

I saw the knowledges as though they are all in front of his eyes. Ibn Taymiyyah with his vast knowledge did not have the internet, all that was from the top of his mind.

يأخذ ما يريد ويدع ما يريد

He takes whatever he wants and he leaves whatever he wants.

ما ظننت أن الله بقي يخلق مثلك

He says I do not think Allah will create a man like Ibn Taymiyyah ever again.

The time is up so Inshaa Allah we will continue on the topic after Salah. This is possibly half of it so I urge you to attend to finish the other half.

PROUD GRADUATES OF THE UNIVERSITY OF YUSUF #2A

IBN TAYMIYYAH (CONTINUED)

Earlier we finished our talk about the imprisonment and life in prison of Ibn Taymiyyah Rahimahullah. A man who had no wife, no children, no house, no wealth and no position. A man who rented a room next to the Umayyah Masjid in Syria, he had a little room there but most of the time he would sleep in the Masjid. On a good day, his meal would be a loaf of bread. He used to have two Thobes, he ended up giving one Thobe to a beggar so he remained with one Thobe for the rest of his life. But in the darkness of his hardship, in the darkness of his torment in prison, he said Heaven was in his breast. He said killing him was making him a martyr. He said prison was his seclusion to worship Allah. He said ousting him, kicking him out of the land was tourism for him. He goes into prison seven times, five years in total, and he dies in prison. Ibn Taymiyyah, Shaykh al-Islam Ibn Taymiyyah. A man who in Manaaqib Ibn Taymiyyah (مناقب ابن تيمية), Abu Hafs al-Bazaar says I have not seen anyone glorify Shaykh al-Islam Ibn Taymiyyah like his own brother. He used to travel with him, he used to handle his worldly affairs and you remember one of the stories we mentioned about him in prison, his brother was with him in prison.

His brother used to sit in his presence like there was a bird on his head, listen to him and respect him. It is as though it was fear, it was respect but they saw it almost as it was fear. The other students would be amazed and say it is the custom and norm that a man's family are at ease and they are not as reserved as outsiders. A relative opens up to his relatives, especially a brother, yet when we see you with your brother Ibn Taymiyyah, your respect exceeds our respect as students. Why do you do that? So the brother said I see of him that

which nobody else sees, which obligates me to respect him in the manner that you see. He saw his worship (Ibaadah) and Taqwa (fear of Allah), that which obligated him to respect him to that level.

Ibn Daqeeq al-'Eed said:

لما اجتمعت بابن تيمية رأيت رجلاً علوماً كلها بين عينيه ، يأخذ منها ما يريد ، ويدع ما يريد

He said when I met Ibn Taymiyyah, I saw a man with a vast amount of knowledge before his eyes. He takes what he wants and he leaves what he wants.

A true scholar. I heard a Shaykh speaking recently and he said in his talk, when I went to record my shows in the studio, the producer was telling me we had this Daa'ee and when they come to us they say maneuver the camera in a way that our notes do not show. Do not show that we are using notes, because it is very easy to go on Youtube or take a lecture, now you just can print a lecture off the internet and maybe even spice it up a little bit and use it. That is not knowledge. That may be good if you want to listen to the Hadith of the Prophet sallallahu 'alayhi wa sallam, convey one Ayah. If you want to convey that message, that is good, but do not ever think you are a Mufti if you do three or four of those. And do not consider yourself a pre, pre-student of knowledge if you do that, even if the masses listen to you. Today a few speeches like that and the person ends up speaking on matters and destinies of the Ummah, that the Sahaabah would have backed away from. That is not knowledge, knowledge is like Ibn Taymiyyah:

العلوم كلها بين عينيه

You have to thoroughly study Fiqh, Tawheed, Seerah and the foundational knowledges in order for you to be a pre-student of knowledge. Yet Ibn Taymiyyah Rahimahullah with all that knowledge that Ibn Daqeeq al-'Eed says, he is a man who dies in prison.

The knowledge of Ibn Taymiyyah Rahimahullah was so vast that ath-Thahabi said:

يصدق عليه أن يقال : كل حديث لا يعرفه ابن تيمية فليس بحديث

This is ath-Thahabi and if ath-Thahabi says that you better believe it. Every Hadith Ibn Taymiyyah says he does not know, is not a Hadith. That shows you his knowledge in 'Ilm al-Hadith too.

Abu al-Baqaa' as-Subkee said:

والله يا فلان ما يبغض ابن تيمية إلا جاهل أو صاحب هوى ، فالجاهل لا يدري ما يقول ، وصاحب الهوى يصده هواه عن الحق بعد معرفته به

Wallahi no one hates Ibn Taymiyyah except one who is ignorant or one who follows his desires. One who is ignorant does not know what he is saying and one who follows his desire, his desire suppresses him from the truth after knowing it.

He walks into prison as Ahmad Ibn Taymiyyah and he is carried out Shaykh al-Islam Ibn Taymiyyah. Ibn Taymiyyah said from prison, if the kings knew the happiness that we feel in our hearts, they would come to us and try to take it with the tip of their swords. When one's Heaven is in his breast, there is very little that prison or harm like prison can do to him.

Shaykh al-Islam Ibn Taymiyyah Rahimahullah said:

إِنَّ فِي الدُّنْيَا جَنَّةً مَنْ لَمْ يَدْخُلْهَا لَمْ يَدْخُلْ جَنَّةَ الْآخِرَةِ

In this world is a Heaven, whoever does not enter this Heaven will not enter the Heaven of the life after. What Heaven Ibn Taymiyyah? The Heaven of submission to Allah, of worship to Allah, being subservient to Allah, giving Allah victories when others back away, giving Allah victories when the sellouts back away. That is the pleasure only a righteous person feels, he feels as though he is in a Jannah in this life. He says if you do not enter that Jannah, you will not enter the Jannah of the life after.

Ibn Hajr Rahimahullah said commentating on his book Ar-Radd Al-Waafir (الرد الوافر):

وشهرة ابن تيمية أشهر من الشمس ، وتلقيه بشيخ الإسلام في عصره
باق إلى الآن على الألسنة الزكية ، ويستمر غداً كما كان بالأمس ، ولا
ينكر ذلك إلا من جهل مقداره ، أو تجنب الإنصاف

The popularity of Ibn Taymiyyah is more popular than the sun. The name of Ibn Taymiyyah Rahimahullah remains Shaykh al-Islam today, as fresh as it remained Shaykh al-Islam during his time and it will continue to remain on Shaykh al-Islam. Today we say that hundreds of

years later, it is true what Ibn Hajr said. And no one will or can deny that, except one who is ignorant of his status or has no justice. This was a man who was in prison.

Al-Haafidh ash-Shaheer 'Alam ad-Deen al-Barazaali in his book on history said:

لم يوجد في الإسلام من اجتمع في جنازته كما اجتمع في جنازة ابن تيمية

No one gathered in a funeral like those who gathered in the funeral of Ibn Taymiyyah, except of course Ahmad Ibn Hanbal and he said the reason is because Ahmad Ibn Hanbal was in Baghdad and there was more of a population over there.

Who does not know Ibn Taymiyyah? He safeguarded Islam so Allah safeguarded his name and mention. And his knowledge continues, today how many times a day do students of knowledge and masses of the Ummah say Rahimahullah? Other scholars who were popular and more well known during his time, they are the ones who dominated the scene during his time. Some may not be bad but gave in a little bit to rulers, some just merely took positions, some just merely refused to take stands, they are rarely ever mentioned in their names. Ibn Taymiyyah is as fresh on the masses of the Muslims' tongues as it was when he was alive, if not even more today.

ABU HANEEFAH

Now let us move on to our next proud graduate of the University of the Yusuf 'alayhis salaam. And note we are not talking about their lives, we are not even talking about the trials within their lives because the topic of our talk is Proud Graduates of the University of Yusuf, which is prison. So we are only talking about trials they endured or part of it, when they went to prison, that is why it is called the Proud Graduates of the University of Yusuf 'alayhis salaam. We are only talking about that portion and it would be an injustice to say we are talking about their lives or even the trials within their lives. This is a portion of their trials in prison.

Imaam Abu Haneefah the great Imaam went through many trials. One was with the Khawaarij, which was not that big of a trial. It was big, but not as big as the other ones. Then with the Umawiyah and the Abbaasiyyah Khilaafah. Ad-Dhahhaak Ibn Qays ash-Shaybaani who was a Khaariji entered upon him and held Abu Haneefah as a captive. He was from the Khawaarij and he asked Abu Haneefah to repent on matters he said discussing Ali and Mu'aawiyah radhiallahu 'anhum, but Abu Haneefah remained steadfast and kept debating him back and forth until they gave up and let him go.

Another time they returned and they said Abu Haneefah, we have two deceased people outside. One was a woman who died and she was a prostitute, the other died on an overdose of alcohol. The real Khawaarij, among their principles and beliefs is that they

believe one who commits a major sin is a Kaafir. If he is a Muslim and he commits a major sin, he is a Kaafir. So they wanted Abu Haneefah to denounce or call those two deceased Kaafir. Abu Haneefah continued to debate them back and forth because we believe if they made their Salah and they died on a major sin, we do not call them a Kaafir. He began to debate them until they backed away and actually most of them left them and joined Ahlus-Sunnah wal-Jamaa'ah.

During the Umawiyah leadership there was a man called Yazeed Ibn 'Amar Ibn Hubayrah, the governor of Iraq. Al-Muwaffaq in his chain of narration said Ibn Hubayrah had issues governing Iraq so he gathered the Fuqhahaa' and among the Fuqhahaa' he gathered were Ibn Abi Layla, Ibn Shibrimah and Dawood Ibn Abi Hind. These are scholars nearly equivalent to Abu Haneefah. He gave them positions, he said you guys are the judges and then he was known to be generous to the scholars, actually it was said that most of his wealth went to the scholars. See the masses of the Ummah do not really rely on the word of the leaders, they have more faith and trust in the 'Ulamaa, that is why the leaders always bring the 'Ulamaa to justify their actions. So he said to Abu Haneefah these are the judges and you are the head judge. You are the head judge and here is the seal, he gave him a ring and said here is the seal, take it.

Abu Haneefah said no. This is a Muslim leader, he may have had some oppression here and there, he may have oppressed his people but he is Muslim and not one of the so called Muslim leaders today can be compared to this man. Ibn Hubayrah said Wallahi if you do not take it, I am going to lash you. The scholars surrounding him in the palace heard this. Some of them just want to earn their living and kick back and relax, go back to their wives. Some of them want to do a seminar and go back to their children and mansions, chill out and enjoy life. They want to earn a nice paycheque, get some bonuses from a little bit of seminars, talks and invitations that they do. But then you got the righteous like Abu Haneefah Rahimahullah who teach, they are moved by matters of the Ummah, they take the forefront responsibilities in matters of the Ummah and those are the righteous scholars. The other scholars tried to convince Abu Haneefah, they said Abu Haneefah take the position. He told you he is going to lash you, do not subject yourself to harm. Do not kill yourself, do not subject yourself to imprisonment. These are the other scholars trying to convince him and defuse the situation. Abu Haneefah said Wallahi if he tells me to go count the doors of the mosques in Waasil, I will not do it. If he tells me just merely go over there for me, count the doors of the mosques and tell me how many doors there are, I will not do it. You want me to possibly behead someone unjustly and stamp on it?

He did not want to take a position with the rulers. The position in itself, there is possibly nothing wrong with being a judge, but Abu Haneefah Rahimahullah feared he might oppress or wrong someone out of love or fear for a leader and then he would be held accountable by Allah for that. He basically wanted to stay away from the gates of the leader. Abu Haneefah felt he may be tempted by entering the gates of the rulers, that he may be fooled

into something and misguided by them. So what should the 'Ulamaa say with the rulers of today? He said I will not even accept counting the doors of the Masaajid, you want me to accept the position of a judge? Yet look at the other scholars, many were good but they took positions. Abu Haneefah refused, look who history documented. During their time, they were the ones looked up to and if they had Twitter or Facebook, they would be the most prominent. They were all over the media, they were all over the scenes, they could go in any Masjid and lecture, they were very well known to the masses. A lot of the time the ignorant people do not distinguish because the ruler spends so much on advertising for these scholars and promoting their names, so they can affirm their own positions by having these scholars around them.

Who knows the judge during the time of Abu Haneefah, Abu Layla? Who knows him today? Do any of you know? Ibn Shibrimah, Dawood Ibn Abi Hind, any of you know them? Any of you know these names? Those were the prominent people during the time of Abu Haneefah. Who does not know Abu Haneefah today?

Now it has gotten to a point where in the West, not even in Muslim lands, they have the 'Ulamaa who customise a new religion. A modernised religion, not according to how so called Muslim leaders want it, but according to how the Kuffaar want it and to please the Kuffaar.

Listen to this Hadith, Abu Dawood narrated it and the Hadith is Sahih.

عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ تَعَلَّمَ
عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ
الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ

Whoever learns a knowledge that should be only sought for the sake of Allah, he learns it for the sake of this Dunya or other than the sake of Allah, he will not smell the fragrance of Heaven. 'Arfal-Jannah (عرف الجنة) means the fragrance of Heaven. The fragrance of

Heaven is forty years in one Hadith, seventy years in one Hadith and a hundred years in another Hadith. Three authentic narrations, any other narration is not authentic. This is a severe warning for anyone who learns any type of Islamic knowledge for any worldly gain. If this is just to earn a worldly gain, then how is it for those who learn this knowledge to serve the heads of Kufr wherever they may be or to promote Kufr in the East and the West? It is a major sin to merely have the wrong intention on this knowledge, so imagine if you use it for other than that. Just the intention itself is a major sin, if you do not do it for the sake of Allah, so imagine if you misguide people with it.

Rarely anyone today knows those scholars who were popular during the time of Abu Haneefah and took the positions, even though many or most were not really deviants or hypocrites. Some clearly took the positions to avoid the hardships or to avoid scrutiny of the leaders during their time, but many of them were not really hypocrites. No one knows them today but who does not know Abu Haneefah today? Allah took the blessing out of their knowledge because of what they did. They might have had a temporary, imaginary blessing that some may have thought was a blessing, but it faded and then it was gone. Look at Abu Haneefah and look at his knowledge. Look at his legacy, look at his Madhab, it lives on.

The torture of Abu Haneefah began because he would not accept the position. The one who was appointed to torture Abu Haneefah (the one who was lashing him) went to Ibn Hubayrah, he said the man is about to die. Ibn Hubayrah said go and tell him, fulfil my oath and he will walk out of prison. Either take the position or you are going to continue to be lashed. Abu Haneefah said you go back and tell him, Wallahi if he wants me to count the gates of the Masaajid in Waasil, I will not do that for him. This is with the lashing going on in prison, he had the key to the prison.

After, the whipper sympathised. Imagine, the one who was whipping him sympathised with Abu Haneefah, not the scholars and not the leaders. Abu Haneefah was told after mediation, they said go and think about it. They finally let him out of prison to think about it as a good will gesture, hoping that he will change his mind. At that time as well, Ibn Hubayrah saw in a dream that the Prophet sallallahu 'alayhi wa sallam told him, you whip a man who did nothing wrong? So for both reasons, to think about it and the dream. They let Abu Haneefah go, a grace period to see if they can win him over because they always dealt with hope and fear. Abu Haneefah got on his camel and fled to Makkah and remained in Makkah until the Umawiyyah rule changed to the Abbaasi rule.

Imagine that, if anyone was to tell a ruler I do not want that position today, what are they going to call him? What are the Murj'ah rejects going to call him today? They are going to call him Khawaarij. These were leaders who were better than any of the leaders today, who never sold their dignity, never allied with the enemy, never honoured, gave their resources and wealth to the enemy, yet he refused to take a position with him. Ibn Hubayrah the governor of Baghdad who did all this to Abu Haneefah never made Baghdad a state for the enemies to roam around in it, making it more comfortable for them than their own homes. Yes they had some oppression, no doubt about that, but they were Muslim leaders. Today you hear of a Murji'ah reject saying Maaliki the Shi'ah who is the leader in Iraq today is a Wali Amr, he must be obeyed and anyone who revolts against him is a Khaariji. You hear that today.

The punishment of Abu Haneefah was prison and lashings. Just the punishment of the lashing was ten days, every day he gets ten lashes. Some said eleven days, so that is a hundred and ten lashes. The scholars said he was very steadfast and patient when he was lashed, except when he was lashed in the face. Why? Because he did not want his mother in

the future to see what happened to him, in a visit or probably if he gets released. When his mother saw it she was extremely sad and she told him when he got out, knowledge that leads you to this, you should leave it son. She was sympathetic with him and his response was stunning. He said mother, if I wanted worldly gain, I would have gotten it and more, but I wanted Allah to know I guarded His religion and His knowledge and I did not let these worldly matters destroy me. Physical torture is not destroying me mum, that is basically what he is telling her. Using the knowledge in an improper way is the destruction. Ten days, ten years, who cares mum, that is basically what he is telling her. I stood my ground mum, for the sake of Allah.

Why ten lashes every day, why did they not give him a hundred and ten on one day? Because they were so hard that they did not want him to die, but rather suffer. His body could not handle more than ten lashes, they wanted him to suffer so they gave him ten lashes every day to torture him more. Abu Haneefah was adamant, I am not going to be a judge. Yaa Allah, all this so he will not be a judge? One of the highest positions of his time.

When he was released he said:

كان غم أمي أشد علي من الضرب

The agony of my mum over me was worse than the torture. She is depressed, she faces hardship knowing her son is in prison, that was the worst pain I suffered. So true, that statement is so true. There is no pain for one in prison who is true human being, worse than knowing the agony of the mother when she suffers. When I and my father were taken to prison, my mum gave an oath never to leave the house but to supplicate and make Du'aa for us or die in that status, which she Rahmatullahi 'Alayha did. May Allah raise her ranks to the Firdaws. My family tells me she used to get up every single night, all night long, weep and cry and make Du'aa. And I have no doubt Inshaa Allah that it was Inshaa Allah her Du'aa that Allah accepted and I was released from.

One of the matters pertaining to that issue that I remember when I mention the statement of Abu Haneefah is once I called home, I had not called, wrote or had any communication for some time and I think they gave me seven or ten minutes. When you call from prison, they give you the option of pressing a certain number to accept the call from prison. So before I said Salaamu 'Alaykum, she used to know the recording and the number, so she pressed it. And by Allah for seven minutes Rahmatullahi 'Alayha, all I heard was Ahmad, Ahmad, Habeebi Ahmad, Ahmad, Ahmad, for ten straight minutes. I did not know what was going on or how the house is. She was so overwhelmed at hearing my voice that all she could say was Ahmad and she was running around up and down the house telling the family, Ahmad, Ahmad is on the phone. That is why when someone is in prison he can forgive, but there are others who have rights. If you contributed with words, there are others who have rights who may have made Du'aa on you in the nights, because it is not only the right of the

one in prison. There is a mother, there is a son, there is a wife, there is a husband who are all involved. And what do you think they do in the midst of agony like this, other than make Du'aa against the one who was responsible for the imprisonment?

Abu Haneefah gets lashed, Abu Haneefah gets imprisoned, this is the path of the righteous.

Ali Ibn 'Aasim said:

لَوْ وُزِنَ عِلْمُ الْإِمَامِ أَبِي حَنِيفَةَ بِعِلْمِ أَهْلِ زَمَانِهِ ، لَرَجَحَ عَلَيْهِمْ

If you were to take the knowledge of Abu Haneefah and the knowledge of the people during his time, the knowledge of Imaam Abu Haneefah would outweigh them. All of them, many of whom were big scholars and among the people of his time was Imaam Maalik.

They asked Ibn al-Mubaarak, is Maalik more knowledgeable or someone else? They asked him between Maalik, Abu Haneefah and others. He said:

أَبُو حَنِيفَةَ أَفْقَهُ النَّاسِ

Abu Haneefah is the most knowledgeable.

Abu Mu'aawiyah adh-Dhareer said:

حُبُّ أَبِي حَنِيفَةَ مِنَ السُّنَّةِ

Loving Abu Haneefah is from the Sunnah.

What I am telling you is who he was, he was a man who went in and out of prison. This is the man who stood against the Abbaasiyyah and Umawiyyah. Ath-Thahabi said leadership in Fiqh and the details of Fiqh are to Abu Haneefah, meaning he is the Imaam in that matter.

The torment was so severe on Abu Haneefah that when Imaam Ahmad used to remember it, he would weep and cry and make Du'aa for Abu Haneefah. Note, if you read the books of Fiqh and you know about Fiqh, you will know that among the four Madhaahib, if you were to say which are the two who had the most disputes, it would be between Abu Haneefah the first and Ahmad who was the last of the four. That is because Abu Haneefah had very little Ahaadith and he had to do a lot of Ijtihad Rahimahullah, whereas Ahmad had plenty of Hadith compiled and he resorted more to Hadith. Did Imaam Ahmad say I am glad Abu Haneefah who I disputed with in this and this, got tortured in prison? He used to remember the lashing of his brother Abu Haneefah who he differed with in many Fiqh issues, and cry and make Du'aa for him. And he used to remember it when he himself was being lashed and make Du'aa for Abu Haneefah.

Abu Haneefah remained a fugitive until the leadership changed. Now the Abbaasiyyah took rule and Abu Ja'far al-Mansoor took leadership. Abu Ja'far was a great leader, a big leader, who was he? He was a man who wore harsh clothing, his dresses were all stitched up, he was not a man who had a Yacht for twenty billion dollars. He was known not to have any music, instruments of music or anything of that sort in his palaces or houses, he abolished all that. When he knew a drum was played in his palace by the servants, he ordered it be destroyed. He would never spend extravagantly on himself or even on poets like others would do, he would give them just a regular salary. This man, even though his leadership had oppression, no question about it, his foot is worth more than all the leaders of the Muslim countries today combined.

The Majoos (the fire worshippers) invaded during his time, they invaded Naysaaboos, Qawmas and ar-Rayy which are towns north of Iran today. They took some Muslim wealth, they killed some Muslim men and they took women and kids as prisoners. Read in the history, this was Abu Ja'far al-Mansoor so he sent al-'Ijlee who was a general and he said you do not come back here until you regain the Muslim wealth, and you free every last woman and child they took as prisoners, and he did so. Yes he oppressed his own people, yes he did wrong in his town, but when an outsider Majoosi came to invade the Northern part of Iran where Muslims were, he put a stop to it immediately. Compare that with the leaders today who imprison the women and hand them over to the enemies of Allah. You see why I say the foot of Abu Ja'far is better than the leaders of today?

Al-Bazaazi said Abu Ja'far al-Mansoor made people give an oath that if you rebel against me, your blood is in vain, meaning I can take your blood. The people of Moosil in Iraq rebelled against him, they renegaded against Abu Ja'far al-Mansoor. He had the power, he gathered them and imprisoned them. All of the scholars were there including Abu Haneefah, he said to the scholars, the Mu'min follow the rules, the Prophet sallallahu 'alayhi wa sallam said:

المؤمنون على شروطهم

I said if you rebel against me, your blood is gone. So the kiss up scholars said yes you make the point, you took an oath and they violated it so you kill them all.

Abu Haneefah remained silent so Abu Ja'far al-Mansoor said what do you have to say Abu Haneefah? Abu Haneefah said they gave an oath on a matter which is not under their control to give an oath on. They cannot even give a promise like that and you impose the rule on them? You are not supposed to. The blood of a Muslim is not permissible to be shed except in three and none of the three they did, so the rule of Allah supersedes your oath and your rule that you guys exchanged. What Abu Haneefah meant was the Hadith that the Prophet sallallahu 'alayhi wa sallam said the blood of a Muslim cannot be shed except if he kills, commits adultery or leaves his religion. This is in an Islamic Khilaafah, Islam sacreds the blood so he cannot kill them. Abu Ja'far accepted the statement of Abu Haneefah and he let

them go, it took a lot but he let them go. He told Abu Haneefah, I let them go, do not inspire people to rebel against me and he let Abu Haneefah go. Abu Haneefah remained steadfast, firm, outspoken in matters of truth, even though the leader was kissing up to him. The others kissed up to the leader, the leader kissed up to him. Zafar the student of Abu Haneefah said Abu Haneefah used to continue to speak loud and be in the forefront of matters of the Ummah until I told him, Abu Haneefah when are you going to be quiet? They are going to put the noose around our necks if you do not stop.

The exact same problem that happened during the Umayyah rule happened when Abu Ja'far took leadership. After he quashed the revolt he summoned Abu Haneefah and just like Ibn Hubayrah did back in the previous ruling, he said Abu Haneefah, you should become a judge and you are going to be the head judge. He sent ten thousand Dirham and a female servant to Abu Haneefah with Abdullah Ibn Humayd who was a minister. Abu Haneefah said take this back to him, I do not accept this. He said take it, he said I refuse it. So Abu Haneefah was summoned to the palace and when he was summoned Abu Ja'far al-Mansoor said are you rejecting the position of a judge? He said yes I reject it, I am not fit for that position. And they kept going on and on, Abu Ja'far al-Mansoor and Abu Haneefah Rahimahullah. Abu Ja'far gets mad because he speaks back to him. Abu Haneefah said I am not fit for it, so Abu Ja'far said you are a liar. Abu Haneefah said well now you called me a liar, how can a liar become a judge? Abu Ja'far got even angrier and said Wallahi you are going to be a judge or I am going to lash you, the same thing Ibn Hubayrah did a while ago. Abu Haneefah said Wallahi I am not going to be a judge. One of the guards there said, our leader says an oath and you say an oath? Abu Haneefah said yeah well he is richer than me, he can do a Kaffarah, I cannot. Meaning he is richer, he can feed ten poor people, I am a poor man. He was sort of mocking and making fun of them.

Then he was ordered to prison and after this dialogue went on, do you know what Abu Haneefah was in prison for? He was in prison because he was considered a Khaariji. This is the path of the righteous, in and out of prison while the others are in and out of five and seven star hotels. This was a man who was in prison because he was considered a Khaariji. Not only did they consider Abu Haneefah a Khaariji, this was his official charge, he was considered an 'Alawi Khaariji, imagine that. You know the ancestors of Hafidh and Bashar al-Asad, they were always trying to revolt and renegade against Abu Ja'far al-Mansoor. They considered Abu Haneefah part of that, an 'Alawi Khaariji, so Abu Ja'far al-Mansoor orders him to prison. Basically what I am trying to say is do not get mad when a Murji'ah reject calls you a Khaariji. And today it is not only the Murji'ah rejects who call you a Khaariji, but I heard a modernist in the West use the word Khaariji in a very recent clip, defaming one of the biggest leaders of our time. Now the modernists, so called Salafis and the Murji'ah rejects began using the word Khaariji.

Abu Ja'far lets him go to prison and orders that he be tortured under his command. He says treat him very harshly, threaten his life and pressure him in every single way you can. At this

time during the era of Abu Ja'far al-Mansoor, Abu Haneefah was approximately seventy years old. He was weak, he was old, and they feared that he may die in prison and this might cause an uprising. So they let him go to his house, but in his house he was under house arrest. He cannot speak, he cannot leave not even for Salah, he cannot give any Fatwas, yet Abu Haneefah remained firm and he died in his prison a hundred and fifty years after the Hijrah of the Prophet Muhammad sallallahu 'alayhi wa sallam. He died in his house prison and it is said that Abu Ja'far al-Mansoor slipped poison to his house and killed him. It is said that he slipped it within the food and that he sent someone to force Abu Haneefah to eat that poison. When Abu Haneefah died, he said do not bury me on a land that the leaders took unjustly or by force from anyone. That was among the last things Abu Haneefah said.

The righteous 'Ulamaa always struggled with their rulers. They were not blind, submissive followers, subservient to their leaders, even though they are incomparable to the leaders of today. I am going to repeat, they were oppressive back then but they are incomparable to the leaders of today. What amazes one in all these trials of Abu Haneefah for example, is that he had the keys to the prison, he could have left any time he wanted. What are the keys to the prison? What are the keys to his freedom? What did he have to do? All he had to do in both times was accept the position, the highest, most prestigious position an 'Aalim of his time could dream of. But he said:

... رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ... ﴿يوسف: ٣٣﴾

“O my Lord! Prison is more to my liking.” (Surat Yusuf: 33)

The lashing, the torture, the prison and the humiliation were more beloved to Abu Haneefah than what? What did he have to do? Than a prestigious job any 'Aalim or Imaam of his time would have dreamed of. Not once but twice, during the Umayyah Khilaafah and during the Abbaasiyyah Khilaafah. You see the difference between the 'Ulamaa Rabbaaniyeen and 'Ulamaa ad-Dunya, as-Salaateen?

Who were these leaders Abu Haneefah refused to be a follower of? Who were they? Abu Ja'far al-Mansoor and Ibn Hubayrah. Ibn Hubayrah made mistakes, he oppressed, but he was a man who used to call scholars every time he felt his heart was hardened. He would call the scholars to his palace and tell them, advise me. Al-Hasan al-Basri used to walk in his palace and be very harsh advising him, and he would weep. Ash-Sha'bi said when me and al-Hasan al-Basri used to walk in, al-Hasan al-Basri used to scare and scold the leader. He used to warn him in matters and verses and Ahaadith of the life after, so much so that Ibn Hubayrah the leader would weep and cry so much we thought he was going to die from the crying. He would cry so much from fear of Allah that we thought he was going to die. This was not a leader spreading the call of Kufr out of Makkah, spreading the call of interfaith out of Makkah.

Take the stance that I am telling you of Abu Haneefah, both of them, in the Umayyah and the Abbaasi Khilaafah. Take the name Abu Haneefah out, take the Umawiyah Khilaafah out and take the Abbaasiyyah Khaleefah out, then take this stance and say it to anyone. Say it to those Murji'ah rejects, tell this stance of Abu Haneefah to them without mentioning the names of the leaders or the Imaam. You know what they are going to do? They are going to say he is a Khaariji and they are going to send one of their twelve year olds to write you a twenty page refutation. And then you tell them but this was Abu Haneefah, they are going to back away and say oh but Barbahaari said do not debate with the Mu'tadi' and you are a Mu'tadi'. This is their path, this is how they become misguided. I heard a snippet that I talked about, a Daa'iyah in the US caught lying about a big scholar and saying Ibn 'Uthaymeen and Salmaan al-'Awdah considered this man a Khaariji. You modernists are talking and using Ibn 'Uthaymeen but before you quote Ibn 'Uthaymeen on calling someone a Khaariji which is not really true and he is a liar, why do you not use the works of Ibn 'Uthaymeen and quote him on Walaa' and Baraa' which concerns you and your 'Aqeedah and your Heaven and Hell directly?

I remember once I was involved in a dispute between a husband and a wife, Wallahi, Wallahil-'Adheem. The husband was next to me and the wife was behind a curtain in the dining room. They had a dispute and we were solving some kind of marital problem, that would have been approximately twelve years ago. A topic came up that was not really essential to the main topic of their feud. She said Shaykh I know my rights over this man, I know I have to be obedient. I do not know what the context was but one of the things she mentioned was, she said Shaykh I know anal sex is Haraam but if he orders me to do anal sex which he does, then I give in because I am supposed to listen to my husband. I know it is Haraam to sit with mingled men and females and talk with them, but if he asks me I do it because I am supposed to be obedient like the Prophet sallallahu 'alayhi wa sallam said. Mashaa Allah, the new Fiqh, she is a Faqeehah now, the order of the husband supersedes the order of Allah. This innocent woman heard so much Hadith on obedience to the husband, her Fiqh made her assume that obedience to the husband supersedes obedience to the Prophet Muhammad sallallahu 'alayhi wa sallam and Allah.

I looked at the Faqeehah, I said Mashaa Allah. Mashaa Allah a new Fiqh, the order of the husband supersedes the order of Allah. She heard so much Hadith on obedience to the husband, her Fiqh made her assume it supersedes any other order. You cannot blame an ignorant woman born in this country who cannot really speak a lot of Arabic for that rationale. She was corrected and she accepted, may Allah grant her and her husband Barakah Inshaa Allah Ta'aala. The point of it is, that rationale is that of the Murji'ah today, the 'Ulamaa of the Salaateen and the modernists along with them. That is the same rationale they adopt, that is exactly how those so called 'Ulamaa view things. Every time you hear them, submission to the leaders, obedience to the leaders. Every time you hear them, you remember the rationale of this woman. It is the same thing except she is an ignorant woman and they are knowledgeable, they know what they are doing.

Let me give you a practical example, Aa'idh al-Qarni. He interrogated three of the 'Ulamaa inside prison after their torture. He went into prison after their torture, their beatings and their threats, and did an interview with them that they allegedly recanted everything they had ever said. After that he went on al-Jazeera, about a few months after that. In the interview, the reporter (a near clean shaven man) asked him, how could you accept something like that? You know what his response was? Like that woman, Wali al-Amr told me to do that. Just like that woman, the one that said anal sex is permissible, the rationale of that woman is the same as the rationale of Aa'idh al-Qarni. Her husband ordered her to do Haraam, she must be obedient to him because he is her husband. The king ordered him to go into prison and interrogate those people after their torture, he is part of it and he said I have to listen. You be a participant in the torture of your brother because the leader said it? What is the difference between you and that woman who said anal sex is permissible? But Abu Haneefah, he said even if he asked me to count the doors and gates of the Masaajid in Waasil, I will not do it. I will not even do something I think is ok to do for him, let alone something else. Is he a Khaariji? Ask him if he is a Khaariji.

Another example of one who is always apparent on TVs all over and his tears supposedly do not dry because he is moved by verses from the Qur'an. This week he goes to Vienna (Austria) as one of the heads of the delegation to promote interfaith. What happened to all those tears that were shed? If those tears do not move you to the right 'Aqeedah, there is no good in those tears. Why does he go? His rationale is the same as that woman who said it is ok to have anal sex because her husband orders her and he goes because Wali al-Amr said to go to Vienna and promote interfaith.

Ibn Baaz Rahimahullah and al-Lajnah gave a Fatwa many years ago that interfaith is a call of Kufr. How so suddenly did it become a call of Islam and to promote Islam? Why has what was at one point the call of Kufr, now become the ideal method to spread Islam? What has changed? Fatwa #17300, you can go look it up. Ibn Baaz, Bakr Abu Zayd, 'Aalish-Shaykh and al-Fawzaan signed it. I just want you to look at point number eight in it, they said if a Muslim calls to this call, it is a call of Riddah and it may make him apostate. This is their own, high, official scholars over there. Why and what changed? Some play games with the terminology, dialogue, Da'wah. There is a difference between Da'wah which we are all for and interfaith. Al-Fawzaan, ar-Raajhi, Ghunaymaan, as-Saalih, al-Mahmood and al-Barraak, all of them issued Fatwas considering it a call of Kufr. Their scholars over there, righteous guided scholars Inshaa Allah. When al-Barraak was going to be put on trial for calling it a call of Kufr, over twenty big, reputable scholars backed him with a Fatwa saying what he said is the Qur'an and the Sunnah.

This individual who represents his delegation of interfaith was asked by a caller one time, about a year ago, why do you not talk about the leader King Abdullah and what he does? And the live question said one of the things is interfaith. You might not know it but today instead of spreading Islam out of Makkah, it has become a headquarter for spreading

interfaith. So this Shaykh, instead of admitting his guilt or brushing it away, he says no, the Christians in Najraan came to the Prophet Muhammad sallallahu 'alayhi wa sallam in the Mosque of the Prophet sallallahu 'alayhi wa sallam in Madinah and they were going to pray to the West, and the Prophet sallallahu 'alayhi wa sallam said let them pray. They prayed their own prayer in the West in the Mosque of the Prophet sallallahu 'alayhi wa sallam. This is narrated in Ibn Katheer and Ibn Ishaq. This was over a year ago and it is possible that his justification was why they chose him today to go to Austria, and be one of the leaders of that.

Little did anyone comment on that story by Ibn Ishaq and Ibn Katheer, that its Isnaad is Mu'dhal (معضل). Isnaad Mu'dhal means there are two narrators missing right after each other. Muhammad Ibn Ja'far Ibn az-Zubayr narrates from the Tabi'een and then there are two men missing right after each other. We cannot take a Hadith like that on any issue, a Mu'dhal is like a Munqati' (منقطع), it is the same thing. Mu'dhal is when two men in the narration are missing right after each other. Mursal (مرسل) is when there is one or two missing and when it is missing throughout the Isnaad. So it could be one missing from here and one missing from there, but Mu'dhal is when they are missing right after each other.

Ath-Thahabi said about al-Mu'dhal, it is rare that anyone uses this type of Hadith. No one uses this type of Hadith, but to promote the call of Kufr now so suddenly we use it because the leader wants it. Their rationale is just like that woman, except more advanced than that woman. Where are the rest of the 'Ulamaa to show this Hadith is Mu'dhal? If it was on any other topic, they would say oh this man is mentioning weak and fabricated Hadith that you cannot even attribute to the Prophet sallallahu 'alayhi wa sallam.

Think Yaa Muslimeen, who are the righteous leaders and who are not? Distinguish between those who are the slaves of the rulers, and the slaves of Ar-Rahmaan. Distinguish between those who are the slaves of popularity, and those who seek to please Allah. Take your religion (your most valued thing) from those who fear Allah. Distinguish between the sell outs who want to gain more followers, and those who want to follow Allah.

Abu Haneefah Rahimahullah dies in prison, this is the path of the righteous. Some pass the test in prison and some do not pass the test in prison, but the righteous always remain steadfast. When the mediators went to Abu Haneefah to try to mediate, as the whips and lashes were going on he said a whip in this life is easier for me to deal with than the hooked rods of iron in Hellfire. Wallahi I will not take that position even if he kills me.

وَلَهُمْ مَقَامِعٌ مِّنْ حَدِيدٍ ﴿الْحَجَّ: ٢١﴾

And for them are hooked rods of iron (to punish them). (Surat al-Hajj: 21)

He said:

ضربة لي في الدنيا أخف من معالجة مقامع الحديد في الآخرة ، والله لا
أفعل و إن قتلني

He fled to Makkah and he did not return until the leadership was changed to Abu Ja'far al-Mansoor. And when Abu Ja'far al-Mansoor took leadership, he imprisoned him and he remained steadfast. Leaders do not leave people who are of knowledge to speak their knowledge unless the knowledge goes in the benefit of their remaining firm in their thrones and seats. And this was the righteous Abu Haneefah Rahimahullahu Ta'aala.