

Shaykh Mashhoor Hasan Āl Salmān
(hafīdhahullāh)

ON THE AUTHENTICITY OF THE NARRATIONS WHICH APPEAR TO MENTION ISIS/ISIL¹

Question:

“Our Shaykh, what is your view on the narration which is mawqūf up to ‘Ali (radi Allāhu ‘anhu) in describing a people at the end of time as if the description is precisely that of the organisation ISIS/ISIL? It is found in Kitāb ul-Fitan of Nu‘aym ibn Hammād (rahimahullāh) from ‘Ali (radi Allāhu ‘anhu): “When you see the black flags, remain where you are and do not move your hands or your feet (this is an Arabic phrase meaning: ‘Stay put and do not get involved in the fighting’). Thereafter there shall appear a feeble folk to whom no concern is given. Their hearts will be like fragments of iron. They are the representatives of the State. They will fulfil neither covenant nor agreement. They will invite to the Truth, though they are not from its people. Their names will be Kunā’ [agnomens, i.e., Abū Mus’ab, Abū Bakr, etc.], and their ascriptions will be to Qurā’ [villages, or places, i.e. al-Misrī, al-Harrānī, al-Baghdādī etc.]. Their hair will be long like that of

¹ From the Q&A session of our Shaykh dated 28th March 2014, after 41 minutes:

<https://www.youtube.com/watch?v=B7wFPqe-oTc>

Summarised translation by ‘AbdulHaq al-Ashanti

women. [They shall remain so] till they differ among themselves, and then God will bring forth the Truth from whomever He wills.”

Answer from Shaykh Mashhūr:

First of all you should know, may Allāh teach me and you, that Nu’aym ibn Hammād is a man who has been considered as suspect, Imām al-Bukhārī took from him and criticised him and did not report from him in his Saheeh. The book of Nu’aym ibn Hammād, *Kitāb ul-Fitan*, is a book which needs a deep tahqeeq and for every single hadeeth in it to be studied in-depth, and I do not think that anyone is able to do this except for someone like Imām adh-Dhababī from the previous scholars and those who are broad in transmission and possesses knowledge of the narrations and hadeeth. Thus, dependence on Nu’aym bin Hammād is incorrect and I wanted to present this isnad of Nu’aym from ‘Ali (*radi Allāhu ‘anhu*), let’s see it:

Nu’aym said: al-Waleed² narrated to us from Rushadyn³ from Abdullāh ibn Laee’ah al-Misri⁴ from Abū Qabeel⁵ from Abū Rūmān⁶ from Ali ibn Abī Tālib.⁷

Ibn Laee’ah is of those who became confused after his library of books was destroyed by fire, and he is weak. The narrations of ibn Laee’ah are accepted if he narrates from four certain narrators,

² [TN]: al-Waleed ibn Muslim is Mudallis and is known for committing *Tadlees ut-Taswiyah* - this is the most serious type of Tadlees as it is when a narrator purposefully leaves out and drops someone in his chain of transmission because he is weak and it will weaken his narrations. So for example, a Shaykh who is *thiqah* heard from one who was weak who heard from one who is *thiqah*, yet the weak one is left out of the chain in order to make it seem as if the two *thiqāt* heard directly from each other without anyone in the middle.

³ [TN]: Rushdayn bin Sa’d is a weak narrator.

⁴ [TN]: ‘Abdullāh ibn Lahee’ah al-Misri is a weak narrator: al-Bukhārī reported from al-Humaydī who said that Yahyā ibn Sa’eed al-Qattān said: “I do not narrate from him.” Ali bin al-Madeenah said: “I heard ‘AbdurRahmān ibn Mahdī say, when asked about taking the narration of Abdullāh bin Yazeed al-Qaseer from Ibn Lahee’ah: “I do not take/carry anything from Ibn Lahee’ah either a little or a lot.” Ali bin al-Madīnī said: “Bishr bin as-Surrā said to me: ‘If you see Ibn Lahee’ah do not take from him.’” ‘AbdulKareem bin AbdurRahmān an-Nasā’ī reported that his father said: "He [Ibn Lahee’ah] is not trustworthy.” Yahyā ibn Ma’een said: "He is weak and his hadeeth are not to be utilised. He used to narrate from anyone."

⁵ [TN]: Ibn Lahee’ah’s Shaykh, Abū Qabeel al-Mu’āfirī is trustworthy yet there are some words regarding him.

⁶ [TN]: Abū Rūmān is Majhūl; Ibn Mandah mentioned him but with neither a jarh nor a ta’deel; he also reports Munkar hadeeth. There are many fabricated hadeeth which he relays from ‘Ali ibn Abī Tālib.

⁷ [TN]: Nu’aym relays the hadeeth with a different wording within his book also.

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and this narration is not of those. Some add two further narrators to these four: Qutaybah ibn Sa'eed al-Balkhī and Ishāq ibn 'Īsā at-Tabā', and this is what our Shaykh judged towards the end of his life, he added these two to the four narrators who are accepted from ibn Laee'ah. As for Abū Rūmān then I think he is Majhūl. In any case the isnad is da'eef, it is neither corroborated nor authentic from the Prophet (*sallallāhu 'alayhi wassallam*).