

بَعْضُ الْمَسَائِلِ فِي أَهْلِ الْبِدْعِ عَلَى فَهْمِ السَّلَفِ

Some issues regarding the people of
bida' according to the understanding
of the *salaf*

Introduction

In the Name of Allah the Most Beneficent the Most Merciful.

All success on the Day of Judgment is dependent upon the slave's fulfilment of the two testimonies: *Lā ilāha illa Allāh, Muhammadu Rasūlullāh*. Therefore it is extremely important to study the meaning of these two and what they necessitate and demand from the slave in order for him not to be negligent in these.

As we have learned from the rights and conditions of *Lā ilāha illa Allāh* is that the slave must leave the major *shirk* by not worshipping *tāghūt*, he must hate *shirk*, declare *takfīr* upon whoever worships *tāghūt* and hate and disassociate himself from these people.

Likewise from the rights and conditions of *Muhammadu Rasūlullāh* is that the slave must leave any form of *bida'* (innovation in religion) by following the Messenger of Allah (*sallAllāhu alayhi wa sallam*) in everything that he came with, he must hate *bida'*, declare *tabdī'*¹ upon whoever adopts a *bid'ah* and hate and disassociate himself from these people.

The reason for this is that the person who adopts a *bid'ah* is a person who has not found sufficiency in the Messenger of Allah (*sallAllāhu alayhi wa sallam*) and he has deviated from his (*sallAllāhu alayhi wa sallam*) teachings and his *manhaj*. The *salaf* would regard as a major thing if a person turns away from the words of the Messenger (*sallAllāhu alayhi wa sallam*) for the words of someone else among the *Sahābah* (*radiAllāhu 'anhum*), then how about the one who turns away from his (*sallAllāhu alayhi wa sallam*) words for intellect, philosophy, lust and desires?!

Imam Ahmad – *rahimahullāh* – narrated from Ibn 'Abbās (*radiAllāhu 'anhu*) that he said:

أَرَاهُمْ سَيَهْلِكُونَ أَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَقُولُ: هَمَى أَبُو بَكْرٍ وَعُمَرُ؟

"I see that they will be destroyed. I say: 'The Prophet (*sallAllāhu alayhi wa sallam*) said (it is allowed)', and he says: 'Abū Bakr and 'Umar forbade it.'" (Musnad Imām Ahmad)

So by the permission of Allah we seek to clarify how the *salaf* would perform the rights and conditions of the testimony of *Muhammadu Rasūlullāh*, by not giving anything priority over the *Sunnah*, and completing the *barā'ah* (disassociation) from the people of *bida'*, hating them and warning against them, all as a protection of the *Sunnah* and out of love and respect for the religion and its Divine sources; Al-Qurān and As-*Sunnah*.

¹ *Tabdī'*: Declare a person to be a *mubtadi'* (innovator).

Who are the people of *bida'*?

The people of *bida'* are those who adopt a belief which is not based upon Qurān and *Sunnah* according to the understanding of the *salaf*. Rather the people of *bida'* believe in what contradicts this in one or more aspects. Examples of these people could be Al-Jahmiyyah, Al-Qadariyyah, Al-Khawārij, Al-Mu'tazilah, Al-Murjiah etc. And if we look at who the *salaf* has described as the people of *bida'* we find that some of them were people who had a lot of worship, *dhikr* and fear of Allah. But these things would not save them from being declared among the people of *bida'* due to them having beliefs that contradicted the '*aqīdah* of *Ahlu Sunnah wal-Jamā'ah*. So whoever adopted a belief that contradicted the *Sunnah* of the Messenger of Allah (*sallAllāhu alayhi wa sallam*) then the *salaf* would declare him as being among the people of *bida'* and treat him as such. And some examples of these are:

- ❖ 'Abdur-Rahmān ibn Muljim (died 40 after *hijrah*) who was from the Khawārij and he was the killer of 'Alī ibn Abū Tālib (*radiAllahu 'anh*).

Ibn Kathīr – *rahimahullāh* – narrated:

وَقَدْ قِيلَ: إِنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَطَعَ يَدَيْهِ وَرِجْلَيْهِ وَكُحِلَّتْ عَيْنَاهُ ، وَهُوَ مَعَ ذَلِكَ يَقْرَأُ سُورَةَ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ إِلَى آخِرِهَا ، ثُمَّ جَاءُوا لِيَقْطَعُوا لِسَانَهُ فَجَزَع ، وَقَالَ : إِنِّي أَخْشَى أَنْ تَمُرَّ عَلَيَّ سَاعَةٌ لَا أذْكُرُ اللَّهَ فِيهَا . ثُمَّ قَطَعُوا لِسَانَهُ ، ثُمَّ قَتَلُوهُ ثُمَّ حَرَّفُوهُ فِي قَوْصِرَةٍ . وَاللَّهُ أَعْلَمُ .

“And it was verily said: Verily 'Abdullāh ibn Ja'far cut off his two hands and two feet, and kuhl was applied to his eyes. And he along with this recited the *sūrah*: 'Read in the Name of your Lord who created', until its ending. Then they came to cut out his tongue so he became afraid and said: 'I am scared that an hour will pass me by in which I do not mention Allah'. Then they cut off his tongue. Then they killed him and burned him in a pediment. And Allah knows best.” (Al-Bidāyah wan-Nihāyah vol. 7)

- ❖ Al-Hasan ibn Sālih ibn Haī (died 169 after *hijrah*) who was among the *tābi'in* known for great fear of Allāh, worship and narration of *hadīth*. He fell in the *bid'ah* of the Khawārij and he would not pray the *Jumu'ah* (i.e. the Friday prayer) behind the oppressive ruler.

In his description in “*Siyar Al-A'lām An-Nubalā*” by Adh-Dhahabī it was mentioned:

عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ: سَمِعْتُ أَبَا مَعْمَرٍ يَقُولُ: كُنَّا عِنْدَ وَكَيْعٍ ، فَكَانَ إِذَا حَدَّثَ عَنْ حَسَنِ بْنِ صَالِحٍ أَتَسَكَّنَا أَيْدِينَا ، فَلَمْ نَكْتُبْ . فَقَالَ: مَا لَكُمْ لَا تَكْتُبُونَ حَدِيثَ حَسَنِ؟ فَقَالَ لَهُ أَحْيِي بِيَدِهِ هَكَذَا - يَعْنِي أَنَّهُ كَانَ يَرَى السَّيْفَ - فَسَكَتَ وَكَيْعٌ .

”Abdullāh ibn Imām Ahmad ibn Hanbal (said): I heard Abū Ma’mar say: ‘We were with Wakī’, and when he narrated hadīth from Hasan ibn Sālih we would withhold our hands and not write. So he said: ‘What is it with you that you do not write the hadith of Hasan?’ So my brother said to him with his hand like this – i.e. that he would consider the sword (allowed against Muslims) – so Wakī’ became quiet.” (As-Siyar)

And:

وَقَالَ أَحْمَدُ بْنُ يُونُسَ الْبَيْرُوتِيُّ: لَوْ لَمْ يُوَلَّدِ الْحَسَنُ بْنُ صَالِحٍ كَانَ خَيْرًا لَهُ؛ يَتْرُكُ الْجُمُعَةَ، وَيَرَى السَّيْفَ، جَالِسْتُهُ عِشْرِينَ سَنَةً، مَا رَأَيْتُهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، وَلَا ذَكَرَ الدُّنْيَا.

”And Ahmad ibn Yūnus Al-Barbū’ī said: ‘If Al-Hasan ibn Sālih was not born it would be better for him. He leaves the Jumu’ah and he considers the sword. I have sat with him for twenty years and I have never seen him raise his head to the heaven (i.e. complaint) nor would he mention dunyā.’” (As-Siyar)

And:

وَقَالَ زَكَرِيَّا السَّاجِي، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ: قَالَ الْمَزِّيُّ شَيْخُنَا -أَطْنَهُ أَبُو بَكْرٍ الْأَنْزَمُ: سَمِعْتُ أَبَا نُعَيْمٍ يَقُولُ: دَخَلَ الثَّوْرِيُّ يَوْمَ الْجُمُعَةِ مِنَ الْبَابِ الْقِبْلِيِّ، فَإِذَا الْحَسَنُ بْنُ صَالِحٍ يُصَلِّي، فَقَالَ: نَعُوذُ بِاللَّهِ مِنْ حُشُوعِ النَّفَاقِ. وَأَخَذَ نَعْلَيْهِ، فَتَحَوَّلَ إِلَى سَارِيَةِ أُخْرَى.

”And Zakariyyā As-Sājī said, from Ahmad ibn Muhammad Al-Baghdādī (who said): Our Shaykh Al-Mizzī – I think it is Abū Bakr Al-Athram – said: I heard Abū Nu’aym say: ‘Ath-Thawrī entered on the day of Jumu’ah from the door of Al-Qiblī, when Al-Hasan ibn Sālih was there praying. So he said: ‘We seek refuge with Allāh from the hypocritical khushu’.’ Then he took his two sandals and he went to sit at another pole.’” (As-Siyar)

- ❖ Al-Hārith Al-Muhāsabī (died 243 after hijrah) who had many books regarding zuhd and even books in which he answered to the Mu’tazilah and the Rāfidah. But he spoke some words of philosophy so the salaf left him and it is narrated that only 4 people attended his funeral.

In his description in “Siyar Al-A’lām An-Nubalā” by Adh-Dhahabī it was mentioned:

قَالَ سَعِيدُ بْنُ عَمْرٍو الْبَرْدَعِيُّ: شَهِدْتُ أَبَا زُرْعَةَ الرَّازِيَّ، وَسُئِلَ عَنِ الْمُحَاسِبِيِّ وَكُتِبَ، فَقَالَ: إِيَّاكَ وَهَذِهِ الْكُتُبُ، هَذِهِ كُتُبٌ بَدَعَ وَضَلَّالَاتٍ عَلَيْكَ بِأَثَرِ بَيْدِ غُنِيَّةٍ، هَلْ بَلَغَكُمْ أَنَّ مَالِكًا وَالثَّوْرِيَّ وَالْأَوْزَاعِيَّ صَنَفُوا فِي الْخَطَرَاتِ وَالْوَسَاوِسِ؟ مَا أَسْرَعَ النَّاسَ إِلَى الْبِدَعِ!

”Sa’īd ibn ‘Amr Al-Bardha’ī said: I witnesses Abu Zar’ah Ar-Rāzī when he was asked about Al-Muhāsabī and his books. So he said: ‘Beware against these books. These are the books of *bida'* and

misguidances. Stick to the athar and you will find it sufficient. Has it ever reached you that Mālik, Ath-Thawrī and Al-Awzā'ī wrote books about al-khatarat² and al-wasawis³? How fast are people to fall in bida'." (As-Siyar)

Speaking bad about the people of *bida'*

The *salaf* would point out the mistakes of the people of *bida'* and inform other people about them in order for their mistakes to be known so other people would not adopt them. They would furthermore speak derogatory and disrespectful to them and about them, based upon their hate to them for the damage they cause and the people they misguide. This is not backbiting nor slander, rather it is a protection of the religion, its principles and its sources. And the person who has *ghīrah* (protective jealousy) for the religion will find unease in himself when he does not warn people about the people of *bida'* and their mistakes out of fear for that they also will fall in that.

'Āsim Al-Ahwal – *rahimahullāh* – said:

جَلَسْتُ إِلَى قَتَادَةَ فَذَكَرَ عَمْرُو بْنُ عَبِيدٍ فَوَقَعَ فِيهِ ، وَنَالَ مِنْهُ ، فَقُلْتُ لَهُ : يَا أَبَا الْخَطَّابِ إِنِّي أَرَى الْعُلَمَاءَ يَفْعُ بِبَعْضِهِمْ فِي بَعْضٍ ، فَقَالَ :
 يَا أَحْيُولُ ، أَلَا تَرَى أَنَّ الرَّجُلَ إِذَا ابْتَدَعَ بَدْعَةً فَيَبْنِغِي لَهَا أَنْ تُذَكَرَ حَتَّى تَخْدَرَ .

"I sat with Qatādah when 'Amr ibn 'Ubayd⁴ was mentioned, so he spoke ill of him, and discredited him. So I said to him: 'O Abū Al-Khattāb, I verily see that the scholars they speak ill of each other.' So he said: 'O Ahwal, do you not see that a man if he becomes invents an innovation, then it should be mentioned, so people can take heed.'"(Al-Kamil fi Du'afā Ar-Rijāl)

'Abdullāh ibn Ahmad ibn Hanbal – *rahimahumallāh* – said:

سَمِعْتُ أَبِي يَقُولُ : تَنَا أَبُو جَعْفَرٍ الْحَدَّاءُ ، قَالَ : قُلْتُ لِسُفْيَانَ بْنِ عُيَيْنَةَ : إِنَّ هَذَا يَتَكَلَّمُ فِي الْقَدْرِ أَعْنِي إِبْرَاهِيمَ بْنَ أَبِي يَحْيَى ، فَقَالَ : عَرَفُوا
 النَّاسَ بِدَعْتِهِ ، وَسَلُّوا رَبِّكُمْ الْعَافِيَةَ

"I heard my father say: From Abū Ja'far Al-Hadhdhā who said: I said to Sufyān ibn 'Uyaynah: 'Verily this man speaks about Al-Qadr, I mean Ibrāhīm ibn Abū Yahyā.' So he said: 'Make the people aware of his bid'ah, and ask your Lord for good health.'"(Al-'Ilal wa Marifah Ar-Rijāl)

² The sudden thoughts that crosses a person's mind or heart.

³ Over concern, anxiety, suspicion.

⁴ A caller to the belief of Al-Qadariyyah.

And 'Abdullāh also said:

جَاءَ أَبُو تُرَابٍ النَّخْشَبِيُّ إِلَى أَبِي ، فَجَعَلَ أَبِي يَقُولُ : فَلَانٌ ضَعِيفٌ ، فَلَانٌ ثِقَةٌ ، فَقَالَ أَبُو تُرَابٍ : يَا شَيْخُ لَا تَغْتَبِ الْعُلَمَاءَ ، فَالْتَفَتَ أَبِي إِلَيْهِ ، فَقَالَ لَهُ " وَيْحَكَ ، هَذَا نَصِيحَةٌ ، لَيْسَ هَذَا غِيْبَةً

"Abū Turāb An-Nakhshabī came to my father, so my father began to say: 'Fulān is da'if, fulān is trustworthy.' So Abū Turāb said: 'O Shaykh, do not backbite the scholars.' So he (i.e. Ahmad) turned to him and said to him: 'Woe to you, this is nasīhah, this is not backbiting.'" (Tabaqāt Al-Hanābilah)

And Abū 'Isā At-Tirmidhī – rahimahullāh – said:

وَقَدْ وَجَدْنَا غَيْرَ وَاحِدٍ مِنَ الْأَيْمَةِ مِنَ التَّابِعِينَ قَدْ تَكَلَّمُوا فِي الرِّجَالِ مِنْهُمْ الْحَسَنَ الْبَصْرِيَّ ، وَطَاوُسَ ، تَكَلَّمَا فِي مَعْبِدِ الْجُهَنِيِّ ، وَتَكَلَّمَ سَعِيدُ بْنُ جُبَيْرٍ فِي طَلْقِ بْنِ حَبِيبٍ ، وَتَكَلَّمَ إِبْرَاهِيمُ النَّخَعِيُّ ، وَعَامِرُ الشَّعْبِيِّ ، فِي الْحَارِثِ الْأَعْوَرِ ، وَهَكَذَا زُويَ عَنْ أُيُوبَ السَّخْتِيَانِيِّ ، وَعَبْدِ اللَّهِ بْنِ عَوْنٍ ، وَسُلَيْمَانَ التَّمِيمِيِّ ، وَشُعْبَةَ بْنِ الْحَجَّاجِ ، وَسُفْيَانَ الثَّوْرِيِّ ، وَمَالِكِ بْنِ أَنَسٍ ، وَالْأَوْزَاعِيِّ ، وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ ، وَيَحْيَى بْنَ سَعِيدِ الْقَطَّانِ ، وَوَكَيْعَ بْنَ الْجَرَّاحِ ، وَعَبْدَ الرَّحْمَنِ بْنِ مَهْدِيٍّ ، وَغَيْرِهِمْ مِنْ أَهْلِ الْعِلْمِ ، أَنَّهُمْ تَكَلَّمُوا فِي الرِّجَالِ وَضَعُفُوا ، وَإِنَّمَا حَمَلَهُمْ عَلَى ذَلِكَ عِنْدَنَا وَاللَّهِ أَعْلَمُ النَّصِيحَةَ لِلْمُسْلِمِينَ لَا يُظَنُّ بِهِمْ أَنَّهُمْ أَرَادُوا الطَّعْنَ عَلَى النَّاسِ أَوْ الْغِيْبَةَ ، إِنَّمَا أَرَادُوا عِنْدَنَا أَنْ يُبَيِّنُوا ضَعْفَ هَؤُلَاءِ لِكَيْ يُعْرِفُوا ، لِأَنَّ بَعْضَ الَّذِينَ ضَعُفُوا كَانَ صَاحِبَ بَدْعَةٍ ، وَبَعْضُهُمْ كَانَ مُتَّهِمًا فِي الْحَدِيثِ ، وَبَعْضُهُمْ كَانُوا أَصْحَابَ عَقْلَةٍ وَكَثْرَةَ حَطِّ ، فَأَرَادَ هَؤُلَاءِ الْأَيْمَةُ أَنْ يُبَيِّنُوا أَحْوَالَهُمْ شَفَقَةً عَلَى الدِّينِ وَتَنْبِيْهَا لِأَنَّ الشَّهَادَةَ فِي الدِّينِ أَحَقُّ أَنْ يُتَنَبَّتَ فِيهَا مِنَ الشَّهَادَةِ فِي الْحُقُوقِ وَالْأَمْوَالِ .

"And we have verily found more than one among the leaders from the tābi'īn who verily spoke (ill) about men, among them are: Al-Hasan Al-Basrī and Tāwūs who both spoke about Ma'bad Al-Juhanī. And Sa'īd ibn Jubayr spoke regarding Talq ibn Habīb. And Ibrāhīm An-Nakh'ī and 'Āmir Ash-Sha'nī spoke regarding Al-Hārith Al-A'war. And likewise was it narrated from Ayyūb As-Sikhtiyānī, 'Abdullāh ibn 'Awn, Sulaymān At-Taymī, Shu'bah ibn Al-Hajjāj, Sufyān Ath-Thawrī, Mālik ibn Anas, Al-Awza'ī, 'Abdullāh ibn Al-Mubāarak, Yahyā ibn Sa'īd Al-Qattān, Wakī' ibn Al-Jarrāh, Abdur-Rahmān ibn Mahdī and others than them from the people of knowledge, that they spoke about men and discredited (them). And verily what made them to do this in our opinion – and Allāh knows best – is the well-wishing for the Muslims. It is not thought regarding them that they wanted to defame people or discredit them. In our opinion what they wanted was to clarify the weakness in these people in order for them to be known. Because some of those whom they described as weak (in narration) were people of innovation, and some of them were accused in hadīth (of lying) and some of them were people of ghaflah and much mistakes. So these leaders wanted to clarify their situations out of fear for the religion, and as an affirmation. Because the testimony in religion is more deserving of being established than the testimony regarding the rights and the wealth." (Kitāb Al-'Ilal)

The disassociation from the people of *bida'*

Whoever reads the coming quotes will find that the *salaf* would not take lightly upon the issue of disassociating from *bida'* and the people of *bida'*. Rather they would take the issue very serious, encourage others to do the same and the *salaf* would even accuse the person in his religion if he would sit with the people of *bida'* and gather with them. And let the reader know that for every quote which is mentioned here, then there are hundreds if not thousands of similar quotes with the same meaning from the *salaf*.

Ibn 'Umar (*radiAllahu 'anhu*) said regarding the people who did not believe in *al-Qadar* (Divine Decree):

إِذَا لَقِيتَ أَوْلِيَاءَكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنْتُمْ بَرَاءٌ مِنِّي

“If you met those people then inform them that I am free from them and they are free from me.” (Sahih Muslim)

This *bara'ah* (disassociation, being free from) is interpreted with the meanings found in the following quotes:

1. Not sitting with the people of *bida'*.

'Abdullāh ibn Imām Ahmad –*rahimahullāh* – said:

وَقَالَ أَبُو قِلَابَةَ وَكَانَ أَدْرَكَ عَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُجَالِسُوا أَصْحَابَ الْأَهْوَاءِ»، أَوْ قَالَ «أَصْحَابِ الْخُصُومَاتِ؛ فَإِنِّي لَا آمَنُ أَنْ يَغْمِسُوكُمْ فِي ضَلَالَتِهِمْ أَوْ يَلْبِسُوا عَلَيْكُمْ بَعْضَ مَا تَعْرِفُونَ».

“And Abū Qilābah said – and he met more than one of the companions of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*): ‘Do not sit with the people of *hawā*.’ Or he said: ‘(Do not sit with) the people of disputes, because I verily don’t feel secure from them submerging you in their misguidance or that they will make some of that which you already know doubtful for you.’ (As-Sunnah by 'Abdullāh)

2. Not listening to the arguments of the people of *bida'*.

'Abdullāh ibn Imām Ahmad – *rahimahullāh* – said:

⁵ *Hawā*: Lust, desire, mishuidance. The people of *hawā* are those who believe in something that contradicts the guidance of the Messenger (*sallAllāhu alayhi wa sallam*), from the innovations, opinions, misguidances etc.

وَدَخَلَ رَجُلَانِ مِنْ أَصْحَابِ الْأَهْوَاءِ عَلَى مُحَمَّدِ بْنِ سِيرِينَ فَقَالَا: يَا أَبَا بَكْرٍ نُحَدِّثُكَ بِحَدِيثٍ قَالَ: لَا، قَالَا: فَتَقْرَأُ عَلَيْكَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، قَالَ: «لَا، لَتَقُومَانِ عَنِّي أَوْ لَأَقُومَنَّ»، قَالَ: فَقَامَ الرَّجُلَانِ فَحَرَجَا، فَقَالَ بَعْضُ الْقَوْمِ: يَا أَبَا بَكْرٍ مَا كَانَ عَلَيْكَ أَنْ يَقْرَأَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَ مُحَمَّدُ بْنُ سِيرِينَ: «إِنِّي خَشِيتُ أَنْ يَقْرَأَ آيَةً عَلَيَّ فَيَحْرِفَاهَا فَيَقْرَأُ ذَلِكَ فِي قَلْبِي»

“And two men from the people of hawā entered upon Muhammad ibn Sīrīn and said: ‘O Abū Bakr, we will narrate a hadith to you.’ He said: ‘No’. They said: ‘Then we will recite a verse from the Book of Allāh – the Mighty and Majestic – for you.’ He said: ‘No. Either you will get up away from me, or I will get up (away from you).’ He said: So the two men got up and went out. So some of the people said: ‘O Abū Bakr, what would it harm you if they recited a verse from the Book of Allāh the Mighty and Majestic.’ So Muhammad ibn Sīrīn said: ‘I verily fear that they would recite a verse for me, and they would distort it and that would be established in my heart.’” (As-Sunnah by ‘Abdullāh)

وَقَالَ رَجُلٌ مِنْ أَهْلِ الْبِدْعِ لِأَيُّوبَ السَّخْتِيَانِيَّ: يَا أَبَا بَكْرٍ أَسْأَلُكَ عَنْ كَلِمَةٍ قَوْلِي وَهُوَ يَقُولُ بِيَدِهِ «لَا وَلَا نِصْفُ كَلِمَةٍ»

“And a man from the people of bida’ (innovation) said to Ayyūb As-Sakhtiyānī: ‘O Abū Bakr, I want to ask you about a word.’ So he turned away while he said with his hand: ‘No, and not even half of a word.’” (As-Sunnah by ‘Abdullāh)

3. Encouraging others not to listen to the arguments of the people of *bida'*.

‘Abdullāh ibn Imām Ahmad – *rahimahullāh* – said:

وَقَالَ ابْنُ طَاوُسٍ لِابْنِ لَهُ وَتَكَلَّمَ رَجُلٌ مِنْ أَهْلِ الْبِدْعِ: «يَا بُنَيَّ أَدْخِلْ أُصْبُعَيْكَ فِي أُذُنَيْكَ حَتَّى لَا تَسْمَعَ مَا يَقُولُ»، ثُمَّ قَالَ: «اشْدُدْ ااشْدُدْ»

“And Ibn Tāwūs said to one of his sons while a man from the people of bida’ was speaking: ‘O my son. Put your two fingers in your ears so you cannot hear what he is saying.’ Then he said: ‘Squeeze, squeeze.’” (As-Sunnah by ‘Abdullāh)

4. Not answering their greetings.

‘Abdullāh ibn Imām Ahmad – *rahimahullāh* – said:

حَدَّثَنِي أَبِي، نَا أَسْوَدُ بْنُ عَامِرٍ، أَنَا جَعْفَرُ بْنُ زِيَادٍ يَعْنِي الْأَحْمَرَ، عَنْ حَمَزَةَ الرَّيَّانِيَّ، عَنْ أَبِي الْمُحْتَارِ، قَالَ: شَكَى ذَرَّ سَعِيدَ بْنِ جُبَيْرٍ إِلَى أَبِي الْبَحْتَرِيِّ الطَّائِيِّ فَقَالَ: مَرَزْتُ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَقَالَ أَبُو الْبَحْتَرِيِّ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ سَعِيدٌ: «إِنَّ هَذَا يُجِدُّ كُلَّ يَوْمٍ دِينًا لَا وَاللَّهِ لَا أُكَلِّمُهُ أَبَدًا»

"My father narrated to me from 'Aswad ibn 'Āmir, from Ja'far ibn Ziyād, i.e. Al-Ahmar, from Hamzah Az-Zayyāt, from Abū Al-Mukhtār who said: 'Dhar⁶ complained over Sa'īd ibn Jubayr to Abū Al-Baktarī At-Ta'i and said: 'I passed him by and greeted him, but he did not return my greeting.' So Abū Al-Baktarī mentioned this to Sa'īd ibn Jubayr, so Sa'īd said: 'Verily this man follows a new religion every day. No by Allāh, I will never speak to him.'" (As-Sunnah by 'Abdullāh)

5. Warning against the people of *bida'* with their names.

'Abdullāh ibn Imām Ahmad – *rahimahullāh* – said:

حَدَّثَنِي أَبِي، نَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ غَيْرُ سَائِلِهِ وَلَا ذَاكِرًا ذَاكَ لَهُ: «لَا تُجَالِسْ طَلْفًا يَعْنِي أَنَّهُ كَانَ يَرَى رَأْيَ الْمُرْجِيَةِ

"My father narrated to me, from Ismā'īl, from Ayyūb who said: Sa'īd ibn Jubayr said without anyone asking him or anyone mentioning it to him: 'Do not sit with Talq', i.e. because he has the opinion of Al-Murjiah." (As-Sunnah by 'Abdullāh)

6. Criticizing whoever would sit with them or defends them and even accusing the one who does for having the same religion as them:

'Uqbah ibn 'Alqamah – *rahimahullāh* – said:

كنتُ عند أرطأة بن المنذر فقال بعض أهل المجلس: ما تقولون في الرجل يجالس أهل السنة ويخالطهم؛ فإذا ذُكر أهل البدع قال: دعونا من ذكرهم لا تذكرهم؟ فقال أرطأة: "هو منهم لا يلبس عليكم أمره"، قال: فأنكرت ذلك من قول أرطأة، فقدمت على الأوزاعي وكان كشافاً لهذه الأشياء إذا بلغته! فقال: "صدق أرطأة، والقول ما قال، هذا ينهي عن ذكرهم، ومتى يُحذروا إذا لم يشاد بذكرهم؟!". وقال الأوزاعي رحمه الله: ((إذا رأيته يمشي مع صاحب بدعة، وحلف أنه على غير رأيه فلا تصدقه.))

"I was with Artaah ibn Al-Mundhir when some people from the gathering said: 'What do you say about a man who sits with the people of Sunnah and mixes with them, but when the people of *bida'* are mentioned he says: 'Leave us from mentioning them, do not mention them?'" So Artaah said: 'He is from them (i.e. the people of *bida'*), do not be confused regarding him.' He said: 'So I disliked this from the words of Artaah. Then I came to Al-Awzā'ī, and he was a pathfinder for these things if they reached him. So he said: 'Artaah has spoken the truth. And the (correct) opinion is what he said. That person forbids to mention them. Then when will they be warned if he doesn't speak out mentioning them?' And Al-Awzā'ī – *rahimahullāh* – said: 'If you see him walking with an innovator and he

⁶ A leader of the Murjiah.

swears that he does not hold the same opinions as him, then do not believe him.'" (Tārikh Dimashq by Ibn 'Asākir)

7. Not letting anything soften them up towards the people of *bida'*.

'Abdullāh ibn Imām Ahmad – *rahimahullāh* – said:

حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، نَاسِحًا بِنُ مَنْصُورٍ يَعْنِي السَّلُولِيَّ، عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فِي مَسْجِدٍ فَتَدَاكَّرْنَا دَرًّا فِي حَدِيثِنَا فَنَالَ مِنْهُ، فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ إِنَّهُ لَوَادُّ لَكَ بِحُسْنِ النَّوَاءِ إِذَا ذَكَرَكَ، فَقَالَ: أَلَا تَرَاهُ ضَالًّا كُلَّ يَوْمٍ يَطْلُبُ دِينَهُ "

"Abū Bakr ibn Abū Shaybah narrated to me, from Ishāq ibn Mansūr As-Salūlī, from Mansūr ibn Abū Al-Aswad, from Al-'Amash, from Habīb who said: 'I was with Sa'īd ibn Jubayr in a masjid when we mentioned Dhar in our conversation, so he spoke ill of him. So I said: 'O Abū 'Abdullāh. Verily he only speaks good words about you when he mentions you.' So he said: 'Do you not see that he is misguided renewing his religion every day.'" (As-Sunnah by 'Abdullāh)

And this is truly the sign of *ikhlas* (sincerity) in this issue and that it is exclusively done for the sake of Allah the Exalted.

8. Becoming insulted if anyone associated them with the people of *bida'*.

'Abdullāh ibn Imām Ahmad – *rahimahullāh* – said:

حَدَّثَنِي أَبُو عُمَرَ، وَ مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ بْنِ شَقِيقٍ، يَقُولُ: قَالَ رَجُلٌ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: يَا مَعْشَرَ الْمُرْجِيَةِ، قَالَ: «رَمَيْتَنِي بِهَوَى مِنَ الْأَهْوَاءِ»

"Abū 'Umar narrated to me, from Muhammad ibn Abdul-'Azīz ibn Abū Rimzah who said that he heard 'Alī ibn Al-Hasan ibn Shaqīq say: 'A man said to 'Abdullāh ibn Al-Mubāarak: 'O people of Murjiah.' So he said: 'Are you accusing me of a misguidance among the misguidances?'" (As-Sunnah by 'Abdullāh)

9. Generally hating *bida'* in its entirety.

'Abdullāh ibn Imām Ahmad – *rahimahullāh* – said:

حَدَّثَنِي سُؤَيْدٌ، حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ الْأَبْرَشِيُّ، عَنْ أَبِي بَكْرٍ يَعْنِي ابْنَ أَبِي مَرْزَمٍ، عَنْ يَزِيدَ بْنِ شَرِيحٍ، عَنْ أَبِي إِدْرِيسَ الْحَوْلَانِيِّ، أَنَّهُ كَانَ يَقُولُ: «لَأَنْ أَرَى فِي نَاحِيَةِ الْمَسْجِدِ نَارًا تَضْطَرُّمُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَرَى بَدْعَةً لَا تُعْبَرُ»

“Suwayd narrated to me, from Muhammad ibn Harb Al-Abrash, from Abū Bakr ibn Abū Maryam, from Yazīd ibn Shurayh, from Abū Idrīs Al-Khawlānī that he used to say: ‘That I see a fire in the corner of the masjid spreading is more beloved to me than seeing a bid’ah which is not changed.’”
 (As-Sunnah by ‘Abdullāh)

The *tawbah* of the *mubtadi'* (innovator)

The *tawbah* of the *mubtadi'* is different from the *tawbah* of the Jew or the Christian or the atheist. Because a person who does not ascribe to Islām, then Allāh has made his entering into Islām the testimony of *Lā ilāha illa Allāh Muhammadu Rasūlullāh* and performing the outwardly obligatory deeds of Islām. But as for the *mubtadi'* then he already performs these things along with *bida'* and therefore more is required from him in order for his *tawbah* to be accepted. The *salaf* would not accept the *tawbah* of the *mubtadi'* except by the following:

1. That he acknowledges his mistake.

Allah – the Exalted – said:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“And other who acknowledged their mistakes. They mixed some good deeds with other bad deeds. Perhaps Allah will forgive them. Verily Allah is Forgiving and Most Merciful.”
 (At-Tawbah 9:102)

Abū Bakr Al-Khallāl – *rahimahullāh* – narrates:

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ ، قَالَ : حَدَّثَنِي أَبِي ، قَالَ : حَدَّثَنَا هُشَيْمٌ ، قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ ، عَنْ أَبِي إِدْرِيسَ ، وَقَالَ مَرَّةً الْأَزْدِيُّ ، قَالَ : أَبِي عَلِيٌّ بِأَناسٍ مِنَ الزَّنَادِقَةِ ارْتَدُّوا عَنِ الْإِسْلَامِ ، فَسَأَلَهُمْ فَجَحَدُوا ، وَقَامَتْ عَلَيْهِمُ الْبَيِّنَةُ الْعُدُولُ ، قَالَ : فَفَتَلَهُمْ ، وَمَ يَسْتَتِبُهُمْ . قَالَ : وَأَبِي بَرَجَلٍ كَانَ نَصْرَانِيًّا فَأَسْلَمَ ، ثُمَّ رَجَعَ عَنِ الْإِسْلَامِ ، قَالَ : فَسَأَلَهُ فَأَقَرَّ بِمَا كَانَ مِنْهُ فَاسْتَنَابَهُ فَتَرَكَهُ . فَقِيلَ لَهُ : كَيْفَ يَسْتَتِيبُ هَذَا ، وَمَ يَسْتَتِيبُ أَوْلِيكَ ؟ قَالَ : إِنَّ هَذَا أَقَرَّ بِمَا كَانَ مِنْهُ ، وَإِنَّ أَوْلِيكَ لَمْ يُقَرُّوا ، وَجَحَدُوا حَتَّى قَامَتْ عَلَيْهِمُ الْبَيِّنَةُ ؛ فَلِذَلِكَ لَمْ يَسْتَتِيبُهُمْ .

“‘Abdullāh ibn Ahmad narrated to us and said: My father narrated to me and said: Hushaym narrated to us and said: Ismā’il ibn Sālim narrated to us, from Abū Idrīs – and one time he said Al-Azdī – who said: ‘Some people among the *zanādiqah* who apostatized from Islām was brought to ‘Alī (ibn Abū Tālib). Then he asked them (regarding their *kufr*) but they rejected (having performed it), and the evidences of righteous people (i.e. witnesses) was established against them.’ He said: ‘So he killed them and did not ask them to repent.’ He said: ‘And a man who used to be Christian and then

embraces Islām, and then again left Islām was brought to him.' He said: 'So he asked him (regarding his kufr) and he acknowledged what he had done. Then he asked him to repent and he left him.' So it was said to him: 'Why did he ask him to repent when he did not ask those (zanādiqah) to repent?' He said: 'This man acknowledged what he had done, but these did not acknowledge even when the evidences was established against them. So due to this he did not ask them to repent.'" (Ahl Al-Milal war-Riddah by Al-Khallāl hadīth no. 135)

And it is mentioned in "Ādāb Ash-Shar'iyyah" vol. 1 page 109:

قَالَ أَحْمَدُ فِي رِوَايَةِ الْمُرُودِيِّ فِي الرَّجُلِ يُشْهَدُ عَلَيْهِ بِالْبِدْعَةِ فَيَجْحَدُ لَيْسَتْ لَهُ تَوْبَةٌ إِذَا التَّوْبَةُ لِمَنْ اعْتَرَفَ .

"And Ahmad said in the narration of Al-Marrūdhī regarding a man against whom it is witnessed that he has a bid'ah and then he rejects this that he does not have a tawbah. Verily the tawbah is for the one who acknowledges."

2. Rectifying what he has caused of damage and clarifying this for the people by showing his tawbah and previous bida'.

Allah – the Exalted – said:

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۗ وَأَنَا التَّوَّابُ الرَّحِيمُ

"Except those who repent and correct themselves and clarify. These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful."

(Al-Baqarah 2:160)

Abū Hātim Muhammad ibn Idrīs – *rahimahullāh* – said:

ذَكَرَ لِأَبِي عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ رَجُلٌ مِنْ أَهْلِ الْعِلْمِ، كَانَتْ لَهُ زَلَّةٌ، وَأَنَّهُ تَابَ مِنْ زَلَّتِهِ، فَقَالَ: لَا يَقْبَلُ اللَّهُ ذَلِكَ مِنْهُ حَتَّى يَظْهَرَ التَّوْبَةَ وَالرَّجُوعَ عَنْ مَقَالَتِهِ، وَلِيُعْلَمَنَّ أَنَّهُ قَالَ مَقَالَتَهُ كَيْتَ وَكَيْتَ، وَأَنَّهُ تَابَ إِلَى اللَّهِ تَعَالَى مِنْ مَقَالَتِهِ، وَرَجَعَ عَنْهُ، فَإِذَا ظَهَرَ ذَلِكَ مِنْهُ حِينَئِذٍ تَقْبَلُ، ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ {إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا}. [ذيل طبقات الحنابلة 53/1]

"A man from the people of knowledge who had a mistake was mentioned to Abū 'Abdullāh Ahmad ibn Hanbal, and that the man had repented from his mistake. So he said: 'Allah will not accept that from him until he openly declares his repentance and that he has taken back what he used to say. And it must verily be known that he said such and such saying (i.e. the mistake) and that he has repented from that to Allāh from his saying and taken it back. Then if this becomes clear from him then it is accepted.' Then Abū 'Abdullāh recited: **"Except those who repent and correct themselves and clarify. (Al-Baqarah 2:160)"** (Dhayl Tabaqāt Al-Hanābilah 1/53)

3. That his effort in showing his *tawbah* is equal to the effort he put in his *bida'*, and if he had more than one *bida'* to show the *tawbah* for each one.

Al-Hasan ibn Shaqīq – *rahimahullāh* – said:

كنا عند ابن المبارك إذ جاءه رجل، فقال له: أنت ذاك الجهمي؟ قال: نعم، فقال: إذا خرجت من عندي؛ فلا تعد إلي، فقال الرجل: فأنا تائب، قال: لا حتى يظهر من توبتك مثل الذي ظهر من بدعتك

"We were with Ibn Al-Mubārak when a man came to him. So he said to him: 'Are you that Jahmī?' He said: 'Yes'. So he said: 'When you leave me, then do not come back to me.' So the man said: 'But I am repenting.' He said: 'No. Not until you show from your tawbah what you have shown from your bid'ah.'" (Al-Ibānah Al-Kubrā 1/147-148)

If he was a *mubtadi'* not speaking publicly about his *bida'* then there is no need for him to publicly declare this. But if he was outspoken in his *bida'* then he must speak the truth and clarify in the same places where he has spoken falsehood and called to it.

And Adh-Dhahabī mentioned:

وَقَالَ الْعَلَاءُ بْنُ عَمْرٍو الْحَنْفِيُّ ، عَنْ زَافِرِ بْنِ سُلَيْمَانَ : أَرَدْتُ الْحَجَّ ، فَقَالَ لِي الْحَسَنُ بْنُ صَالِحٍ : إِنْ لَقَيْتَ أَبَا عَبْدِ اللَّهِ سُفْيَانَ التَّوْرِيَّ بِمَكَّةَ ، فَأَقْرِهِ مِنِّي السَّلَامَ ، وَقُلْ : أَنَا عَلَى الْأَمْرِ الْأَوَّلِ . فَلَقَيْتُ سُفْيَانَ فِي الطَّوَافِ ، فَقُلْتُ : إِنَّ أَحَاكَ الْحَسَنَ بْنَ صَالِحٍ يَقْرَأُ عَلَيْكَ السَّلَامَ ، وَيَقُولُ : أَنَا عَلَى الْأَمْرِ الْأَوَّلِ . قَالَ : فَمَا بَأُ الْجُمُعَةِ ؟

قُلْتُ : كَانَ يَتْرُكُ الْجُمُعَةَ ، وَلَا يَرَاهَا خَلْفَ أَيْمَةِ الْحُجُورِ ، بِرَعْمِهِ . عُبَيْدُ بْنُ يَعِيشَ ، عَنْ خَلَادِ بْنِ يَزِيدَ ، قَالَ : جَاءَنِي سُفْيَانُ ، فَقَالَ : الْحَسَنُ بْنُ صَالِحٍ مَعَ مَا سَمِعَ مِنَ الْعِلْمِ وَفَقَهُ ، يَتْرُكُ الْجُمُعَةَ . ثُمَّ قَامَ فَدَهَبَ .

"Alā ibn 'Amr Al-Hanafī said, from Zāfir ibn Sulaymān (who said): 'I wanted to perform hajj, so Al-Hasan ibn Sālih⁷ said to me: If you meet Abū 'Abdullāh Sufyān Ath-Thawrī in Makkah then give him my greetings, and say that I am one the first issue (i.e. I changed my opinion regarding the sword).' So I met Sufyān in Tawāf and said: 'Verily your brother Al-Hasan ibn Sālih is giving you his greetings and he says: I am on the first issue.' So he said: 'And what about (the issue of) al-Jumu'ah?'

I said: He used to leave the Jumu'ah, and would not consider it to be prayed behind the oppressive rulers, according to his claim. 'Ubayd ibn Ya'īsh (narrated) from Khallād ibn Yazīd who said: 'Sufyān

⁷ The man from the *tābi'in* which have been mentioned earlier in this text. He was a man of knowledge but he fell in the *bid'ah* of allowing the sword against the Muslims and not prayer the *Jumu'ah* behind a sinning *Imām*.

came to me and said: 'Al-Hasan ibn Sālih along with everything that he has heard of the knowledge and what he has understood leaves (praying) the *Jumu'ah*.' Then he got up and left."

4. That he disassociates from the people of *bida'* which he previously agreed with.

See what has been mentioned in the previous section.

Note: The *mubtadi'* thinks that he is upon *haqq* while he is adopting some or more aspects in his religion which contradict the Qurān and the *Sunnah* according to the understanding of the *salaf*. It is therefore necessary that he acknowledges that he was mistaken, clarify his mistake and openly shows his *tawbah* in order to prove that he now knows that he was not upon *haqq* before and that his previous opinions were unacceptable according to the *Shar'* (Islamic Law). This serves as a rectifier of himself along with the people he has infected with his *bida'* and as a protection of the religion. The people today who ascribe to Islām and commit *shirk* at the same time and openly show their *shirk* are required to go through the same steps as the innovator due to the similarity between their situations. These *mushrikūn* ascribing themselves to Islām also think that their misguidance is a part of Islām and perhaps they invite towards it, and therefore they must acknowledge that they have been *mushrikūn*, openly declare their *tawbah*, disassociate from the people of *shirk* and invite towards Tawhīd where they have invited towards *shirk*.

May the peace and abundant blessings be upon our Prophet Muhammad, his family and companions, and whoever follows them in goodness until the Day of Judgment.

Abū Hājar