

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَحْمَةُ اللَّهِ ‘Abdullāh ibn Muhayreez (d. 99H)

(Compiled by Abu Muhammad Yahya)

1. His Name and Lineage

His full name was ‘Abdullāh ibn Muhayreez al-Jumahī al-Makkī (عبد الله بن محيريز الجمحي المكي). He was a well-known scholar, ascetic, and muḥaddith from Makkah during the first century of Islam.

He belonged to the Qurayshi clan of Jumah, which was known for its nobility and lineage in Makkah.



2. His Birth and Upbringing

There are differing reports regarding his birth, but he was likely born around 50H in Makkah. He was raised in an environment that valued knowledge and piety, leading him to become one of the notable scholars of his era.

He was a Tābi‘ī, meaning he was from the generation that followed the Ṣaḥābah (the companions of the Prophet ﷺ), and he studied from them directly.

3. His Teachers

‘Abdullāh ibn Muhayreez learned from some of the most prominent companions of the Prophet ﷺ, including:

- ‘Abdullāh ibn ‘Abbās (رضي الله عنهما) – The famous scholar and cousin of the Prophet ﷺ.
- Abū Hurayrah (رضي الله عنه) – One of the most prolific narrators of ḥadīth.
- ‘Abdullāh ibn ‘Umar (رضي الله عنهما) – Known for his strict adherence to the Sunnah.
- Anas ibn Mālik (رضي الله عنه) – The servant of the Prophet ﷺ.
- ‘Abdullāh ibn al-Zubayr (رضي الله عنهما) – The grandson of Abū Bakr (رضي الله عنه).
- Jābir ibn ‘Abdillāh (رضي الله عنهما).

4. His Students

Many scholars benefited from him and narrated from him, including:

- Az-Zuhrī – The great muḥaddith of his time.
- Sufyān ibn ‘Uyaynah – A famous scholar of Makkah.
- ‘Amr ibn Dīnār – A leading scholar in Makkah.
- Ibn Jurayj – One of the leading narrators of ḥadīth in Makkah.
- Mālik ibn Dīnār – A well-known ascetic and scholar.
- Qatādah ibn Di‘āmah – The great Tābi‘ī and mufasssīr.

5. His Asceticism (Zuhd)

He was renowned for his extreme piety, asceticism (zuhd), and fear of Allah. He avoided the luxuries of the world and lived a simple life, constantly engaged in worship and reflection.

Ibn Sa’d mentioned in his *Ṭabaqāt*:

“He was known for his asceticism and deep devotion to worship. He was among the most righteous scholars of Makkah.” (Ṭabaqāt Ibn Sa’d, 5/489)

It is reported that he said: "I desired leadership once in my life, and I never felt something more bitter in my heart than that desire." (*Hilyat al-Awliyā’*, 1/283)

His fear of hypocrisy was intense. He used to say: "I wish I was nothing! I wish I was a tree that was cut down!" (*Siyar A’lām al-Nubalā’*, 4/55)

6. His Stance on Music

Ibn Muhayreez was strongly against music and prohibited its use. His statement is narrated in the *Muṣannaf of Ibn Abī Shaybah*: "Singing is falsehood (bāṭil), and it leads to falsehood." (*Muṣannaf Ibn Abī Shaybah*, 8/711)

This aligns with the stance of many early scholars who viewed musical instruments as impermissible.

7. His Political Stance and Refusal of Positions

Despite his knowledge and influence, he refused to engage in political positions. The Umayyads tried to appoint him as a judge, but he refused out of fear of accountability before Allah.

It is narrated in *Siyar A’lām al-Nubalā’*: "He was offered the position of judge in Makkah, but he fled from it and refused to take any political responsibility." (*Siyar A’lām al-Nubalā’*, 4/55)

8. His Death

He passed away in 99H (717 CE) during the rule of Caliph ‘Umar ibn ‘Abdil-‘Azīz, the righteous Umayyad caliph.

Ibn Sa’d recorded his death in *Ṭabaqāt al-Kubrā* and mentioned that he died in Makkah.

Conclusion

ʿAbdullāh ibn Muhayreez was a model of asceticism, knowledge, and righteousness. His piety, fear of Allah, and commitment to the Sunnah made him a highly respected figure among the Tābiʿīn. He rejected worldly power, spent his life in worship, and became a strong voice against innovations and corruptions that emerged in his time.

May Allah have mercy on him and elevate his status.

Primary Sources Referenced:

- Siyar Aʿlām al-Nubalāʾ – Al-Dhahabī (Vol. 4, p. 55)
- Ṭabaqāt Ibn Saʿd (Vol. 5, p. 489)
- Hilyat al-Awliyāʾ – Abū Nuʿaym (Vol. 1, p. 283)
- Muṣannaf Ibn Abī Shaybah (Vol. 8, p. 711)