rahman As-Sakhaawi, who passed away in 902 AH.

3) Al-Minhaajus Sawiyy fi Tarjumatil Imaam An-Nawawi – by Jalaalud-Deen Abdur-Rahman As-Suyuti, who passed away in 911 AH.

The above three books are comprehensive resources on the life of Imaam An-Nawawi. They have all been published. In this compilation, I have benefitted greatly from the first two.²²⁵

Besides the above works, Shaykh Abu Ubaidah has listed 5 other Arabic biographies written by previous scholars which were mentioned in various bibliographical sources. He has also listed 7 Arabic biographies which were compiled by contemporary scholars.²²⁶

One biography which was compiled by a contemporary scholar, but not mentioned in the above list, is Al-Imaam An-Nawawi by Ahmad Fareed. I accessed this book on Al-

²²⁴ Tarjumah Al-Imaam Ibnul Attaar, which is a section of the Muqaddimah of Tuhfatut Taalibeen pg.26-33 – prepared by Abu Ubaidah Mashoor ibn Hasan Aal-Salman

²²⁵ The copy I quote from was published by Dar Al-Kotob Al-Ilmiyah and researched by Ahmad Fareed Al-Mazeedi (1st Edition 2005). It however contained numerous mistakes and typographical errors, as well as many portions which are missing altogether. When the text seemed incorrect, I compared it to the text of this book which I found on Al-Maktabah Ash-Shaamilah.

²²⁶ Muqaddimah of Tuhfatut Taalibeen pg.10-13 – prepared by Abu Ubaidah Mashoor ibn Hasan Aal-Salman

Maktabah Ash-Shaamilah. I have quoted from it in certain places.

Many of the modern prints of Imaam An-Nawawi's various compilations contain biographical sketches of his life. Similarly, his biographical details can be found in books on history and life-accounts of great personalities, in sub-sections which are dedicated to his life. From among them, one could refer to Tazkiratul-Huffaaz and Tarikhul Islaam of Haafiz Az-Zahabi, Tabaqaatush-Shaafi'iyyah of Taajud-Deen As-Subki, Al-Ulama Al-Uzzaab of Shaykh Abdul-Fattaah Abu Ghuddah.

Some English articles were also prepared on the life of Imaam An-Nawawi, which I had also occasionally benefited from, the details of which are as follows:

Akhlaq e Salaf; Biography of Imam Nawawi by Maulana Qamaruz Zamaan v.3 pg.569-582 / Commentary on the Forty Hadeeth of an-Nawawi, Jamaal al-Din M. Zarabozo/ Introduction to Al-Tahrir fi Sharh Alfaz Al-Tanbih by Al-Nanawi - Edited by Abdullah Al-Zouebi pg.22-36/ Brief Biography of Imam Al-Nawawi - islamicfinder.org/ The Life of An-Nawawi - sunnahonline.com/ A Short Biographical Sketch of Imam An-Nawawi - dar-us-salam.com/ A Glimpse Into The Life Of Imaam An-Nawawi - mukhtas.wordpress.com/ An-Nawawi: The Life - ummibraheem.wordpress.com

Appendix

Imaam An-Nawawi's three letters to Az-Zaahir Baybars

Hereunder are the texts of the three letters which he wrote to Az-Zaahir Baybars, in the words of Ibnul Attaar:

1) فمما كتبه، وأرسلني في السعي فيه، وهو يتضمن العدل في الرعية وإزالة المكس عنهم، وكتب معه في ذلك شيخنا شيخ الإسلام أبو محمد عبد الرحمن ابن الشيخ أبي عمرو شيخ الحنابلة، وشيخنا العلامة قدوة الوقت أبو محمد عبد السلام بن علي بن عمر الزواوي شيخ المالكية، وشيخنا العلامة ذو العلوم أبو بكر محمد بن أحمد الشريشي المالكي، وشيخنا العارف القدوة أبو إسحاق إبراهيم بن الشيخ العارف ولي الله عبد الله عرف بأبن الأرمي، وشيخنا المفتي أبو حامد محمد بن العلامة أبي الفضائل عبد الكريم بن الجروستاني خطيب دمشق وابن خطيبها، وجماعة آخرون ووضعها في ورقة وكتبها الأمير بدر الدين بيلبك الخزندار، بإيصال ورقه العلماء إلى السلطان الظاهر التركي، وهذه صورتها:

بسم الله الرحمن الرحيم

من عبد الله يحيى النووي: سلام الله ورحمته وبركاته، على المولى المحسن، ملك الأمراء، بدر الدين، أدام الله الكريم له الخيرات، وتولاه بالحسنات، وبلغه من خيرات الآخرة والأولى كل آماله، وبارك له في جميع أحواله، ويُنهي إلى العلوم الشريفة (أي نرفع إلى علمكم الشريف)، أن أهل الشام في هذه السنة في ضيق عيش، وضعف حال، بسبب قلة الأمطار، وغلاء الأسعار، وقلة الغلات والنبات، وهلاك المواشي وغير ذلك.

وأنتم تعلمون أنه تجب الشفقة على الرعية والسلطان ونصيحتهم في مصلحته ومصالحهم، فإن الدين النصيحة،

وقد كتب خدمة الشرع الناصحون للسلطان المحبون له كتاباً تُدكره النظر في أحوال رعيته، و الرفق بهم، و ليس فيه ضرر، بل هو نصيحة محضه، وشفقة تامة، وذكرى لأولي الأبواب، والمسؤول من الأمير [أيده الله] تقديمه إلى السلطان، أدام الله له الخيرات، ويتكلم عليه من الإشارة بالرفق بالرعية بما يجده مدحراً له عند الله: (يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمَلَتْ مِنْ خَيْرٍ مُّحْضَرًا، وَمَا عَمَلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ).

وهذا الكتاب الذي أرسل به العلماء إلى الأمير أمانةً ونصيحةً للسلطان [أعز الله أنصاره والمسلمين كلهم في الدنيا والآخرة]، فيجب عليكم إيصاله للسلطان [أعز الله أنصاره]، وأنتم مسؤولون عن هذه الأمانة ولا عذر لكم في التأخر عنها، ولا حجة لكم في التقصير فيها عند الله تعالى، وتُسألون عنها: (يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ). (يَوْمَ يَفِرُّ المرءُ مِنْ أَخِيهِ، وَأُمُّهُ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ). وأنتم بحمد الله تحبون الخير، وتحرصون عليه، وتسارعون إليه، وهذا من أهم الخيرات وأفضل الطاعات، وقد أُهْلِمْتُمْ له، وساقه الله إليكم، وهو فضل من الله ونحن خائفون أن يزداد الأمر شدة إن لم يحصل النظرُ في الرفق بهم. قال الله تعالى: (إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ).

وقال الله تعالى: (وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ).

والجماعة الكاتبون منتظرون ثمرة هذا، بما إذا فعلتموه وجدتموه عند الله (إن الله مع الذين اتقوا والذين هم محسنون) والسلام عليكم ورحمة الله وبركاته.

فلما وصلت الورقتان إليه أوقف عليهما السلطان ، فلما وقف عليهما رد جوابهما جواباً عفيفاً مؤلماً، فتتكدت خواطِرُ الجماعة الكاتبون وغيرهم. فكتب رحمه الله جواباً لذلك الجواب. بسم الله الرحمن الرحيم الحمد لله رب العالمين. اللهم صل على محمد وعلى آل محمد وسلم.

من عبد الله يحيى النووي،

يُنهي أن خدمة الشرع كانوا كتبوا ما بلغ السلطان [أعز الله أنصاره]، فجاء الجواب بالإنكار والتوبيخ والتهديد، وفهمنا منه أن الجهاد ذُكر في الجواب على خلاف حكم الشرع، وقد أوجب الله إيضاح الأحكام عند الحاجة إليها فقال تعالى: (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ).

فوجب علينا حينئذ بيانه وحزم علينا السكوت، قال الله تعالى: (لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ).

وذُكر في الجواب أن الجهاد ليس مختصاً بالأجناد، وهذا أمر لم ندعه ولكن الجهاد فرض كفاية، فإذا قرّر السلطان له أجناداً مخصوصين ولهم أخياز (جمع خِيْزَة أي النصيب) معلومة من بيت المال، كما هو الواقع تفرَّغ باقي الرعية لمصالحهم ومصالح السلطان والأجناد

وغيرهم من الزراعة والصنائع وغيرها، الذي يحتاج الناس، كلهم إليها، فجهاد الأجناد مقابل بالأخبار المقررة لهم. ولا يحل أن يؤخذ من الرعية شيء مادام في بيت المال شيء من نقد أو متاع أو أرض أو ضياع أو غير ذلك.

وهؤلاء علماء المسلمين في بلاد السلطان [أعز الله أنصاره]، متفقون على هذا، وبيت المال معمور، [زاده الله عمارة وسعة وخيراً وبركة في حياة السلطان المقرونة بكمال السعادة له والتوفيق والتسديد والظهور على أعداء الدين]، (وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ) وإنما يستعان في الجهاد وغيره بالافتقار إلى الله واتباع آثار النبي صلى الله عليه وسلم، وملازمة أحكام الشرع، وجميع ما كتبناه أولاً وثانياً، هو النصيحة التي نعتقدها، وندين الله بها، ونسأله الدوام عليها حتى نلقاه.

والسلطان يعلم إنها نصيحة له، وللرعية، وليس فيها ما يلام عليه، ولم نكتب هذا للسلطان إلا لعلنا بأنه يحب الشرع ومتابعة أخلاق النبي صلى الله عليه وسلم في الرفق بالرعية، والشفقة عليهم وإكرامهم لآثار النبي صلى الله عليه وسلم، وكل ناصح للسلطان موافق على هذا الذي كتبناه.

وأما ما ذُكر في الجواب من كوننا لم ننكر على الكفار حين كانوا في البلاد، فكيف يُقاس ملوك الإسلام وأهل الإيمان والقرآن بطغاة الكفار! وبأي شيء كنا نذكر طغاة الكفار، وهم لا يعتقدون شيئاً من ديننا!

وأما تهديد الرعية بسبب نصيحتنا وتهديد طائفة العلماء، فليس هو المرجو من عدل السلطان وحلمه، وأي حيلة لضعفاء المسلمين المفرقين في أقطار ولاية السلطان في كتاب كتبه بعض المسلمين الناصحين نصيحة للسلطان ولهم، ولا علم لهم به، وكيف يؤاخذون به لو كان فيه ما يلام عليه.

وأما أنا في نفسي فلا يضرني التهديد، ولا أكبر منه، ولا ينعني ذلك من نصيحة السلطان. فإني أعتقد أن هذا واجب عليّ وعلى غيري، وما ترتب عليه الواجب فهو خير وزيادة عند الله تعالى (إنما هذه الحياة الدنيا متاع، وإن الآخرة هي دار القرار) (وأفوض أمري إلى الله إن الله بصير بالعباد).

وقد أمرنا رسول الله صلى الله عليه وسلم أن نقول بالحق حيثما كنا، وأن لا نخاف في الله لومة لائم، ونحن نحب للسلطان معالي الأمور، وأكمل الأحوال، وما ينفعه في آخرته ودنياه ويكون سبباً

لدوام الخيرات له، وَيَبْقَى ذِكْرُهُ لهُ عَلَى مَمَرِّ الْأَيَّامِ، وَيَخْلُدُ فِي سُنَنِ الْحَسَنَةِ وَيَجِدُ نَفْعَهُ (يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا).

وأما ما ذكر من تمهيد السلطان البلاد، وإدامته الجهاد، وفتح الحصون، وقهر الأعداء، فهذا بحمد الله من الأمور الشائعة التي اشترك في العلم بها الخاصة والعامة، وسارت في أقطار الأرض، وثواب ذلك مدَّخر للسلطان إلى يوم تجد كل نفس ما عملت من خير محضراً، ولا حجة لنا عند الله إذا تركنا هذه النصيحة الواجبة علينا والسلام عليكم ورحمة الله وبركاته والحمد لله رب العالمين.

2) ومما كتبه لما احتيط على أملاك دمشق [حرسها الله تعالى] بعد إنكاره مواجهةً للسلطان الظاهر. وعدم إفادته وقوله:

بسم الله الرحمن الرحيم.

الحمد لله رب العالمين، قال الله تعالى: (وَذَكَرْ فَإِنَّ الدُّكْرِي تَنْفَعُ الْمُؤْمِنِينَ)، وقال الله تعالى: (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لُبِّيَنَّاهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ). وقال تعالى: (وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالتَّغْوَىٰ).

وقد أوجب الله تعالى على المكلفين نصيحة السلطان [أعز الله أنصاره] ونصيحة عامة للمسلمين. ففي الحديث الصحيح عن رسول الله صلى الله عليه وسلم أنه قال: (الدين النصيحة لله ولكتابه ورسوله وأئمة المسلمين وعامتهم) ومن نصيحة السلطان [وقفه الله لطاعته، وتولاه بكرامته] أن تُنهى إليه الأحكام إذا جرت على خلاف قواعد الإسلام، وأوجب الله تعالى الشفقة على الرعية، والاهتمام بالضعفة وإزالة الضرر عنهم، قال الله تعالى: (وَاحْفَظْ جَنَاحَكَ لِلْمُؤْمِنِينَ).

وفي الحديث الصحيح قال رسول الله صلى الله عليه وسلم: (إنما تُنصرون وتُرزقون بضعفائكم)، وقال صلى الله عليه وسلم: (من كشف عن مسلم كربة من كرب الدنيا كشف الله عنه كربة من كرب يوم القيامة، والله في عون العبد ما كان العبد في عون أخيه).

وقال صلى الله عليه وسلم: (اللهم من ولي من أممي شيئاً فرَّق بيني وبينهم فارقني به، ومن شق عليهم فاشقق عليه).

وقال صلى الله عليه وسلم: (كلكم راع وكلكم مسئول عن رعيته) وقال صلى الله عليه وسلم: (إن المقسطين على منابر من نور عن يمين الرحمن، الذين يعدلون في حكمهم وأهليهم وما وُلُّوا).

وقد أنعم الله تعالى علينا وعلى سائر المسلمين بالسلطان، [اعزه الله أنصاره].
 فقد أقامه لنصرة الدين، والدَّب عن المسلمين، وأذَلَّ به الأعداء من جميع الطوائف، وفتح
 عليه الفتوحات المشهورة في المدة اليسيرة، وأوقع الرعب منه في قلوب أعداء الدين وسائر
 الماديين، ومَهَّد له البلاد والعباد، وقمع بسببه أهل الزيغ والفساد، وأمدَّه بالإعانة واللفظ
 والسعادة، ولله الحمد على هذه النعم المتظاهرة، والخيرات المتكاثرة، ونسأل الله الكريم
 دوامها له وللمسلمين وزيادتها، في خير وعافية آمين.

وقد أوجب الله شكر نعمه، ووعد الزيادة للشاكرين قال تعالى (لئن شكرتم لأزيدنكم) وقد لحق
 المسلمين بسبب هذه الحوطة على أملاكهم أنواع من الضر لا يمكن التعبير عنها، وطُلب منهم
 إثبات لا يلزّمهم، فهذه الحوطة لا تحل عند أحد من علماء المسلمين؛ بل من في يده شيء
 فهو ملكه لا يحل الاعتراض عليه، ولا يكلف إثباته، وقد اشتهر من سيرة السلطان أنه يُحبُّ
 العمل بالشرع، ويوصي نُوابه به، فهو أولى مَنْ عمل به والمسؤولُ إطلاقُ الناس من هذه
 الحوطة، والإفراج عن جميعهم؛ فأطلقهم أطلقك الله من كل مكروه، فهم ضعفة وفيهم الأيتام
 والأرامل والمساكين، والضعفة والصالحون، وبهم تُنصر، وتُغاث، وتُرزق، وهم سكان الشام
 المبارك، جيران الأنبياء صلوات الله وسلامه عليهم، سكان ديارهم، فلهم حرّات من جهات،
 ولو رأى السلطان ما يلحق الناس من الشدائد لأشدت حزنه عليهم، وأطلقهم في الحال ولم
 يؤخرهم، ولكن لا تُنهي الأمور إليه على وجهها.

فبالله أغث المسلمين، يُغنك الله، وأرفق بهم يرفق الله بك، وعجّل لهم الإفراج قبل وقوع
 الأمطار، وتلف غلاتهم؛ فإن أكثرهم ورثوا هذه الأملاك من أسلافهم ولا يمكنهم تحصيل كتب
 شراء وقد نهت كتبهم، وإذا رفق السلطان بهم حصل له دعاء رسول الله صلى الله عليه وسلم
 لمن رفق بأمته، ونصره على أعدائه فقد قال الله تعالى: (إن تنصروا الله ينصركم) ويتوفر له من
 رعيته الدعوات، وتظهر في مملكته البركات، وبيارك الله في جميع ما يقصده من الخيرات.
 وفي الحديث من رسول الله صلى الله عليه وسلم انه قال: (من سن سنة حسنة فله أجرها وأجر
 من عمل بها إلى يوم القيامة، ومن سن سنة سيئة فعليه وزرها ووزر من عمل بها إلى يوم
 القيامة).

فنسأل الله الكريم، أن يوفق السلطان للسنن الحسنة التي يُذكر بها يوم القيامة، ويحميه من
 السنن السيئة.

فهذه نصيحتنا الواجبة علينا للسلطان، ونرجوا من فضل الله تعالى أن يلهمه الله تعالى فيها القبول، والسلام عليكم ورحمة الله. الحمد لله رب العالمين وصلاته وسلامه على سيدنا محمد وعلى آله وصحبه.

* ومما كتبه رسالة كتبها تتعلق بالمكوس، والحوادث الباطلة.

ومما كتبه رسالة تتعلق بالأمداء والخيل، وابطل الله تعالى ذلك على يد من شاء من عباده من دولة السعيد بن الظاهر رحمهما الله تعالى.

3) ومما كتبه بسبب الفقهاء لما رُسم بأن الفقيه لا يكون منزلاً في أكثر من مدرسة واحدة وهذه صورته:

بسم الله الرحمن الرحيم

خَدَمَةَ الشَّرْعِ يُنْهَوْنَ، أَنْ اللَّهُ تَعَالَى أَمَرَ بِالتَّعَاوُنِ عَلَى الْبِرِّ وَالتَّقْوَى، وَنَصِيحَةِ الْوَلَاةِ الْأُمُورِ وَعَامَةِ الْمُسْلِمِينَ، وَأَخَذَ عَلَى الْعُلَمَاءِ الْعَهْدَ بِتَبْلِيغِ أَحْكَامِ الدِّينِ وَمَنَاصِحَةِ الْمُسْلِمِينَ، وَحَثَّ عَلَى تَعْظِيمِ حُرْمَاتِهِ، وَإِعْظَامِ شَعَائِرِ الدِّينِ، وَإِكْرَامِ الْعُلَمَاءِ وَأَتْبَاعِهِمْ، وَقَدْ بَلَغَ الْفُقَهَاءُ بِأَنَّهُ رُئِيسٌ فِي حَقِّهِمْ بِأَنْ يَغَيَّرُوا عَنْ وَطَائِفِهِمْ، وَيَقْطَعُوا مِنْ بَعْضِ مَدَارِسِهِمْ، فَتَنَكَّرَتْ لِذَلِكَ أَحْوَالُهُمْ، وَتَضَرَّرُوا بِهَذَا التَّضْيِيقِ عَلَيْهِمْ، وَهُمْ مُحْتَاجُونَ، وَلَهُمْ عِيَالٌ وَفِيهِمْ صَالِحُونَ وَالمُشْتَغَلُونَ بِالْعُلُومِ، وَإِنْ كَانَ فِيهِمْ أَفْرَادٌ لَا يَلْتَحِقُونَ بِمَرَاتِبِ غَيْرِهِمْ فَهُمْ مُنْتَسِبُونَ إِلَى الْعِلْمِ، وَمُشَارِكُونَ فِيهِ،

وَلَا تَخْفَى مَرَاتِبُ أَهْلِ الْعِلْمِ وَفَضْلُهُمْ، وَثَنَاءُ اللَّهِ عَلَيْهِمْ، وَيَبَانَةُ مَرْتَبَتِهِمْ عَلَى غَيْرِهِمْ، وَأَنَّهُمْ وَرَثَةُ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ، وَأَنَّ الْمَلَائِكَةَ عَلَيْهِمُ السَّلَامُ تَضَعُ أَجْنَحَتَهَا لَهُمْ، وَيَسْتَغْفِرُ لَهُمْ كُلَّ شَيْءٍ حَتَّى الْحَيْتَانِ،

وَاللَّاتِقُ بِالْجَنَابِ الْعَالِيِّ إِكْرَامُ هَذِهِ الطَّائِفَةِ، وَالْإِحْسَانُ إِلَيْهِمْ، وَمِعَاذَتُهُمْ، وَدَفْعُ الْمَكْرُوهَاتِ عَنْهُمْ، وَالنَّظَرُ فِي أَحْوَالِهِمْ بِمَا فِيهِ الرَّفْقُ بِهِمْ فَقَدْ ثَبِتَ فِي صَحِيحِ مُسْلِمٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: (اللَّهُمَّ مِنْ وُلِيِّ مَنْ أَمَرْتَنِي شَيْئاً وَرَفَقْتَ بِهِمْ فَأَرْفُقْ بِهِ) وَرَوَى أَبُو عِيْسَى التِّرْمِذِيُّ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ لِطَلِبَةِ الْعِلْمِ: مَرْحَباً بِوَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنْ رَجُلًا يَأْتُونَكَمُ يَتَفَقَهُونَ فِي الدِّينِ، فَإِذَا أَتَوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا) وَالمُسْتَوَلُ أَنْ لَا يَغَيَّرَ عَلَى هَذِهِ الطَّائِفَةِ شَيْئاً، وَتُسْتَجَلَبُ دَعْوَتُهُمْ لِهَذِهِ الدَّوْلَةِ الْقَاهِرَةِ، وَقَدْ ثَبِتَ فِي صَحِيحِ الْبُخَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (هَلْ تَنْصَرُونَ وَتَرْزُقُونَ إِلَّا بِضَعْفَانِكُمْ).

وقد أحاطت العلوم بما أوجب الوزير نظامُ الملك حين أنكر عليه السلطان صرفَ الأموال الكثيرة في جهة طلبه العلم، فقال: (أقمتُ لك بها جنداً لا تُردُّ سهاؤهم بالأسحار، فاستصوب فعله، وساعده عليه)، والله الكريم يوفِّقُ الجناب لمرضاته والمسارة إلى طاعته. والحمد له رب العالمين وصلى الله على سيدنا محمد وآله وصحبه وسلم. (تحفة الطالبين ص 98-113)

Imaam An-Nawawi's letter regarding istisqaa

منها رسالة إلى نائب السلطنة بدمشق، بطلب جميع الناس للاستسقاء، كتبها في يوم الأحد حادي عشر جمادى الأولى، سنة ثمان وستين وستمائة، وهو الخامس من كانون الأصم، ونصها: خَدَمَةُ الشرع العلماء بدمشق المحروسة، يُنْهَوْنَ أن الله سبحانه وتعالى أخذ عليهم العهد بتبليغ الشرع إلى المكلفين، ونصيحة الله تعالى وكتابه ورسوله صلى الله عليه وسلم، وولاية الأمر، وعمامة المسلمين. ونصيحة الله ورسوله امتثال أمرهما، ومن نصيحة ولاة الأمر تبليغهم شرائع الأحكام، وإرشادهم إلى شعائر الإسلام، والإشارة عليهم بفعلها، وإشاعتها ونشرها. ونصيحة عامتهم الاعتناء بمصالحهم في آخرتهم وديانهم، والحث عليها، والمسارة إليها.

ومما هو من ذلك: الاستسقاء عند الحاجة إليه، والضرورة الحاملة عليه، فإن الاستسقاء سنة ثابتة عن رسول الله صلى الله عليه وسلم، وعن أصحابه الأخيار، الكرام الأبرار، رضي الله عنهم، ولم يزل المسلمون عليه فيما تقدم وتأخر من الأعصار. وقد قال تعالى في كتابه العزيز، الذي يجب على كل مكلف الانقياد إليه، والخضوع له والعمل بما فيه: (لقد كان لكم في رسول الله أسوة حسنة)، وقال تعالى: (قل إن كنتم تحبون الله فاتبعوني يحببكم الله)، وقال تعالى: (وما أتاكم الرسول فخذوه)، وقال تعالى: (وما ينطق عن الهوى إن هو إلا وحي يوحى). وثبت في صحيحي إمامي المحدثين، وعمدتي المسلمين: أبي عبد الله محمد بن إسماعيل البخاري، وأبي الحسين مسلم بن الحجاج النيسابوري، رضي الله عنهما، من طرق كثيرات، بروايات متظاهرات: أن رسول الله صلى الله عليه وسلم استسقى مرات. وفي الصحيح أن أمير المؤمنين عمر بن الخطاب رضي الله عنه استسقى، واستسقى معاوية فَمَنْ بعده رضي الله عنهم، ولم يزل المسلمون على فعل الاستسقاء عند الحاجة إليه.

وهذه السنة التي حالها ما ذكرنا، ومحلُّها ما وصفنا، تشتمل مع ذلك على مصالح كثيرة من مهمات الآخرة والدنيا، عمارة للبلاد والعباد، والشجر والدواب، ويشترك فيها الخواص والعوام.

فيتوجه على وليّ الأمر وفقه الله تعالى الكريم لطاعته، وتولّاه بكرامته، وأدام نعمه عليه، وضاعف الخيرات لديه: الاهتمام بشأنها، والاعتناء بأمرها، والمصارعة إليها، والتحرّض عليها. وقد ثبت في الصحيحين أن رسول الله صلى الله عليه وسلم قال: "كلكم راع وكلكم مسؤول عن رعيته". وثبت في الصحيح أن رسول الله صلى الله عليه وسلم قال: "ما من أمير يلي أمر المسلمين ثم لا يجتهد لهم وينصح، إلا لم يدخل معهم الجنة" ونصوص الشرع الكريم بنحو ما ذكرناه كثيرة مشهورة.

والمسؤول: التقدم إلى قاضي القضاة "أدام الله له الخيرات" بجمع الناس للاستسقاء على الوجه الشرعي، فإن حدّث عن هذا الأمر جاهل، وزعم أنه يحالف التوكّل، أو أنه اعتراض على الله تعالى، فهذا المخدّل مخطئ جاهل، بل إن اعتقد هذا كان كافراً، لأن ما فعله رسول الله صلى الله عليه وسلم هو الحق والصواب، الذي يجب على كل مكلف الانقياد له، والمصارعة إلى قبوله، وانسراح الصدر به، قال الله تعالى: (فلا وربك لا يؤمنون حتى يحكمونك فيما شجر بينهم ثم لا يجدون في أنفسهم حرجاً مما قضيت ويسلموا تسليماً)، وقال تعالى: (إنما كان قول المؤمنين إذا دعوا إلى الله ورسوله ليحكم بينهم أن يقولوا سمعنا وأطعنا وأولئك هم المفلحون).

وكل ما خالف سنة رسول الله صلى الله عليه وسلم فهو البدعة والضلالة، والغباوة والجهالة، والسفاهة والنذالة، بل هذه طريقة الكفار في مدافعة دين الإسلام: (ويأبى الله إلا أن يتم نوره ولو كره الكافرون).

ويجب على وليّ الأمر "وفقه الله لطاعته" إذا سمع كلام هذا الزاعم الجاهل، الضال الغاشم المتجاهل، وغيره ممن يقول نحو هذا القول في مدافعة الحق والاعتراض على سنن رسول الله صلى الله عليه وسلم: أن يؤديه تاديباً يليغاً ينزجر به هو وأمثاله، ويُشهر أمره، لينكف أهل الجهالة والضلالة عن مثل فعله، وليُعلم أن المراد بالاستسقاء امتثال أمر الله تعالى، والاقترداء برسول الله صلى الله عليه وسلم، وهو مصلحة ناجزة، وسعادة معجّلة، وممّة من الله تعالى يُشكر على التوفيق لها.

وأما نزول المطر فهو إلى الله تعالى، وليس المراد الاستسقاء تيقّن نزول المطر، فإن علم الغيب وإنزال الغيث وغيره من الكائنات، إلى رب العالمين. ولقد أمرنا الله تعالى بدعائه ووعدنا الإجابة، وهو لا يخلف الميعاد، قال الله تعالى: (ادعوني أستجب لكم)، وقال تعالى: (ادعوا

ربكم تضرعاً وخفية)، وقال تعالى: (وإذا سألك عبادي عني فإني قريب أجيب دعوة الداع إذا دعان فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون).

وليُعلم أنه ليس للاستسقاء شروط تُعتبر في صحته سوى اجتماع الناس والصلاة، وهذا متيسر لا مانع منه، لكن قال العلماء: يستحب لولي الأمر أن يأمر الناس قبل الخروج للاستسقاء بالتوبة من المعاصي ومصالحة الأعداء، والصدقة، وصيام ثلاثة أيام، ويخرجون في اليوم الرابع صياماً، وهذا أدب مستحب وليس بواجب ولا شرط، ولو تُرك صح الاستسقاء، ومع هذا فهو هين بحمد الله تعالى لا كلفة فيه، فإن معناه أن ولي المر يأمر بعض نوابه أن ينادي في الناس بذلك، وليس معناه أن يحكم على قلوبهم بفعله، فإن ذلك لا يقدر عليه إلا رب العالمين، بل هو يأمرهم به، فمن وقَّ له فهو نعمة من الله تعالى عليه، ومن حرمه فلا يضر إلا نفسه، ويُرجى للمسلمين الرحمة والخير بامتثال الموقَّين.

وما يخلو هذا الأمر من مصالح كثيرة، من صلاة وصيام وصدقة، وذكر وتوبة، وقلاع عن معاص، وإقبال على الطاعات، لا سيَّما وقد منَّ الله تعالى " وله الحمد والنعمة " على المسلمين بما وقَّ له السلطان، زاده الله فضلاً وخيراً، وتمكيناً وعلوّاً ونصراً، وأدامه ظاهراً على أعداء الدين وسائر المخالفين، آمراً بالمعروف وناهياً عن المنكرات، مبطلاً للحوادث، مُظهراً للمحاسن والخيرات، بما فعله من إزالة هذا المنكر العظيم، الفاحش الجسيم، الذي لم يُسبق إلى إزالته: (وَلْيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ).

فهذه نصيحة الخدمة أنهوها إلى الأمير، وهم راجون من فضل الله تعالى مسارعتة إلى هذه المصلحة، وقد ضاق الوقت عن تأخيرها، وهذه المصلحة لا تحصل بفعل آحاد الناس، بل باجتماع الناس كلهم، وفيهم العلماء والصالحون، والصغار والضعفاء، والمساكين والمضطرون، وقد ثبت في الصحيح إن رسول الله صلى الله عليه وسلم قال: " وهل تنصرون وترزقون إلا بضعفائكم " والله يوفق الأمير لكل مكرمة، ويديمه أمراً بالمعروف ناهياً عن المنكر، حاثاً على الاهتمام بشعائر الدين ومصالح المسلمين، آمين. والحمد لله رب العالمين، وسلام على عباده الذي اصطفى، وصلى الله على سيدنا محمد وعلى آله وصحبه أجمعين. (المنهل العذب الروي ص53-55 بعد المقابلة بالنسخة التي رسمت على المكتبة الشاملة)

Imaam An-Nawawi's letter to Ibnun Najjaar

بسم الله الرحمن الرحيم، الحمد لله رب العالمين، من يحيى النواوي، اعلم أيها المقصر في التأهب لمعادته، التارك مصلحة نفسه في تهينة جهازه له وزاده، أني كنت لا أعلم كراهتك لنصرة الدين، ونصيحة السلطان والمسلمين، حملا مني لك على ما هو شان المؤمنين، من إحسان الظن بجميع الموحدين، وربما كنت أسمع في بعض الأحيان من يذكرك بغش المسلمين، فأنكر عليه بلساني وقلبي، لأنها غيبة لا أعلم صحتها.

ولم أزل على هذا الحال إلى هذه الأيام، فجرى ما جرى من قول قائل للسلطان، " وفقه الله الكريم للخيرات " : إن هذه البساتين يحل انتزاعها من أهلها عند بعض العلماء، وهذا من الافتراء الصريح، والكذب القبيح، فوجب عليّ وعلى جميع من علم هذا من العلماء، أن يبين بطلان هذه المقالة ودحض هذه الشناعة، وأنها خلاف إجماع المسلمين، وأنه لا يقول بها أحد من أئمة الدين، وأن يُنهبوا ذلك إلى سلطان المسلمين، فإنه يجب على الناس نصيحته، لقول النبي صلى الله عليه وسلم في الحديث الصحيح: " الدين النصيحة لله ولكتابه ولرسوله وأئمة المسلمين وعامتهم " ، وإمام المسلمين في هذا العصر هو السلطان، وفقه الله تعالى لطاعته، وتولاه بكرامته.

وقد شاع بين الخواص والعوام أن السلطان كثير الاعتناء بالشرع، ومحافظ على العمل به، وأنه بنى المدرسة لطوائف العلماء، ورُتّب القضاة من المذاهب الأربعة، وأمر بالجلوس في دار العدل لإقامة الشرع وغير ذلك مما هو معروف من اعتناء السلطان " أعز الله أنصاره " بالشرع، وأنه إذا طلب طالبٌ منه العمل بالشرع أمر ذلك ولم يخالفه. فلما افترى هذا القائل في أمر البساتين ما افتراه، ودّلس على السلطان وأظهر أن انتزاعها جائز عند بعض العلماء، وغش السلطان في ذلك، وبلغ ذلك علماء البلد، وجب عليهم نصيحة السلطان وتبيين الأمر له على وجهه.

وأن هذا خلاف إجماع للمسلمين، فإنه يجب عليهم نصيحة الدين والسلطان وعامة المسلمين، فوفقهم الله تعالى على كتّاب كتاب يتضمن ما ذكرته، على جهة النصيحة للدين والسلطان والمسلمين، ولم يذكروا فيه أحداً بعينه، بل قالوا: من زعم جواز انتزاعها فقد كذب. وكتّاب علماء المذاهب الأربعة خطوطهم بذلك، لما يجب عليهم من النصيحة المذكورة، واتفقوا على تبليغها وليّ الأمر، " أدام الله نعمه عليه " ، لينصحوه ويبينوا حكم الشرع.

ثم بلّغني جماعات متكاثرات في أوقات مختلفات، حصل لي العلم بقولهم: إنك كرهت سعيهم في ذلك، وشرعت في ذم فاعل ذلك، وأسندت معظم ذلك كله إليّ، ويا حبذا ذلك من صنع، وبلّغني عنك قول هؤلاء الجماعات أنك قلت: قولوا ليحيي هذا الذي سعى في هذا، فينكف عنه، وإلا أخذت منه دار الحديث، وبلّغني عنك هؤلاء الجماعات أنك حلفت مرات بالطلاق الثالث أنك ما تكلمت في انتزاع هذه البساتين، وأنك تشتهي إطلاقها.

قيا ظالم نفسه، أما تستحيي من هذا الكلام المتناقض؟ فكيف يصح الجمع بين شهوتك في إطلاقها، وأنك ما تتكلم فيها، وبين كراهتك السعي في إطلاقها، ونصيحة السلطان والمسلمين؟ ويا ظالم نفسه، هل تعرّض لك أحد بمكروه، أو تكلم فيك أحد بعينك؟ وإنما قال العلماء؛ من قال هذا للسلطان فقد كذب، ودلّس عليه وغشه، ولم ينصحه، فإن السلطان ما يفعل هذا إلا لاعتقاده أنه حلال عند بعض العلماء، فبينوا أنه حرام عند جميعهم، وأنت قد قلت: إنك لم تتكلم فيها، وحلفت على هذا بالطلاق الثالث، فأبيّ ضرر عليك في إبطال قول كاذب على الشرع، غاشّ مدلّس على السلطان، وقد قلت: أنه غيرك؟ وكيف تكره السعي على شيء قد أجمع الناس على استحسانه؟ بل هو واجب على من قدر عليه، وأنا بحمد الله من القادرين عليه بالطريق الذي سلكت. وأما نجاحه فهو إلى الله تعالى مقبّب القلوب والأبصار. ثم إنني أتعجب غاية العجب من اتخاذك إياي خصماً، ويا حبذا من اتخاذي إياي " بحمد الله " أحب في الله تعالى وأبغض فيه، فأحبّ من أطاعه، وأبغض من خالفه. وإذا أخبرت عن نفسك بكراهتك السعي في مصلحة المسلمين ونصيحة السلطان، فقد دخلت في جماعة المخالفين وصرت ممن نبغضه الله رب العالمين، فإن ذلك من الإيمان كما جاءت به الآثار، الصحيحة المنقولة بأسانيد الأئمة الأخيار:

إِرْضَ لِمَنْ غَابَ عَنْكَ غَيْبَتَهُ ... فذاك ذنب عقابته فيه

ويا ظالم نفسه، أنا ما خاصمتك أو كالمتك أو ذكرتك، أو بيني وبينك مخاصمة أو منازعة أو معاملة في شيء، فما بالك تكره فعل الخير يسرني الله الكريم له؟ (وما نعموا منهم إلا أن يؤمنوا بالله العزيز الحميد)، بل أنت لسوء نظرك لنفسك تنادي على نفسك، وتُشهد الشهود بكراهة هذه النصيحة التي هي مصرّحة بأنك أنت الذي تكلمت في هذه البساتين، وأن الطلاق وقع عليك، وما أبعد أن تكون شبيهاً بمن قال الله فيهم: (ولتعرفنّهم في لحن القول والله يعلم أعمالكم).

ويا عدوَّ نفسه أتراني أكره معاداةَ مَنْ سلك طريقتك هذه؟ بل والله أحبها وأوثرها وأفعلها بحمد الله تعالى، فإن الحب في الله والبغض فيه، واجب عليّ وعليك وعلى جميع المكلفين. ولست أدري أي غرض لك في حرصك على الإنكار على السّاعين في إعظام حرّيات الدين، ونصيحة السّطان والمسلمين؟ فيا ظالم نفسه، إنّه عن هذا، وارجع عن طريقة المّباهتين المعاندين.

وأعجب من هذا، تكرير الإرسال إليّ - بزعمك الفاسد - كالمتعود، إن لم ينكفّ أخذت منه دار الحديث. فيا ظالم نفسه، وجاهل الخير وتاركه، أطلّعت على قلبي أني متهافت عليها؟ أو علمت أني منحصر فيها أو تحققت أني معتمد عليها، مستند إليها؟ أو عرفت أني أعتقد انحصار رزقي فيها؟ وما علمت لو أنصفت كيف كان ابتداء أمرها؟ أو ما كنت حاضرًا مشاهداً أخذي لها؟ ولو فرض تهافتي عليها: أكنّث أوثرها على مصلحة عامة للمسلمين مشتملة على نصيحة الله وكتابه ورسوله صلى الله عليه وسلم، والسّطان وعامة المسلمين، هذا لم أفعله ولا أفعله إن شاء الله تعالى وكيف تتوهم أني أترك نصيحة الله ورسوله وسّطان المسلمين وعامتهم، مخافة من خيالاتك؟ إن هذه لغباوة منك عظيمة.

ويا عجباً منك! كيف تقول هذا؟ أنت رب العالمين بيدك خزائن السماوات والأرضين، وعليك رزقي ورزق الخلائق أجمعين؟ أم أنت سلطان الوقت تحكم في الرعية بما تريد؟ فلو كنت عاقلاً ما تهجمت على التفوّه بهذا الذي لا ينبغي أن يقوله إلا ربُّ العالمين أو سلطان الوقت، مع أن سلطان الوقت منّه عن قولك الباطل، مرتفع المحل عن فعل ما ذكرت

يا ظالم، فإن كنت تقول هذا استقلالاً منك فقد أفتأتّ عله واجترأت على أمر عظيم، ونسبته إلى الظلم عدواناً، وإن كنت تقوله عنه فقد كذبت عليه، فإنه " بحمد الله " حسن الاعتقاد في الشرع، وذلك من نعم الله تعالى عليه، والسّطان " بحمد الله وفضله " أكثر اعتقاداً في الشرع من غيره ويعظم حرّياته، وليس هو ممن يقابل ناصحه بهديانات الجاهلين وتُرّهات المخالفين، بل يقبل نصائحهم كما أمره الله تعالى.

واعلم أيها الظالم نفسه، إني والله الذي لا إله إلا هو، لا أترك شيئاً أقدر عليه من السعي من مناصحة الدين والسّطان والمسلمين في هذه القضية، وإن رغمت أنوف الكارهين، وإن كره ذلك أعداء المسلمين، وفِرّق حزبُ المخذّلين، وسترى ما أتكلّم به إن شاء الله تعالى عند هذا السّطان، وقرّ الله تعالى لطاعته، وتولاه ببركاته، في هذه القضية، غيراً على الشرع، وإعظاماً لحرّيات الله تعالى وإقامةً للدين، ونصيحةً للسّطان وعامة المسلمين.

ويا ظالم نفسه، أجلب بخيلك ورجلك إن قدرت، واستعن بأهل المشرقين وما بين الخافقين،
فإني بحمد الله في كفاية تامة، وأرجو من فضل الله تعالى أنك لا تقوى لمنايذة أقل الناس
مرتبة، وأنا بحمد الله تعالى ممن يودّ القتل في طاعة الله تعالى. أتقوى يا ضعيف الحيل
لمنايذتي؟ أبلغك يا هذا أني لا أومن بالقدر؟ أو بلغك أني أعتقد أن الآجال تنقص، وأن
الأرزاق تتغير؟ أما تفكر في نفسك في قبيح ما أتيته من الفعال، وسوء ما نطقت به من المقال؟
أيا ظالم نفسه، من طلب رضا الله تعالى، تردّه خيالاتك وتمويهاتك وأباطيلك وتُرّهاتك؟ وبعد
هذا كله أرجو من فضل الله أن يوفّق السلطان " أدام الله نعمه عليه " لإطلاق هذه البساتين،
وأن يفعل فيها ما تقرّ به أعين المؤمنين، وترغم به أنف المخالفين، فإن الله تعالى قال: (والعاقبة
للمتقين).

والسلطان " بحمد الله تعالى " يفعل الخيرات، فما يترك هذه القضية تفوته.
واعلم أنك عندي " بحمد الله تعالى " أقل من أن أهتم بشأنك أو ألثفت إلى خيالاتك
وبطلانك، ولكنني أردت أن أعرفك بعض أمري، لتدخل نفسك في منايذة المسلمين بأسرهم،
ومنايذة سلطانهم " وفقه الله تعالى " على بصيرة منه، وترتفع عنك جهالة بعض الأمر، ليكون
دخولك بعد ذلك معاندة لا عذر لك فيها.

ويا ظالم نفسه، أنتوهم أنه يخفي عليّ وعلى من سلك طريق نصائح المسلمين وولاة الأمور
وحماة الدين، أنا لا نعتقد صدق قول الله تعالى: (والعاقبة للمتقين)؟ وقوله تعالى: (ولا يحيق
المكر السيء إلا بأهله)، وقوله تعالى: (والذين جاهدوا فينا لنهدينهم سبلنا). وقوله تعالى: (إن
تنصروا الله ينصركم ويثبت أقدامكم) وقوله تعالى: (وكان حقاً علينا نصر المؤمنين)، وقول النبي
صلى الله عليه وسلم في الحديث الصحيح: " لا تزال طائفة من أممي ظاهرين على الحق، لا
يضرهم خذلان من خذلهم " ، والمراد بهذه الطائفة: أهل العلم، كذا قاله أحمد بن حنبل رضي
الله عنه، وغيره من أهل الثّهى والفهم، وقوله صلى الله عليه وسلم: " والله في عون العبد ما
كان العبد في عون أخيه " هذا فيمن كان في واحد من الناس، فكيف الظن بمن هو في عون
المسلمين أجمعين، مع إعظام حرّامات الشرع ونصيحة السلطان ومولاته، وبذل النفس في
ذلك؟

واعلم أني والله لا أتعرض لك بمكروه، سوى إنني أبعضك لله تعالى، وما امتناعي عن التعرض
لك بمكروه عن عجز، بل أخاف الله رب العالمين من إيذاء من هو من جملة الموحدين،

وقد أخبرني من أثق بخيره وصلاحه، وكراماته وفلاحه، أنك إن لم تبادر في التوبة حلّ بك عقوبةٌ عاجلة، تكون بها آية لمن بعدك، ولا يَأْتِمُّ بها أحد من الناس، بل هو عدل من الله تعالى يوقعه بك عبرة لمن بعدك، فإن كنت ناظراً لنفسك فبادر بالرجوع عن سوء فعالك، وتدارك ما أسلفته من قبيح مقالك، قبل أن يحل بك ما لا تقال فيه عثرتك، ولا تغترّ بسلامتك وثروتك ووصلتك، وفكر في قول القائل:

قد نادى الدنيا على نفسها ... لو كان في العالم من يسمع

كم واثق بالعمر واريته ... وجامع بددت ما يجمع

والسلام على من اتبع الهدى، والحمد لله رب العالمين. (تحفة الطالبين ص155-164)

Alhamdulillah. This compilation was completed on 9 Zul-Hijjah 1444, Yawmul Arbi'a (Wednesday) at about 2:30 PM.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ- ما شاء الله لا قوة الا بالله-الحمد لله الذي بنعمته تتم الصالحات-سبحان الله و بحمده سبحانك اللهم و بحمدك أشهد أن لا إله إلا أنت أستغفرك و أتوب إليك-سبحان ربك رب العزة عما يصفون وسلم على المرسلين والحمد لله رب العالمين