

.Biography of *Imaam* Muwaffaqud-Deen

`Abdullaah ibn Ahmad ibn Qudaamah

- *rahimahullaah*

1. HIS LINEAGE: He was Aboo Muhammad, `Abdullaah ibn Ahmad ibn Muhammad ibn Qudaamah ibn Miqdaam ibn Naṣr ibn `Abdillaah ibn Hudhayfah ibn Muhammad ibn Ya`qoob ibn al-Qaasim ibn Ibraaheem ibn Ismaa`eel ibn Yahyaa ibn Muhammad ibn Saalim ibn `Abdillaah ibn `Umar ibn al-Khattaab-*radiyallaahu `anhumaa*.

al-Qurashee; al-Maqdisee; al-Jammaa`eelee; then ad-Dimashqee; as-Saalihee; al-Hanbalee.

al-Qurashee: He was from the tribe of Quraysh, since he was descended from `Umar-*radiyallaahu `anhu* - who was `Adawee (i.e. from the sub-tribe of Banoo `Adiyy who were part of Quraysh).

al-Maqdisee: His family's ascription to 'Baytul-Maqdis' (Jerusalem) since they lived close to it.

al-Jammaa`eelee: In ascription to the village of Jammaa`eel where he was born; and it is a village on the hills of Nablus - a city about 40 miles north of Jerusalem in present day occupied Palestine.

ad-Dimashqee: In ascription to Damascus (in Syria) which is where his family migrated to, and where he lived for most of his life, and where he died.

as-Saalihee: In ascription to the mosque of *as-Saalihiyyah*.

His brother *Shaykh* Aboo `Umar said: "They ascribe us to '*as-Saalihiyyah*' because we settled at the mosque of Aboo Saalih, not that we were righteous people (*saalihoon*)." [And this is from piety since they were indeed a family of righteousness and rectification].

al-Hanbalee: In ascription to the Hanbalee *madhhab*, i.e. that he learned and was an expert in the *madhhab*, i.e. that he learned and was an expert in the principles and details of *Fiqh* followed by the students of *Imaam* Ahmad ibn Hanbal. [and he was not a blind follower].

2. HIS BIRTH: He was born in the month of *Sha`baan* in the year 541H in the town of Jammaa`eel.

3. HIS FAMILY: He was from a family who were noble in their lineage, their knowledge, and their piety.

His father: Ahmad ibn Muhammad ibn Qudaamah was born in 491H and died in 558H. [He had his son at the age of 50]. He was one of the righteous scholars; famous for knowledge, *zuhd* and worship. He was the *Khateeab* of the mosque of Jammaa`eel. He educated his children and taught them the Qur.aan, and the *hadeeth*, and correct manners.

He died when *Imaam* Muwaffaqud-Deen was about 17 years old, so his elder son Muhammad ibn Ahmad - who was known as Aboo `Umar - continued his upbringing and education.

4. HIS EARLY YEARS, AND HIS SEEKING KNOWLEDGE, AND HIS TRAVELLING TO SEEK KNOWLEDGE:

For the first ten years of his life he remained with his family in Palestine, and he began memorization of the Qur.aan.

Then in 551H, when he was 10 years old, his father performed *Hijrah* (migration) with the family, fleeing from the invading Christians, and migrated to Damascus.

In Damascus he completed memorization of the Qur.aan, and he memorized a large number of *ahaadeeth*.

Then he memorized '*Mukhtasar al-Khiraqee*'-on the *Fiqh* of Imaam Ahmad. (Then later in life he wrote an explanation of it in 9 volumes, called *al-Mughnee*).

He remained in Damascus for 10 years, and at the age of twenty he undertook his first journey in search of knowledge.

-In 561H: he travelled to the main city of knowledge and of the scholars at that time- Baghdaad. He was accompanied by his maternal cousin al-Haafidh `Abdul-Ghane al- Maqdisee;

He inclined towards the study of *Fiqh* and his cousin towards *hadeeth*, however they accompanied each other to the lectures and acquired both;

There he studied with many of the scholars, amongst them: Shaykh `Abdul-Qaadir al-Jeelaanee (D. 561H), Ibnul-Batte, and Ibnul-Manniyy.

He remained in Baghdaad for four years. He studied '*Mukhtasar al-Khiraqee*' under `Abdul-Qaadir al-Jeelaanee, and then the Shaykh died 50 nights after his arrival; then they studied under Ibnul-Jawzee; then he remained with Ibnul-Manniyy, and learned the *Fiqh* of the Hanbalee madhbab with him, and its principles, and the different sayings of the scholars- and he excelled in that.

He then returned to Damascus.

- In 567H he again travelled to Baghdaad where he remained for a year seeking knowledge.

- In 573H he travelled to Makkah to perform Hajj, and he met the people of knowledge there; amongst them al-Mubaarak ibn at-Tabbaakh.

Then after performing Hajj in 574: -

- Then from Makkah he travelled to Baghdaad - where he again remained for a year seeking knowledge.

- Then from Baghdaad he returned to Damascus where he started to write works on many branches of knowledge, the most famous of his works being '*al-Mughnee*.'

5. HIS SHAYKHS

-His Shaykhs included:

1. His father Ahmad bin Qudaamah al-Maqdisee (491-558H),
2. His elder brother Aboo `Umar Muhammad ibn Ahmad ibn Qudaamah al-Maqdisee (528-607H),
3. Shaykh `Abdul-Qaadir al-Jeelaanee (471-561H),
4. Ibnul-Jawzee,

5. Abul-Fath Naṣr ibn Fityaan ibn Maṭr Ibnul-Mannee (501-583),
6. Abul-Fath Ibnul-Battee (477-564H),
7. Fakhrun-Nisaa. Shuhdah, the daughter of the Muḥaddith Aboo Naṣr Aḥmad ibn al-Faraj Ad-Deenawaree - (>480-574H),
8. Shaykh Badr ibn `Abdillaah al-Badr (ḥafidabullaah) in his introduction to his checking of Ibn Qudaamah's book 'Ithbaat Sifaat-Ulum' gathers a list of his Shaykhs numbering 67, and then said: "and many others besides them."

6. HIS STUDENTS: Amongst them:

1. al-Bahaa.ul-Maqdisee (d. 624H) who wrote 'al-Uddab Sharḥ al-Umdah.'
2. Diyaa.ud-Deen al-Maqdisee (d. 643H)
3. The son of his brother: Shamsuddeen ibn Qudaamah (d. 682H)
4. al-Haafidh al-Mundhree (d. 656H) - who wrote many works, including; 'al-Mukhtasar Saḥeeḥ Muslim,' 'Mukhtasar Sunan Abee Daanood,' 'at-Tarḥeeb wat-Tarḥeeb'...Shaykh Badrul-Badr gathers the names of 44 of his students and then says: "And many others."

7. HIS PHYSICAL DESCRIPTION AND CHARACTERISTICS: His student ad-Diyaa. al-Maqdisee said: "He was of full height, white, with a bright face, large distinct eyes; he was so handsome that it was as if his face was radiating light; he had a broad forehead and a long beard; a straight nose and his eyebrows joined. He had a small head, slender arms and legs; and a thin body; and full senses and faculties.

He was extremely intelligent; and behaved in a fine manner..."

Ibnul-Najjaar said: "al-Muwaffaq was the *Imaam* of the Hanbalees in the main congregational mosque of Damascus. He was fully reliable, an evidence (in narrating), noble. He had plentiful virtues; and he kept away from anything not befitting; he was pious, a worshipper.

He was upon the way of the *Salaf*. Light and dignity could be seen upon him. A man would take benefit from seeing him even before hearing his speech."

Ibn Katheer said: "He used to engage in optional prayers between the two night prayers (i.e. *Maghrib* and *Ishaa*.) close to his place of prayer. Then when he had prayed the *Ishaa*. prayer he would return to his house of the street of ad-Duwalla`ee by the bank of the river. He would take back with him those he could from the poor and needy, and they would eat with him, and his primary house was upon Qaasiyoon..."

ad-Diyaa. said: "He was fine in his manners: he would hardly ever be seen except that he was smiling. He would relate incidents and joke. I heard al-Bahaa. say; When the people read with him he would joke with us, and be cheerful and at ease.

Once they complained to him about some children who studied with him, so he said; "They are children. They have to have some play, and you used to be just like them."

And al-Bahaa. described him as being courageous, and said: "He used to go forward to the enemy, and he was wounded upon his hand; and he used to take part when the army and the enemy were firing at each other."

ad-Diyaa. said: "He used to pray with '*Khushoo*' (humility and attentiveness). He would hardly ever pray the *Sunnah* prayer before *Fajr* and after '*Ishaa*. except in his house; and between the two night prayers he used to pray four *rak`abs*, reciting: '*as-Sajdah*,' '*Yaaseen*,' '*ad-Dukhaan*,' and '*Tabaarak*.' He would hardly miss out on them. He used to stand in prayer in the last hours of the night reciting 1/7th of the Qur.aan. He would sometimes raise his voice and he had a beautiful voice."

8. SCHOLARS' PRAISE OF HIM:

The very scholar of *hadeeth*, Aboo `Amr ibn as-Salaah said: "I have not seen the like of al-Muwaffaq."

Aboo Bakr ibn *Ghaneemah* - the *mufti* of Baghdaad - said: "I do not know anyone in our time who has reached the level of *ijtibaad* except for al-Muwaffaq."

Sibt ibn al-Jawzee said: "He was an *Imaam* in many fields. After his brother Aboo `Umar and al-`Imaad, there was no one in his time who had greater '*zuhd*' or piety than him. He had a great deal of '*hayaa*.' (sense of shame), and he remained aloof from this world and its people.

He was easy and mild-mannered, humble, and he had love for the poor. He was fine in manners, generous and giving, whoever saw him then it was as if he had seen one of the Companions; and it was as if light came from his face. He was plentiful in worship."

Shaykhul-Islam Ibn Taymiyyah said: "After al-Awzaa`ee no one entered *Shaam* having more *Fiqh* knowledge and understanding of the religion than al-Muwaffaq."

ad-Diyaa. al-Maqdisee said: "He was an *Imaam* with regard to the Qur.aan and its explanation; an *Imaam* in the knowledge of *hadeeth* and its problematic matters; an *Imaam* in *Fiqh* - indeed the outstanding scholar of his time in that; an *Imaam* of knowledge of the disagreements of scholars; the outstanding scholar of his time in Laws of Inheritance; an *Imaam* in *Usoolul-Fiqh*; an *Imaam* in Arabic Grammar; an *Imaam* in mathematics; an *Imaam* in the movements and positions of stars and planets.

Ibn Rajab al-*Hanbalee* said: "The *Faqeeh*, the *Zaabid*, the *Imaam*. *Shaykhul-Islam*. The singular exception scholar."

al-*Haafidh* ibn *Katheer* said: "*Shaykhul-Islam*. An *Imaam*. An outstanding scholar. There was not in his time, indeed even for a long time before him, anyone having greater knowledge of *Fiqh* than him."

Ibn Rajab said: "He used to closely follow the texts in the matter of *al-Usool* (fundamentals and belief) and in other than it. He did not hold applying any acts of worship for which there was no narration.

He used to order affirmation of the texts, and leaving them as they are - with regard to what occurs in the Book and the *Sunnah* from '*as-Sifaat*' (Allaah's Attributes): Not altering them, not declaring how they are, not distorting the meaning; not interpreting them away with '*ta'weel*,' and not negating them."

9. HIS DEATH:

He died (*rahimahullaah*) on Saturday, the day of '*Eidul-Fitr*', in 620H, at the age of 79 in his home in Damascus.

His funeral which had a huge attendance was held the next day and he was buried on the hill of *Qaasiyoon*.

10. HIS WIFE, SLAVE-GIRLS AND CHILDREN:

He married his paternal cousin Maryam bint Abee Bakr ibn `Abdillaah ibn Sa`d al-Maqdisee.

They had a number of children:

(al-Majd) `Eesaa,

Muḥammad,

Yahyaa,

Ṣafiyyah, and

Faatimah.

Then he took a slave girl, and then another.

Then he married `Izziyyah- who died before him.

All his sons died in his lifetime, and none of them had offspring except for `Eesaa- who had two righteous sons, however both of them died without any offspring.

So the Shaykh had no remaining progeny.

11. HIS WORKS:

Dr. `Alee ibn Sa`eed al-Gḥaamidee lists his work and they come to 38 in number.

Amongst his printed works are:

al-Mughnee in *Fiqh*, (9 volumes);

Rawḍatun-Naadhir in *Usoolul-Fiqh* (2 volumes);

Kitaabut-Tamwaabeen (1 volume);

Dḥammut-Ta.weel (booklet);

Ithbaat Sifaatil-`Uloom (1 volume with checking of Shaykh Badrul-Badr (*ḥafidabullaah*)).

Lum`atul-I`tiqaad

(Printed along with the explanation of Shaykh Saalih ibn `Uḥaymeen (*rahimabullaah*) and translated and printed with the title:

Sufficiency in Creed).

And (printed with the explanation of Shaykh Saalih al-Fawzaan (*ḥafidabullaah*):¹

¹ Sources:

1. *Ikhtiyaaraat ibn Qudaamah al-Fiqhiyyah* of Dr. `Alee ibn Sa`eed al-Gḥaamidee;
2. The biography of the author included in Shaykh al-Fawzaan's explanation of *Lum`atul-I`tiqaad*;
3. The biography compiled by Shaykh Badrul-Badr in his checking of *Ithbaat Sifaatil-`Uloom*.

References:

Introduction

The Defenders of the Creed and Belief

All praise is for Allaah, the Lord of the whole of creation. May Allaah extol and grant peace and security to our Prophet Muḥammad (*ṣallallaahu `alayhi wa sallam*), the Seal and final one of the Prophets, and upon his true followers, and his companions and the *tabi`een* upon good until the Day of Recompensing.

To proceed:

Allaah, the One Free of all imperfections, has established for the creed and belief of the Muslims, trustworthy guardians from the scholars who are firmly founded in knowledge. So, when the enemies made attacks trying to corrupt the creed and belief of the Muslims, bringing misgivings and raising doubts from the disbelievers, the atheists, the hypocrites, and the companions of the deviant sects, those who deviated away from the methodology of the pious predecessors with regard to the *Jahmiyyah*, the *Mu`taẓilah*, the *Sbee`ah*, the *Baatiniyyah* and others; the *Baatiniyyah*, the *Qadariyyah*, the *Khawaarij*, the *Murji`ah*, the *Ṣoofiyah*, and the grave worshippers. Those scholars who are firmly founded in knowledge, who educate and train the people, stood to clarify the correct *`aqeedah* which is founded upon the Book and the *Sunnah* and that is what the *salaf-us-saalih* (pious predecessors) were upon from these affairs.

They stood to repel the doubts and deviations which those contentious enemies put forth. So through them, Allaah threw back their plots into their necks, and their arrows rebounded into their own chests and the correct *`aqeedah* remained fully protected and clear in its signposts by means of what those *imaams* have written from books and treatises, some of them abridged and some large in size, which the Muslims studied generation after generation. From those *Imaams* who were *rabbaniyyoon* (scholars upon wisdom and taught their students in a wise manner) was *Shaykhul-Islam Muwaffaqud-Deen* Aboo Muḥammad, `Abdullaah ibn Qudaamah al-Hanbalee, with what he wrote in his book: *Lum`at-ul-I`tiqaad al-Haadee ilaa Sabeel ar-Rashaad*.

I taught this book and those lessons were recorded on cassette tapes. One of the brothers, may Allaah bless him, transcribed those tapes and arranged them, then he showed the result to me, so I amended and corrected that and refined it. [So] from that came this book which I put forward for their reader despite its deficiency. However, it is a small effort, just as it has been said: "Giving something extra to your requirements is not generosity until you give generously when you only possess a small amount."

I ask Allaah to cause it (with what it contains) to be a benefit and that He forgives me wherever I have fallen short or made a mistake.

May Allaah extol and send peace and security upon our Prophet Muḥammad, his true followers and companions.

Written by:

Shaykh Saalih al-Fawzaan bin `Abdillaah al-Fawzaan

6/9/1424H

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1. *Siyar A`laamin-Nubalaa*. (22/165-173) of Dhahabee;
 2. *al-Bidaayah wan-Nihayyah* (13/99-101) of Ibn Katheer;
 3. *Shadbaraatudh-Dhabab* (5/88-92) of Ibnul-`Imaad;
 4. *Dhayaṭ Ṭabaqaatil-Hanaabilah* (2/133-149) of Ibn Rajab;
 5. *al-Mughnee* verifiers introduction (1/6-37).