

Juz fī Ar-Radd ‘alā Al-Khawārij Al-Mu’āsirah

fī ‘adm Qabūlihim Ash-Sha’air Adh-Dhāhirah

Written by

Abū ‘Umar Hamdī ibn Būlbābah As-Sulamī

hafidhahullāhu ta’ālā



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful the Most Beneficent. And may the abundant peace and blessings of Allāh be upon the final messenger Muhammad ibn ‘Abdillāh, his family, his companions and whoever follows them in goodness until the Day of Resurrection.

Thereafter:

In front of you is a translation of the book:

جزء في الرد على الخوارج المعاصرة في عدم قبولهم الشعائر الظاهرة

**Juz fi Ar-Radd ‘alā Al-Khawārij Al-Mu’āsirah fī ‘adm
Qabūlihim Ash-Sha’āir Adh-Dhāhirah**

Written by the *Shaykh* Abū ‘Umar Hamdī ibn Būlbābah As-Sulamī, may Allāh preserve him. The words of the title can be translated to: **A book regarding the refutation of the modern day *Khawārij* in their abstaining from accepting the apparent signs.**

In this book the author explains and clarifies the fundamental principle and belief of *Ahlus-Sunnah wal-Jamā’ah* regarding the judgment upon a person in this *dunyā*, and that this solely is done based upon what is apparent from the person, and he firmly establishes that this is the belief of the *Salaf* with *ijmā’*. He furthermore uproots every possibility for the *Khawārij* to ascribe their belief to anyone – in any given time period of this *Ummah* – except the early *Khawārij* themselves, while destroying the greatest of their false claims along the way.

Then he skillfully educates the *khārijī* about his own religion and where it came from, when he demonstrates the resemblance of the modern day *Khawārij* with the belief of the *Wa’idiyyah*, *Ahl Ar-Raī*, *Murjiah* and *Rāfidah*.

The reader of this book is left with absolutely nothing he can use to justify the hideous innovation of the modern day *Khawārij*, when they refused to accept the Islamic signs and declared general *takfir* upon all people based upon their own whims and desires.

We ask Allāh to let our deeds be solely for His sake, and for him to accept the original book and this translation as a humble attempt to aid the *Sunnah*, destroy innovation and break the backs of the barking *Khawāwīj*; those who are known for superficial knowledge and a religion which they have stitched together by partial quotes they do not understand properly themselves and what their desires command them to believe is the truth.

And I will not forget to mention the people today who say: “Yes, their opinion is an innovation, but we do not say they are innovators.” Or: “Both accepting the Islamic signs and not accepting the Islamic signs are valid opinions in Islām.” And so they consider the *Sunnah* equal to the innovation, and the *sunni* equal to the *khārijī*. Such a person is ignorant about the *Sunnah*, and either lazy in seeking knowledge or following his desires due an interest of his for something other than Allāh. Whoever does not know then *Sunnah*, he cannot be a follower of it. And whoever loves and treats the *sunni* equally to how he loves and treats an innovator, he is far away from the *Sunnah*, and his behavior is like that of the *munāfiqūn*.

Ibn Battah – *rahimahullāh* – narrated in “Al-Ibānah Al-Kubrā”:

أَحْبَرَنِي أَبُو الْقَاسِمِ عُمَرُ بْنُ أَحْمَدَ الْقَصْبَائِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ هَارُونَ , قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْمُرُودِيُّ , قَالَ: حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الطُّوسِيُّ , قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ الْخُبَلِيُّ, قَالَ: قِيلَ لِلْأَوْزَاعِيِّ: إِنَّ رَجُلًا يَقُولُ: أَنَا أَجَالِسُ أَهْلَ السُّنَّةِ , وَأُجَالِسُ أَهْلَ الْبِدْعِ , فَقَالَ الْأَوْزَاعِيُّ: هَذَا رَجُلٌ يُرِيدُ أَنْ يُسَاوِيَ بَيْنَ الْحَقِّ وَالْبَاطِلِ.

Abū Al-Qāsim ‘Umar ibn Ahmad Al-Qasabānī informed us and said: Ahmad ibn Muhammad ibn Hārūn narrated to us and said: Abū Bakr Al-Marrūdī narrated to us and said: Ziyād ibn Ayyūb At-Tūsī narrated to us and said: Mubashshir ibn Ismā’il Al-Hubulī narrated to us and said: It was said to Al-Awzā’ī: “Verily, one man

says: *I sit with the people of Sunnah, and I (also) sit with the people of innovation.*"

So Al-Awzā'ī said: *"That man wants to put truth and falsehood on the same level (or to make them equal)."*

Then Ibn Battah commentated and said:

صَدَقَ الْأَوْزَاعِيُّ , أَقُولُ: إِنَّ هَذَا رَجُلٌ لَا يَعْرِفُ الْحَقَّ مِنَ الْبَاطِلِ , وَلَا الْكُفْرَ مِنَ الْإِيمَانِ , وَفِي مِثْلِ هَذَا نَزَلَ الْقُرْآنُ , وَوُرِدَتِ السُّنَّةُ عَنِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ اللَّهُ تَعَالَى:

"Al-Awzā'ī spoke the truth. I say: This man does not know the haqq (truth) from the bātil (falsehood), nor kufr from īmān. And Qurān was revealed regarding someone like him, and Sunnah was narrated from Al-Mustafā ﷺ. Allāh – the Exalted – said:

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ﴾

"And when they see those who believe, they say: 'We believe.' And when they are alone with their *shayātīn*, they say: 'We are verily with you, we were only mocking.' (Al-Baqarah 2:14)"

[Al-Ibānah Al-Kubrā by Ibn Battah (435)]

So we say to these people: Study and familiarize yourself with the belief and *manhaj* of the *Salaf*, and do not leave for anything.

Once again, I ask Allāh to make our deeds purely for His sake, to benefit the author, the translator and the reader, and to let us die upon Tawhīd and *Sunnah*. *Allāhumma āmīn.*

Abū Hājar (1445/2023)

Introduction

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي كُلِّ زَمَانٍ فِتْرَةً مِنَ الرُّسُلِ، بَقَايَا مِنْ أَهْلِ الْعِلْمِ يَدْعُونَ مَنْ صَلَّاهُ إِلَى الْهُدَى، وَيَصْبِرُونَ مِنْهُمْ عَلَى الْأَذَى، يُخَيِّونَ بِكِتَابِ اللَّهِ الْمَوْتَى، وَيُبْصِرُونَ بِنُورِ اللَّهِ أَهْلَ الْعَمَى، فَكَمْ مِنْ قَتِيلٍ لِإِبْلِيسَ قَدْ أَحْيَاهُ، وَكَمْ مِنْ ضَالٍّ تَأْتِيهِ قَدْ هَدَاهُ، فَمَا أَحْسَنَ أَثَرَهُمْ عَلَى النَّاسِ، وَأَقْبَحَ أَثَرِ النَّاسِ عَلَيْهِمْ.

All praise is due to the One, who in every period of time between the messengers let there be remnants from the people of knowledge who invite those who went astray towards the guidance and they have patience with them in the harm (they afflict them with). With the Book of Allāh they revive the dead and with the Light of Allāh they make the blind people aware (of the truth). For how many of those killed by Iblīs (i.e. the *Shaytān*) have they not revived, and how many among the arrogant and misguided have they not guided. So how good (is not) their impact upon the people and how ugly (is not) the impact of the people upon them.

يَنْفُونَ عَنْ كِتَابِ اللَّهِ تَحْرِيفَ الْعَالِينَ، وَاتِّخَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ، الَّذِينَ عَقَدُوا أَلْوِيَةَ الْبِدْعِ، وَأَطْلَعُوا عِقَالَ الْفِتْنَةِ، فَهُمْ مُخْتَلِفُونَ فِي الْكِتَابِ، مُخَالِفُونَ لِكِتَابِ، مُجْمِعُونَ عَلَى مُقَارَفَةِ الْكِتَابِ، يَقُولُونَ عَلَى اللَّهِ، وَفِي اللَّهِ، وَفِي كِتَابِ اللَّهِ بَعْزٌ عِلْمٌ، يَتَكَلَّمُونَ بِالْمُتَشَابِهِ مِنَ الْكَلَامِ، وَيَحْدَعُونَ جُهَالَ النَّاسِ بِمَا يُشَبِّهُونَ عَلَيْهِمْ، فَنَعُودُ بِاللَّهِ مِنْ فِتَنِ الضَّالِّينَ .

They negate for the Book of Allāh the distortion of the extremists, the false claims of the false-doers, the misinterpretations of the ignorant; those who erected the flags of innovation and untied the ties of *fitnah* (and let it loose). So they (i.e. the people of misguidance) disagree (among themselves) regarding the Book and they oppose the Book (all while) agreeing upon leaving the Book. They speak against Allāh, about Allāh and about the Book of Allāh without knowledge. They utter the ambiguous of words and deceive the ignorant people with what they make unclear for them. So we seek refuge with Allāh from the trials of the misguided.

And thereafter:

Verily, Allāh – *tabāraka wa ta’ālā* – commanded us to be united, and He prohibited us from being disunited. So He – the Exalted – said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold on to the rope of Allāh altogether, and do not become disunited.” (Ālu ‘Imrān 3:103)

And His rope is the Qurān; whoever holds on to it is rightly guided, and whoever leaves (or lets go of) it is misguided. The Prophet ﷺ said:

«إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ؛ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ»

“I have verily left you with two weighty things. One of them is mightier than the other. The Book of Allāh: A rope unfolded from the heaven to earth.” [Musnad Ahmad ibn Hanbal (11273)]

And it was narrated from ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) with a correct chain of narration that he said about His – the Exalted – Words: **“And hold on to the rope of Allāh.”**

He said:

«حبل الله : القرآن»

“The rope of Allāh is the Qurān.” [Sunan Sa’id ibn Mansūr (519)]

And Muqātil ibn Sulaymān said in the *tafsīr* of His – the Exalted – Words: **“And do not become disunited.”** This means:

«ولا تختلفوا في الدين كما اختلف أهل الكتاب»

“And do not disagree in the religion just as the people of the Book disagreed.” [Tafsīr Muqātil ibn Sulaymān (1/293)]

So after the killing of ‘Uthmān ibn ‘Affān (*radiAllāhu ‘anhu*) the door of *fitnah* (affliction, test, trial, tribulation) was opened and disunity emerged, and the emergence of the different sects that opposed the guidance of the Prophet ﷺ and his companions occurred successively. And among the first sects that emerged was the sect

of the *Khawārij* who emerged at a time of disunity, just as the Prophet ﷺ said:

«يَخْرُجُونَ عَلَى حِينٍ فُرْقَةٍ مِنَ النَّاسِ»

"They will emerge at a time where the people will be disunited."
[Sahīh Al-Bukhārī (2933)]

And the Prophet ﷺ clarified that this renegading sect will remain until the last of them will join the Dajjāl.

It was verily narrated in the *hadīth* of ‘Abdullāh ibn ‘Umar (*radiAllāhu ‘anhu*) that he said: And I verily heard the Messenger of Allāh ﷺ say:

«يَخْرُجُ مِنْ أُمَّتِي قَوْمٌ يُسَبِّحُونَ الْأَعْمَالَ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ».

"From my Ummah there will emerge a group of people who will have bad deeds. They will recite the Qurān but it will not surpass their throats."

Yazīd said: I do not know (i.e. the *hadīth*) except that he (also) said:

«يَخْقِرُ أَحَدُكُمْ عَمَلَهُ مَعَ عَمَلِهِمْ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، فَإِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ، فَطُوبَى لِمَنْ قَتَلَهُمْ، وَطُوبَى لِمَنْ قَتَلُوهُ، كُلَّمَا طَلَعَ مِنْهُمْ قَرْنٌ قَطَعَهُ اللَّهُ عَزَّ وَجَلَّ».

"One of you will look down upon his own deeds compare to their deeds. They will kill the people of Islām. So kill them when they emerge. And then kill them when they emerge. And then kill them when they emerge. So glad tidings to the one who kills them, and glad tidings to the one who is killed by them. Every time a generation of them emerges, Allāh – ‘azza wa jalla – cuts it off."

And the Messenger of Allāh ﷺ repeated this twenty times or more while I was listening. [Musnad Ahmad ibn Hanbal (5665)]

And At-Tabarānī added:

«حَتَّى يَكُونُوا آخِرُهُمْ يَخْرُجُ مَعَ الدَّجَالِ»

“Until the last of them will emerge along with the Dajjāl.” [Al-Mu’jam Al-Kabīr by At-Tabarānī (14542)]

And from Sharīk ibn Shihāb who said:

«كُنْتُ أَمْنَى أَنْ أَلْقَى رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْخَوَارِجِ، فَلَقِيتُ أَبَا بَرَزَةَ فِي يَوْمِ عِيدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ، فَقُلْتُ لَهُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْخَوَارِجَ؟ قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ بَأْذُنِي، وَرَأَيْتُهُ بَعِينِي، أَنِّي رَسُولَ اللَّهِ ﷺ بِمَالٍ فَقَسَمَهُ، فَأَعْطَى مَنْ عَنْ يَمِينِهِ، وَمَنْ عَنْ شِمَالِهِ، وَلَمْ يُعْطِ مَنْ وَرَاءَهُ شَيْئًا، فَقَامَ رَجُلٌ مِنْ وَرَائِهِ، فَقَالَ: يَا مُحَمَّدُ، مَا عَدَلْتَ فِي الْقِسْمَةِ - رَجُلٌ أَسْوَدُ، مَطْمُومُ الشَّعْرِ، عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ - فَغَضِبَ رَسُولُ اللَّهِ ﷺ غَضَبًا شَدِيدًا، وَقَالَ:

I used to hope that I would meet a man from the companions of the Prophet ﷺ whom I could ask about the *Khawārij*. Then I met Abū Barzah on a day of *‘Īd* among a group of his companions. So I said to him: “Did you hear the Messenger of Allāh ﷺ mention the *Khawarij*?”

He said: “Yes, I heard the Messenger of Allāh ﷺ with my ears and I saw him with my eyes. Some wealth was brought to the Messenger of Allāh ﷺ and he divided it. So he gave some to those on his right and those on his left. And he did not give any to those who were behind him. Then a man (standing) behind him got up and said: ‘O Muhammad, you have not been just in your division (of the wealth).’ (He was) a black man whose hair had been pulled out by the roots, and he was wearing two white garments. So the Messenger of Allāh ﷺ became extremely angry and said:

وَاللَّهِ، لَا تَجِدُونَ بَعْدِي رَجُلًا هُوَ أَعْدَلُ عَلَيْكُمْ مِنِّي، ثُمَّ قَالَ: يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا مِنْهُمْ، يَفْرَعُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيهِمْ، يَرْقُونَ مِنَ الْإِسْلَامِ، كَمَا يَرْقُ السَّهْمُ مِنَ الرَّمِيَةِ، سِيمَاهُمُ التَّحْلِيقُ، لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَالِ، فَإِذَا لَقِيَتْهُمْ فَأَقْتُلُوهُمْ، هُمْ أَشَرُّ الْخَلْقِ وَالْخَلِيقَةِ».

‘By Allāh, after me you will never find a man that will be more just to you than me.’

Then he said: *'In the later times a people will emerge, and it is as if he (i.e. this man) is from them. They will recite the Qurān but it will not surpass their throats. They will pass through Islām, just as an arrow passes through the game (or prey). Their sign will be shaving (their heads). They will continue to emerge until the last of them will emerge along with Al-Masīh Ad-Dajjāl. So kill them if you meet them. They are the worst of the creation and the living beings.'*" [As-Sunan Al-Kubrā by An-Nasāi (3552)]

And Ahmad ibn Marwān Ad-Daynūrī¹ narrated in his book "Al-Mujālasah wa Jawāhir Al-'Ilm" from Hudhayfah (*radiAllāhu 'anhu*) who said:

«أول الفتن قتل عثمان بن عفان رحمة الله عليه، وآخر الفتن خروج الدجال، والذي نفسي بيده؛ لا يموت رجلٌ وفي قلبه مِنْقَلٌ حَبَّةٍ من حَبِّ قَتْلِ عثمان إِلَّا تَبَعَ الدَّجَالُ إن أدركه، وإن لم يُدركه آمن به في قبره»

"The first of the fitan (pl. fitnah) was the killing of 'Uthmān ibn 'Affan, may the mercy of Allāh be upon him. And the last of the the fitan will be the emergence of the Dajjāl. By the One in whose Hand my soul is in, no man dies while he in his heart has the size of a mustard seed of love for the killing of 'Uthmān, except that he will follow the Dajjāl if he meets him. And if he does not meet him, then he will believe in him in his grave." [Al-Mujālasah wa Jawāhir Al-'Ilm (286)]

And they continued to emerge in succession until a sect from their (i.e. the *Khawārij*) sects emerged with an ugly addition and obscurity for the ignorant ordinary people, when they claimed that they are from the people of *Sunnah* and that they are from the followers of the *Salaf* (*ridwānullāhi 'alayhim*).

And in this part (i.e. book) the research will be based upon the refutation of devilish *shubhah* (doubt) that most of the *Khawārij* in this time agree upon, and that is their statement: *"Verily, the Islamic*

¹ Abū Bakr Ahmad ibn Marwān Ad-Daynūrī Al-Mālikī. He was a judge and narrator of *hadīth*, and he had great insight and knowledge about the *madhhab* of Mālik. He died in year 333 after *hijrah*.

signs are not sufficient for judging a person with Islām”, and that something additional to what has been narrated in the Book and the *Sunnah* is necessary, and that is openly declaring the *takfir* upon the *mushrikūn* and those who legislate besides Allāh who judge (or rule) with *tāghūt*. And some of them add the condition (that the person must) declare *takfir* upon the Islamic societies in general. And they include this in what is understood from (the term) *Aslud-Dīn*, as if the Islamic legislation has not clarified this major issue. And there is no doubt that this is in clear opposition to the texts of the Book, the *Sunnah* and the conveyed *ijmā’* from the *Salaf* of the *Ummah*. And (they bring these claims) as if the religion of Allāh is unclear and not obvious in this major issue.

Abū Muhammad Al-Barbahārī said:

«واعلم رحمك الله، أنه لا يتم إسلام عبد حتى يكون متبعا مُصَدِّقًا مسلمًا، فمن زعم أنه بقي شيء من أمر الإسلام لم يكفونا أصحاب محمد ﷺ فقد كذبهم، وكفى به فرقةً وطعنًا عليهم، وهو مبتدع ضالٌّ مُضِلٌّ، مُحدثٌ في الإسلام ما ليس منه.»

“And know – may Allāh show you mercy – that the Islām of a slave is not fulfilled until he is a follower, a believer and a submitter. So whoever claims that there remains something from the affairs of Islām that the companions of Muhammad ﷺ have not sufficed us in, then he has verily belied (or rejected) them. And this is enough for him in leaving and slandering them, and he is a misguided, misguiding innovator who invents in Islām that which is not from it.” [Sharh As-Sunnah (10)]

And this renegading sect becomes large in numbers and emerges when ignorance is abundant and the knowledge is taken away. Just as this was narrated in the *hadīth* of ‘Abdullāh ibn ‘Amr ibn Al-‘Ās (radiAllāhu ‘anhu) who said: I heard the Messenger of Allāh ﷺ say:

«إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا مَ يَبْقَ عَالِمًا، أَخَذَ النَّاسُ رُؤُوسًا جُهَاًلًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا»

“Verily, Allāh does not take away the knowledge by snatching it away from the slaves. Rather, He takes the knowledge by taking

the scholars. Until when no scholar remains, then the people take ignorant people as leaders. Then they are asked and they give fatwā without knowledge, so they go astray and lead others astray." [Sahīh Al-Bukhārī (100)]

And Imām Mālik said:

«ما قلَّت الآثار في قوم إلا كثرت فيهم الأهواء، وإذا قلَّت العلماء ظهر في النَّاس الجفاء»

"The narrations never become few among a people, except that the desires (i.e. innovations) among them become plenty. And when the scholars become few, then the useless will emerge among the people." [Al-Faqīh wal-Mutafaqqih (1/383)]

So I asked Allāh for aid in writing a book in which I clarify some of the fundamental principles of *Ahlus-Sunnah wal-Jamā'ah* regarding the names and judgments that the *Khawārij* of this time are together in opposing. And whoever does not master this issue in accordance with the *manhaj* of the *Salaf*, he will verily fall in a great mix-up and the results of this will be disastrous.

And know, that the reality of Islām and the reality of *shirk* are from the realities of the Islamic Legislation which Allāh has perfected in clarification, and the clarification of whom they are applied upon. So Allāh verily determined some clear reasons that the judgments in *dunyā* and *ākhirah* are based upon.

And the people in this issue are two (deviant) groups and a middle: A group that judges with Islām (i.e. as a Muslim) upon a person that performs clear acts of *kufir*, so he opposes the Book, the *Sunnah* and the *ijmā'*. And another group that judges a person with *kufir* (i.e. as *kāfir*) who did not perform any clear act of *kufir*, merely based upon opinion, desires and false analogies. While Allāh guided the people of *Sunnah* to that from the truth in which there is disagreement, by His permission. So they judge the person who openly shows Islām with Islām (i.e. as a Muslim) as long as no nullifier (of Islām) appears from him, and upon the person who openly shows *kufir* with *kufir* (i.e. as a *kāfir*), (both) as an affirmation

from them of the Book of Allāh and belief in His complete and perfect Legislation.

He – the Exalted – said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“Today I have perfected your religion for you, fulfilled My favor upon you and I am pleased with Islām as your religion.”

(Al-Māidah 5:3)

So Allāh – ‘azza wa jalla – clarified that He completed the religion and fulfilled the blessing. And the loftiest of what is included in this are the issue of Tawhīd and *kufr*. And He – *subhānahu* – did not leave these unclear and ambiguous in order for the confused and extreme people to come and correct the Islamic Legislation.

‘Abdullāh ibn ‘Abdir-Rahmān Abū Butayn said:

«وبالجملة فيجب على من نصح نفسه، ألا يتكلم في هذه المسألة إلا بعلم وبرهان من الله؛ وليحذر من إخراج رجلٍ من الإسلام بمجرد فهمه واستحسان عقله، فإنَّ إخراج رجلٍ من الإسلام أو إدخاله فيه هو من أعظم أمور الدِّين؛ وقد كُفينا بيان هذه المسألة كغيرها، بل حكمها في الجملة أظهر أحكام الدِّين؛ فالواجب علينا: الاتِّباع وترك الابتداع كما قال ابن مسعود رضي الله عنه: اتَّبِعُوا وَلَا تَبْتَدِعُوا فَقَدْ كُفَيْتُمْ ... وقد استرل الشَّيْطَانُ أَكْثَرَ النَّاسِ فِي هذه المسألة، فَقَصَّرَ بِطَائِفَةٍ فَحَكَمُوا بِإِسْلَامٍ مِنْ دَلَّتْ نصوص الكتاب والسُّنَّةُ والإجماع على كفره، وتعدَّى بآخرين فَكَفَرُوا مِنْ حَكَمِ الكتاب والسُّنَّةِ مع الإجماع بأنه مسلم».

*“And altogether then it is obligatory upon the one who wants good for himself not to speak about this issue, except with knowledge and clear proof from Allāh. And he should be careful not to exit a man from Islām merely by his own understanding and what his intellect finds preferable. For verily, exiting a man from Islām, or entering him therein is from the mightiest of affairs in the religion. And this issue has verily been explained sufficiently for us, just as other (issues) than it. **Rather, the judgment of it in general is from the clearest of judgments in the religion.** So the obligatory upon us is: Following, and leaving the innovating (of new*

issues), just as Ibn Mas'ūd (radiAllāhu 'anhu) said: 'Follow and do not innovate, for you have verily been given sufficient...'

And verily did the Shaytān cause most of the people to err in this issue. So he made a group to become negligent, and they judged with Islām upon the one whom the texts of the Book, the Sunnah and the ijma' all have pointed out his kufr. And he made others to go into the extreme, so they declared takfir upon the one whom the Book, the Sunnah and the ijma' all judged that he is a Muslim." [Ad-Durar As-Saniyyah 10/374]

Verily, the *manhaj* of the *Salaf* (ridwānullāhi 'alayhim) in the refutation of the people of innovation and desires that are in opposition to *Ahlus-Sunnah wal-Jamā'ah*, was to clarify the truth and establishing its foundation from the Book, the *Sunnah* and the narrations from the *Salaf* of the *Ummah*. Because whoever is ignorant about the truth, then it becomes easier for him to accept the falsehood.

And also from the *manhaj* of the *Salaf* is that they do not reply to every innovation, except if it is feared for the Muslims. Because if the *Sunnah* is apparent and strong, and the innovation is confined and subdued, then there is no benefit in mentioning it and refuting it since this would be a publicity of it.

Amīr Al-Muminīn 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) said:

«إِنَّ اللَّهَ عِبَادًا يُمَيِّتُونَ الْبَاطِلَ بِهَجْرِهِ، وَيُحْيُونَ الْحَقَّ بِذِكْرِهِ»

"Verily, Allāh has some slaves who kill the falsehood by boycotting it, and they keep the truth alive by mentioning it." [Hilyah Al-Awliyā (1/55)]

And 'Uthmān ibn Sa'īd Ad-Dārimī said:

«ولولا ما بدأكم هذا المعارض، بإذاعة ضلالات المريسي وبثها فيكم، ما اشتغلنا بذكر كلامه؛ مخافة أن يعلّق بعض كلامه بقلوب بعض الجهال... فمن أجل ذلك: كرهنا الخوض فيه، وإذاعة نقائضه، حتى أذاعها المعارض فيكم، وبثها بين أظهركم، فخشينا أنه لا يسعنا إلا الإنكار على من بثها ودعا الناس إليها، مُنَافَحَةً عَنِ اللَّهِ»

“And if it had not been for the opposer starting with announcing the misguidances of Al-Marīsī and spreading it among you, we would not have occupied ourselves with mentioning his words. But (we still do so) out of fear for some of his words attaching itself to the hearts of some of the ignoramuses...

So due to this we disliked to engage in talks about it and its refutations before the opposer announced it in front of you and spread it among you. In this case we feared that it would not be allowed for us not to reject it for the one who spreads it and invites the people to it; (all while) standing up for Allāh.” [Naqd ‘Uthmān ibn Sa’īd (28)]

And with the spread of this generation of foolish young people from the *Khawārij* of this time between the rows of the young people (in general) – and especially those who ascribe themselves to Tawhīd and they pretend to have protective jealousy for it, and some of them ascribe their repulsive opinion either to the *Salaf*, or to *Ad-Da’wah An-Najdiyyah*, or they ascribe it to a scholar from the scholars of Tawhīd and *Sunnah*, as a lie and false statement from them – then due to this, this refutation and clarification was made.

With this refutation it is not intended to refute a specific sect (or group) among the sects of the *Khawārij* of this time, because the issues which will be mentioned – by the permission of Allāh – in this book, they are from that which most of the *Khawārij* of this time are together in (opposing in).

And the methodology that is followed in this book, will by the aid of Allāh – *tabāraka wa ta’ālā* – be (as follows):

- Regarding the clarification of the *usūl* (fundamental principles) of *Ahlus-Sunnah wal-Jamā’ah* in the names and judgments in which the *Khawārij* opposed.
- And at the end of the book will be the mention of the most distinguished doubts of the *Khawārij* and the refutation thereof.

And I ask Allāh to grant us success to what is correct, and to take our hands (and lead us) to the truth. And He is sufficient for us and the best disposer of the affairs.

Written by the one in great need of the pardoning of his Lord:

Abū ‘Umar Hamdī ibn Būlbābah As-Sulamī

In Makkah Al-Mukarramah

On the twenty sixth of the month of Dhul-Qa’dah in the year 1441 after *hijrah*.

Chapter: Regarding the criticism of the *Khawārij*

From Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said:

بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقْسِمُ قَسَمًا، أَنَّهُ ذُو الْحَوِصَةِ، وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ اعْدِلْ.

While we were with the Messenger of Allāh ﷺ and he was dividing some wealth, Dhūl-Khuwaysirah came to him, and he is a man from Banū Tamīm. Then he said: "O Messenger of Allāh ﷺ, be just."

قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ، فَقَدْ خَبَتْ وَخَسِرَتْ إِنْ لَمْ أَعْدِلْ».

The Messenger of Allāh ﷺ said: "Woe to you, and who will be just if I am not just. For you would verily have failed and lost if I had not been just."

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ ﷺ ائْذَنْ لِي فِيهِ أَضْرِبَ عُنُقَهُ؟

Then 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: "O Messenger of Allāh ﷺ, allow me to behead him?"

فَقَالَ: «دَعُهُ، فَإِنَّ لَهُ أَصْحَابًا يَخْفِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَافِيهِمْ، يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ»

So he said: "Leave him. For he verily has companions where one of you would belittle his prayer compared to their prayer, and his fast compared to their fast. They read the Qurān but it does not surpass their throats. They will pass through the religion, just as the arrow passes through the game." [Sahīh Muslim (1064)]

And from Suwayd ibn Ghafalah who said: 'Alī (*radiAllāhu 'anhu*) said:

إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَلَا تَنْ أَجِرَ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خِدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخَذُوا الْأَسْنَانَ سَفَهَاءَ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الرِّيَّةِ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ

حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَأَقْتُلُوهُمْ؛ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ»

When I narrate to you from the Messenger of Allāh ﷺ, then to fall down from the sky is more beloved to me than saying about him what he did not say. And when I narrate to you in what is between me and you, then war is verily deception. I heard the Messenger of Allāh ﷺ say: *“In the end times a people will emerge who are young in age and foolish in mind. They say some of the things said by the best of the creation. They recite the Qurān but it does not reach beyond their throats. They pass through the religion just as an arrow passes through the game. So if you find them then kill them. For verily in the killing of them there is a reward with Allāh for the one who kills them on the Day of Resurrection.”* [Sahīh Muslim (1771)]

And from Anas ibn ‘Iyād who said: I heard Safwān ibn Salīm say:

دخل أبو أُمَامَةَ الْبَاهِلِيُّ رَضِيَ اللَّهُ عَنْهُ دِمَشْقَ فَرَأَى رُؤُوسَ خُرُوزَاءَ قَدْ نُصِبَتْ فَقَالَ: كِلَابُ النَّارِ كِلَابُ النَّارِ، ثَلَاثًا، شَرُّ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، خَيْرُ قَتْلَى مِنْ قَتَلُوا، ثُمَّ بَكَى. فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا أبا أُمَامَةَ هَذَا الَّذِي تَقُولُ مَنْ رَأَيْكَ أَمْ سَمِعْتَهُ؟ قَالَ: إِنِّي إِذَا لَجَرِيَّةٍ كَيْفَ أَقُولُ هَذَا عَنْ رَأْيِي؟ قَالَ: قَدْ سَمِعْتَهُ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ. قَالَ: فَمَا يُبْكِيكَ؟ قَالَ: أَبْكِي لِحُرُوجِهِمْ مِنَ الْإِسْلَامِ، هَؤُلَاءِ الَّذِينَ تَفَرَّقُوا وَاتَّخَذُوا دِينَهُمْ شَيْعًا.

Abū Umāmah Al-Bāhilī (*radiAllāhu ‘anhu*) entered Dimashq and saw the heads of the Harūrā (i.e. a sect from the Khawārij) had been erected, so he said: *“The dogs of Hellfire, the dogs of Hellfire – three times – the worst people killed under the shade of the heaven. The best of those who are killed are those whom they killed.”* Then he cried.

Then a man got up to him and said: *“O Abū ‘Umāmah, this what you say, is it from your own opinion or did you hear it?”*

He said: *“Then I would verily be brave. How should I say this based upon (my own) opinion?”*

He said: *“I verily heard it more than one or two times.”*

He (i.e. the man) said: *"Then what makes you cry?"*

He said: *"I cry due to them exiting from Islām. These people are those who became disunited and divided their religion into sects."* [Musnad Ahmad (2267)]

And it was narrated in the Musnad of Imām Ahmad:

حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا الْحَشْرَجُ بْنُ نُبَاتَةَ الْعَبْسِيُّ كُوفِيٌّ، حَدَّثَنِي سَعِيدُ بْنُ جُمَهَانَ قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْثَى وَهُوَ تَحْجُوبُ الْبَصَرِ، فَسَلَّمْتُ عَلَيْهِ، قَالَ لِي: مَنْ أَنْتَ؟ فَقُلْتُ: أَنَا سَعِيدُ بْنُ جُمَهَانَ. قَالَ: فَمَا فَعَلَ وَالِدُكَ؟ قَالَ: قُلْتُ: فَتَلَّيْتُ الْأَزَارِقَةَ. قَالَ: لَعَنَ اللَّهُ الْأَزَارِقَةَ، لَعَنَ اللَّهُ الْأَزَارِقَةَ، حَدَّثَنَا رَسُولُ اللَّهِ ﷺ أَنَّهُمْ كِلَابُ النَّارِ. قَالَ: قُلْتُ: الْأَزَارِقَةُ وَحَدَّثَهُمْ أَمْ الْخَوَارِجُ كُلُّهَا؟ قَالَ: بَلِ الْخَوَارِجُ كُلُّهَا.

Abū An-Nadr narrated to us (and said): Al-Hashraj ibn Nubātah Al-'Absī Kūfī narrated to us (and said): Sa'īd ibn Jumhān narrated to me and said: I came to 'Abdullāh ibn Abī Awfā while he had become blind. Then I greeted him. He said to me: *"Who are you?"*

So I said: *"I am Sa'īd ibn Jumhān."*

He said: *"What did your father do?"*

He said: I said: *"The Azāriqah (i.e. a sect from the Khawārij) killed him."*

He said: *"May Allāh curse the Azāriqah. May Allāh curse the Azāriqah. The Messenger of Allāh ﷺ narrated to us that: 'They are the dogs of Hellfire.'"*

He said: I said: *"Just the Azāriqah or all of the Khawārij?"*

He said: *"Rather, all of the Khawārij."* [Musnad Ahmad (19725)]

Ahmad ibn Hanbal said:

«الخوارج مارقة قوم سوء، لا أعلم في الأرض قوماً شراً منهم»

"The Khawārij are māriqah (people who pass through the religion) and an evil people. I do not know of any people on earth who are worse than them." [As-Sunnah by Al-Khallāl (108)]

And Abū Bakr Al-Ājurī said:

«لم يختلف العلماء قديماً وحديثاً أنَّ الخوارج قومٌ سوءٌ عصاةٌ لله تعالى ولرسوله ﷺ، وإن صلَّوا وصاموا، واجتهدوا في العبادة، فليس ذلك بنافعٍ لهم، ويُظهرون الأمر بالمعروف والنهي عن المنكر، وليس ذلك بنافعٍ لهم؛ لأنَّهم قومٌ يتأَوَّلون القرآن على ما يهَوون، يُؤوِّهون على المسلمين، وقد حدَّرتنا الله تعالى منهم، وحدَّرتنا النبي ﷺ، وحدَّرتناهم الخلفاء الراشدون بعده، وحدَّرتناهم الصحابة رضوان الله عليهم ومن تبعهم بإحسانٍ».

“The people in previous and later times did not disagree regarding, that the Khawārij are evil people who are disobedient to Allāh – the Exalted – and His Messenger ﷺ. And even if they pray, fast and strive in worship, then this will not benefit them. They show that they command to the good and forbid the evil, but this will (also) not benefit them. Because they are a people who interpret the Qurān according to what they desire, and they disguise (falsehood) for the Muslims. And Allāh – the Exalted – verily warned us against them, and the Prophet ﷺ warned us against them, and the rightly guided Caliphs after him warned us against them, and (so did) the Sahābah (ridwānullāhi ‘alayhim) and those who followed them in goodness.” [Ash-Sharī’ah (1/325)]

I said: Know that these texts regarding the criticism of the *Khawārij* are read (and applied) upon the *Khawārij* of this time, even though they (themselves) reject this due to their ignorance about the opinions and the sects (of misguidance), and their claim that the ‘*aqidah* of the *Khawārij* alone is confined to declaring *takfīr* upon the one committing a major sin. And there is no doubt that this is ignorance from them. For verily are the *Khawārij* of this time together with their predecessors in (believing in) a fundamental principle from their principles, and that is: Declaring *takfīr* without (the presence of) any act of major *kufr*. And they even surpassed some of the sects of the *Khawārij* in this, because the *Khawārij* from the earlier times declared *takfīr* upon the fornicator, the thief and whoever performed a major sin, but as for the *Khawārij* of this time then they declare *takfīr* upon the *muwāhhidūn* in the Islamic societies without any sin they have performed. Because the basis for them

regarding the people in the Islamic societies is (that they are upon) *kufr*. So they declared *takfir* based upon pure Tawhīd.

And the *Khawārij* of this time oppose the judgment of the Prophet ﷺ in his judgment with Islām upon the person who performed the Islamic signs, just as their predecessor Dhūl-Khuwaysirah (also opposed) when he said to the Prophet ﷺ: “Be just.” So he contested his judgment and opposed it with a false interpretation. Just as the *Khawārij* of this time falsely interpreted the texts of the two revelations that judge with Islām upon the one who performs the apparent Islamic signs. So they said: “*Verily these signs are mutual (or common) between the Muslims and the mushrikūn.*” And they labelled the people of *Sunnah* with (the name) ‘*Ash-Sha’āriyyah*’ as a mocking from them and a belittlement of the texts.

Ibn Al-Qayyim said:

«ومن اعترض على الكتاب والسنة بنوع تأويل من قياس أو ذوق أو عقل أو حال ففيه شبه من الخوارج أتباع ذي الخويصرة»

“And whoever objects to the Book and the Sunnah with a type of *tawīl* (interpretation), *qiyās* (analogy), *dhawq* (inclination), ‘*aql* (intellect) or *hāl* (situation), then there is a similarity with the *Khawārij*; the followers of Dhūl-Khuwaysirah.” [As-Sawā’iq Al-Mursalah (1/121)]

Chapter: Regarding that the greatest reasons for misguidance is the lack of knowledge about the limits of what Allāh has revealed to His Messenger ﷺ

Ibn Taymiyyah said:

«فإنَّ الذَّمَّ والحمدَ من الأحكام الشرعيَّة، وقد قدَّمنا بيان ذلك، وذكرنا أنَّ الحمد والذَّمَّ والحبَّ والبغض والوعد والوعيد والموالة والمعاداة ونحو ذلك من أحكام الدِّين، لا يصلح إلَّا بالأسماء التي أنزل الله بها سلطانه، فأما تعليق ذلك بأسماء مبتدعة فلا يجوز، بل ذلك من باب شرع دينٍ لم يأذن به الله، وأنه لا بدَّ من معرفة حدود ما أنزل الله على رسوله»

"For verily, criticism and praise are from the judgments of the Islamic legislation, and we have verily already explained this. And we have mentioned that praise, criticism, love, hatred, promise, threat, alliance, enmity and what is similar to this, (all) are from the judgments of the religion. It cannot be correct, except by the names that Allāh revealed with His authority. And as for attaching this to innovated names, then this is not permissible. Rather, (doing this) is from the aspect of legislating in the religion what Allāh has not allowed. And it is a must to have knowledge about the limits of what Allāh has revealed to His Messenger ﷺ."
[Majmū' Al-Fatāwā (4/154)]

Ibn Al-Qayyim said:

«ولهذا كان معرفة حدود ما أنزل الله على رسوله أصل العلم وقاعدته، وأخيَّته التي يرجع إليها، فلا يُخرج شيئًا من معاني ألفاظه عنها، ولا يدخل فيها ما ليس منها، بل يعطيها حقَّها، ويفهم المراد منها»

"And due to this the knowledge about the limits of what Allāh has revealed to His Messenger is the foundation of the knowledge and its fundamental principle and the attachment which returns to it. So nothing is exited from the meaning of its wording, nor is anything which is not from it entered upon it. Rather, its right is given to it, and the intended is understood from it." [A'lām Al-Muwaqqi'in (1/441)]

And ‘Abdul-Latif ibn ‘Abdir-Rahmān Āl Ash-Shaykh said:

«اعلم أنَّ من تصوَّر حقيقة أيِّ شيءٍ على ما هو عليه في الخارج، وعرف ماهيته بأوصافها الخاصة، عرف ضرورة ما يناقضه وبضائده، وإنَّما يقع الخفاء بلبس إحدى الحقيقتين، أو بجهل كلا الماهيتين، ومع انتفاء ذلك وحصول التَّصوُّر التَّام لهما لا يخفى ولا يلتبس أحدهما بالآخر. وكم هلك بسبب قصور العلم وعدم معرفة الحدود والحقائق من أمةٍ، وكم وقع بذلك من غلطٍ وريبٍ وعمَّةٍ»

“Know that whoever perceives the reality of any one thing according to what it is on the outside, and he knows the essence of it through its specific characteristics, he will know the necessity of what invalidates it and opposes it. And verily does the hiding (of the meanings) occur by the obscurity of one of the two realities, or by the ignorance regarding the two essences. And along with the lack of this (i.e. the hiding of the meanings) and achieving the complete perception of these two, then one of them will never be hidden from or become unclear from the other.

And how many nations were destroyed due to lack of care and attention to knowledge and lack of acquaintance with the limits and realities, and how many that due to this fell in error, doubt and unhappiness.” [Minhāj At-Tasīs (12)]

‘Abdullāh ibn ‘Abdir-Rahmān Abū Butayn said:

«وَمِمَّا يَتَعَيَّنُ الْإِعْتِنَاءُ بِهِ: مَعْرِفَةُ حُدُودِ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ؛ لِأَنَّ اللَّهَ سَبْحَانَهُ ذَمَّ مَنْ لَا يَعْرِفُ حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ، فَقَالَ تَعَالَى:

“And among that which one specifically must pay attention to is knowing the limits of what Allāh has revealed to His Messenger. Because Allāh – subhānahu – criticized the one who does not know the limits of what Allāh has revealed to His Messenger. So He – the Exalted – said:

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾

“The Bedouins are worse in *kufr* and *nifāq*, and (they are) less likely to know the limits of what Allāh has revealed to His Messenger.” (At-Tawbah 9:97)

[Majmū’ Fatawā wa Rasāil Ash-Shaykh Al-‘Allāmah ‘Abdullāh ibn ‘Abdir-Rahmān Abū Butayn (685)]

I said: And this is what made the *Khawārij* fall in (the mistake of) declaring *takfir* upon the Muslims. Because they did not know the limits of what Allāh has revealed to His Messenger ﷺ. So they resemble the Bedouins whom Allāh criticized in His Book:

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ﴾

“The Bedouins are worse in *kufr* and *nifāq*, and (they are) less likely to know the limits of what Allāh has revealed to His Messenger. And Allāh is Knowing and Wise.” (At-Tawbah 9:97)

Chapter: Regarding the clarification of that the issue of names and judgments is absolute and does not change with the change of time and place

The intended with the *masalah* (issue) of *al-asmā* (the names) and *al-ahkām* (the judgments) is: The names in the religion, and the judgments that are built upon those (names) in *dunyā* and *ākhirah*.

And the names of the religion are for example: Muslim, *mumin* (believer), *kāfir* (disbeliever), *munāfiq* (hypocrite), *fāsiq* (sinner), *mubtadi'* (innovator), *dhālim* (unjust), *nasrānī* (christian), *yahūdī* (jew) and what is similar to these from the names in the religion.

As for the judgments then they are such as: *Istitābah* (the request for repentance), *qatl* (being killed), *qitāl* (being fought against), *muwālāh* (alliance with), *mu'ādāh* (enmity against), *hajr* (boycotting), *munākahah* (marrying), *muwārathah* (inheriting), *salāh khalfahu wa 'alayhi* (praying behind and upon him), *hukm 'alā ash-shakhs bin-nār* (judging a person as ending up in Hellfire) and what is similar to these from the judgments of the Islamic legislation.

Ibn Taymiyyah said:

«الأسماء والأحكام، أي في أسماء الدّين مثل مسلم، ومؤمن، وكافر، وفاسق، وفي أحكام هؤلاء في الدّنيا والآخرة»

“The names and judgments; meaning regarding the names of the religion, such as Muslim, *mumin*, *kāfir*, *fāsiq*. And regarding the judgments of these (names) in *dunyā* and *ākhirah*.” [Majmū' Al-Fatāwā (13/38)]

And he also said:

«وقد فرّق الله بين ما قبل الرسالة وما بعدها في أسماء وأحكام، وجمع بينهما في أسماء وأحكام»

“And Allāh verily made a difference between what is before the (arrival of) the Message and what comes after it, regarding the names and judgments. And he made some names and judgments to be the same (both before and after).” [Majmū' Al-Fatāwā (20/38)]

And he also said:

«فاعلم أنَّ مسائل التَّكْفِير والتَّفْسِيق هي من مسائل الأسماء والأحكام التي يتعلَّق بها الوعد والوعيد في الدَّار الآخرة، وتتعلَّق بها الموالاة والمعاداة والقتل والعصمة وغير ذلك في الدَّار الدُّنيا؛ فإنَّ الله سبحانه أوجب الجنة للمؤمنين، وحَرَّمَ الجنة على الكافرين، وهذا من الأحكام الكليَّة في كلِّ وقتٍ ومكانٍ»

“So know, that the issues of takfīr and tafsīq are from the issues of names and judgments that the promise and threat in dunyā and āakhirah are connected with. And the muwalāh, mu’ādāh, qatl, ‘ismah (protection) and other things in the life of dunyā are (also) connected to it. Because Allāh – subhānahu wa ta’ālā – verily made Paradise mandatory for the believers, and He prohibited Paradise for the disbelievers. And this is from the absolute judgments in every time and place.” [Majmū’ Al-Fatāwā (12/468)]

And he also said:

«فإنَّ الخطأ في اسم الإيمان ليس كالخطأ في اسم مُحدثٍ ولا كالخطأ في غيره من الأسماء، إذ كانت أحكام الدُّنيا والآخرة متعلِّقة باسم الإيمان والإسلام والكفر والتَّفَاق»

“For verily the mistake in the name of īmān is not the same as the mistake in newly invented name, nor the same as the mistake in other than it among the names. Because the judgments in dunyā and āakhirah are connected with the name of īmān and Islām, and kufr and nifāq.” [Majmū’ Al-Fatāwā (7/395)]

And Ibn Rajab Al-Hanbalī said:

«وهذه المسائل أعني مسائل الإسلام والإيمان والكفر والتَّفَاق مسائل عظيمةٌ جدًّا، فإنَّ الله علَّق بهذه الأسماء السَّعادة والسَّقَاة، واستحقاق الجنة والنَّار، والاختلاف في مسميَّاتها أوَّل اختلافٍ وقع في هذه الأُمَّة، وهو خلاف الجوارح للصَّحابة»

“And these issues – I mean the issues of Islam, īmān, kufr and nifāq – are mighty issues. Because Allāh connected happiness and sadness (in āakhirah) with these names, and being deserving of Paradise and Hellfire. And the disagreement in who these names are given to is the first

disagreement that occurred in this Ummah, and that is disagreement of the Khawwārij with the Sahābah." [Jāmi' Al-'Ulūm wal-Hikam (66)]

I said: So the issue of the names and the judgments are from the clear issues in our *Sharī'ah*, and its principles which came in the texts of the two revelations are absolute; they do not change with the change of the time and place as these *Khawwārij* claim. Because they claimed that the Islamic signs – about which it was mentioned in the texts of the *Sharī'ah* that whoever performed them is judged with Islām (i.e. as a Muslim) – has become signs that are mutual between the Muslims and the *mushrikūn*. So they distorted the texts, just like their *salaf* (predecessors) did.

Chapter: Regarding that the judgments in *dunyā* are according to the apparent of Islām and *kufr*

From the absolute and firmly established principles of *Ahlus-Sunnah wal-Jamā'ah* is, that the judgments in *dunyā* are applied according to the apparent, and the judgments of *ākhirah* are applied according to the apparent and the hidden.

And verily did the *Murjiah* disagree in this. So a group from them claimed that whoever said the *kalimah* (i.e. the *Shahādah*) and acknowledged (the truth), he is a believer in the Sight of Allāh. And this is due to them not making a difference between the names and the judgments, and them not making a difference between the judgments of *dunyā* and (the judgments of) *ākhirah*, and them also not making a difference between the *al-Islām al-ismī al-hukmī* (Islām in name and judgment) and *al-Islām al-haqīqī* (the true Islām).

Harb Al-Karmānī said:

«ومن زعم أنه مؤمن عند الله، مستكمل الإيمان، فهذا من أشنع قول المرجئة وأقبحه»

“And whoever claims that he is a believer in the Sight of Allāh who has completed *īmān*, then this is the worst of the statements of the *Murjiah* and the dirtiest one.” [As-Sunnah (14)]

I said: As for *Ahlus-Sunnah wal-Jamā'ah* then they judge with the Islām in name and judgment upon the one who performs the apparent *īmān*, and they leave his inner affairs to Allāh.

Ibn Taymiyyah said:

«فغالب الناس إسلامهم حكمي، وإنما يدخل في قلوبهم في أثناء الأمر إن دخل، فإن لم تُوجِب عليهم هذه النية لم يقصِدوها فتخلو قلوبهم منها فيصيرون منافقين، إنما يعملون الأعمال عادةً ومتابعةً كما هو الواقع في كثير من الناس»

“Most of the people, their *Islām* is *hukmī* (i.e. in judgment and not in reality), and verily it (i.e. the true *Islām*) enters their heart throughout the affair if it enters. Because if this intention is not made obligatory upon

them, then they do not seek (to fulfill) it and their hearts remain void of it and they become munafiqūn. And verily do they perform the deeds as a custom and due to following others, just as this is the reality of many of the people.” [Majmū’ Al-Fatāwā (26/32)]

And he also said:

«لَمَّا كَانَ غَالِبُ الْمُسْلِمِينَ يُوَلَّدُ بَيْنَ أَبَوَيْنِ مُسْلِمِينَ، يَصِيرُونَ مُسْلِمِينَ إِسْلَامًا حُكْمِيًّا مِنْ غَيْرِ أَنْ يُوجَدَ مِنْهُمْ إِيْمَانٌ بِالْفِعْلِ، ثُمَّ إِذَا بَلَغُوا فَمِنْهُمْ مَنْ يُزْرَقُ الْإِيْمَانُ الْفِعْلِيَّ فَيُؤَدِّي الْفَرَائِضَ، وَمِنْهُمْ مَنْ يَفْعَلُ مَا يَفْعَلُهُ بِحُكْمِ الْعَادَةِ الْخُصَّةِ وَالْمُتَابَعَةِ لِأَقَارِبِهِ وَأَهْلِ بَلَدِهِ»

“Since most of the Muslims are born to two Muslim parents, then they become Muslims with the Islām in hukm (i.e. judgment) without that there is any īmān in deeds from them. Then when they become of age some of them are provided with the īmān in deeds so they perform the obligatory acts of worship. And from them are those who perform what they perform due to what is determined purely by the custom and following his relatives and the people of his city.” [Majmū’ Al-Fatāwā (26/30)]

And he also said:

«وَقَدْ اتَّفَقَ الْعُلَمَاءُ عَلَى أَنَّ اسْمَ الْمُسْلِمِينَ فِي الظَّاهِرِ يَجْرِي عَلَى الْمُنَافِقِينَ، لِأَنَّهُمْ اسْتَسْلَمُوا ظَاهِرًا، وَأَتَوْا بِمَا أَتَوْا بِهِ مِنَ الْأَعْمَالِ الظَّاهِرَةِ بِالصَّلَاةِ الظَّاهِرَةِ، وَالزَّكَاةِ الظَّاهِرَةِ، وَالْحَجِّ الظَّاهِرِ، وَالْجِهَادِ الظَّاهِرِ، كَمَا كَانَ النَّبِيُّ ﷺ يُجْرِي عَلَيْهِمْ أَحْكَامَ الْإِسْلَامِ الظَّاهِرِ»

“And the scholars have verily agreed upon that the name of the Muslim in the apparent is applied upon the munafiqūn, because they have submitted (to Islām) in the apparent, and they have performed the apparent deeds by (performing) the apparent prayer, the apparent zakāh, the apparent hajj and the apparent jihād. Just as the Prophet ﷺ used to apply the apparent judgments of Islām upon them.” [Majmū’ Al-Fatāwā (7/351)]

And Ibn Al-Qayyim said:

«شَرَائِعُ الْإِسْلَامِ عَلَى الْأَفْعَالِ الظَّاهِرَةِ، وَأَمَّا حَقَائِقُ الْإِيْمَانِ الْبَاطِنَةِ فَتَلْكَ عَلَيْهَا شَرَائِعُ النَّوَابِ وَالْعِقَابِ، فَلِلَّهِ تَعَالَى حُكْمٌ فِي الدُّنْيَا عَلَى الشَّرَائِعِ الظَّاهِرَةِ وَأَعْمَالِ الْجَوَارِحِ، وَحُكْمٌ الْآخِرَةِ عَلَى الْحَقَائِقِ وَالْبَوَاطِنِ، وَلِهَذَا كَانَ النَّبِيُّ ﷺ يَقْبَلُ عِلَانِيَةَ الْمُنَافِقِينَ، وَيَكِلُ أَسْرَارَهُمْ إِلَى اللَّهِ فَيُمْنِكِحُونِ، وَيُرْثُونِ وَيُورَثُونِ،

وَيُعْتَدُّ بِصَلَاتِهِمْ فِي أَحْكَامِ الدُّنْيَا، فَلَا يَكُونُ حُكْمُهُمْ حُكْمَ تَارِكِ الصَّلَاةِ، إِذْ قَدْ أَتَوْا بِصُورَتِهَا الظَّاهِرَةِ، وَأَحْكَامِ الثَّوَابِ وَالْعِقَابِ لَيْسَتْ إِلَى الْبَشَرِ، بَلْ إِلَى اللَّهِ، وَاللَّهُ يَتَوَلَّاهُ فِي الدَّارِ الْآخِرَةِ»

“The judgments of Islām are (applied) according to the apparent deeds. And as for the realities of the inwardly īmān, then based upon this are the judgments of reward and punishment. Because Allāh – the Exalted – has two judgments: A judgment in dunyā based upon the apparent laws and the deeds of the limbs, and a judgment in ākhirah based upon the realities and the inwardly. And due to this the Prophet ﷺ used the outwardly (apparent) state of the munafiqūn, and he would leave their secrets to Allāh. So they would marry, inherit and be inherited, their prayer would be accepted in the judgments of dunyā so their judgment would not be the judgment of the one who has left the prayer, because they had performed in its apparent form. While the judgments of reward and punishment are not up to the people, rather they are up to Allāh, and Allāh will undertake these in the hereafter.” [Madārij As-Sālikīn (2/207)]

وَفِي هَذَا تَنْبِيْهُ عَلَى أَنَّ جَمِيعَ الْوَاجِبَاتِ الظَّاهِرَةِ دَاخِلَةٌ فِي مُسَمًى الْإِسْلَامِ، وَإِنَّمَا ذَكَرَ هَاهُنَا أَصُولَ أَعْمَالِ الْإِسْلَامِ الَّتِي يَتَّبِعِي عَلَيْهَا كَمَا سَيَأْتِي شَرْحُ ذَلِكَ فِي حَدِيثِ ابْنِ عَمْرٍ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ» فِي مَوْضِعِهِ إِنْ شَاءَ اللَّهُ تَعَالَى. وَقَوْلُهُ فِي بَعْضِ الرِّوَايَاتِ: «فَإِذَا فَعَلْتَ ذَلِكَ، فَأَنَا مُسْلِمٌ؟» قَالَ: «نَعَمْ» يَدُلُّ عَلَى أَنَّ مَنْ كَتَلَ الْإِثْمَانِ بِمَبَانِي الْإِسْلَامِ الْحَقِّصِ، صَارَ مُسْلِمًا حَقًّا، مَعَ أَنَّ مَنْ أَقْرَبَ بِالشَّهَادَتَيْنِ صَارَ مُسْلِمًا حُكْمًا، فَإِذَا دَخَلَ فِي الْإِسْلَامِ بِذَلِكَ أُلْزِمَ بِالْقِيَامِ بِبَقِيَّةِ خِصَالِ الْإِسْلَامِ.

“And in this there is a command to that all of the apparent obligatory acts of worship all are included in what is called Islām. And here he verily mentioned the principles of the deeds of Islām upon which it is built, just as the explanation of this will come in the hadīth of Ibn ‘Umar: ‘Islām is built upon five things’ in its own place, in shā Allāh. And his words in some of the narrations: ‘And if I do this, will I then be a Muslim?’ He said: ‘Yes.’ This proves that whoever completes the performance of the five things that Islām is built upon, he will be a Muslim in reality, along with that whoever acknowledges the two testimonies he becomes a Muslim in judgment. So if he enters Islām with this, then he is obliged to perform the remaining pillars of Islām.” [Jāmi’ Al-‘Ulūm wal-Hikam (54)]

And Al-Hāfidh Al-Hukmī said:

«اعلم يا أخي أرشدنا الله وإياك أنَّ التزام الدِّين الذي يكون به النَّجاة من خِزي الدُّنيا وعذاب الآخرة، وبه يفوز العبد بالجنة ويُزحزح عن النَّار، إنما هو ما كان على الحقيقة في كُلِّ ما ذُكر في حديث جبريل وما في معناه من الآيات والأحاديث. وما لم يكن منه على الحقيقة ولم يظهر منه ما يُناقضه أُجريت عليه أحكام المسلمين في الدُّنيا ووُكِّلت سِرِّيَّتُهُ إلى الله تعالى، قال الله عز وجل:

“Know, O brother – may Allāh guide us and you – that the adherence to the religion in which there is salvation from humiliation in dunyā and punishment in ākhirah, and by it the slave will win by (attaining) Paradise and he is removed from Hellfire, is verily what is in accordance with the reality of everything which was mentioned in the hadīth of Jibrīl and whatever verses and ahādīth that have the same meaning as it. And whatever there exists of it that is not in accordance with the reality of it, and nothing that nullifies it is apparent, then the judgment of the Muslims is applied upon it in dunyā, and its secret is left up to Allāh the Exalted. Allāh – ‘azza wa jalla – said:

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ﴾

“Then if they repent (from *shirk*) and perform the prayer and pays the *zakāh*, then set them free.” (At-Tawbah 9:5)

وفي الآية الأخرى:

And in another verse:

﴿ فَأَخَوُكُمْ فِي الدِّينِ ﴾

“Then they are your brothers in religion.” (At-Tawbah 9:11)

وغيرها من الآيات...

And other than these verses...

وفي الباب عن جماعةٍ من الصحابةِ أحاديث من الصِّحاح والحسان وفيما ذكرنا كفايةً.

وأمر الله رَسُوْلَهُ ﷺ في القرآن بالإعراض عن المنافقين في غير ما مَوْضِعٍ، مع إخباره بصفاتهم وتَعْرِيفِهِ بِسِيَمَائِهِمْ وَعَلَامَاتِهِمْ، ولم يقتل النَّبِيُّ ﷺ أَحَدًا مِنْهُمْ، وأَجْرَى عَلَيْهِمْ في الدُّنْيَا أَحْكَامَ الْمُسْلِمِينَ الظَّاهِرَةَ، وكانوا يخرجون معه للحجِّ والجهاد والصلاة وغير ذلك، ويقيم الحُدُودَ عَلَيْهِمْ، غير أَنَّهُ نَهَى عن الصَّلَاةِ عَلَيْهِمْ والاستغفار لهم، والله أعلم»

And regarding this issues there are sahīh and hasan ahādīth from the Sahābah, while there is sufficiency in what we (already) have mentioned.

And Allāh commanded His Messenger ﷺ in the Qurān to turn away from the munafiqūn in several places, along with His information about their attributes and telling him about their appearances and signs. And the Prophet ﷺ did not kill anyone of them, and in dunyā he applied the apparent judgments of the Muslims upon them. And they used to go out with him for hajj, jihād, the prayer and other things. And he would establish the punishments upon them. But he prohibited praying upon them (when they died) and asking for forgiveness for them. And Allāh knows best.” [Ma’ārij Al-Qubūl (2/759)]

I said: As for the *Māriqah*² from the *Khawārij*, then it is as if they wanted to make judgment upon the inwardly state of the people and invalidate their apparent (or outwardly) state by false evidences that opposes the *Sharī’ah*. Such as their statement: “Verily, the people in the Islamic societies have not understood *Tawhīd*, and they have not rejected *tāghūt*.”

So in order for the apparent (or outwardly) Islām to be accepted from the people, they made up conditions (in form of) additional statements that was not narrated in the Islamic texts.

So the judgments in *dunyā*, of Islām and *kufir*, are according to the apparent. So just as we do not declare *takfir* upon the person who

² **Translator:** *Māriqah* literally means: Those who pass through. This name is used regarding the *Khawārij* based upon the *hadīth* of the Prophet (sallAllāhu ‘alayhi wa sallam), and it refers to the meaning: “*They will pass through the religion, just as the arrow passes through the game.*”

did not show any nullifier from the nullifiers of Islām, then likewise whoever performs a nullifier from the apparent deeds of *kufr* – whether this is in speech or deeds – then it is obligatory upon us to declare *takfir* upon him. We do not look at his inner (or hidden) state, and we do not excuse him with false excuses that the *Jahmiyyah* made up as conditions.

But as for the one who did not perform any nullifier from the nullifiers of Islām, then there is no way of declaring *takfir* upon him if he apparently shows Islām.

Allāh – the Exalted – said:

﴿ قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ۚ إِنَّ حِسَابَهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ۚ ﴾

“And what would my knowledge be about what they used to do? Verily, their reckoning is with my Lord, if only you knew.” (Ash-Shu’arā 26:112-113)

Yahyā ibn Sallām said in his *tafsīr*:

أي: بما يعملون، إنما أقبِلُ منهم الظاهر، وليس لي بباطن أمرهم علمٌ.

“This means: I verily accept the apparent from them, and I do not have any knowledge about their inner (or hidden) state.” [Tafsīr Yahyā ibn Sallām (2/512)]

And At-Tabarī said:

وما علمي بما كان أتباعي يعملون، إنما لي منهم ظاهر أمرهم دون باطنه، ولم أُكَلِّف علم باطنهم، وإنما كُلفُ الظاهر، فمن أظهر حسناً ظننت به حسناً، ومن أظهر سيئاً ظننت به سيئاً: ﴿ إِنَّ حِسَابَهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴾، يقول: إِنَّ حِسَابَ باطن أمرهم الَّذِي خَفِيَ عَنِّي إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ، فَإِنَّهُ يَعْلَمُ سِرَّ أَمْرِهِمْ وَعِلَانِيَتِهِ.

“And what would my knowledge be about what my followers used to do. Verily, I only know about their apparent state and not their inner (or hidden), and I have not been burdened with the knowledge of their inner states. I have been burdened with the apparent, so whoever shows something good, then I will think well about him. And whoever shows

something bad, then I will think badly about him. **“Verily, their reckoning is with my Lord, if only you knew.”** He says: Verily, the reckoning of their inner state which is hidden from me is with my Lord, if only you knew. Because He verily knows their secret state and the apparent of it.” [Tafsīr At-Tabarī (17/602)]

And from ‘Abdullāh ibn ‘Uthbah who said: I heard ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) say:

إِنَّ أَنَسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَإِنَّ الْوَحْيَ قَدْ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمْ الْآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُمْ، فَمَنْ أَظْهَرَ لَنَا خَيْرًا، أَمَّنَّا، وَقَرَّبَنَا، وَلَيْسَ إِلَيْنَا مِنْ سَرِيرَتِهِ شَيْءٌ، اللَّهُ يُحَاسِبُهُ فِي سَرِيرَتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءًا لَمْ نَأْمَنَهُ، وَلَمْ نُصَدِّقْهُ، وَإِنْ قَالَ: إِنَّ سَرِيرَتَهُ حَسَنَةٌ.

“Verily, the people used to be held accountable by the revelation during the time of the Messenger of Allāh ﷺ, and verily has the revelation stopped. So now we verily hold you accountable for what is apparent for us from your deeds. So whoever shows (something) good, then we trust him and we bring him close, and we have nothing to do with his inner (or hidden) state. Allāh will hold him to account regarding his inner state. And whoever shows us something bad, then we do not trust him and we do not believe him, even if he would say: My inner state is good.” [Sahīh Al-Bukhārī (2526)]

And from Abū Firās who said: ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) held a sermon, and said:

يَا أَيُّهَا النَّاسُ، أَلَا إِنَّا إِنَّمَا كُنَّا نَعْرِفُكُمْ إِذْ بَيَّنَّ ظَهْرِنَا النَّبِيَّ ﷺ، وَإِذْ يَنْزِلُ الْوَحْيُ، وَإِذْ يُنَبِّئُنَا اللَّهُ مِنْ أَخْبَارِكُمْ، أَلَا وَإِنَّ النَّبِيَّ ﷺ قَدْ انْطَلَقَ، وَقَدْ انْقَطَعَ الْوَحْيُ، وَإِنَّمَا نَعْرِفُكُمْ بِمَا نَقُولُ لَكُمْ: مَنْ أَظْهَرَ مِنْكُمْ خَيْرًا ظَنَّنَا بِهِ خَيْرًا، وَأَحَبَّنَاهُ عَلَيْهِ، وَمَنْ أَظْهَرَ لَنَا شَرًّا ظَنَّنَا بِهِ شَرًّا، وَأَبْغَضْنَاهُ عَلَيْهِ، سَرَائِرُكُمْ بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ، أَلَا إِنَّهُ قَدْ أَتَى عَلَيَّ حِينَ، وَأَنَا أَحْسِبُ أَنَّ مَنْ قَرَأَ الْقُرْآنَ يُرِيدُ اللَّهُ وَمَا عِنْدَهُ، فَقَدْ خُيِّلَ إِلَيَّ بِأَخْرَجَةِ أَلَا إِنَّ رَجَالًا قَدْ قَرَّوْهُ يُرِيدُونَ بِهِ مَا عِنْدَ النَّاسِ، فَأُرِيدُوا اللَّهُ بِقِرَاءَتِكُمْ، وَأُرِيدُوهُ بِأَعْمَالِكُمْ. أَلَا إِنِّي وَاللَّهِ مَا أُرْسِلُ غُمَالِي إِلَيْكُمْ لِيَضْرِبُوا أَبْشَارَكُمْ، وَلَا لِيَأْخُذُوا أَمْوَالَكُمْ، وَلَكِنْ أُرْسِلُهُمْ إِلَيْكُمْ لِيُعْلِمُوَكُمْ دِينَكُمْ وَشَنْتَكُمْ، فَمَنْ فَعَلَ بِهِ شَيْءٌ سِوَى ذَلِكَ فَلْيَرْفَعْهُ إِلَيَّ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِذَا لَأَقِصَّتهُ مِنْهُ.

"O people, we verily used to know you when the Prophet ﷺ was among us and the revelation would come down, and when Allāh would inform us about your affairs. Verily, the Prophet ﷺ has verily departed and the revelation has stopped. And (now) we verily know you according to what we say to you: Whoever among you shows us something good, then we believe well about him and we love him based upon it. And whoever shows us something bad, then we think badly about him and we hate him based upon it. And your secrets (or inner states) are between you and your Lord. There verily came a time upon me when I thought that whoever recited the Qurān was seeking Allāh and what is with Him (of reward), but lately it verily appeared to me that some men verily recited it while seeking with it what was with the people. So seek (or intend) Allāh with your recitation, and seek Him with your deeds. Verily, by Allāh, I do not send my employees to you in order for them to strike your people, nor in order for them to take your wealth. Rather, I send them to you in order for them to teach you your religion and your Sunnah. So if something besides this is done to anyone, then let him inform me about it. For by the One in whose Hand my soul is in, I will verily retaliate him with the exact same."

فَوَتَّبِعَ عَمْرُو بْنُ الْعَاصِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَوْرَأَيْتَ إِنْ كَانَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَعِيَّةٍ، فَأَدَّبَ بَعْضَ رَعِيَّتِهِ أَتَيْتَكَ لِمُقْتَصَّةٍ مِنْهُ؟

Then ‘Amr ibn Al-‘Ās jumped up and said: “O Amīr Al-Muminīn. What if a man from the Muslims was responsible for a people, and he then disciplined some of the people under his authority. Would you then retaliate against him?”

قَالَ: إِي وَالَّذِي نَفْسُ عَمْرِو بْنِ عَبْدِ، إِذَا لَأُقَصِّنَّهُ مِنْهُ، أَلَيْ لَا أُفْصِنُهُ مِنْهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْصُ مِنْ نَفْسِهِ، أَلَا لَا تُضْرِبُوا الْمُسْلِمِينَ قَتْلًا لَهُمْ، وَلَا تُجَبِّرُوهُمْ فَتَفْتِنُوهُمْ، وَلَا تَمْنَعُوهُمْ خُفُوفَهُمْ فَتَكْفُرُوهُمْ، وَلَا تُنْزِلُوهُمْ الْغِيَاضَ فَتُضَيِّعُوهُمْ.

He said: “Yes, by the One in whose Hand ‘Umar’s soul is in, then I would verily retaliate against him. And how would I not retaliate against him when I verily saw the Messenger of Allāh ﷺ retaliate against himself. You should verily not hit the Muslims and thereby humiliate them. And do not leave the army in their battles without ever bringing them back so that you

cause affliction for them. And do not prohibit them from their rights so that you declare takfīr upon them. And do not make them live in a place densely occupied with trees so that you lose them.” [Musnad Ahmad (292)]

And from Abū Ishāq who said:

سألت الأوزاعي قلت: أترى أن يشهد الرجل على نفسه أنه مؤمن؟ قال: ومن يقول هذا؟ قلت: وكيف يقول؟ قال: ويقول: أرجو، ولكنهم المسلمون تحل مناكحتهم، وذبائهم وتجري عليهم الحدود، وهم في الاسم عندنا مسلمون، ولا ندري ما يصنع الله بهم، ولا أشهد على أحد بعد رسول الله ﷺ بالنجاة.

I asked Al-Awzā'ī and said: “Do you believe that man should testify for himself that he is a believer?”

He said: “And who says this?”

I said: “Then how should he say?”

He said: “He should say: ‘I hope (that I am a believer).’ Rather, they (i.e. people) are Muslims. It is allowed to marry them and (eating) what they slaughter, and the punishments are established upon them. For us they are Muslims in name, but we do not know what Allāh will do with them. And I do not testify for anyone after the Messenger of Allāh ﷺ that they are saved.” [Sharh Usūl Y'tiqād Ahlis-Sunnah wal-Jamā'ah (1797)]

And from Muhammad ibn Ishāq Ath-Thaqafī who said: I heard Abū Rajā Qutaybah ibn Sa'īd who said:

هذا قول الأئمة المأخوذ في الإسلام والسنة: (وذكر أصولاً) ثم قال: ونقول: الناس عندنا مؤمنون بالاسم الذي سَمَّاهم الله، والإقرار بالحدود والموارث والعدل.

“This is the statement of the aimmah (leaders) which is taken in Islām and the Sunnah – and he mentioned some usūl, and then he said: – And we say: The people for us are believers by the name that Allāh has named them with, and (by) the acknowledgement, the punishments, the inheritances and the justice.” [Shi'ār Ashāb Al-Hadīth (17)]

And from Wakī' who said: Sufyān said:

«النَّاسُ عندنا مؤمنون في الأحكام والموارث، ولا ندري كيف هم عند الله تعالى؟ ونرجو أن نكون كذلك»

"The people for us are believers in the judgments and inheritances, and we do not know what their status is with Allāh the Exalted? And we hope that we are as such (i.e. believers in reality and not only name)." [Ash-Sharī'ah (2/661)]

And Fudayl said: I heard Sufyān Ath-Thawrī say:

«من صَلَّى إلى هذه القبلة فهو عندنا مؤمنٌ، والنَّاسُ عندنا مُؤْمِنُونَ بِالْإِقْرَارِ والموارث والمناكحة والخُدُودِ والدَّبَائِحِ والنَّسكِ، وَلَهُمْ ذُنُوبٌ وَخَطَايَا، اللهُ حَسِيبُهُمْ، إن شاء الله عَذَّبَهُمْ وإن شاء غفر لهم، ولا ندري ما هم عند الله»

"Whoever prays towards this qiblah then for us he is a believer. And the people for us are believers through acknowledgement (of faith), inheritance, marriage, punishments, slaughtering and sacrifices. And they have sins and mistakes. Allāh is their Reckoner; if He wants to He punishes them and if He wants to He forgives them. And we do not know what they are (in reality) with Allāh." [As-Sunnah by 'Abdullāh ibn Ahmad (793)]

And Sufyān Ath-Thawrī said:

«النَّاسُ مسلمون مؤمنون في أحكامهم وموارثهم والصَّلَاةِ عليهم والصَّلَاةِ خلفهم، لا يُحَاسَبُ الأحياء ولا يُقْضَى على الأموات، فنسمع بالشَّدِيدِ فنخشاه، ونسمع باللَّيِّنِ فنرجوه، ونَكِلُ علم ما لا نعلم إلى الله تبارك وتعالى»

"The people are Muslims (and) believers in their judgments, their inheritance, the prayer upon them and the prayer behind them. The living are not held accountable and the dead are not judged. So we hear about the severe, and we fear it. And we hear about the leniency, and we wish for it. And we leave the knowledge about what we do not know to Allāh the Blessed and Exalted." [Ta'dhīm Qadr As-Salāh (700)]

And Abū 'Ubayd Al-Qāsim ibn Sallām said:

«ولهذا كان يأخذ سفيان ومن وافقه الاستثناء فيه (يعني في الإيمان)، وإنما كراهتهم عندنا أن يبتوأ الشهادة بالإيمان مخافة ما أعلمتكم في الباب الأول من التزكية والاستكمال عند الله، وأما على أحكام الدنيا فإنهم يُسمون أهل الملة جميعاً مؤمنين، لأنَّ ولايتهم وذبايحهم وشهاداتهم ومناكحتهم وجميع سنتهم إنما هي على الإيمان»

"And due to this Sufyān and those who agreed with him would believe in al-istithnā (meaning: in īmān). And the disapproval of them with us is that they forsook the testimony of īmān out of fear for what I have taught you in the first chapter regarding approval of one's self and (claiming) the completion of īmān in front of Allāh. As for the judgments in dunyā, then they call all of the people of the millah (religion) believers. Because the alliance with them, their slaughter, their testimony, their marriage and their Sunnah are verily all based upon īmān." [Al-Īmān by Al-Qāsim ibn Sallām (21)]

And Abū Zur'ah and Abū Hātim, Ar-Rāziyyān, said:

«والتَّائِسُ مُؤْمِنُونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ، وَلَا نَدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ».

"And the people are believers in their judgments and inheritances. And we do not know what they are (in reality) with Allāh 'azza wa jalla." [Sharh Usūl I'tiqād Ahlis-Sunnah wal-Jamā'ah (321)]

And Abū Muhammad Al-Barbahārī said:

«واعلم أن الدنيا دارُ إيمانٍ وإسلامٍ، فأمةُ مُحَمَّدٍ ﷺ فيها مؤمنون مسلمون في أحكامهم وموارِيثهم وذبايحهم والصلاة عليهم»

"And know, that dunyā is the abode of īmān and Islām. So the Ummah of Muhammad ﷺ has believers and Muslims in their judgments, inheritances, slaughter and the prayer upon them (when they die)." [Sharh As-Sunnah (39)]

And he also said:

«ولا تُخرج أحدًا من أهل القبلة من الإسلام حتى يردَّ آيةً من كتاب الله، أو يردَّ شيئًا من آثار رسول الله ﷺ، أو يذبح لغير الله، أو يصلي لغير الله، فإذا فعل شيئًا من ذلك فقد وجب عليك أن تخرجه من الإسلام، وإذا لم يفعل شيئًا من ذلك فهو مؤمنٌ مسلمٌ بالاسم لا بالحققة»

*"And we do not exit (i.e. declare takfir upon) anyone from the people of the qiblah (i.e. those who pray) from Islām, before he rejects a verse from the Book of Allāh – the Exalted – or he rejects something from the narrations of the Messenger of Allāh ﷺ, or he prays to other than Allāh, or he slaughters for others than Allāh. But if he does any of these things, then it is obligatory upon you to exit him from Islām. And if he does not do anything from this, **then he is believer (and) Muslim in name, not in reality.**" [Sharh As-Sunnah (41)]*

And Abū Al-Fath Nasr ibn Ibrāhīm Al-Maqdisī said:

«وأنَّ أهل الكبائر في مشيئة الله، لا نكفر أحدًا من أهل القبلة بذنبٍ، بل نحكم بإيمانهم وأحكامهم وموارثهم ونكيل سرائرهم إلى الله تعالى»

"And that the people of major sins are under the Mashīah (Will) of Allāh. We do not declare takfir upon anyone from the people of the qiblah due to a sin. Rather, we judge that they have their imān, their judgments, their inheritances, and then we leave their secrets up to Allāh the Exalted." [Mukhtasar Al-Hujjah 'alā Tārik Al-Mahajjah (353-354)]

And in (his book) "Kitāb Al-Īmān" Ibn Mandah named a chapter:

«ذكر ما يدلُّ على أنَّ قول لا إله إلا الله يوجب اسم الإسلام، ويُحرِّم مال قائلها ودمه»

"The mention of what proves that the statement of Lā ilāha illā Allāh obligates the name of Islām, and it prohibits the wealth and blood of the one who says it." [Al-Īmān by Ibn Mandah (1/198)]

I said: So these texts from the *Salaf* are clear with the utmost clarity regarding the differentiation between the judgments of *dunyā* and *ākhirah*, and between the Islām in name and judgment, and the true Islām.

And Ibn ‘Abdil-Barr verily conveyed the *ijmā’* (consensus) in this when he said:

«وقد أجمعوا أنَّ أحكام الدنيا على الظاهر وأنَّ السرائر إلى الله عز وجل»

“And they verily agreed that the judgments in dunyā are according to the apparent, and that the secrets are up to Allāh ‘azza wa jalla.” [At-Tamhīd (10/157)]

And he also said:

«وأجمعوا أنَّ أحكام الدنيا على الظاهر، وإلى الله عز وجل السرائر»

“And they agreed that the judgments in dunyā are according to the apparent, and the secrets are up to Allāh ‘azza wa jalla.” [Al-Istidhkār (6/338)]

And Ibn Al-Mundhir said:

«لا خلاف بين المسلمين أعلمه أنَّ الأسير من المشركين إذا أسلم بعد الإِسار، لا يصير حرًّا بإسلامه، إلَّا من زعم أنَّ العرب لا يجري عليهم ملكٌ، فأما فداء النَّبيِّ ﷺ العُقيليِّ بالرجُلَيْنِ من المسلمين كانا في يدي ثَقِيفٍ أسيرين، فمُشَبِّهٌ أن يكون إمَّا أطلقه من الأسر؛ لِتَطْلُقَ ثَقِيفٌ عن الأسيرَيْنِ اللَّذَيْنِ له في أيديهم، فيرجع الثَّقَفِيُّ إليهم حرًّا مُسلمًا مُطلَقًا من الأسر والوثاق، خارجًا مِنَ العبوديَّةِ، لا أنَّ ثَقِيفًا يَمْلِكُونَهُ مَلِكٌ رَقٍّ وهو مُسلمٌ، وهم مشركون، إذ غير جائزٍ عند جميع العلماء أن يُردَّ مُسلمٌ إلى المشركين، فمُستَعْبَدُوا في دار البُشرِك، ولا في دار الإسلام، وغير جائزٍ أن يكون حكمُ العُقيليِّ بعد قوله: إني مُسلمٌ حكمُ المشركين، إذ كان أحكام الدنيا عند النَّبيِّ ﷺ إمَّا كان حكمُ الظَّاهر لا حكمُ الباطنِ المُعْجَبِ الَّذِي يتولَّى الله علمه، فلم يُطْلِعْ عليه عِبادُه، ألا تسمع حَبَرَ المقدَّادِ بن عمرو الكِندي، واستنَّذانه النَّبيِّ ﷺ في قتل الرَّجُل، بعد قوله: أسلمتُ لله، وتَغْلِيظُ النَّبيِّ ﷺ في ذلك، وقوله: لا تَقْتُلُهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أن تَقْتُلَهُ، وإنَّكَ بِمَنْزِلَتِهِ قَبْلَ أن يَقُولَ الْكَلِمَةَ الَّتِي قال»

“I do not know of any disagreement among the Muslims regarding (the fact) that the prisoner from the mushrikūn if he accepts Islām after being taken captive, then he does not become a free man due to his Islām, except those who claim that the Arabs cannot be slaves. And as for the Prophet ﷺ ransoming Al-‘Uqaylī with two men from the Muslims who were prisoners in the possession of Thaqīf, then it looks like, that he freed them

from captivity in order for *Thaqīf* to release the two prisoners that they were in possession of. So *Ath-Thaqafī* would return to them as a free man and a Muslim who had been set free from captivity and shackles, and exiting from the servitude (of a slave), and not that they own him with an ownership of servitude. Because he is a Muslim while they are *mushrikūn*. And it is not permissible according to all of the scholars that a Muslim is returned to the *mushrikūn* and he would be made to serve as a slave in the land of shirk, nor in the land of Islām. And it is not possible (or allowed) that the judgment of *Al-‘Uqaylī* after him saying: ‘I am verily a Muslim’ to be the judgment of the *mushrikūn*, because the judgments in *dunyā* for the Prophet ﷺ verily were the judgment of the apparent and not the judgment of the hidden and unseen which (only) Allāh is aware of in His Knowledge, and He did not show it to His slaves. Did you not hear the story of *Al-Miqdād ibn ‘Amr Al-Kindī* when he asked the Prophet ﷺ for permission to kill a man after he said: ‘*Aslamtu* (I have submitted to) Allāh’, and how the Prophet ﷺ was severe in this (prohibition), and his words: ‘**Do not kill him. For if you kill him, then he will be at your level before you kill him, and you will be on his level before he said the words that he said.**’” [Al-Awsat fī As-Sunan (6/230)]

And *Ash-Shāfi‘ī* said:

«فمن حَكَمَ عَلَى النَّاسِ بِخِلَافِ مَا ظَهَرَ عَلَيْهِمْ اسْتِدْلَالًا عَلَى أَنَّ مَا أَظْهَرُوا يَحْتَمِلُ غَيْرَ مَا أَظْهَرُوا
بِدَلَالَةٍ مِنْهُمْ، أَوْ غَيْرِ دَلَالَةٍ، لَمْ يَسْلَمْ عِنْدِي مِنْ خِلَافِ التَّنْزِيلِ وَالسُّنَّةِ»

“So whoever judges upon the people with something other than what is apparent upon them, with the argumentation that what they show contains the possibility of something other than what they (actually) show – either with an evidence from them or without an evidence – for me he is not free from opposing the revelation and the *Sunnah*.” [Al-Umm (9/65)]

I said: So this is a text from the *Imām* Muhammad ibn Idrīs *Ash-Shāfi‘ī* – *rahimahullāh* – that refutes the *Māriqah* from the *Khawārij* of this time; those who negate the name of Islām from the one who openly shows it based upon false possibilities and assumptions. And for this they use evidences that are not relied upon (or taken into consideration) in our *Sharī‘ah*.

Ash-Shāfi'ī said:

«أحكام الله عز وجل ورسوله ﷺ تدلُّ على ما وصفت من أنه لا يجوز للحاكم أن يحكم بالظنِّ، وإن كانت له عليه دلائل قريبة، فلا يحكم إلا من حيث أمره الله بالبيِّنة تقوم على المدَّعى عليه، أو إقرارٍ منه بالأمر البيِّن، وكما حكم الله أنَّ ما أظهر فله حكمه، وكذلك حَكَمَ أنَّ ما أظهر فعليه حُكمه، لأنَّه أباح الدَّم بالكفر، وإن كان قولاً فلا يجوز في شيءٍ من الأحكام بين العباد أن يحكم فيه إلا بالظاهر لا بالدلائل»

“The judgments of Allāh and His Messenger ﷺ proves what I have described of (the fact that) it is not allowed for a judge to judge based upon assumption, even if he has an indication towards it that is close (i.e. not completely certain). So he should only judge how Allāh has commanded him according to the clear proof which is established against the defendant, or an acknowledgement from him in the clear issue. And just as Allāh judged that whatever is apparent will get the (corresponding) judgment for it, then likewise He judged that whatever is apparent then it will get the (corresponding) judgment against it. Because He allowed the blood (of a person) based upon kufr even if it would be a statement. So it is not allowed in anything from the judgments between the slaves that he (i.e. the judge) judges therein according to anything other than the apparent and not (merely) indications.” [Al-Umm (9/84)]

I said: It is as if *Imām* Ash-Shāfi'ī – *rahimahullāh* – is addressing the *Khawārij* of this time with this text. Because he – *rahimahullāh* – clarified that the judgments in *dunyā* are according to the apparent, as long as no lawful clear proof has been established for the opposite of this. And this is in opposition to the *Māriqah* in their false argumentation that opposes the *Sharī'ah*. Because they argued for not taking the apparent signs into consideration in the judgment upon the people with Islām (i.e. as Muslims), with (the argument that) they are mutual between the Muslims and the *mushrikūn*. And due to this they stipulated something additional to what was narrated in the texts of the Book and the *Sunnah*, and that is the declaration of declaring *takfīr* upon specific people and groups, **while they forgot and pretended to have forgotten that ‘Lā ilāha illā Allāh’ includes al-kufr bit-tāghūt.**

And their innovation and their disagreement (or difference) regarding the additional (statements and beliefs) by which a person becomes a Muslim, point out the falseness of what they have determined. Because every sect among them has a list (of things) which is specific for it, that a person openly must declare *takfir* upon in order for his Islām to become valid for them. So they are disagreeing with the Book, they are disagreeing regarding it, and they are agreeing upon leaving it.

And the words of Ash-Shāfi'ī: *"So it is not allowed in anything from the judgments between the slaves that he (i.e. the judge) judges therein according to anything other than the apparent and not (merely) indications."*

Here he – *rahimahullāh* – clarifies that every falsedoer will have some indications (or evidences) by which he argues for his falsehood. But these indications (or evidences) are only taken into consideration if they are in agreement with the Book and the *Sunnah*.

Ash-Shāfi'ī said:

«قد رُوي أنَّ رسول الله ﷺ قال: مَنْ بَدَّلَ دِينَهُ فَاصْرَبُوا عُنُقَهُ. فهل يُعَدُّ هذا القول أبدًا واحدًا من مَعْنَيْنِ؟ أن يكون من بدَّل دينه وأقام على تبديله ضُربت عنقه كما تُضرب أعناق أهل الحرب، أو تكون كلمة التَّبدِيل توجب القتل وإن تاب، كما يُوجِبُه الرِّنا بعد الإحصان، وقتل النَّفس بغير النَّفس.

"And it was narrated from the Messenger of Allāh ﷺ who said: 'Whoever changes his religion, then strike his neck.' So is statement always considered to be one of two meanings? That (it means that) whoever changes his religion and remains upon this change, he is beheaded just as those who are in war against the Muslims are beheaded. Or does the word of change necessitate the killing, even if he repents, just as zinā necessitates it (if it is performed) after being married, and (the crime of) killing a man without (it being due to him having killed) another man.

فليس قولك واحدًا منهما، وأن يقال له لم قبلت إظهار التَّوبة من الَّذي رجع إلى النَّصرانية واليهودية ودينٍ أظهره؟ أَلَا تُنْك على ثِقَةٍ من أَنَّهُ إذا أظهر التَّوبة فقد صحَّت توبته، أو قد يكون بظهرها وهو

مُشْتَمِلٌ عَلَى الْكُفْرِ وَدِينِ النَّصْرَانِيَّةِ، أَوْ مُنْتَقِلٌ عَنْهُ إِلَى دِينٍ يُخْفِيهِ؟ وَلَمْ أَثْبِتْ قَوْلَ مَنْ أَظْهَرَ التَّوْبَةَ وَإِنْ كَانَ مُسْتَخْفِيًا بِالشِّرْكِ؟ أَعْلَى عِلْمٍ أَنْتَ مِنْ أَنَّ هَذَا لَا يَتُوبُ تَوْبَةً صَحِيحَةً، أَمْ قَدْ يَتُوبُ تَوْبَةً صَحِيحَةً؟

So your statement is not (only) one of them. And if it is said to him: 'Why did you accept the repentance of a person who returned to Christianity, Judaism and a (third) religion which he openly showed? Is it because you can trust that when he shows repentances then his repentance is correct (or accepted)? And why did you affirm the statement of the one who shows repentance, when he might be hiding shirk? Is it based upon a knowledge you have about that this person does not repent with a correct repentance, or he might repent with a correct repentance?'

فَلَا يَجُوزُ لِأَحَدٍ أَنْ يَدَّعِي عِلْمَ هَذَا، لِأَنَّهُ لَا يَعْلَمُ حَقِيقَةَ عِلْمِ هَذَا أَحَدٌ مِنَ الْآدَمِيِّينَ غَيْرَ الْمُؤْمِنِ نَفْسِهِ، وَإِنَّمَا تَوَلَّى اللَّهُ عَزَّ ذَكَرَهُ عِلْمَ الْغَيْبِ.

And it is not allowed for anyone to claim the knowledge about this (i.e. these inner affairs), because no-one from all of the people knows the reality of this knowledge except the believer himself. And Allāh – 'azza dhikruhu – will undertake the knowledge of the unseen.

أَوْ رَأَيْتَ لَوْ قَالَ رَجُلٌ: مَنْ اسْتُسِرَّ بِالْكَفْرِ قُبِلَتْ تَوْبَتُهُ لضعفه فِي اسْتِسْرَارِهِ، وَمَنْ أَعْلَنَهُ لَمْ تَقْبَلْ تَوْبَتُهُ لَمَا انْكَشَفَ بِهِ مِنَ الْكُفْرِ بِاللَّهِ، وَإِنَّ الْمُنْكَشَفَ بِالْمَعْصِيَةِ أَوْلَى أَنْ تَنْفَرِ الْقُلُوبُ مِنْهُ، وَيَكَادُ أَنْ يُؤَيَّسَ مِنْ صِحَّةِ تَوْبَتِهِ، لِأَنَّا رَأَيْنَا مِنْ انْكَشَفِ بِالْمَعَاصِي سِوَى الشِّرْكِ كَانَ أُخْرَى أَلَّا يَتُوبَ، مَا الْحُجَّةُ عَلَيْهِ؟

Have you considered if a man said: 'Whoever hides kufr, his repentance is accepted due to his weakness in his hiding, and whoever openly declares it then his repentance is not accepted due to what has been exposed from him of kufr to Allāh, and verily the one who is exposed in (committing) sins is more deserving of the hearts disliking him, and one almost loses hope in the correctness of his repentance. Because we have seen what has been exposed of his sins besides shirk, so he is more likely not to repent.' So what is the argument against him?

هل هي إلا أن هذا مما لا يعلمه إلا الله عز وجل، وأنَّ حُكْمَ الله في الدُّنْيَا قبول ظاهر الآدَمِيِّينَ، وأنَّه تَوَلَّى سَرَائِرَهُمْ، ولم يجعل لِنَبِيِّ مُرْسَلٍ وَلَا لِأَحَدٍ مِنْ خَلْقِهِ أَنْ يَحْكُمَ إِلَّا عَلَى الظَّاهِرِ، وتَوَلَّى دَوْنَهُمُ السَّرَائِرَ لانفرادَهُ بعلمها، وهكذا الحِجَّةُ على مَنْ قال هذا القولُ»

Is it (i.e. the argument against him) anything but, that this is from that which only Allāh – ‘azza wa jalla – knows, and that the judgment of Allāh in dunyā is accepting the apparent state of the people, and that He will undertake their secrets. And He did allow for any sent prophet, nor for anyone from His creation, that they judge based upon anything other than the apparent. And besides them He undertook the secrets due to Him being the only One who knows about it. And this is the argument against the one who says these words.” [Al-Umm (7/411)]

I said: It is as if the *Khawārij* wanted with the additional something to have knowledge about the inner (or hidden) states of the people which is from the unseen that Allāh alone possesses the knowledge about.

So if someone from them says: “We seek refuge from Allāh from claiming the knowledge of the unseen and to judge the hidden states of the creation. Rather, this is a judgment from us upon the apparent, and we do not claim to have knowledge about his inner state from that which either agrees with what he declares or opposes it.”

Then it is said to him: “Then why is it not sufficient for you what was narrated in the Shari’ah of judging upon the one who shows the Islamic signs and no nullifier is seen from him, and you then left the knowledge of his inner state up to Allāh, no matter if this inner state is in accordance with the kalimah of Tawhīd or it opposes it?”

Ibn Al-Qayyim said:

«فإن الله سبحانه لم يجعل أحكام الدُّنْيَا على السَّرَائِرِ بل على الظُّوَاهِرِ، والسَّرَائِرُ تَبَعٌ لَهَا، وَأَمَّا أَحْكَامُ الْآخِرَةِ فعلى السَّرَائِرِ، والظُّوَاهِرُ تَبَعٌ لَهَا»

“For verily Allāh – subhānahu – did not make the judgments in dunyā be based upon the secrets, rather based upon the apparent, while the secrets

follow it. But as for the judgments of ākhirah, then they are based upon the secrets, while the apparent follow it.” [A’lām Al-Muwaqqi’in (1/274)]

And he also said:

«ما جاء به الرسول هو أكمل ما تأتي به شريعة، فإنه ﷺ أمر أن يقاتل النَّاسَ حَتَّى يَدْخُلُوا فِي الْإِسْلَامِ ويلتزموا طاعةَ الله ورسوله؛ ولم يُؤمر أن ينقب عن قلوبهم ولا أن يشق بطونهم، بل يُجرى عليهم أحكام الله في الدُّنيا إذا دخلوا في دينه، ويُجرى أحكامه في الآخرة على قلوبهم ونِّيَّاتهم، فأحكام الدُّنيا على الإسلام، وأحكام الآخرة على الإيمان، ولهذا قَبِلَ إسلامُ الأعراب، ونفى عنهم أن يكونوا مؤمنين، وأخبر أنَّه لا ينقصهم مع ذلك من ثواب طاعتهم الله ورسوله شيئاً، وقَبِلَ إسلامُ المنافقين ظاهراً، وأخبر أنَّه لا ينفعهم يوم القيامة شيئاً، وأنَّهم في الدَّرَكِ الأسفل من النَّار. فأحكام الرِّبِّ تعالى جاريةٌ على ما يظهر للعباد ما لم يَقم دليلٌ على أنَّ ما أظهره خلاف ما أبطنه»

“Whatever the Messenger came with, then that is the most complete that any legislation would ever bring, for he ﷺ verily was commanded to fight the people until they entered into Islām and adhered to the obedience of Allāh and His Messenger. And he was not commanded to split open their hearts, nor to open up their bellies. Rather, he would apply the judgments of Allāh in dunyā if they entered into His religion, and His judgments in ākhirah would be based upon their hearts and intentions. So the judgments in dunyā are based upon Islām, and the judgments of ākhirah are based upon imān. And due to this He accepted the Islām of the Bedouins, and He negated for them that they were believers. And He informed that He would not decrease their reward for obeying Allāh and His Messenger at all. And He accepted the Islām of the munafiqūn in the apparent, and He informed that on the Day of Resurrection it will not benefit them at all and that they will be in the lowest pit of Hellfire. So the judgments of the Lord – the Exalted – are applied based upon what the slaves openly show, as long as there is no evidence for that what they have openly showed is different than what they have inwardly (or in their hearts).” [A’lām Al-Muwaqqi’in (3/622)]

And he also said:

«إِنَّ اللَّهَ سَبْحَانَهُ جَعَلَ الدُّورَ ثَلَاثَةً: دَارَ الدُّنْيَا وَدَارَ الْبَرْزَخِ وَدَارَ الْقَرَارِ، وَجَعَلَ لِكُلِّ دَارٍ أَحْكَامًا تَخْتَصُّ بِهَا، وَرَكَّبَ هَذَا الْإِنْسَانَ مِنْ بَدَنِ وَنَفْسٍ، وَجَعَلَ أَحْكَامَ دَارِ الدُّنْيَا عَلَى الْأَبْدَانِ، وَالْأَرْوَاحُ تَبِعُ لَهَا. وَلِهَذَا جَعَلَ أَحْكَامَهُ الشَّرْعِيَّةَ مُرْتَبَّةً عَلَى مَا يَظْهَرُ مِنْ حَرَكَاتِ اللِّسَانِ وَالْجَوَارِحِ وَإِنْ أَضْمَرَتِ النَّفُوسُ خِلَافَهُ، وَجَعَلَ أَحْكَامَ الْبَرْزَخِ عَلَى الْأَرْوَاحِ، وَالْأَبْدَانُ تَبِعُ لَهَا»

“Verily, Allāh – subhānahu – made the abodes to be of three (types): The abode of dunyā, the abode of the barzakh and the abode of the hereafter. And for every abode He made judgments that are specific for it. And He assembled this human from a body and a soul, and He made the judgments of dunyā to be based upon the bodies, while the souls are following them. And due to this He made legislative judgments arranged according to what a person shows of movements of the tongue and body parts, even if the souls would hide the opposite. And He made the judgments of the barzakh to be based upon the souls, while the bodies are following them.”
[Kitāb Ar-Rūh (1/185)]

I said: So these are texts and narrations from the *Salaf* – from the *Sahābah*, and those who came after them – that prove, that the judgments in *dunyā* are based upon the apparent and that the inner states are up to Allāh – which cut off the disagreement for every person whom Allāh has wanted to guide. And more than one from the *Salaf* conveyed the *ijmā’* in this, such as Qutaybah ibn Sa’id, Ar-Rāziyayn, Abū Muhammad Al-Barbahārī and Ibn Al-Mundhir. So what remains after the truth except misguidance?

Chapter: Regarding the clarification of that *Al-Islām Al-Humkī* (the Islām in judgment) is showing the Islamic signs

The Messenger of Allāh ﷺ said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

"I have been commanded to fight the people until they say: Lā ilāha illā Allāh. So if they say: Lā ilāha illā Allāh, then they have protected their blood and wealth from me, except by its right, and their account is with Allāh 'azza wa jalla." [Sahīh Al-Bukhārī (2946)]

Ibn Rajab Al-Hanbalī said in his explanation of this *hadīth*:

«ومن المعلوم بالضرورة أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُ مِنْ كُلِّ مَنْ جَاءَهُ يَرِيدُ الدُّخُولَ فِي الْإِسْلَامِ الشَّهَادَتَيْنِ فَقَطْ، وَيَعْصِمُ دَمَهُ بِذَلِكَ وَيَجْعَلُهُ مُسْلِمًا ... وبهذا الذي قررناه يظهر الجمع بين ألفاظ أحاديث هذا الباب، ويتبين أَنَّ كُلَّهَا حَقٌّ، فَإِنَّ كَلِمَتِي الشَّهَادَتَيْنِ بِمَجَرَّدِهِمَا تَعْصِمُ مَنْ أَتَى بِهِمَا، وَيَصِيرُ بِذَلِكَ مُسْلِمًا، فَإِذَا دَخَلَ فِي الْإِسْلَامِ، فَإِنْ أَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَقَامَ بِشَرَائِعِ الْإِسْلَامِ، فَلَهُ مَا لِلْمُسْلِمِينَ، وَعَلَيْهِ مَا عَلَيْهِمْ»

"And what is known by necessity is, that the Prophet (sallAllāhu alayhi wa sallam) used to accept from everyone who came to him who wanted to enter into Islām, only the two testimonies. And by that he would protect his blood and consider him as a Muslim..."

And by that which we have determined, the gathering of the (different) wordings of the ahādīth in this issue becomes obvious, and it becomes clear that all of them are true. For verily, the words of the two testimonies on their own protects the one who utters them, and by them he becomes a Muslim. So when he enters into Islām, then if he performs the prayer and pays the zakāh and adheres to the laws of Islām, then he has what the Muslims have (of rights) and upon him is what is upon them (of obligations)." [Jāmi' Al-'Ulūm wal-Hikam (158-160)]

And he also said:

«فجعل مجرّد الإجابة إلى الشَّهادتين عِصْمَةً لِلنُّفُوسِ والأَمْوَالِ إِلَّا بِحَقِّهَا، وَمِنْ حَقِّهَا الامْتِنَاعُ مِنَ الصَّلَاةِ وَالزَّكَاةِ بَعْدَ الدُّخُولِ فِي الْإِسْلَامِ كَمَا فَهِمَهُ الصَّحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ»

“So he made the mere response to (i.e. the uttering of) the two testimonies a protection of the souls and wealth, except by its rights. And from its rights is not performing the prayer or (paying) the zakāh after having entered into Islām, just as the Sahābah (radiAllāhu ‘anhum) understood it.” [Jāmi’ Al-‘Ulūm wal-Hikam (160)]

I said: And there is no doubt that Allāh verily sent His Messenger in order to convey His religion, and that verily occurred in a perfect and complete manner. For he verily conveyed the Message, fulfilled the trust, advised the *Ummah* and strived for the sake of Allāh as He is deserving of being striven for until death came to him. May my father and mother be sacrificed instead of him ﷺ.

As for those who pass through the religion from the *Khawārij*, then they claim by the tongue of their situation (i.e. the results and necessities of what they say and do) that this did not occur. Because the Prophet ﷺ assigned the judgment of Islām to the person who performed the Islamic signs, while they verily rejected this. And they stipulated some innovated conditions that were not narrated in the texts of the two revelations, nor did anyone from the *Salaf* or the scholars who are taken into consideration ever speak of these.

Abū Al-Mudhaffar As-Sam’ānī said:

«وَكَانَ مِمَّا أُنْزِلَ إِلَيْهِ وَأُمِرَ بِتَبْلِيغِهِ أَمْرُ التَّوْحِيدِ وَبَيَانِهِ بِطَرِيقَتِهِ، فَلَمْ يَتْرِكِ النَّبِيُّ ﷺ شَيْئًا مِنْ أُمُورِ الدِّينِ وَقَوَاعِدِهِ وَأَصُولِهِ وَشَرَائِعِهِ وَفُصُولِهِ إِلَّا بَيَّنَّهُ وَبَلَّغَهُ عَلَى كَمَالِهِ وَتَمَامِهِ، وَلَمْ يُؤَخَّرْ بَيَانَهُ عَنْ وَقْتِ الْحَاجَةِ إِلَيْهِ، إِذْ لَوْ أَخَّرَ فِيهَا الْبَيَانَ لَكَانَ قَدْ كَلَّفَهُمْ مَا لَا سَبِيلَ لَهُمْ إِلَيْهِ»

“And among that which was revealed to him and he was commanded to convey was the command to Tawhīd, the clarification of it by (showing) its way. So the Prophet ﷺ did not leave anything out from the affairs of the religion, its rules, fundamental principles, laws and judgments, except

that he explained it and conveyed it in its complete and perfect form. And he did not delay the explanation of it until after the time of need for it, since if he had delayed the explanation of it, then he would have burdened them with something which they had no way to (i.e. no way of knowing).” [Al-Intisār li-Ashāb Al-Hadīth (105)]

And Ibn Taymiyyah said:

«فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْهُدَىٰ وَدِينِ الْحَقِّ، لِيُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ، وَشَهِدَ لَهُ بِأَنَّهُ بَعَثَهُ دَاعِيًا إِلَيْهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا، وَأَمَرَهُ أَنْ يَقُولَ:

“Verily, Allāh sent Muhammad ﷺ with the guidance and the religion of truth, in order for him to bring out the people from the darknesses to the light, by the permission of their Lord, to the Path of the Might and Praiseworthy. And He testified for him that He sent him as an inviter to Him by His permission, and as a shining light. And He commanded him to say:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

“Say: This is my way. I invite to Allāh upon clear insight, me and whoever follows me.” (Yūsuf 12:108)

فَمِنْ الْمَحَالِ فِي الْعَقْلِ وَاللِّدَيْنِ أَنْ يَكُونَ السِّرَاجُ الْمُنِيرُ الَّذِي أَخْرَجَ اللَّهُ بِهِ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَأَنْزَلَ مَعَهُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ، وَأَمَرَ النَّاسَ أَنْ يَرُدُّوا مَا تَنَازَعُوا فِيهِ مِنْ دِينِهِمْ إِلَى مَا بُعِثَ بِهِ مِنَ الْكِتَابِ وَالْحِكْمَةِ، وَهُوَ يَدْعُو إِلَى اللَّهِ وَإِلَى سَبِيلِهِ بِإِذْنِهِ عَلَىٰ بَصِيرَةٍ، وَقَدْ أَخْبَرَ أَنَّهُ أَكْمَلَ لَهُ وَلَأَمَّتْهُ دِينَهُمْ، وَأَتَمَّ عَلَيْهِمْ نِعْمَتَهُ -مَحَالٌ مَعَ هَذَا وَغَيْرِهِ- أَنْ يَكُونَ قَدْ تَرَكَ بَابَ الْإِيمَانِ بِاللَّهِ وَالْعِلْمَ بِهِ مُلْتَبَسًا مُشْتَبِهًا...

So it is from the impossible, both in the mind and the religion, that the shining light by which Allāh brought out the people from the darknesses to the light, and with whom He sent down the Book with the truth in order for him to judge between the people in what they disagreed in, and He commanded the people to return whatever they disagreed in from their religion to what he was sent with from the Book and the Wisdom, and he is inviting to Allāh and His path by His permission based upon clear insight, and Allāh verily informed the He completed the religion for him

and for his Ummah and He perfected His blessing upon them – it is impossible along with this and other things – that he would leave the issue of īmān (belief) in Allāh and the knowledge regarding this unclear and ambiguous...

ومن المحال أيضاً أن يكون النبي ﷺ قد علّم أمته كل شيء حتى الخراءة، وقال: «تَرَكْتُكُمْ عَلَى الْبَيضَاءِ لَيْلُهَا كَنَهَارُهَا، لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ»، وقال فيما صح عنه أيضاً: «ما بعث الله من نبيٍّ إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ هُمْ وَيَنْهَاهُمْ عَنْ شَرٍّ مَا يَعْلَمُهُ هُمْ»

And it is also impossible (due to the fact) that the Prophet ﷺ verily taught his Ummah everything, even how to defecate. And he said: 'I have left you upon (a path of) brightness; its night is like its day. No-one will deviate from it after me, except that he will be destroyed.' And he said in what also was correctly narrated from him: 'Allāh never sent any prophet, except that it was a duty upon him to show his nation that which he knows is good for them and to forbid them from that which he knows is bad for them.'

وقال أبو ذرٍّ رضي الله عنه: لقد تُوفِّيَ رسول الله ﷺ وما من طائرٍ يُقَلِّبُ جناحيه في السَّمَاءِ إِلَّا ذَكَرَ لَنَا مِنْهُ عِلْمًا.

And Abū Dharr (radiAllāhu 'anhu) said: 'The Messenger of Allāh ﷺ verily died while there was no bird turning its wings in the sky, except that he had mentioned some knowledge about it for us.'

وقال عمر بن الخطاب رضي الله عنه: قام فينا رسول الله ﷺ مقامًا فذكر بدء الخلق حتى دخل أهل الجنة منازلهم وأهل النار منازلهم، حفظ ذلك من حفظه ونسيه من نسيه. رواه البخاري»

And 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) said: 'The Messenger of Allāh ﷺ stood up among us and mentioned the beginning of the creation and until the people of Paradise will enter their abodes and the people of Hellfire (will enter) their abodes. Those who remembered this remembered it, and those who forgot about it forgot it.' This was narrated by Al-Bukhārī." [Al-Hamawīyyah (177)]

And Ibn Taymiyyah also said:

«ومعلومٌ أنه كان من أفصح النَّاس وأحسنهم بياناً، واللُّغة التي خاطب بها أتمّ اللغات وأكملها بياناً، وقد امتنَّ الله عليهم بذلك، كما في قوله تعالى:

“And it is well-known that he was among the most eloquent of people and the best of them in explanation, and the language in which he addressed the people, is the most complete of languages and the most comprehensive of them in clarity. And Allāh verily bestowed this (blessing) upon them, just as He said in His – the Exalted – Words:

﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۚ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

“Alif-Lām-Rā. These are the verses of the clear Book. We have verily revealed it as an Arabic Qurān, in order that you may understand.” (Yūsuf 12:1-2)

وقال تعالى:

And He – the Exalted – said:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

“We have verily made it an Arabic Qurān, in order that you may understand.” (Az-Zukhruf 43:3)

وقال تعالى:

And He – the Exalted – said:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾

“And We have never sent any messenger, except with the language of his people, in order for him to clarify (the truth) for them.” (Ibrāhīm 14:4)

وقال تعالى:

And He – the Exalted – said:

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝١٢ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝١٣ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴾

“The trustworthy *Rūh* (i.e. *Jibrīl*) came down with it, upon your heart in order for you to be from the warners, in a clear Arabic language.” (Ash-Shu’arā 26:193-195)

وقال تعالى:

And He – the Exalted – said:

﴿ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي ۖ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴾

“The language of the one who you refer to is foreign, while this (Qurān) is in a clear Arabic language.” (An-Nahl 16:103)

وأمثال ذلك.

And similar (verses) to these.

فإذا كان المخاطب أعلم الخلق بما يخبر به عنه، ويصفه ويخبر به، وأحرص الخلق على تفهيم المخاطبين وتعريفهم، وتعليمهم وهدايتهم، وأقدر الخلق على البيان والتعريف لما يقصده ويريده، كان من الممتنع بالضرورة ألا يكون كلامه مبيّناً للعلم والهدى والحق، فيما خاطب به، وأخبر عنه، وبينه ووصفه، بل وجب أن يكون كلامه أحقّ الكلام بأن يكون دالاً على العلم والحق والهدى، وأن يكون ما ناقض كلامه من الكلام، أحقّ الكلام بأن يكون جهلاً وكذباً وباطلاً»

So when the one addressed (with the Qurān) is the most knowledgeable from the creation in what he informs about from Him, and in what he describes and informs about, and he is the one from the creation who strives the most in getting those addressed to understand, making them know, teaching them and guiding them, and he is the one from the creation who is most capable of clarifying and informing about what He wants and intends, then this necessitates that it is impossible that his words would not clarify the knowledge, guidance and truth, in that which he is saying, informing about, explaining and describing. Rather, it is inevitable that his words are the words that are most deserving of proving what knowledge, truth and guidance is, and that whatever opposes his words

are most deserving of being ignorance, lie and falsehood.” [Dar Ta’ārud Al-‘Aql wan-Naql (5/373)]

And from Muhammad ibn ‘Uqayl ibn Al-Azhar Al-Faqīh who said:

«جاء رجلٌ إلى المَرْبِيِّ فسأله عن شيءٍ من الكلام فقال: إِيَّيَّيْ أَكْرَهُ هَذَا، بَلْ أَنْهَى عَنْهُ، كَمَا أَنْهَى عَنْهُ الشَّافِعِيُّ، وَلَقَدْ سَمِعْتُ الشَّافِعِيَّ يَقُولُ: سُئِلَ مَالِكٌ عَنِ الْكَلَامِ وَالتَّوْحِيدِ، فَقَالَ مَالِكٌ: مُحَالٌ أَنْ يُظَنَّ بِالنَّبِيِّ ﷺ أَنَّهُ عَلَّمَ أُمَّتَهُ الْإِسْتِجَاءَ، وَلَمْ يُعَلِّمَهُمُ التَّوْحِيدَ! وَالتَّوْحِيدُ مَا قَالَهُ النَّبِيُّ ﷺ: أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ، فَمَا عُصِمَ بِهِ الدَّمُ وَالْمَالُ فَهُوَ حَقِيقَةُ التَّوْحِيدِ»

A man came to Al-Muzanī and asked him about something from the *kalām* (philosophy), so he said: “I verily hate that. Rather, I prohibit it, just as Ash-Shāfi’ī prohibited it. And I verily heard Ash-Shāfi’ī say: Mālik was asked about the *kalām* and Tawhīd, so Mālik said: ‘It is impossible that someone thinks about the Prophet ﷺ that he taught his Ummah about *istinjā* (i.e. cleaning one’s self after defecation) and he did not teach them Tawhīd! And Tawhīd is what the Prophet ﷺ said: ‘I have been commanded to fight the people until they say: *Lā ilāha illā Allāh*. So if they say it, then they have protected their blood and wealth from me, except by its right, and their account is with Allāh.’ So that by which the blood and wealth is protected is the reality of Tawhīd.” [Ahādīth fī Dhamm Al-Kalām wa Ahlihi (92)]

I said: Verily, the *Ashā’irah* from the *Mutakallimūn* (i.e. those who indulge in philosophy) verily disagreed regarding a judgment which they called ‘*An-Nadhar*’³; whether or not it is obligatory or preferred. So those among them who said that it is obligatory did not judge with Islām (i.e. as Muslims) upon those who did not believe in their innovated way. And the *Khawārij* resemble them in their stipulation of something additional to what was narrated in the Book and the *Sunnah*. And they said that no-one’s Islām is correct before he declare *takfīr* upon the Islamic societies, based

³ **Translator:** The *Mutakallimūn* intends with ‘*Nadhar*’ that every person of legal age searches for that by which he can establish and prove the existence of Allāh the Exalted.

upon their claim that the testimony of *Lā ilāha illā Allāh* is not enough, and that whoever says it has not rejected *tāghūt*. And some of them entered this (belief) into what is understood as *Aslud-Dīn* (the foundation of the religion).

And this is in opposition to what has previously been mentioned from the words of *Imām Mālik rahimahullāh*; that the reality of Tawhīd which saves (and protects) a person in this *dunyā* is that based upon which the Prophet ﷺ was ordered to fight.

So *Ahlus-Sunnah wal-Jamā'ah* say that the knowledge about Allāh – ‘*azza wa jalla* – is a necessity, because Allāh – ‘*azza wa jalla* – took the promise and pact from them when He made the offspring of Ādam exit from his loin, and He made them testify to the knowledge regarding Him and what He deserves of worship. And He similarly created them upon this, and He placed the knowledge about Him in their minds and He established the evidences for the knowledge about Him in His creations.

But as for the *Khawārij* of this time, then they verily stipulated as a condition for the one wanting to enter into their religion that he should seek evidences and look, in order for him to know that the Islamic signs are not enough for judging a person with Islām. So the issue of not accepting the apparent Islām – which is the performance of the apparent signs – is from that which the majority of the sects from the present *Khawārij* agree upon.

And know, that the resemblance of the *Khawārij* with the Ashā'irah occurred in (the following):

- Their stipulation of something additional to what was narrated in the texts of the Book and *Sunnah* as a condition.
- And that this additional thing is not known except by looking and searching for evidences.
- Burdening the people with what is unbearable.

Abū Al-Mudhaffar As-Sam'ānī refuted those from the *Mutakallimūn* who said that the first obligation for the person of legal age is ‘*Nadhar*’. And his refutation is (also) suitable as a

refutation (or answer) to the *Māriqah* from the *Khawārij* of this time in their stipulation of something additional to showing the Islamic signs as a condition, when he said:

«هذا قولٌ مختَرَعٌ لم يسبقهم إليه أحدٌ من السلف وأئمة الدين، ولو أنك تدبرت جميع أقوالهم وكتبهم لم تجد هذا في شيءٍ منها، لا منقولاً من النبي ﷺ، ولا من الصحابة، وكذلك من التابعين بعدهم. وكيف يجوز أن يخفى عليهم أول الفرائض، وهم صدر هذه الأمة والسفراء بيننا وبين رسول الله ﷺ.

“This is a made up statement that no-one from the Salaf and the leaders of the religion have preceded them in. And if you ponder over all of their statements and books, you will not find this in any of them; not as conveyed from the Prophet ﷺ, nor from the Sahābah, and likewise not from the Tābi’ūn after them. And how is it possible that he would hide the first obligation from them, when they are the core of this Ummah and the ambassadors between us and the Messenger of Allāh ﷺ.

ولئن جاز أن يخفى الفرض الأول على الصحابة والتابعين حتى لم يبينوه لأحد من هذه الأمة، مع شدة اهتمامهم بأمر الدين وكمال عنايتهم، حتى استخرجه هؤلاء بلطيف فطنتهم وزعمهم، فلعله خفي عليهم فرائض أخر، ولئن كان هذا جائزاً فلقد ذهب الدين واندرس، لأننا إنما نبني أقوالنا على أقوالهم، فإذا ذهب الأصل فكيف يمكن البناء عليه؟ نعوذ بالله من قول يؤدي إلى هذه المقالة الفاحشة القبيحة، التي تؤدي إلى الانسلاخ من الدين وتضليل الأئمة الماضين.»

And if it was possible that the first obligation was hidden for the Sahābah and the Tābi’ūn so that they did not clarify it for anyone from the Ummah – along with their great care and attention to the affairs of the religion, and their complete diligence – until these (Mutakallimūn) brought it out with their gracious insight and claim, then perhaps other obligations were also hidden for them. So if this (claim) is possible (or allowed), then the religion has disappeared and is lost, because we verily build our statements upon their statements. So if the foundation is lost, then how is it possible to build something upon it?

We seek refuge with Allāh from an opinion (or statement) that leads to this ugly and immoral statement, which leads to being stripped from the religion and declaring the earlier leaders as misguided.” [Al-Intisār li-Ashāb Al-Hadīth (97)]

And he also said:

«هل زاغ من زاغ وهلك من هلك وألحد من ألحد إلا بالرجوع إلى الخواطر والمعقولات، واتباع الآراء في قديم الدهر وحديثه، وهل نجا من نجا إلا باتباع سنن المرسلين والأئمة الهادية من الأسلاف المتقديمين؟ وإذا كان هذا النوع من العلم لطلب زيادة في الدين فهل تكون الزيادة بعد الكمال إلا نقصاً عائداً على الكمال مثل زيادة الأعضاء والأصابع في اليدين والرجلين؟

“Did the one who deviated deviate, and the one who was destroyed become destroyed, and the one who disbelieved disbelieve due to anything other than returning to thoughts and logical arguments, and following opinions from early and later times? And was the saved one saved by anything other than following the Sunan of the messengers and the guiding leaders (of the religion) from the previous generations? And if this type of knowledge is for (the purpose of) seeking something additional in the religion, then are there any additions after completion, except (that these additions are) imperfections that returns to what is complete, just as the addition of limbs and fingers to two hands and two feet?

فليتقِ امرؤُ ربه عز وجل ولا يُدْخِلَنَّ في دينه ما ليس منه وليتمسك بآثار السلف والأئمة المرضية وليكوننَّ على هديهم وطريقهم، وليعصَّ عليها بنواجذه، ولا يُوقِعَنَّ نفسه في مهلكة يضل فيها الدين، ويشتبه عليه الحق، والله حسيب أئمة الضلال الداعين إلى النار ويوم القيامة لا يُنصرون. »

So let a person fear his Lord – ‘azza wa jalla – and he should verily not introduce into his religion what is not from it. And let him grab hold of the narration of the Salaf and the acceptable leaders, (and) let him be upon their guidance and path. And let him bite down upon this with his molar teeth. And he should verily not cause himself to fall into a destruction by which he becomes misguided in the religion, and the truth becomes unclear for him. Allāh will hold the leaders of misguidance and the callers to Hellfire to account, and on the Day of Resurrection they will not be helped.” [Al-Intisār li-Ashāb Al-Hadīth (69-70)]

He – the Exalted – said:

﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا﴾

“And those who avoid *tāghūt* by not worshipping it.”

(Az-Zumar 39:17)

It was narrated from Zayd ibn Aslam regarding His Words: **“And those who avoid *tāghūt* by not worshipping it.”** He said:

«نزلت هَاتَانِ الْآيَتَانِ فِي ثَلَاثَةِ نَفَرٍ كَانُوا فِي الْجَاهِلِيَّةِ يَقُولُونَ: لَا إِلَهَ إِلَّا اللَّهُ. فِي زَيْدِ بْنِ عَمْرٍو بْنِ نَفِيلٍ، وَأَبِي ذَرٍّ الْغَفَارِيِّ، وَسَلْمَانَ الْفَارِسِيِّ.»

“These two verses were revealed regarding three persons in jāhiliyyah who used to say: Lā ilāha illā Allāh. Regarding Zayd ibn ‘Amr ibn Nufayl, Abū Dharr Al-Ghifārī and Salmān Al-Fārisī.” [Tafsīr Ibn Abī Hātim (18380)]

I said: So whoever says *Lā ilāha illā Allāh*, he has rejected *tāghūt* in the judgments of *dunyā*, and his secret (or hidden state) is up to Allāh. Because *Lā ilāha illā Allāh* includes *al-kufr bit-tāghūt*.

But as for the *Khawārij* of this time, then for them the testimony of *Lā ilāha illā Allāh* only proves the affirmation (of Allāh), and it does not prove the negation (of everything worshipped besides Allāh). So due to this they stipulated some additional conditions to the testimony of Tawhīd and performing the Islamic signs. And this issue – even if they do not clearly state this – is definitely a necessity in their *madhhab*.

And the Messenger of Allāh ﷺ said:

«لَا أَرَأَى أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمُوا مِنِّي دِمَائِهِمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ.»

“I will continue to fight the people until they say: Lā ilāha illā Allāh. So when they say Lā ilāha illā Allāh then they have verily protected their blood and wealth from me, except by its right, and their account is with Allāh.” [Musnad Ahmad (10397)]

Ash-Shāfi'ī commented on this *hadīth* saying:

«فَأَعْلَمَ رَسُولُ اللَّهِ ﷺ أَنْ فَرَضَ اللَّهُ أَنْ يُقَاتِلَهُمْ حَتَّى يُظْهِرُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا فَعَلُوا مَنَعُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، يَعْنِي: إِلَّا بِمَا حَكَمَ اللَّهُ بِهِ عَلَيْهِمْ فِيهَا، وَحَسَابُهُمْ عَلَى اللَّهِ: حَسَابُهُمْ بِصَدَقَتِهِمْ وَكَذِبِهِمْ وَسَرَائِرِهِمْ عَلَى اللَّهِ، الْعَالَمُ بِسَرَائِرِهِمْ، الْمُنْتَوِي الْحُكْمَ عَلَيْهِمْ دُونَ أَنْبِيَائِهِ وَحُكَّامِ خَلْقِهِ، وَبِذَلِكَ مُضَتْ أَحْكَامُ رَسُولِ اللَّهِ ﷺ فِيمَا بَيْنَ الْعِبَادِ مِنَ الْحُدُودِ وَجَمِيعِ الْحَقُوقِ، وَأَعْلَمَهُمْ أَنْ جَمِيعَ أَحْكَامِهِ عَلَى مَا يُظْهِرُونَ، وَأَنَّ اللَّهَ مُدِيرٌ بِالسَّرَائِرِ.»

*“So the Messenger of Allāh ﷺ informed that Allāh made it obligatory upon him to fight them until they showed that there is no-one worthy of worship besides Allāh. Then if they did that, then they had protected their blood and wealth, except by its right. Meaning: Except by what Allāh has judged upon them regarding it. **And their account is with Allāh:** Their account in their truthfulness, their lies and their secrets is up to Allāh, the One who knows their secrets and who has undertaken the judgment over them, and not the prophets and the rulers from His creation. And the judgments of the Messenger of Allāh ﷺ has gone forth with this (principle) in that which is between the slaves of punishments and all of the rights. And he informed them that all of his judgments are according to what they openly show, and that Allāh is the Owner of the secrets.” [Al-Umm 9/62]*

And he also said:

«وهذا موافق ما كتبنا قبله من كتاب الله وسنة نبيه ﷺ، وَبَيَّنَّ أَنَّهُ إِنَّمَا يُحْكَمُ عَلَى مَا ظَهَرَ، وَأَنَّ اللَّهَ وَئِيْ مَا غَاب؛ لِأَنَّهُ عَالِمٌ بِقَوْلِهِ: وَحَسَابُهُمْ عَلَى اللَّهِ، وَكَذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ فِيمَا ذَكَرْنَا فِي غَيْرِهِ،
فَقَالَ:

*“This is in accordance with what we wrote before from the Book of Allāh and the Sunnah of His Prophet ﷺ. And he clarified that he verily judges upon what is apparent, and that Allāh will undertake the unseen, because he is aware of his (own) words: ‘**And their account is with Allāh.**’ And likewise did Allāh say in what we have mentioned and in other than it. For He said:*

﴿ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ ﴾

“Nothing from their account is up to you.” (Al-An’ām 6:52)

وقال عمر بن الخطاب رضي الله عنه لِرَجُلٍ كان يعرفه بما شاء الله في دينه: أؤمنُ أنت؟ قال: نعم.
قال: إني لأحسبك مُتَعَوِّدًا. قال: أما في الإيمان ما أعاذني؟ فقال عمر: بلى.

And ‘Umar ibn Al-Khattāb (radiAllāhu ‘anhu) said to a man whom he used to know in his religion with what Allāh wanted (for him to know): ‘Are you a believer?’

He said: ‘Yes.’

He said: ‘I verily consider you to be seeking protection.’

He said: ‘And is there something in (the profession of) imān that will protect me?’

So ‘Umar said: ‘Yes.’

وقال رسول الله ﷺ في رجلين: هما من أهل النار، فخرج أحدهما معه حتى أئخُن الذي قال من أهل النار فأذته الجراح فقتل نفسه. ولم يمنع رسول الله ﷺ ما استقرَّ عنده من نفاقه، وعلم أن كان علمه من الله فيه من أن حَقَّن دمه بإظهار الإيمان.»

And the Messenger of Allāh ﷺ said about two men: ‘They are from the people of Hellfire.’ Then one of them went out with him until the one whom he said was from the people of Hellfire was injured and the wound caused him pain so he killed himself. And that which was established for Prophet ﷺ of his nifāq – and he knew that his knowledge regarding him was from Allāh – did not prevent him from withholding his blood due to (him) openly showing imān.” [Al-Umm (7/397)]

From Anas ibn Malik (radiAllāhu ‘anhu) who said: The Messenger of Allāh ﷺ said:

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِذَا شَهِدُوا وَاسْتَقْبَلُوا قِبَلَتَنَا، وَأَكَلُوا ذَبِيحَتَنَا، وَصَلَّوْا صَلَاتَنَا، فَقَدْ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، هُمْ مَا لِلْمُسْلِمِينَ، وَعَلَيْهِمْ مَا عَلَيْهِمْ.»

“I was commanded to fight the people until they testify that no-one is worthy of worship besides Allāh and that Muhammad is the Messenger of Allāh. Then if they testify, they face our qiblah, they eat our slaughter and they pray our prayer, then their blood and wealth have become prohibited (for us to take) except by its right. They have what the Muslims have (of rights) and upon them is what is upon the Muslims (of obligations).” [Musnad Ahmad (13348)]

Al-Baghawī said in a commentary upon this *hadīth*:

«وفي الحديث دليل على أنَّ أمور النَّاس في معاملة بعضهم بعضًا إنما تجري على الظَّاهر من أحوالهم دون باطنها، وأنَّ من أظهر شعار الدِّين أجري عليه حكمه، ولم يُكشف عن باطن أمره.»

“And in this hadīth there is evidence for that the affairs of the people in their interactions between each other verily are based upon the apparent of their affairs and not the hidden, and that whoever openly shows the signs of the religion then its judgment is applied upon him, and his hidden affairs are not exposed (or sought after).” [Sharh As-Sunnah (1/70)]

From Abū Hurayrah (*radiAllāhu ‘anhu*):

«أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ. قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ، قَالَ فَتَسَاوَرْتُ لَهَا رَجَاءً أَنْ أُدْعَى لَهَا. قَالَ فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَأَعْطَاهُ إِيَّاهَا، وَقَالَ: امْشِ، وَلَا تَلْتَفِتْ، حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ. قَالَ فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ، فَصَرَخَ: يَا رَسُولَ اللَّهِ، عَلَى مَاذَا أَقَاتِلُ النَّاسَ؟ قَالَ: قَاتِلُهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ.»

That the Messenger of Allāh ﷺ said on the day of Khaybar: *“I will verily give this flag to a man who loves Allāh and His Messenger. Allāh will give victory upon his hands.”*

‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) said: *“And I never loved leadership except on that day.”* He said: *“So I leaped up for it in hope that I would be called for it.”*

He said: Then the Messenger of Allāh ﷺ called ‘Alī ibn Abī Tālib and gave it to him.

And he said: ***“Go forth, and do not look back until Allāh gives you victory.”***

He said: Then ‘Alī marched a little and then he stopped, but he did not look back. Then he shouted: *“O Messenger of Allāh, for what should I fight the people?”*

He said: ***“Fight them until they testify to Lā ilāha illā Allāh and Muhammad Rasūlullāh. Then if they do that, then they protected their blood and wealth from you, except by its right, and their account is with Allāh.”*** [Sahīh Muslim (2405)]

And from ‘Ubaydullāh ibn ‘Adī ibn Al-Khiyār, from Al-Miqdād ibn Al-Aswad who informed him that he said:

« يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ، فَقَاتَلَنِي فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسَلَمْتُ إِلَيْهِ، أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلُهُ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ قَطَعَ يَدِي، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلُهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ. »

“O Messenger of Allāh, what if I find a man from the kuffār, and he fights against me and strikes one of my hands with his sword and cuts it off. Then he seeks protection from me (by climbing up) in a tree. And he says: ‘I have submitted to Allāh.’ Should I kill him, O Messenger of Allāh, after he says that?”

The Messenger of Allāh ﷺ said: ***“Do not kill him.”***

He said: So I said: *“O Messenger of Allāh, he has verily cut off my hand, and then he says that (first) after he has cut it off. Should I kill him?”*

The Messenger of Allāh ﷺ said: ***“Do not kill him. For if you kill him, then he is on the level you were on before you killed him. And***

you will be on the level that he was on before he said the words that he said." [Sahīh Muslim (95)]

Ash-Shāfi'ī commented on this *hadīth* saying:

«فأخبر رسول الله ﷺ أن الله حَرَّمَ دم هذا بإظهاره الإيمان في حال خوفه على دمه، ولم يُجحه بالأغلب، أنه لم يُسلم إلا مُتَعَوِّدًا من القتل بالإسلام.»

"So the Messenger of Allāh ﷺ informed that Allāh verily has forbidden the blood of this person by him openly showing imān in his state of fear for his blood (i.e. life). And he did not allow for him (to kill him) based upon the aghlab (most likely and probable) (which is) that he did not submit except due to seeking protection in Islām from being killed." [Al-Umm (7/396)]

And from Furāt ibn Hayyān (*radiAllāhu 'anhu*):

«أَنَّ رسول الله ﷺ أَمَرَ بِقَتْلِهِ، وَكَانَ عَيْنًا لِأَبِي سُفْيَانَ، وَكَانَ خَلِيفًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَمَرَّ بِخَلْفَةٍ مِنَ الْأَنْصَارِ، فَقَالَ: إِنِّي مُسْلِمٌ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ، إِنَّهُ يَقُولُ: إِنِّي مُسْلِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْكُمْ رَجُلًا نَكَلَهُمْ إِلَى إِيْمَانِهِمْ، مِنْهُمْ فُرَاتُ بْنُ حَيَّانَ.»

That the Messenger of Allāh ﷺ commanded that he should be killed. And he was a spy for Abū Sufyān, and he was an ally of a man from the *Ansār*. He then passed by a gathering of the *Ansār* and said: *"I am verily a Muslim."*

So a man from the *Ansār* said: *"O Messenger of Allāh, he is verily saying: I am a Muslim."*

So the Messenger of Allāh ﷺ said: *"There are verily some men among you whom we leave to their imān. Among them are Furāt ibn Hayyān."* [Sunan Abī Dāwūd (2652)]

And Abū Al-Ishāq Al-Fazārī said:

«وسألت الأوزاعي عن السَّيِّ من الرُّوم والصَّقَالِيَّةِ يُصَابُونَ صَغَارًا أَوْ كِبَارًا. فقال: من أُصِيبَ من سَيِّ الرُّومِ صَغِيرًا فلا يَبِيعه من أهل الذَّمَّة. ومن أُصِيبَ من عبيدهم قد بلغ، وعرفت أَنَّكَ إن أَمَرْتَهُ بالإسلام أسلم فَمَرُّهُ بالإسلام، ولا تَبِيعه منهم. ومن أُصِيبَ من عبيدهم قد بلغ، ولا يُسلم إن أَمَرْتَهُ، لم يلزمك أن تدعوه إلى الإسلام، وِيعه منهم إن شئت. ومن أُصِيبَ من الصَّقَالِيَّةِ، أَوْ الْحَبَشِ، أَوْ التُّرْكِ، أَوْ أَهْلِ

الأديان، أو غيرهم من ليس له دينٌ يعرفه، ولا يُفصح، وإنما دينه ما دعوته إليك أجابك إليه فهو مسلمٌ، فإذا ملكته فلا تبعه منهم. ومن أُصيب من الكبار فادعُهُ إلى الإسلام، وعَلِّمهُ، فإن أبا فبعه إن شئت منهم، وإسلامُهُ أن يقول: لا إله إلا الله. قلت: فإن قالها بلسانه، ولم يعرف ذلك بقلبه؟ قال: إذا قالها فهو مسلمٌ، ثمَّ تُعَلِّمُه بعد.»

And I asked Al-Awzā'ī regarding those who are taken as prisoners from the Romans and the Saqālibah⁴, whether they are minors or adults. So he said: *"Whoever of them are taken as captives of the Romans of minors then do not sell him to the people of dhimmah. And whoever is taken of their slaves who is an adult, and you know that if you ordered him to become a Muslim then he will do that, then order him to (accept) Islām. And do not sell him to them. And whoever is taken from their slaves who is an adult, and he will not accept Islām if you ordered him, then it is not necessary for you to call him to Islām. And sell him to them if you want. And whoever is taken from the Saqābilah, or Al-Habash (Ethiopians) or the Turks, or from the people of other religions, or other than these from those who have a religion which he does not know, and he does not know to speak properly, then verily his religion is that which you invite him towards you, then if he accepts then he is Muslim. Then if you own him, then do not sell him to them. And whoever is taken from the adults then invite him towards Islām and teach him, then if he refuses you can sell him to them. And his Islām is that he says: Lā ilāha illā Allāh."*

I said: *"What if he says it with his tongue and he does not know this in his heart?"*

He said: *"If he says it then he is Muslim, then you can teach him afterwards."* [As-Sayr by Abū Ishāq Al-Fazārī (147)]

And from Humayd ibn Hilāl:

«عن عبادة بن قُريصٍ اللَّيثي رضي الله عنه: أنه أقبل من العَرُزِ فكان بالأهوازِ يبيع أثوابًا، فسمع أذانًا، فأقبل نحوه، فإذا هو بالحرورية، فقالوا: مَنْ أنت؟ فقال: أخوكم. فقالوا: أنت أخو الشيطان. فلما أرادوا

⁴ A generation of people who used to live west of Bulgaria and now they have spread to many parts of eastern Europe. Now they are called Slavic people.

قتله قال: أما ترضون بما رضي النبي ﷺ مني، أتيتيه وأنا مشرك فشهدت أن لا إله إلا الله وأن محمدًا رسول الله فخلّى عني، فَعَتَلُوهُ.»

Regarding ‘Ubādah ibn Qurs Al-Laythī (*radiAllāhu ‘anhu*) that he came from a battle, and he was in Al-Ahwāz selling garments. Then he heard the *adhān* so he went towards it. And he ended up with the *Harūriyyah* (i.e. a sect from the *Khawārij*). So they said: “Who are you?”

He said: “Your brother.”

So they said: “You are the brother of the *Shaytān*.”

And when they wanted to kill him he said: “Are you not pleased with what the Prophet ﷺ was pleased with from me, when I came to him while I was a mushrik, and I testified to *Lā ilāha illā Allāh* and *Muhammadu Rasūlullāh*, and so he left me alone.” Then they killed him. [At-Tārīkh Al-Kabīr by Al-Bukhārī (6/93)]

I said: And as such are the *Khawārij* of this time; they are not pleased with what the Prophet ﷺ was pleased with, and they followed the footsteps of their *salaf* from the *Māriqah*.

Ibn Al-Qayyim said:

«الله سبحانه لم يُجِرْ أحكام الدنيا على علمه في عباده، وإنما أجزاها على الأسباب التي نصبها أدلة عليها وإن علم سبحانه وتعالى أنهم مُبطلون فيها مُظهرون لخلاف ما يظنون، وإذا أطلع الله رسوله على ذلك لم يكن ذلك مناقضاً لحكمه الذي شرعه ورثه على تلك الأسباب كما رتب على المتكلم بالشهادتين حكمه وأطلع رسوله وعباده المؤمنين على أحوال كثير من المنافقين وأنهم لم يطابق قوهم اعتقادهم.»

“Allāh – *subhānahu* – did not let judgments in *dunyā* be based upon His knowledge about His slaves. He verily let them be based upon some reasons which He established evidences for, even if He – *subhānahu wa ta’ālā* – knew that they invalidated it while showing the opposite of what they hide inside. And when Allāh showed His Messenger this, then this is not in opposition to the judgment which he legislated and based upon these

reasons, just as He based the judgment of the one who utters the two testimonies (upon this testimony) while He showed His Messenger and believing slaves the state of many of the *munaḥiqūn*, and that their statement does not match their (inner) beliefs.

وهذا كما أجرى حكمه على المتلاعنين ظاهراً، ثم أطلع رسوله والمؤمنين على حال المرأة بشبه الولد لمن زُمت به، وكما قال: **إِنَّمَا أَقْضِي بِنَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً، فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ.** وقد يُطْلَعُ الله على حال آخذ ما لا يحلُّ له أخذه، ولا يمنع ذلك من إنفاذ الحكم.

And this is just as He applied His judgment upon those invoking the curse of Allāh upon each other (in the case of an accusation of fornication) upon the apparent. After that He showed His Messenger and the believers the situation of women by the child resembling the one she was accused of (fornicating with). And just as he said: **'I verily judge in accordance with what I hear. So for whomever I judge something from the rights of his brother, then he should not take it. Because I am verily cutting a piece of Hellfire for him.'** And Allāh might show the state of a person who is taking what is not allowed for him to take, and this does not prevent the judgment from being implemented." [A'lām Al-Muwaqqi'īn (3/624)]

I said: So the Prophet ﷺ was verily informed by Allāh – *tabāraka wa ta'ālā* – about the secrets of some of the *munaḥiqūn*, and that they hide *kufr* in their insides while they outwardly show Islām. And despite of his knowledge about them, the Prophet ﷺ applied the judgments of Islām in the apparent upon them, in order for him to teach his *Ummah* after him that it is not (allowed) for no-one to judge upon anyone without a legal evidence, and that the judgments in *dunyā* are according to the apparent. And the *Harūriyyah* of this time they turned away from this judgment – which is from the most clear and obvious judgments in our *Shari'ah* – and they said through revelation from the Shaytān: "Verily, the apparent signs are not enough to judge a person with Islām (i.e. as a Muslim)."

Ibn Al-Qayyim said:

«شرائع الإسلام على الأفعال الظاهرة، وأمّا حقائق الإيمان الباطنة فنلك عليها شرائع الثواب والعقاب، فله تعالى حُكْمٌ في الدنيا على الشَّرَائِعِ الظَّاهِرَةِ وأعمال الجوارح، وحُكْمٌ في الآخرة على الظواهر والبواطن، ولهذا كان النبي ﷺ يقبل علانية المنافقين، ويَكِلُ أسرارهم إلى الله فَيُنَاجِيهِمْ، وَيُرْثُونَ وَيُورَثُونَ، وَيَعْتَدُ بِصَلَاتِهِمْ فِي أَحْكَامِ الدُّنْيَا، فَلَا يَكُونُ حُكْمُهُمْ حُكْمَ تَارِكِ الصَّلَاةِ، إِذْ قَدْ أَتَوْا بِصُورَتِهَا الظَّاهِرَةِ. وَأَحْكَامُ الثَّوَابِ وَالْعِقَابِ لَيْسَتْ إِلَى الْبَشَرِ، بَلْ إِلَى اللَّهِ، وَاللَّهُ يَتَوَلَّاهُ فِي الدَّارِ الْآخِرَةِ.»

“The judgments of Islām are (applied) according to the apparent deeds. And as for the realities of the inwardly imān, then based upon this are the laws of reward and punishment. Because Allāh – the Exalted – has two judgments: A judgment in dunyā based upon the apparent laws and the deeds of the limbs, and a judgment in ākhirah based upon the realities and the inwardly. And due to this the Prophet ﷺ used the outwardly (apparent) state of the munāfiqūn, and he would leave their secrets to Allāh. So they would marry, inherit and be inherited, their prayer would be accepted in the judgments of dunyā so their judgment would not be the judgment of the one who has left the prayer, because they had performed in its apparent form. While the judgments of reward and punishment not are up to the people, rather they are up to Allāh, and Allāh will undertake this in the hereafter.” [Madārij As-Sālikīn (2/207)]

And Muhammad ibn ‘Abdil-Wahhāb said:

«من أظهر الإسلام، وظننا أنه أتى بناقضٍ، لا نُكْفِرُهُ بِالظَّنِّ، لأنَّ اليقين لا يرفع بظن، وكذلك لا نُكْفِرُ مَنْ لَا نَعْرِفُ مِنْهُ الْكُفْرَ، بِسَبَبِ نَاقِضٍ ذُكِرَ عَنْهُ وَنَحْنُ لَمْ نَتَحَقَّقْهُ.»

“Whoever shows Islām (outwardly) and we think that he has performed a nāqid (i.e. nullifier of Islām), then we do not declare takfīr upon him due to assumption, because yaqīn (i.e. that which is certain) cannot be uplifted by assumption. And likewise we do not declare takfīr upon the one whom we do not know any kufr from, due to a nāqid which has been mentioned about him, while we did not confirm this.” [Muallafāt Ash-Shaykh Al-Imām Muhammad ibn ‘Abdil-Wahhāb (7/24)]

And he also said:

«فإن قال قائلهم: إنهم يكفرون بالعموم، فنقول: سبحانه هذا بهتانٌ عظيم!»

"Then if one of them would say: 'You verily declare general takfīr (upon everyone).' Then we verily say: Glorified are You (O Allāh), that is verily a great lie." [Muallafāt Ash-Shaykh Al-Imām Muhammad ibn 'Abdil-Wahhāb (7/48)]

And he also said:

«وأما القول: إننا نكفر بالعموم، فذلك من بهتان الأعداء الذين يضدّون به عن هذا الدين، ونقول: سبحانه هذا بهتانٌ عظيم!»

"As for the statement: 'You verily declare general takfīr (upon everyone)', then this is from the lies invented by the enemies; those who by that (lie) prevent the people from the religion. And we say: Glorified are You (O Allāh), that is verily a great lie." [Muallafāt Ash-Shaykh Al-Imām Muhammad ibn 'Abdil-Wahhāb (7/101)]

And Muhammad ibn 'Abdil-Latīf Ali Ash-Shaykh said:

«فاعلم أن الكفر الموجود في أعراب نجد، الذين قد دخلوا في الإسلام سابقاً، إنما هو كفر طارئ، لا كفر أصلي، فيعامل من وُجد منه مُكفّر بما يُعامل به أهل الردّة، ولا يُحكم عليهم بعموم الكفر، لأنه يوجد فيهم من هو ملتزمٌ لشرائع الإسلام وواجباته.»

"So know, that the kufr which is present among the Bedouins of Najd; those who previously entered into Islām, this is verily an extraneous kufr and not a fundamental kufr. So the one from whom kufr is found is treated with what the people of riddah (apostasy) are treated with, and they are not judged as being upon kufr in general. Because among them are those who adhere to the laws of Islām and its obligations." [Ad-Durar As-Saniyyah (10/451)]

And Sulaymān ibn Sahmān said:

«المسألة الأولى: قال السائل هنا: هنا مسألة، وهي ذات أنواع، وهي التي أخذ بها هؤلاء المتدبّتون من البدو، وهي أنّ من يقرأ عليهم بعض عبارات الشيخ محمد بن عبد الوهاب رحمه الله تعالى في البدو

مثل الموضوع السادس من السيِّرة، وما ذُكر عن الأعْرابي الذي يَشهد أنَّه هو وسائر البدو كُفَّارٌ، وأنَّ المطَّوع الذي ما يُكفِّر البدو كافِرٌ، وأمثال ذلك فإذا قرأه عليهم قالوا: نعم، هذا قول الشيخ رحمه الله في البدو، والمشايخ اليوم يقولون ويقولون (يعني: أحم لا يكفِّروهم).

“The first issue: The one asking says here: ‘Here is an issue, and it is of different types, and it is what these religious people from the Bedouins believe in. And it is that whoever reads some of the expressions of the Shaykh Muhammad ibn ‘Abdil-Wahhāb – rahimahullāhu ta’ālā – for them regarding the Bedouins, such as the sixth place in the sīrah, and what was mentioned from the Bedouin who testified that he and all of the Bedouins are kuffār, and that the religious person who does not declare takfir upon the Bedouins he is a kāfir, and similar to these things. So when it is read for them they say: Yes this is the opinion of the Shaykh – rahimahullāh – about the Bedouins, while the mashāyikh they say and they say (meaning: that they do not declare takfir).’

والجواب: ومن الله أستمُدُّ الصواب أن نقول: قد بينَّا لك في المقَدِّمة أنَّ هؤلاء الذين يذهبون إلى البادية ويدعُوهم إلى الله وهم لا يعرفون تفاصيل ما قرَّره العلماء وأوضحوه في مسائل التَّكفير، بل يقولون بآرائهم الفاسدة وأفهامهم القاصرة الخاسرة، لعدم علمهم ومعرفةهم لمواقع الخطاب وأحوال الناس ومراتبهم في الإسلام في الأحوال والأزمان، وإذا كان ذلك معلومًا مشهورًا من أحوالهم وأفواهم تعيَّن أن تُبيِّن لك خطأهم، وقلة معرفتهم وعلمهم بما كان عليه أهل نجد، حاضرتهم وبادييتهم قبل ظهور نور هذه الدعوة الإسلامية التي منَّ الله بإظهارها على يد شيخ الإسلام محمد بن عبد الوهاب رحمه الله تعالى قبل دخولهم في الإسلام وما هم عليه من الكفر بالله والإشراك به، وما منَّ الله به عليهم بعد ذلك من دخولهم في الإسلام ومعرفة والقيام به فنقول:

And the answer is – and from Allāh I take what is correct – that we say: We have verily clarified for you that these people who go to the (people of) the desert and invite them to Allāh, while they do not know the details of what the scholars have established and what they have clarified in the issues of takfir, rather they speak based upon their false opinions and their limited and lost understandings, due to their lack of knowledge and acquaintance with the situations of addressing (people), and the situations and levels of people in Islām throughout (different) circumstances and times. So when this is known and widespread about their situation and

their words, then we specifically must clarify their mistake for you and their little acquaintance and knowledge about what the people of Najd were upon – both those living in the cities and the desert – before the emergence of the light of this Islamic da'wah which Allāh bestowed by letting it emerge by the hand of Shaykh Al-Islām Muhammad ibn 'Abdil-Wahhāb – rahimahullāhu ta'ālā – before they entered into Islām, and what they were upon of kufr (disbelief) in Allāh and associating partners with Him. And (also) what Allāh after this bestowed upon them of them entering into Islām and (acquiring) knowledge about it and establishing it. So we say:

قد كان أهل نجد قبل ظهور هذه الدَّعوة المحمديَّة على غايةٍ من الجهالة والضَّلالة والفقر والعالَة لا يستريب في ذلك عاقلٌ، ولا يجادل فيه عارفٌ، كانوا على غايةٍ من الجهالة في أمر دينهم، في جاهليَّة: يدعون الصَّالحين، ويعتقدون في الأشجار والأحجار والغيران، ويطوفون بقبور الأولياء، يرجون الخير والتَّصر من جهتها، وفيهم من تُكفر الاتحادية والحلولية وجهالة الصوفية ما يرون أنَّه من الشَّعب الإيمانية والطريقة المحمدية، وفيهم من إضاعة الصلاة ومنع الزكاة وشرب المسكرات ما هو معروفٌ مشهورٌ، وغير ذلك من جميع الفواحش والمنكرات التي لا تحصى ولا تستقصى. فهذه هي حال الحاضرة من أهل نجد قبل ظهور الدَّعوة الإسلامية والطريقة المحمديَّة.

Before the emergence of this da'wah Muhammadiyyah, the people of Najd were upon utmost ignorance and misguidance, and poverty and destitution, and no sane person would have any doubt regarding this, nor would a person of knowledge dispute it. They were upon utmost ignorance in the issue of their religion. In a state of jāhiliyyah: They would invoke the righteous, believe in trees, stones and caves, make tawāf around the graves of the awliyā while wanting goodness and victory from them. And among them the kufr of federalism, pantheism, and the ignorance of the Sūfiyyah existed, in what they considered to be from the branches of īmān and from the way of Muhammad. And among them was forsaking the prayer, withholding the zakāh, drinking intoxicants, while this was well-known and widespread. And other (things) than this from all of the deeds of immorality and evil deeds which cannot be counted nor investigated to the fullest. So this was the state of the people living in the cities from the people of Najd before the emergence of the Islamic da'wah and the way of Muhammad.

وأما حال الأعراب من أهل نجد وغيرهم فهم أغلظ كفرًا ونفاقًا، وأشدَّ إعراضًا عن الدين، مع ما هم عليه من قتل النفس ونهب الأموال وارتكاب المحرمات؛ كما قال تعالى:

And as for the state of the Bedouins from the people of Najd, then they were more severe in kufr and nifāq, and rougher in turning away from the religion, along with what they were upon of killing people, stealing wealth and indulging in forbidden things. Just as He – the Exalted – said:

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾

“The Bedouins are worse in *kufr* and *nifāq*, and (they are) less likely to know the limits of what Allāh has revealed to His Messenger.” (At-Tawbah 9:97)

ويصدق عليهم قول الأعرابي الذي وفد على الشيخ في الدرعية لما تبين له الإسلام، وعرف أن ما هم عليه قبل ذلك هو الكفر والإشراك بالله فقال: أشهد بالله أنني وسائر البدو كفارٌ، وأنَّ المطَّوع الذي ما يكفر البدو كافراً... فهذا الكلام الَّذِي قاله الشيخ رحمه الله في الأعراب: إنما هو حال كفرهم، وقبل دخولهم في الإسلام.

And the statement of the Bedouin who came to the Shaykh in Ad-Dir’iyyah is applicable upon them, (which he uttered) when Islām became clear for him and he learned that what they were upon before that of kufr and associating partners with Allāh, so he said: ‘I bear witness that I and the rest of the Bedouins are kuffār, and that the religious person who does not declare takfīr upon the Bedouins, he is a kāfir...’

So these are the word which the Shaykh – rahimahullāh – said about the Bedouins; it was verily (about) their state of kufr, and before their entrance into Islām.

ثم لما فتح الله بصيرة شيخ الإسلام بتوحيد الله الذي بعث الله به رسله وأنبياءه فعرف النَّاس ما في كتاب ربهم من أدلة توحيده الذي خلقهم له، وما حرَّم الله عليهم من الشِّرك الذي لا يغفره الله إلا بالتَّوبة منه، وساعده على القيام بذلك آل سعود؛ فنصروه وآووه وجاهدوا معه القريب والبعيد، حتى أظهر الله الإسلام ودخل الناس في دين الله أفواجًا، فمحا الله بدعوته شعار الشِّرك ومشاهده، وهَدَم بيوت الكفر والشرك ومعابده، وكبَّت الطَّواغيت والملحدون،

Then when Allāh opened the sight of Shaykh Al-Islām to the Tawhīd of Allāh with which Allāh sent His messengers and prophets, he taught the people what was (written) in the Book of their Lord of evidences for His Tawhīd for which He created them, and what Allāh had forbidden for them of shirk which Allāh does not forgive except by repentance from him (i.e. the one who commits it). And the family of Sa'ūd helped him in establishing this. So they supported him, gave him shelter and fought with him against the near and distant, until Allāh gave victory to Islām and the people entered into the religion of Allāh in large crowds. So through his da'wah Allāh erased the signs of shirk and its sceneries, and He tore down the houses of kufr and shirk, and their places of worship. And He blocked (or suppressed) the tawāghīt and atheists.

وَأُلْزِمَ مَنْ ظَهَرَ عَلَيْهِ مِنَ الْبُؤَادِيِّ وَسَكَّانِ الْقُرَى بِمَا جَاءَ بِهِ مُحَمَّدٌ ﷺ مِنَ التَّوْحِيدِ وَالْهُدَى، وَكَفَّرَ مَنْ أَنْكَرَ الْبَعْثَ وَاسْتَرَابَ فِيهِ مِنْ أَهْلِ الْجَهَالَةِ وَالْجَفَاءِ، وَأَمَرَ بِإِقَامِ الصَّلَاةِ وَإِتْيَاءِ الزَّكَاةِ وَتَرْكِ الْمُنْكَرَاتِ وَالْمُسْكِرَاتِ، وَنَهَى عَنِ الْإِبْتِدَاعِ فِي الدِّينِ، وَأَمَرَ بِمُتَابَعَةِ السَّلَفِ الْمَاضِينَ، فِي الْأَصُولِ وَالْفُرُوعِ وَمَسَائِلِ الدِّينِ، حَتَّى ظَهَرَ دِينَ اللَّهِ وَاسْتَعْلَنَ، وَاسْتَبَانَ بِدَعْوَتِهِ مِنْهَاجُ الشَّرِيعَةِ وَالسُّنَنِ، وَأَقَامَ قَائِمَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَخُدَّتِ الْحُدُودُ الشَّرْعِيَّةُ، وَعُزِّزَتِ التَّعَاظِيرُ الدِّينِيَّةُ...

And he obligated those who were defeated from the desert and the inhabitants of the villages with what Muhammad ﷺ came with of Tawhīd and guidance, and he declared takfir upon those who rejected the resurrection and doubted in it from the people of ignorance and aversion. And he commanded that the prayer should be established, the zakāh should be payed and that the evil deeds and intoxicants should be left. And he prohibited innovating (anything) in the religion. And he commanded that the previous Salaf should be followed in the fundamental principles, the branches and the (different) issues in the religion. (All this) until the religion of Allāh was manifest and proclaimed. And he clarified in his da'wah the minhāj of the Sharī'ah and the Sunan, and he established the obligation of commanding to the good and prohibiting the evil, and he revived the legal punishments and established the religious disciplining.

فمن زعم أن حال الأعراب بعد ما دخلوا في دين الإسلام والتزموا شرائعه العظام هي حالهم قبل أن يدخلوا فيه من الكفر بالله والإشراك به، وأن هذا وصف قائم بهم لا ينفك عنهم، وأنهم على الحالة الأولى: فقد أعظم الفرية على الله وعلى المسلمين، ونسبهم إلى ما هم بريئون منه....

So whoever claims that the situation of the Bedouins after they entered into the religion of Islām and adhered to its mighty laws was the same as their situation of kufr and ishrāk (i.e. associating partners) to Him before they entered into it, and that this a description which is permanent for them which cannot be removed from them, and that they (still) are in their first state: He has verily invented a great lie about Allāh and the Muslims, and he has ascribed them to what they are innocent of...

يوضح ذلك: ما ذكره شيخنا الشيخ عبد الرحمن بن حسن قدس الله روحه في نصيحته للإمام فيصل، قال فيها: ...

And what clarifies this is what our Shaykh ‘Abdur-Rahmān ibn Hasan – qaddasa Allāhu rūhahu – mentioned in his advice to the Imām Faysal in which he said:

وأكثر بادية نجد يكفي فيهم المعلم...

And regarding most of the people living in the desert of Najd it is sufficient with a teacher...

فذكر رحمه الله أن أكثر بادية نجد يكفي فيهم المعلم؛ لأنهم ملتزمون بشرائع الإسلام الظاهرة، وإنما يحتاجون إلى تعليمهم ما قد يخفى عليهم من حقوقه اللازمة فيه...

So he – rahimahullāh – mentioned regarding most of the people living in the desert of Najd it is sufficient with a teacher, because they are adhering to the apparent laws of Islām, and what they are in need of is learning what is hidden for them of its rights that are necessary in it...

وقد كانت الأعراب الذين هم بين أظهر أهل الإسلام ملتزمين بشرائع الإسلام الظاهرة في هذه الأزمان، ولا يمكن أحداً يؤمن بالله واليوم الآخر أن يعمهم جميعهم بالكفر، ويطلق عليهم لأجل ما غلب على بعضهم من المكفرات، والتلوث بكثير من المنكرات والمحرمات.

And verily, the Bedouins who were living among the people of Islām, were adherent to the apparent laws of Islām in these times, and it is not possible for anyone who believes in Allāh and the Last Day to include all of them in kufr, and declare (takfīr) upon all of them due to what prevailed over some of them of (deeds and statements of) kufr, and the contamination of many of the evil and forbidden things.

وبهذا التفصيل يزول الإشكال عَمَّنْ كان له قلبٌ، أو ألقى السَّمْعَ وهو شهيدٌ، وكان غاية أمره ونهاية مقصوده طلب الحقِّ. فإذا تبَيَّنَ لك هذا، فيقال لهؤلاء الجُهلة الصَّعَافَةُ الحمقى،

And with these details the unclarity disappears from the one who has a heart, or he listens while he is (mentally) present, and the goal of his affair and his absolute intention is to seek the truth.

So when this has become clear for you, then it is said to these ignorant and stupid Sa'āfiqah⁵;

الذين لا علم لهم ولا معرفة لديهم بحقائق الأمور ومدارك الأحكام، الذين يقرؤون على الناس كلام شيخ الإسلام محمد بن عبد الوهاب، وهم لا يفهمون مواقع الخطاب وتوقيع الأمور على ما هي عليه، حيث يقول قائلهم: نعم، هذا قول الشيخ في البدو، والمشايخ اليوم يقولون ويقولون.

those who have no knowledge or acquaintance with the realities of the affairs, nor the perception of the judgments. Those who read the words of Shaykh Al-Islām Muhammad ibn 'Abdil-Wahhāb for the people while they do not understand the positions of the speech, nor the estimation of the affair according to what they actually are. When one of them says: 'Yes

⁵ As-Sa'āfiqah: Abū 'Ubayd said in the *hadīth* of Ash-Sha'bī that he said:

"Whatever comes from the companions of Muhammad (sallAllāhu 'alayhi wa sallam) then take it, and leave what these Sa'āfiqah say." I think it was from the *hadīth* of Ibn 'Ulayyah.

And Al-Asma'ī said: "As-Sa'āfiqah are a people who are present in the market for trading, but they have no cash and they have no capital. So when the traders buy something they enter with them into (the trade). And one of them is (called) Sa'faqī."

And others than Al-Asma'ī said: "Sa'faq, and as such is everyone who does not have any capital in anything. And their plural is Sa'āfiqah and Sa'āfiq."

And Ash-Sha'bī intended that these people have no understanding or knowledge, at the same level as traders who has not capital (or money). [Gharīb Al-Hadīth (5/491)]

this is the statement of the Shaykh regarding the Bedouins, while the mashāyikh today say (this) and say (that).'

فيقال لهم: إِنَّ كَلامَ الشَّيْخِ الَّذِي تَقْرَؤُونَهُ عَلَى النَّاسِ فِي قَوْمٍ كَفَّارٍ لَيْسَ مَعَهُمُ مِنَ الْإِسْلَامِ شَيْءٌ، وَذَلِكَ قَبْلَ أَنْ يَدْخُلُوا فِي الْإِسْلَامِ، وَيَلْتَزِمُوا شَرَاتِعَهُ، وَيَنْقَادُوا لِأَوَامِرِهِ، وَيَنْزَجِرُوا عَنْ زَوَاجِرِهِ وَنَوَاهِيهِ، وَأَمَّا بَعْدَ دُخُولِهِمْ فِي الْإِسْلَامِ فَلَا يَقُولُ ذَلِكَ فِيهِمْ إِلَّا مَنْ هُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ وَأَقْلَهُمْ دِينًا وَوَرَعًا، وَمَقَالَتُهُ هَذِهِ أَحَبُّ مِنْ مَقَالَةِ الْخَوَاجِرِ الَّذِينَ يُكْفِّرُونَ بِالذُّنُوبِ، وَهَؤُلَاءِ يَكْفَرُونَهُمْ بِمَحْضِ الْإِسْلَامِ. أَمَّا عَلَيَّ هَؤُلَاءِ الْمَسَاكِينِ أَنْ الْإِسْلَامَ يُجِبُّ مَا قَبْلَهُ، وَأَنَّ الْهَجْرَةَ تَحْدِمُ مَا قَبْلَهَا، بِنَصِّ رَسُولِ اللَّهِ ﷺ؟

So it is said to them: Verily, the words of the Shaykh which you read for the people, are about a disbelieving people who do not have anything from Islām with them. And that is before they entered into Islām, adhered to its laws, submitted to its commands, and they were driven away from its restrictions and prohibitions. As for (their situation) after they entered into Islām, then no-one says this about them, except one who is more misguided than the donkey of his family, and the lowest of them in religion and fear. And this statement of his is dirtier than the statement of the Khawārij who declare takfīr based upon sins, while these people declare takfīr based upon pure Islām. Do these miserable people not know, that Islām cancels whatever came before it, and that hijrah demolishes whatever came before it, by the text of the Messenger of Allāh ﷺ?

وَأَمَّا قَوْلُهُ: وَالْمَشَايِخُ الْيَوْمَ يَقُولُونَ وَيَقُولُونَ. فَالْجَوَابُ أَنْ نَقُولَ: نَعَمْ، الْمَشَايِخُ الْيَوْمَ يَقُولُونَ لَا نَكْفِرُ مَنْ ظَاهَرَهُ الْإِسْلَامَ، وَلَا يُطْلَقُونَ الْكُفْرَ عَلَى جَمِيعِ أَهْلِ الْبَادِيَةِ الَّذِينَ هُمْ بَيْنَ أَظْهَرِ أَهْلِ الْإِسْلَامِ، وَأَمَّا يَقُولُونَ: مَنْ قَامَ بِهِ وَصْفُ الْكُفْرِ مِنْهُمْ فَهُوَ كَافِرٌ؛ كَمَنْ يَعْبُدُ غَيْرَ اللَّهِ، وَيُشْرِكُ بِهِ أَحَدًا مِنَ الْمَخْلُوقِينَ، أَوْ يَتَحَاكَمُ إِلَى الطَّوَاغِيتِ، وَيَرَى أَنْ حُكْمَهُمْ أَحْسَنُ وَأَفْضَلُ مِنْ حُكْمِ اللَّهِ وَرَسُولِهِ، أَوْ يَسْتَهْزِئُ بِدِينِ اللَّهِ وَرَسُولِهِ، أَوْ يُنْكِرُ الْبَعْثَ.

As for his statement: 'The mashāyikh today say (this) and say (that).' Then the answer is: Yes, the mashāyikh today say: 'Yes, we do not declare takfir upon the one whose apparent situation is Islām.' And they do not apply (the judgment of) kufr upon all of the people from the desert; those who live among the people of Islām. Rather, they say: 'If the description of kufr

is established upon someone from them, then he is a kāfir, such as the one who worships others than Allāh and associated someone from the created beings as a partner with Him, or he seeks judgment with the taṭwāghīt, and he believes that their judgment is superior and better than the judgment of Allāh and His Messenger, or he mocks the religion of Allāh and His Messenger, or he rejects the resurrection.'

فمن قام به هذا الوصف الذي ذكرنا من المكفّرات وغيرها مما يُخرج من الملة في بادية أو حاضرة: فهو كافرٌ.

So for whoever this description is established, which we have mentioned of acts of kufr and other than it, among that which exits a person from the religion, from the people of the desert or the city, then he is a kāfir.

كما ذكر ذلك شيخ الإسلام محمد بن عبد الوهاب وغيره من العلماء رحمهم الله تعالى، وهذا هو الذي ندين الله به في أي بادية كانت أو حاضرة.

Just as Shaykh Al-Islām Muhammad ibn 'Abdil-Wahhab mentioned this, and (also) others than him from the scholars – rahimahumullāhu ta'ālā – and this is what we worship Allāh with, no matter which desert or city it might be.

ثم لو ذهبنا نذكر ما أحدثه هؤلاء من البدع والغلو والمجاورة للحدّ في الأوامر والنواهي لطال الجواب، والعقل يسير فينظر، والهداية والتوفيق بيد الله، وإنما عليه الإعذار والإنذار وبيان الحق.

Furthermore, if we started to mention what these people have invented of innovations, extremists beliefs and transgression of the limit regarding the commands and prohibitions, then the answer would become (very) long. And the intellectual can go and have a look (for himself). And the guidance and bestowal of success are (both) in the Hand of Allāh. And it is verily only upon Him to make aware, warn and to clarify the truth.

ومن لم يقم به وصف الكفر، وكان ملتزمًا لشرائع الإسلام الظاهرة فهو مسلمٌ، ولا نكفره بارتكاب الذنوب والمعاصي، ولا بالأعمال التي لا تخرجه من الملة.

And upon whoever the description of kufr has not been established, and he is adherent to the apparent laws of Islām, then he is a Muslim and we do

not declare takfir upon him due to committing sins and acts of disobedience, not due to the deeds that do not exit him from the religion.

ومن لم يسلك طريقة المشايخ في هذه المسائل سلك ولا بدّ على طريقة الخوارج الذين يبرقون من الإسلام كما يبرق السهم من الرمية ثم لا يعودون إليه، فيأثمهم والله الحمد والمنة كانوا وسطاً بين طرفين، وعلى هدى بين ضالّتين...

And whoever does not follow the path of the mashāyikh in these issues, he is inevitable following the path of the Khawārij who pass through the religion, just as an arrow passes through the target, and they do not enter back into it. For they (i.e. the mashāyikh) were verily – and all praise and favor is due to Allāh – upon the moderate path between two extremes, and upon guidance between two types of misguidance...

فإذا تقرر هذا وتبيّن لك أنّهم لم يفهموا ما ذكره الشيخ محمد رحمه الله تعالى في الأعراب الذين كانوا في زمنه قبل أن يدخلوا في الإسلام وأنهم وضعوه في غير موضعه، فجعلوه في الأعراب الذين هم بين ظهور المسلمين وظاهرتهم الإسلام: فالعجب كلّ العجب ممن يصغي ويأخذ بأقوال أناسٍ ليسوا بعلماء ولا قرؤوا على أحدٍ من المشايخ فيُحسنون الظنّ بهم فيما يقولونه وينقلونه، ويسمعون الظنّ بمشايخ أهل الإسلام وعلمائهم الذين هم أعلم منهم بكلام أهل العلم، وليس لهم غرضٌ في التّأسّ إلا هدايتهم وإرشادهم إلى الحقّ الذي كان عليه رسول الله ﷺ وأصحابه وسلف الأمة وأئمتّها.»

So when this is established and it has become clear for you that they did not understand what the Shaykh Muhammad – rahimahullāhu ta‘ālā – mentioned regarding the Bedouins who lived in his time, before they entered into Islām, and (you have understood) that they placed (these statements) in places where they do not belong, and they made it to be about the Bedouins who lived between the Muslims and whose apparent situation was Islām: then it is very strange from the one who listens to and takes the opinions of people who are not scholars, and they did not study under anyone from the mashāyikh. So they think the best about them in what they say and convey, and they think the worst about the mashāyikh of the people of Islām, and their scholars who are more knowledgeable than them about the words of the people of knowledge, and they have no interest in the people except (wanting) to guide and advise them to the truth which

the Messenger of Allāh ﷺ, his companions, the Salaf of the Ummah and its scholars (all) were upon.” [Minhāj Ahl Al-Haqq wal-Ittibā’ (14-24)]

I said: This is a very important conveyance that clarifies the innocence of the leaders of the *da’wah* – *rahimahumullāh* – from the innovation of declaring *takfīr* in general. Because this is a clear text that obligates the judgment of Islām upon the one who performs the apparent signs, in opposition to what the *Khawārij* of this time claim; that the leaders of the *da’wah* agree with them in their dirty innovation.

And the *Khawārij* which are mentioned in the answer of the *Shaykh* Sulaymān ibn Sahmān – *rahimahullāh* – are the same as the *Khawārij* of this time, due to their statements being identical.

Chapter: Regarding the obligation of judging with Islām (i.e. as a Muslim) upon the one who performs the prayer

From Anas ibn Mālik (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said:

«مَنْ صَلَّى صَلَاتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَيْحَتَنَا، فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ.

“Whoever prays our prayer, faces our qiblah and eats from what we have slaughtered, then this is the Muslim who has the protection of Allāh and the protection of His Messenger. So do not betray Allāh in His protection (by violating it).” [Sahīh Al-Bukhārī (391)]

I said: This *hadīth* is extremely great in importance and it is a fundamental principle from the principles of our religion. Because in it the Prophet ﷺ clarified that the Muslim is the one who performs the apparent signs, and the most specific of these signs is the prayer. And it also proves, by the understanding of the opposite, that whoever does not pray and does not face the *qiblah* of the Muslims, he is not a Muslim.

And the Prophet ﷺ is the most eloquent of the people, and the most capable of them in explaining. So his explanation of who a Muslim is – who has the protection of Allāh and the protection of His Messenger ﷺ – is a general explanation that encompasses all times and places. Not as the *Khawārij* claim; that this is specific to some times and not others. And (by that) they made the text of the Book and *Sunnah* to be specific without any legal reason that makes it specific. Rather, (they did this based upon merely) assumptions and possibilities.

﴿كَسْرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً﴾

“Like a mirage in the desert. The thirsty one thinks that it is water.” (An-Nūr 24:39)

And from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said:

«بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ بَدَهِيَّةٍ فِي أَدِيمٍ مَقْرُوطٍ لَمْ تُحْصَلَنَّ مِنْ تَرَابِهَا قَالَ: فَتَسَمَّيْنَاهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عُبَيْنَةَ بْنِ حِصْنٍ، وَالْأَفْرَعِ بْنِ حَابِسٍ، وَزَيْدِ الْحَتَلِ، وَالرَّابِعِ إِمَّا عُلْقَمَةُ بْنُ عُلَاثَةَ، وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ. قَالَ: فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: أَلَا تَأْمُنُونِي، وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً. قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِئُ الْجُبَّةِ، كَثُّ اللَّحْيَةِ، مَخْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِزَارِ. فَقَالَ: يَا رَسُولَ اللَّهِ اتَّقِ اللَّهَ. فَقَالَ: وَنَيْلَكَ أَوْلَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ؟! قَالَ: ثُمَّ وَى الرَّجُلُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ أَلَا أَضْرِبُ عُنُقَهُ. فَقَالَ: لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي. قَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنْ لَمْ أُؤْمَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشَقَّ بَطُونَهُمْ، قَالَ: ثُمَّ نَظَرَ إِلَيْهِ، وَهُوَ مُعْفٍ فَقَالَ: إِنَّهُ يَخْرُجُ مِنْ صُطْنِي هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا لَا يَجَاوِرُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

'Alī ibn Abī Talib sent a piece of gold in a piece of dyed leather that could be cleaned from its dust to the Messenger of Allāh ﷺ from Yemen. He said: Then he divided it between four people; between 'Uyaynah ibn Hisn, Al-Aqra' ibn Hābis, Zayd ibn Al-Khayl and the fourth was either 'Alqamah ibn 'Ulāthah or 'Āmir ibn Tufayl.

Then a man from his companions said: *"We were more deserving of this than these people."*

He said: Then this reached the Messenger of Allāh ﷺ so he said: *"Do you not trust me, while I am the trustee of the One who is in the heaven. The news from heaven comes to me in the morning and evening."*

He said: Then a man with sunken eyes, dominant cheek bones, protruding forehead, thick beard and shaven head got up. Then he said: *"O Messenger of Allāh, fear Allāh."*

So he said: *"Woe to you. Am I not the most deserving of fearing Allāh from the people on earth?!"*

He said: Then the man turned away (and left). So Khālīd ibn Al-Walīd said: *"O Messenger of Allāh, should I not behead him?"*

So he said: ***“No. Perhaps he performs the prayer.”***

Khālīd said: *“And how many of those who pray say with their tongues what they do not have in their hearts?”*

Then the Messenger of Allāh ﷺ said: ***“I have verily not been commanded to pierce the hearts of the people, nor to split open their bellies.”*** He said: Then he looked at him while he was tracking (him with his eyes). Then he said: ***“Verily, from the descendants of these people, there will emerge (some people) who will recite the Book of Allāh softly but it will not surpass their throats. They will pass through the religion just as the arrow passes through the target.”*** [Sahīh Muslim (1064)]

I said: In this *hadīth* the Prophet ﷺ clarified for his companions that performing the signs – and the most specific of them is the prayer – obligates the judgment with *al-Islām al-hukmī*.

And the statement of Khālīd ibn Al-Walīd (*radiAllāhu ‘anhu*): *“Should I not behead him?”* (This is) an apparent judgment as well, due to his knowledge that whoever slanders the judgment of the Prophet ﷺ he is a *kāfir*. But the Prophet ﷺ has the right which is specific for him, and that is to pardon those who slander him, and (also) so no-one says: Verily Muhammad ﷺ kills his own companions.

And the *Imām* Ishāq ibn Rāhūyah – *rahimahullāh* – verily conveyed the *ijmā’* of the Muslims regarding the *kufr* of the one who is not pleased with the judgment of the Prophet ﷺ or he slanders him, when he said:

«وما أجمعوا على تكفيره وحكموا عليه كما حكموا على الجاحد: فالمؤمن الذي آمن بالله تعالى وبما جاء من عنده ثم قتل نبيًّا أو أعان على قتله وإن كان مُقِرًّا، ويقول قتل الأنبياء محرمٌ فهو كافرٌ، وكذلك من شتم نبيًّا أو ردَّ عليه قوله من غير تقيّة ولا خوفٍ.

“And among that which they agreed upon is declaring takfīr upon a person – and they judged him equally to how they judged the one who rejects (the evidences): Is the believer who believes in Allāh – the Exalted – and in

what came from Him, and he then kills a prophet, or helps in killing him, even if he acknowledges (īmān and his prophet-hood), and (even if) he says: 'Killing the prophets is forbidden', then he is a kāfir. And likewise whoever insults a prophet or rejects his statements without any taqiyyah or fear.

ألا ترى إلى ما جاء عن النبي ﷺ حين أعطى الأعرابيَّ ثم قال له: «أحسنْتَ». قال: ولا أجملت. فغضب أصحابه! حتى هُمُّوا بقتله، فأشار إليهم النبي ﷺ بالكفِّ. وقال للأعرابي: «تأتينا». فجاءه في بيته فأعطاه وزاده، ثم قال له: أحسنْتَ؟ قال: أي والله، وأجملت فجزاك الله من أهلي وعشيرتي خيراً.

Have you not considered what was narrated from the Prophet ﷺ when he gave (some wealth to) the Bedouin, and then he said to him: '**Have I been good (to you in what I have given you)?**' He said: '(No), nor have you been generous.' Then his companions became angry and they wanted to kill him. So the Prophet ﷺ gave them a sign to back off. And he said to the Bedouin: '**Come to us.**' So he came to his house and he gave him and increased him. Then he said to him: '**Have I been good (to you in what I have given you)?**' He said: 'Yes, by Allāh, and you have been generous. So may Allāh reward you with good from (my) family and tribe.'

ثم قال النبي ﷺ لأصحابه: إِنَّ مَثَلِي وَمَثَلَ هَذَا وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ كَانَتْ لَهُ نَاقَةٌ فَشَرَدَتْ عَلَيْهِ فَاتَّبَعَهَا النَّاسُ فَلَمْ يَرِيدُوهَا إِلَّا نُفُورًا، فَقَالَ صَاحِبُ النَّاقَةِ: خَلُّوا بَيْنِي وَبَيْنَ نَاقَتِي، فَأَنَا أَعْلَمُ بِهَا وَأَرْفَعُ، فَأَخَذَ مِنْ ثَمَامِ الْأَرْضِ شَيْئًا، ثُمَّ جَاءَهَا مِنْ بَيْنِ يَدَيْهَا فَجَعَلَ يَقُولُ لَهَا: هَوِي هَوِي، فَجَاءَتْ فَاسْتَنَاحَتْ بَيْنَ يَدَيْهِ فَشَدَّ عَلَيْهَا رَحْلَهَا وَاسْتَوَى عَلَيْهَا، وَإِنِّي لَوْ أَطَعْتُكُمْ حِينَ قَالَ هَذَا مَا قَالَ فَقَتَلْتُمُوهُ دَخَلَ النَّارَ.

Then the Prophet ﷺ said to his companions: '**Verily, the example of me, and the example of this man and the example of you, is like the example of a man who has a camel that escapes from him. So the people follow it, but they only make it run further away. So the owner of the camel says: 'Leave me and my camel alone, because I know it best and I am closer attached to it.'** Then he took some grass from the ground, and he went to it from its front while saying to it: *hawī hawī*. Then it came and kneeled down in front of him. So he tightened its saddle upon it and got up on it. And verily, if I

obeyed you when this man said what he said, and you killed him, then he would have entered Hellfire."

قال إسحاق رحمه الله: «أخبرني بذلك عدة، منهم: إبراهيم بن الحكم بن أبان، عن الحكم بن أبان، عن عكرمة، عن أبي هريرة رضي الله عنه، عن النبي ﷺ.

Ishāq said: "Several people informed me about this. Among them are: Ibrāhīm ibn Al-Hakam ibn Abān, from Al-Hakam ibn Abān, from 'Tkrimah, from Abū Hurayrah (radiAllāhu 'anhu) from the Prophet ﷺ."

قال إسحاق: «ففي هذا تصديق ما وصفنا أنه يكفر بالردّ على النبي ﷺ، ولكن كل من كان كفره من جهة الجهل وغير الاستهانة رُفِعَ به حتى يرجع إلى ما أنكره كما رفع النبي ﷺ بالأعرابي.

Ishāq said: "So in this there is an affirmation of what we have described; that a person commits kufr by rejecting (or answering back to) the Prophet ﷺ. But the person whose kufr is from the aspect of ignorance and without belittlement, then he is treated with leniency in order for him to return to (the truth in) what he has rejected, just as the Prophet ﷺ was lenient with the Bedouin.

وقوله لأصحابه: «إِنِّي لَوْ قَتَلْتُهُ حِينَ قَالَ مَا قَالَ دَخَلَ النَّارَ» دَلٌّ أَنَّ ثبوتَه على قوله يصير به كافرًا، وإن كل من كفر فَرُجُوهُهُ إلى الإيمان فيه عن ذلك، ولا يُدعى في رجوعه عن كفره إلى الإقرار بالإيمان، وذلك أنه لم يكن جَاحِدًا فكذلك تارك الصلاة يُدعى إلى الصلاة، فإذا ندم وراجع زال عنه كفره.

And his statement to his companions: 'Verily, if I killed him when he said what he said, he would have entered Hellfire.' This proves that if he remains upon his statement then he becomes kāfir by it. And verily, whoever commits kufr, then his return to īmān in it, is retracting that, and in his retraction from kufr he is not invited to acknowledge īmān (once more). And this is because he did not reject it. And likewise, the one who leaves the prayer is called to (performing) the prayer, and then if he regrets and retracts, then his kufr is removed from him."

قال إسحاق: «وكل شيء من الوقعة في الله عز وجل أو في شيء أنزل الله تعالى على أنبيائه فهو كفر يُخرجه من إيمانه، وإن كان مقَرًّا بكل ما أنزل الله تعالى.

Ishāq said: “And every single slandering of Allāh – ‘azza wa jalla – or of something that Allāh – the Exalted – has revealed to His prophets, then this is *kufr* that exits a person from his *īmān*. Even if he acknowledges everything that Allāh – the Exalted – has revealed.” [Ta’dhīm Qadr As-Salāh (2/929)]

I said: This is a precious declaration by the *Imām* Ishāq ibn Rāhūyah – *rahimahullāh* – in the clarification of the path of *Ahlus-Sunnah wal-Jamā’ah* regarding the names and judgments. And from this text the following is derived:

- That the *kufr* which exits a person from the religion is not restricted to being rejection and belying.
- That the basic principle regarding *kufr* is that it occurs upon the specific person.
- That the *ikrāh* (compulsion) which is taken into consideration in the Islamic legislation is the only thing that prevents (from declaring *takfīr*) in *al-masāil adh-dhāhirah* (the clear issues).
- That ignorance does not prevent that (the judgment of) *kufr* is applied upon the one who performs it, because ignorance is a reason for *kufr* (being committed) and not something that prevents it.
- That the treatment of the apostates and disbelievers differs according to the reasons. So the one who rejects and the one who belittles are not treated as the ignorant *kāfir*. Because the ignorant *kāfir* is treated with leniency in opposition to those who reject and belittle, along with the fact that they are all disbelievers.
- That the apostate returns to Islām from the door which he exited it from. So if his *kufr* is in leaving the prayer, then his return to Islām is by performing it.
- That the *kāfir* is judged as someone who will enter Hellfire, if he dies upon it.

And from ‘Urwah, from ‘Abdullāh ibn Az-Zubayr (*radiAllāhu ‘anhū*) that he narrated to him:

«أَنَّ رَجُلًا مِنَ الْأَنْصَارِ، خَاصِمَ الزُّبَيْرِ عِنْدَ النَّبِيِّ ﷺ فِي شِرَاحِ الْحَرَّةِ، الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرَحَ الْمَاءَ بَمُرٍّ، فَأَبَى عَلَيْهِ، فَاحْتَصَمَا عِنْدَ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسَلَ الْمَاءَ إِلَى جَارِكَ . فَعَضِبَ الْأَنْصَارِيُّ فَقَالَ: أُنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: اسْقِ يَا زُبَيْرُ، ثُمَّ أَحْبَسَ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجُدْرِ . فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنِّي لَأَحْسَبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ:

That a man from the *Ansār* disputed with Az-Zubayr in front of the Prophet ﷺ regarding the water streams of Al-Harrah which they used to water the palm trees. So the *ansārī* said: “Let the water pass.” But he refused to do it for him. Then they disputed in front of the Prophet ﷺ. So the Messenger of Allāh ﷺ said to Az-Zubayr: “**Water (your trees), O Zubayr, and then let the water flow on to your neighbor.**”

Then the *ansārī* got angry and said: “Is it because he is the son of your aunt?”

Then the face of the Messenger of Allāh ﷺ changed color and he said: “**Water (your trees), O Zubayr, and then withhold the water until it reaches the wall.**”

And Az-Zubayr said: “By Allāh, I think that this verse was revealed regarding this:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

“But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them.” (An-Nisā 4:65)”

[Sahīh Al-Bukhārī (2359)]

Muhammad ibn Nasr Al-Marwazī said while commenting upon this *hadīth*:

«قالوا: فهذا الذي ظنَّ أنه ﷺ مال إلى الزبير لقربته منه فخرج بذلك من إيمانه، فأنزل الله تبارك وتعالى فيه القرآن.

“They said: This person who thought that he ﷺ leaned towards (i.e. preferred) Az-Zubayr due to his blood relation to him, he then exited from his īmān due to this, so Allāh – tabāraka wa ta’ālā – revealed some Qurān regarding him.

فكيف يكون به مؤمناً من يُرَدُّ عليه السنّة الثابتة المعروفة برأيه أو برأي أحدٍ من الناس بعده تَعَمُّدًا لذلك أو شكًا فيها، أو إنكارًا لها حين لم توافق هواه، ثم يزعم أنه مؤمنٌ عند الله، مستكمل الإيمان من تأتية الأخبار التي روتها علماء الأمة بالأسانيد الثابتة عن رسول ﷺ أنه جعل العمل من الإيمان فيقول: هو ليس كذلك جحدًا بذلك أو شكًا فيه .

So how can someone who rejects the well-known and established Sunnah for him with his opinion, or with the opinion of someone from the people after him, with full intent, due to doubting it or due to rejecting it when it does not suit agree with his desires, be a believer in him? And then he claims that the person who receives the narrations which the scholars of the Ummah narrated with established chains of narration from the Messenger of Allāh, (which states) that he made the deeds to be from īmān, and he then says: ‘It is not as such’ while rejecting this or doubting in it, (he claims that he) is a believer with complete īmān.

أو كيف يكون به مؤمناً من يأتية الخبر الثابت عن رسول الله أنه أمر بكذا أو نهي عن كذا، فيقول: قال أبو فلان كذا، خلافاً على رسول الله ﷺ ورّداً لسنّته .

Or how can a person be a believer in him, to whom the well-established narration from the Messenger of Allāh ﷺ comes (which states) that he commanded this or prohibited that, and he then says: ‘Abū Fulān said this’, which is in opposition with the Messenger of Allāh ﷺ and answering back to (or rejecting) his Sunnah.

أم كيف يكون به مؤمناً من تُعرض سنّته على رأيه فما وافق منها قَبِلَ، وما لم يوافق منها احتال لردّها ألا ينظرُ الشَّقِيُّ على من اجتراً وبين يدي من تقدّم؟

Or how can a person be a believer in him, who present his Sunnah to his own opinion and then whatever of it agrees (with his opinion) then he accepts it, and whatever does not agree with it then he plays trickery to

refute it. Does the miserable person not look to the one who was courageous enough (to do this), and in front of him are those who went forth?

قال الله تبارك وتعالى:

Allāh – tabāraka wa ta’ālā – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

“O you who believe. Do not prioritize anything over Allāh and His Messenger. And fear Allāh. Verily Allāh is All-Hearing and All-Knowing.” (Al-Hujurāt 49:1)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

“O you who believe, do not raise your voices over the voice of the Prophet, and do not speak loudly to him as you speak loudly to each other, so your deeds are not rendered invalid while you are not aware.” (Al-Hujurāt 49:2)

وقال الله تبارك وتعالى:

And Allāh – tabāraka wa ta’ālā – said:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

“Do not make (your) calling of the Messenger among you as the way you call each other.” (An-Nūr 24:63)

فنهى الله المؤمنين أن يتقدموا بين يدي رسول الله ﷺ ونهاهم أن يرفعوا أصواتهم فوق صوت النبي ﷺ أو يجهروا له بالقول كجهر بعضهم لبعض إعظامًا له وإجلالًا، وأعلم أن ذلك يُحبط أعمالهم .

So Allāh prohibited the believers to prefer anything over the Messenger of Allāh ﷺ, and He prohibited them to raise their voices over the voice of the Prophet ﷺ, or that they speak loudly to him just as they speak loudly to each other, as a respect and honoring of him. And He informed that doing this would render their deeds invalid.

فكيف بمن جعل رسول الله ﷺ وغيره في دين الله وأحكامه ملتزمين، ثم يؤخّر حديث رسول الله ﷺ ويُعَدِّمُهُ إِذَا حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ بما لا يوافقه، قال: هذا منسوخ، فَإِذَا حَدَّثَ عَنْهُ بِمَا لَا يَعْرِفُهُ قال: هذا شاذّ .

Then how about the one who makes the Messenger of Allāh ﷺ and others than him to be two religions in the religion of Allāh and His judgments, and then he (sometimes) chooses something over the hadīth of the Messenger of Allāh ﷺ and (sometimes) he prefers it. If something is narrated to him from the Messenger of Allāh ﷺ which he does not agree with, he says: 'This is mansūkh (canceled).' And if something is narrated to him that he does not know of, then he says: 'This is shādh (abnormal, irregular, deviating, etc.).'

فَمِنْ رَسُولِ اللَّهِ ﷺ الْمَنْسُوخُ وَمِنْهُ النَّاسِخُ، ثُمَّ مِنْ رَسُولِ اللَّهِ ﷺ الشَّاذُّ وَمِنْهُ الْمَعْرُوفُ، وَمِنْ رَسُولِ اللَّهِ ﷺ الْمَبْرُوكُ وَمِنْهُ الْمَأْخُوذُ.

But both the mansūkh and the nāsikh are from the Messenger of Allāh ﷺ. And the shādh and the well-known is from the Messenger of Allāh ﷺ. And from the Messenger of Allāh ﷺ is (the knowledge about) what is left and what is taken (or followed)." [Ta'dhīm Qadr As-Salāh (2/658)]

And Ibn Taymiyyah said:

«فقد اتفقت نصوص العلماء من جميع الطوائف على أن التنقّص له كفرٌ مبيحٌ للدم، وهم في استتابته على ما تقدّم من الخلاف، ولا فرق في ذلك بين أن يقصد عيبه والإزراء به أو لا يقصد عيبه، لكنّ المقصود شيءٌ آخر حصل السبُّ تبعاً له أو لا يقصد شيئاً من ذلك، بل يهزل ويمزح، أو يفعل غير ذلك.

"The texts of the scholars from all of the groups verily agree upon, that slandering him is kufr that allows the blood (of the one who does it), while they disagree regarding his istitābah (i.e. asking him to repent) according to what has gone forth (of details). And there is no difference whether he intended to describe him with a defect and belittling him, or he does not intend to describe him with a defect. Rather, the intention is something else which the insult occurred due to. Or he does not intend any of this, rather he is joking and making fun, or he is doing something else than this.

فهذا كله يشترك في هذا الحكم إذا كان القول نفسه سبًّا، فإنَّ الرجل يتكلم بالكلمة من سخط الله تعالى ما يظنُّ أن تبلغ ما بلغت يهوي بها في النَّار أبعد مما بين المشرق والمغرب، ومن قال ما هو سبٌّ وتنقُصٌ له فقد آذى الله ورسوله، وهو مأخوذٌ بما يؤذي به النَّاس من القول الذي هو في نفسه أذى وإن لم يقصد أذاهم، ألم تسمع إلى الذين قالوا:

Then all of this is included in this judgment, if the words in themselves are an insult. Because a man may say some words that displease Allāh while he does not think that it reaches what it has reached (of displeasure from Allāh) and due to it he will fall down into Hellfire (with a distance) that is further away than what is between the east and the west. And whoever says that which is an insult and a belittlement of him, he has verily harmed Allāh and His Messenger. And he is held responsible for what he harms the people with of words which in themselves are an insult, even if he did not intend to harm them. Have you not heard those who said:

﴿إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾

“We were only conversing and playing.” (At-Tawbah 9:65)

فقال الله تعالى:

So Allāh – the Exalted – said:

﴿قُلْ أَبَالَهُ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۚ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

“Say: ‘Is it Allāh, His verses and His Messenger that you were mocking? Do not come with excuses, you have verily committed *kufir* after your *īmān*.’” (At-Tawbah 9:65-66)

وهذا مثل من يغضب فيذكر له حديثٌ عن النبي ﷺ أو حكمٌ من حكمه أو يُدعى لما سنَّه فيلعن ويبتح ونحو ذلك، وقد قال تعالى:

And this is like the example of the one who becomes angry, and then a hadīth from the Messenger of Allāh ﷺ is mentioned to him, or a judgment from his judgments, of he is invited to what he has legislated, and he then curses, speaks evil words and similar things. And Allāh – the Exalted – verily said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

“But no, by your Lord, they can have no *īmān*, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (An-Nisā 4:65)

فأقسم سبحانه بنفسه أنهم لا يؤمنون حتى يُحَكِّمُوهُ ثُمَّ لَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِنْ حُكْمِهِ، فَمَنْ شَاحَرَ غَيْرَهُ فِي أَمْرٍ وَحَرَجَ لِذِكْرِ رَسُولِ اللَّهِ ﷺ حَتَّى أَفْحَشَ فِي مَنَاطِقِهِ فَهُوَ كَافِرٌ بِنَصِّ التَّنْزِيلِ، وَلَا يُعْذَرُ بِأَنَّهُ مَقْصُودُهُ رُدُّ الْخِصَمِ، فَإِنَّ الرَّجُلَ لَا يُؤْمِنُ حَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَحَتَّى يَكُونَ الرَّسُولُ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ.

So He – subhānahu – swore by Himself that they will not be believers before they appoint him as judge and they thereafter do not find any resistance in themselves due to his judgment. So whoever disputes with someone in an issue and then finds resistance (or feels discomfort) due to the mention of the Messenger of Allāh ﷺ to a point where he starts to speak immoral words, he is a kāfir according to the text of the revelation. And he is not excused with that his intention was to answer his counterpart. Because a man does not believe until Allāh and His Messenger is more beloved to him besides everything else, and until the Messenger is more beloved to him than his son, father and all of the people.

و مِنْ هَذَا الْبَابِ قَوْلُ الْقَائِلِ: إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهَ اللَّهِ، وَ قَوْلُ الْآخَرِ: اْعْدِلْ فَإِنَّكَ لَمْ تَعْدِلْ، وَ قَوْلُ ذَلِكَ الْأَنْصَارِيِّ: أَنَّ كَانَ ابْنُ عَمَّتِكَ، فَإِنَّ هَذَا كَفَرٌ مُحَضَّرٌ، حَيْثُ زَعَمَ أَنَّ النَّبِيَّ ﷺ إِنَّمَا حَكَمَ لِلزَّبِيرِ لِأَنَّهُ ابْنُ عَمَّتِهِ، وَ لِذَلِكَ أَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ، وَ أَقْسَمَ أَنَّهُمْ لَا يُؤْمِنُونَ حَتَّى لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِنْ حُكْمِهِ، وَ إِنَّمَا عَفَا عَنْهُ النَّبِيُّ ﷺ كَمَا عَفَا عَنِ الَّذِي قَالَ: إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهَ اللَّهِ وَ عَنِ الَّذِي قَالَ: اْعْدِلْ فَإِنَّكَ لَمْ تَعْدِلْ وَقَدْ ذَكَرْنَا عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَتَلَ رَجُلًا لَمْ يَرْضَ بِحُكْمِ النَّبِيِّ ﷺ فَنَزَلَ الْقُرْآنُ بِمُوَافَقَتِهِ، فَكَيْفَ بَمَنْ طَعَنَ فِي حُكْمِهِ؟

And included in this issue is the statement of the one who says: ‘Verily, this division (of wealth) has not been done for the Face of Allāh.’ Or the statement of another (who said): ‘Be just, because you have verily not been just.’ Or the statement of that ansārī: ‘Is it because he is the son of your

aunt?’ For this is verily pure kufr, because he claimed that the Prophet ﷺ judged in favor of Az-Zubayr because he is the son of his aunt. And due to that Allāh revealed this verse, and He swore that they will not believe until they find no resistance in themselves due to his judgment. And the Prophet ﷺ verily pardoned him, just as he pardoned the one who said: ‘Verily, this division (of wealth) has not been done for the Face of Allāh.’ And the one who said: ‘Be just, because you have verily not been just.’ And we have verily mentioned from ‘Umar (radiAllāhu ‘anhu) that he killed a man who was not pleased with the judgment of the Prophet ﷺ, and then Qurān was revealed that agreed with him. So how about the one who slanders his judgment?” [As-Sārim Al-Maslūl (3/982)]

From Abū Sufyān (who said):

«قلت لجابر رضي الله عنه: كنتم تقولون لأهل القبلة: أنتم كفار؟ قال: لا. قال: فكنتم تقولون لأهل القبلة: أنتم مسلمون؟ قال: نعم.

I said to Jābir (radiAllāhu ‘anhu): “Did you (ever) use to say to the people of the qiblah: ‘You are kuffār?’”

He said: “No.”

He said: “Did you then use to say to the people of the qiblah: ‘You are Muslims?’”

He said: “Yes.” [Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā’ah (2009)]

And from Wahb ibn Munabbih who said:

«هذا ما سألت عنه جابر بن عبد الله الأنصاري رضي الله عنه فأخبرني، سألت في المصلين من طواغيت؟ قال: لا. وسألت: هل فيهم من مشرك؟ قال: لا». وأخبرني أنه سمع النبي ﷺ يقول: «بَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكُ الصَّلَاةِ». وسألت: أكانوا يدعون الذنوب شرًّا؟ قال: معاذ الله، ولم يكن يدعون في المصلين مشركًا.

This is what I asked Jābir ibn ‘Abdillāh Al-Ansārī (radiAllāhu ‘anhu) about, so he informed me. I asked him: “Are there any tawāghit among those who pray?”

He said: "No."

And I asked him: "Are there any mushrik among them?"

He said: "No."

And he informed me that he heard the Prophet ﷺ say: "**Between (the slave and) shirk and kufr is leaving the prayer.**"

And I asked him: "Did they used to call the sins shirk?"

He said: "Refuge is sought with Allāh. And they did not use to say that there among those who pray was a mushrik." [Ta'dhīm Qadr As-Salāh (2/875)]

Abū 'Ubayd said:

«حدثنا أبو معاوية، عن الأعمش، عن أبي سفيان، قال: جاورت مع جابر بن عبد الله رضي الله عنه بمكة ستة أشهر، فسأله رجل: هل كنتم تسمون أحدًا من أهل القبلة كافرين؟ فقال: «معاذ الله». قال: فهل تسمونه: مشركًا؟ قال: «لا»

Abū Mu'awiyah narrated to us, from Al-A'mash, from Abū Sufyān who said: I was the neighbor of Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) for six months in Makkah. And a man asked him: "Did you use to call anyone from the people of qiblah a kāfir?"

So he said: "Refuge is sought with Allāh."

He said: "Did you then call him a mushrik?"

He said: "No." [Al-Īmān by Al-Qāsim ibn Sallām (47)]

I said: The honorable *sahābī* Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) conveyed the *ijmā'* of the *Sahābah* regarding (the fact) that the one who prays is judged as a Muslim, and that it is not allowed to declare *takfīr* upon him without any deed (or statement) of *kufr* has appeared from him. And there is also an important point of benefit in it, which is that the *tāghūt* can never be a Muslim under any circumstances, because the name of *tāghūt* is not given to anyone but a *kāfir* who is a leader in *kufr*, and not as some of the Jahmiyyah

of our time claim; that there exists a *tāghūt* who is a Muslim. Just as this was claimed by one now-living person from the *zanādiqah* in his commentary regarding the words of the Shaykh Muhammad ibn ‘Abdil-Wahhāb – *rahimahullāh* – in “Al-Usūl Ath-Thalāthah”: “And the *tawāghit* are many, and their leaders are five.” And he mentioned among them: “Whoever rules with something else than what Allāh has revealed.” So this now-living person said: “He is a *tāghūt asghar* (a minor *taghut*), or a *tāghūt dūna tāghūt* (a *tāghūt* without being a *tāghūt*).” And he mixed up a great confusion, so he uttered a statement that opposes the Book, the *Sunnah* and the *ijmā’* of the *Sahābah* which was conveyed from Jābir (*radiAllāhu ‘anhu*). And he distorted what came in the texts, in order for him to describe those who legislate besides Allāh as Muslims; those who rule by the *tāghūt*.

And from Abū Mijlaz who said:

«بينما عبد الله بن حَبَّابٍ في يد الخوارج إذ أتوا على نخيل، فتناول رجلٌ منهم تمرَّةً فأقبل عليه أصحابه فقالوا له: أخذت تمرَّةً من تمرِ أهل العَهْد! وأتوا على خنزيرٍ فنَفَحَهُ رجلٌ منهم بالسَّيف، فأقبل عليه أصحابه فقالوا له: قتلْتَ خنزيرًا من خنازيرِ أهل العَهْد! قال: فقال عبد الله: ألا أخبركم بمن هو أعظم عليكم حَقًّا من هذا؟ قالوا: مَنْ؟ قال: أنا، ما تركتُ صلاةً، ولا تركتُ كذا، ولا تركتُ كذا. قال: فقتلوه، قال: فلمَّا جاءهم عليٌّ قال: أَقِيدُونَا بعبد الله بن حَبَّابٍ. قالوا: كيف نُقِيدُكَ به وكُنَّا قد شَرَكْنَا في دمه؟! فاستحلَّ قَتْلَهُمْ.

When ‘Abdullāh ibn Khabbāb was taken captive by the *Khawārij* they came to a palm tree. Then a man from them ate a date, so his companions came to him and said to him: “You have taken a date from the dates belonging to the people of the treaty.” And they came across a pig, and man among them struck it lightly with the sword. So his companions came to him and said: “You have killed a pig from the pigs belonging to the people of the treaty.”

He said: Then ‘Abdullāh said: “Should I not inform you about someone who has a greater right over you than this?”

They said: “Who?”

He said: *"Me. I have not left the prayer, and I have not left this and I have not left that."*

He said: So they killed him. He said: Then when 'Alī came to them he said: *"Give us (blood money) for 'Abdullāh ibn Khabbāb."*

They said: *"How shall we give you when all of us took part in his blood?!"*

Then he allowed fighting them. [Al-Musannaf by Ibn Abī Shaybah (39078)]

Abū Bakr ibn Abī Dāwūd said in "Al-Hāiyyah":

وَلَا تُكْفِرْنَ أَهْلَ الصَّلَاةِ وَإِنْ عَصَوْا

فَكُلُّهُمْ يُغْفَرُ وَذُو الْعَرْشِ يَصْنَعُ

وَلَا نَعْتَقِدُ رَأْيَ الْخَوَارِجِ إِنَّهُ

مَقَالٌ لِمَنْ يَهْوَاهُ يُرَدِّي وَيُقْضَخُ

"And do not declare takfīr upon the people of the prayer, even if they commit disobedience.

Because all of them sin, while the Owner of the Throne pardon.

And do not believe in the opinion of the Khawārij, for it is verily...

...a statement for the one who desires it, (and) he will be destroyed and disgraced."

And from Anas ibn Mālīk (*radiAllāhu 'anhu*), from Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) who said:

«نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ضَرْبِ الْمُصَلِّينَ.

"The Prophet ﷺ prohibited striking those who pray." [Ta'dhīm Qadr As-Salāh (970)]

I said: So look – may Allāh guide you to obeying Him – at these clear texts that clarify that the prayer is from the mightiest signs of the religion, and that it distinguishes between *kufr* and *īmān*, and that whoever performs it, and no *kufr* has appeared from him, then it is obligatory to judge him with Islām (i.e. as a Muslim). And this judgment is from the most clear and obvious judgments from Islām, and it is *ma'lūm min ad-dīn bid-darūrah* (known from the religion by necessity).

Chapter: Regarding the *tafsīr* (explanation) of *īmān*

Ibn Mandah named a chapter in his book “Al-Īmān” with his words:

«ذَكَرَ قَوْلَ النَّبِيِّ ﷺ لَوْفِدِ عَبْدِ الْقَيْسِ: «أَتَدْرُونَ مَا الْإِيمَانُ؟»، ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ».

The mention of the statement of the Prophet ﷺ to the delegation of ‘Abdul-Qays: *“Do you know what īmān is?”* Then he explained it to them and said: *“The testimony of Lā ilāha illā Allāh.”*

عن أبي حمزة، قال: كنت أقعد مع ابن عباس يجلسني على سريره، فقال: أقم عندي حتى أجعل لك سهما من مالي. فأقمت معه شهرين، قال: إن وفد عبد القيس لما أتوا النبي ﷺ، قال: «مَنْ الْقَوْمُ؟» أَوْ قَالَ: «مَنْ الْوَفْدُ؟». قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْقَوْمِ» أَوْ قَالَ: «بِالْوَفْدِ غَيْرَ خَزَايَا وَلَا نَدَامَى». فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي الْأَشْهُرِ الْحَرَامِ وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ، فَفُرْنَا بِأَمْرِ فَصْلٍ نُحِبُّ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ. فَأَمَرَهُمْ بِأَزْبَعٍ، وَهَاهُمْ عَنْ أَرْبَعٍ، فَأَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ يُعْطُوا الْخُمْسَ مِنَ الْمَغْنَمِ». وَسَأَلُوهُ عَنِ الْأَشْرِيَةِ فَتَهَاكُم عَنْ أَرْبَعٍ: عَنِ الْخَنْتَمِ، وَالذَّبَابِ، وَالْمَرْفَةِ وَرُبَّمَا قَالَ: «النَّقِيرِ» أَوْ «الْمُقَيْرِ» وَقَالَ: «أَحْفَظُوهنَّ وَأَحْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ»

From Abū Hamzah who said: I used to sit with Ibn ‘Abbās; he would let me sit on his bed. Then he said: *“Stay with me in order for me to give you a share of my wealth.”* So I stayed with him for two months. He said: And verily when delegation of ‘Abdul-Qays came to the Messenger of Allāh ﷺ he said: *“Who is the delegation?”*

They said: *“(The tribe of) Rabī’ah.”*

He said: *“Welcome to the people.”* Or he said: *“(Welcome to) the delegation, without any disgrace or regret (for you).”*

So they said: *“O Messenger of Allāh. We are verily not able to come to you, except in the holy months, and between us and you is this area of the*

kuffār of Mudar. So command us to a righteous affair which we can inform those behind us about, and by which we will enter Paradise."

So he commanded them to four things and prohibited them from four things. He commanded them to believing in Allāh alone. (And he said:) ***"Do you know what īmān in Allāh is?"***

They said: *"Allāh and His Messenger know best."*

He said: ***"The testimony of Lā ilāha illā Allāh Muhammadu Rasūl-Allāh, performing the prayer, paying the zakāh, fasting in Ramadān, and that you give a fifth of the booty."***

And they asked him about the drinks, so he prohibited them from four: The *hantam* (a jar that is painted green), *dubbā* (vessels made of dried pumpkin), *muzaffat* (vessels smeared with tar), and perhaps he said: ***"The naqīr (a piece of wood in which a hole is made used for making alcoholic drinks)."*** Or: ***"The muqayyir."***⁶

And he said: ***"Remember this, and inform it to those who are behind you."***⁷ [Al-Īmān by Ibn Mandah (1/160)]

I said: So the Prophet ﷺ explained *īmān* as the apparent signs (of Islām). So whoever performs them is judged with the outwardly (or apparent) *īmān* which saves (a person) in this life. Then if he is truthful in his *īmān* both inwardly and outwardly, then this will benefit him in both *dunyā* and *ākhirah*.

⁶ **Translator:** All these types of vessels would speed up the process of alcoholic fermentation, so some of its content would possibly be drunk with the assumption that it does not intoxicate while it in reality intoxicates.

⁷ The *hadīth* regarding the delegation of 'Abdul-Qays is agreed upon.

Chapter: Regarding the obligation of withholding when hearing the *adhān*

From Anas (radiAllāhu ‘anhū) who said:

«سار رسول الله ﷺ إلى خَيْبَرَ، فَأَنْتَهَى إِلَيْهَا لَيْلاً. قَالَ: «وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَرَقَ لَيْلاً لَمْ يُغَيِّرْ عَلَيْهِمْ حَتَّى يُصْبِحَ، فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِنْ لَمْ يَكُونُوا يُصَلُّونَ أَغَارَ عَلَيْهِمْ.»

“The Messenger of Allāh ﷺ went to Khaybar, and he arrived there at night.” He said: “And when the Messenger of Allāh ﷺ would come at night, he would not attack them until he would reach the morning. Then if he would hear the adhān he would refrain (from attacking), and if they did not pray then he would attack them.” [Musnad Ahmad (13285)]

And from ‘Abdul-Malik ibn Nawfal ibn Musāhiq who said:

«سَمِعْتُ ابْنَ عَصَامِ الْمَزِينِي، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ سَرِيَّةً قَالَ: إِنْ رَأَيْتُمْ مَسْجِدًا أَوْ سَمِعْتُمْ مَوْدِنًا فَلَا تَقْتُلُوا أَحَدًا.»

I heard Ibn ‘Isām Al-Muzanī (narrate), from his father who said: The Messenger of Allāh ﷺ used to say when he would send a brigade: *“If you see a masjid or you hear someone calling the adhān, then do not kill anyone.”* [As-Sunan Al-Kubrā by An-Nasāi (8780)]

And from Ar-Rabī’, from Abū Al-‘Āliyah who said:

كَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِذَا بَعَثَ جَيْشًا إِلَى أَهْلِ الرِّدَّةِ قَالَ: «اجْلِسُوا قَرِيبًا مِنْهُمْ فَإِنْ سَمِعْتُمْ أَذَانًا إِلَى طُلُوعِ الشَّمْسِ وَإِلَّا فَأَغِيرُوا عَلَيْهِمْ.»

When Abū Bakr would send out an army to the people of *riddah* (apostasy) he would say: *“Sit (i.e. set camp) close to them, and if you hear the adhān when the sun rises (then refrain from attacking), or else attack them.”* [Ta’dhīm Qadr As-Salāh (973)]

And from Talhah ibn ‘Ubaydillāh ibn ‘Abdir-Rahmān ibn Abī Bakr As-Siddīq (radiAllāhu ‘anhū) that it was from the order of Abū Bakr to his armies during the (wars of) *riddah* (apostasy):

«إِذَا عَشَيْتُمْ دَارًا مِنْ دُورِ الْعَرَبِ فَسَمِعْتُمْ أَذَانًا لِلصَّلَاةِ فَأَمْسِكُوا عَنْ أَهْلِهَا حَتَّى تَسْأَلُوهُمْ مَا الَّذِي نَعْمُوا، وَإِنْ لَمْ تَسْمَعُوا أَذَانًا لِلصَّلَاةِ فَشَتُّوا الْعَارَةَ وَخَرَّبُوا وَاقْتُلُوا.

“When you come in the evening to a dwelling place from the dwelling places of the Arabs and you hear the adhān for the prayer, then refrain from (attacking) its people until you ask them what their problem is. And if you do not hear the adhān for the prayer, then launch the attack, burn and kill.” [Ta’dhīm Qadr As-Salāh (974)]

And Ibn Rajab Al-Hanbalī said:

«ومنها - وهو المقصود بهذا الباب: أنه ﷺ كان يجعل الأذان فَرْقَ ما بين دار الكفر ودار الإسلام، فإن سمع مؤذناً للدار كحكم ديار الإسلام، فيكف عن دمائهم وأموالهم، وإن لم يسمع أذاناً أغار عليهم بعدما يصبح.

“And from this is – and this is the intended with this issue – that he ﷺ used to let the adhān be the difference between dār al-kufr (land of kufr) and dār al-Islām (land of Islām). So if he heard that the place had a muadhhdhin (caller to the prayer) he would give it the same judgments as the lands of Islām, and he would refrain from their blood and wealth. And if he did not hear any adhān, he would attack them after entering the morning.

وفي هذا: دليل على أنَّ إقامة الصلاة توجب الحكم بالإسلام؛ فإنَّ الأذان إنما هو دعاء إلى الصلاة، فإذا كان موجباً للحكم بالإسلام، فالصلاة التي هو المقصود الأعظم أولى.

And in this there is evidence for, that establishing (or performing) the prayer obligates the judgment of Islām, because the adhān is verily a call to the prayer. So if it (i.e. the adhān) obligates the judgment of Islām, then the prayer which is intended by it is greater and more entitled.

ولا يقال: إنما حَكَمَ بِإسلامهم بالأذان لما فيه من ذكر الشهادتين؛ لأن الصلاة تتضمن ذلك أيضاً، فإذا رأينا مَنْ ظاهره يصلي ولا سيَّما في دار الحرب أو دارٍ لم يُعلم أنَّها دار إسلامٍ حَكَمنا بِإسلامه لذلك، وهو قول كثيرٍ من العلماء، وهو ظاهر مذهب أحمد.

And it is not said: 'He verily judged them with Islām (i.e. as Muslims) based upon the adhān due to what it contains of the two testimonies.' Because the prayer also includes that. So if we see someone who apparently is praying – and especially in dār al-harb or in a land that is not known as being a land of Islām – then we establish his Islām based upon this. And this is the opinion of many of the scholars, and it is the apparent from the madhhab of Ahmad.

وقد روي عن النبي ﷺ، أنه كان يأمر بالكفِّ عن دارٍ يُسمع فيها الأذان، أو يرى فيها مسجداً، من رواية ابن عسّام المزني، عن أبيه – وكانت له صحبة –، قال: كان رسول الله ﷺ إذا بعث جيشاً أو سريةً يقول لهم: إذا رأيتم مسجداً، أو سمعتم مؤذناً فلا تقتلوا أحداً. خرّجه الإمام أحمد وأبو داود والنسائي والترمذي ...

And it was verily narrated from the Prophet ﷺ that he used to command (his armies) to refrain from a land in which the adhān is heard, or in which a masjid is seen, from the report of Ibn 'Isām Al-Muzanī, from his father – and he had companionship (with the Messenger of Allāh) – who said: The Messenger of Allāh ﷺ used to when he would send an army or a brigade, he would say to them: 'If you see a masjid or you hear someone calling the adhān, then do not kill anyone.' It was narrated by Imām Ahmad, Abū Dāwūd, An-Nasāī and At-Tirmidhī...

وحاصل الأمر: أن الدار إن سُمع فيها أذانٌ لم يُجزَّ الإقدام على قتلهم ابتداءً، بل يصيرون في عصمة دمائهم وأموالهم كالمسلمين؛ فإنَّ الأذان وإن كان لم يُسمع من بعضهم، إلا أنَّ ظهوره في دار قوم دليلٌ على إقرارهم بذلك ورضاهم، فأما المؤذّن نفسه فإنه يصير مسلماً بذلك، ولا سيّما إذا كان في دار كفرٍ وموضعٍ لا يخاف فيه من المسلمين ولا يتقيهم، وعند أصحابنا: أنه يصير الكافر بالأذان مسلماً.

And the conclusion in this issue is, that if the adhān is heard in a dār (land) then to begin with it is not allowed to proceed to kill them. Rather, they are entered into the protection of their blood and wealth, just as the Muslims. Because the adhān, even if it is not heard from some of them, then its occurrence in the land of a people is an evidence for their acknowledgment of this and that they are pleased (with it). As for the muadhdhin himself, then he becomes a Muslim by (calling) it, and especially if it is in a land of kufr or a place where the people are not scared

of the Muslims, nor do they avoid them. And with our companions is, that the kāfir becomes a Muslim by (calling) the adhān.” [Fath Al-Bārī by Ibn Rajab (5/232)]

I said: So the Prophet ﷺ verily prohibited from attacking if the *adhān* is heard from a people in the lands of *kufr* and *harb* (war), until he investigates them. So how do the followers of Dhūl-Khuwaysirah after this have the audacity towards the judgment of Allāh – *tabāraka wa ta’ālā* – that judge with Islām upon the one who openly shows the signs (by opposing this judgment).

And these evidences are like a spike in the necks of the *Khawārij*, from those who say that whoever ascribes to Islām and openly shows the signs in the lands of *harb* and *kufr*, he is not judged as a Muslim because he is following their land (in judgment). And thus they believed in *at-tab’iyyah* in a place where it does not belong.

Chapter: Regarding the *hadīth* about the slave-girl

From Mu'āwiyah ibn Al-Hakam As-Sulamī (*radi Allāhu 'anhu*) who said:

«وَكَاثَتْ لِي جَارِيَةٌ تَرَعَى غَنَمًا لِي قَبْلَ أَحَدٍ وَالْجَوَارِيَّةِ، فَاطْلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذِّبُّ قَدْ دَهَبَ بِشَاةٍ مِنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ، آسَفُ كَمَا يَأْسِفُونَ، لَكِنِّي صَكَّكْتُهَا صَكَّةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَعَظَّمْ ذَلِكَ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أُعْتِقُهَا؟ قَالَ: أَنْتَنِي بِهَا فَأَتَيْتُهُ بِهَا، فَقَالَ لَهَا: أَيْنَ اللَّهُ؟ قَالَتْ: فِي السَّمَاءِ. قَالَ: مَنْ أَنَا؟ قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: أُعْتِقُهَا، فَإِنَّهَا مُؤْمِنَةٌ».

I used to have a slave girl who would guard over some sheep for me towards Uhud and Al-Jawwāniyah. One day I looked and saw that the wolf had taken one of her sheep. And I am a man from the sons of Ādam who becomes angry like they become angry. So I struck her one time. Then I went to the Messenger of Allāh ﷺ and he considered what I did a major thing. I said: “O Messenger of Allāh, should I not free her?”

He said: “Bring her to me.”

So I brought her to him, and he said to her: “Where is Allāh?”

She said: “In the heaven.”

He said: “Who am I?”

She said: “You are the Messenger of Allāh.”

He said: “Set her free, for she is verily a believer.” [Sahīh Muslim (537)]

Abū Bakr Al-Athram said:

«قُلْتُ لِأَبِي عَبْدِ اللَّهِ «يَعْنِي الْإِمَامُ أَحْمَدُ» فِي الْحَدِيثِ الَّذِي يَرَوِي: «أَعْتَقْتُهَا؛ فَإِنَّهَا مُؤْمِنَةٌ، قَالَ: لَيْسَ كُلُّ أَحَدٍ يَقُولُ فِيهِ: إِنَّهَا مُؤْمِنَةٌ، يَقُولُونَ: أَعْتَقَهَا. قَالَ: وَمَالِكٌ سَمِعَهُ مِنْ هَذَا الشَّيْخِ هَلَالِ بْنِ عَلِيٍّ، لَا يَقُولُ: فَإِنَّهَا مُؤْمِنَةٌ، قَالَ: وَقَدْ قَالَ بَعْضُهُمْ: فَإِنَّهَا مُؤْمِنَةٌ، فَهِيَ حِينَ تُقَرَّرُ بِذَلِكَ فَحُكْمُهَا حَكَمُ الْمُؤْمِنَةِ. هَذَا مَعْنَاهُ».

I asked Abū ‘Abdillāh (i.e. Imām Ahmad) regarding the *hadīth* which is narrated (that states): ***“Set her free, for she is verily a believer.”*** He said: *“Not everyone says (i.e. includes) in it: ‘She is verily a believer.’ They say: ‘Set her free.’ And Mālik heard it from this shaykh Hilāl ibn ‘Alī. He does not say: ‘She is verily a believer.’⁸ He said: ‘And verily did some of them say: ‘For she is verily a believer’, and this is when she acknowledges this (i.e. what she is saying), then her judgment is the judgment of the believer. This is the meaning of it.”* [As-Sunnah by Al-Khallāl (975)]

And from Ibrāhīm ibn Al-Hārith:

أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ النَّبِيِّ ﷺ: «أَعْتَقَهَا؛ فَإِنَّهَا مُؤْمِنَةٌ»، «فَقَالَ أَبُو عَبْدِ اللَّهِ: «لَيْسَ كُلُّ أَحَدٍ يَقُولُ فِيهِ: أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ، يَقُولُونَ: أَعْتَقَهَا، وَأَمَّا مَنْ قَالَ: فَإِنَّهَا مُؤْمِنَةٌ، حِينَ تُقَرَّرُ بِذَلِكَ فَحُكْمُهَا حَكَمُ الْمُؤْمِنَةِ».

That he asked Abū ‘Abdillāh about the statement of the Prophet ﷺ: ***“Set her free, for she is verily a believer.”*** So Abū ‘Abdillāh said: *“It is not everyone who says (i.e. includes) in it: ‘Set her free, for she is verily a believer.’ They say: ‘Set her free.’ And as for the one who says: ‘For she is verily a believer’, (then this is) when she acknowledges this, then her judgment is the judgment of the believer.”* [As-Sunnah by Al-Khallāl (977)]

Ibn Mandah named a chapter in his book “Al-Īmān” when he said:

«ذَكَرْتُ مَا يَدُلُّ عَلَى أَنَّ الْمُخَرَّجَ بِالتَّوْحِيدِ إِشَارَةً إِلَى السَّمَاءِ بِأَنَّ اللَّهَ فِي السَّمَاءِ دُونَ الْأَرْضِ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، يُسَمَّى مُؤْمِنًا.

“The mention of what proves that the one who acknowledges Tawhīd by pointing towards the heaven meaning that Allāh is in the heaven and not on earth, and that Muhammad is the Messenger of Allāh ﷺ is called a mumin (believer).” [Al-Īmān by Ibn Mandah (1/230)]

⁸ Imām Ahmad means that Imām Mālik narrated the *hadīth* about the slave-girl without the addition: ***“For she is verily a believer.”*** In “Al-Muwattā” with the number (2251).

And Ibn Taymiyyah said:

«وَأَمَّا احْتِجَاجُهُمْ «يعني المرجئة»، بقوله للأمة: أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ ...

“As for their (i.e. the Murjahia) arguing by his statement about the slave-girl: ‘Set her free, for she is verily a believer’...

لا حُجَّةَ فيه؛ لأنَّ الإيمان الظَّاهر الَّذِي تَجْرِي عَلَيْهِ الأحكام فِي الدُّنْيَا لَا يَسْتَلْزِمُ الإيمان فِي الْباطِنِ الَّذِي يَكُونُ صَاحِبُهُ مِنْ أَهْلِ السَّعَادَةِ فِي الْآخِرَةِ، فَإِنَّ الْمُنَافِقِينَ الَّذِينَ قَالُوا:

Then there is no evidence in this. Because the apparent īmān which the judgments in dunyā are based upon does not necessitate inwardly īmān by which the owner of it becomes from the people of happiness in ākhirah. For verily the munafiqūn who said:

﴿أَمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

“We believe in Allāh and the Last Day. But they are not believers.” (Al-Baqarah 2:8)

هُمْ فِي الظَّاهِرِ مُؤْمِنُونَ يُصَلُّونَ مَعَ النَّاسِ وَيَصُومُونَ وَيَحُجُّونَ وَيَعُزُّونَ، وَالْمُسْلِمُونَ يُنَكِحُوهُمْ وَيُورِثُوهُمْ كَمَا كَانَ الْمُنَافِقُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَحْكَمْ النَّبِيُّ ﷺ فِي الْمُنَافِقِينَ بِحُكْمِ الْكُفَّارِ الْمَظْهَرِينَ لِلْكَفْرِ لَا فِي مُنَاقَحَتِهِمْ وَلَا مُوَارَثَتِهِمْ وَلَا نَحْوِ ذَلِكَ؛ بَلْ لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي سَلُولٍ وَهُوَ مِنْ أَشْهُرِ النَّاسِ بِالنِّفَاقِ وَرَّثَهُ ابْنُهُ عَبْدُ اللَّهِ وَهُوَ مِنْ خِيَارِ الْمُؤْمِنِينَ، وَكَذَلِكَ سَائِرُ مَنْ كَانَ يَمُوتُ مِنْهُمْ يَرِثُهُ وَرَثَتُهُ الْمُؤْمِنُونَ، وَإِذَا مَاتَ لِأَحَدِهِمْ وَارِثٌ وَرَثَتُهُ مَعَ الْمُسْلِمِينَ...

In the apparent they are believers who pray with the people, and they fast, perform hajj and attend the battles. And the Muslims marry them and inherit them, just as the munafiqūn were (treated) in the time of the Messenger of Allāh ﷺ. And the Prophet ﷺ did not judge the munafiqūn with the judgment of the kuffār who openly showed kufr; not regarding marrying them, inheriting them or in similar things. Rather, when ‘Abdullāh ibn Ubayy ibn Salūl died – and he is from the people most known for nifāq – his son ‘Abdullāh inherited him, and he is from the best of the believers. And likewise the rest of them who dies, then their believing inheritors would inherit them. And if someone whom they would inherit from died, then they would inherit from him along with the Muslims...

وبهذا يظهر الجواب عن شُبُهَاتٍ كَثِيرَةٍ تُوْرَدُ في هذا المقام؛ فَإِنَّ كَثِيرًا مِنَ الْمُتَأَخِّرِينَ مَا بَقِيَ فِي الْمَطْهَرِينَ لِلإِسْلَامِ عِنْدَهُمْ إِلَّا عَدْلٌ أَوْ فَاسِقٌ، وَأَعْرَضُوا عَنْ حُكْمِ الْمُنَافِقِينَ ...

And by this the answer to the many doubts that arises in this issue becomes clear. For verily, many from the later generations no longer has (more judgments) regarding those who apparently show Islām other than 'adl (just) or fāsiq (sinner). And they turned away from the judgment of the munafiqūn...

والله تعالى لما أمر في الكَفَّارَةِ بِعِتْقِ رَقَبَةٍ مُؤْمِنَةٍ لَمْ يَكُنْ عَلَى النَّاسِ أَلَّا يَعْتَقُوا إِلَّا مَنْ يَعْلَمُوا أَنَّ الْإِيمَانَ فِي قَلْبِهِ؛ فَإِنْ هَذَا كَمَا لَوْ قِيلَ لَهُمْ: أَفْتُلُّوا إِلَّا مَنْ عَلِمْتُمْ أَنَّ الْإِيمَانَ فِي قَلْبِهِ.

And when Allāh – the Exalted – commanded regarding the kaffārah (expiation) to set free a believing slave, then there was nothing else for the people to do than setting free those whom they knew had īmān in their hearts. And this is just as if it is said to them: Kill (everyone) except the one who you know has īmān in his heart.

وَهُمْ لَمْ يُؤْمَرُوا أَنْ يُنْقَبُوا عَنْ قُلُوبِ النَّاسِ وَلَا يَشُقُّوا بَطُونَهُمْ؛ فَإِذَا رَأَوْا رَجُلًا يُظْهِرُ الْإِيمَانَ جَازَ لَهُمْ عِتْقُهُ، وَصَاحِبُ الْجَارِيَةِ كَمَا سَأَلَ النَّبِيُّ ﷺ: هَلْ هِيَ مُؤْمِنَةٌ؟ إِنَّمَا أَرَادَ الْإِيمَانَ الظَّاهِرَ الَّذِي يُفَرِّقُ بِهِ بَيْنَ الْمُسْلِمِ وَالْكَافِرِ، وَكَذَلِكَ مَنْ عَلَيْهِ نَذْرٌ لَمْ يَلِزْهُ أَنْ يُعْتَقَ إِلَّا مَنْ عَلِمَ أَنَّ الْإِيمَانَ فِي قَلْبِهِ؛ فَإِنَّهُ لَا يَعْلَمُ ذَلِكَ مُطْلَقًا؛ بَلْ وَلَا أَحَدٌ مِنَ الْخَلْقِ يَعْلَمُ ذَلِكَ مُطْلَقًا...

And they were not commanded to split open the hearts of the people, nor to open up their bellies. So if they saw a man who openly showed īmān, then it was allowed for them to set him free. And when the owner of the slave-girl asked the Prophet ﷺ: 'Is she a believer?' Then he verily meant the apparent īmān by which one distinguishes between a Muslim and a kāfir. And likewise the one who owes to fulfill a vow (of setting free a believing slave) he is only obligated to set free the one who he knows has īmān in his heart. And he will never know this for certain. Rather, no-one from the creation knows this for certain...

وَالْمَقْصُودُ أَنَّ النَّبِيَّ ﷺ إِنَّمَا أَخْبَرَ عَنْ تِلْكَ الْأَمَةِ بِالْإِيمَانِ الظَّاهِرِ الَّذِي عُلِّقَتْ بِهِ الْأَحْكَامُ الظَّاهِرَةُ.

And what is meant is that the Prophet ﷺ verily informed about the apparent īmān of this slave-girl, based upon which the apparent judgments (in dunyā) are applied.” [Majmū’ Al-Fatāwā (7/209-215)]

And he also said:

«فإنَّ الإيمان الذي غُلِّقت به أحكام الدنيا هو الإيمان الظاهر وهو الإسلام، فالمسمَّى واحدٌ في الأحكام الظاهرة. ولهذا لما ذُكر الأثرم لأحمد احتِجَّاج المرجئة بقول النبي ﷺ أَعْتَمَهَا فَإِنَّهَا مُؤَمَّنَةٌ أَجابه بأنَّ المراد حكْمُها في الدنيا لحكم المؤمنة، لم يرد أنها مؤمنة عند الله تستحق دخول الجنة بلا نارٍ إذا لقيته بمجرد هذا الإقرار.

“Verily, the īmān based upon which the judgments in dunyā are applied is the apparent īmān, and that is Islām. So the musammā (i.e. the meaning covered by the names īmān and Islām) is one when it comes to the apparent judgments. And due to this, when Al-Athram mentioned the argumentation of the Murjiyah with the statement of the Prophet ﷺ: ‘Set her free, for she is verily a believer’ to Ahmad, he answered him with (saying) that the intended is that her judgment in dunyā is the judgment of a believer. He did not answer that she is a believer in the Sight of Allāh who deserves to enter Paradise and not Hellfire, if she meets Him with merely this acknowledgement.” [Majmū’ Al-Fatāwā (7/416)]

And he also said:

﴿فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ﴾

“Then (he must) set free a believing slave.” (An-Nisā 4:92)

«فإنَّما أريد من أظهر الإسلام، فإنَّ الإيمان الذي غُلِّقت به أحكام الدنيا، هو الإيمان الظاهر وهو الإسلام، فالمسمَّى واحد في الأحكام الظاهرة.

“Then verily, what is meant is the one who apparently shows Islām. For verily, the īmān based upon which the judgments in dunyā are applied is the apparent īmān, and that is Islām. So the musammā (i.e. that over which these names cover) is one when it comes to the apparent judgments.” [Majmū’ Al-Fatāwā (7/416)]

I said: The *Murjiah* used to use the *hadīth* about the slave-girl as an evidence for, that the uttering and acknowledgment are sufficient to judge a person with the complete *īmān* by which the owner of it deserves to enter Paradise. So *Imām Ahmad* – *rahimahullāh* – clarified that the meaning of the *hadīth* is, that she is a believer in the judgments of *dunyā*.

So in this *hadīth* there is a clear explanation of, that the judgments in *dunyā* of *īmān* and *kufr* are applied based upon the apparent. And that is what is meant here. Because the Legislator connected the judgment of setting free (a believing slave) with the apparent; meaning with *al-Islām al-hukmī* (Islām in judgment) or *al-Īmān al-hukmī* (*īmān* in judgment).

Chapter: Regarding His – the Exalted – Words: “Then if they repent and perform the prayer and pay the zakāh, then they are your brothers in religion.”

At-Tabarī said:

«يقول جل ثناؤه: فإن رجع هؤلاء المشركون الذين أمرتكم أيها المؤمنون بقتلهم عن كفرهم وشركهم بالله إلى الإيمان به وبرسوله، وأنابوا إلى طاعته، وأقاموا الصلاة المكتوبة فأدّوها بحدودها، وآتوا الزكاة المفروضة أهلها:

“He – exalted is His praise – says: Then if these mushrikūn – whom I have commanded you, O believers, to kill – turn back from their kufr and shirk to Allāh and (turn to) īmān in Him and His Messenger, and they turn to the obedience of Him, and they establish the prescribed prayers (in a way) so they perform it according to its boundaries, and they pay the obligatory zakāh to those deserving of it:

﴿فَإِخْوَانُكُمْ فِي الدِّينِ﴾

“Then they are your brothers in the religion.” (At-Tawbah 9:11)

يقول: فهم إخوانكم في الدين الذي أمركم الله به، وهو الإسلام.

He says: Then they are your brothers in the religion which Allāh has commanded you to (follow), and that is Al-Islām.” [At-Tabarī (11/361)]

From ‘Abdullāh ibn ‘Abbās (radiAllāhu ‘anhu):

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ﴾

“Then if they repent and perform the prayer and pay the zakāh.” (At-Tawbah 9:11)

قال: حَرِّمَتْ هذه الآية دماء أهل القبلة.

He said: *“This verse prohibited the blood of the people of the qiblah (i.e. those who pray).” [At-Tabarī (11/362)]*

I said: This honorable verse is a text regarding the judgment of Islām upon the one who faces the qiblah of the Muslims and

performs the prayer and pays the *zakāh*. Because Allāh – *subhānahu wa ta'ālā* – established the judgment of brotherhood in the religion upon the one who performs the signs.

Chapter: Regarding His – the Exalted – Words: “The Bedouins said: ‘We have believed.’ Say: ‘You have not believed, but instead say: We have submitted ourselves (to Islām).’”

Ash-Shāfi‘ī said:

«حُكِمَ اللهُ فِي الدُّنْيَا قَبُولَ ظَاهِرِ الْآدَمِيِّينَ، وَأَنَّهُ تَوَلَّى سِرَائِرَهُمْ وَلَمْ يَجْعَلْ لِنَبِيِّهِ مَرْسِلٍ وَلَا لِأَحَدٍ مِنْ خَلْقِهِ أَنْ يَحْكُمَ إِلَّا عَلَى الظَّاهِرِ، وَتَوَلَّى دَوْنَهُمُ السِّرَائِرَ لِأَنفَرَادِهِ بِعِلْمِهَا، وَهَكَذَا الْحُجَّةُ عَلَى مَنْ قَالَ هَذَا الْقَوْلَ. وَأَخْبَرَ اللهُ عَزَّ وَجَلَّ عَنْ قَوْمٍ مِنَ الْأَعْرَابِ فَقَالَ:

“The judgment of Allāh in dunyā is accepting the apparent state of the people, and that He will undertake their secrets. And He did not allow for any sent prophet, nor for anyone from His creation, that they judge based upon anything other than the apparent. And besides them He undertook the secrets due to Him being the only One who knows about it. And this is the argument against the one who says these words. And Allāh – ‘azza wa jalla – informed about a group of people from the Bedouins and said:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

“The Bedouins said: ‘We have believed.’ Say (to them O Muhammad): ‘You have not believed, but instead say: We have submitted ourselves (to Islām).’ Because the belief has not yet entered your hearts.” (Al-Hujurāt 49:14)

﴿فَاعْلَمْ أَنَّهُ لَمْ يَدْخُلِ الْإِيمَانُ فِي قُلُوبِهِمْ، وَأَنَّهُمْ أَظْهَرُوهُ وَحَقَّنَ بِهِ دِمَاءَهُمْ. قَالَ مُجَاهِدٌ فِي قَوْلِهِ: ﴿أَسْلَمْنَا﴾ قَالَ: اسْتَسْلَمْنَا خِيفَةَ الْقَتْلِ وَالسَّيْبَاءِ.﴾

So He informed that the īmān had not entered their hearts, and that they (despite of this) apparently showed it and protected their blood by doing that. Mujāhid said about His Word: “We have submitted.” He said: ‘We have yielded (or surrendered) out of fear of being killed and taken captive.’” [Al-Umm (7/412)]

And Ash-Shāfi'ī also said:

«ثم أطلع الله رسوله على قوم يُظهرون الإسلام ويُسرُّون غيره، ولم يجعل له أن يحكم عليهم بخلاف حكم الإسلام، ولم يجعل له أن يقضي عليهم في الدنيا بخلاف ما أظهروا، فقال لنبيه ﷺ :

“Then Allāh informed His Messenger about a people who apparently showed Islām while hiding something else, and He did not allow for him to judge upon them with something other than the judgment of Islām. And He did not allow for him to judge them with something other than what they apparently showed. So He said to His Prophet ﷺ:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾ الآية.

“The Bedouins said: ‘We have believed.’ Say (to them O Muhammad): ‘You have not believed, but instead say: We have submitted ourselves (to Islām).’” (Al-Hujurāt 49:14)

Until the end of the verse.”

Ash-Shāfi'ī said:

﴿أَسْلَمْنَا﴾ يعني: أسلمنا بالقول بالإيمان مخافة القتل والسبِّاء، ثُمَّ أَخْبَرَ أَنَّهُ يَجْزِيهِمْ إِنْ أَطَاعُوا اللَّهَ وَرَسُولَهُ، يعني: إِنْ أَحَدُثُوا طَاعَةَ رَسُولِهِ.

““We have submitted ourselves.” This means: We have submitted ourselves by uttering īmān, due to fear of being killed and taken captive. Then He informed that He will reward them if they obey Allāh and His Messenger. This means: If they manifest obedience to His Messenger.” [Al-Umm 9/60]

And he also said:

«وفي جميع ما وصفته ومع غيره مما استغنيْتُ بما كتبت عنه مما فرض الله تعالى على الحكام في الدنيا دليلٌ على أن حراماً على حاكم أن يقضي أبداً على أحدٍ من عباد الله إلا بأحسن ما يُظهر وأحقُّه على المحكوم عليه. وأنَّ عليه وإن احتمل ما يظهر منه غير أحسنه كانت عليه دلالةٌ بما يحتمل ما يخالف أحسنه وأحقُّه عليه، أو لم تكن لما حكم الله في الأعراب الذين قالوا: آمنا، وأعلم الله أنَّ الإيمان

لم يدخل في قلوبهم، وما حكم الله به في المنافقين الذين أعلم الله أنهم آمنوا ثم كفروا، وأنهم كَذَبَةُ بما أَظْهَرُوا من الإيمان.

“And in all of what I have described – along with other than it which I sufficed from by what I have written about it – among that which Allāh – the Exalted – has obligated upon the rulers in dunyā, there is evidence for that it is forbidden for the ruler to ever judge upon anyone from the slaves of Allāh, except by the best of what he shows, and (to judge) with that which is easiest for the one who is judged upon. And that it is (obligatory) upon him – even if what appears from him is not the best for him and there is an indication for what opposes what is best for him and easiest for him. Or else it has not been as Allāh judged regarding the Bedouins who said: ‘We have believed’, while Allāh knew that the īmān had not entered into their hearts. And what Allāh judged regarding the munāfiqūn about whom Allāh knows that they believed and then disbelieved, and that they are liars in what they openly showed of īmān.” [Al-Umm 9/64]

And Al-Bukhārī named a chapter in his “Sahīh” with his words:

«بَابُ إِذَا لَمْ يَكُنِ الْإِسْلَامُ عَلَى الْحَقِيقَةِ وَكَانَ عَلَى الْإِسْتِسْلَامِ أَوْ الْخَوْفِ مِنَ الْقَتْلِ لِقَوْلِهِ تَعَالَى:

“Chapter: When there is no Islām in reality, and it is based upon surrender or fear of being killed, due to His – the Exalted – Words:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾ الآية.

“The Bedouins said: ‘We have believed.’ Say (to them O Muhammad): ‘You have not believed, but instead say: We have submitted ourselves (to Islām).’” (Al-Hujurāt 49:14)

فَإِذَا كَانَ عَلَى الْحَقِيقَةِ فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ:

And if it is in reality, then it is in accordance with His – praised is His mention – Words:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Verily, the religion with Allāh is Islām.” (Ālu ‘Imrān 3:19)

عن سعد رضي الله عنه: أن رسول الله ﷺ أعطى رهطاً وسعد جالس، فترك رسول الله ﷺ رجلاً هو أعجبهم إليّ، فقلت: يا رسول الله، ما لك عن فلان؟ فوالله إني لأراه مؤمناً. فقال: أو مسلماً. فسكت قليلاً، ثم عليّ ما أعلم منه، فعذت لمقالي فقلت: ما لك عن فلان؟ فوالله إني لأراه مؤمناً. فقال: أو مسلماً. ثم عليّ ما أعلم منه فعذت لمقالي، وعاد رسول الله ﷺ، ثم قال: يا سعد إني لأعطي الرجل وغيره أحب إليّ منه؛ خشية أن يكبه الله في النار.

From Sa'd (radiAllāhu 'anhu) who said: That the Messenger of Allāh ﷺ gave a group of people (some wealth) while Sa'd was sitting there. And the Messenger of Allāh ﷺ left a man (without giving him anything) whom I was most pleased with. So I said to him: 'O Messenger of Allāh, why did you leave fulān (without giving him anything)? Because I verily consider him to be a believer?'

So he said: '**Or a Muslim.**'

Then I remained quiet for some time. Then what I knew about him overcame me, and I returned to what I said before. So I said: 'O Messenger of Allāh, why did you leave fulān (without giving him anything)? Because I verily consider him to be a believer?'

So he said: '**Or a Muslim.**' Then what I knew about him overcame me, and I returned to what I said before. And the Messenger of Allāh ﷺ also returned (i.e. gave the same answer). Then he said: '**O Sa'd, I verily give (wealth) to one man, while others than him are more beloved to me, out of fear for Allāh throwing him in Hellfire.**'" [Sahīh Al-Bukhārī (27)]

Ibn Taymiyyah said:

«قبول الإسلام الظاهر يُجري على صاحبه أحكام الإسلام الظاهرة: مثل عصمة الدم، والمال، والمناكة، والموارة، ونحو ذلك. وهذا يكفي فيه مجرد الإقرار الظاهر، وإن لم يُعلم ما في باطن الإنسان، كما قال ﷺ: «فَإِذَا قَالُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحَسَابُهُمْ عَلَى اللَّهِ».

"Accepting the apparent Islām (results in) that the apparent judgement of Islām are applied upon the one who does this: such as protecting the blood and wealth, marriage, inheritance, and similar (judgments) to this. And

*in these things the mere apparent acknowledgement is sufficient, even if it is not known what is on the inside of a person. Just as he ﷺ said: **So if they say it, then they have protected their blood and wealth from me, except by its right, and their account is with Allāh.***”

وقال: «إِنِّي لَمْ أُؤْمَرْ أَنْ أَنْقَبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشَقَّ بَطُونَهُمْ»، ولهذا يُقَاتَلُ الكافر حتى يسلم أو يعطي الجزية، فيكون مكرهاً على أحد الأمرين. ومن قال: لا تؤخذ الجزية من وثني قال: إنه يُقَاتَلُ حتى يُسَلِمَ.

And he said: ‘I have verily not been commanded to pierce the hearts of the people, nor to split open their bellies.’ And due to this, the kāfir is fought until he becomes a Muslim or he pays the jizyah. So he is forced to do one of the two things. And whoever said: ‘The jizyah is not taken from an idol-worshipper’, he said: ‘He (i.e. the idol-worshipper) is fought until he becomes a Muslim.’

وأما الإيمان الباطن الذي يُنْجِي من عذاب الله في الآخرة، فلا يكفي فيه مجرد الإقرار الظاهر، بل قد يكون الرجل مع إسلامه الظاهر منافقاً، وقد كان على عهد رسول الله ﷺ منافقون، وقد ذكرهم الله تعالى في القرآن في غير موضع، وميَّز سبحانه بين المؤمنين والمنافقين في غير موضع.

But regarding the inner īmān which saves a person from the punishment of Allāh in the ākhirah, then there mere outwardly acknowledgement is not enough. Rather a man may be a munāfiq while showing Islām outwardly. And verily in the time of the Messenger ﷺ there were munāfiqūn. And verily did Allāh mention them more than one place in the Qurān, and He – subhānahu – distinguished between believers and the munāfiqūn more than one place.”

كما في قوله:

Just as in His Words:

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ۚ يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ۚ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ﴾

“On the Day where the *munafiqūn* and *munafiqāt* will say to those who believe: ‘Let us have some of your light.’ It will be said: ‘Go back to your rear and seek some light (over there).’ Then a wall will be put up between them that has a door. Inside it there is mercy, and the apparent from its exterior is punishment. They will call them (and say): ‘Were we not with you (in *dunyā*)?’ They will say: ‘Yes verily, but you afflicted yourselves, you were waiting (for our destruction), you doubted and you were deceived by wishful thinking, until the command of Allāh came. And the chief deceiver (i.e. *Shaytān*) deceived you regarding Allāh. So today no ransom will be taken from you, nor from those who disbelieved. And your final abode will be Hellfire. That is a suitable place for you, and what an evil destination.” (Al-Hadīd 57:13-15)

وقال تعالى:

And He – the Exalted – said:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۚ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

“The Bedouins said: ‘We have believed.’ Say (to them O Muhammad): ‘You have not believed, but instead say: We have submitted ourselves (to Islām).’ Because the belief has not yet entered your hearts. And if you obey Allāh and His Messenger He will not deprive you of any of your deeds. Verily, Allāh is Forgiving and Merciful. Verily, the believers are those who believe in Allāh and His Messenger and thereafter do not doubt.

And they strive with their wealth and their lives in the path of Allāh. Those are the truthful.” (Al-Hujurāt 49:14-15)

وهؤلاء قد قالت طائفة: إنهم أسلموا ظاهراً مع كونهم منافقين. وقال الأكثرون: بل كانوا مسلمين غير منافقين ولا واصلين إلى حقيقة الإيمان، فإنه قد قال فيهم:

And (regarding) these, a group verily said: They submitted to Islām along with them being munāfiqūn. And the majority said: Rather, they were Muslims and not munāfiqūn, but they had not reached the reality of imān, because He verily said regarding them:

﴿وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“And if you obey Allāh and His Messenger He will not deprive you of any of your deeds. Verily, Allāh is Forgiving and Merciful.” (Al-Hujurāt 49:14)”

[Dār At-Ta’ārud Al-‘Aql wa An-Naql (7/434)]

I said: The scholars from the people of *Sunnah* disagreed regarding the Bedouins mentioned in this honorable *āyah* (verse). The majority said that they were Muslims. And others said: They verily apparently showed Islām and hid their *nifāq*. And the preference between the two opinions is not what is looked into. Rather, the intended is that they agreed upon judging them with Islām (i.e. as Muslims) in *dunyā*, due to them performing the apparent signs. And there is no-one from the *Salaf* who said that the Bedouins were *kuffār* in the apparent.

Chapter: Regarding His – the Exalted – Words: “O you who believe. If you go out in path of Allāh, then investigate. And do not say to the one who greets you with *salām*: ‘You are not a believer’, (due to) wanting the goods of the worldly life. Because Allāh has many bounties. Before, you were also as such, and then Allāh bestowed (Islām) upon you. So investigate. Verily, Allāh is ever Aware of what you are doing.”

Al-Bukhārī named a chapter in his “Sahīh”:

«بَابُ

“Chapter:

﴿فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾

“Then investigate. And do not say to the one who greets you with *salām*: ‘You are not a believer.’” (An-Nisā 4:94)

السَّلَامُ، وَالسَّلَامُ، وَالسَّلَامُ، وَاحِدٌ.

As-salam, as-salām and as-silm are (all) the same.

عن ابن عباس رضي الله عنه:

From Ibn ‘Abbās (radiAllāhu ‘anhu):

﴿فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾

“Then investigate. And do not say to the one who greets you with *salām*: ‘You are not a believer.’” (An-Nisā 4:94)

قال: قال ابن عباس رضي الله عنه: كان رجلٌ في غَنِيمةٍ لَهُ، فَلَحِقَهُ الْمُسْلِمُونَ، فقال: السَّلَامُ عَلَيْكُمْ، فَقَتَلُوهُ وَأَخَذُوا غَنِيْمَتَهُ، فَأَنْزَلَ اللهُ فِي ذَلِكَ إِلَى قَوْلِهِ: ﴿عَرَضَ الْحَيَاةِ الدُّنْيَا﴾، تِلْكَ الْغَنِيْمَةُ.

He said: Ibn ‘Abbās (radiAllāhu ‘anhu) said: ‘A man was with some of his sheep then the Muslims met him. So he said: ‘As-Salāmu ‘Alaykum’, but they killed him and took his sheep. So Allāh revealed (Words) regarding

this, until His Words: **“The goods of the worldly life.”** (Meaning these sheep.’

قال: قرأ ابن عباس: {السَّالَامُ}.

He said: Ibn ‘Abbās recited (it as): ‘As-Salām.’” [Sahīh Al-Bukhārī (4591)]

At-Tabarī said:

«يعني جل ثناؤه بقوله: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ يا أيها الذين صدّقوا الله وصدّقوا رسوله فيما جاءهم به من عند ربهم ﴿إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ﴾ يقول: إذا سرتهم مسيراً لله في جهاد أعدائكم ﴿فَتَبَيَّنُوا﴾ يقول: فتأنّوا في قتل من أشكل عليكم أمره فلم تعلموا حقيقة إسلامه ولا كفره، ولا تعجلوا فقتلوا من التيس عليكم أمره، ولا تتقدموا على قتل أحدٍ إلا على قتل من علمتموه يقيناً حرباً لكم والله وليّ رسوله.

*“He – exalted is His praise – means with His Words: **“O you who believe.”** O you who have believed in Allāh and who believed in His Messenger in what he came to them with from their Lord. **“If you go out in path of Allāh.”** He is saying: If you march out for Allāh in the jihād against your enemies **“Then investigate.”** He is saying: Then be careful with killing the one whose situations becomes unclear to you, where you do not know the reality of his Islām or his kufr. And do not hasten so that you kill the one whose situation is dubious to you, and do not proceed to kill anyone except killing the one where you with full certainty know, that he is in war with you, Allāh and His Messenger.*

﴿وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ ولا تقولوا لمن استسلم لكم فلم يقاتلكم مظهرًا لكم أنه من أهل ملّيتكم ودعوتكم ﴿لَسْتَ مُؤْمِنًا﴾ فقتلوه ابتغاء عرض الحياة الدنيا يقول: طلب متاع الحياة الدنيا فإن عند الله مغام كثيرة من رزقه وفواضل نعمه، فهي خير لكم إن أطعتم الله فيما أمركم به ونهاكم عنه فأثابكم بما على طاعتكم إياه، فالتمسوا ذلك من عنده.

“And do not say to the one who greets you with salām: ‘You are not a believer.’” And do not say to the one who surrenders to you and does not fight against you, while he is showing to you that he is from the

people your religion and your da'wah **"You are not a believer."** So you kill him due to wanting the goods of the worldly life. He is saying: Seeing the property of the worldly life. Because Allāh has many bounties from His provisions and His generous blessings. And they are better for you, if you (really) obey Allāh in what He commands you to and prohibits you from. And so He will reward you with it for your obedience to Him. So seek that from Him.

﴿كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ﴾ يقول: كما كان هذا الذي ألقى إليكم السلام فقلت له: لست مؤمناً، فقتلتموه، كذلك أنتم من قبل، يعني: من قبل إعزاز الله دينه بتباعه وأنصاره، تستحقون بدينكم كما استحقى هذا الذي قتلتموه، وأخذتم ماله بدينه من قومه أن يظهره لهم حذراً على نفسه منهم. وقد قيل: إن معنى قوله: ﴿كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ﴾ كنتم كفاراً مثلهم. ﴿فَمَنْ اللَّهُ عَلَيْهِمْ﴾ يقول: فَتَقَضَّلَ اللَّهُ عليكم بإعزاز دينه بأنصاره وكثرة تباعه.

"Before, you were also as such." He is saying: Just as the one who gave you the salām was, and you said to him: 'You are not a believer', and you killed him. Likewise were you before. This means: Before Allāh strengthened His religion by its followers and supporters, you would hide your religion just as this man hid (his religion) and you killed him. And you took his wealth by the religion of his people, because he did not openly show it to them due to being cautious against them regarding himself. And it was said: Verily, the meaning of: **"Before, you were also as such"**, is: You were kuffār just like them. **"And then Allāh bestowed (Islām) upon you."** He is saying: Then Allāh showed you kindness by strengthening His religion by its supporters and its many followers." [At-Tabarī (7/351)]

From Al-Qa'Qā' ibn 'Abdillāh ibn Abī Hadrād, from his father 'Abdullāh ibn Abī Hadrād (radiAllāhu 'anhu) who said:

«بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى إِصْمَ، فَخَرَجْتُ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ فِيهِمْ أَبُو قَتَادَةَ الْحَارِثِيُّ بْنُ رِجِيٍّ، وَخَلَمٌ بْنُ جَنَامَةَ بْنِ قَيْسٍ، فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِبَطْنِ إِصْمَ مَرَّ بِنَا عَامِرُ الْأَشْجَعِيُّ عَلَى قَعُودٍ لَهُ، مَعَهُ مُتَبَعٌ وَوُطْبٌ مِنْ لَبَنٍ، فَلَمَّا مَرَّ بِنَا سَلَّمَ عَلَيْنَا، فَأَمْسَكْنَا عَنْهُ، وَحَمَلَ عَلَيْهِ مُحَلِمٌ بْنُ جَنَامَةَ فَقَتَلَهُ بِسَيْفٍ، كَانَ بَيْنَهُ وَبَيْنَهُ، وَأَخَذَ بَعِيرَهُ وَمَتَبِعَهُ، فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ وَأَخْبَرَنَاهُ الْحَبَرَ، نَزَلَ فِينَا الْقُرْآنُ:

“The Messenger of Allāh ﷺ sent us to Idam. So I went out along with a group of the Muslims among whom were Abū Qatādah Al-Hārith ibn Rib’ī and Muhallam ibn Jaththāmah ibn Qays. We went out, and when we reached the center of Idam, ‘Āmir Al-Ashja’ī passed us by upon a young camel of his. He had some goods and bottles of milk with him. Then when he passed us by, he greeted us, so we let him be. But Muhallam ibn Jaththāmah attacked him and killed him for something that was between them two. And he took his camel and goods. So when we came to the Messenger of Allāh ﷺ and we informed him about the news, some Qurān was revealed regarding us:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

“O you who believe. If you go out in path of Allāh, then investigate. And do not say to the one who greets you with *salām*: ‘You are not a believer’, (due to) wanting the goods of the worldly life. Because Allāh has many bounties. Before, you were also as such, and then Allāh bestowed (Islām) upon you. So investigate. Verily, Allāh is ever Aware of what you are doing.”
(An-Nisā 4:94)“

[Musnad Ahmad (24509)]

And from Ibn ‘Abbās (*radiAllāhu ‘anhu*) who said:

«كان الرجل يتكلم بالإسلام ويؤمن بالله والرسول، ويكون في قومه، فإذا جاءت سرية محمد ﷺ أخبر بها حيته، يعني قومه، ففروا، وأقام الرجل لا يخاف المؤمنين من أجل أنه على دينهم حتى يلقاهم، فيلقي إليهم السلام، فيقول المؤمنون: لست مؤمناً، وقد ألقى السلام، فيقتلونه، فقال الله جل وعز: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا﴾ إلى: ﴿تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا﴾ يعني: تقتلونه إرادة أن يحل لكم ماله الذي وجدتم معه، وذلك عرض الحياة الدنيا، فإن عندي مغنم كثيرة، فالتبسوا من فضل الله.

“A man would utter (the testimonies of) Islām and believe in Allāh and the Messenger, and he would be among his people. Then when the brigade

of Muhammad ﷺ would come, he would inform his area about it and they would flee. But the man would remain and not fear the believers due to him being upon their religion, until he met them (upon their arrival). So he offered them (the greeting of) *salām*, and the believers said: ‘You are not a believer’, while he verily offered them *salām*. But they killed him. So Allāh – ‘azza wa jalla – said: **“O you who believe. If you go out in path of Allāh, then investigate.”** Until: **“(Due to) wanting the goods of the worldly life.”** Meaning: You kill him due to wanting that his wealth which you found with him becomes permissible for you (to take), and that is the goods of the worldly life. Because verily, with Me there are many bounties, so seek (provisions) from the bounty of Allāh.

وهو رجل اسمه مرداسٌ جلاً قومه هارين من خيل بعثها رسول الله ﷺ عليها رجلٌ من بني ليث اسمه فُكَيْبٌ، ولم يُجَامِعْهُمْ إِذَا لَقِيَهُمْ مِرْدَاسٌ، فَسَلَّمَ عَلَيْهِمْ فَقَتَلُوهُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ لِأَهْلِهِ بِدَيْتِهِ، وَرَدَّ إِلَيْهِمْ مَالَهُ، وَنَهَى الْمُؤْمِنِينَ عَنْ مِثْلِ ذَلِكَ.

And he is a man whose name was Mirdās. His people left fleeing from a horse sent by the Messenger of Allāh ﷺ upon which a man from Banū Layth was, whose name was Qulayb. And when Mirdās met them he had not joined them (i.e. his people who fled). And he greeted them, but they killed him. So the Messenger of Allāh ﷺ commanded that blood-money should be paid to his family, he returned their wealth to them, and he forbade the believers from doing anything like this (again).” [At-Tabarī (7/365)]

And from Ibn ‘Abbās (radiAllāhu ‘anhu) (regarding) His Words:

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾

“And do not say to the one who greets you with *salām*: ‘You are not a believer.’” (An-Nisā 4:94)

«حَرَّمَ اللَّهُ عَلَى الْمُؤْمِنِينَ أَنْ يَقُولُوا لِمَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ: لَسْتَ مُؤْمِنًا، كَمَا حَرَّمَ عَلَيْهِمُ الْمَيْتَةَ، فَهُوَ آمِنٌ عَلَى مَالِهِ وَدَمِهِ، وَلَا تَرُدُّوا عَلَيْهِ قَوْلَهُ.

“Allāh prohibited for the believers that they should say to the one who testifies to *Lā ilāha illā Allāh*: ‘You are not a believer’, just as he prohibited

the self-dead animal for them (to eat). So this person is safe in his wealth and blood, and this statement of his (i.e. that he is a believer) is not rejected for him.” [At-Tabarī (7/361)]

And from Qatādah (regarding) His Words:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّ ﴾

“O you who believe. If you go out in path of Allāh, then investigate.” (An-Nisā 4:94)

Until the end of the verse. He said:

«هذا الحديث في شأن مرداسٍ، رجلٍ من غطفان، ذُكِرَ لنا أن نبي الله ﷺ بعث جيشًا عليهم غالب اللَّيْثِيُّ إلى أهل فدك، وبه ناسٌ من غطفان، وكان مرداسٌ نَحْمًا، ففَرَّ أصحابه، فقال مرداسٌ: إني مؤمنٌ وإني غير مُتَّبِعِكُمْ. فصَبَّحَتْهُ الْحَيْلُ عُدُوَّةً، فلَمَّا لَقَوْهُ سَلَّمَ عَلَيْهِم مرداسٌ، فَتَلَقَّوْهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فقتلوه، وأخذوا ما كان معه من متاعٍ، فأنزل الله جلَّ وعزَّ في شأنه: ﴿ وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا ﴾ لِأَنَّ نَحِيَّةَ الْمُسْلِمِينَ السَّلَامَ، بِهَا يَتَعَارَفُونَ، وَبِهَا يُخَيِّي بَعْضُهُمْ بَعْضًا.

“This story is about Mirdās; a man from Ghatafān. It was mentioned to us that the Prophet of Allāh ﷺ sent an army headed by Ghālib Al-Laythī to the people of Fadak, and in it were some people from Ghatafān. And Mirdās was a greedy man. Then his companions fled, but Mirdās said: ‘I am verily a believer and I will not follow you.’ Then the horses came to him early in the morning, and when they met him Mirdās greeted them with salām. But the companions of the Messenger of Allāh ﷺ got hold of him and killed him, and they took whatever goods he had with him. Then Allāh – ‘azza wa jalla – revealed regarding him: “And do not say to the one who greets you with salām: ‘You are not a believer.’” Because the salām is the greetings of the Muslims. By it they recognize each other, and with it they greet one another.” [At-Tabarī (7/357)]

And from Qatādah (regarding) His Words:

﴿ وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا ﴾

“And do not say to the one who greets you with salām: ‘You are not a believer.’” (An-Nisā 4:94)

«قال: راعي غنمٍ، لقيَهُ نفرٌ من المؤمنين، فقتلوه وأخذوا ما معه، ولم يقبلوا منه: السلام عليكم، فإني مؤمنٌ».

"He said: A shepherd of sheep was met by a group of the believers. Then they killed him and took what he had with him, and they did not accept from him (his statement): 'As-Salāmu 'Alaykum, I am verily a believer.'"
[At-Tabarī (7/360)]

And Muqātil ibn Sulaymān said:

يعني: سرتم غزاة في سبيل الله، ﴿فَتَبَيَّنُوا﴾ من تقتلوا ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ يعني: مرداس، وذلك أنه قال لهم: السلام عليكم، إني مؤمنٌ.

"This means: When you go out as soldiers on the Path of Allāh "Then investigate" who you are killing. "And do not say to the one who greets you with salām: 'You are not a believer.'" Meaning: Mirdās. And this is because he said to them: 'As-Salāmu 'Alaykum, I am verily a believer'.

﴿لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا﴾ يعني غنم مرداس ﴿فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ﴾ في الآخرة والجنة، ﴿كَذَلِكَ﴾ يعني هكذا ﴿كُنْتُمْ مِنْ قَبْلُ﴾ الهجرة بمنزلة مرداس تأمنون في قومكم بالتوحيد من أصحاب النبي ﷺ إذا لقوكم.

"'You are not a believer', (due to) wanting the goods of the worldly life." Meaning: The sheep of Mirdās. "Because Allāh has many bounties." In the hereafter and Paradise. "As such." Meaning: Like this "You were also before" hijrah, in the same state as Mirdās, where you would be among your people and seek safety from the companions of the Prophet ﷺ by (uttering) Tawhīd if they met you.

فلا تخيفون أحداً بأمرٍ كان فيكم تأمنون بمثله قبل هجرتكم ﴿فَمَنْ أَلْقَى إِلَيْكُمُ﴾ بالهجرة فهاجرتم ﴿فَتَبَيَّنُوا﴾ إذا خرجتم فلا تقتلوا مسلماً ﴿إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

So do not scare anyone with something that was in yourselves, and you yourselves sought safety by it before your hijrah. "And then Allāh bestowed upon you" the hijrah so you emigrated. "So investigate"

when you go out, and do not kill a Muslim. “Verily, Allāh is ever Aware of what you are doing.”

فقال أسامة: والله لا أقتل رجلاً بعد هذا يقول لا إله إلا الله.

So Usāmah said: ‘By Allāh, after this I will never kill a man who says: *Lā ilāha illā Allāh*.’” [Tafsīr Muqātil ibn Sulaymān (1/400)]

Ibn Taymiyyah said:

«فأمرهم بالتبين والتثبت في الجهاد، وأن لا يقولوا للمجهول حاله: لست مؤمناً، يبتغون عرض الحياة الدنيا، فيكون إخبارهم عن كونه ليس مؤمناً خيراً بلا دليل لهُوى أنفسهم ليأخذوا ماله، وإن كان ذلك في دار الحرب إذا ألقى السَّلَم، وفي القراءة الأخرى (السَّلَام) فقد يكون مؤمناً يَكْتُم إيمانه كما كنتم أنتم من قبل مؤمنين تَكْتُمُونَ إيمانكم، فإذا ألقى المسلم السلام فذكر أنه مُسَلِّمٌ لكم لا محارِبٌ فَتَبَيَّنُوا وَتَبَيَّنُوا، لا تَقْتُلُوهُ ولا تَأْخُذُوا ماله حَتَّى تَكْشِفُوا أمره، هل هو صادقٌ أو كاذبٌ؟ .

“So He commanded them to investigate and ascertaining in jihād, and that they should not say to the person whose situation is unknown: ‘You are not a believer’, due to wanting the goods of the worldly life. Because then their declaration of him not being a believer would be a declaration free from evidence and from the desires of their souls in order for them to take his wealth. And when it is as such in *dār al-harb* when he offers *as-salām* – and in another way of reciting *as-salām* – then perhaps he is a believer who hides his *īmān*, just like you once were believers who would hide your *īmān*. So if the Muslim offers the *salām* and mentions that he is at peace with you and not at war, then ascertain and investigate. Do not kill him and to not take his wealth before you have discovered (the reality of) his situation; is he truthful or is he a liar?” [Al-Jawāb As-Sahīh (6/456)]

I said: And this honorable verse – along with what was narrated in its *tafsīr* from the *Sahābah* and the *Tābi’ūn* – invalidates the religion of the *Khawārij*. Because Mirdās was in *dār harb* (a land at war with the Muslims) and he offered the *salām* to the *Sahābah*. And it was narrated in some of the narrations that after he offered the *salām* he said: “I am verily a believer.” So it was clearly narrated in some of the narrations that the Prophet ﷺ judged him with (the judgment of) Islām, and he commanded that blood-money was paid for him.

This, while Mirdās was in *dār harb*, and the *Sahābah* was performing *jihād* in the path of Allāh. So the fundamental principle in the lands that are at war with the Muslims is, that its people are *kuffār*. But whoever shows any sign from the specific signs of Islām, then it is obligatory to judge him with the judgment of Islām (i.e. as a Muslim).

And the clear and obvious regarding the Islamic countries today where the rulers rule by the manmade laws is that they are countries of *kufr*. Because the judgment upon a country (or land) is given based upon which judgments that are dominant therein, even if there is disagreement in this issue. And this does not mean that when we apply this judgment upon the Islamic countries, then they become equal with the *durwar al-kufr al-asliyyah* (the countries that originally were ruled with *kufr*). Because there is a difference between a country in which *kufr* occurred while the foundation in it was Islām, and a country where the foundation in it is *kufr*.

سئل محمد بن إبراهيم بن عبد اللطيف آل الشيخ:

Muhammad ibn Ibrāhīm ibn ‘Abdil-Latif Āl Ash-Shaykh was asked:

«هل تجب الهجرة من بلاد المسلمين التي يُحكم فيها بالقانون.»

“Is hijrah obligatory from the countries of the Muslims which are ruled by manmade laws?”

So he answered:

البلد التي يُحكم فيها بالقانون ليست بلد إسلام. تجب الهجرة منها، وكذلك إذا ظهرت الوثنية من غير نكيرٍ ولا غُيِّرَت، فتجب الهجرة، فالكفر بفتشٍ الكفر وظهوره. هذه بلد كفرٍ، أمّا إذا كان قد يحكم فيها بعض الأفراد، أو وجود كفریات قليلة لا تظهر فهي بلد إسلام.

“The country which is ruled by manmade laws is not an Islamic country⁹. It is obligatory to make hijrah from it. And likewise if idol-worship emerges

⁹ Meaning that it is a country of *kufr*.

without any rejection and it is not changed, then hijrah becomes obligatory. Because the kufr (of the country) is by the spreading of kufr and it becoming apparent. This is the country of kufr. But if only a few individuals are ruling it, or the existence of kufr is little and not apparent, then it is a country of Islām.” [Fatāwā wa Rasāil Samāhah Ash-Shaykh Muhammad ibn Ibrāhīm (6/188)]

And ‘Abdul-Wāhid At-Tamīmī narrated in his ‘Aqīdah that Imām Ahmad said:

«وكان يُقول الدَّار إذا ظهر فيها القول بخلق القرآن والقدر وما يجري مجرى ذلك فُهي دار كفرٍ.

“And he used to say that if the statement (or belief) of the Qurān being created and the Qadar and that which is related to this emerged in a country, then it is a country of kufr.” [I’tiqād Al-Imām Ahmad (64)]

I said: And in the period where the Jahmiyyah ruled during the time of Imām Ahmad – *rahimahullāh* – could very possibly have been worse than our time. Because imposing beliefs of *kufr* upon the people, such as saying that the Qurān is created and negating seeing the Creator, is worse than giving total freedom in which there is freedom to (believe in or perform) *kufr*, which is the situation of the systems of democracy which do not impose *kufr* upon the people. And both of the situations are evil and *kufr*, but the first one is worse. Because in the time of Imām Ahmad – *rahimahullāh* – the people were tested. So everyone who did not say that the Qurān was created, he was removed from (his position of) judging and leading in prayer. And they dictated this upon the children in the schools. **The situation of the Jahmiyyah even reached the state of killing the leaders of the people of Sunnah and performing exemplary punishment upon them due to them refusing to say that the Qurān is created.**

Ibn Taymiyyah said:

«فإنَّ مسألة القرآن وقع فيها بين السلف والخلف من الاضطراب والنزاع ما لم يقع نظيره في مسألة العلو والارتفاع، إذ لم يكن على عهد السلف من ييوح بإنكار ذلك ونفيه، كما كان على عهدهم من

باح بإظهار القول بخلق القرآن، ولا اجتراً الجهمية إذ ذاك على دعاء الناس إلى نفي علو الله على عرشه، بل ولا أظهرت ذلك، كما اجتروا على دعاء الناس إلى القول بخلق القرآن، وامتحنهم على ذلك، وعقوبة من لم يجبهم بالحبس، والضرب، والقتل، وقطع الرزق، والعزل عن الولايات ومنع قبول الشهادة، وترك افتدائهم من أسر العدو، إلى غير ذلك من العقوبات التي إنما تصلح لمن خرج عن الإسلام، وبذلوا بذلك الدين نحو تبديل كثير من المرتدين.

“Verily, in the issue of the Qurān, there occurred disagreements and confusion between the Salaf and the Khalaf, that equally did not occur in the issue of ‘uluw (aboveness) and irtifā’ (highness). Because in the time of the Salaf there was no-one who would proclaim the rejection and negation of this, just as there in their time were those who openly would proclaim the statement of the Qurān being created. And at that time the Jahmiyyah would not dare to invite the people to reject the aboveness of Allāh upon His Throne, and testing them in this, and punishing those who did not answer them in this, and striking, killing, cutting of provision, removing from positions of responsibility, prohibiting for their testimonies to be accepted, leaving ransoming them from the imprisonment of the enemy, and other types of punishment than these which are applicable upon the one who leaves the fold of Islām. And with this they exchanged the religion, similarly to the exchange of many of the apostates.” [At-Tis’īniyyah (1/230)]

Here – for example – the *Imām* Ahmad ibn Nasr Al-Khuzā’ī – *rahimahullāh* – who verily:

«قُتِلَ فِي خلافة الواثق لامتناعه عن القول بخلق القرآن، سنة إحدى وثلاثين ومائتين، وكان قد أخذه الواثق، فقال له: ما تقول في القرآن؟ فقال: كلام الله. قال: أفترى ربك يوم القيامة؟ قال: كذا جاءت الرواية به. فدعا الواثق بالصَّخَّصَامَةَ، وقال: إذا قمْتُ إليه فلا يقومَنَّ أحدٌ معي، فإني أحسب خطاي إلى هذا الكافر الذي يعبد ربًّا لا نعْبُدُه، ولا نعرفه بالصفة التي وصفه بها. ثم أمر بالنَّطْع فأجلس عليه، وهو مقيَّدٌ، وأمر بشدِّ رأسه بحبلٍ، وأمرهم أن يمدُّوه، ومشى إليه حتى ضرب عنقه، وأمر بحمل رأسه إلى بغداد، فنُصِبَ فِي الجانب الشرقي أَيْمًا، وفي الجانب الغربي أَيْمًا.

“Was killed during the Khilāfah of Al-Wāthiq due to him refusing to say that the Qurān was created, in the year two hundred and thirty one. And

Al-Wāthiq had verily taken him (captive), and he said to him: 'What do you say about the Qurān?'

So he said: '(It is) the Word of Allāh.'

He said: 'And will you see your Lord on the Day of Resurrection?'

He said: 'This is what has been narrated.'

Then Al-Wāthiq called for As-Samsāmah (a special type of blade) and he said: 'When I get up to him, then no-one should get up along with me. Because I verily expect reward for my steps towards this kāfir who worships a Lord that we do not worship, nor do we know Him by the description which he describes Him with.'

Then he ordered for a leather rug to be brought and he was sat down upon it while he was in chains. And he commanded that his head should be tied with a rope. And he commanded that he should be stretched out. Then he walked towards him until he (reached him and he then) beheaded him. And he commanded that his head should be carried to Baghdād, and it was erected for some days on the eastside and some days on the westside."
[Tabaqāt Al-Hanābilah (1/200)]

And it was narrated in "Tārīkh At-Tabarī" that a patch was attached to his ear (that stated):

«هذا رأس الكافر المشرك الضال، وهو أحمد بن نصر بن مالك، ممن قتله الله على يدي عبد الله هارون الإمام الواثق بالله أمير المؤمنين، بعد أن أقام عليه الحُجَّة في خلق القرآن ونفي التشبيه، وعرض عليه التوبة، ومكَّنه من الرجوع إلى الحق، فأبى إلاَّ المعاندة والتصريح، والحمد لله الذي عجَّل به إلى ناره وأليم عقابه، وإنَّ أمير المؤمنين سأله عن ذلك، فأقرَّ بالتشبيه وتكلَّم بالكفر، فاستحلَّ بذلك أمير المؤمنين دمه، ولعنه، وأمر أن يتتبع من وُسم بصحبة أحمد بن نصر.

"This is the head of the misguided kāfir mushrik. And he is Ahmad ibn Nasr ibn Mālik, (who is) among those whom Allāh killed by the hand of the slave of Allāh Hārūn, the leader Al-Wāthiq billāh Amīr Al-Muminīn, after he established the argument upon him regarding the Qurān being created and the negation of tashbīh. And he offered him to repent, and he made it possible for him to return to the truth, but he refused and was

stubborn and spoke openly (about his belief). And all praise is due to Allāh who hastened him to His Hellfire and His painful punishment. And verily, the Amīr Al-Muminīn asked him about this, so he acknowledged the tashbīh and he spoke words of kufr. And by that the Amīr Al-Muminīn declared his blood to be lawful and he cursed him. And he commanded that action was taken against those who were labelled with (or known for) accompanying Ahmad ibn Nasr.” [Tārīkh At-Tabarī (9/139)]

I said: So look – may Allāh show you mercy – at the severity of this *fitnah* in which the leaders of the Jahmiyyah strived to exchange the religion and imposing *kufr* to the Lord of all the worlds upon the people.

And this is another example of what happened with the leaders of the *Sunnah* during this severe *mihnah* (affliction), and that is what happened to the *Imām* Yūsuf ibn Yahyā Al-Buwaytī.

Al-Khatīb Al-Baghdādī said:

أخبرنا العتيقي، قال: حدثنا علي بن عبد الرحمن بن أحمد بن يونس بن عبد الأعلى المصري، قال: حدثنا أبي، قال: «يوسف بن يحيى أبو يعقوب البويطي كَانَ من أصحاب الشافعي، وكان متقشفًا، حُجِّلَ من مصر أيام الفتنة والحنة بالقرآن إلى العراق، فأرادوه على الفتنة فامتنع، فسجن ببغداد، وقُيد، وأقام مسجونًا إلى أن تُوفِّيَ في السجن والقيد ببغداد، سنة اثنتين وثلاثين ومائتين.

Al-‘Utayqī informed us and said: ‘Alī ibn ‘Abdir-Rahmān ibn Ahmad ibn Yūnus ibn ‘Abdil-A‘lā Al-Misrī narrated to us and said: My father narrated to us and said: “Yūsuf ibn Yahyā Abū Ya‘qūb Al-Buwaytī was from the companions of Ash-Shāfi‘ī, and he was a person who lived alone and practiced religion. He was taken from Egypt to ‘Irāq during the days of *fitnah* and the *mihnah* of the Qurān. And they wanted him (to submit to) the *fitnah*, but he refused. So he was imprisoned in Baghdād and put in chains. And he remained in imprisonment until he died in prison and chains in Baghdād in the year two hundred and thirty two.” [Tārīkh Baghdād (16/439)]

And he also narrated with his chain of narration to Ar-Rabī’ ibn Sulaymān that he said:

«رَأَيْتُ الْبُوَيْطِيَّ عَلَى بَغْلٍ فِي عُنُقِهِ غُلٌّ، وَفِي رِجْلَيْهِ قَيْدٌ، وَبَيْنَ الْغُلِّ وَالْقَيْدِ سِلْسِلَةٌ حَدِيدٌ، فِيهَا طَوْبَةٌ وَزَنْحَا أَرْبَعُونَ رِطْلًا، وَهُوَ يَقُولُ: إِنَّمَا خَلَقَ اللَّهُ الْخَلْقَ بِكُنْ، فَإِذَا كَانَتْ كُنْ مَخْلُوقَةً فَكَأَنَّ مَخْلُوقًا خَلَقَ مَخْلُوقًا، فَوَاللَّهِ لَأَمُوتَنَّ فِي حَدِيدِي هَذَا حَتَّى يَأْتِيَ مِنْ بَعْدِي قَوْمٌ يَعْلَمُونَ أَنَّهُ قَدْ مَاتَ فِي هَذَا الشَّانِ قَوْمٌ فِي حَدِيدِهِمْ، وَلَنْ أُدْخَلَ إِلَيْهِ لِأُصَدِّقَهُ، يَعْنِي: الْوَاتِقُ. قَالَ الرَّبِيعُ: وَكُتِبَ إِلَيَّ مِنَ السِّجْنِ إِنَّهُ لَيَأْتِي عَلَيَّ أَوْقَاتٌ مَا أَحْسَنَ بِالْحَدِيدِ أَنَّهُ عَلَى بَدَنِي حَتَّى تَمْسَهُ يَدِي، فَإِذَا قَرَأْتَ كِتَابِي هَذَا فَأَحْسِنَ لِحُلُقِكَ مَعَ أَهْلِ حُلُقَتِكَ، وَاسْتَوْصَ بِالْعُرَبَاءِ خَاصَّةً خَيْرًا».

"I saw Al-Buwaytī upon a mule. There was shackle around his neck and cuffs on his feet. And between the shackle and cuffs there was an iron chain that had a brick which weighed forty pounds. And he was saying: 'Allāh verily created the creation by (His Word): Be. So if 'Be' is created, then it was a creation that created the creation. So by Allāh, I will verily die in these iron (chains) of mine in order for there to come a people after me who will know that due to this issue people died in their chains. And if I had been entered upon him, then I would verily speak the truth to him.' Meaning: Al-Wāthiq."

Ar-Rabī' said: *"And he wrote to me from the prisons (saying): 'There verily come some times over me where I do not feel that the iron (chains) are upon my body before my hands touch them. So when you read this letter of mine, then behave well with the people of your gathering, and specifically do and wish well for the strangers.'"* [Tārīkh Baghdād (16/439)]

And Abū 'Amr Al-Mustamlī said:

«حَضَرْنَا مَجْلِسَ مُحَمَّدِ بْنِ يَحْيَى الدُّهْلِيِّ، فَقَرَأَ عَلَيْنَا كِتَابَ الْبُوَيْطِيِّ إِلَيْهِ، وَإِذَا فِيهِ: وَالَّذِي أَسْأَلُكَ أَنْ تَعْرِضَ حَالِي عَلَى إِخْوَانِنَا أَهْلِ الْحَدِيثِ، لَعَلَّ اللَّهَ يَخْلِّصُنِي بَدْعَائِهِمْ، فَإِنِّي فِي الْحَدِيدِ، قَدْ عَجَزْتُ عَنْ آدَاءِ الْفَرَائِضِ مِنَ الطَّهَارَةِ وَالصَّلَاةِ. فَضَجَّ النَّاسُ بِالْبُكَاءِ وَالذُّعَاءِ لَهُ».

"We were present in the gathering of Muhammad ibn Yahyā Adh-Dhuhālī when he read the letter of Al-Buwaytī to him for us. And it said in it: 'And that which I ask of you, is to present my situation to our brothers from the people of hadīth, so that Allāh perhaps will end it for me by their invocation (to Him for me). Because I am verily in iron (chains), and I have become

unable to perform the obligations of purity and prayer.’ So the people make loud noises due to crying and invoking for him.” [Tārīkh Al-Islām (5/979)]

I said: So the change in the *‘aqīdah* of the people and them imposing pure *kufr* (upon the people) is even worse than changing the laws, the punishments and the penalties, while both of them are *kufr*. And despite of the large amount of people who entered into the religion of the *Jahmiyyah* during the time of *Imām Ahmad* – *rahimahullāh* – the leaders of the *Sunnah* did not judge all of the people as being upon *tajahhum* and *kufr*, except those from whom they knew this.

And I mentioned this in order to clarify that one should not ascertain nor investigate the people in the Islamic societies, because the foundation regarding them is Islām. And the foundation in the countries of *harb* (war) is *kufr*, but whoever therein shows the Islamic signs then it becomes obligatory for the one who wants to perform the obligations of Allāh upon him to judge him with Islām (i.e. as a Muslim), just as this was narrated in the texts regarding *Mirdās*. And this invalidates the statement (or opinion) of (judging according to) *at-tab’iyyah*¹⁰ in a place where it does not belong, which is what the *Khawārij* believes in.

¹⁰ **Translator:** What is meant with judging according to *at-tab’iyyah* (i.e. following something else in judgment) here, is that the *Khawārij* says: “We judge all people according to the land or country they are in, so they all follow their country in judgment, and we do not look into the apparent signs that they show.”

Chapter: Regarding the definition of the *munāfiq* (hypocrite)

This chapter, and the one that comes after it, are both very important. So whoever understands them, then the doubts which are spread by the *Khawārij* will disappear from him, by the permission of Allāh. Because the majority of the doubts which they mention revolve around the *kufr* of *nifāq* and them not establishing the judgments of the *munāfiqūn* (prescribed by the *Sharī'ah*) and what the results are from these.

Because the doubts that the *Māriqah* from the *Khawārij* of this time are spreading, revolve around judging the inner (or hidden) states of the people, even if they claim that their wrongful judgment is a judgment upon the apparent states of the people, due to disguising and ignorance from them.

And among that which they mention is: The spread of *kufr* and its abundance in some of the Islamic societies, and that the people have not understood Tawhīd and that they did not reject the *tāghūt*. And they also mention other issues that revolve around this.

Due to this they stipulated some conditions upon those ascribing themselves to Islām, that are additional to what was narrated in the text of the two revelations. And they claimed that this from them is a judgment upon the apparent and not upon the inner (or hidden). And there is no doubt that this is in opposition to the Book, the *Sunnah* and the *ijmā'*. **Because *al-Islām al-hukmī* (the Islām in judgment) which saves a person in this *dunyā*, is defined by the Legislator, and it is not for anyone to add anything to what came in the Islamic legislation.** So everything that the *Khawārij* mention of their justifications for their stagnant assumptions and false analogies for not applying the judgment of Islām upon the one who does not fulfill their conditions, is all from the issue of *kufr* in *nifāq* (hypocrisy).

So whoever lays down a principle that has not been laid down by Allāh and His Messenger, then this will lead him to rejecting the

texts of the Book and the *Sunnah*; either by a clear rejection or (a rejection) by interpretation and distortion.

Ibn Al-Qayyim said:

«وَكُلٌّ مِنْ أَصْلٍ أَصْلًا لَمْ يُؤْصَلِ اللَّهُ وَرَسُولُهُ، قَادَهُ قَسْرًا إِلَى رَدِّ السَّنَةِ أَوْ تَحْرِيفِهَا عَنْ مَوَاضِعِهَا، فَلِذَلِكَ لَمْ يُؤْصَلِ حَزْبُ اللَّهِ وَرَسُولُهُ أَصْلًا غَيْرَ مَا جَاءَ بِهِ الرَّسُولُ ﷺ، فَهُوَ أَصْلُهُمُ الَّذِي عَلَيْهِ يَعُولُونَ وَآخِيتُهُمُ الَّتِي إِلَيْهَا يَرْجِعُونَ.

"Whoever lays down a principle that has not been laid down by Allāh and His Messenger, then this inevitably will lead him to rejecting the Sunnah or distorting it from its true place (or meaning). And therefore the party of Allāh and His Messenger have never laid down any principle other than what the Messenger ﷺ came with. Because this is their fundamental principle upon which they rely, and it is the bond which they return to." [Shafā Al-'Alīl (1/45)]

I said: *Ahlus-Sunnah wal-Jamā'ah* agreed upon, that the judgments in *dunyā* are according to the apparent, so there is no (rightful) way of declaring *takfīr* upon anyone, except based upon what he openly shows. And the *munāfiq* (hypocrite) shows Islām in the apparent and hides *kufr*, and his *kufr* is in breaching one of the pillars of *Lā ilāhā illā Allāh*. So as long as the *munāfiq* continues not to openly show *kufr* by a statement or a deed, then it is not permissible under any circumstances to declare *takfīr* upon him.

And the *munāfiq* (hypocrite) in the language is just as Ibn Qutaybah said:

«وَالنَّفَاقُ فِي اللُّغَةِ مَأْخُودٌ مِنْ نَافِقَاءِ الْيَرْبُوعِ وَهُوَ جُحْرٌ مِنْ جَحْرَتِهِ يَخْرُجُ مِنْهُ إِذَا أَخَذَ عَلَيْهِ الْجُحْرُ الَّذِي دَخَلَ فِيهِ. فَيَقَالُ: قَدْ نَفَقَ وَنَافَقَ، شَبَّهَ بِفَعْلِ الْيَرْبُوعِ؛ لِأَنَّهُ يَدْخُلُ مِنْ بَابٍ وَيَخْرُجُ مِنْ بَابٍ. وَكَذَلِكَ الْمُنَافِقُ يَدْخُلُ فِي الْإِسْلَامِ بِاللَّفْظِ وَيَخْرُجُ مِنْهُ بِالْعَقْدِ. وَقَدْ ذَكَرْتُ هَذَا فِي كِتَابِ "غَرِيبِ الْحَدِيثِ" بِأَكْثَرِ مِنْ هَذَا الْبَيَانِ. وَالنَّفَاقُ لَفْظٌ إِسْلَامِيٌّ لَمْ تَكُنِ الْعَرَبُ قَبْلَ الْإِسْلَامِ تَعْرِفُهُ.

"And 'An-Nifāq (hypocrisy)' in the language is taken from the nāfiqā (mousehole) of the jerboa. And it is a hole among its holes which it exits from if the hole it entered through becomes too narrow for it. So it is said:

He nafaqa and nāfaqa (i.e. the Arabic verbs for hypocrisy), while comparing him to the deed of the jerboa. Because it enters from one door and exits from another door. And likewise the munāfiq enters into Islām by words, and he exits from it by the pact. I verily mentioned this in the book ‘Gharīb Al-Hadīth’ with more explanation than this. And ‘nifāq’ is an Islamic word which the Arabs did not know before Islām.” [Gharīb Al-Qurān (29)]

As for its definition in the Islamic legislation, then it is as follows:

From Al-Miqdam Thābit ibn Hurmuz, from Abū Yahyā who said:

سئل حذيفة رضي الله عنه : من المنافق؟ قال: الَّذِي يَصِفُ الْإِسْلَامَ وَلَا يَعْمَلُ بِهِ.

Hudhayfah (*radiAllāhu ‘anhu*) was asked: “Who is the munāfiq?”

He said: “The one who describes Islām (with his words) but does not act according to it.” [Sifah An-Nifāq wa Dhamm Al-Munāfiqīn (65)]

And from Al-Hasan Al-Basri – *rahimahullāh* – who said:

«كان يقال: النفاق اختلاف السرِّ والعلانية والقول والعمل والمدخل والمخرج وكان يُقال: أَسُّ النَّفَاقِ الَّذِي يُبْنَى عَلَيْهِ النَّفَاقُ: الكذب.

“It used to be said: Nifāq (hypocrisy) is when there is a difference between the secret and the apparent, and (between) the words and the deeds, and (between) the entrance and the exit. And it used to be said: The foundation of nifāq upon which nifāq is built, is lying.” [Sifah An-Nifāq wa Dhamm Al-Munāfiqīn (48)]

Abū Bakr Al-Firyābī said: Wahb ibn Jarīr narrated to us (and said): My father narrated to us that he heard Al-Hasan say:

«إنما الناس بين ثلاثة نفرٍ: مؤمنٌ ومُنافِقٌ وكافرٌ. فأما المؤمنُ فعاملٌ بطاعة الله عز وجل. وأما الكافرُ فقد أَدَلَّه الله تعالى كما رأيتم. وأما المنافقُ فَهَهُنَا وَهَهُنَا فِي الْحَجَرِ وَالْبُيُوتِ وَالطُّرُقِ نَعُوذُ بِاللَّهِ، وَاللَّهُ مَا عَرَفُوا رَحْمَةً بَلْ عَرَفُوا إِنْكَارَهُمْ لِرَحْمَةِ بَأَعْمَالِهِمُ الْخَبِيثَةِ، ظَهَرَ الْجُفَاءُ، وَقَلَّ الْعِلْمُ، وَتُرِكَتِ السُّنَّةُ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، حَيَارَى سُكَارَى لَبَسُوا بِبُهودٍ وَلَا نَصَارَى وَلَا مَجُوسَ فَيَعْدَرُوا.

"The people are (divided) between three groups: A believer, a hypocrite and a disbeliever. As for the believer, then he acts upon the obedience of Allāh 'azza wa jalla. As for the disbeliever, then Allāh has verily humiliated him just as you have seen. And as for the hypocrite, then (he is) here and there in the rooms, the houses and the streets. We seek refuge with Allāh. By Allāh, they have not known their Lord, rather they know their rejection of their Lord by their repulsive deeds. Harshness has emerged, knowledge has become little and the Sunnah has been left. Verily, we belong to Allāh and to Him we will return. They are confused and intoxicated. They are not Jews, Christians or Majūs so that they could be excused."

And he said:

إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنِ النَّاسِ وَلَكِنْ أَتَاهُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ فَأَخَذَهُ، وَإِنَّ الْمُنَافِقَ أَعْطَى النَّاسَ لِسَانَهُ وَمَنْعَ اللَّهِ قَلْبَهُ وَعَمَلَهُ. فَحَدَّثَانِ أَحَدِنَا فِي الْإِسْلَامِ: رَجُلٌ ذُو رَأْيٍ سَوِّ زَعَمَ أَنَّ الْجَنَّةَ لِمَنْ رَأَى مِثْلَ رَأْيِهِ فَسَلَّ سَيْفَهُ وَسَفَكَ دِمَاءَ الْمُسْلِمِينَ وَاسْتَحْلَلَ حُرْمَتَهُمْ. وَمُتَرَفٌّ يَعْبُدُ الدُّنْيَا، لَهَا يَغْضَبُ وَعَلَيْهَا يَقَاتِلُ وَلَهَا يَطْلُبُ.

"Verily, the believer does not take his religion from the people. Rather, it came to him from Allāh – 'azza wa jalla – and so he took it (from there). And verily, the munāfiq gave his tongue to the people and he withheld his heart and deeds from Allāh. So there are two newly invented matters which were innovated in Islām: A man with an evil opinion who claims that Paradise is for the one who believes in the same as his opinion, so he unsheathes his sword and spills the blood of the Muslims, and he allows for them to be violated (or he allows their women). And a wealthy luxurious man who worships the dunyā; due to it he gets angry, for it he fights and (only) it he seeks."

And he said:

يَا سَبْحَانَ اللَّهِ! مَا لَقِيَتْ هَذِهِ الْأُمَّةُ مِنْ مَنَافِقٍ قَهَرَهَا وَاسْتَأَثَّرَ عَلَيْهَا، وَمَارِقٍ مَرَقَ مِنَ الدِّينِ فَخَرَجَ عَلَيْهَا، صِنْفَانِ خَبِيثَانِ قَدْ غَمَّا كُلَّ مُسْلِمٍ. يَا ابْنَ آدَمَ دِينَكَ دِينُكَ فَإِنَّمَا هُوَ حُكْمُكَ وَدُمُكَ، فَإِنْ تَسَلَّمَ بِهَا فَيَالَهَا مِنْ رَاحَةٍ وَيَا لَهَا مِنْ نِعْمَةٍ، وَإِنْ تَكُنِ الْأُخْرَى فَنَعُوذُ بِاللَّهِ، فَإِنَّمَا هِيَ نَارٌ لَا تُطْفَأُ وَحَجَرٌ لَا يُبْرَدُ وَنَفْسٌ لَا تَمُوتُ.

"O subhān-Allāh. What this Ummah has seen from a munāfiq who oppressed it and occupied it. And (from) a māriq who passed through the religion so he rebelled (or fought) against it. Two dirty types of people who saddened every Muslim. O son of Ādam, your religion, your religion, for it is verily your flesh and blood. Because if you reach to safety with it, then what a relief that would be for it and what a blessing for it. And if it is the other, then we seek refuge with Allāh. For it is verily a fire that is not extinguished, stones that do not cool down and a soul that does not die." [Sifah An-Nifāq wa Dhamm Al-Munāfiqīn (49)]

And it was narrated in "Usūl As-Sunnah" and "I'tiqād As-Salaf" by Imām Ahmad – *rahimahullāh* – in the narration of Muhammad ibn 'Awf, regarding the definition of the *munāfiq*, he said:

«والتفّاق هو الكفر بالله، أن يكفر بالله ويعبد غيره ويُظهر الإسلام في العلانية، مثل: المنافقين الذين كانوا على عهد رسول ﷺ فمن أظهر منهم الكفر قُتل.

"And nifāq is kufr (disbelief) in Allāh; that he disbelieves in Allāh and worships other than Him while he shows Islām in the apparent. Such as the hypocrites who lived in the time of the Messenger ﷺ. And whoever among them showed kufr openly, he was killed." [Tabaqāt Al-Hanābilah (2/339)]

And he also said in "Usūl As-Sunnah" in the narration of 'Abdūs Al-'Attar:

«والتفّاق هو الكفر، أن يكفر بالله ويعبد غيره، ويُظهر الإسلام في العلانية، مثل: المنافقين الذين كانوا على عهد رسول الله ﷺ.

"And nifāq is kufr; that he disbelieves in Allāh and worships other than Him while he shows Islām in the apparent. Such as the hypocrites who lived in the time of the Messenger of Allāh ﷺ." [Al-Jāmi' fī 'Aqā'id wa Rasā'il Ahlis-Sunnah wal-Athar (365)]

And 'Alī ibn Al-Madīnī said:

«والتفّاق هو الكفر: أن يكفر بالله عز وجل ويعبد غيره في السرّ، ويُظهر الإيمان في العلانية، مثل: المنافقين الذين كانوا على عهد رسول الله ﷺ فقبل منهم الظاهر، فمن أظهر الكفر قُتل.

“And nifāq is kufr; that he disbelieves in Allāh – ‘azza wa jalla – and worships other than Him in secret, while he shows īmān in the apparent. Such as the hypocrites who lived in the time of the Messenger ﷺ. And he accepted the apparent from them, and whoever of them showed kufr he was killed.” [Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā’ah (318)]

I said: So *nifāq* (hypocrisy) is showing Islām and hiding *kufr*, no matter what type of *kufr* that is. It is the same if it is due to not rejecting *tāghūt* or due to hiding a belief of *kufr*, such as *tajahhum*. Because all of it is from the aspect of *kufr* in *nifāq* as long as he does not openly show this. Then if he openly shows this, then he is a *murtadd* (apostate).

Chapter: Clarification of that the *munāfiqūn* are judged as Muslims in *dunyā*

From ‘Ubaydullāh ibn ‘Adī ibn Al-Khiyār (*radiAllāhu ‘anhu*) that he said:

يَنَمَّا رَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ ظَهْرِي النَّاسِ، إِذْ جَاءَهُ رَجُلٌ فَسَارَهُ فَلَمْ يُدْرِ مَا سَارَهُ بِهِ، حَتَّى جَهَرَ رَسُولُ اللَّهِ ﷺ فَإِذَا هُوَ يَسْتَأْذِنُهُ فِي قَتْلِ رَجُلٍ مِنَ الْمُنَافِقِينَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ حِينَ جَهَرَ: أَلَيْسَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟ فَقَالَ الرَّجُلُ: بَلَى، وَلَا شَهَادَةَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: أَلَيْسَ يُصَلِّي؟ قَالَ: بَلَى، وَلَا صَلَاةَ لَهُ. فَقَالَ: أُولَئِكَ الَّذِينَ هَمَّانِي اللَّهُ عَنْهُمْ.

While the Messenger of Allāh ﷺ was sitting amongst the people, a man came to him and said something to him in secret. And it was not known what he said to him in secret until the Messenger of Allāh ﷺ spoke out loud, and he (i.e. the man) was asking for permission to kill a man from the hypocrites. So the Messenger of Allāh said when he spoke out loud: ***“Does he not bear witness to Lā ilāha illā Allāh and that Muhammad is Allāhs Messenger?”***

So the man said: *“Yes, but he has no shahādah (i.e. it is not valid).”*

So the Messenger of Allāh said: ***“Does he not pray?”***

He said: *“Yes, but he has no prayer (i.e. it is not valid).”*

So he said: ***“Those are the ones whom Allāh has prohibited me from.”*** [Al-Muwattā (592)]

Ash-Shāfi‘ī – *rahimahullāh* – commented on this *hadīth* saying:

«فأخبر رسول الله ﷺ المستأذِنَ في قتل المنافق إذا أظهر الإسلام أَنَّ الله نَهاه عن قتله، وهذا موافقُ كتاب الله عز وجل بأنَّ الإيمانَ جُنَّةٌ، وموافقُ سُنَّة رسول الله ﷺ وحكم أهل الدنيا. وقد أخبر الله عنهم أنهم في الدَّرِكِ الأسفل من النَّارِ.

“So the Messenger of Allāh ﷺ informed the one asking for permission to kill the munāfiq, that when he shows Islām openly then Allāh has forbidden him from killing him. And this is in accordance with the Book of Allāh – ‘azza wa jalla – (which states) that the imān is a protection. And

it is in accordance with the Sunnah of the Messenger of Allāh ﷺ and the judgment of the people in dunyā. And Allāh verily informed about them, that they will be in the lowest pit of Hellfire.” [Al-Umm (7/396)]

And from Anas ibn Mālīk (radiAllāhu ‘anhu) who said:

لَمَّا أُصِيبَ عَتَبَانُ بْنُ مَالِكٍ فِي بَصَرِهِ وَكَانَ رَجُلًا مِنَ الْأَنْصَارِ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: إِنِّي أَحِبُّ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي بَيْتِي أَوْ فِي بُقْعَةٍ مِنْ دَارِي وَتَدْعُو لَنَا بِالْبَرَكَةِ. فَقَامَ رَسُولُ اللَّهِ ﷺ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَدَخَلُوا عَلَيْهِ، فَتَحَدَّثُوا بَيْنَهُمْ فَذَكَرُوا مَالِكَ بْنَ الدُّخَشْمِ فَقَالَ بَعْضُهُمْ: يَا رَسُولَ اللَّهِ: ذَاكَ كَهْفُ الْمُنَافِقِينَ وَمَأْوَاهُمْ، وَأَكْثَرُوا فِيهِ حَتَّى أُرْخَصَ لَهُمْ فِي قَتْلِهِ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ يُصَلِّي؟»
 قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ صَلَاةٌ لَا خَيْرَ فِيهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَيْتُ عَنِ الْمُصَلِّينَ، هَيْتُ عَنِ الْمُصَلِّينَ، هَيْتُ عَنِ الْمُصَلِّينَ»

When ‘Atbān ibn Mālīk was afflicted in his eyesight – and he was a man from the *Ansār* – he sent (a message) to the Messenger of Allāh ﷺ (in which) he said: “*I would verily love for you to come to me and pray in my house or in a place on my land, and that you invoke (Allāh) for us for blessing.*”

Then the Messenger of Allāh ﷺ got up along a group of his companions and they entered upon him. Then they spoke between themselves and they mentioned Mālīk ibn Ad-Dukhshum. Then some of them said: “*O Messenger of Allāh, that is the cave of the munāfiqūn and the place they stay in.*”

And they spoke much about him, until he allowed for them to kill him. Then the Messenger of Allāh ﷺ said: “*Does he pray?*”

They said: “*Yes, O Messenger of Allāh. A prayer that there is no good in.*”

So the Messenger of Allāh ﷺ said: “*I have been prohibited from those who pray. I have been prohibited from those who pray. I have been prohibited from those who pray.*” [Ta’dhīm Qadr As-Salāh (961)]

And the honorable companion Jābir ibn ‘Abdillāh (*radiAllāhu ‘anhu*) conveyed the *ijmā’* of the *Sahābah* regarding the fact that the *munāfiq* is judged in *dunyā* with Islām (i.e. as a Muslim), when he said:

«لم يكن من المنافقين أحد يسمى كافراً»

“Among the *munāfiqūn* (hypocrites) there was no-one who was called a *kāfir*.” [Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā’ah (2006)]

And Ash-Shāfi’ī said:

قال الله تبارك وتعالى لِنَبِيِّهِ ﷺ :

“Allāh – *tabāraka wa ta’ālā* – said to His Prophet ﷺ:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ﴾

“When the *munāfiqūn* come to you and say: ‘We bear witness that you are the Messenger of Allāh’, and Allāh knows that you are His messenger. And Allāh bears witness that the *munāfiqūn* are liars.” (Al-Munāfiqūn 63:1)

إلى:

Until:

﴿لَا يَفْقَهُونَ﴾

“They do not understand.” (Al-Munāfiqūn 63:3)

قال الشافعي: فبيّن أنّ إظهار الإيمان ممن لم يزل مشركاً حتى أظهر الإيمان، ومن أظهر الإيمان ثم أشرك بعد إظهاره ثم أظهر الإيمان مانعٌ لدم من أظهره في أي هذين الحالين كان وإلى أي كفرٍ صار: كفرٍ يُسرّه أو كفرٍ يظهره، وذلك أنّه لم يكن للمنافقين دينٌ يُظهر كظهور الدّين الذي له أعبادٌ وإتيانٌ كنائس، إنّما كان كفرٌ جحدٍ وتعطيلٍ، وذلك بيّنٌ في كتاب الله جل وعز ثم في سنة رسول الله ﷺ بأنّ الله عز وجل أخبر عن المنافقين بأنّهم اتخذوا أيمانهم جُنَّةً، يعني والله أعلم من القتل، ثم أخبر بالوجه الذي اتخذوا به أيمانهم جُنَّةً فقال:

Ash-Shāfi'ī said: So He clarified that openly showing īmān, from the one who was still a mushrik until he openly showed īmān, and from the one who showed īmān and then committed shirk after having showed it and then he showed īmān (again), (is all) a prevention of the blood of the one who showed it, no matter which of the two scenarios it is and no matter what type of kufr he committed; a kufr that he hid or a kufr that he openly showed. And this is because the munāfiqūn had no religion they could show, just as showing a religion that has celebrations and coming to the churches. Rather, (for them) it was kufr in rejection and invalidation. And this is clear in the Book of Allāh – jalla wa 'azza – and then in the Sunnah of the Messenger of Allāh ﷺ; that Allāh – 'azza wa jalla – informed about the munāfiqūn that they used their īmān as a protection, meaning – and Allāh knows best – (a protection) from being killed. And then He informed about the aspect from which they took their īmān as a protection, when He said:

﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا﴾

“That is because they believed and then they disbelieved.”

(Al-Munāfiqūn 63:3)

فَأَخْبَرَ عَنْهُمْ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا بَعْدَ الْإِيمَانِ كُفْرًا إِذَا سُئِلُوا عَنْهُ أَنْكَرُوا وَأَظْهَرُوا الْإِيمَانَ وَأَقْرَبُوا بِهِ وَأَظْهَرُوا التَّوْبَةَ مِنْهُ وَهُمْ مُقِيمُونَ فِيمَا بَيْنَهُمْ وَبَيْنَ اللَّهِ عَلَى الْكُفْرِ، قَالَ اللَّهُ جَلَّ ثَنَاؤُهُ:

So He informed about them that they believed and then disbelieved after their īmān with a kufr, that if they were asked about it they would reject it. And they openly showed īmān and acknowledged it, and they declared their repentance while they between themselves and Allāh remained upon kufr. Allāh – jalla thanāuhu – said:

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ﴾

“They swear by Allāh that they did not say it, but they said the word of kufr, and they disbelieved after their Islām.”

(At-Tawbah 9:74)

فَأَخْبَرَ بِكَفَرِهِمْ وَجَحْدِهِمِ الْكُفْرَ، وَكَذَّبَ سَرَائِرَهُمْ بِجَحْدِهِمْ، وَذَكَرَ كُفْرَهُمْ فِي غَيْرِ آيَةٍ، وَسَمَّاهُمْ بِالنِّفَاقِ إِذْ أَظْهَرُوا الْإِيمَانَ وَكَانُوا عَلَى غَيْرِهِ قَالَ جَلَّ وَعَزْ:

So He informed about their kufr and about their rejection of the kufr, and He declared them as liars in the hidden due to their rejection. And He mentioned their kufr in more than one verse, and He named them with (the name of) nifāq because they openly showed īmān while they were upon something other than it. He – jalla wa ‘azza – said:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴾

“Verily, the *munāfiqūn* are in the lowest pit of Hellfire, and you will not find any helper for them.” (An-Nisā 4:145)

فأخبر عز وجل عن المنافقين بالكفر، وحَكَمَ فيهم بعلمه من أسرارِ خلقه ما لا يعلمه غيره بأنهم في الدرك الأسفل من النار، وأنهم كاذبون بآيَمَانِهِمْ، وحكم فيهم جل ثناؤه في الدنيا بأن ما أظهروا من الإيمان وإن كانوا به كاذبين لهم جُنَّةٌ من القتل، وهم الميسرون الكفر المظهرون الإيمان، وبَيَّنَ على لسانه نبيه ﷺ مثل ما أنزل في كتابه من أن إظهار القول بالإيمان جُنَّةٌ من القتل: أقرَّ من شهد عليه بالكفر بعد الأيمان أو لم يُقرَّ إذا أظهر الإيمان، فإظهاره مانعٌ من القتل.

So He – ‘azza wa jalla – informed about the kufr of the *munāfiqūn*, and He judged regarding them – by His knowledge about the secrets of His slaves which no-one but Him knows about – that they will be in the lowest pit of Hellfire, and that they are liars in their īmān. And He – jalla thanāuhū – judged regarding them in dunyā that based upon what they showed of īmān, even though they are lying about it, is a protection for them from being killed, while they are hiding kufr and openly showing īmān. And He clarified the same upon the tongue of His Prophet ﷺ as that which He revealed in His Book; that openly uttering the words of īmān is a protection from being killed. No matter if the one who openly shows īmān while someone has testified that he had committed kufr after īmān acknowledges this or does not acknowledge this, then him openly showing it (i.e. īmān) is a prevention for him being killed.

وبَيَّنَ رسول الله ﷺ إذا حَقَّقَ الله دماء من أظهر الإيمان بعد الكفر أن لهم حكم المسلمين من الموارثة والمناكحة وغير ذلك من أحكام المسلمين. فكان بَيِّنًا في حكم الله عز وجل في المنافقين ثم حُكِمَ رسوله ﷺ أن لَيْسَ لأَحَدٍ أَنْ يَحْكُمَ على أَحَدٍ بخلاف ما أظهر من نفسه، وأنَّ الله إنما جعل للعباد الحكم على ما أظهَر، لأنَّ أَحَدًا منهم لا يعلم ما غاب إلَّا ما علَّمه الله عز وجل، فَوَجَبَ على من

عَقِلَ عَنْ اللَّهِ أَنْ يُجْعَلَ الظُّنُونُ كُلُّهَا فِي الْأَحْكَامِ مَعْطَلَةً فَلَا يُحْكَمُ عَلَى أَحَدٍ بِظَنٍّ. وَهَكَذَا دَلَالَةٌ
سَنَنَ رَسُولُ اللَّهِ ﷺ حَيْثُ كَانَتْ لَا تَخْتَلِفُ.

*And the Messenger of Allāh ﷺ clarified that when Allāh withheld the blood of the one who shows īmān outwardly after kufr, then (this means that) they have the judgment of the Muslims regarding inheritance and marriage and other than this from the judgments of the Muslims. And this was clear in the judgment of Allāh – ‘azza wa jalla – regarding the munāfiqūn, and after that the judgment of the Messenger of Allāh ﷺ, **that it is not for anyone to judge anybody with something other than what he has shown from himself**, and that Allāh – ‘azza wa jalla – verily made the judgment for the slaves (i.e. between them) to be in accordance with what is apparent. Because there is no-one among them who knows the hidden except that which Allāh – ‘azza wa jalla – informs him about. **So it is obligatory upon the one who wants to perform what Allāh has obliged upon him to make all assumptions regarding the judgments invalid. So he should not judge upon anyone based upon assumption.** And likewise is what the Sunnah of the Messenger ﷺ has pointed out, since it does not contradict (the commandment of Allāh).” [Al-Umm (7/394)]*

And he also said:

ثم أوجب للمنافقين إذا أسروا الكفر نار جهنم فقال تعالى ذكره:

“Then He necessitated Hellfire for the munāfiqūn if they insisted on kufr, so He – ta’ālā dhikruhu – said:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾

“Verily, the munāfiqūn are in the lowest pit of Hellfire, and you will not find any helper for them.” (An-Nisā 4:145)

وقال:

And He said:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً ﴿

“When the *munāfiqūn* come to you and say: ‘We bear witness that you are the Messenger of Allāh’, and Allāh knows that you are His messenger. And Allāh bears witness that the *munāfiqūn* are liars. They used their īmān as a protection.”

(Al-Munāfiqūn 63:1-2)

يعني و الله أعلم من القتل، فَمَنَعَهُمْ من القتل ولم يُزَلْ عنهم في الدنيا أحكامَ الإيمان بما أظهروا منه، وأوجب لهم الدرك الأسفل من النار، لعلمه بسرائرهم وخلافها لعلايتهم بالإيمان. فأعلم عباده مع ما أقام عليهم من الحجّة بأن ليس كمثله أحد في شيء، إن علمه بالسّرّ والعلائية واحد، فقال تعالى ذكره:

Meaning – and Allāh knows best – from being killed. So He prevented them from being killed and the judgment of īmān remained upon them in dunyā based upon what they openly showed. And He necessitated the lowest pit in Hellfire for them, due to His knowledge about their secrets and their opposition to their apparent state of īmān. So He taught His slaves, along with what He established upon them of evidences, that no-one is similar to Him in anything. Verily, His knowledge about the secret and the apparent is one, so He – ta’ālā dhikruhu – said:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

“And We have verily created the human and We know what his soul whispers to him. And We are closer to him than (his own) jugular vein.” (Qāf 50:16)

وَقَالَ عز وعلا:

And He – ‘azza wa ‘alā – said:

﴿يَعْلَمُ خَايَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

“He knows the fraud of the eyes and what the chests conceal.”
(Ghāfir 40:19)

مع آياتٍ أُخرٍ من الكتاب.

Along with other verses from the Book.

قال الشافعي: فعَرَفَ جميع خلقه في كتابه أن لا عِلْمَ لهم إلا ما عَلَّمَهُمْ، فقال عز وجل:

Ash-Shāfi'ī said: So He described all of His creation in His book (stating) that they have no knowledge other than what He taught them. He – ‘azza wa jalla – said:

﴿وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا﴾

“And Allāh brought you out from the stomachs of your mothers, (in a state where) you did not know anything.” (An-Nahl 16:78)

وَقَالَ:

And He said:

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

“And they do not encompass anything from His knowledge, except according to what He wills.” (Al-Baqarah 2:255)

قال الشافعي رحمه الله: ثُمَّ مَنْ عَلَيْهِمْ بما آتَاهُمْ من العلم، وأَمَرَهُمْ بالاقتصار عليه، وأن لا يَتَوَلَّوْا غَيْرَهُ إِلَّا بما عَلَّمَهُمْ. وقال لنبيه ﷺ:

Ash-Shafi'ī – rahimahullāh – said: After that He bestowed blessing upon them by what He gave them of knowledge, and He commanded them to restrict themselves to it, and not to undertake (or occupy themselves with) anything other than what He taught them. And He said to His Prophet ﷺ:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾

“And as such We revealed to you a revelation from Our command. Before (that) you did not know what the Book is, nor what *īmān* is.” (Ash-Shūrā 42:52)

وقال عز وجل لنبيه ﷺ:

And He – ‘azza wa jalla – said to His Prophet ﷺ:

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ۚ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

“And do not say about anything: ‘I will verily do this tomorrow’, except (if you add) ‘If Allāh wills.’” (Al-Kahf 18:23-24)

وقال لنبيه:

And He said to His Prophet:

﴿قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ﴾

“Say: ‘I am not something new (or the first) from the messengers, and I do not know what will be done to me, nor to you.’” (Al-Ahqāf 46:9)

ثم أنزل على نبيه أن قد غفر له ما تقدم من ذنبه وما تأخر، يعني والله أعلم ما تقدم من ذنبه قبل الوحي وما تأخر أن يعصمه فلا يذنب، فعلم ما يفعل به من رضا عنه، وأنه أول شافعٍ ومشفعٍ يوم القيامة وسيد الخلائق. وقال لنبيه ﷺ:

Then He revealed to His Prophet that he verily had been forgiven for what has gone forth of his sins, and for what will come later. This means – and Allāh knows best – what has gone forth of his sins before the revelation, and what comes later is, that He will protect him so that he will not commit any sins. So by that he knew what will happen to him based upon Him being satisfied with him, and that he will be the first to intercede and to be accepted as an intercessor on the Day of Resurrection, and the master of the created beings. And He said to His Prophet ﷺ:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

“And do not follow that which you have no knowledge about.” (Al-Isrā 17:36)

وجاء النبي ﷺ في امرأة رجلٍ رماها بالزنا فقال له: **يرجع**، فأوحى الله تبارك وتعالى إليه آية اللعان فلاعن بينهما. وقال الله تعالى:

And a man came to the Prophet ﷺ with the wife of another man and accused her of fornication. So he said to him: ‘Go back.’ Then Allāh –

tabāraka wa ta'ālā – revealed the āyah of li'ān¹¹, so he made them swear (in accordance to it) between them. And Allāh – the Exalted – said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

“Say: ‘None of those who are upon earth and in the heaven know the unseen, besides Allāh.’” (An-Naml 27:65)

وقال:

And He said:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾ الآية.

“Verily, Allāh has the knowledge about the Hour, and He sends down the rain, and He knows what is in the wombs.”
(Luqmān 31:34)

Until the end of the verse.

وقال لنبّيه:

And He said to His Prophet:

﴿فِيمَ أَنْتَ مِنْ ذِكْرَاهَا ۚ إِلَىٰ رَبِّكَ مُنْتَهَاهَا﴾

“It is not for you to say anything about it. Its term is unto Allāh (i.e. only He knows about it).” (An-Nāzi’āt 79:43-44)

فَحَجَبَ عَنْ نَبِيِّهِ عِلْمَ السَّاعَةِ.

So He screened the knowledge about the Hour from His Prophet.

وكان من جاور ملائكة الله المقرّبين وأنبياءه المصطفّين من عباد الله أقصّر علمًا من ملائكته وأنبيائه، لأن الله عز وجل فرض على خلقه طاعة نبّيه، ولم يجعل لهم بعد من الأمر شيئًا، وأولى أن لا يتعاطوا

¹¹ **Translator:** The āyah of li'ān refers to Sūrah An-Nūr verse 6-9 in which the one accusing and the accused of fornication swears four times that they are speaking the truth, and then a fifth time where they invoke the curse of Allāh upon themselves if they are lying. Read the verses.

حَكَمًا عَلَى غَيْبِ أَحَدٍ لَا بَدَلًا لَهُ وَلَا ظَنٍّ لِتَقْصِيرِ عِلْمِهِمْ عَنْ عِلْمِ أَنْبِيَائِهِ الَّذِينَ فَرَضَ اللَّهُ تَعَالَى عَلَيْهِمُ
الْوَقْفَ عَمَّا وَرَدَ عَلَيْهِمْ حَتَّى يَأْتِيَهُمْ أَمْرُهُ.

And those among the slaves of Allāh who lived alongside the angels brought near to Allāh and His chosen prophets, had lesser knowledge than His angels and prophets. Because Allāh – ‘azza wa jalla – obligated upon His creation to obey His Prophet, and after that He did not let any of the affair up to them. And it is more suitable that they do practice any judgment upon the hidden state of anyone – not based upon an indication or an assumption – due to the shortcoming in their knowledge compared to the knowledge of His prophets upon whom Allāh – the Exalted – obligated to abstain from what occurred for them until His command comes to them.

فَإِنَّهُ جَلٌّ وَعَزٌّ ظَاهِرٌ عَلَيْهِمُ الْحُجَجُ فِيمَا جَعَلَ إِلَيْهِمْ مِنَ الْحُكْمِ فِي الدُّنْيَا بَأْنَ لَا يَحْكُمُوا إِلَّا بِمَا ظَهَرَ مِنَ
الْمَحْكُومِ عَلَيْهِ، وَأَنْ لَا يُجَاوِزُوا أَحْسَنَ ظَاهِرِهِ، فَفَرَضَ عَلَى نَبِيِّهِ أَنْ يِقَاتِلَ أَهْلَ الْأَوْثَانِ حَتَّى يُسْلِمُوا،
وَأَنْ يَحْقِنَ دِمَاءَهُمْ إِذَا أَظْهَرُوا الْإِسْلَامَ.

Because He – jalla wa ‘azza – verily made the arguments for what He obligated upon them of judgment in dunyā clear for them; that they should not judge based upon anything other than what became apparent from the one who is judged. And that they should not exceed the best of what is apparent from him. So He obligated upon His prophets to fight the people of the idols until they surrendered, and for him to protect their blood if they apparently show Islām.

ثُمَّ بَيَّنَّ اللَّهُ ثُمَّ رَسُولُهُ أَنْ لَا يَعْلَمُ سَرَائِرَهُمْ فِي صَدَقِهِمْ بِالْإِسْلَامِ إِلَّا اللَّهُ. فَقَالَ عَزَّ وَجَلَّ لِنَبِيِّهِ:

After that Allāh and then His Messenger clarified that no-one but Allāh knows their secrets regarding their truthfulness in (their claim of) Islām. So He – ‘azza wa jalla – said to His Prophet:

﴿إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾

“When believing women come to you as emigrants, then test them.” (Al-Mumtahanah 60:10)

(قرأ الرِّبْع) إلى قوله:

(Ar-Rabī' recited) until His Words:

﴿فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ﴾

"Then do not return them to the *kuffār*." (Al-Mumtahanah 60:10)

يعني و الله أعلم بِصِدْقِهِنَّ بِإِيمَانِهِنَّ قال:

This means: And Allāh knows best about their truthfulness in their īmān. He said:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ﴾

"Then if you know them to be believing women."

(Al-Mumtahanah 60:10)

يعني: ما أمرتكم أن تحكموا به فيهنَّ إذا أظهرنَّ الإيمانَ لأتاكم لا تعلمون من صدقهنَّ بالإيمان ما يعلم الله، فاحكموا لهنَّ بحكم الإيمان في أن لا ترجعوهنَّ إلى الكُفَّار:

*This means: What I have commanded you to judge with regarding them if they apparently show īmān, because you do not know what Allāh knows about their truthfulness in īmān. So judge them with the judgment of īmān by not returning them to the *kuffār*.*

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

"They (i.e. the believing women) are not allowed for them, nor are they (i.e. the *kuffār*) allowed for them (in marriage)."

(Al-Mumtahanah 60:10)

[Al-Umm (9/58)]

And he also said:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾

"When the *munāfiqūn* come to you." (Al-Munāfiqūn 63:1)

قرأ إلى:

He recited until:

﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً﴾

“They used their oaths as a protection.” (Al-Munāfiqūn 63:2)

يعني والله أعلم: أيمانهم بما يُسمع منهم من الشرك بعد إظهار الإيمان، جُنَّةً من القتل.

This means – and Allāh knows best – their oaths about what was heard from them of shirk after having showed īmān. (They used these as) a protection from being killed.

وقال في المنافقين:

And He said regarding the *munāfiqūn*:

﴿سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ﴾ الآية

**“They will swear by Allāh to you when you return to them.”
(At-Tawbah 9:95)**

Until the end of the verse.

فأمر بقبول ما أظهروا، ولم يجعل لنبيه أن يحكم عليهم خلاف حكم الإيمان، وكذلك حكم نبيه ﷺ على من بعدهم بحكم الإيمان. وهم يُعْرِفُونَ – أو بعضهم – بأعيانهم، منهم: من تقوم عليه البيّنة بقول الكفر، ومنهم من عليه الدلالة في أفعاله، فإذا أظهروا التوبة منه والقول بالإيمان حُقِنَتْ عليهم دماؤهم، وجمَعَهُم ذِكْرُ الإسلام، وقد أعلم الله عز وجل رسوله ﷺ أنهم في الدرك الأسفل من النار فقال:

So He commanded for what they apparently showed to be accepted, and He did not allow for His Prophet to judge upon them with something other than the judgment of īmān. And likewise did the Prophet ﷺ judge with the judgment of īmān upon those who came after them. And they were known – or some of them were – individually. Some of them the evidence was established upon for (him) uttering kufr, and some of them the evidence showed from their deeds. So if they showed repentance from it and uttered īmān, then their blood would be protected for them, and Islām would include them. And Allāh – ‘azza wa jalla – verily informed His Messenger ﷺ about that they will be in the lowest pit of Hellfire when He said:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾

“Verily, the *munāfiqūn* are in the lowest pit of Hellfire.”

(An-Nisā 4:145)

فجعل حُكْمَهُ عَلَيْهِمْ جَلًّا وَعَزًّا عَلَى سِرَائِرِهِمْ، وَحَكَّمَ نَبِيَّهُ عَلَيْهِمْ فِي الدُّنْيَا عَلَى عَلَانِيَتِهِمْ بِإِظْهَارِهِمُ التَّوْبَةَ، وَمَا قَامَتْ عَلَيْهِمْ بَيِّنَةٌ مِنَ الْمُسْلِمِينَ بِقَوْلِهِ، وَمَا أَقْرَأُوا بِقَوْلِهِ، وَمَا جَحَدُوا مِنْ قَوْلِ الْكُفْرِ مِمَّا لَمْ يُقَرُّوا بِهِ، وَلَمْ تَقُمْ بِهِ بَيِّنَةٌ عَلَيْهِمْ، وَقَدْ كَذَّبَهُمْ عَلَى قَوْلِهِمْ فِي كُلِّ، وَكَذَلِكَ أَخْبَرَ رَسُولُ اللَّهِ ﷺ عَنْ اللَّهِ عَزَّ وَجَلَّ.

So He made His – jalla wa ‘azza – judgment upon them to be upon their secrets (or inner states) while His Prophet judged them in dunyā according to their apparent states by them showing repentance, and in that where there was a clear evidence from the Muslims for his statement (of kufr, and in what they themselves acknowledged of their words, and in what they rejected of words of kufr from that which they did not acknowledge and no evidence had been established upon them. And He verily declared them liars in all of their statements, and the Messenger of Allāh ﷺ informed (about the same) from Allāh ‘azza wa jalla.” [Al-Umm (9/60)]

And he also said:

«وَأَخْبَرَ اللَّهُ جَلًّا ثَنَاؤُهُ عَنِ الْمُنَافِقِينَ فِي عِدَدِ آيٍ مِنْ كِتَابِهِ بِإِظْهَارِ الْإِيمَانِ وَالِاسْتِسْرَارِ بِالشِّرْكِ، وَأَخْبَرَنَا بِأَنْ قَدْ جَزَّاهُمْ بِعِلْمِهِ عَنْهُمْ بِالْدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ فَقَالَ:

“And Allāh – uplifted is His praise – informed about the munāfiqūn in many verses in His Book (stating) that they would show īmān outwardly and hide shirk in their inner selves. And He informed us that He through His knowledge regarding them recompensed them with the lowest pit of the fire. So he said:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾

“Verily, the *munāfiqūn* are in the lowest pit of Hellfire, and you will not find any helper for them.” (An-Nisā 4:145)

فَاعْلَمْ أَنَّ حُكْمَهُمْ فِي الآخِرَةِ النَّارُ، بَعَلِمَهُ أَسْرَارُهُمْ، وَأَنَّ حُكْمَهُ عَلَيْهِمْ فِي الدُّنْيَا إِنْ أَظْهَرُوا الْإِيمَانَ جُنَّةٌ لَهُمْ، وَأَخْبَرَ عَنْ طَائِفَةٍ غَيْرِهِمْ فَقَالَ:

So He informed that their judgment in ākhirah is Hellfire due to His knowledge regarding their secrets (or inner states), and that His judgment upon them in dunyā, if they outwardly show īmān, then it is a protection for them. And He informed about another group than them, when He said:

﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾

“And when the hypocrites and those in whose hearts is a disease said: ‘Allāh and His Messenger promised us nothing but delusions.’ (Al-Ahzāb 33:12)

وهذه حكاية عنهم وعن الطائفة معهم مع ما حكى من كُفر المنافقين منفردًا، وحكى من أَنَّ الإيمان لم يدخل قلوب من حكى من الأعراب، وكلُّ من حُقن دمه في الدنيا بما أظهر مما يعلم جلَّ ثناؤه خلافه من شركهم، لأنَّه أبان أنه لم يُؤَلَّ الحكم على السرائر غيره، وأن قد ولى نبيَّه الحكم على الظاهر، وعاشرهم النبي ﷺ، ولم يقتل منهم أحدًا، ولم يُحبسه، ولم يُعاقبه، ولم يمنعه سهمه في الإسلام إذا حضر القتال، ولا مناكحة المؤمنين ومُؤارنتهم والصلاة على موتاهم وجميع حكم الإسلام، وهؤلاء من المنافقين والذين في قلوبهم مرضٌ، والأعراب لا يدينون دينًا يُظهر، بل يُظهرون الإسلام ويستخفون بالشرك والتَّعطيل، قال الله عز وجل:

And this is a narration about them and about a group along with them, together with what separately was narrated regarding the kufr of the munāfiqūn, and (along with when) He informed that the īmān had not entered the hearts of those Bedouins whom this was narrated about, and (also about) everyone whose blood was withheld (from being spilled) in dunyā due to what they showed outwardly, while He – uplifted is His praise – knew the opposite of this from their (hidden) shirk. Because He clarified that He did not make anyone but Himself responsible for the judgment upon the secrets (or inner states), and that He verily made His Prophet responsible for judging based upon the apparent. And the Prophet ﷺ lived with them, and he did not kill any of them, he did not imprison them, he did not punish them and he did not prevent them from their portion of Islām if they attended the battles. Nor (did he prohibit) them to

marry the believers, to inherit from them, to pray upon their dead and all of the (remaining) judgements of Islām. And these people from the munāfiqūn, those in whose hearts is disease and the Bedouins, do not adopt a religion which is shown outwardly, rather they show Islām while they hide shirk and ta'tīl. Allāh – 'azza wa jalla – said:

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ﴾

“They can hide from the people, but they cannot hide from Allāh, for He is with them, when they plot by night in words that He does not approve.” (An-Nisā 4:108)

فَإِنْ قَالَ قَائِلٌ: فَلَعَلَّ مَنْ سَمِعَتْ لَمْ يُظْهِرْ شِرْكَاً سَمِعَهُ مِنْهُ آدَمِيٌّ، وَإِنَّمَا أَخْبَرَ اللَّهُ أَسْرَارَهُمْ، فَقَدْ سَمِعَ مِنْ عَدَدٍ مِنْهُمْ الشِّرْكَ، وَشَهِدَ بِهِ عِنْدَ النَّبِيِّ ﷺ، فَمِنْهُمْ مَنْ جَحَدَهُ وَشَهِدَ شَهَادَةَ الْحَقِّ فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ بِمَا أَظْهَرَ، وَلَمْ يَقِفْهُ عَلَى أَنْ يَقُولَ أَقَرَّ، وَمِنْهُمْ مَنْ أَقَرَّ بِمَا شَهِدَ بِهِ عَلَيْهِ وَقَالَ: تَبْتُ إِلَى اللَّهِ، وَشَهِدَ شَهَادَةَ الْحَقِّ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ بِمَا أَظْهَرَ.

So if someone would say: ‘Perhaps those whom you have mentioned did not openly show shirk which was heard from him by another person. And verily did Allāh inform about their secrets.’ Shirk was verily heard from several of them, and this was testified to in front of the Prophet ﷺ. Then some of them rejected (ever to having committed shirk) and testified the testimony of the truth and so the Messenger of Allāh ﷺ left him alone due to what he showed outwardly, and he did not demand from him that he should acknowledge (that he had committed shirk). And some of them acknowledged what was testified to against him and said: ‘I have repented to Allāh’, and he testified the testimony of the truth, so the Messenger of Allāh ﷺ left him due what he showed outwardly.” [Al-Umm (7/412)]

And he also said:

قال الله عز وجل لرَسُولِ اللَّهِ ﷺ :

“Allāh – 'azza wa jalla – said to the Messenger of Allāh ﷺ:

﴿ وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُوا
وَهُمْ فَاسِقُونَ ﴾

“And never pray (the funeral prayer) upon anyone from them who died, and do not stand at his grave. They verily disbelieved in Allāh.” (At-Tawbah 9:84)

إلى قوله:

Until His Words:

﴿ وَهُمْ كَافِرُونَ ﴾

“While they are disbelievers.” (At-Tawbah 9:85)

قيل: فهذا يُبَيِّنُ ما قلنا، وخلاف ما قال مَنْ خالفنا، فأما أمره أن لا يصلي عليهم فإنَّ صلاته - بأبي هو وأمي - مُخَالَفَةٌ صلاة غيره، وأرجو أن يكون قُضِيَ إذْ أَمَرَهُ بترك الصلاة على المنافقين أن لا يصلي على أَحَدٍ إِلَّا عُفِّرَ لَهُ، وقضى أن لا يَعْفَرَ للمقيم على شرك، فنهاه عن الصلاة على من لا يُغْفَرُ لَهُ.

It is said: This clarifies what we have said, and it opposes those who oppose us (in this issue). As for His command that he should not pray upon them, then his prayer – may my mother and father be sacrificed for him – is not like the prayer of other people. And I hope that when He commanded him not to pray upon the munāfiqūn, then (this means that) he does not pray upon anyone except that the person is forgiven. And He decreed that He does not forgive the one who remain upon shirk (until he dies), so He prohibited him from prayer upon the one who is not forgiven.

فإن قال قائل: ما دَلٌّ على هذا؟ قيل: لم يَمْنَعْ رسول الله ﷺ من الصَّلَاة عليهم مسلماً، ولم يَقْتُلْ مِنْهُمْ بعد هذا أَحَدًا. وترك الصلاة مباحٌ على من قامت بالصلاة عليه طائفةٌ من المسلمين، فلمَّا كان جائِزًا أن يترك الصلاة على المسلم إذا قام بالصلاة عليه بعض المسلمين؛ لم يكن في ترك الصلاة معنًى يَعْزِزُ ظاهر حكم الإسلام في الدُّنْيَا.

Then if someone says: ‘What proves this?’ Then it is said: The Messenger of Allāh ﷺ did not forbid any Muslim to pray upon them, and he did not kill any of them after this. And leaving the (funeral) prayer is mubāh (allowed) when a group of Muslims have established the prayer upon that

person. So when it is allowed to leave the prayer upon a Muslim when some of the Muslims have established the prayer upon him, then in leaving that prayer there is nothing that changes the apparent judgment of Islām in dunyā.

وقد عاشرهم حذيفة فعرفهم بأعيانهم، ثم عاشرهم مع أبي بكر وعمر، وهم يُصلُّون عليهم، وكان عمر رضي الله عنه إذا وُضِعَتْ جَنَازَةٌ فرأى حذيفة، فإن أشار إليه أن اجلس جَلَسَ، وإن قام معه صَلَّى عليها عمر، ولا يَمْنَعُ هو ولا أبو بكر قَبْلَهُ، ولا عثمان بعده المسلمين الصلاة عليهم، ولا شيئاً من أحكام الإسلام، ويدْعُهَا مَنْ تَرَكَهَا بمعنى ما وصفتُ من أُمَّهَا إذا أُبِيحَ تَرَكُّهَا من مسلمٍ لا يُعْرِفُ إِلَّا بالإسلام كان أَجَوَزَ تَرَكُّهَا من المنافقين.

And Hudhayfah lived with them and he knew them individually. Then he lived with them with Abū Bakr and 'Umar (i.e. during their Khilāfah) and they would pray upon them. And 'Umar (radiAllāhu 'anhu) used to when a funeral prayer would be held, he would look at Hudhayfah. Then if he would indicate to him to remain seated, he would remain seated. And if he got up with him, then 'Umar would lead the prayer. But he would not forbid – nor would Abū Bakr before him and 'Uthmān after him – the Muslims from praying upon them, nor from anything from the judgements of Islām. And those who would leave it (i.e. the prayer upon the munāfiqūn) would leave according to the meaning which I have described; that if it is allowed to leave it upon a Muslim who is not known for anything other than Islām, then it is even more allowed to leave it upon the munāfiqūn.

فإن قال: فلعلَّ هذا للنبي ﷺ خاصةً، قيل: فلمَ لم يَقْتُلْ أبو بكرٍ ولا عمر، ولا عثمان، ولا عليٌّ رضي الله عنهم ولا غيرهم منهم أحدًا، ولم يَمْنَعُهُ حُكْمُ الإسلام؟ وقد أَعْلَمَتْ عائشة رضي الله عنها أَنَّ النَّبِيَّ ﷺ لَمَّا تُوِّيَ اشْرَأَبَ النِّفَاقَ بِالْمَدِينَةِ.

Then if someone would say: 'Perhaps this is specific for the Prophet ﷺ', then it is said: Then why did Abū Bakr, 'Umar, 'Uthmān, 'Alī and others than them not kill anyone of them, and they did not prevent them from being judged with Islām (i.e. as Muslims)? And 'Āishah (radiAllāhu 'anhā) verily informed that when the Prophet ﷺ died, then nifāq stretched out its neck in Madīnah.

قال الشافعي رحمه الله: ويقال لأحدٍ إن قال هذا: ما تَرَكَ رسول الله ﷺ على أحدٍ من أهل دَهْرِهِ لله خدًا، بل كان أقومُ النَّاسِ بما افترض الله عليه من حدوده ﷺ، حتَّى قال في امرأةٍ سُرقت فَشَفِيعُ لها: **إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الْوَضِيعُ قَطَعُوهُ.** وقد آمَنَ بعضُ الناسِ ثم ارتدَّ، ثمَّ أظهر الإيمان، فلم يقتله رسول الله ﷺ، وقتل من المرتدين من لم يظهر الإيمان. وقال رسول الله ﷺ: **أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُكُمْ عَلَى اللَّهِ. فاعْلَمُوا أَنَّ حُكْمَهُمْ فِي الظَّاهِرِ أَنْ تُنَمَّعَ دِمَاؤُهُمْ بِإِظْهَارِ الْإِيمَانِ، وَحَسَابُكُمْ فِي الْمَغِيبِ عَلَى اللَّهِ.**

Ash-Shāfi'ī – rahimahullāh – said: And it is said to someone if he says this: The Messenger of Allāh ﷺ did not leave out (performing) any punishment from Allāh upon anyone from the people of his time. Rather, among the people he was the most establishing of what Allāh has obligated upon him of his ﷺ punishments. Till the extent that he said about a woman who stole and some people interceded for her: 'Verily, those before were destroyed due to when a person of high status among them stole, they would leave him. And when a person of low status stole, they would cut off his hand.' And verily did some people (first) believe and then they apostate, and then they apparently showed īmān (once more). But the Messenger of Allāh ﷺ would not kill them. And from the apostates he killed those who did not openly show īmān. And the Messenger of Allāh ﷺ said: 'I have been ordered to fight the people until they say: Lā ilāha illā Allāh. So if they say: Lā ilāha illā Allāh, then they have protected their blood and wealth from me, except by its right, and their account is with Allāh.' So he informed that their judgment in the apparent is, that their blood is protected by showing īmān, and that their account in the hidden things is upon Allāh (to undertake).

وقال رسول الله ﷺ: **إِنَّ اللَّهَ عَزَّ وَجَلَّ تَوَلَّى مِنْكُمْ السَّرَائِرَ وَدَرَأَ عَنْكُمْ بِالْبَيِّنَاتِ، فَتَوْبُوا إِلَى اللَّهِ وَاسْتَزِرُوا بِسِتْرِ اللَّهِ، فَإِنَّهُ مَنْ يُبْدِ لَنَا صَفْحَتَهُ نُقِمَ عَلَيْهِ كِتَابُ اللَّهِ عَزَّ وَجَلَّ.**

And the Messenger of Allāh ﷺ said: 'Verily, Allāh – ‘azza wa jalla – undertook from you the secrets (or hidden affairs) and He drove (punishments in dunyā) away from you by clear evidences. So repent to Allāh, and seek to cover yourselves with the cover of

Allāh. For verily, the one whose scrolls (i.e. deeds in dunyā) becomes visible for us, then we will establish the Book of Allāh – ‘azza wa jalla – upon him.’

وقال ﷺ: إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ، وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَضَيْتَ لَهُ بِشَيْءٍ مِنْ حَقِّ أَخِيهِ فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ.

And he ﷺ said: ‘I am verily a human just like you. And you verily bring your disputes to me. Then maybe some of you are better in his argumentation than others, and so I judge in favor of him based upon what I hear from him. So whoever I judge for him some of the rights of his brother, then he should verily not take it, because verily am I cutting out for him a piece of the fire.’

فَاعْلَمْ أَنَّ حُكْمَهُ كُلَّهُ عَلَى الظَّاهِرِ، وَأَنَّهُ لَا يُحِلُّ مَا حَرَّمَ اللَّهُ، وَحُكْمُ اللَّهِ عَلَى الْبَاطِنِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ تَوَلَّى الْبَاطِنَ.

So he informed that all of his judgments are based upon the apparent, and that whatever Allāh has forbidden is not allowed (to take). And the judgment of Allāh is upon the inner state, because Allāh undertakes (the account regarding) the inner state.” [Al-Umm (7/414)]

And he also said:

أَفَرَأَيْتَ إِنْ قَالَ قَائِلٌ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَدْ صَدَقَ، إِنَّمَا تَرَكَهُ لِمَعْرِفَتِهِ بِصِدْقِهِ لَا بَأْسَ فِعْلُهُ كَانَ يَحْتَمِلُ الصِّدْقَ وَغَيْرَهُ. فَيُقَالُ لَهُ: قَدْ عَلِمَ رَسُولُ اللَّهِ ﷺ أَنَّ الْمُنَافِقِينَ كَاذِبُونَ، وَحَقَّنَ دِمَاءَهُمْ بِالظَّاهِرِ، فَلَوْ كَانَ حُكْمُ النَّبِيِّ ﷺ فِي حَاطِبٍ بِالْعِلْمِ بِصِدْقِهِ كَانَ حُكْمُهُ عَلَى الْمُنَافِقِينَ الْقَتْلَ بِالْعِلْمِ بِكَذِبِهِمْ، وَلَكِنَّهُ إِنَّمَا حَكَمَ فِي كُلِّ الظَّاهِرِ، وَتَوَلَّى اللَّهُ عَزَّ وَجَلَّ مِنْهُمْ السَّرَائِرَ، وَلِئَلَّا يَكُونَ لِحَاكِمٍ بَعْدَهُ أَنْ يَدَعَ حُكْمًا لَهُ مِثْلَ مَا وَصَفْتُ مِنْ عِلَلِ أَهْلِ الْجَاهِلِيَّةِ.

“Have you considered if someone would say: ‘Verily, the Messenger of Allāh ﷺ said (about Hātib ibn Abī Balta’ah): ‘He has verily spoken the truth.’ So he verily left him due to knowing about his truthfulness, and not due the possibility that his deed could be either truthful or not.’ Then it is said to him: The Messenger of Allāh ﷺ verily knew that the munāfiqūn

were liars, and he (still) protected their blood by the apparent. So if the judgment of the Prophet ﷺ regarding Hātib was based upon his knowledge about his truthfulness, then his judgment upon the munāfiqūn would be killing them due to knowing that they are lying (in their īmān). Rather, he judged upon everyone in accordance with the apparent, and Allāh undertook (the account regarding) the secrets from them, and (this) in order for there not to come any judge after him who would leave his judgment just as I have described it with the arguments of the people of jāhiliyyah.

وَكُلُّ مَا حَكَمَ بِهِ رَسُولُ اللَّهِ ﷺ فَهُوَ عَامٌّ حَتَّى تَأْتِيَ عَنْهُ دَلَالَةٌ عَلَى أَنَّهُ أَرَادَ بِهِ خَاصًّا، أَوْ عَنْ جَمَاعَةِ الْمُسْلِمِينَ الَّذِينَ لَا يُمَكِّنُ فِيهِمْ أَنْ يَجْهَلُوا لَهُ سُنَّةً، أَوْ يَكُونَ ذَلِكَ مَوْجُودًا فِي كِتَابِ اللَّهِ جَلَّ وَعَزَّ.

And all (judgments) which the Messenger of Allāh ﷺ judged with, they are general until there comes an evidence for, that he intended for it to be specific, or from the Jamā'ah of the Muslims for whom it is not possible that they would be ignorant about a Sunnah, or that this (evidence) is present in the Book of Allāh 'azza wa jalla." [Al-Umm (5/611)]

I said: The Imām Ash-Shāfi'ī Al-Qurashī – *rahimahullāh* – clarified with strong (or eloquent) and firm words, that all of the judgments in *dunyā* are in accordance with the apparent, and that this is a general judgment that applies for all of the judgments in the *Sharī'ah*, and that the assumptions, possibilities and false indications all are thrown away.

At-Tabarī said regarding His – the Exalted – Words:

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

“And among the people are those who say: ‘We believe in Allāh and the Last Day’, but they are not (really) believers.”
(Al-Baqarah 2:8)

وتأويل ذلك أنَّ الله جَلَّ ثَنَاؤُهُ لما جَمَعَ لرسوله محمدٍ ﷺ أمره في دار هجرته واستقرَّ بها قَرَارُهُ وأظْهَرَ الله بها كلمته، وفشا في دُور أهلها الإسلام، وقهر بها المسلمون من فيها من أهل الشِّرك من عِبَادَةِ الْأَوْثَانِ،

وَذَلَّ بِهَا مَنْ فِيهَا مِنْ أَهْلِ الْكِتَابِ؛ أَظْهَرَ أَحْبَابُ يَهُودِهَا لِرَسُولِ اللَّهِ ﷺ الضَّغَائِنَ وَأَبَدُوا لَهُ الْعِدَاوَةَ وَالشَّنَانَ حَسَدًا وَبَغْيًا، إِلَّا نَفَرًا مِنْهُمْ هَدَاهُمُ اللَّهُ لِلْإِسْلَامِ فَأَسْلَمُوا، كَمَا قَالَ اللَّهُ جَلَّ ثَنَاؤُهُ:

“And the interpretation of this is, that Allāh – uplifted is His praise – when He gathered His command in the land of his immigration (i.e. in Madīnah) for His Messenger Muhammad ﷺ, (when) His decision was established upon this, (when) Allāh made His Word manifest by it and it spread in the homes of the people of Islām, (when) the Muslims subdued those who were therein from the people of shirk and the worshippers of the idols, and (when) He degraded (or humiliated) those therein from the people of the Scripture, then its jewish monks showed resentment towards the Messenger of Allāh ﷺ they (also) showed enmity and hatred towards him due to (their) jealousy and transgression. Except a group of them whom Allāh guided to Islām, so they accepted Islām. Just as He – uplifted is His praise – said:

﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ﴾

“Many from the people of the Scripture wish to return you to being *kuffār* after your *īmān*, out of jealousy from themselves after what has become clear for them from the truth.”

(Al-Baqarah 2:109)

وَطَافَتْهُمْ سِرًّا عَلَى مَعَادَاةِ النَّبِيِّ ﷺ وَأَصْحَابِهِ وَبَغْيِهِمُ الْعَوَائِلَ قَوْمٌ مِنْ أَرَاغِطِ الْأَنْصَارِ الَّذِينَ آوَوْا رَسُولَ اللَّهِ ﷺ وَنَصَرُوهُ، وَكَانُوا قَدْ عَتَوْا فِي شُرْكِهِمْ وَجَاهِلِيَّتِهِمْ...

And in secret, a people from the groups of the Ansār – those who gave shelter to the Messenger of Allāh ﷺ and they supported him – corresponded with them in their enmity and violent oppression towards the Prophet ﷺ and his companions. And they had verily exceeded all limits in their shirk and (aspects of) their jāhiliyyah...

قَدْ شَتُّوا لَنَا بِأَسْمَائِهِمْ، كَرِهْنَا تَطْوِيلَ الْكِتَابِ بِذِكْرِ أَسْمَائِهِمْ وَأَنْسَاءِهِمْ. وَظَاهَرُوهُمْ عَلَى ذَلِكَ فِي خِفَاءٍ غَيْرِ جَهَارٍ؛ حَدَّارَ الْقَتْلِ عَلَى أَنْفُسِهِمُ وَالسَّبَاءِ مِنْ رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ، وَرَكُونَا إِلَى الْيَهُودِ، لَمَا هُمْ عَلَيْهِ مِنَ الشِّرْكِ وَسُوءِ الْبَصِيرَةِ بِالْإِسْلَامِ.

They verily mentioned their names to us, (but) we dislike for the book to become long due to the mention of their names and origins. And they supported them in this in secret and not openly, due to being scared for themselves of being killed and taken captive by the Messenger of Allāh ﷺ and his companions, and (due to) inclining towards the Jews because of what they were upon of shirk and evil opinion towards Islām.

فكانوا إذا لقوا رسول الله ﷺ وأهل الإيمان به من أصحابه، قالوا لهم حذراً على أنفسهم: إنّنا مؤمنون بالله وبرسوله وبالبعث، وأعطوهم بألستهم كلمة الحقّ ليدرؤوا عن أنفسهم حكم الله فيمن اعتقد ما هم عليه مُقيّمون من الشّرك، لو أظهروا بألستهم ما هم مُعتقِدوه من شركهم، وإذا لقوا إخوانهم من اليهود وأهل الشّرك والتّكذيب بمحمّد ﷺ وما جاء به فخلّوا بهم.

So when they would meet the Messenger of Allāh ﷺ and the people who believed in him from his companions, then they would say to them due to fearing for themselves: 'We are verily believers in Allāh and His Messenger and the Resurrection.' And with their tongues they provided them with the word of truth, in order for them to repel the judgment of Allāh from themselves regarding the one who believed what they were upon when they remained upon shirk, if they had openly declared with their tongues what they (truly) believed in of their shirk. And when they met their brothers from the Jews and the people of shirk and rejection of Muhammad ﷺ and what he came with, then they would dedicate themselves to them." [At-Tabarī (1/277)]

And he also said:

«القول في تأويل قوله تعالى:

"The statement (or opinion) regarding the interpretation of His – the Exalted – Words:

﴿يُحَادِّثُونَ اللَّهَ الَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾

"They try to deceive Allāh and those who believe, but they do not deceive anyone but themselves while they are not aware."

(Al-Baqarah 2:9)

وَحِدَاغُ الْمُنَافِقِ رَبَّهُ وَالْمُؤْمِنِينَ إِظْهَارُهُ بِلِسَانِهِ مِنَ الْقَوْلِ وَالتَّصْدِيقِ خِلَافَ الَّذِي فِي قَلْبِهِ مِنَ الشَّكِّ وَالتَّكْذِيبِ؛ لِيَدْرَأَ عَنْ نَفْسِهِ بِمَا أَظْهَرَ بِلِسَانِهِ حُكْمَ اللَّهِ عَزَّ وَجَلَّ الْإِلَازِمَ مِنْ كَانَ يُمَثِّلُ حَالَهُ مِنَ التَّكْذِيبِ لَوْ لَمْ يُظْهِرْ بِلِسَانِهِ مَا أَظْهَرَ مِنَ التَّصْدِيقِ وَالْإِقْرَارِ، مِنَ الْقَتْلِ وَالسَّبِّاءِ، فَذَلِكَ حِدَاغُهُ رَبَّهُ وَأَهْلَ الْإِيمَانِ بِاللَّهِ.

And the munāfiq trying to deceive his Lord, is him uttering words and belief with his tongue that is opposite of what is in his heart of doubt and rejection, in order for him to repel from himself with his tongue the binding judgment of Allāh – ‘azza wa jalla – upon the one whose situation is like his – (a situation) of rejection if he does not utter with his tongue what he uttered of belief and acknowledgment – of being killed. So this is his attempt to deceive his Lord and the people of īmān in Allāh.

فَإِنْ قَالَ قَائِلٌ: وَكَيْفَ يَكُونُ الْمُنَافِقُ لِلَّهِ وَلِلْمُؤْمِنِينَ مُخَادِعًا وَهُوَ لَا يَظْهَرُ بِلِسَانِهِ خِلَافَ مَا هُوَ لَهُ مُعْتَقِدٌ إِلَّا تَقْيَّةً؟ قِيلَ: لَا تَمْتَنِعُ الْعَرَبُ أَنْ تَسَمِّيَ مَنْ أَعْطَى بِلِسَانِهِ غَيْرَ الَّذِي هُوَ فِي ضَمِيرِهِ تَقْيَّةً لِيَنْجُوَ مِمَّا هُوَ لَهُ خَائِفٌ، فَجَاءَ بِذَلِكَ مِمَّا خَافَهُ مُخَادِعًا لِمَنْ تَخَلَّصَ مِنْهُ بِالَّذِي أَظْهَرَ لَهُ مِنَ التَّقْيَةِ، فَكَذَلِكَ الْمُنَافِقُ سَمِّيَ مُخَادِعًا لِلَّهِ وَلِلْمُؤْمِنِينَ بِإِظْهَارِهِ مَا أَظْهَرَ بِلِسَانِهِ تَقْيَّةً مِمَّا تَخَلَّصَ بِهِ مِنَ الْقَتْلِ وَالسَّبِّاءِ وَالْعَذَابِ الْعَاجِلِ، وَهُوَ لَغَيْرِ مَا أَظْهَرَ مُسْتَبْطِنٌ...

So if someone would say: ‘And how is the munāfiq trying to deceive his Lord and the believers when he only utters with his tongue the opposite of what he believes in while using taqiyyah?’

Then it is said: The Arabs do not prevent naming the one who gives with his tongue what is not in his inside while using taqiyyah in order to become free from what he is afraid of – and he then by that is saved from what he is afraid of – a deceiver, regarding the person who (actually) rids himself of it by what he has uttered while using taqiyyah. And likewise was the munāfiq named a deceiver of Allāh and the believers due to openly stating what he uttered with his tongue while using taqiyyah due to what he rids himself of, of being killed, taken captive and immediate punishment, when he (in reality) has something else than what he has shown on the inside...

فالمنافقون لم يخدعوا غير أنفسهم، لأنَّ ما كان لهم من مالٍ وأهلٍ فلم يكن المسلمون مَلَكُوهُ عليهم في حال خِدَاعِهِمْ إِيَّاهُ عنه بنفاقهم ولا قبلها فَيَسْتَنْقِذُوهُ بخداعهم منهم، وإِنَّمَا دافعوا عنه بكذبهم وإظهارهم بالستهم غير الذي في صَمَائِرِهِمْ، وَبِحَكْمِ اللَّهِ لَهُمْ فِي أُمُورِهِمْ وَأَنْفُسِهِمْ وَذُرَارِيهِمْ فِي ظَاهِرِ أُمُورِهِمْ بِحَكْمِ مَا انْتَسَبُوا إِلَيْهِ مِنَ الْمِلَّةِ، وَاللَّهُ بِمَا يُخْفُونَ مِنْ أُمُورِهِمْ عَلِيمٌ.

So the munāfiqūn did not deceive anyone but themselves. Because whatever they had of wealth and family, then the Muslims did not take possession over it in their state of trying to deceive Him from it by their nifāq, nor before that, so that they had to rescue (or free) it from them by their attempt to deceive. Rather, they defended it by their lie and by openly uttering with their tongues what they did not have in their insides. And Allāh judges for them regarding their wealth, souls and offspring based upon the apparent of their affairs with the judgment of what they themselves ascribed to of religion. While Allāh is well aware of what they are hiding of their affairs.” [At-Tabarī (1/279)]

And he also said regarding His – the Exalted – Words:

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

“Allāh is mocking them, and He increases them in wandering blindly in their transgression.” (Al-Baqarah 2:15)

«وكان الله جل ثناؤه قد جعل لأهل النفاق في الدنيا من الأحكام بما أظهروا بالستهم من الإقرار بالله وبرسوله وبما جاء به من عند الله المَدْخِلِ لَهُمْ فِي عِدَادِ مَنْ يَشْمَلُهُ اسْمُ الْإِسْلَامِ وَإِنْ كَانُوا لَغَيْرِ ذَلِكَ مُسْتَبْطِنِينَ مِنْ أَحْكَامِ الْمُسْلِمِينَ الْمَصْدِقِينَ إِقْرَارَهُمْ بِالْستهم بذلك بِصَمَائِرِ قُلُوبِهِمْ وَصَحَائِحِ عَزَائِمِهِمْ وَحَمِيدِ أَعْمَالِهِمُ الْمُحَقِّقَةِ لَهُمْ صَحَّةَ إِيْمَانِهِمْ، مَعَ عِلْمِ اللَّهِ عَزَّ وَجَلَّ بِكَذِبِهِمْ، وَإِطْلَاعِهِ عَلَى حُبْثِ اعْتِقَادِهِمْ وَشَكِّهِمْ فِيمَا ادَّعَوْا بِالْستهم أَنَّهُمْ مُصَدِّقُونَ حَتَّى ظَنُّوا فِي الْآخِرَةِ إِذْ حُشِرُوا فِي عِدَادِ مَنْ كَانُوا فِي عِدَادِهِمْ فِي الدُّنْيَا أَنَّهُمْ وَارِدُونَ مَوْرَدَهُمْ وَدَاخِلُونَ مَدْخَلَهُمْ.

“And Allāh – uplifted is His praise – had verily made the judgments for the people of nifāq in dunyā based on what they uttered with their tongues of acknowledgment of Allāh and His Messenger and what he came with from Allāh, to be their entrance into the number of people who are included under the name of Al-Islām, even if they in their inner selves

were different from the judgment of the Muslims who affirmed their acknowledgement with their tongues inside of their hearts, their correct determinations and their praised deeds, which (all) fulfill the correctness of their *īmān*. (This) along with the knowledge of Allāh about them (i.e. *munāfiqūn*) lying, and His awareness about their dirty beliefs and their doubts regarding what they claimed with their tongues; that they are believers. Until the extent that they believed regarding the hereafter that when they are resurrected along with those whom they were included among in *dunyā*, then they would reach their position and enter where they would enter.

والله جل جلاله مع إظهاره ما قد أظهر لهم من الأحكام المبحّثهم في عاجل الدنيا وآجل الآخرة إلى حال تميّزه بينهم وبين أوليائه وتفريقه بينهم وبينهم؛ مُعَدُّ لهم من أليم عقابه ونكال عذابه ما أعدّ منه لأعدّى أعدائه وأشرّ عبادِه، حتّى ميّز بينهم وبين أوليائه فألحقهم من طبقات جحيمه بالدرك الأسفل من النار = كان معلوماً أنّه جلّ ثناؤه بذلك من فعله بهم، وإن كان جزاءً لهم على أفعالهم، وعدلاً ما فعل من ذلك بهم؛ لاستحقاقهم إياه منه بعضيّاتهم له، كان بهم بما أظهر لهم من الأمور التي أظهرها لهم من إلحاقه أحكامهم في الدنيا بأحكام أوليائه وهم له أعداء.

And Allāh – uplifted is His Majesty – along with what He declared of what He already declared to them of judgments that are attached to them in the present dunyā and in the later ākhirah which shows His distinguishing between them and His allied, and His differentiation between these and those, has prepared a painful torment and an exemplary punishment for them; that which He has prepared for those of His enemies that are worst in enmity and the worst among His slaves. So He differentiated between them and His allies, and from the layers of His Hellfire, He attached them to the lowest pit of Hellfire. And it was known that this was what He – uplifted is His praise – is going to do to them. And even though that He did this to them as a recompense and justice for their deeds – due to them deserving this for disobeying Him – then He still declared that their judgment in dunyā should be the same as the judgments of His Allies, while they (in reality) are His enemies.” [At-Tabarī 1/315]

From ‘Alī ibn Abī Talhah, from Ibn ‘Abbās (radi Allāhu ‘anhumā) (regarding):

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا﴾ إلى آخر الآية.

“The example of them is like the example of the one who ignites a fire.” (Al-Baqarah 2:17)

Until the end of the verse.

«هذا مثلٌ ضربه الله للمنافقين أنهم كانوا يَحْتَرِزُونَ بالإسلام، فَيُنَاجِحُهُم المسلمون ويُوَارِثُونَهُمْ وَيُقَامِمُونَهُمْ الْقِيءَ، فَلَمَّا مَاتُوا سَلَبَهُمُ اللَّهُ ذَلِكَ الْعِزَّ كَمَا سَلَبَ صَاحِبُ النَّارِ ضَوْؤَهُ، وَتَرَكَهُمْ فِي ظُلُمَاتٍ، يَقُومُ فِي عَذَابٍ.

“This is an example which Allāh gave about the munāfiqūn; that they prided themselves on Islām, so they would marry the Muslims, inherit them and get their share along with them from the booty. Then when they died, Allāh took away this honor from them, just as He took the light away from the person who ignited the fire, and He left them in darkness standing in punishment.” [At-Tabarī (1/337)]

And from Qatādah (regarding) His Words:

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾

“The example of them is like the example of the one who ignites a fire, and then when it lights up what is around it, Allāh takes away their light and leaves them in darkness where they cannot see.” (Al-Baqarah 2:17)

وإنَّ المنافق تَكَلَّمَ بِ «لَا إِلَهَ إِلَّا اللَّهُ فَأَضَاءَتْ لَهُ فِي الدُّنْيَا، فَنَاجَحَ بِهَا الْمُسْلِمِينَ، وَغَارَى بِهَا الْمُسْلِمِينَ، وَوَارَثَ بِهَا الْمُسْلِمِينَ، وَحَقَّقَ بِهَا دَمَهُ وَمَالَهُ. فَلَمَّا كَانَ عِنْدَ الْمَوْتِ سَلَبَهَا الْمُنَافِقُ، لِأَنَّهُ لَمْ يَكُنْ لَهَا أَصْلٌ فِي قَلْبِهِ، وَلَا حَقِيقَةً فِي عِلْمِهِ.

“Verily, the munāfiq uttered Lā ilāha illā Allāh, so it (i.e. the Kalimah) lighted up for him in dunyā. And by it he married the Muslims, went to battle with the Muslims, inherited the Muslims, and by it he protected his

blood and wealth. Then at the time of death it is taken away from the *munāfiq*, because there was no foundation for it in his heart, nor a reality in his knowledge.” [At-Tabarī (1/339)]

And from Ad-Dahhāk ibn Muzāhim regarding His Words:

﴿ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ﴾

“Is like the example of the one who ignites a fire, and then when it lights up what is around it.” (Al-Baqarah 2:17)

قال: «أما التور فهو إيمانهم الذي يتكلمون به، وأما الظلمات، فهي ضلالتهم وكفرهم.

He said: “As for the light, then it is their *īmān* which they are uttering. And as for the darkness, then it is their *misguidance* and their *kufr*.” [At-Tabarī (1/339)]

And At-Tabarī said about the Words of Allāh the Exalted:

﴿ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴾

“The example of them is like the example of the one who ignites a fire, and then when it lights up what is around it, Allāh takes away their light and leaves them in darkness where they cannot see.” (Al-Baqarah 2:17)

وأولى التأويلات بالآية ما قاله قتادة والضحاك، وما رواه علي بن أبي طلحة عن ابن عباس. وذلك أن الله جل ثناؤه إنما ضرب هذا المثل للمنافقين الذين وصف صفتهم وقص قصصهم من لدن ابتداء بذكرهم بقوله:

“And the most suitable (or correct) of the (different) interpretations of the verse, is what Qatādah and Ad-Dahhāk said and what ‘Alī ibn Abī Talhah narrated from Ibn ‘Abbās. And that is that Allāh – uplifted is His praise – verily gave this example regarding the *munāfiqūn* whom He described and informed about, from the place where He began mentioning them by His Words:

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

“And among the people are those who say: ‘We believe in Allāh and the Last Day’, but they are not (really) believers.”

(Al-Baqarah 2:8)

لا المعلنين بالكفر المجاهرين بالشرك.

And it is not about those who openly show their kufr and publicly profess their shirk.

ولو كان المثل لمن آمن إيمانًا صحيحًا، ثم أعلن بالكفر إعلانًا صحيحًا على ما ظن المتأول قول الله جل ثناؤه

If the example was about those who believed with a correct imān and then (afterwards) properly declares his kufr publicly – according to what the interpreter thinks (about) Words of Allāh, uplifted is His praise:

﴿كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا

يُبْصِرُونَ﴾

“Is like the example of the one who ignites a fire, and then when it lights up what is around it, Allāh takes away their light and leaves them in darkness where they cannot see.”

(Al-Baqarah 2:17)

أَنْ ضَوْءَ النَّارِ مَثَلٌ لِإِيمَانِهِمْ الَّذِي كَانَ مِنْهُمْ عِنْدَهُ عَلَى صَحَّةٍ، وَأَنْ ذَهَابَ نُورُهُ مَثَلٌ لَارْتِدَادِهِمْ، وَإِعْلَانِهِمْ الْكُفْرَ عَلَى صَحَّةٍ؛ لَمْ يَكُنْ هُنَاكَ مِنَ الْقَوْمِ خِدَاعٌ وَلَا اسْتِهْزَاءٌ عِنْدَ أَنْفُسِهِمْ وَلَا نِفَاقٌ، وَأَنْ يَكُونَ خِدَاعٌ وَنِفَاقٌ مِمَّنْ لَمْ يُدِّ لَكَ قَوْلًا وَلَا فِعْلًا إِلَّا مَا أَوْجَبَ لَكَ الْعِلْمُ بِحَالِهِ الَّتِي هُوَ لَكَ عَلَيْهَا، وَبِعِزَّةِ نَفْسِهِ الَّتِي هُوَ مُقِيمٌ عَلَيْهَا؟

(meaning) that the light of the fire is the example of their imān which was correct for Him, and that the disappearance of his light is the example of their apostasy, and their declaration of kufr in reality – then there would be no attempt to deceive from the people, nor would there be any mocking from them or nifāq. And how would there be any deceiving and nifāq from a person who (to begin with) never showed you any statement or any deed,

except that this deed necessitates the knowledge for you regarding his situation which he in front of you is upon (in reality), (and it shows) the intention of his inner self which he is settled upon?

إِنَّ هذا بغير شكٍّ من النفاق بعيدٌ، ومن الخداع بريءٌ، فَإِنَّ كان القوم لم تكن لهم إلا حالتان: حال إيمانٍ ظاهرٍ، وحال كفرٍ ظاهرٍ، فقد سقط عن القوم اسم النفاق؛ لأنَّهم في حال إيمانهم الصحيح كانوا مؤمنين، وفي حال كفرهم الصحيح كانوا كافرين، ولا حالة هناك ثالثة كانوا بها منافقين، وفي وصف الله جلَّ ثناؤه إيَّاهم بصفة النفاق ما يُنبئ عن أنَّ القول غير القول الذي زعمه من زعم أنَّ القوم كانوا مؤمنين ثم ارتدُّوا إلى الكفر فأقاموا عليه...

This is verily far away from (the meaning of) nifāq without a doubt, and it is free from being deceiving. And if the people only had two states: A state of apparent īmān, and a state of apparent kufr, then the name of nifāq had verily been removed from the people. Because in their state of correct īmān they had been believers, and in their state of correct kufr they had been disbelievers. And there would be no third state in which they would be munāfiqūn. And in the description of Allāh – uplifted is His praise – of them with the description of nifāq, there is what informs about that the (correct) opinion is not the opinion of the one who claims that the people (mentioned in the verse) were believers and then they apostatized to kufr and then remained upon that...

فإذا كان الأمر على ما وصفنا في ذلك، فأولى تأويلات الآية بالآية مثل استضاءة المنافقين بما أظهروا بألسنتهم لرسول الله ﷺ من الإقرار به، وقولهم له وللمؤمنين: آمنا بالله وكتبه ورسله واليوم الآخر، حتَّى حُكِمَ لهم بذلك في عاجل الدنيا بحكم المسلمين في حقن الدماء والأموال والأمن على الدُّرَّة من السِّبَاء، وفي المِنَاحَةِ والمَوَارِثَةِ؛ كمثل استِضَاءَةِ الموقِدِ النَّارِ بالنَّارِ، حتَّى إذا ارْتَفَقَ بِضِيائِهَا وأبصر ما حوله مُسْتَضِيئًا بنوره من الظُّلْمَةِ، حَمَدَتِ النَّارُ وَاِنطَفَأَتْ، فذهب نوره، وعاد المُسْتَضِيءُ به في ظلمةٍ وحيرةٍ.

So when the issue is according to what we have described of it, then the most suitable (or correct) of the interpretations of the verse with the (other) verse is, that the example of the munāfiqūn seeking light from what they uttered with their tongues to the Messenger of Allāh ﷺ – of acknowledgement of him, and their statement to him and the believers:

'We believe in Allāh, His Books, His messengers and the Last Day.' Until they were judged according to this in the present dunyā with the judgment of the Muslims regarding the protection of the blood, the wealth, the safety from their offspring being taken captive, and regarding marriage and inheritance – is like the example of the one who ignites a fire in order to seek light from the fire. Until when he has benefitted from its light and he can see whatever is around him and seeking light by its light from the darkness, the fire fades out and is extinguished. So his light disappears, and the one who sought light by it returns to being in darkness and confusion." [At-Tabarī (1/341)]

And Ibn Abī Az-Zamanīn said in his *tafsīr* (of the verse):

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

"And among the people are those who say: 'We believe in Allāh and the Last Day', but they are not (really) believers."

(Al-Baqarah 2:8)

قال يحيى: ثم ذكر صنفا آخر من الناس - يعني: المنافقين - فقال:

"Yahyā¹² said: Then He mentioned another group among the people – meaning the *munāfiqūn* – and He said:

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

"And among the people are those who say: 'We believe in Allāh and the Last Day', but they are not (really) believers."

(Al-Baqarah 2:8)

إِنَّمَا تَكَلَّمُوا بِهِ فِي الْعَلَانِيَةِ.

They verily said these words publicly.

¹² Yahyā: He is Yahyā ibn Sallām Al-Basrī and then Al-Qayrawānī. He narrated from Sufyān Ath-Thawrī and Mālik ibn Anas. He died in year 200 after *hijrah*. And the *tafsīr* of Ibn Abī Az-Zamanīn is an abridged version of the *tafsīr* of Yahyā ibn Sallām.

﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾

“They try to deceive Allāh and those who believe, but they do not deceive anyone but themselves while they are not aware.”

(Al-Baqarah 2:9)

﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ﴾ حَتَّى يَكْفُؤُوا عَنْ دِمَائِهِمْ وَأَمْوَالِهِمْ، وَسَبَّيْ ذُرَارِيهِمْ، وَخَادَعَتْهُمْ لِرَسُولِ اللَّهِ وَلِلْمُؤْمِنِينَ مَخَادَعَةً لِلَّهِ ﴿وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ﴾ أَي: أَنَّ ذَلِكَ يَرْجِعُ عَلَيْهِمْ عَذَابُهُ، وَثَوَابُ كُفْرِهِ ﴿وَمَا يَشْعُرُونَ﴾ أَنَّ ذَلِكَ رَاجِعٌ عَلَيْهِمْ.

“They try to deceive Allāh and those who believe”, in order for them to withhold from (taking) their blood and wealth, and taking their offspring captive. And them trying to deceive the Messenger of Allāh and the believers is an attempt to deceive Allāh. “But they do not deceive anyone but themselves.” This means that this (i.e. their attempt to deceive) brings His punishment upon themselves (which is) the recompense for kufr to Him, “While they are not aware” that this is brought upon them.” [Tafsīr Ibn Abī Az-Zamanīn (1/122)]

And it was also narrated in his *tafsīr*:

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾

“The example of them is like the example of the one who ignites a fire, and then when it lights up what is around it, Allāh takes away their light and leaves them in darkness where they cannot see.” (Al-Baqarah 2:17)

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا﴾ الآية، قال الحسن، يعني: مَثَلُهُمْ كَمَثَلِ رَجُلٍ يَمْشِي فِي لَيْلَةٍ مُظْلِمَةٍ فِي يَدِهِ شَعْلَةٌ مِنْ نَارٍ فَهُوَ يَبْصُرُ بِهَا مَوْضِعَ قَدَمَيْهِ؛ فَبَيْنَمَا هُوَ كَذَلِكَ، إِذْ أَطْفَأَتْ نَارَهُ فَلَمْ يُبْصِرْ كَيْفَ يَمْشِي؟! وَإِنَّ الْمَنَافِقَ تَكَلَّمُ بِقَوْلِ «لَا إِلَهَ إِلَّا اللَّهُ» فَنَافِكُ بِهَا الْمُسْلِمِينَ، وَحَقَّنَ دَمَهُ وَمَالَهُ؛ فَلَمَّا كَانَ عِنْدَ الْمَوْتِ، سَلَبَهُ اللَّهُ إِيَّاهَا. قَالَ يَحْيَى: لِأَنَّهُ لَمْ يَكُنْ لَهَا حَقِيقَةً فِي قَلْبِهِ.

“The example of them is like the example of the one who ignites a fire.” Until the end of the verse. *“Al-Hasan said: This means: The example of them is like the example of a man who walks in the dark night,*

and in his hand he has a candle of fire by which he can see the place of his two feet. And while he is as such, then his light turns off and he cannot see how (or where) he should walk?! And verily, the munāfiq says the statement of ‘Lā ilāha illā Allāh’ and by that he can marry the Muslims and he protects his blood and wealth. Then when it is the time of death, then Allāh takes it away from him. Yahyā said: Because there was no reality behind it in his heart.” [Tafsīr Ibn Abī Az-Zamanīn (1/125)]

I said: So these honorable verses clarified the judgment of Allāh regarding the one who hides *kufṛ* in his inside – no matter what type of *kufṛ* this is – while he apparently shows Islām, and that he is judged upon in *dunyā* with the judgment of the Muslims (relating to) marriage, inheritance and the prayer upon him. So whoever does not apply the clear (and obvious) judgment in the Book of Allāh, he has verily legislated (or introduced) in the religion what Allāh has not allowed, and he has judged with something other than what Allāh has revealed and he has followed his desires.

Ibn Taymiyyah said:

«وهكذا كل مبتدع دينًا خالف به سنة الرسول لا يتبع إلا دينًا مُبدلاً أو منسوحاً، فكل من خالف ما جاء به الرسول ﷺ: إما أن يكون ذلك قد كان مشروعاً لنبيٍّ ثم نُسحَ على لسان محمد ﷺ، وإما أن لا يكون شرع قط، فهذا كالأديان التي شرعها الشياطين على ألسنة أوليائهم، قال تعالى:

“And every innovator has a religion with which he opposes the Sunnah of the Messenger (and) he does not follow anything but a changed or cancelled religion. So whoever opposes that which the Messenger ﷺ came with, then either that (which he follows) is something which was legislated for a prophet but then was cancelled upon the tongue of Muhammad ﷺ, or it has never been from any legislation. And this is like the religions which are legislated by the *shayātīn* upon the tongues of their allies. He – the Exalted – said:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

“Or do they have partners who legislated for them in the religion what Allāh has not allowed.” (Ash-Shūrā 42:21)

وقال:

And He said:

﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

“And verily, the *shayātīn* inspire their allies in order for them to dispute with you. And if you obey them, then you would verily be *mushrikūn*.” (Al-An’ām 6:121)

وقال:

And He said:

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

“And as such, We have made for every prophet enemies; *shayātīn* from the humans and the *jinn*. They inspire each other with adorned speech of deception. And if your Lord wanted it, then they would not have done it. So leave them and what they invent of lies.” (Al-An’ām 6:112)

ولهذا كان الصحابة إذا قال أحدهم برأيه شيئاً يقول: إن كان صواباً فمن الله، وإن كان خطأً فمَنِّي ومن الشيطان، والله ورسوله بريئان».

And due to this, then whenever anyone from the Sahābah would say something from his own opinion, then he would say: ‘If this is correct, then it is from Allāh, and if it is incorrect then it is from me and from the Shaytān, and Allāh and His Messenger are both free from it (i.e. my mistake).’” [Majmū’ Al-Fatāwā (19/181)]

And he also said:

«وكلُّ مَنْ خالف ما جاء به الرسول ﷺ لم يكن عنده علمٌ بذلك ولا عدلٌ، بل لا يكون عنده إلا جهلٌ وظلمٌ وظنٌّ

“And whoever opposes what the Messenger ﷺ came with, does not have any (acceptable) knowledge in this nor justice. Rather, in this he only has ignorance, injustice, assumption...”

﴿وَمَا تَهْوَى الْأَنفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى﴾

“And whatever the souls desire. While the guidance verily (already) has come from their Lord.” (An-Najm 53:23)

وذلك لأنَّ ما أخبر به الرسول ﷺ فهو حقٌّ باطنًا وظاهرًا، فلا يُمكن أن يُتصوَّر أن يكون الحق في نقيضه؛ وحينئذٍ فمن اعتقد نقيضه كان اعتقاده باطلًا، والاعتقاد الباطل لا يكون علمًا، وما أمر به الرسول ﷺ فهو عدلٌ لا ظلمَ فيه، فمن نهي عنه فقد نهي عن العدل، ومن أمر بضده فقد أمر بالظلم؛ فإنَّ ضدَّ العدل الظلم، فلا يكون ما يخالفه إلا جهلًا وظلمًا؛ ظنًّا وما تهوى الأنفس، وهو لا يخرج عن قسمين، أحسنهما أن يكون كان شرعًا لبعض الأنبياء ثم نُسِخ، وأدناهما أن يكون ما شرع قطً، بل يكون من المبدل، فكلُّ ما خالف حكم الله ورسوله، فإمَّا شرعٌ منسوخٌ وإمَّا شرعٌ مبدلٌ ما شرعه الله، بل شرعه شارحٌ بغير إذنٍ من الله، كما قال:

And this is because whatever the Messenger ﷺ informed about, then this is the truth both in the apparent and the hidden. So it is not possible to imagine that the truth lies in the opposite of this. And thus, whoever believes in the opposite of it, then his belief is invalid, while the invalid belief cannot be knowledge. And whatever the Messenger ﷺ commanded, then this is justice in which there is no injustice. So whoever prohibits it, then he has verily prohibited justice, and whoever commands what is opposite of it, he has verily commanded for injustice. For verily, the opposite of justice is injustice, so that which opposes it cannot be anything but ignorance, injustice, assumption and whatever the souls desire. And this does not exit from (being one of) two things: The better of these two is, that it was a legislation of some of the prophets which then was cancelled. And the lowest (i.e. worst) of them is that it never was from any legislation, and then it is from that which is exchanged. So everything that opposes the judgment of Allāh and His Messenger, then it is either a cancelled legislation or a legislation that has been exchanged with what Allāh has legislated. Rather, a legislator has legislated it without permission from Allāh, just as He said:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

“Or do they have partners who legislated for them in the religion what Allāh has not allowed.” (Ash-Shūrā 42:21)”

[Majmū’ Al-Fatāwā (13/64)]

And he also said:

«فالمخالف لما بُعث به رسوله ﷺ من عبادته وطاعته وطاعة رسوله لا يكون متبعا لدين شرعه الله، كما قال تعالى:

“So the one who opposes that which His Messenger ﷺ was sent with, from His acts of worship, His obedience and the obedience to His Messenger, he is not following a religion that has been legislated by Allāh, just as He – the Exalted – said:

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

“Then We made you to be upon a *Sharī’ah* of (Our) command, so follow it. And do not follow the desires of those who do not know. They can verily not benefit you in anything against Allāh, and verily the wrongdoers are the allies of each other.”

(Al-Jāthiyah 45:18-19)

إلى قوله:

Until His Words:

﴿وَاللَّهُ وَلِيُّ الْمُتَّقِينَ﴾

“And Allāh is the Ally of the *muttaqūn* (i.e. those who fear Allāh).”
(Al-Jāthiyah 45:19)

بل يكون متبعا لهواه بغير هدى من الله، قال تعالى:

Rather, he is following his desires without any guidance from Allāh. He – the Exalted – said:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

“Or do they have partners who legislated for them in the religion what Allāh has not allowed.” (Ash-Shūrā 42:21)”

[Majmū’ Al-Fatāwā (10/171)]

And he also said:

«قد قرّنا في القواعد في قاعدة السُّنة والبدعة أن البدعة هي الدِّين الذي لم يأمر الله به ورسوله، فمن دان دينًا لم يأمر الله ورسوله به فهو مبتدعٌ بذلك، وهذا معنى قوله تعالى:

“We have verily established in the rules regarding the rules of the Sunnah and bid’ah (innovation), that the innovation is the religion which Allāh and His Messenger have not commanded. So whoever adopts a religion which has not been commanded by Allāh and His Messenger, then he is an innovator by that. And this is the meaning of His – the Exalted – Words:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

“Or do they have partners who legislated for them in the religion what Allāh has not allowed.” (Ash-Shūrā 42:21)”

[Al-Istiqāmah (1/5)]

And returning to the subject of the chapter regarding that which was narrated regarding the judgment of the *munāfiq*, Ibn Taymiyyah said:

«قد ثبت أنَّ الناس كانوا ثلاثة أصنافٍ: مؤمنٌ، وكافرٌ مظهرٌ للكفر، ومنافقٌ مظهرٌ للإسلام مبطنٌ للكفر. وكان في المنافقين من يَعْلَمُهُ النَّاسُ بعلاماتٍ ودلالاتٍ، بل من لا يَشْكُونُ في نفاقه ومن نزل القرآن ببيان نفاقه، كابن أبيِّ وأمثاله، ومع هذا فلَمَّا مات هؤلاء ورثَهُمْ ورثَتَهُمُ المسلمون، وكان إذا مات لهم مَيِّتٌ آتَوْهُم مِيرَاثُهُ، وكانت تُعَصَّمُ دِمَاؤُهُمْ حتَّى تقوم السُّنة الشَّرْعِيَّةُ على أحدهم بما يوجب عقوبته».

“It has verily been established that the people are of three types: A believer, a disbeliever who openly shows kufr, and a munāfiq who openly shows

Islām and hides kufr on the inside. And among the munāfiqūn there were those whom the people knew by some signs and indications. Rather, there were those regarding whom they would not doubt in his nifāq, and the Qurān would descend with the clarification of his nifāq, such as Ibn Ubayy and similar to him. And along with this, then when these people died, then the Muslims inherited from them, and if some of their relatives would die they would give them their inheritance. And their blood would be protected until the laẓwful Sunnah would establish upon some of them that which would obligate for him to be punished.” [Majmū’ Al-Fatawā (7/617)]

And he also said:

«فإن قيل: قَلِمَ لَمْ يَقْتُلْهُمْ (يعني المنافقين) النبي ﷺ مع علمه بنفاق بعضهم، وقِيلَ علانيتهِم؟ قلنا: إنما ذاك لوجهين: أحدهما: أن عامتهم لم يكن ما يتكلمون به من الكفر مما يثبت عليهم بالبينّة، بل كانوا يظهرون الإسلام، ونفاقهم يُعرف تارةً بالكلمة يسمعونها منهم الرجل المؤمن فينقلها إلى النبي ﷺ، فيحلفون بالله أنهم ما قالوها أو لا يحلفون، وتارةً بما يظهر من تأخرهم عن الصلاة والجهاد واستثقالهم للزكاة وظهور الكراهية منهم لكثير من أحكام الله، وعامتهم يُعرفون في لحن القول كما قال الله تعالى:

“Then if someone says: ‘Then why did the Prophet ﷺ not kill them (i.e. the munāfiqūn) when he knew the nifāq of some of them, and he accepted their apparent state?’ Then we say: This is verily due to two aspects: The first of them is that regarding the majority of them did not utter words of kufr by which the evidence could be established upon them (for their kufr). Rather, they would apparently show Islām, and their nifāq would sometimes become known due to a word that a believing man would hear from them, who then would convey it to the Prophet ﷺ. Then they would swear that they never said it, or they would not swear. And sometimes (it would become known) by what they would show of them staying behind from the prayer and the jihād, and that they found (paying) the zakāh burdensome, and the dislike shown by them for many of the judgments of Allāh. And the majority of them were known by the tone of their speech, just as Allāh – the Exalted – said:

﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ ۖ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَاعْرِفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾

“Do those who have a disease in their hearts think that Allāh will not expose their malice? And if We wanted it, We would verily have shown them to you and you would have recognized them by their appearance. And you will verily recognize them by the tone in (their) speech.” (Muhammad 47:29-30)

فأخبر سبحانه أنه لو شاء لعرفهم رسوله بالسيما في وجوههم، ثم قال:

So He – subhānahu – informed that if He wanted it, He would have informed His Messenger about the appearance of their faces. Then He said:

﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾

“And you will verily recognize them by the tone in (their) speech.” (Muhammad 47:29-30)

فأقسم على أنه لا بد أن يعرفهم في لحن القول. ومنهم من كان يقول القول أو يعمل العمل فينزل القرآن يُخبر أن صاحب ذلك القول والعمل منهم كما في سورة براءة: ﴿وَمِنْهُمْ﴾ ﴿وَمِنْهُمْ﴾.

So He swore that it is a must that he knows them by the tone of their voices. And some of them used to say some words or do some deeds, and then the Qurān would descend and inform about the one who said (or performed) that statement or deed was from them. Just as it is in Sūrah Barāah: “And some of them”, “And some of them.”

وكان المسلمون أيضاً يعلمون كثيراً منهم بالشواهد والدلالات والقرائن والأمارات. ومنهم من لم يكن يُعرف كما قال تعالى:

And the Muslims also knew many of them by the evidences, the indications, criteria and signs. And some of them were not known. Just as He – the Exalted – said:

﴿وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى التِّقَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

“And among those who live around you from the Bedouins are *munāfiqūn*, and (also) from the people of Madīnah. They have persisted in *nifāq*. You do not know them, (but) We know them. We will punish them two times, and then they will be returned to a great punishment.” (At-Tawbah 9:101)

ثمَّ جميع هؤلاء المنافقين يُظهرون الإسلام، ويحلفون أنهم مسلمون، وقد اتخذوا أيمانهم جُنَّةً، وإذا كانت هذه حالهم فالنبي ﷺ لم يكن يُقيم الحدود بعلمه، ولا بخبر الواحد، ولا بمجرد الوحي، ولا بالدلائل والشواهد حتى يثبت الموجب للحد ببينة أو إقرار، ألا ترى كيف أخبر عن المرأة الملاعنة أنها إن جاءت بالولد على نعت كذا وكذا فهو للذي زُمت به، وجاءت به على النعت المكروه، فقال: **لَوْ لَا الْإِيمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ.**

And all of these munāfiqūn would apparently show Islām, and they would swear that they were Muslims, while they verily used their īmān as a protection. And when this was their state, then the Prophet ﷺ would not establish the punishment (merely) based upon his knowledge, nor based upon the information of Al-Wāhid, nor solely based upon the revelation, nor based upon indications and signs, before he had established that which necessitates the punishment by (either) a clear proof or an acknowledgment. Have you not considered how he informed about the woman engaging in mutual invoking of curses, that if she came with a child that had such and such description then it belongs to the one who she was accused of (fornicating with), and then she came with a child with the unwanted description, so he said: ‘If it had not been for īmān, then me and her would have some unfinished business.’

وكان بالمدينة امرأة تعلن الشر، فقال: **لَوْ كُنْتُ رَاجِمًا أَحَدًا بَعِيرٍ بَيِّنَةٍ لَرَجَمْتُهَا.**

And in Madīnah there was a women who openly would show evilness, so he said: ‘If I were to stone someone without a clear proof, then I would have stoned her.’

وقال للذين اختصموا إليه: **إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَكُمْ بِمَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ.** فكان ترك قتلهم مع كونهم كفارًا لعدم ظهور الكفر منهم بحجة شرعية.

And he would say to those who brought their disputes to him: 'You verily bring your disputes to me, and perhaps are some of you more capable of explaining their argument than others. So I verily judge in accordance with what I hear. Then for whomever I judge something from the rights of his brother, then he should not take it. Because I am verily cutting a piece of Hellfire for him.' So refraining from killing them along with them being kuffār, was due to the non-existence of a lawful evidences from them for their kufr.

ويدل على هذا أنه لم يستبهم على التَّعِينِ، ومن المعلوم أنَّ أحسن حال من ثبت نفاقه وزندقته أن يُستتاب، كالمُرتدِّ، فإن تاب وإلا قُتل، ولم يبلغنا أنَّه استتاب واحدًا بعينه منهم، فَعَلِمَ أنَّ الكفر والرِّدة لم تثبت على واحدٍ بعينه ثبوتًا يُوجب أن يُقتل، كالمُرتدِّ، ولهذا كان يقبل علانيَّتِهِمْ، ويكِل سرائرهم إلى الله، فإذا كانت هذه حال من ظهر نفاقه بغير البينة الشرعية، فكيف حال مَنْ لم يظهر نفاقه؟

And the fact that he did not ask them individually to repent (also) proves this. And from that which is well-known is, that the best case scenario for the one whose nifāq and zandaqah has been established is that he is asked to repent, just as the murtadd. Then either he repents, or else he is killed. And it has not reached us that he asked anyone among them individually to repent. So (by that) it is know that kufr and riddah (apostasy) was not established for anyone of them individually with an affirmation that necessitated that he should be killed, just as (the judgment of) the murtadd. And due to this he would accept their apparent states and leave their secrets (or inner states) to Allāh. So when this is the situation of the one whose nifāq was apparent but without a lawful evidence (to establish it), then how about the one whose nifāq was not apparent?

ولهذا قال ﷺ: **إِنِّي لَمْ أَوْمَرُ أَنْ أَنْقُبْ قُلُوبَ النَّاسِ وَلَا أَشَقُّ بُطُونَهُمْ،** لما استُؤذِن في قتل ذي الخويصرة، ولما استُؤذِن أيضًا في قتل رجلٍ من المنافقين قال: **أَلَيْسَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ؟** قيل: بلى، قال: **أَلَيْسَ يُصَلِّي؟** قيل: بلى، قال: **أَوَلَيْكَ الَّذِينَ هَمَّائِي اللهُ عَنْهُمْ** فأخبر ﷺ أنه هُمي عن قتل من أظهر

الإسلام من الشهادتين والصلاة وإن زُنَّ بالنفاق وُرمي به وظهرت عليه دلالة إذا لم يثبت بحجة شرعية أنه أظهر الكفر.

And due to this he ﷺ said: **'I have verily not been commanded to pierce the hearts of the people, nor to split open their bellies'**, when he was asked for permission to kill Dhūl-Khuwaysirah. And when he also was asked for permission to kill a man from the munāfiqūn, he said: **'Does he not testify to Lā ilāha illā Allāh?'** It was said: 'Yes, verily.' He said: **'Does he not pray?'** It was said: 'Yes, verily.' He said: **'Those are the one whom Allāh has prohibited me from.'** So he ﷺ informed that he was prohibited from killing those who apparently showed Islām by the two testimonies and the prayer – even if he was accused of nifāq and ascribed to it and the indications of it had appeared upon him – as long as no lawful evidence had been established for him apparently showing kufr.

وكذلك قوله في الحديث الآخر: **أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ، حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِذَا قَالُواهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ** معناه: **أني أمرت أن أقبل منهم ظاهر الإسلام، وأكل بواطنهم إلى الله، والزندق والمنافق إنما يُقتل إذا تكلم بكلمة الكفر، وقامت عليه بذلك بينة، وهذا حكمٌ بالظاهر، لا بالباطن وبهذا الجواب يظهر فقه المسألة.**

And likewise his words in the other hadīth: **'I have been commanded to fight the people until they bear witness to: Lā ilāha illā Allāh. So if they say it, then they have protected their blood and wealth from me, except by its right, and their account is with Allāh.'** This means: That I have been commanded to accept the apparent Islām from them, and then to leave their inner states to Allāh. And the zindīq and the munāfiq are verily killed if they utter words of kufr and the evidence for this has been established, and this is a judgment upon the apparent (as well), and not upon the hidden. And by this answer, the (correct) understanding of the issue becomes clear." [As-Sārim Al-Maslūl (3/673)]

And he also said:

قال تعالى في حق المنافقين:

"He – the Exalted – said regarding the munāfiqūn:

﴿وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾

“And if We wanted it, We would verily have shown them to you and you would have recognized them by their appearance. And you will verily recognize them by the tone in (their) speech.”

(Muhammad 47:29-30)

فإذا أظهر المنافق من ترك الواجبات وفعل المحرمات ما يستحق عليه العقوبة عُوقِبَ على الظاهر، ولا يُعاقَبُ على ما يُعْلَمُ من باطنه بلا حجة ظاهرة؛ ولهذا كان النبي ﷺ يعلم من المنافقين من عَرَفَهُ الله بهم، وكانوا يَحْلِفُونَ له وهم كاذبون، وكان يقبل عِلَانِيَتَهُمْ، وَيَكِلُ سَرَائِرَهُمْ إلى الله.

So if the munāfiq apparently shows that he has left some of the obligations or performed some of the forbidden deed, for which he deserves a punishment, then he is punished for his apparent state, and he is not punished for what is known regarding his inner state without a clear evidence. And due to this the Prophet ﷺ would know those among the munāfiqūn whom Allāh has informed him about. And they used to swear to him (that they were believers) while they were lying. And he would accept their apparent states, and leave their secrets to Allāh.

وأساس النفاق الذي بُني عليه وأنَّ المنافق لا بدَّ أن تختلف سِرِّيَّتُهُ وَعِلَانِيَّتُهُ وظاهره وباطنه، ولهذا يصفهم الله في كتابه بالكذب، كما يصف المؤمنين بالصدق، قال تعالى:

And the foundation of nifāq upon which it is built, is that it is a must that the secret and public state of the munāfiq – and his apparent and inner state – are different from each other. And due to this Allāh described them as liars in His Book, just as He described the believers as being truthful. He – the Exalted – said:

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾

“And they will have a painful punishment for the lies they used to make.” (Al-Baqarah 2:10)

وقال:

And He said:

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

“And Allāh bears witness that the *munāfiqūn* are liars.” (Al-Munāfiqūn 63:1)

وأمثال هذا كثيرٌ. وقال تعالى:

And there are many examples of this. And He – the Exalted – said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

“Verily the believers are those who believe in Allāh, and thereafter do not doubt. And they strive with their wealth and their souls in the path of Allāh. These are the truthful ones.” (Al-Hujurāt 49:15)

وقال:

And He said:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾

“Righteousness is not that you turn your faces towards the east and the west.” (Al-Baqarah 2:177)

إلى قوله:

Until His Words:

﴿أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

“These are the ones who are truthful, and these are the *muttaqūn* (those who fear Allāh).” (Al-Baqarah 2:177)

وبالجملة، فأصل هذه المسائل أن تعلم أن الكفر نوعان: كفرٌ ظاهرٌ، وكفرٌ نفاقٍ. فإذا تكلم في أحكام الآخرة كان حكم المنافق حكم الكفار، وأمّا في أحكام الدنيا فقد تجري على المنافق أحكام المسلمين.

And in general, then the foundation in these issues is that you know that kufr is of two types: An apparent kufr and the kufr of nifāq. So when

speaking about the judgments of the hereafter, then the judgment of the *munāfiq* is the same as the judgment of the *kuffār*. But as for the judgments in *dunyā*, then the judgments of the Muslims are verily applied upon the *munāfiq*.” [Majmū’ Al-Fatāwā (7/620)]

Ibn Rajab Al-Hanbalī said:

«وفي قول النبي ﷺ: (لَا تَقُلْ ذَلِكَ) نَحَى أَنْ يُرْمَى أَحَدٌ بِالنِّفَاقِ لِقِرَائِنٍ تَظْهَرُ عَلَيْهِ، وَقَدْ كَانَ النَّبِيُّ ﷺ يُجْرِي عَلَى الْمُنَافِقِينَ أَحْكَامَ الْمُسْلِمِينَ فِي الظَّاهِرِ، مَعَ عِلْمِهِ بِنِفَاقِ بَعْضِهِمْ، فَكَيْفَ بِمُسْلِمٍ يُرْمَى بِذَلِكَ بِمَجْرَدِ قَرِينَةٍ؟»

“And in the statement of the Prophet ﷺ: ‘**Do not say that**’, he prohibited that anyone should be accused of *nifāq* based upon some indications that appear upon him. And the Prophet ﷺ verily used to apply the judgment of the Muslims in the apparent upon the *munāfiqūn*, along with his knowledge of the *nifāq* of some of them. **Then how about a Muslim who is accused merely based upon an indication?**” [Fath Al-Bārī by Ibn Rajab (3/188)]

I said: These texts break the backs of the *Khawārij* in (the issue of) their lack of accepting the judgment of Allāh – *tabāraka wa ta’ālā* – regarding the one who shows the Islamic signs, and also in their statement that they (i.e. the signs) are not sufficient for judging a person with Islām. Because the texts that were narrated regarding the *munāfiqūn* clearly and obviously explained, that the judgments in *dunyā* are based upon the apparent, and that Allāh – ‘*azza wa jalla*’ – undertook (the responsibility of) judging upon the inner states. And Allāh – ‘*azza wa jalla*’ – verily informed the Prophet ﷺ about the inner states of some of the *munāfiqūn*, and that they are disbelievers in Allāh. But despite of his knowledge about this, he (still) applied the judgments of the Muslims upon them of marrying, inheritance and the prayer upon them. So how do these confused people after this have the audacity (to defy) the judgments of Allāh, and they negate Islām for the person who has not shown any nullifier from the nullifiers of Islām.

Chapter: Regarding the abundance of *munāfiqūn*

From ‘Abdullāh ibn ‘Amr who said:

«يَأْتِي عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ وَيُصَلُّونَ فِي الْمَسَاجِدِ وَلَيْسَ فِيهِمْ مُؤْمِنٌ».

“There will come a time upon the people where they will gather and pray in the masājid, while there is no believer among them.” [Kitāb Al-Īmān by Ibn Abī Shaybah (101)]

وعن الأعمش، عن عمرو بن مُرَّة، عن أبي البختري، قال:

And from Al-A’mash, from ‘Amr ibn Murrah, from Abū Al-Bakhtarī who said:

«قال رجل: اللَّهُمَّ أَهْلِكَ الْمُنَافِقِينَ فقال حذيفة: لو هَلَكُوا ما انتَصَفْتُمْ من عَدُوِّكُمْ».

A man said: *“O Allāh, destroy the munāfiqūn.”*

So Hudhayfah said: *“If they were destroyed then you would not reach the half of your enemy (in numbers).”* [Sifah An-Nifāq wa Dhamm Al-Munāfiqīn (54)]

And from Shawdhab who said:

قيل للحسن: «يا أبا سعيد اليوم نفاق؟» قال: لو خرجوا من أَرْقَةَ البصرة لاستوحشتهم فيها.

It was said to Al-Hasan: *“O Abū Sa’īd, is there any nifāq today?”*

He said: *“If they exited from the alleys of Basrah then you would verily feel lonely in it.”* [Sifah An-Nifāq wa Dhamm Al-Munafiqīn (109)]

I said: And despite of the large number of *munāfiqūn* (in their time), the *Salaf* would still not judge the people generally with *nifāq* (i.e. as *munāfiqūn*), not even to mention *kufr*. Rather, they applied the judgments of Islām upon them in the apparent.

Chapter: Regarding the zindīq

Abū Sa'īd 'Uthmān ibn Sa'īd Ad-Dārimī said:

حدثنا يوسف بن يحيى البُوطي، عن محمد بن إدريس الشافعي رحمه الله في الزنديق، قال: يُقبل قوله إذا رجع، ولا يُقتل، واحتجّ فيهم ب ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ الآية. فأمره الله عز وجل أن يدع قتلهم لما يُظهرون من الإسلام، وكذلك الزنديق إذا أظهر الإسلام كان في هذا الوقت مسلمًا، والمسلم غير مبدل. قال رسول الله ﷺ: «أَلَا شَقَقْتُ عَنْ قَلْبِهِ؟»

“Yūsuf ibn Yahyā Al-Buwaytī narrated to us, from Muhammad ibn Idrīs Ash-Shāfi'ī – rahimahullāh – regarding the zindīq. He said: ‘If he returns (to īmān) then his statement is accepted and he is not killed.’ And for this he used as evidence:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾

“When the *munāfiqūn* come to.” (Al-Munāfiqūn 63:1)

Until the end of the verse. So Allāh – ‘azza wa jalla – commanded not to kill them based upon what they apparently showed of Islām. And likewise is the zindīq if he showed Islām, then at that time he is a Muslim, and a Muslim has not changed his religion. The Messenger of Allāh ﷺ said: ‘Have you pierced open his heart?’” [Ar-Radd ‘alā Al-Jahmiyyah (212)]

And he also said:

وأنا أقول، كما قال الشافعي: أن تُقبل علانيتهم إذا اتَّخَذُوا جَنَّةَ لَهُم من القتل، أَسْرُوا في أنفسهم ما أَسْرُوا، فلا يُقتلوا، كما أنَّ المنافقين اتَّخَذُوا أَيْمَانَهُمْ جَنَّةً فلم يُؤْمَرْ بقتلهم، والزنديق عندنا شرٌّ من المنافق، فكلُّما كان المنافق جاحدًا بالرسول والإسلام، مُقرًّا بالله عز وجل مُثْبِتًا لِرُبُوبِيَّتِهِ في نفسه، والزنديق معطلٌ لله، جاحدٌ بالرُّسل والكتب. وما يُعرَفُ في الإسلام زنادقةٌ غيرَ هؤلاء الجهمية، وأيُّ زندقةٍ بأظهر ممَّن ينتحل الإسلام في الظَّاهر، وفي الباطن يُضاهي قوله في القرآن قولَ مُشركي قريش الذين رَدُّوا على الله ورسوله، فقالوا:

“And I say just as Ash-Shāfi'ī said; that their apparent state is accepted if they use it as a protection for them from being killed. No matter what they

hide (or keep a secret) within themselves, then they are (still) not killed. Just as the *munāfiqūn* used their oaths as a protection, and they were not commanded to be killed. And the *zindīq* for us is worse than the *munāfiq*, because the *munāfiq* would perhaps reject the Messenger and Islām, but would still in himself acknowledge Allāh – ‘azza wa jalla – and His *Rubūbiyyah*. But the *zindīq* invalidates (the existence and Attributes of) Allāh and rejects the messengers and the books. And in Islām no *zanādiqah* are known other than these *Jahmiyyah*, and which *zandaqah* is more clear than the one who ascribes to Islām in the apparent, while on his inside he matches His Words in the Qurān (where He states) the words of the *mushrikūn* of Quraysh; those who answered back to Allāh and His Messengers saying:

﴿إِنْ هَذَا إِلَّا خَيْلَانٌ﴾

“This is nothing but an invention.” (Sād 38:7)

و:

And:

﴿إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ﴾

“This is nothing but tales from the earlier generations.”

(Al-Anfāl 8:31)

و:

And:

﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾

“This is nothing but the words of a human being.”

(Al-Muddaththir 74:25)”

[Ar-Radd ‘alā Al-Jahmiyyah (212)]

I said: The *Imām* Ad-Dārimī – *rahimahullāh* – clarified in this text, that the judgment of the *Jahmiyyah* in the apparent – as long as they do not openly show their *tajahhum* and *zandaqah* – is the judgment

of the Muslims. And the judgment of the *zindīq* is a branch of the judgment of the *munāfiq*. So as long as the *jahmī* hides his *tajahhum* and he does not openly show any nullifier from the nullifiers of Islām – such as negating the *‘uluw* (aboveness), or saying that the Qurān is created, or other than these from their statements of *kufr* – then he is under no circumstance declared *takfir* upon.¹³

While the *Khawārij* of this time – among those who negate Islām for the Muslim – provide the existence of many nullifiers in some of the Islamic societies as a reason for this. So based upon the abundance of *kufr* they judge with *kufr* (i.e. as *kuffār*) upon all people, and they innovated the statement (or opinion) that the *asl* (foundation) regarding those who ascribes themselves to Islām is *kufr*. And they declared the *kufr* of the person who ascribes to Islām while no nullifier has appeared from him, because (for them) the judgment is for the majority (i.e. in accordance with what the majority of people are upon). And there is no doubt that this is ignorance from them regarding the judgments of the Islamic legislation. Because their evidence by the majority is based upon what the scholars of *fiqh* said regarding the judgments of the *diyār* (countries, areas, lands), so they take some of the statements regarding the judgments of the *diyār* of *kufr*, such as the issue of the majority and the *tab’iyyah*, and they leave the rest of the judgments which were stated by the scholars of *fiqh*, such as: Whoever openly shows the signs of Islām in a *dār* of *harb*, this person is judged with Islām according to the *ijmā’* (agreement) of the *Salaf*.

And this has already gone forth with us in this book; that the judgments of the Islamic legislation are different regarding a country where *kufr* was introduced, and a country where *kufr* always was the foundation.

¹³ **Translator:** What is meant here is that his *kufr* is unknown to the people, and that what they know from him is only what he apparently show of the signs of Islām. So they judge him based upon what they see in the apparent even though he is a *jahmī* in reality.

I mentioned this because the text of Imām Ad-Dārimī – *rahimahullāh* – which I mentioned earlier, in it he mentioned that no matter which nullifier a person might hide on his inside, and he does not show it – such as the words of *tajahhum* which are from the most hideous of words, and obvious invalidation of the Creator, and this spread a lot due to the ruler helping the *Jahmiyyah* and obligated it upon the people – then along with all of this then the leaders of the *Sunnah* would not judge generally upon all people with *tajahhum* (i.e. as being *Jahmiyyah*), except (upon) the person whom they knew this from.

And Ibn Al-Mundhir named a chapter in “Kitāb Al-Iqnā’”:

باب ذكر استنابة الزنديق.

“Chapter: The mention of the *istitābah* (request for repentance) of the *zindīq*.

قال الله جل ثناؤه:

Allāh – uplifted is His praise – said:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ، اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً﴾

“When the *munāfiqūn* come to you and say: ‘We bear witness that you are the Messenger of Allāh’, and Allāh knows that you are His messenger. And Allāh bears witness that the *munāfiqūn* are liars. They used their *īmān* as a protection.”

(Al-Munāfiqūn 63:1-2)

نا محمد بن سهل، قال: نا عبد الرزاق، قال: أخبرنا معمر، عن الزهري، عن عطاء بن يزيد الليثي، عن عبيد الله بن عدي بن الحيار، عن المقداد بن الأسود، قال: قلت: يا رسول الله، إني اختلفت أنا ورجل من المشركين ضربتين، ضربني بالسيف فقطع يدي، فلما أهويت إليه لأقتله، قال: لا إله إلا الله، أقتله أم أدعه؟ قال: بل دعه. قال: قلت: إنه قد قطع يدي، قال: فراجعه مرتين أو ثلاثاً. فقال: «إِنْ قَتَلْتَهُ بَعْدَ أَنْ يَقُولَهَا فَأَنْتَ مِثْلُهُ قَبْلَ أَنْ يَقُولَهَا، وَهُوَ مِثْلُكَ قَبْلَ أَنْ يَقْطَعَ يَدَكَ».

Muhammad ibn Sahl narrated to us and said: ‘Abdur-Razzāq narrated to us and said: Ma’mar informed us, from Az-Zuhrī, from ‘Atā ibn Yazīd Al-Laythī, from ‘Ubaydullāh ibn ‘Adī ibn Al-Khiyār, from Al-Miqdād ibn Al-Aswad who said: I said: ‘O Messenger of Allāh. If it comes to an exchange of strikes between me and a man from the mushrikūn, and he then strikes me with the sword and cuts off my hand. And then when I reach out to kill him he says: Lā ilāha illā Allāh. Should I kill him or leave him?’ He said: **‘Rather, you leave him.’** He said: I said: ‘He verily cut off my hand.’ He said: And I repeated the same thing to him two or three times. Then he said: **‘If you would kill him after he said it, then you would be just like him before he said it. And he would be just like you before he cut off your hand.’**

فإظهار الزنديق التوبة يجب قبولها على ظاهر قوله: ﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً﴾ ، إذ في ذلك دليل على أنَّ إظهار الإيمان جُنَّةً من القتل، وإنما كُلفنا الظاهر، وقد أسَرَ قَوْمٌ من المنافقين الكفر، وأظهروا بالسنتهم غير ما في قلوبهم، فقبل رَسُولُ اللَّهِ ﷺ منهم ما أظهروه.

So when a zindīq openly shows repentance then it is obligatory to accept it based upon the apparent of His Words:

﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً﴾

“They used their īmān as a protection.” (Al-Munāfiqūn 63:2)

Because in that there is evidence for that apparently showing īmān is a protection from being killed. And we have verily been made responsible for (judging upon) the apparent. And a group of the munāfiqūn verily hid kufr while they with their tongues uttered something other than what was in their hearts, and the Messenger of Allāh ﷺ accepted from them what they showed.” [Al-Iqnā’ (2/585)]

Chapter: Regarding the large numbers of the Ummah in the later times

عن ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ : « قَالَ رَسُولُ اللَّهِ ﷺ : يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا. فَقَالَ قَائِلٌ : وَمِنْ قَلِيلٍ نَحْنُ يَوْمَئِذٍ. قَالَ : بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ، وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ. فَقَالَ قَائِلٌ : يَا رَسُولَ اللَّهِ، وَمَا الْوَهْنُ؟ قَالَ : حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ.

From Thawbān (radiAllāhu ‘anhu) who said: The Messenger of Allāh ﷺ said: *“The people are just about to summon each other against you, just as people who are eating summon each other to the dish.”*

So someone said: *“And is it because we will be few at that time?”*

He said: *“Rather, you will be many in that time. But you will be scum, just as the scum carried by a torrent. And Allāh will verily take away the fear of you from the chests of your enemy, and He will verily cast wahn into your hearts.”*

Then someone said: *“O Messenger of Allāh, and what is wahn?”*

He said: *“Love for dunyā and a strong dislike for death.”* [Sunan Abī Dāwūd (4297)]

I said: This is a mighty *hadīth* from the *ahādīth* of the Prophet ﷺ that informs about, that the *Ummah* in the later times will be great in numbers which is the opposite of what the *Māriqah* are claiming. So the Prophet ﷺ did not negate Islām for it (i.e. the *Ummah*) along with his description of the Muslims being scum like the scum carried by a torrent, and that the fear will be taken out of the hearts of their enemies.

Chapter: Regarding *majhūl al-hāl* (the one whose situation is unknown)

The intended with *jahl al-hāl* (ignorance about the situation) in this chapter, is the one who died in the countries of *kufr* where it is not known whether he is a Muslim or a *kāfir*. And so one looks at the signs that are specific for the Muslims from the outwards appearance and signs, such as dyeing the beard with *hennā* and circumcision.

So when the leaders from the *Salaf* verily judged with Islām upon the person whose situation is unknown based upon these signs, then how do the dogs of Hellfire after that have the audacity (to defy) the judgments of Allāh that judges with Islām upon the one who apparently shows the Islamic signs while no nullifier from the nullifiers of Islām is known from him, which would invalidate his Islām.

Ibn Hāni An-Naysābūrī said:

سألت أبا عبد الله أحمد بن حنبل عن الغريق لا يُدرى، أمسلم هو، أو نصراني، أو يهودي، أئصلى عليه؟ قال: نعم، ثم قال: عليه أثر خضاب؟ قلت له: ليس كل من غرق يكون عليه أثر الخضاب. فقال: يُصلى عليه، ويُتحرى ذلك إلى الصواب. قلت لأبي عبد الله أحمد بن حنبل: فيدفن مع المسلمين؟ قال: نعم.»

I asked Abū ‘Abdillāh Ahmad ibn Hanbal about the person who drowns where it is not known whether he is a Muslim, Christian or a Jew. Does one pray upon him?

He said: “Yes.”

Then he said: “*Do the traces of dyeing (with hennā) appear upon him?*”

I said to him: “*Not everyone who drowns has the traces of dyeing upon him.*”

So he said: “*He is prayed upon, and with this he pursues what is correct.*”

I said to Abū ‘Abdillāh Ahmad ibn Hanbal: *“And he is buried with the Muslims?”*

He said: *“Yes.”* [Masāil Al-Imām Abī ‘Abdillāh Ahmad ibn Hanbal bi-riwāyah: Ibn Hāni (914)]

And Abū Bakr Al-Khallāl said:

«أخبرنا يوسف بن موسى، قال أبو عبد الله «عن الغريق»، لا يُدرى مسلمٌ هو أو غير مسلمٍ، أئُصلَّى عليه؟ قال: نعم، يتحرى الصواب، يصلّى عليه. ثمَّ قال أبو عبد الله: ما أحسن الخصاب».

Yūsuf ibn Mūsā informed us (and said): Abū ‘Abdillāh said about the drowned person about whom it is not known whether he is a Muslim or a non-Muslim, is he prayed upon?

He said: *“Yes, (and) he pursues what is correct. He is prayed upon.”*

Then Abū ‘Abdillāh said: *“How good is dyeing (with hennā).”*
[Ahl Al-Milal war-Riddah waz-Zanādiqah (615)]

And he also said:

أخبرني منصور بن الوليد، قال: حدَّثنا علي بن سعيد، أنه سمع أبا عبد الله، وسأله رجلٌ عن الرجل يوجد قتيلًا في أرض العدو، وقد قُطع رأسه، لا يُدرى من المسلمين هو أو من العدو؟ قال: يُستدل عليه بالختان والثياب. فقال رجل: فإن لم يُعرف؟ قال: لا يُصلّى عليه. قيل: فإن وُجد في أرض الإسلام وعلى هذه الحال؟ قال: يُصلّى عليه ويُغسَّل.

Mansūr ibn Al-Walīd informed us and said: ‘Alī ibn Sa’īd narrated to us that he heard Abū ‘Abdillāh when a man asked him about a man who is found killed in the land of the enemy, and his head has been cut off, and it is not known whether he is from the Muslims or he is from the enemy?

He said: *“The clothing and circumcision is used as evidence in his case.”*

Then the man said: *“If none of this is found?”*

He said: *“(Then) he is not prayed upon.”*

It was said: “What if he is found in the land of Islām under these circumstances?”

He said: “(Then) he is prayed upon and washed.” [Ahl Al-Milal war-Riddah waz-Zanādiqah (619)]

And Ibn Al-Qayyim conveyed some of the questions of Muthannā ibn Jāmi’ Al-Anbarī¹⁴ in which he asked Imām Ahmad:

«الرجل يُوجد ميتًا مَحْضُوبًا أَقْلَفَ؟ فرأى الصلاةَ عليه. قلت: فإن وُجِدَ مَيِّتٌ أَقْلَفَ؟ فرأى دفنه ولم يَر الصلاةَ عليه».

“A man is found dead with dyed hair (or beard) and uncircumcised.”

And he (i.e. Imām Ahmad) believed he should be prayed upon.

I said: “What if he is found dead and uncircumcised?”

Then he believed he should be buried and he did not believe in praying upon him. [Badāi’ Al-Fawāid (4/1393)]

And it was narrated in “Al-Mughnī” by Ibn Qudāmah:

فصل: «وإن وجد ميتٌ، فلم يُعلم أَمْسِلِمٌ هو أم كافرٌ، نُظِرَ إلى العلامات، من الحِتان، والْتِيَاب، والحِصَاب، فإن لم يكن عليه عَلامَةٌ، وكان في دار الإسلام، غُسِّلَ، وَصِّلَ عليه، وإن كان في دار الكفر، لم يُغَسَّلْ، ولم يُصَلَّ عليه. نصَّ عليه أحمد، لأنَّ الأصل أنَّ من كان في دارٍ، فهو من أهلها، يَثْبُتُ له حكمهم ما لم يُقَمَّ على خلافه دليلٌ».

“Chapter: And if a dead person is found, and it is not known whether he is a Muslim or he is a kāfir, **then the signs of circumcision, clothes and dyeing (hair or beard with hennā) are looked at.** Then if there is no sign upon him and he is in dār al-Islām, then he is washed and prayed upon. And if he is in dār al-kufr, then he is not washed and not prayed upon. Ahmad said this. Because the basic principle is, that whoever is in a dār (land or country) then he is from its people and he is given their

¹⁴ He is Muthannā ibn Jāmi’ Abū Al-Hasan Al-Anbarī. He narrated some very good issues from Imām Ahmad, and he was an Imām whose worth and right was known. [Tabaqāt Al-Hanābilah (2/410)]

judgment, as long as there is no evidence for the opposite of this." [Al-Mughnī (3/478)]

I said: And (as for) the statement of Ibn Qudāmah: *"Because the basic principle is, that whoever is in a dār (land or country) then he is from its people and he is given their judgment."* Then it is specified by what comes after it from his words: *"As long as there is no evidence for the opposite of this."* This means that whoever is in a land of *kufr* and he apparently shows *Islām*, then he is judged with *Islām* due to the evidence for this being established, just as it has been clarified in this book. And whoever dies in their countries, then the signs are used as evidence, which he mentioned in his statement: *"Then the signs of circumcision, clothes and dyeing (hair or beard with hennā) are looked at."*

And Ibn Muflih conveyed the opinion of the companions (of the *madhhab*) in this issue from the book "Al-Khilāf" by Abū Ya'lā with his words:

«في إسلام كافرٍ بالصَّلَاة ثبت أنَّ للسَّيِّمًا حُكْمًا في الأصول، لأنَّا لو رأينا رجلًا عليه زُنَّارٌ أو عَسَلِيٌّ حكم بكفره ظاهرًا، ثمَّ ذكر قول الإمام أحمد في المقتول بأرض حربٍ: يستدلُّ عليه بالختان والثياب. قال: فثبت أنَّ للسَّيِّمًا حُكْمًا في هذه المواضع في باب الحكم بالإسلام والكفر».

"Regarding the Islām of a kāfir by the prayer (i.e. whether or not he is judged as a Muslim if he is seen praying) then it has been established that the appearance has a judgment in the fundamental principles. Because if we see a man who is wearing a zunnār (a white band around the waist) or 'asalī¹⁵ then he is judged as a kāfir in the apparent. Then he mentioned the statement of Imām Ahmad regarding the killed one in the land of harb (war): 'Circumcision and clothes is used as evidence in his case.' He said: So it is established that the appearance has a judgment in this issue with regarding to the judgment with Islām and kufr." [Kitāb Al-Furū' (10/191)]

¹⁵ **Translator:** 'Asalī is referring to some clothing that is specific for the *kuffār*.

And Ibn Rajab Al-Hanbalī said:

«لو وُجد في دار الإسلام ميتٌ مجهول الدين، فإن لم يكن عليه علامة إسلام ولا كُفْرٍ، أو تعارض فيه علامتا الإسلام والكفر؛ صَلِّي عليه، نص عليه. فإن كان عليه علامة الكفر خاصة؛ فمن الأصحاب من قال: يُصلى عليه. والمنصوص عن أحمد أنه يُدفن من غير صلاة. وهذا يرجع إلى تعارض الأصل والظاهر؛ إذ الأصل في أهل دار الإسلام الإسلام، والظاهر في هذا الكفر. ولو كان هذا الميت في دار الكفر، فإن كان عليه علامات الإسلام صَلِّي عليه، وإلا فلا، نص عليه في رواية علي بن سعيد. وهذا ترجيح للظاهر على الأصل ها هنا؛ كما رجحه في الصورة الأولى، ولم يرجح الأصحاب هنا الأصل كما رجحوه ثم؛ لأنَّ هذا الأصل قد عارضه أصل آخر، وهو أنَّ الأصل في كلِّ مولودٍ أنه يولد على الفطرة».

"If a dead person is found in dār al-Islām whose situation is unknown, then if there is not a sign of Islām or kufr upon him, or the signs of Islām and kufr upon him contradict each other, then he is prayed upon. He said this. And if the sign of kufr appear on him specifically, then from the companions (of the madhhab) are those who said: 'He is prayed upon.' And the text from Ahmad states that he is buried without any prayer. And this returns to the contradiction between the basic and the apparent. Since the basic principle regarding the people in dār al-Islām is Islām, and the apparent from this person is kufr. And if this dead person was in dār al-kufr, then if the signs of Islām appears on him then he is prayed upon, or else not. He said this in the narration of 'Alī ibn Sa'īd. And this is giving preference to the apparent before the basic principle in this case. Just as he preferred this in the first scenario. And the companions did not prefer the basic principle here, as they preferred it over there. Because the basic principle here was opposed by another basic principle, and that is that the basic principle regarding every born child is that he is born upon the fitrah." [Taqrīr Al-Qawā'id wa Tahrīr Al-Fawā'id (3/149)]

And Ibn Abī Zayd Al-Qayrawānī conveyed from the *aimmah* of Al-Mālikiyyah from the companions of Mālik in the issue of '*majhūl al-hāl* (the one whose situation is unknown)', and that the signs such as dyeing (with *hennā*) and circumcision has an effect upon the judgment upon the *majhūl al-hāl* with either Islām or *kufr*:

«قال عبد الملك بن الحسن، عن ابن وهب، في الذي يوجد بقلعة، فلا يُدرى أمسلم هو أو نصراني: فليُجر اليد على ذكره من فوق الثوب، فإن كان مُحْتَوًّا، غُسِّلَ وصُلِّي عليه، وإن لم يكن مُحْتَوًّا وَرِيَ».

“Abdul-Malik ibn Al-Hasan said, from Ibn Wahb regarding the one who is found in a desert, so it is not known whether he is a Muslim or a Christian: Then the hand swiped over his genitals from over the clothes. Then if he is circumcised, he is washed and prayed upon, and if he is not circumcised then he is covered.” [An-Nawādir waz-Ziyādāt (1/609)]

And Ibn Kinānah said about a group of (dead) people whom the sea drove up (on shore):

«فإن عُرف أنهم مسلمون فليُدفنوا. وفي كتاب ابن سحنون: يُنظر إلى العلامات فيُستدل بها، فإن عميت العلامات نظر؛ فإن كان الغالب ممن يختلف في البحر المسلمون، صُلِّي عليهم، ويُنوى بالدعاء المسلمون، وإن كانت مراكب الشرك الغالبة في ذلك البحر، فلا يصلى عليهم. ومن المجموعة: قال أشهب، في رجل مات، فلا يُدرى أمسلم هو أم كافر: فلا يُغسَّل ولا يصلى عليه، إلا أن يكون عليه زي الإسلام، من خضابٍ أو غيره، فيصلى عليه ويُنوى بذلك إن كان مسلمًا».

“If it is known that they were Muslims, then they are buried.

And in the book of Ibn Sahnūn: One looks at the signs and uses them as evidence (for the judgment). Then if there are no signs, he looks: If the majority of those who travel by sea are Muslims, then they are prayed upon. And in the invocation (only) the Muslims are intended. And if the ships of (the people of) shirk are the majority in that sea, then they are not prayed upon.

And from the group: Ashhab said regarding a man who died while it was not known whether he was a Muslim or a kāfir: ‘Then he is not washed nor is he prayed upon. Except if the appearance of Islām appears upon him, from dyeing or something other than it. Then he is prayed upon, while with this it is intended (that the prayer should only be performed) if he was a Muslim.’ [An-Nawādir waz-Ziyādāt (1/610)]

Chapter: Regarding the judgment of the *laqīt* (abandoned child) whose situation is unknown

Ibn Qudāmah said:

«فصل: ولا يخلو اللقيط من أن يوجد في دار الإسلام، أو في دار الكفر. فأما دار الإسلام فضريان:

“Chapter: The abandoned child cannot be free from being found in (either) *dār al-Islām* or in *dār al-kufr*. As for *dār al-Islām*, then there are two types:

أحدهما، دارٌ اختطَّها المسلمون، كبغداد والبصرة والكوفة، فلقيط هذه محكومٌ بإسلامه وإن كان فيها أهل الذمة؛ تغليبًا للإسلام ولظاهر الدار، ولأنَّ الإسلام يعلو ولا يُعلَى عليه.

The first: A dār which is mapped (or arranged) by the Muslims, such as Baghdād, Basrah and Kūfah. So the abandoned child in these are judged with Islām, even if there exist Ahl Adh-Dimmah (people with a pact) therein. (This is based upon) giving preference to Islām and the apparent from the dār, and because Islām is superior and nothing becomes superior to it.

الثاني: دارٌ فتحها المسلمون، كمدائن الشام، فهذه إن كان فيها مسلمٌ واحدٌ حكم بإسلام لقيطها؛ لأنه يَحْتَمِلُ أن يكون لذلك المسلم، تغليبًا للإسلام. وإن لم يكن فيها مسلمٌ، بل كلُّ أهلها ذمةٌ حكم بكفره؛ لأنَّ تغليب حكم الإسلام إنما يكون مع الاحتمال.

The second: A dār which was conquered by the Muslims, such as the cities of Shām. Then if there in these are a single Muslim, then the abandoned child therein is judged with Islām. Because it is possible that it belongs to that one Muslim, (and) giving preference to Islām. And if there is no Muslim therein, rather all of its people are people with a pact (with the Muslims), then it is judged as a kāfir. Because giving preference to the judgment of Islām is done when the possibility of it exists.

وأما بلد الكفار فضريان أيضًا: أحدهما بلدٌ كان للمسلمين، فغلب الكفار عليه، كالساحل، فهذا كالقسم الذي قبله، إن كان فيه مسلمٌ واحدٌ حكم بإسلام لقيطه، وإن لم يكن فيه مسلمٌ فهو كافِرٌ.

As for the countries of kufr, then they are also of two types: The first is a country that belonged to the Muslims and then the kuffār conquered it,

such as the coast (area). Then this is the same as the part before it; if there is a single Muslim therein then the abandoned child therefrom is judged with Islām. And if there is no Muslim therein, then he is a kāfir.

وقال القاضي: يُحكم بإسلامه أيضاً؛ لأنه يحتمل أن يكون فيه مؤمنٌ يكتُم إيمانه، بخلاف الذي قبله، فإنَّه لا حاجة به إلى كتم إيمانه في دار الإسلام.

And Al-Qādī said: He is also judged as Muslim, because it is possible that there is believer therein who hides his īmān, different from the one before it (i.e. a dār of Islām). Because he has no reason for hiding his īmān in dār al-Islām.

وإن كان في بلدٍ كان للمسلمين، ثم غلب عليه المشركون، ثم ظهر عليه المسلمون، وأقروا فيه أهله بالجزية، فهذا كالقسم الثاني من دار الإسلام.

And if he is in a country that used to belong to the Muslims and then the mushrikūn prevailed over it, and then the Muslims conquered it and they made the people therein pay the jizyah, then this is like the second type from (the types of) dār al-Islām.” [Al-Mughnī (8/351)]

I said: So look – may Allāh guide us and you to His obedience – how they judged with Islām upon an abandoned child whose situation was unknown in dār al-harb with the smallest of evidences for his Islām. Then how about the Muslims in the Islamic societies!

Because it is more adequate and more befitting that they are judged with Islām (i.e. as Muslims).

Chapter: Regarding the resemblance of the *Khawārij* of this time with the *Wa'idiyyah*

A group from (the sect) Al-Bayhasiyyah¹⁶ said:

«إذا كفر الإمام كفرت الرعيّة. وقالت: الدار دار شرك وأهلها جميعاً مشركون، وتركت الصلاة إلاّ خلف من تعرف، وذهبت إلى قتل أهل القبلة، وأخذ الأموال واستحلّت القتل والسبي على كل حال. وقالت البيهسية: الناس مشركون بجهل الدين».

"If the imām (leader or ruler) commits kufr, then the subjects (also) commit kufr. And they said: The dār is a dār ash-shirk and all of its people are mushrikūn, and the prayer is not performed except behind the one you know. And they believed in killing the people of the qiblah (i.e. those who pray), and taking the wealth. And they considered killing and taking captive as permissible in all circumstances. And Al-Bayhasiyyah said: The people are mushrikūn due to ignorance about the religion." [Maqālāt Al-Islāmiyyīn (116)]

I said: Most of the *Khawārij* of this time say the same things which the *Bayhasiyyah* from the *Khawārij* said. Such as their statement: *"The dār is a dār ash-shirk and all of its people are mushrikūn."* And likewise many of them believe in not performing the prayer behind the one whose situation is unknown.

And from the greatest of the fundamental principles of the *Khawārij* of this time – by which they declared *takfīr* upon the Muslims – is their opinion: *"They are verily ignorant about Tawhīd."* So based upon this they invalidated taking the Islamic signs into consideration. And they said: *"They are verily signs that are shared between the Muslims and the mushrikun."* So they innovated an opinion, and that is: Their stipulation of something additional to what was narrated in the texts of the Islamic legislation as a condition (for judging anyone as a Muslim). And this is the same as the opinion of the

¹⁶ Al-Bayhasiyyah: A sect from the main sects of the *Khawārij*, and they are followers of Abū Al-Bayhas Al-Haysam ibn Jābir.

Bayhasiyyah: *“The people are mushrikūn due to ignorance about the religion.”*

And the *Khawārij* of this time also resembled Dirār ibn ‘Amr, the leader of Ad-Dirāriyyah from the Mu’tazilah, who:

«كان يزعم أنه لا يدري لعل سرائر العامة كلها كفرٌ وتكذيبٌ. قال: ولو عَرَضُوا عَلَيَّ إنساناً لوسعني أن أقول لعله يُضمر الكفر. قال: وكذلك إذا سُئِلْتُ عنهم جميعاً، قلت: لا أدري لعلهم يُسرون الكفر».

“He used to claim that he would not know that perhaps the secret (i.e. inner) state of the ordinary people was kufr and rejection. He said: And if they presented a person to me, then it would verily be possible for me to say that he perhaps would have kufr on his inside. He said: And likewise if I was asked about all of them, then I would say: I do not know, perhaps they are (all) hiding kufr.” [Maqālāt Al-Islāmiyyīn (282)]

And it was narrated in “As-Siyar” in the biography of Dirār:

«ومن رؤوس المعتزلة ضَرَار بن عمرو، شيخ الضَّرارية. فَمِنْ نَحْلَتِهِ، قال: يُمكن أن يكون جَمِيعُ الأُمَّةِ فِي الْباطِنِ كُفَّارًا، لجواز ذلك على كُلِّ فردٍ مِنْهُمْ».

“And from the leaders of the Mu’tazilah is Dirār ibn ‘Amr. The shaykh of the Dirāriyyah. It was from his religion that he said: It is possible that all of the Ummah in the inner state (of themselves) are kuffār, due to this being possible for every individual among them.” [Siyar A’lām An-Nubalā (10/544)]

I said: From the hideous innovations – that are used to destroy the religion – which are spread in this time of ours, is the statement of those who in lie and falsehood ascribe themselves to the *Salaf*: *“Verily, a person cannot be an innovator before the innovation prevails over him.”* So if the innovator agrees with the people of *Sunnah* in most of the *usūl* (fundamental principles) and disagrees with them in one or two principles, or more than that, then he is from *Ahlus-Sunnah* according to their claim. And this is in opposition with the *ijmā’* which was conveyed from the *Salaf*.

Sufyān ibn ‘Uyaynah said:

قال سفيان بن عيينة: «السنة عشرة، فمن كُنَّ فيه فقد استكمل السنة، ومن ترك منها شيئاً فقد ترك السنة. ثم ذكر بعدها أصول السنة».

“The Sunnah is ten. So whoever has (believed in) these, then he has completed the Sunnah, and whoever leaves any of it, then he has left the Sunnah.” After that he mentioned the *usūl* of the *Sunnah*. [Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā’ah (175)]

And Abū ‘Abdillāh Ahmad ibn Hanbal said in “Usūl As-Sunnah” with the narration of ‘Abdūs ibn Mālik Al-‘Attār:

«ومن السنة اللازمة التي من ترك منها خصلة لم يقبلها ويؤمن بها لم يكن من أهلها. ثم ذكر بعدها أصول السنة».

“And from the obligatory Sunnah, where the one who leaves one of them – by not accepting it and believing in it – then he is not from its people.” After that he mentioned the *usūl* of the *Sunnah*. [Al-Jāmi’ fī ‘Aqāid wa Rasāil Ahlis-Sunnah wal-Athar (349)]

And Harb ibn Ismā’il Al-Karmānī said in his *‘aqīdah* for which he stated the *ijmā’*:

«هذا مذهب أئمة العلم وأصحاب الأثر وأهل السنة المعروفين بها، المقتدى بهم فيها، من لدن أصحاب النبي ﷺ إلى يومنا هذا، وأدركت من أدركت من علماء العراق، والحجاز، والشام وغيرها عليها، فمن خالف شيئاً من هذه المذاهب أو طعن فيها أو عاب قائلها فهو مخالف مبتدع، خارج من الجماعة، زائل عن منهج السنة وسبيل الحق».

“This is the madhhab of the leaders of knowledge, the people of athar (narration), and the people of Sunnah – those who are known for it and who are followed in it. From the companions of the Prophet ﷺ until this day of ours. And I met whom I met from the scholars of the people of ‘Irāq, Hijāz, Shām and others than them. So whoever opposes anything from these madhāhib or speaks badly of it, or criticizes the one who speaks of it, then he is a mukhālif (opposer) muḥtadi’ (innovator) who has left the

Jamā'ah, he has deviated from the manhaj of the Sunnah and the Path of Truth."

Then after that he clarified the belief of *Ahlus-Sunnah*, and he mentioned what opposes it from the (misguided) beliefs. Then he said:

«فمن قال بشيءٍ من هذه الأقاويل، أو رآها، أو هَوَّيَها، أو رَضِيَها، أو أَحَبَّها، فقد خالف السُّنَّةَ، وخرج من الجماعة، وترك الأثر، وقال بالخلاف، ودخل في البدعة، وزال عن الطريق».

"So whoever says any of these statements, holds the opinion of it, desires it, is pleased with it or loves it, he has verily opposed the Sunnah, exited from the Jamā'ah, left the narration, said that which opposes (the truth), entered into innovation and deviated from the right path." [As-Sunnah (1-111)]

And Abū Muhammad Al-Barbahārī said:

«ولا يحلُّ لرجلٍ أن يقول فلانٌ صاحبٌ سنَّةٍ حتى يعلم منه أنَّه قد اجتمعت فيه خصال السُّنَّة، فلا يُقال له صاحبٌ سنَّةٍ حتى يجمع فيه السُّنَّة كلها».

"And it is not allowed for a man to say: Fulān is a follower of the Sunnah, before he knows from him that all of the traits (or beliefs) of the Sunnah are gathered in him. Because he (i.e. a person) is not called a follower of the Sunnah before all of the Sunnah is gathered in him." [Sharh As-Sunnah (148)]

And Ibn Al-Hanbalī said:

«ولا يستحقُّ أحدٌ اسمَ السُّنَّة إلا من يستكمل فيها خصال السُّنَّة كلها، لأنَّ من أنكر خصلَةً من خصال السُّنَّة، لا يُقال له: صاحب السُّنَّة».

"And no-one deserves the name of As-Sunnah, except the one in whom all parts (or beliefs) of the Sunnah are completed. Because whoever rejects one part from the parts of the Sunnah, he is not called a follower of the Sunnah." [Ar-Risālah Al-Wādhah (1/1096)]

I said: And there is no doubt that the *Khawārij* of this time are misguided innovators and *māriqah*. They opposed the people of

Sunnah in mighty *usūl*, and from the greatest of them is: Not considering the Islamic signs as sufficient for judging a person with Islām (i.e. as a Muslim), which is from the clearest of judgments in the Book of Allāh, in the *Sunnah* of His Messenger ﷺ, and in the narrations conveyed from the *Salaf*.

And know – may Allāh show you mercy – that a person cannot be a *sunni*, except if all parts of the *Sunnah* are gathered in him. So if he leaves one fundamental principle, then he is declared as an innovator and as misguided. And this is among that which the *Salaf* agreed upon, and there are many examples of this from them in their biographies, regarding exiting a man from the range of the *Sunnah* to the innovation, due to the opposition in (only) one principle.

And from the examples of this is: Al-Hasan ibn Sālih ibn Hayy who was described as an expert in *hadīth* and with severity in worship and fear (of Allāh). But all of these description were not preventions for the *Salaf* for describing him as an innovator.

Abū Sulaymān Ad-Dārānī said:

«ما رأيت أحدًا الخوفُ أظهر على وجهه والخشوع من الحسن بن صالح بن حيي، قام ليلةً فقرأ :
﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴾ فَعُثِّي عليه فلم يُجِئْهَا حَتَّى طَلَعَ الْفَجْرُ».

"I have never seen anyone where the fear and humility were more apparent on his face than Al-Hasan ibn Sālih ibn Hayy. One night he got up and recited:

﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴾

"Has the news of the overwhelming event reached you?"

(Al-Ghāshiyah 88:1)

Then he passed out. So he did not complete it before dawn emerged."
[Hilyah Al-Awliya (7/328)]

And Ahmad ibn Hanbal said:

«الحسن بن صالح بن صالح صحيح الرواية يتفقه صائغ لنفسه في الحديث والورع».

"Al-Hasan ibn Sālih ibn Sālih is saḥīh (correct) in narration. He has fiqh, and is a sustainer for himself in hadīth and fear." [Al-Jarh wat-Ta'dīl (3/18)]

And Ibn Abī Hātim said:

«سألت أبا زرعة عن الحسن بن صالح قال: اجتمع فيه إتقانٌ وفقهٌ وعبادةٌ وزهدٌ».

"I asked Abū Zur'ah about Al-Hasan ibn Sālih. He said: Expertise, understanding, worship and austerity are all gathered in him." [Al-Jarh wat-Ta'dīl (3/18)]

وقال يحيى بن أبي بكير:

And Yahyā ibn Abī Bakr said:

قلت للحسن بن صالح: صف لنا غسل الميت، فما قَدِرَ عليه من البُكاء».

"I said to Al-Hasan ibn Sālih: 'Describe for us how to wash a dead person.' But he was not able to due to crying." [Siyar A'lām An-Nubalā (7/368)]

I said: And despite of these descriptions which were said about him, then the leaders of the *Sunnah* declared him as an innovator, due to him allowing to rebel against the oppressive rulers, and due to him forsaking the *Jumu'ah* (prayer). And when 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*) was mentioned, then he would remain quiet and not ask for mercy for him.

Bishr ibn Al-Hārith said:

«كان زائدة يجلس في المسجد يحذّر النَّاسَ من ابن حيٍّ وأصحابه، قال: وكانوا يرون السَّيف».

"Zāidah used to sit in the masjid and warn people against Ibn Hayy and his companions. He said: 'And they used to consider the sword (permissible against the oppressive rulers and their armies).'" [Tārīkh Al-Islām (4/337)]

And Khalaf ibn Tamīm said:

«كان زَائِدَة يَسْتَتِيب من أتى حسن بن صالح».

“Zāidah used to ask for repentance from the one who would go to Hasan ibn Sālih.” [Siyar A’lām An-Nubalā (7/365)]

And Ahmad ibn Yūnus said:

«لو لم يولد الحسن بن صالح كان خيراً له، يترك الجمعة ويرى السيف، جالسته عشرين سنةً فما رأيته رفع رأسه إلى السماء، ولا ذكر الدنيا».

“If Al-Hasan ibn Sālih has not been born it would have been better for him. He forsakes the Jumu’ah and considers the sword (permissible). I sat with him for twenty years, and I never saw him raising his head towards the heaven (to complain), nor did he (ever) mention dunyā.” [Al-Kāmil fī Ad-Du’afā (3/484)]

Yūsuf ibn Asbāt said:

«كان الحسن بن حيّ يرى السيف».

“Al-Hasan ibn Sālih used to consider the sword (permissible).” [Siyar A’lām An-Nubalā (7/363)]

And Al-‘Uqaylī narrated with his chain of narration:

«ذُكِرَ الحسن بن صالح عند الثَّوْرِي، فقال: ذاك رَجُلٌ يرى السَّيْفَ على أُمَّةٍ مُحَمَّد ﷺ».

“Al-Hasan ibn Sālih was mentioned in front of Ath-Thawrī, so he said: ‘That guy considers the sword (permissible) against the Ummah of Muhammad ﷺ.’” [Ad-Du’afā (1/598)]

Al-‘Uqaylī said:

حدثنا العلاء بن عمرو الحنفي، قال: حدثنا زافر، قال: أردت الحجَّ، فقال لي الحسن بن صالح: إن تلقى أبا عبد الله، سفيان الثَّوْرِي بمَكَّة، فَأَقْرِئْهُ مِنِّي السَّلَامَ، وقل: أنا على الأمر الأوَّل، قال: فلقيت سفيان في الطَّوَّاف، قال: قلت إِنَّ أَخَاكَ الحسن بن صالح يُقْرَأُ عَلَيْكَ السَّلَامَ، ويقول: أنا على الأمر الأوَّل، قال: فما بال الجمعة، فَمَا بال الجمعة؟

Al-'Alā ibn 'Amr Al-Hanafī narrated to us and said: Zāfir narrated to us and said: I wanted to perform Hajj, so Al-Hasan ibn Sālih said to me: *"If you meet Abū 'Abdillāh Sufyān Ath-Thawrī in Makkah then give him my salām, and say: I am upon the first affair."* He said: Then I met Sufyān in the *tawāf*. He said: I said: *"Verily, your brother Al-Hasan ibn Sālih gives you the salām, and he says (to you): I am upon the first affair."* He said: *"Then what about the Jumu'ah? Then what about the Jumu'ah?"* [Ad-Du'afā (1/598)]

And he also said:

حدثنا خلاد بن يزيد الجعفي، قال: جاءني سفيان بن سعيد إلى ها هنا، فقال: الحسن بن صالح مع ما سمع من علم وفقه يترك الجمعة؟ ثم قام فذهب».

Khallād ibn Yazīd Al-Ju'fī narrated to us and said: Sufyān ibn Sa'īd came to me in this very place. Then he said: *"Al-Hasan ibn Sālih, along with what he heard of the knowledge and fiqh forsakes the Jumu'ah?"* Then he got up and left. [Ad-Du'afā (1/601)]

And Ibn 'Adī narrated:

أخبرنا زكريا الساجي، حدثنا أحمد بن محمد، قال: سمعت أبا نعيم يقول: دخل الثوري يوم الجمعة من باب الفيل، فإذا الحسن بن صالح يصلي قال: نعوذ بالله من خشوع النفاق، وأخذ نعليه فتحول إلى سارية أخرى».

Zakariyyā As-Sājī informed us (and said): Ahmad ibn Muhammad narrated to us and said: I heard Abū Nu'aym say: Ath-Thawrī entered on the day of *Jumu'ah* from the door of the elephant, and there was Al-Hasan ibn Sālih praying. He said: *"We seek refuge with Allāh from the humility of nifāq (hypocrisy)."* And he took his two sandals and went to another column. [Al-Kāmil fī Ad-Du'afā (3/484)]

Al-'Uqaylī said:

حدثنا أبو سعيد الأشج، قال: «سمعت عبد الله بن إدريس، وذكر له صقع الحسن بن صالح، فقال: تَبَسُّمُ سُفْيَانَ أَحَبُّ إِلَيْنَا مِنْ صَعْقِ الْحَسَنِ بْنِ صَالِحٍ».

Abū Saʿīd Al-Ashajj narrated to us and said: I heard ‘Abdullāh ibn Idrīs when the passing out of Al-Hasan ibn Sālih was mentioned to him. So he said: *“The smile of Sufyān is more beloved to me than the passing out of Al-Hasan ibn Sālih.”* [Ad-Duʿafa (1/605)]

And Yahyā ibn Saʿīd Al-Qattān said:

«كان سفيان الثوري سبي الرأي في الحسن بن حي».

“Sufyān Ath-Thawrī used to think bad about Al-Hasan ibn Hayy.” [Siyar Aʿlām An-Nubalā (7/362)]

Ibn Dāwūd said:

«كان الحسن بن صالح إذا ذكر عثمان سكت يعني لم يترحم عليه، وترك الحسن بن صالح الجمعة سبع سنين، فأخبرنا أبو بكر المروذي، أن أبا عبد الله ذكر الحسن بن صالح، فقال: كان يرى السيف، ولا يُرضى مذهبه، وسفيان أحب إلينا منه، وقد كان ابن حي ترك الجمعة بآخره، وقد كان أفعى الناس بسكوته ووزعه. وذكر أيضًا الحسن بن صالح، يعني مرة أخرى، فقال: قد كان أبو فلان، سماء، من أهل الكوفة قد خرج مع أبي السرايا وأصحابه، وحكى أمرًا قديرًا. قلت: كيف احتملوه؟ فسكت».

“Al-Hasan ibn Sālih, when ‘Uthmān would be mentioned he would remain silent, meaning he would not ask for mercy for him. And Al-Hasan ibn Sālih left the Jumū’ah prayer for seven years. So Abū Bakr Al-Marrūdhī informed us that Abū ‘Abdillāh mentioned Al-Hasan ibn Sālih and said: ‘He used to consider the sword (permissible), and his madhhab is not acceptable. And Sufyān is more beloved to us than him. And Ibn Hayy left the Jumū’ah in the last part of his life, and he verily was a test for the people with his silence and fear.’

And he also mentioned Al-Hasan ibn Sālih – meaning another time – and said: ‘Abū Fulān – and he named him – was from the people of Kūfah. He verily rebelled along with Abū As-Sarāyā and his companions, and he said some dirty things.’

I said: ‘How did they bear over with him?’ Then he remained silent.” [As-Sunnah by Al-Khallāl (91)]

Abū Bakr Al-Khallāl said:

قال أبو بكر الخلال: أخبرنا أبو بكر المروزي، قال: ثنا أبو هشام، قال: سمعت يحيى بن آدم أئام أبي السرايا يقول: هاهنا قومٌ ينتحلون قول الحسن بن صالح بن حيٍّ قد هلكوا».

Abū Bakr Al-Marrūdhī informed us and said: Abū Hāshim narrated to us and said: I heard Yahyā ibn Ādam – during the days of Abū As-Sarāyā – say: “Right here is a people who ascribe themselves to the opinion of Al-Hasan ibn Sālih ibn Hayy. They verily went into destruction.” [As-Sunnah by Al-Khallāl (92)]

And Bishr ibn As-Sarrī Al-Basrī, with his expertise in *hadīth* and his leadership in it, except that this (also) did not prevent the *Salaf* from declaring him to be an innovator and leaving his *hadīth* when he made only one mistake.

Ahmad ibn Hanbal said:

كان متقناً للحديث عجباً».

“He was masterful and remarkable in *hadīth*.” [Siyar A’lām An-Nubalā (9/332)]

وقال أبو حاتم: ثبتٌ صالحٌ. وقال يحيى بن معين: ثقةٌ.

And Abū Hātim said: “He is firm and righteous.” And Yahyā ibn Ma’īn said: “(He is) trustworthy.” [Tārīkh Al-Islām (4/1080)]

But when he uttered a single rejected statement, then the leaders of *Sunnah* rose up against him; such as the *Imām* Abū Az-Zubayr Al-Humaydī – *rahimahullāh* – who said:

«كان جهميّاً، لا يحلُّ أن يُكتب حديثه»

“He was a *jahmī*. It is not allowed to write his *hadīth*.” [Siyar A’lām An-Nubalā (9/332)]

And ‘Abdullāh ibn Al-Imām Ahmad said: I heard my father say:

تَكَلَّمَ بَشْرُ بْنُ السَّرِيِّ بِمَكَّةَ بِشَيْءٍ فَوُتِبَ عَلَيْهِ ابْنُ الْحَارِثِ «يَعْنِي حَمْزَةَ بْنَ الْحَارِثِ» وَالْحَمِيدِيُّ، فَلَقَدْ ذَلَّ بِمَكَّةَ حَتَّى جَاءَ فَجَلَسَ إِلَيْنَا مِمَّا أَصَابَهُ مِنَ الذِّلِّ.

“Bishr ibn As-Sarrī said something in Makkah, and then Ibn Al-Hārith (i.e. Hamzah ibn Al-Hārith) and Al-Humaydī jumped upon him. So he verily became humiliated in Makkah to the extent that he would come and sit with us due to what befell him of lowliness (in status).” [Al-‘Ilal wa Ma’rifah Ar-Rijāl (2/57)]

I said: And the words which he uttered was as Abū Tālib narrated from Imām Ahmad who said:

«كَانَ بَشْرُ بْنُ السَّرِيِّ رَجُلًا مِنْ أَهْلِ الْبَصْرَةِ، ثُمَّ صَارَ بِمَكَّةَ، سَمِعَ مِنْ سَفِيَّانٍ نَحْوِ أَلْفٍ، وَسَمِعْنَا مِنْهُ، ثُمَّ ذَكَرَ حَدِيثَ: ﴿نَاضِرَةٌ﴾ إِلَى رَبِّهَا نَاضِرَةٌ»، فَقَالَ: مَا أَدْرِي مَا هَذَا؟ أَيْشَ هَذَا؟ فَوُتِبَ بِهِ الْحَمِيدِيُّ وَأَهْلُ مَكَّةَ، وَأَسْمَعُوهُ كَلَامًا شَدِيدًا فَاعْتَذَرَ بَعْدَ، فَلَمْ يُقْبَلْ مِنْهُ، وَزَهَّدَ النَّاسُ فِيهِ بَعْدَ، فَلَمَّا قَدِمْتُ مَكَّةَ الْمَرَّةَ الثَّانِيَةَ، كَانَ يَجِيءُ إِلَيْنَا. فَلَا نَكْتُبُ عَنْهُ، وَجَعَلَ يَتَلَطَّفُ، فَلَا نَكْتُبُ عَنْهُ».

“Bishr ibn As-Sarrī was a man from the people of Basrah. Then he came to be in Makkah. He heard from Sufyān around a thousand (hadīth), and we heard from him. Then he mentioned the hadīth (regarding):

﴿نَاضِرَةٌ﴾ إِلَى رَبِّهَا نَاضِرَةٌ﴿

“(Some face that Day will be) radiant. Looking at their Lord.”
(Al-Qiyāmah 75:22-23)

And he said: ‘I do not know what this is? What is this?’

Then Al-Humaydī and the people of Makkah jumped upon him. And they said some severe words to him, so he apologized after that. But it was not accepted from him, and the people continued to strive regarding him (i.e. humiliating him). So when I came to Makkah for the second time he would come to us. But we would not write from him. And he began showing friendliness. But we would not write from him.” [Tahdhīb Al-Kamāl (4/124)]

I said: So look – may Allāh show you mercy – at the protective jealousy of the *Salaf* for the religion of Allāh ‘azza wa jalla. Because despite of his apology they would still not accept this from him. Then how about the *Khawārij* of this time, the *Māriqah* who gathered several types of innovations and misguidance? No person of sane mind would doubt regarding their innovation and *murūq* (passing through the religion and exiting from it).

Chapter: Regarding the resemblance of the *Khawārij* with *Ahl Ar-Raī* (the followers of opinion)

Abū Bakr Al-Khallāl said:

أخبرنا العباس بن أحمد المستلمي النجار بطرطوس، أنهم سألوا أبا عبد الله عن رجلٍ نصرانيٍّ، أو يهوديٍّ، قال: أشهد أن لا إله إلا الله، وأن محمداً رسول الله ﷺ؟ قال: فقد أسلم. فقلنا له: قال ذاك عندنا رجلاً بطرطوس. فقال فيه ابن شيبويه: رأيتُه قد أسلم، وقال غيره: لا. حتى يقول: برئتُ من النصرانية، وتركْتُ ديني. فقال: سبحان الله! لقد قال النبي ﷺ لرجلٍ: قل: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فأسلم بذاك. ثم قال: كلُّ من نظر في رأي أبي حنيفة إلا كان دَعَلَ القلب يذهب إليه.

Al-'Abbās ibn Ahmad Al-Mustamlī An-Najjār informed us in Tartūs, that they asked Abū 'Abdillāh about a Christian or Jewish man who said: I bear witness to *Lā ilāha illā Allāh* and *Muhammadu Rasūlullāh* ﷺ?

He said: *"He has submitted to Islām (i.e. become a Muslim)."*

So we said to him: *"A man said the same to us in Tartūs, and so Ibn Shībawayh said: 'I consider him to have submitted to Islām.' And others than him said: 'No, not until he says: I have disassociated from Christianity and left my religion.'"*

So he said: *"Subhān-Allāh! The Prophet ﷺ said to a man: 'Say: I bear witness to Lā ilāha illā Allāh and that I am the Messenger of Allāh.' And then he became a Muslim by that."* Then he said: *"Whoever looks into the opinion of Abū Hanīfah must have a dishonest (or corrupt) heart, so he follows it."* [Ahl Al-Milal war-Riddah waz-Zanādiqah (839)]

And he also said:

أخبرنا أحمد بن محمد بن حازم، ومقاتل، والطيالسي قالوا: حدثنا إسحاق بن منصور، قال: سألت أحمد عن الرجل يُعرض عليه الإسلام، يقر ويشهد أن لا إله إلا الله، وأنَّ محمداً رسول الله، أيرثه وارثه من الإسلام؟ قال: نعم. ومن نقل غير هذا، هؤلاء في مذهبهم لا ينبغي أن يكون هكذا، ولكن العجب، أي، لا يدفعون.

Ahmad ibn Muhammad ibn Hāzim, Muqātil and At-Tiyālīsī (all) informed us and said: Ishāq ibn Mansūr narrated to us and said: I asked Ahmad about a man to whom Islām is presented, who then acknowledges and bears witness to *Lā ilāha illā Allāh* and that Muhammad is the Messenger of Allāh. Should his inheritors from Islām inherit him?

He said: “Yes. And whoever conveys something else than this, then it should not be as such in their madhhab. Rather it is strange.” Meaning: That they are not refuted.¹⁷ [Ahl Al-Milal war-Riddah waz-Zanādiqah (842)]

And he also said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا مُهْنًا، قَالَ: سَأَلْتُ أَحْمَدَ عَنْ رَجُلٍ مِنْ أَهْلِ الذِّمَّةِ يَهُودِيٍّ، أَوْ نَصْرَانِيٍّ، أَوْ غَيْرِ ذَلِكَ مِنَ الْأَدْيَانِ يَقُولُ: أَنَا مُسْلِمٌ، وَإِنَّ مُحَمَّدًا نَبِيٌّ؟ قَالَ: هُوَ مُسْلِمٌ. ثُمَّ قَالَ: أَمَّا أَنَا فَكَنْتُ أُجْبِرُهُ عَلَى الْإِسْلَامِ. وَقَالَ: عَجَبًا لِأَبِي حَنِيفَةَ، بَلَّغَنِي عَنْهُ أَنَّهُ يَقُولُ: لَا يَكُونُ مُسْلِمًا حَتَّى يَقُولَ: أَنَا بَرِيءٌ مِنَ الْكُفْرِ الَّذِي كُنْتُ فِيهِ، وَإِلَّا فَلَا يَكُونُ مُسْلِمًا وَلَا يَجِبُ عَلَى الْإِسْلَامِ حَتَّى يَقُولَ: وَإِنِّي بَرِيءٌ مِنَ الْكُفْرِ.

Muhammad ibn ‘Alī narrated to us and said: Muhannā narrated to us and said: I asked Ahmad about a man from the people of *dhimmah*; a Jew or a Christian, or other than this from the (different) religions, who says: I am a Muslim, and Muhammad is verily a prophet?

He said: “He is a Muslim.” Then he said: “As for me, then (in this case) I would force him to (comply with) Islām.”

Then he said: “It is strange from Abū Hanīfah. It has reached me regarding him that he says: ‘He is not a Muslim until he says: I am free from the kufr which I used to be upon.’ Or else he is not a Muslim and he

¹⁷ **Translator:** Imām Ahmad is wondering how come no-one is refuting and answering back when Abū Hanīfah and his followers claim that a person must come with additional statements to what has been narrated in the Qurān and Sunnah before they judge him as a Muslim.

is not forced to (comply with) Islām before he says: And I am verily free from kufr." [Ahl Al-Milal war-Riddah waz-Zanādiqah (843)]

And he also said:

أخبرنا أبو بكر المروزي، قال: دخلت على أبي عبد الله وعنده يهودي، قد أسلم على يديه، فقلت له: ما قلت يا عبد الله؟ قال: قُلْتُ: تشهد أن لا إله إلا الله، وأن محمداً رسول الله ﷺ، وتؤمن بالبعث، والجنة والنار. ثم قال أبو عبد الله: هؤلاء أصحاب أبي حنيفة، يقولون: لا يكون مسلماً حتى يقول: إني خارج من اليهودية، داخل الإسلام. وقال أبو عبد الله: النبي ﷺ، يقول لعمه. واحتج بأحاديث ليس فيها ما ذكره، يعني أصحاب أبي حنيفة. وأخرج أحاديث.

Abū Bakr Al-Marrudhi informed us and said: I entered upon Abū 'Abdillāh and with him was a Jew who had accepted Islām through him. So I said to him: "What did you say (to him), O Abū 'Abdillāh?"

He said: "I said: Do you bear witness to *Lā ilāha illā Allāh* and that Muhammad is the Messenger of Allāh ﷺ, and do you believe in the resurrection and Paradise and Hellfire?" Then Abū 'Abdillāh said: "Those companions of Abū Hanīfah, they say: 'He is not a Muslim before he says: 'I am verily exiting from Judaism and entering into Islām.'"

And Abū 'Abdillāh said: "The Prophet ﷺ said to his uncle." And he used some *ahādīth* as evidence which did not contain what they (i.e. the companions of Abū Hanīfah) mentioned. And he narrated the *ahādīth*.

وقال المروزي في موضع آخر: «سمعت أبا عبد الله يقول: كنت عند أبي معاوية، فقال له رجل: إن أبا حنيفة يقول: إذا أسلم الذمي لا يكون مسلماً حتى يقول: إني خارج من الكفر، داخل في الإسلام. فأنكر أبو معاوية، وجعل لا يصدق. وأراه قال: فأرسل إلى رجل من أصحاب أبي حنيفة فإذا هو كما قال الرجل.

And Al-Marrūdhī said in another place: I heard Abū 'Abdillāh say: I was with Abū Mu'āwiyah when a man said to him: "Verily, Abū Hanīfah says: 'When a dhimmī accepts Islām, then he does not become a Muslim before he says: I am verily exiting from kufr and entering into Islam.'"

So Abū Mu'āwiyah rejected this and he could not believe it. And I think he said: Then he (i.e. Abū Mu'āwiyah) sent (a messenger) to a man from the companions of Abū Hanīfah (to check if this was true), and it was just as the man said. [Ahl Al-Milal war-Riddah waz-Zanādiqah (845)]

I said: So the *madhhab* of Abū Hanīfah is that he stipulates as a condition upon the one who wants to enter into Islām, after he has uttered the two testimonies, that he must disassociate himself from his previous religion. Or else he does not judge him with Islām. And this is a hideous *madhhab*, and the *Salaf* verily refuted him in this. And the *madhhab* of the *Khawārij* of this time is dirtier than this, because they stipulated this upon a Muslim who apparently is showing the Islamic signs while no nullifier from the nullifiers of Islām is known from him.

Chapter: Regarding the resemblance of the *Khawārij* with the *Murjiah*

Al-Firyābī narrated with his chain of narration:

حدثنا يعقوب بن إبراهيم الدورقي ببغداد سنة أربع وثلثين ومائتين حدثنا عبد الرحمن بن مهدي عن سلام بن أبي مطيع قالاً جميعاً: «سمعنا أيوب وعنده رجلٌ من المرجئة فجعل الرجلُ يقول: إنما هو الكُفر والإيمان قال: وأيوب ساكتٌ قال: فأقبل عليه أيوب فقال: رأيت قوله: ﴿وَأَخْرُوجَ مُرْجُونَ لَأَمْرٍ اللَّهُ إِمَّا يَعْذِبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ﴾ أمؤمنون هم أم كفار؟ قال: فسكت الرجل قال: فقال أيوب: اذهب فافرأ القرآن فكل آية في القرآن فيها ذكر النفاق فإنني أخافها على نفسي.

Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us in Baghdād in the year two hundred and thirty four (and said): 'Abdur-Rahmān ibn Mahdī narrated to us from Salam ibn Abī Mutī' who both said: We heard Ayyūb while a man from the *Murjiah* was with him, and the man started saying: "*There is verily (only) kufr and īmān.*" He said: And Ayyūb was quiet. He said: Then Ayyūb turned towards him and said: "*Have you seen His Words:*

﴿وَأَخْرُوجَ مُرْجُونَ لَأَمْرٍ اللَّهُ إِمَّا يَعْذِبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ﴾

"And others deferred until the command of Allāh. Either He will punish them or else He will forgive them." (At-Tawbah 9:106)

Are they believers or kuffār?"

He said: Then the man remained quiet. He said: Then Ayyūb said: "*Go and read the Qurān. For every verse in the Qurān contains a mention of nifāq. And I verily fear it for myself.*" [Sifah An-Nifāq wa Dhamm Al-Munāfiqīn (86)]

And from Sufyān Ath-Thawrī who said:

«خلاف ما بيننا وبين المرجئة ثلاث: نقول: الإيمان قولٌ وعملٌ وهم يقولون: الإيمان قولٌ ولا عملٌ، ونقول: الإيمان يزيد وينقص، وهم يقولون: لا يزيد ولا ينقص ونحن نقول: النفاق، وهم يقولون: لا نفاق.

"There are three disagreements between us and the Murjiah: We say: Īmān is in speech and deeds, while they say: Īmān is in speech and not in deeds. And we say: Īmān increases and decreases, while they say: It does not increase nor does it decrease. And we say: Nifāq (exists), and they say: There is no nifāq." [Sifah An-Nifāq wa Dhamm Al-Munāfiqīn (87)]

I said: So negating the (existence of) *nifāq* in this *Ummah* and the judgments that are built upon this, is clear deviation and misguidance. Because in this there is a rejection of the texts of the Book and the *Sunnah* which judges the existence of the *munāfiqūn*. And this is known from the religion by necessity. And the different sects of the *Khawārij* of this time verily agreed upon negating (the existence of) *nifāq*. Some of them clearly states that there is nothing called *nifāq* in this time, and this is present in their books. And others among them say that the *munāfiq* only exists in *dār al-Islām*, because there is no reason for a person to be a *munāfiq* (hypocrite) as long as the laws of Islām are not established. And this claim is false. Because even if the laws of the *Sharī'ah* are not established in a country from the countries, then it is still difficult for most of the *munāfiqūn* to openly show their *riddah* (apostasy) in the Islamic societies.

And those of the *Khawārij* who are lightest in the negating of the *nifāq*, are those who establish it in theory, but do not establish it in judgment, based upon their claim that the people of the *qiblah* (i.e. those who pray) do not reject the *tāghūt*. So based upon this, they negate the Islamic signs as being evidences for the Islām in judgment (in *dunyā*). And they innovated an opinion that says, that the Islamic signs are shared between the Muslims and the *mushrikūn*, and that there must be something additional to what was narrated in the texts of the two revelations.

And know, that not rejecting *tāghūt*, if this occurs from the one who says *Lā ilāha illā Allāh* and adheres to it in the apparent (i.e. does not breach it by committing major *shirk*), then it is from the *kufr* of

*nifāq*¹⁸, and this person is treated with the treatment of the *munāfiqūn*, just as the establishment of this has gone forth. And if he says *Lā ilāha illā Allāh* and does not adhere to it in the apparent, such as the one who seeks help from the people in the graves, then he is a *kāfir* due to not rejecting the *tāghūt*. And the *Khawārij* of this time do not distinguish between the two (mentioned) scenarios.¹⁹

Some of the *Māriqah* from the *Khawārij* of this time used what Muslim narrated in his “Sahīh” as evidence, from the *hadīth* of Abū Malik Al-Ashja’ī, from his father who said: I heard the Messenger of Allāh ﷺ say:

«مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرَمَ مَالُهُ وَدَمُهُ، وَحَسَابُهُ عَلَى اللَّهِ.»

“Whoever says: Lā ilāha illā Allāh, and rejects everything which is worshipped besides Allāh, his wealth and blood becomes impermissible, and his account is with Allāh.” [Sahīh Muslim (88)]

¹⁸ **Translator:** If a person says *Lā ilāha illā Allāh* and outwardly does not worship the *tāghūt*, but has unknown or hidden beliefs and deeds that nullify his statement of *Lā ilāha illā Allāh*, then this is the definition of *nifāq*. He shows Islām to the people and hides his *kufr* from them, and therefore, in reality he is a *munāfiq* but outwardly he is treated as a Muslim because his *riddah* is unknown for the people.

¹⁹ **Translator:** The first scenario is a person who says *Lā ilāha illā Allāh* and outwardly does not worship the *tāghūt*, but has unknown or hidden beliefs and deeds that nullify his statement of *Lā ilāha illā Allāh*. The second scenario is a person who says *Lā ilāha illā Allāh* and then openly utters words or performs deeds that nullify his statement of *Lā ilāha illā Allāh*. The first person is a *munāfiq* and is treated as such – by treating him a Muslim in *dunyā* – while the second is a *kāfir* and is treated as such. The *Khawārij* do not differentiate between the two scenarios and give both person the same judgment, which opposes the essence of the meaning and existence of *nifāq* and *munāfiqūn*. Furthermore, being ignorant about the meaning of *Lā ilāha illā Allāh* is *kufr* in itself that takes a person out of the fold of Islām, but a person is not judged as being ignorant about *Lā ilāha illā Allāh* until he utters some words or performs some deeds that lawfully according to the Islamic *Shari’ah* establishes that he is ignorant about it.

فزعوا أن قول النبي ﷺ «وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ» هو القدر الزائد، الذي هم مختلفون في معرفته وتحديدده، وبه يكون المرء مسلمًا عندهم، فبعضهم اشترط مخالفة قومه الذين يعيش بينهم، وهم يقصدون بذلك المجتمعات الإسلامية،

So they claimed that the words of the Prophet ﷺ: “*And rejects everything which is worshipped besides Allāh*”, is the additional thing which they disagree about between themselves regarding its knowledge and definition. And by that (additional thing) a person becomes a Muslim for them. Some of them stipulated as a condition that a person must oppose the people whom he lives amongst, and by that they mean the Islamic societies.

But they did not define how this opposition must be. And there is no doubt that this opinion is from the most false of opinions and the furthest of them from the truth. Because the *Shari’ah* verily clarified – with the clearest of clarifications – which evidences and signs that a person becomes a Muslim by, such as the word of Tawhīd, the prayer and similar to this from the signs that are specific for the Muslims. (The signs) which the *Khawārij* invalidated and claimed that they are shared signs between the Muslims and the *mushrikūn*. This is a clear opposition to the texts of the Book, the *Sunnah* and that which is narrated from the *Salaf* of the *Ummah*. Furthermore, that they use the (mentioned) *hadīth* for their falsehood is clear ignorance from them, and it is a wrong understanding which no-one from the *Salaf* had.

Since the *hadīth* proves the fact that *al-kufr bit-tāghūt* (the rejection of *tāghūt*) is a pillar (of *Lā ilāha illā Allāh*), because *al-kufr bit-tāghūt* enters by *dalālah at-tadammun* (the indication of the words to a part of what is included in it) into the meaning of *Lā ilāha illā Allāh*. So it is from the aspect of joining a part to the whole. And it also proves the affirmation of *al-kufr bit-tāghūt* and its importance, and that the Islām of a person cannot be correct without it.

And it is not allowed for anyone to claim, that the one who apparently shows Islām has not rejected *tāghūt*. Because there is no

way of knowing this, except by the apparent. As for the secrets, then they are up to Allāh *tabāraka wa ta'ālā* (to deal with).

Sulaymān ibn 'Abdillāh Āl Ash-Shaykh said:

«قوله: «وَحَسَابُهُ عَلَى اللَّهِ» أي: إلى الله تبارك وتعالى، هو الذي يتولى حسابه، فإن كان صادقاً من قلبه جازاه بجنات النعيم، وإن كان منافقاً عذبه بالعذاب الأليم. وأما في الدنيا، فالحكم على الظاهر، فمن أتى بالتوحيد والتزم شرائعه ظاهراً، وجب الكف عنه حتى يتبين منه ما يخالف ذلك.

“And (regarding) his words: ‘And his account is with Allāh.’ This means: To Allāh tabāraka wa ta'ālā; He is the One who will undertake his account. So if he is truthful in his heart, He will reward him with gardens of bliss. And if he is a munāfiq, He will punish him with a painful punishment. As for in dunyā, then the judgment is according to the apparent. So whoever comes with Tawhīd and adheres to its apparent obligations, then it becomes obligatory to withhold from him, until that which opposes this becomes clear from him.”
[Taysīr Al-'Azīz Al-Hamīd (1/396)]

And 'Abdur-Rahmān ibn Hasan Āl Ash-Shaykh said:

«ووسم تعالى أهل الشرك بالكفر فيما لا يحصى من الآيات، فلا بد من تكفيرهم أيضاً، وهذا هو مقتضى: لا إله إلا الله، كلمة الإخلاص، فلا يتم معناها، إلا بتكفير من جعل لله شريكاً في عبادته، كما في الحديث الصحيح: «من قال لا إله إلا الله وكفر بما يعبد من دون الله حرم ماله ودمه، وحسابه على الله». وقوله: «وكفر بما يعبد من دون الله»: تأكيد للنفي».

“And He – the Exalted – labelled the people of shirk and kufr in verses that cannot be counted. So it is also a must to declare takfīr upon them. And this is the necessity of Lā ilāha illā Allāh; the word of ikhlās (sincerity). So its meaning is not fulfilled, except by declaring takfīr upon the one who ascribes a partner to Allāh in His worship, just as it is in the saḥīḥ ḥadīth: ‘Whoever says: Lā ilāha illā Allāh, and rejects everything which is worshipped besides Allāh, his wealth and blood becomes impermissible, and his account is with Allāh.’ And his words: ‘And rejects everything which is worshipped besides Allāh’, is an affirmation of the negation.” [Ad-Durar As-Saniyyah (10/139)]

And ‘Abdullāh ibn ‘Abdir-Rahmān Abū Butayn said:

«من قال لا إله إلا الله، وكفر بما يعبد من دون الله، حرم ماله، ودمه، وحسابه على الله»، فقله: «وكفر بما يعبد من دون الله» الظاهر: أن هذا زيادة إيضاح؛ لأن لا إله إلا الله، متضمنة الكفر بما يعبد من دون الله».

“Whoever says: Lā ilāha illā Allāh, and rejects everything which is worshipped besides Allāh, his wealth and blood becomes impermissible, and his account is with Allāh.” So (regarding) his words: ‘And rejects everything which is worshipped besides Allāh’, then the apparent is, that this is further clarification of that Lā ilāha illā Allāh includes the rejection of everything which is worshipped besides Allāh.” [Ad-Durar As-Saniyyah (2/313)]

And the *Khawārij* of this time also resembled a group from the sects of the *Murjiah*. And they are those who do not make an exception in *īmān*. So they innovated (the deed of) asking people and testing them with their statement: “Are you a believer?” And when the *sunnī* then said: “I am a believer, in *shā Allāh*”, they labelled him with doubt, so they named the people of *Sunnah* ‘doubters’.

The *Imām* of the people of *Shām* Abū ‘Amr Al-Awzā’ī – *rahimahullāh* – verily clarified that the *Murjiah* with their question wanted to know the inner states of the people. So *Harūriyyah* of this time resembled them in this by their innovation of statements that are additional to what was narrated in the texts of the two revelations.

Al-Awzā’ī said about a man who was asked: “Are you a believer?” He said:

إن المسألة عمّا سُئِلَ بدعةٌ، والشهادة به تعمُّقٌ لم نُكَلِّفْه في ديننا ولم يَشْرَعْهُ نبيُّنا ليس لمن يسأل عن ذلك فيه إيمانٌ، القول به جدلٌ، والمنازعة فيه حدثٌ. ولعمري ما شهادتُك لنفسك بالتي توجب لك تلك الحقيقة إن لم تكن كذلك ولا تركك الشهادة لنفسك بها بالتي تُخرجك من الإيمان، إن كنت كذلك، وإنَّ الَّذِي سَأَلَكَ عن إيمانك، ليس يشكُّ في ذلك منك، ولكنه يريد أن يُنازع الله عز وجل علمه في ذلك، حين يَزْعُمُ أَنَّ عِلْمَهُ وَعِلْمَ الله عز وجل في ذلك سواءٌ. فاصبر نفسك على السُّنة،

وقف حيث وقف القوم، وقل فيما قالوا، وكُفَّ عَمَّا كَفُّوا عنه، واسلك سبيل سلفك الصالح، فإنه يسعك ما وسعهم».

“Verily, questioning about that which he was asked about is an innovation. And testifying to this is going deeply into something which we have not been burdened with in our religion, and our Prophet did not legislate this. The one who asks about this has no imām in this. Speaking about it is disputing, and discussing about it is a newly invented matter. Verily, your testimony for yourself with what necessitates this reality for you, if you are not as such (in reality), and you abstaining from the testimony for yourself with this, (neither) will exits you from imān, (even) if you in reality are as such.

Verily, the one who asked you about your imān, he does not doubt regarding this from you. Rather, he wants to dispute with Allāh – ‘azza wa jalla – regarding His knowledge regarding this, when he claims that his own knowledge and the knowledge of Allāh – ‘azza wa jalla – regarding this is are equal.

So let your soul have patience upon the Sunnah, and stop where the people stopped. And speak about what they spoke about, and withhold from what they avoided. And traverse the path of your righteous Salaf. For verily, that which was enough for them is enough for you.” [Ash-Sharī’ah (2/673)]

I said: And perhaps does it suggest itself to the minds of some of the people, that in the resemblance of the *Khawārij* with the *Murjiah* there is a contradiction, but it is not as such. Because it was verily narrated in the *‘aqidah* of Harb ibn Ismā’il Al-Karmānī, in which he conveyed the *‘aqidah* of *Ahlus-Sunnah wal-Jamā’ah* which is agreed upon, that he said in the beginning of it:

«هذا مذهب أئمة العلم، وأصحاب الأثر، وأهل السنة المعروفين بها، المقتدى بهم فيها، من لدن أصحاب النبي ﷺ إلى يومنا هذا. وأدركت من أدركت من علماء أهل العراق، والحجاز، والشام وغيرهم عليها. فمن خالف شيئاً من هذه المذاهب، أو طعن فيها، أو عاب قائلها، فهو مخالف، مبتدع، خارج من الجماعة، زائل عن منهج السنة وسبيل الحق».

“This is the madhhab of the leaders of knowledge, the people of athar (narration), and the people of Sunnah – those who are known for it and who are followed in it. From the companions of the Prophet ﷺ until this day of ours. And I met whom I met from the scholars of the people of ‘Irāq, Hijāz, Shām and others than them. So whoever opposes anything from these madhāhib or speaks badly of it, or criticizes the one who speaks of it, then he is a mukhālif (opposer) mubtadi’ (innovator) who has left the Jamā’ah, he has deviated from the manhaj of the Sunnah and the Path of Truth.”

Until he – *rahimahullāh* – said:

«وَأَمَّا الْخَوَارِجُ: فَإِنَّهُمْ يُسَمُّونَ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ: مُرْجِئَةً. وَكَذَبَتِ الْخَوَارِجُ فِي قَوْلِهِمْ، بَلْ هُمُ الْمُرْجِئَةُ، يَزْعُمُونَ أَنَّهُمْ عَلَى إِيْمَانٍ وَحَقٍّ دُونَ النَّاسِ، وَمَنْ خَالَفَهُمْ كُفَّارٌ».

“As for the Khawārij, then they verily call Ahlus-Sunnah wal-Jamā’ah: Murjiah. And the Khawārij have lied in their statement. Rather, they are the Murjiah. They claim that they are upon īmān and truth besides all people, and (that) whoever disagrees with them are kuffār.” [As-Sunnah (1, 117)]

Chapter: Regarding the resemblance of the *Khawārij* with the *Rāfidah*

The *Rāfidah* – may the curses of Allāh be upon them – have a religion which is specific for them. Their religion is in opposition with Islām, both in the fundamental principles and the branches. And from the mightiest of principles from their religion is what they have understood from the *imāmah* (leadership). Their religion is built upon this fundamental principle, and so the result of this is that they declare *takfīr* upon the Muslims. So whoever disagrees with them in their understanding of the *imāmah*, he is a *kāfir*. And they judged the countries of Islām with *shirk* and *kufr*. And they said that the *masājid* of the Muslims are *masājid* of *dirār* (harm). And this issue is known from them, and it is *mutawātir* in their books.

And the *Khawārij* resemble the *Rāfidah* in their *takfīr* upon the Muslims. And it already occurred that the *Khawārij* were called *Rāfidah* by the *Imām* from the *aimmah* of the *Sunnah*. And he is Harb ibn Ismā'il Al-Karmānī – *rahimahullāh* – in his '*aqidah*' in which he conveyed the *ijmā'* when he said:

«أما الخوارج: فمروا من الدين، وفارقوا الملة، وشرذوا على الإسلام، وشذوا عن الجماعة، وضلوا عن سبيل الهدى، وخرجوا على السلطان والأئمة، وسلوا السيف على الأمة، واستحلوا دماءهم وأموالهم، وأكفروا من خالفهم إلا من قال بقولهم، وكان على مثل رأيهم، وثبت معهم في دار ضلالتهم...
وهم قدرية، جهمية، مرجئة، رافضة».

"As for the *Khawārij*, then they passed through the religion, separated (themselves) from the *millah*, strayed from Islām, deviated from the *Jamā'ah*, became misguided from the path of guidance, rebelled against the ruler and the leaders, unsheathed the sword against the *Ummah*, allowed their blood and wealth and they declared *takfīr* upon those who opposed them, except those who said the same as them, had the same opinion as them and remained with them in their house of misguidance...

And they are *Qadariyyah*, *Jahmiyyah*, *Murjiah* and *Rāfidah*." [As-Sunnah (106)]

I said: The resemblance of the *Khawārij* with the *Rāfidah* occurs in two issues:

- Declaring *takfīr* upon some of the *Sahābah*.
- Declaring *takfīr* upon the masses of the Muslims.

As for the *Khawārij* of this time, then they claim they hold the *Sahābah* at high esteem and they are upon the '*aqīdah* of *Ahlus-Sunnah wal-Jamā'ah* in this issue, while their situation declares them as liars in this (i.e. their claim). Because the *Khawārij* of this time are upon the path of their predecessors in the slandering of the *Sahābah*. And this is by opposing (and disagreeing with) the understandings of the *Sahābah* by not judging with Islām upon the one who apparently shows the signs.

As for the *takfīr* of the *Khawārij* of this time upon the masses of the Muslims, then they verily agreed with the *Rāfidah* in this completely. Even if the reasons for the *takfīr* are different with the two sects.

Yūsuf ibn Asbāt said:

«ومنهام الرافضة: الذين يتبرؤون من جميع أصحاب النبي ﷺ، ويكفرون الأمة إلا الأربعة: علي، وعمار، والمقداد، وسلمان».

“And among them are the Rāfidah: Those who disassociate from all of the companions of the Prophet ﷺ, and they declare takfīr upon the Ummah, except four people: ‘Alī, ‘Ammār, Al-Miqdād and Salmān.” [As-Sunnah (480)]

Harb ibn Ismā'il Al-Karmānī said:

«والرافضة: وهم الذين يتبرؤون من أصحاب النبي ﷺ، ويسبونهم، ويتقصونهم، ويكفرون الأمة إلا نفراً يسيراً».

“The Rāfidah: And they are those who disassociate from the Companions of the Prophet ﷺ, curse them, insult them and they declare takfīr upon the Ummah, except a small group.” [As-Sunnah (99)]

Ibn Taymiyyah said:

«وَالرَّافِضَةُ كَفَّرَتْ أَبَا بَكْرٍ وَعُمَرَ وَعِثْمَانَ وَعَامَّةَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانِ الَّذِينَ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَكَفَرُوا بِجَمَاهِيرِ أُمَّةِ مُحَمَّدٍ ﷺ مِنَ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ».

“And the Rāfidah declared takfīr upon Abū Bakr, ‘Umar, ‘Uthmān and the people from the Muhājirūn and Ansār, and those who followed them in goodness; those whom Allāh was pleased with and they were pleased with Him. And they declared takfīr upon the majority of the Ummah of Muhammad ﷺ from the earlier and later generations.” [Majmū’ Al-Fatāwā (28/477)]

And he also said:

«وَأَصْلُ قَوْلِ الرَّافِضَةِ: أَنَّ النَّبِيَّ ﷺ نَصَّ عَلَى عَلِيٍّ نَصًّا قَاطِعًا لِلْعَذْرِ، وَأَنَّهُ إِمَامٌ مَعْصُومٌ وَمَنْ خَالَفَهُ كَفَرَ، وَأَنَّ الْمُهَاجِرِينَ وَالْأَنْصَارَ كَتَمُوا النَّصَّ وَكَفَرُوا بِالْإِمَامِ الْمَعْصُومِ، وَاتَّبَعُوا أَهْوَاءَهُمْ وَبَدَّلُوا الدِّينَ وَغَيَرُوا الشَّرِيعَةَ وَظَلَمُوا وَاعْتَدَوْا، بَلْ كَفَرُوا إِلَّا نَفَرًا قَلِيلًا: بَضْعَةُ عَشْرٍ أَوْ أَكْثَرُ. ثُمَّ يَقُولُونَ: إِنَّ أَبَا بَكْرٍ وَعُمَرَ وَخَوُصَّهُمَا مَا زَالَا مُنَافِقَيْنِ. وَقَدْ يَقُولُونَ: بَلْ آمَنُوا ثُمَّ كَفَرُوا. وَأَكْثَرُهُمْ يُكْفِّرُ مَنْ خَالَفَ قَوْلَهُمْ وَيَسْمُونُ أَنْفُسَهُمُ الْمُؤْمِنِينَ وَمَنْ خَالَفَهُمْ كُفَّارًا، وَيَجْعَلُونَ مَدَائِنَ الْإِسْلَامِ الَّتِي لَا تَظْهَرُ فِيهَا أَقْوَاهُمْ دَارَ رَدَّةٍ أَسْوَأَ حَالًا مِنْ مَدَائِنِ الْمُشْرِكِينَ وَالنَّصَارَى».

“And the foundation of the opinion of the Rāfidah is, that the Prophet ﷺ gave a statement regarding ‘Alī which is a statement that cuts off all excuses, and that he is an infallible leader, and that whoever opposes him disbelieves. And that the Muhājirūn and the Ansār hid the statement and disbelieved in the infallible leader. And they followed their desires and they exchanged the religion, changed the Sharī’ah and they were unjust and transgressed. Rather, they declared takfīr (upon everyone) except a small group; ten-odd or more. Then they say: Verily, Abū Bakr and ‘Umar, and people similar to them, continue to be hypocrites. And they might say: Rather, they believed and then disbelieved. And most of them declare takfīr upon those who oppose their statement (or opinion), and they call themselves believers and those who oppose them kuffār. And they declare the cities of Islām – in which their words are not apparent – as places of apostasy which are worse in situation than the cities of the mushrikun and the Christians.” [Majmū’ Al-Fatāwā (3/356)]

Chapter: Regarding that testing in the religion is an innovation

It was narrated in the “Tārīkh” of At-Tabarī:

عن عطاء بن عجلان عن حميد بن هلال: إنَّ الخارجة التي أقبلت من البصرة جاءت حتى دنت من إخوانها بالنهر فخرجت عصاةً منهم، فإذا هم برجل يسوق بامرأة على حمارٍ فعبروا إليه فدعوه فتهدّدوه وأفرغوه وقالوا له: من أنت؟ قال: أنا عبد الله بن خَبَّاب صاحب رسول الله ﷺ ثم أهوى إلى ثوبه يتناوله من الأرض وكان سقط عنه لما أفرغوه. فقالوا له: أفرغناك؟ قال: نعم. قالوا له: لا رُوع عليك فحدّثنا عن أبيك بحديث سمعه من النَّبِيِّ ﷺ لعلَّ الله ينفعنا به.

From ‘Atā ibn ‘Ajlān, from Humayd ibn Hilāl (who said): Verily, the group of rebels (from the *Khawārij*) who came from Basrah approached until they came near to their brothers in Nahr. Then a group from them (also) went out. Then they came across a man leading a donkey with a woman (sitting) on it. So they went towards him, called him, threatened him and frightened him. And they said to him: “Who are you?”

He said: “I am ‘Abdullāh ibn Khabbāb the companion of the Messenger of Allāh ﷺ.” Then he went for his garment to pick it up from the ground because it had fallen from him when they frightened him.

So they said to him: “Did we frighten you?”

He said: “Yes.”

They said to him: “Do not be scared. Narrate a hadīth to us from your father which he heard from the Prophet ﷺ, so that Allāh perhaps will benefit us by it.”

قال: حدثني أبي عن رسول الله ﷺ أَنَّ فَتَنَةً تَكُونُ يَمُوتُ فِيهَا قَلْبُ الرَّجُلِ كَمَا يَمُوتُ فِيهَا بَدَنُهُ، يُمَسِّي فِيهَا مُؤْمِنًا وَيَصْبَحُ فِيهَا كَافِرًا، وَيَصْبَحُ فِيهَا كَافِرًا وَيَمَسِّي فِيهَا مُؤْمِنًا. فقالوا: لهذا الحديث سألناك، فما تقول في أبي بكرٍ وعمر؟ فأثنى عليهما خيرًا. قالوا: ما تقول في عثمان في أول خلافته وفي آخرها؟ قال: إنَّه كان محمًّا في أولها وفي آخرها. قالوا: فما تقول في عليٍّ قبل التحكيم وبعده؟ قال: إنه أعلم

بالله منكم وأشد توقيًا على دينه وأنفذ بصيرةً. فقالوا: إنك تتبع الهوى وتوالي الرجال على أسمائها، لا على أفعالها، والله لنقتلنك قتلةً ما قتلناها أحدًا.

He said: "My father narrated to me, from the Messenger of Allāh ﷺ that there will come a fitnah in which the heart of a man will die, just as his body will die in it. During it he will go to bed as a believer and wake up as a disbeliever. And he will wake up as a disbeliever and go to bed as a believer."

They said: "It was due to this hadīth we asked you. So what do you say about Abū Bakr and 'Umar?"

So he praised them both with good words.

They said: "What do you say about 'Uthmān during the first part of his Khilāfah and in the last part of it?"

He said: "He was upon the truth in the first of it and the last of it."

They said: "Then what do you say about 'Alī before the tahkīm (arbitration) and after it?"

He said: "He is verily more knowledgeable about Allāh, more on guard for his religion and better in insight than you."

So they said: "You are verily following desires and being loyal to men based upon their names and not based upon their deeds. By Allāh, we will verily kill you in a way we have never killed anyone before."

فأخذوه، فكتفوه، ثم أقبلوا به وبامراته وهي حبلى مُتِمَّةٌ. حتَّى نزلوا تحت نخْلٍ موافر فسقطت منه رطبَةٌ، فأخذها أحدهم، فقذف بها في فمه، فقال أحدهم، بغير حِلِّها وبغير ثَمَنِ! فلفظها وألقاها من فمه، ثم أخذ سيفه، فأخذ ييمينه، فمرَّ به خنزيرٌ لأهل الذمة فضربه بسيفه، فقالوا هذا فسادٌ في الأرض، فأبى صاحب الخنزير فأرضاه من خنزيره، فلما رأى ذلك منهم ابن خباب قال: لئن كنتم صادقين فيما أرى فما عليَّ منكم بأْسٌ، إني لمسلمٌ ما أحدثت في الإسلام حدثًا، ولقد أمنتُموني قُلْتُم لا روع عليكم. فجاءوا به فأضجعوه، فذبحوه وسال دمه في الماء، وأقبلوا إلى المرأة فقالت: إني إنما أنا امرأةٌ، ألا تتقون الله!

Then they took him and tied his hands behind his back. Then they continued with him and his wife, and she was full term pregnant. Until they stopped under a palm-tree full of dates. Then a fresh date fell from it, and one of them picked it up and threw it into his mouth. So one of them said: *“(Did you eat it) without permission and without (paying) its price!”* So he spat it out from his mouth. Then he took his sword in his right hand, and a pig belonging to the people of *dhimma* passed him by, so he struck it with his sword. So they said: *“This is corruption in the land.”* Then the owner of the pig came and he satisfied him for (the loss of) his pig.

So when Ibn Khabbāb saw this from them he said: *“If you are truthful in what I see, then there will befall me no harm from you. I am verily a Muslim and I did not innovate any innovation in Islām. You verily reassured me and said that I should not be scared.”*

Then they brought him and laid him down. And they slaughtered him until his blood flowed like water. And they turned towards his wife, so she said: *“I am verily a woman, do you not fear Allāh!”*

فبقروا بطنها، وقتلوا ثلاث نسوة من طيء، وقتلوا أم سنان الصيداوية فبلغ ذلك علياً ومن معه من المسلمين من قتلهم عبد الله بن خباب، واعتراضهم الناس، فبعث إليهم الحارث بن مرة العبدى ليأتيهم، فينظر فيما بلغه عنهم ويكتب به إليه على وجهه ولا يكتبه، فخرج حتى انتهى إلى النهر ليسألهم فخرج القوم إليه فقتلوه.

So they cut open her stomach. And they killed three women from Tayy. And they killed Umm Sinān As-Saydāwīyyah. Then it reached ‘Alī that they killed ‘Abdullāh ibn Khabbāb and those who were with him of the Muslims, and their opposition to (or harassing of) the people, so he sent Al-Hārith ibn Murrah Al-Bu’dī to them, in order to go to them and look into what had reached him (of news) and write to him what was going on and not hide anything. Then he (i.e. Al-Hārith) went out to An-Nahr in order to ask them, so the people went out to him and killed him.” [Tārīkh At-Tabarī (3/119)]

I said: And even though this narrations is from the narrations of Abū Mikhnaḥ, and he is raging *shī’ī* who with agreement is left in

hadīth, then there is nothing rejected in the text of the narrated story regarding the killing of ‘Abdullāh ibn Khabbāb, and there is another narration that testifies to it. The foundation of the narration was narration in “Kitāb Al-Amwāl” by Al-Qāsim ibn Sallām and in the “Musannaf” of Ibn Abī Shaybah. And Ad-Dāraqutnī verily said regarding Abū Mikhnaf that he was a specialist in narration but left in *hadīth*. And from this it is understood that the information which Abū Mikhnaf narrates is not all weak if there exists something to back it up. (This is) opposite to the *ahādīth* which are ascribed to the Prophet ﷺ which all are rejected. And the leaders of *hadīth* used to be lenient regarding the chains of narrations of the *sīrah* (biography) and *tārīkh* (history), if the text was free of mistakes and there existed something that backed it up.

And that which Al-Balādhurī²⁰ narrated in “Ansāb Al-Ashrāf” testifies to the narration:

وكان الخوارج الذين قدموا من البصرة مع مسعر بن فدكي استعرضوا الناس في طريقهم، فإذا هم برجل يسوق بامرأته على حمار له، فدعوه وانتهروه ورعبوه وقالوا له: من أنت؟ فقال: رجل مؤمن. قالوا: فما اسمك؟ قال: أنا عبد الله بن خباب بن الارت صاحب رسول الله ﷺ. فكفوا عنه ثم قالوا له: ما تقول في علي؟ قال: أقول: إنه أمير المؤمنين، وإمام المسلمين، وقد حدثني أبي عن رسول الله ﷺ أنه قال: سَتَكُونُ فِتْنَةٌ يَمُوتُ فِيهَا قَلْبُ الرَّجُلِ فَيَصْبِحُ مُؤْمِنًا وَيَمْسِي كَافِرًا، وَيَمْسِي مُؤْمِنًا وَيَصْبِحُ كَافِرًا.

And the *Khawārij* who came from Basrah with Mis’ar ibn Fadakī would inspect the people upon their way. Then they met a man who led a donkey upon which his wife was. So they called him, shouted at him and frightened him, and they said to him: “Who are you?”

So he said: “A believing man.”

They said: “What is your name?”

²⁰ Al-Balādhurī, he is the *al-‘allāmah*, *al-adīb*, *al-musannif* Abū Bakr Ahmad ibn Yahyā ibn Jābir Al-Baghdādī Al-Balādhurī. The author of “At-Tārīkh Al-Kabīr”. He died in year 279 after *hijrah*. [Siyar A’lām An-Nubalā (13/162)]

He said: "I am 'Abdullāh ibn Khabbāb ibn Al-Arath, the companion of the Messenger of Allāh ﷺ."

So they withheld from him, and then they said to him: "What do you say about 'Alī?"

He said: "I say: He is Amīr Al-Muminīn, the leader of the Muslims, and verily did my father narrate to me from the Messenger of Allāh ﷺ that he said: 'There will come a fitnah in which the heart of a man will die, so he will wake up as a believer and go to sleep as a disbeliever. And he will go to sleep as a believer and wake up as a disbeliever.'"

فقالوا: والله لنقتلنك قتلة ما قتلها أحد، وأخذوه فكتفوه ثم أقبلوا به وبامراته وهي حُبلى مُتم، حتى نزلوا تحت نخل مواقير فسقطت رطبة منها فكدفها بعضهم في فيه، فقال له رجل منهم: أبغير حلها ولا ثمن لها؟ فألقاها من فيه واختط سيفه وجعل يهزه فمر به خنزير لدمي فقتله بسيفه، فقال له بعض أصحابه: إن هذا لمن الفساد في الأرض. فطلب صاحب الخنزير حتى أرضاه.

So they said: "By Allāh, we will verily kill you in a way no-one was ever killed." And they took him and tied his hands behind his back. Then they turned towards his wife and she was full-term pregnant. Until they stopped at a palm tree full of dates. Then a fresh date fell down from it and one of them put it in his mouth. So a man from them said to him: "Without permission nor its price?" So he threw it out of his mouth and he unsheathed his sword and began swinging it (back and forth). Then a pig belonging to a *dhimmī* passed him by, and he killed it. So some of his companions said: "Verily, this is from the (spreading of) corruption on earth." So he asked after the owner of the pig (and paid him) until he made him satisfied.

فقال ابن خباب: لئن كنتم صادقين فيما أرى وأسمع إني لآمن من شركم. قال: فجاءوا به فأضجعوه على شفير نحر وألقوه على الخنزير المقتول فذبحوه عليه، فصار دمه مثل الشراك قد ائذقر في الماء وأخذوا امرأته فبقروا بطنها وهي تقول: أما تتقون الله! وقتلوا ثلاث نسوة كن معها. فبلغ عليا خبر ابن خباب وامراته والنسوة.

Then Ibn Khabbāb said: "If you are truthful in what I see and hear (from you), then I am verily safe from your evil."

Then they brought him and laid him down on the edge of a river, and they threw him upon the killed pig and they slaughtered him upon it. So his blood flowed like shoelaces without mixing with the water. And they took his wife and cut open her stomach while she was saying: *"Do you not fear Allāh!"* And they killed three women who were with her. Then the news of Ibn Khabbāb, his wife and the women reached 'Alī. [Ansāb Al-Ashrāf by Al-Balādhurī (2/367)]

And Ibn 'Abdil-Barr narrated, with his chain of narration, that Hishām ibn Yahyā Al-Ghassānī narrated from his father and said:

خرجت عليّ الحورية بالموصل، فكتبْتُ إلى عمر بن عبد العزيز بمخرجهم، فكتب إليّ يأمرني بالكف عنهم، وأن أدعو رجالاً منهم، فأجعلهم على مراكب من البريد، حتى يقدموا على عمر فيجادلهم، فإن يكونوا على الحق اتَّبَعَهُمْ، وإن يكن عمر على الحق اتبعوه، وأمرني أن أُرَتِّنَ منهم رجالاً، وأن أعطيهم رهناً يكون في أيديهم حتى تنقضي الأمور، وأجلُّهُمْ في سِيرِهِمْ ومُقَامِهِمْ ثلاثة أشهر، فلما قدموا على عمر، أمر بنزولهم ثم أدخلهم عليه فجادلهم، حتى إذا لم يجد لهم حجةً رجعت طائفةً منهم، ونزعوا عن رأيهم، وأجابوا عمر، وقالت طائفةٌ منهم: لسنا نجيبك حتى تُكفِّرَ أهل بيتك وتلعنهم وتبرأ منهم. فقال عمر: إنه لا يسعكم فيما خرجتم له إلا الصدق، أعلموني هل تبرأتم من فرعون ولعنتموه أو ذكرتموه في شيءٍ من أموركم؟ قالوا: لا. قال: فكيف وسعكم تركه، ولم يصف الله عز وجل عبداً بأخبث من صفته إياه، ولا يسعني ترك أهل بيتي ومنهم المحسن والمسيء والمخطئ والمصيب.

Al-Harūriyyah came out to me in Mosul, so I wrote to 'Umar ibn 'Abdil-'Azīz about them coming out. So he wrote (back) to me (commanding me) to withhold from them, and to invite some men from them, and that I should send them with the post transport so they could go to 'Umar and he would speak (or discuss) with them. Then if they were upon the truth he would follow them, and if 'Umar was upon the truth then they should follow him. And he commanded me to pledge to them and give them a deposit which they would hold on to until the affairs had been settled. And their time (spent) in their travel and stay was three months. Then when they arrived at 'Umar, he commanded that they should be settled in, and then he entered upon them and discussed with them. Until he saw that they no longer had an argument, and some of them

returned (to the truth), retracted their opinion and answered ‘Umar. And a group of them said: “We will not answer you before you declare takfīr upon the people of your household, curse them and disassociate yourself from them.”

Then ‘Umar said: “In that which you have come out for it is not possible for you to be anything but truthful. So tell me, have you disassociated yourselves from Fir‘awn and cursed him, or have you mentioned him in anything from your affairs?”

They said: “No.”

He said: “How was it possible for you to leave this, when Allāh – ‘azza wa jalla – did not describe any slave with a dirtier description than His description of him, but it is not possible for me to leave this for the people of my household, while there among them are the gooddoer, the evildoer, the one who is mistaken and the one who is correct?” [Jāmi’ Al-Bayān wal-Hikam (2/965)]

And from Muhammad ibn Sīrīn who said:

سؤال الرجل أَخَاهُ أَمُومَنَ أَنْتَ؟ مُحَنَّةٌ بِدَعَةٍ، كَمَا يَمْتَحِنُ الْخَوَاجِ.

“A man asking his brother: ‘Are you a believer?’ **This is a test of innovation, just as the Khawārij test (the people).**” [Usūl Al-I’tiqād (1804)]

And Abū Bakr Al-Khallāl said:

أخبرني محمد بن أبي هارون، أَنَّ إِسْحَاقَ حَدَّثَهُمْ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ قُلْتُ: الشُّرَاةُ يَأْخُذُونَ رَجُلًا فَيَقُولُونَ لَهُ تَبَرَّأْ مِنْ عَلِيٍّ وَعُثْمَانَ وَإِلَّا قَتَلْنَاكَ، كَيْفَ تَرَى لَهُ أَنْ يَفْعَلَ؟ قَالَ أَبُو عَبْدِ اللَّهِ: إِذَا عُدَّ بَ وَضُرِبَ، فَلْيَصِرْ إِلَى مَا أَرَادُوا، وَاللَّهِ يَعْلَمُ مِنْهُ خِلَافَهُ.

Muhammad ibn Abī Hārūn informed us, that Ishāq narrated to them and said: I asked Abū ‘Abdillāh and said:

“Ash-Shurrāh²¹ will take a man and then they will say to him: ‘Disassociate from ‘Alī and ‘Uthmān, or else we will kill you.’ What do you think he should do?”

Abū ‘Abdillāh said: *“If he is tortured and struck, then let him do as they want. And Allāh knows the opposite of that from him.”* [As-Sunnah by Al-Khallāl (747)]

And from Abū Ahmad ibn ‘Adī who said:

ذكر لي جماعة من المشايخ أن محمد بن إسماعيل لما ورد نيسابور اجتمع الناس عليه، وعقد له المجلس ... فلما حضر الناس مجلس البخاري قام إليه رجل فقال: يا أبا عبد الله، ما تقول في اللفظ بالقرآن، مخلوق أو غير مخلوق؟ فأعرض عنه البخاري ولم يجبه. فقال الرجل: يا أبا عبد الله، وأعاد عليه القول، فأعرض عنه ولم يجبه، ثم قال في الثالثة: فالتفت إليه محمد بن إسماعيل. قال: القرآن كلام الله غير مخلوق، وأفعال العباد مخلوقة والامتحان بدعة.

A group of the scholars said to me, that when Muhammad ibn Ismā‘īl (Al-Bukhārī) came to Naysābūr the people gathered around him, and a gathering for him was made...

Then when the people attended the gathering of Al-Bukhārī, a man got up to him and said: *“O Abū ‘Abdillāh, what do you say about the lafḍh (pronunciation) of the Qurān; is it created or not created?”*

So Al-Bukhārī turned away from him and did not answer him.

So the man said: *“O Abū ‘Abdillāh.”* And he said the same thing again.

²¹ *Ash-Shurrāh* (the sellers): A sect from the sects of the *Khawārij* was given this name due to their statement: *“We have sold ourselves in the obedience of Allāh.”* And it was narrated in *“Maqālāt Al-Islāmiyyīn”*: *“And the Khawārij have nicknames, and from their nicknames is that they are described as Khawārij. And from their nicknames is: Al-Harūriyyah. And from their nicknames is: Ash-Shurrāh Al-Harūriyyah. And from their nicknames is: Al-Māriqah. And from their nicknames is: Al-Muhakkimah. And they are pleased with all of these nicknames, except Al-Māriqah. Because they reject that they are Māriqah (people who have passed through and exited) from the religion, just as an arrow passes through the target.”* [Maqālāt Al-Islāmiyyīn (127)]

So he turned away from him and did not answer him.

Then he said it the third time. So Muhammad ibn Ismā'īl turned to him and said: *"The Qurān is the Word of Allāh and not created. The deeds of the slaves are created. And testing (people) is an innovation."* [Tārīkh Dimashq (52/92)]

And Abū Muhammad Al-Barbahārī said:

والحنة في الإسلام بدعة، وأما اليوم فيمتحن بالسنة، لقوله: إِنَّ هَذَا الْعِلْمَ دِينٌ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ، وَلَا تَقْبَلُوا الْحَدِيثَ إِلَّا مِمَّنْ تَقْبَلُونَ شَهَادَتَهُ.

"And testing in Islām is an innovation. But as for today, then one tests in the Sunnah, based upon his words: 'Verily, this knowledge is religion, so look to whom you are taking your religion from. And only accept the hadīth from someone whom you accept a testimony from.'" [Sharh As-Sunnah (142)]

I said: So the innovation of testing people in their Islām, is an old innovation which was founded by the *Khawārij*. And the *Māriqah* are upon their way in this (issue).

Chapter: Regarding the refutation of the doubt of the *Khawārij* that the existence of plenty words and deeds of *kuf*r in the Islamic societies necessitates the general *takf*ir

From the doubts upon which they built *at-takf*ir *bil-'umū*m (declaring general *takf*ir upon everyone) and (the opinion of) not taking the (Islamic) signs into consideration, is the spread of many nullifiers of Islām in the Islamic societies. And it is as if this harsh reality that we are living in today never happened before in the history of the *Ummah*.

And we will mention one example that occurred in the history of the *Ummah*, and that is the *fitnah* of the *Jahmiyyah*, which was from the most severe of affliction that has occurred upon the *Ummah* since a larger number of people entered into it. But the leaders of the *Sunnah* did not declare general *takf*ir upon the people, or (*takf*ir) based upon false assumptions and possibilities. And they did not say that the Islamic signs had become shared between the Muslims and the *mushrikūn*, just as the *Khawārij* claim today.

Then a person who has not carefully considered the '*aqīdah* of *Ahlus-Sunnah wal-Jamā'ah* might say that those who legislate besides Allāh and who rule with manmade laws are much worse than the *Jahmiyyah*. And they think that the statement of *tajahhum* is a light issue. And this is because of the great spread of ignorance and *irjā*, and not adhering to the *manhaj* of the *Salaf*. And whoever has the slightest amount of familiarity with the books of '*aqīdah* with chains of narration, he will explicitly and clearly be aware of, that *tajahhum* is from the most dangerous beliefs of *kuf*r which the *Ummah* has suffered from. And it continues to suffer from it right now. Because the words of *Jahmiyyah* revolves around *ta'tīl*, and that there is no *ilāh* in the heaven, just as the *Imām* Hammād ibn Zayd – *rahimahullāh* – said. And this is pure *ta'tīl*, just as the *Salaf* – *rahimahumullāh* – said. And the statement of the *Jahmiyyah* regarding the Qurān; that it is created, is (a statement of) *ta'tīl* (invalidation) of the command, the prohibition and the prophet-hood, just as the *Salaf* said.

And due to this they agreed upon declaring *takfir* upon their specific individuals, and they declared *takfir* upon those who did not declare *takfir* upon them, and they said that they are worse than the Jews, Christians and *Majūs* (Magians), and they judged them to be in Hellfire.

‘Abdul-‘Azīz ibn Muslim Al-Kinānī said:

اتصل بي وأنا بمكة -حرسها الله- ما قد أظهر بشر بن غياث المريسي ببغداد من القول بخلق القرآن، ودعائه الناس إلى موافقته إلى قوله ومذهبه... وما قد دفع إليه الناس من المحنة، والأخذ بالدخول في هذا الكفر والضلالة، وترهيب الناس، وتفزعهم من مناظرته، وإحجامهم عن الرد عليه بما يكسرون به قوله، ويدحضون به حجته، ويطلبون به مذهبه، واستتار المؤمنين في بيوتهم، وانقطاعهم عن الجماعات والجماعات، وهروبهم من بلدٍ إلى بلدٍ، خوفاً على أنفسهم وأديانهم، وكثرة موافقة الجهال والرعا من الناس لبشرٍ على مذهبه وكفره وضلالته... حتى قدمت بغداد فشاهدت من تغليظ الأمر واحتداده أضعاف ما كان يتصل بي.

"It reached me while I was in Makkah – may Allāh protect it – what Bishr Al-Marīsī had openly declared in Baghdād of the statement of the Qurān being created, and him inviting the people to agreeing with him in his opinion and madhhab... And what he had brought upon the people of affliction, and the beginning (of people) entering into this kufr and misguidance. And the frightening of people, them being afraid of debating with him and them abstaining from answering him with what they would destroy his opinion, refute his arguments and invalidate his madhhab. And the believers hiding in their houses, them ceasing (the attendance of) the Jumu'ah prayers, and them fleeing from country to country out of fear for themselves and their religion. And the abundance of juhhāl (ignoramuses) from the ordinary people who agreed with Bishr in his madhhab, kufr and misguidance... Until I came to Baghdād and I witnessed how severe and serious the issue had become; many times more than what reached me (of information)." [Al-Haydah wal-I'tidhār (53)]

And he also said:

وكان الناس في ذلك الزمان، وذلك الوقت في أمرٍ عظيمٍ، قد مُنِعَ الفقهاء والمحدِّثون، والمذكِّرون والداعون من القعود في الجامع ببغداد، وفي غيره من سائر المواضع، إلَّا بِشْر بن غياث المريسي، ومحمد بن الجهم بن صفوان، الذي تُعرف به الجهمية، ومَن كان موافقاً لهما على مذهبهما، فإنهم كانوا يتعدون إليهما، ويجتمع الناس إليهم، فيعلِّمونهم الكفر والضلال، وكلُّ مَن أظهر مخالفتهم، أو ذمَّ مذهبهم، أو اتَّهم بذلك أخضِر، فإن وافقهم ودخل في كفرهم، وأجابهم إلى ما يدعونه إليه، وإلَّا قتلوه سرّاً، وحملوه من بلدٍ إلى بلدٍ، فكم من قتيلٍ لم يُعلم به، وكم من مضروبٍ قد ظهر أمره، وكم ممن قد أجابهم وتابعهم على قولهم من العلماء؛ خوفاً على نفسه، لما عُرضوا على السيف والقتل فأجابوا كرهاً، وفارقوا الحق عياناً، وهم يعلمون لما حذروه من بأسهم، والوقوع بهم.

“And the people in that time – and that time was during a mighty affair – the scholars, narrators of hadīth, the reminders and the inviters had all been prohibited from sitting in the mosque of Baghdād, and (also) other than it from different places. Except Bishr ibn Ghiyāth Al-Marīsī and Muhammad ibn Al-Jahm ibn Safwān – the one (i.e. Jahm) by whom the Jahmiyyah are known – and whoever agreed with them in their madhhab. And they would verily sit with them and the people would gather with them, and so they would learn the kufr and misguidance. And whoever openly showed opposition to them (or disagreed with them), criticized their maddhab or was accused of doing so, he was brought to be present. Then either he agreed with them, entered into their kufr, and answered them in what they invited him towards, or else they would kill him in secret, and carry him from country to country. So how many people were killed who no-one knows about, and how many were beaten whose affair became clear. And how many people from the scholars answered them and followed them in their opinion, due to fear for themselves when they were presented to the sword and being killed, so they answered by force, and they left the truth in public, while they were aware, due to what they themselves warned about from their harm, and what was happening to them.” [Al-Haydah wal-I’tidhār (53)]

And Abū Muhammad Al-Barbahārī said:

فجاءوا بالكفر عياناً لا يخفى أنه كفرٌ، وأكفروا الخلق واضطَّروهم الأمر حتى قالوا بالتعطيل. وقال بعض العلماء منهم أحمد بن حنبل رضي الله عنه: الجهمي كافرٌ، ليس من أهل القبلة، حلال الدم، لا يرث

ولا يورث؛ لأنه قال: لا جمعة ولا جماعة، ولا عيدين ولا صدقة. وقالوا: إن من لم يقل: القرآن مخلوق فهو كافر، واستحلوا السيف على أمة محمد ﷺ، وخالفوا من كان قبلهم، وامتنحوا الناس بشيء لم يتكلم فيه رسول الله ﷺ، ولا أحد من أصحابه، وأرادوا تعطيل المساجد والجامع، وأوهنوا الإسلام، وعطلوا الجهاد، وعملوا في الفرقة، وخالفوا الآثار، وتكلموا بالمنسوخ، واحتجوا بالمتشابه، فشككوا الناس في آرائهم وأديانهم...

“So they came with an obvious kufr where it was not hidden that it was kufr, and they forced the creation (i.e. the people) to commit kufr, and they compelled the issue upon them until they said (the words of) ta’til.

And some of the scholar said, (and) among them is Ahmad ibn Hanbal (radiAllāhu ‘anhū): The jahmī is a kāfir, he is not from the people of the qiblah. His blood is allowed, he does not inherit, nor is he inherited from. Because he said: There is no Jumu’ah and no Jamā’ah. And there is no two ‘Id and no sadaqah. And they said: Verily, the one who does not say: The Qurān is created, he is a kāfir. And they allowed the sword against the Ummah of Muhammad ﷺ, and they opposed those who came before them (of scholars). And they tested the people in something which the Messenger of Allāh ﷺ never spoke about, nor did anyone from his companions. And they wanted to suspend (or end) the masājid and mosques. And they belittled Islām, ended the jihād, worked for disunity, opposed the narrations, spoke based upon the abrogated and used the unclear as evidence, so they sowed doubt in the people in their opinions and religion...

فدامت لهم المدة، ووجدوا من السلطان معونةً على ذلك، ووضعوا السيف والسوط دون ذلك، فدرس علم السنة والجماعة وأوهنوها وصارتا مكتومين؛ لإظهار البدع والكلام فيها، وكثرتهم، واتخذوا المجالس، وأظهروا رأيهم، ووضعوا فيه الكتب، وأطمعوا الناس، وطلبوا لهم الرئاسة، فكانت فتنةً عظيمةً لم ينج منها إلا من عصم الله، فأدنى ما كان يصيب الرجل من مجالستهم أن يشك في دينه، أو يتابعهم أو يزعم أنهم على الحق، ولا يدري أنه على الحق أو على الباطل، فصار شاكاً، فهلك الخلق.

So they lasted for some time, and they found help from the ruler in this, and they placed the sword and whip upon other than this (i.e. their belief). So the knowledge of the Sunnah and Jamā’ah disappeared, and they weakened it and it became hidden, due to the emergence of innovation and

the talk about it, and (also) due to their great numbers. And they made gatherings, they openly declared their opinions, they wrote books about it, they enticed the people and sought positions of leadership for them. So it was a mighty affliction which no-one was saved from, except those saved by Allāh. So the slightest of what would befall a man from their gatherings was, that he would doubt his religion, or follow them, or claim that they are upon the truth. And he would not know whether he was upon the truth or upon falsehood, and thus he would doubt. So the creation became destroyed.” [Sharh As-Sunnah (95)]

And he also said:

وإذا سمعت الرجل يقول: إنا نحن نعظم الله - إذا سمع آثار رسول الله ﷺ فاعلم أنه جهميّ، يريد أن يردّ أثر رسول الله ﷺ ويدفع بهذه الكلمة آثار رسول الله ﷺ، وهو يزعم أنه يعظم الله وينزهه إذا سمع حديث الرؤية، وحديث النزول وغيره، أفليس يردّ أثر رسول الله ﷺ؟ وإذا قال: إنا نعظم الله أن يزول من موضعٍ إلى موضعٍ، فقد زعم أنه أعلم بالله من غيره، فاحذر هؤلاء؛ فإن جمهور الناس من السوق وغيرهم على هذا الحال، وحذّر الناس منهم.

“And if you hear a man say: ‘We verily venerate Allāh’, when he hears the narrations of the Messenger of Allāh ﷺ, then know that he is a jahmī. He wants to reject the narration of the Messenger of Allāh ﷺ and with this statement repel the narrations of the Messenger of Allāh ﷺ. And he claims that he is venerating Allāh and exalting Him when he hears the hadīth of the ruyah (seeing Allāh), the hadīth of the nuzūl (descent) and other (ahādīth). Is he not rejecting the narration of the Messenger of Allāh ﷺ? And if he says: ‘We verily venerate Allāh from Him to move from one place to another place’, then he has verily claimed that he is more knowledgeable about Allāh than others than him. So beware of him, for verily, the majority of the people from the subjects (of the kings and leaders) and others than them are in this situation. And warn the people against them.” [Sharh As-Sunnah (95)]

I said: Look – may Allāh show you mercy – at the statement of Al-Barbahārī – *rahimahullāh* – (in which he states) that the majority of people from the subjects verily entered into the religion of the

Jahmiyyah. And despite of this, they did not judge them with *kufur* or *tajahhum*, except based upon a lawful evidence.

And Ibn Taymiyyah said:

«فإنَّ مسألة القرآن وقع فيها بين السلف والخلف من الاضطراب والنزاع ما لم يقع نظيره في مسألة العلو والارتفاع، إذ لم يكن على عهد السلف من ييوح بإنكار ذلك ونفيه، كما كان على عهدهم من باح بإظهار القول بخلق القرآن، ولا اجتراً الجهمية إذ ذاك على دعاء الناس إلى نفي علو الله على عرشه، بل ولا أظهرت ذلك، كما اجتروا على دعاء الناس إلى القول بخلق القرآن، وامتناعهم على ذلك، وعقوبة من لم يجبههم بالحبس، والضرب، والقتل، وقطع الرزق، والعزل عن الولايات ومنع قبول الشهادة، وترك افتدائهم من أسر العدو، إلى غير ذلك من العقوبات التي إنما تصلح لمن خرج عن الإسلام، وبدّلوا بذلك الدين نحو تبديل كثير من المرتدين، فأتى الله بقرم يجبههم ويحبونه، أدلة على المؤمنين، أعرّج على الكافرين، يجاهدون في سبيل الله ولا يخافون لومة لائم، فجاهدوا في الله حق جهاده، متبعين سبيل الصديق وإخوانه الذين جاهدوا المرتدين، بعد موت رسول الله ﷺ حتى وسم المسلمون بالإمامة، وبأنه الصديق الثاني، من كان أحقّ بهذا التحقيق عند فتور الوائي.

“Verily, in the issue of the Qurān, there occurred disagreements and confusion between the Salaf and the Khalaf, that equally did not occur in the issue of ‘uluw (aboveness) and irtifā’ (highness). Because in the time of the Salaf there was no-one who would proclaim the rejection and negation of this, just as there in their time were those who openly would proclaim the statement of the Qurān being created. And at that time the Jahmiyyah would not dare to invite the people to reject the aboveness of Allāh upon His Throne, and testing them in this, and punishing those who did not answer them in this, and striking, killing, cutting of provision, removing from positions of responsibility, prohibiting for their testimonies to be accepted, leaving ransoming them from the imprisonment of the enemy, and other types of punishment than these, which are applicable upon the one who leaves the fold of Islām. And with this they exchanged the religion, similarly to the exchange of many of the apostates. Then Allāh brought forth a people whom He loves and they love Him. (A people) who were humble towards the believers and stern against the disbeliever. They strive in the path of Allāh and they do not fear the blame of the blamers. So they strived for Allāh how He deserves to be striven for. They followed

the path of As-Siddiq and his brothers who strove against the apostates after the death of the Messenger of Allāh ﷺ, until the Muslims were labelled with leadership, and that he (i.e. Ahmad) is the second Siddiq who was most deserving of this approval during the times of weakness.

فإن أولئك الجهمية جعلوا المؤمنين كفاراً مرتدين، وجعلوا ما هو من الكفر والتكذيب للرسول إيماناً وعلماً، ولَبَسُوا على الأئمة والأئمة الحق بالباطل، وكانت فتنهم في الدين أعظم ضرراً من فتنة الخوارج المارقين، فإن أولئك - وإن كفروا المؤمنين واستحلوا دماءهم وأموالهم - فلم تكن فتنهم الجحود لكلام رب العالمين، وأسمائه، وصفاته، وما هو عليه في حقيقة ذاته.

For verily, these Jahmiyyah declared the believers as being kuffār and apostates, and they declared that which is from kufr and rejection of the Messenger as imān and knowledge. And they mixed the truth with falsehood for the leaders and the Ummah. And their fitnah (affliction) in the religion was greater in harm, than the fitnah of the Khawārij who passed through (the religion). For verily, these (i.e. Khawārij), even if they declared takfīr upon the believers and allowed their blood and wealth, then their fitnah was not the rejection of the Words of the Lord of all the worlds, His Names, His Attributes and what He is in the reality of His Being.”
[At-Tis’īniyyah (1/230)]

And Ibn Al-Qayyim said:

وقد شَدَّ الناس كلهم زمن أحمد بن حنبل إلا نفرًا يسيرًا؛ فكانوا هم الجماعة، وكانت القضاة حينئذٍ، والمفتون، والخليفة وأتباعه، كلهم هم الشاذون، وكان الإمام أحمد وحده هو الجماعة. ولما لم يحمل هذا عقول الناس، قالوا للخليفة يا أمير المؤمنين أأنت وأولادك وولاتك والفقهاء والمفتون كلهم على الباطل، وأحمد وحده هو على الحق؟

“Verily, all of the people deviated during the time of Ahmad ibn Hanbal, except a small group of people, and so they were the Jamā’ah. And the judges, those who give fatwā, the Khalīfah and his followers had all deviated, and Imām Ahmad alone was the Jamā’ah. And when the minds of the people could not understand this, they said to the Khalīfah: ‘O Amīr Al-Muminīn, are you, your judges, your governors, the scholar and those who give fatwā all upon falsehood, and Ahmad alone is upon the truth?’”
[A’lām Al-Muwaqqi’īn (4/399)]

Chapter: Regarding the refutation of the claim of the *Khawārij* that the *Sahābah* during the wars of *riddah* (apostasy) agreed upon that the Islamic signs were not enough to judge a person with Islām

Among that which the *Khawārij* claim – and they make this to be from the biggest of their evidences – is that the *Sahābah* agreed upon invalidation of the evidence of the Islamic signs for judging the people with Islām. So they claimed that the *Sahābah* declared the signs to be shared between the Muslims and the *murtaddūn* (apostates), and that they obligated something additional to what was narrated in the texts. And this is a fabricated agreement from the *Sahābah*, which is not narrated by anyone but the *Māriqah* from the *Khawārij* of this time. And we did not find any mention of this in the books.

And the reason for this misguidance which they fell in, is that they are the only ones with a specific understanding of some occurrences during the wars of *riddah* in the time of Abū Bakr As-Siddīq (*radiAllāhu ‘anhu*). And this – and Allāh knows best – is because they took some parts of what is narrated regarding the wars of *riddah* and they understood it with a wrong understanding, and (then) they made it general (i.e. applicable upon all situations). And if they had returned to the books that were written regarding this, then they would have become aware of their misguidance.

And the result of this wrong understanding is, that they considered the areas of Musaylimah Al-Kadhdhāb to be equal with the countries today.

And here are some differences between the *dār* of Musaylimah and the countries today:

- Musaylimah legislated a new religion for them.
- He claimed that *qurān* was being revealed to him, and the made up *qurān* of Musaylimah contained commands and prohibitions

- Musaylimah – may the curse of Allāh be upon him – claimed that he was a partner with our Prophet ﷺ in the prophethood.
- When Musaylimah married Sajjāh bint Al-Hārith who also claimed prophethood (for herself), he made his *mahr* (dowry) to be the cancellation of the two prayers; *al-fajr* and *al-'ishā*.
- The followers of Musaylimah believed in, and fought with him for the sake of this *kufr*.

So these are some of the differences that obviously clarify that Musaylimah and his followers followed a new religion from the revelation of the *Shaytān*, and we have verily clarified the lie in what the Māriqah claims regarding the followers of Musaylimah; that they were showing the signs (of Islām). For verily, the greatest and clearest sign which is specific for the Muslims, is that Muhammad ﷺ is the seal of the prophets, and that no-one is a partner with him in his prophethood. And Musaylimah had a made up *qurān*, while both the scholars and the ordinary people – and even the *kuffār* – (all) know that there exists no other Qurān than the one which Allāh revealed to our Prophet Muhammad ﷺ.

Furthermore, the followers of Musaylimah did not pray more than three prayers. And as it was narrated in some narrations that its form was different than the prayer of the Muslims.

And there is no-one from the Muslims who objects against (or opposes) declaring *takfīr* upon a people who gathers and agrees upon *kufr*. Rather, this is obligatory. We verily dispute with the *Khawārij* in their claim that the Islamic societies gathered and agreed upon *kufr*, just as Musaylimah and his people did. Because the people of Musaylimah openly showed *kufr*.

Ibn Kathīr said in the story of the *mahr* (dowry) of Sajjāh bint Al-Hārith who claimed prophethood, when Musaylimah Al-Kadhdhāb married her:

«وأقامت عنده ثلاثة أيام، ثم رجعت إلى قومها فقالوا: ما أصدقك؟ فقالت: لم يصدقني شيئاً. فقالوا: إنه قبيحٌ على مثلك أن تتزوجَ بغيرِ صداقٍ، فبعثت إليه تسأله صداقها، فقال: أرسلني إلى مؤذنك. فبعثته إليه، وهو شُبث بن ربعي. فقال: نادِ في قومك: إن مسيلمة بن حبيب رسول الله قد وضع عنكم صلاتين مما أتاكم به محمدٌ. يعني صلاة الفجر وصلاة العشاء الآخرة - وقيل: بل قال لهم: إني وضعت عنكم ما أتاكم به محمدٌ من الصلوات، وأبَحْتُ فروج المؤمنات، وشرب الخمر في الكاسات - فكان هذا صداقها عليه».

And she stayed with him for three days. Then she returned to her people. So they said: *"What did he give you as a dowry?"*

So she said: *"He did not give me anything as a dowry."*

So they said: *"It is verily disgraceful for someone like you to get married without a dowry."*

So she sent (a message) to him asking for her dowry. So he said: *"Send me your muadhdhin (caller to the prayer)."*

So she sent him to him, and he is Shabath ibn Rib'ī. Then he said: *"Call out to you people (and say): Verily, Musaylimah ibn Habīb, the messenger of Allāh, has cancelled for you two prayers from those that Muhammad came to you with."*

This means: The *fajr* prayer and the last *'ishā* prayer. And it was said: Rather, he said to them: *"I have verily cancelled that which Muhammad came to you with of prayers. And I have allowed for you the private parts of the believing women and drinking alcohol in the drinking glasses."* And then this was her dowry from him. [Al-Bidāyah wan-Nihāyah (9/460)]

And from the *tāghūt* laws that Musaylimah Al-Kadhdhāb legislated for them is:

«وقد كان مسيلمة، لعنه الله، شرع لمن أتبعه أنَّ العَرُبَ يتزوج، فإذا وُلد له ذكر فيحرم عليه النساء حينئذٍ، إلا أن يموت ذلك الولد الذكر، فتَحُلُّ له النساء حتى يولّد له ذكرٌ، هذا مما اقترحه، لعنه الله، من تلقاء نفسه».

“And Musaylimah – may the curse of Allāh be upon him – had verily legislated for those who followed him, that the bachelor could marry, but if he had a male child then women would become impermissible for him. Except if that male child would die, then women would be permissible for him until he would have another male child. This is from what he – may the curse of Allāh be upon him – made up by himself.” [Al-Bidāyah wan-Nihāyah (9/459)]

So look – may Allāh show you mercy – at the state of Musaylimah and his followers of clear *kufr*. Then how can their situation be considered equal to the situation of the countries today?

This is verily from the most invalid of comparisons. And along with what we have mentioned of the situation of Musaylimah and his followers during the time of Abū Bakr (*radiAllāhu ‘anhu*), it has not been established that the *Sahābah* declared general *takfīr* upon all of them. Rather, their agreement upon accepting Islām from those who were in their areas if they showed it, was verily established. Just as this was narrated in the *sahīh* narration from Muhammad ibn Sīrīn who said:

«ارْتَدَّ عَلْقَمَةُ بْنُ عَلَاثَةَ فَبَعَثَ أَبُو بَكْرٍ إِلَى امْرَأَتِهِ وَوَلَدِهِ فَقَالَتْ: إِنْ كَانَ عَلْقَمَةُ كَفَرَ فَإِنِّي لَمْ أَكْفُرْ أَنَا وَلَا وَلَدِي، فَذَكَرَ ذَلِكَ لِلشَّعْبِ فَقَالَ: هَكَذَا فُعِلَ بِهِمْ، يَعْنِي بِأَهْلِ الرِّدَّةِ».

“‘Alqamah ibn ‘Ulāthah apostated, so Abū Bakr sent a message to his wife and son. Then she said: ‘If ‘Alqamah has committed *kufr*, then I have verily not committed *kufr*, nor has my son.’ Then this was mentioned to Ash-Sha’bī, so he said: ‘This is how they were treated.’ Meaning the people of apostasy.” [Musannaf Ibn Abī Shaybah (33401)]

Abū Bakr Al-Marrūdhī said:

وسمعتُ أبا عبد الله يقول: إذا منعوا الزكاة يُحَارِبُونَ مع الإمام العادل. وذهب إلى فعل أبي بكرٍ، رضي الله عنه، قُلت لأبي عبد الله: فقالوا للإمام: لا نُؤَدِّي، تَرى أن يُحَارِبُوا؟ قال: إذا كان إمامٌ عدلٍ، حَارَبَهُمْ، أو قال: قاتلهم عليها حتَّى يُؤَدُّوا، ولم يرَ أن تُسبَى الذُّرِّيَّةُ؛ لأنَّ لهم عهدًا، وقال: ما أحسنَ ما احتجَّت امرأة علقمة بن غُلَاقَة على أبي بكرٍ، رضي الله عنه فقالت: إن كان زوجي كفر فإني لم أكفر. قال أبو عبد الله: ما أحسنَ ما احتجَّت عليه.

And I heard Abū ‘Abdillāh say: *“If they withhold the zakāh, then they are fought together with the just imām.”* And he believed in the deed of Abū Bakr (*radiAllāhu ‘anhu*).

I said to Abū ‘Abdillāh: *“They said to the imām: ‘We will not pay it.’ Do you believe war should be waged against them?”*

He said: *“If he is a just leader, then he wages war against them.”* Or he said: *“He fights against them for it, until they pay it.”* And he did not believe the offspring should be taken captive, because they have a pact.

And he said: *“How good is what the wife of ‘Alqamah ibn ‘Ulāthah argued with to Abū Bakr (radiAllāhu ‘anhu) when she said: ‘If my husband has committed kufr, then I have verily not committed kufr.’”*

Abū ‘Abdillāh said: *“How good was what she argued against him with.”* [Ahl Al-Milal war-Riddah waz-Zanādiqah (1416)]

And it was narrated in the advice of Abū Bakr to the leaders of the brigades (or armies):

عن الربيع، عن أبي العالية، قال: كان أبو بكرٍ رضي الله عنه إذا بعث جيشًا إلى أهل الرِّدَّة قال: «اجلسوا قريبًا منهم فإن سمعتم أذانًا إلى طلوع الشمس وإلَّا فَأَعْرِضُوا عليهم.

From Ar-Rabī’, from Abū Al-‘Āliyah who said: Abū Bakr (*radiAllāhu ‘anhu*) used to say when he would send out an army to the people of riddah: *“Sit close to them. Then if you hear an adhān at the time of sunrise (then withhold from them). Or else you attack them.”* [Ta’dhīm Qadr As-Salāh (973)]

And from Talhah ibn ‘Ubaydillāh ibn ‘Abdir-Rahmān ibn Abī Bakr As-Siddīq (*radiAllāhu ‘anhum*) that from the command of Abū Bakr (*radiAllāhu ‘anhu*) upon his armies during the (wars of) apostasy was:

«إِذَا عَشَيْتُمْ دَارًا مِنْ دُورِ الْعَرَبِ فَاسْمَعْتُمْ أَذَانًا لِلصَّلَاةِ فَأَمْسِكُوا عَنْ أَهْلِهَا حَتَّى تَسْأَلُوهُمْ مَا الَّذِي نَقَمُوا، وَإِنْ لَمْ تَسْمَعُوا أَذَانًا لِلصَّلَاةِ فَشُنُّوا الْعَارَةَ وَحَرِّقُوا وَاقْتُلُوا.

“If you enter a land from the lands of the Arabs in the evening and you hear an adhān to the prayer, then withhold from its people until you ask them what their problem is. And if you do not hear an adhān to the prayer, then launch the attack, and burn and kill.” [Ta’dhīm Qadr As-Salāh (974)]

And it was narrated in the letter which the *Khalīfah* of the Messenger of Allāh ﷺ Abū Bakr As-Siddīq (*radiAllāhu ‘anhu*) sent along with the leaders of the armies, and he commanded them to read it for the *murtaddūn* (apostates):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ أَبِي بَكْرٍ خَلِيفَةِ رَسُولِ اللَّهِ ﷺ إِلَى مَنْ بَلَغَهُ كِتَابِي هَذَا مِنْ عَامَةٍ وَخَاصَةٍ، أَقَامَ عَلَى إِسْلَامِهِ أَوْ رَجَعَ عَنْهُ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، وَلَمْ يَرْجِعْ بَعْدَ الْهُدَى إِلَى الضَّلَالَةِ وَالْهُوَى. فَإِنِّي أَحْمَدُ اللَّهَ إِلَيْكُمْ الَّذِي لَا إِلَهَ إِلَّا هُوَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، نُقِرَ بِمَا جَاءَ بِهِ، وَنُكْفِرُ مَنْ أَبِي ذَلِكَ وَنَجَاهِدُهُ.

“In the name of Allāh, the Merciful, the Beneficent. From Abū Bakr, the Khalīfah of the Messenger of Allāh ﷺ, to the one whom my letter reach from the ordinary and specific of people, who has remained upon his Islām or left it. May peace be upon the one who follows the guidance. And after the guidance there is nothing left but misguidance and desires. I verily praise Allāh to you; the One besides Whom there is no-one worthy of worship. And I bear witness that no-one is worthy of worship besides Allāh alone Who has no partner, and that Muhammad is His slave and Messenger. We acknowledge that which he came with, and we declare takfir upon the one who rejects to do this, and we strive against him.

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ أَرْسَلَ مُحَمَّدًا بِالْحَقِّ مِنْ عِنْدِهِ إِلَى خَلْقِهِ بِشِيرًا وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا، لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ، فَهَدَى اللَّهُ بِالْحَقِّ مَنْ أَجَابَ إِلَيْهِ، وَضَرَبَ رَسُولُ اللَّهِ ﷺ مَنْ أَدْبَرَ عَنْهُ، حَتَّى صَارَ إِلَى الْإِسْلَامِ طَوْعًا وَكَرْهًا، ثُمَّ تَوَقَّى اللَّهُ رَسُولُهُ ﷺ، وَقَدْ نَفَذَ لِأَمْرِ اللَّهِ، وَنَصَحَ لِأَمْتِهِ، وَقَضَى الَّذِي عَلَيْهِ، وَكَانَ اللَّهُ قَدْ بَيَّنَّ لَهُ ذَلِكَ، وَلَأَهْلَ الْإِسْلَامِ فِي الْكِتَابِ الَّذِي أَنْزَلَ فَقَالَ:

And thereafter: Allāh verily sent Muhammad with the truth from Himself to His creation, as bearer of glad tidings and a warner, and as an inviter to Allāh by His permission and as a shining light. In order for the one who is alive to be warned, and for the word to be established upon the disbelievers. So Allāh guided with the truth the one who answered him, and the Messenger of Allāh ﷺ struck those who turned away from him, until (the people) entered into Islām voluntarily and by force. Then the Messenger of Allāh ﷺ died while he verily had fulfilled the command of Allāh, advised the Ummah and performed that which was obligatory upon him. And Allāh had verily clarified this for him and for the people of Islām, in the Book which He revealed, when He said:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

“You will verily die, and they will verily (also) die.”
(Az-Zumar 39:30)

وقال:

And He said:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ﴾

“And we have not let any human being before you live forever. Then if you die, will they then live forever?” (Al-Anbiyā 21:34)

وقال للمؤمنين:

And He said to the believers:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

“And Muhammad is nothing but a messenger. Messengers before him have verily gone forth. Then if he dies or is killed will you then turn back on your heels? And whoever turns back on his two heels, he does not harm Allāh in any way. And Allāh will reward those who are grateful.” (Ālu ‘Imrān 3:144)

فمن كان إنما يعبد محمدًا فإنَّ محمدًا قد مات، ومن كان يعبد الله فإن الله حيٌّ لا يموت، ولا تأخذ سنة ولا نوم، حافظٌ لأمره، منتقمٌ من عدوه، وإني أوصيكم بتقوى الله، وحظكم ونصيكم من الله، وما جاءكم به نبيكم ﷺ، وأن تهتدوا بهداه، وأن تعصموا بدين الله، فإنَّ كلَّ من لم يهده الله ضالًّا، وكلَّ من لم يعافه مبتليًّا، وكلَّ من لم يُعنه الله مخذولًا، ومن هداه الله كان مهتديًّا، ومن أضله كان ضالًّا، قال الله تعالى:

So whoever used to worship Muhammad, then Muhammad has verily died. And whoever used to worship Allāh, then Allāh is Alive and does not die. And neither slumber nor sleep befalls Him. He preserves His affair and takes revenge against His enemies. And I verily advise you to fear Allāh. And your share and fate is (all) from Allāh, and (so is) what your Prophet ﷺ came to you with. And (I also advise you) to follow his guidance, and to hold on to the rope of Allāh. For verily, whoever Allāh did not guide, he is misguided. And whoever He has not protected, he is the afflicted. And whoever Allāh does not aid, he is abandoned (or unassisted). And whoever Allāh has guided, he is rightly guided. And whoever He misguides, he is misguided. Allāh – the Exalted – said:

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾

“Whoever Allāh guides, then he is the rightly guided. And whoever Allāh misguides, then you will never find a guiding *walī* (protector, friend, ally) for him.” (Al-Kahf 18:17)

ولم يُقبل منه في الدنيا عملٌ حتى يُقَرَّ به، ولم يُقبل له في الآخرة صرفٌ ولا عدلٌ. وقد بلغني رجوع من رجع منكم عن دينه بعد أن أفرَّ بالإسلام، وعمل به؛ اغترارًا بالله وجهلاً بأمره، وإجابةً للشيطان، قال الله تعالى:

And no deeds will be accepted from him in dunyā until he acknowledges him, nor will any obligatory or voluntary deeds be accepted from him in the ākhirah. And it has verily reached me that some of you have returned back from their religion after having acknowledged Islām and acted upon it, due to being misled from Allāh and ignorance about His command, and (due to) answering the Shaytān. Allāh – the Exalted – said:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾

“And when We said to the angels: ‘Prostrate to Ādam’, they all prostrated except Iblīs. He was from the *jinn* and was disobedient towards the command of his Lord. Will you then take him and his offspring as allies besides Me, while they are enemies to you? What an evil exchange for the unjust people.”

(Al-Kahf 18:50)

وقال:

And He said:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

“Verily, the *Shaytān* is an enemy to you, so take him as an enemy. Verily, he invites his party to become from the people of the blazing fire.” (Fātir 35:6)

وإني بعثت إليكم فلاناً في جيشٍ من المهاجرين والأنصار، والتابعين بإحسانٍ، وأمرته أن لا يقبل من أحدٍ إلا الإيمان بالله، ولا يقتله حتى يدعوه إلى الله عز وجل، فإن أجاب وأقرّ وعمل صالحاً، قبل منه وأعانه عليه، وإن أبى، حاربته عليه حتى يفيء إلى أمر الله، ثم لا يبقني على أحدٍ منهم قدر عليه، وأن يحرقهم بالنار وأن يقتلهم كلّ قتلته، وأن يسي النساء والذراري، ولا يقبل من أحدٍ غير الإسلام، فمن اتبعه فهو خيرٌ له، ومن تركه فلن يُعجز الله، وقد أمرت رسولي أن يقرأ كتابه في كلِّ مجمعٍ لكم.

And I have verily sent fulān to you in an army (made up by men) from the Muhājirūn and the Ansār, and those who followed (them) in goodness. And I have commanded him not to accept anything but īmān (belief) in Allāh from anyone, and that he should not kill him before he invites him to Allāh ‘azza wa jalla. Then if he answers (the invitation) and

acknowledges (*īmān*) and perform good deeds, then this is accepted from him and he will aid him in that. And if he rejects, then he will fight him due to that until he returns to the command of Allāh. And after that none of them will have any value. And (I have commanded him) to burn them with fire and to kill them in every way possible, and to take the women and children as captives. And nothing but Islām is accepted from anyone. So whoever follows, then this is good for himself. And whoever leaves it, then he will not weaken Allāh. And I have verily commanded my messenger to read this letter in all of your gatherings.

والداعية الأذن، فإذا أذن المسلمون فكثفوا عنهم، وإن لم يؤذّنوا عاجلوهم، وإن أذّنوا فسلوهم ما عليهم، فإن أبوا عاجلوهم، وإن أقرّوا قبل منهم وحملهم على ما ينبغي لهم.

And the (distinguishing) reason is the *adhān*. **So if the Muslims call the *adhān* then withhold from them.** And if they do not call the *adhān* then attack them by surprise. And if they call the *adhān*, then ask them what their problem is. And if they refuse (what is obligatory upon them) then attack them immediately. And if they acknowledge then this is accepted from them, and they are made to perform what they are supposed to do." [Al-Bidāyah wan-Nihāyah (9/447)]

I said: So look – may Allāh protect you – at this excellent letter that contains lots of judgments and points of wisdom. And it contains important clarification and explanation of how the *Sahābah* treated the *murtaddūn* (apostates). And from this is the following:

- That Abū Bakr As-Siddīq (*radiAllāhu ‘anhu*) declared the *adhān* to be from the signs of Islām.
- That whoever openly showed a sign from the signs of Islām in the lands (or areas) of the *murtaddūn*, he was judged with Islām, just as As-Siddīq (*radiAllāhu ‘anhu*) said this with his words: "So if the Muslims call the *adhān* then withhold from them."
- That Abū Bakr (*radiAllāhu ‘anhu*) commanded the *Sahābah* to ask for more details when they heard the *adhān*. Because the foundation is Islām regarding the one who shows the signs. So if they for example would say: "We will not pay the *zakāh*

and we will fight for the sake of leaving it", then their *riddah* has become clear, and they have become a group with power (or strength) that rejects to perform a sign (or obligation) from the signs of Islām.

Chapter: A general advice regarding (the fact) that all goodness lies in adhering to the way of the believers from the Sahābah and the Tābi'ūn and that every evil lies in opposing their way

Know – may Allāh aid us and you in adhering to the way of the believers – that the reason for the *bid'ah* (innovation) of the *Khawārij* is the slandering of (or contesting) the judgment of the Prophet ﷺ, not being pleased with it and opposing the understanding of the *Sahābah* (*radiAllāhu 'anhum*) and their guidance.

From Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said:

بَيْنَا النَّبِيُّ ﷺ يَفْسِمُ ذَاتَ يَوْمٍ قَسَمًا، فَقَالَ ذُو الْخُوَيْصِرَةِ رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا رَسُولَ اللَّهِ، اْعْدِلْ. قَالَ: وَبِئْسَ مَا يَفْعَلُ، مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ. فَقَالَ عُمَرُ: ائْذَنْ لِي فَلَأَضْرِبَ عَنْقَهُ. قَالَ: لَا، إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْزُقُونَ مِنَ الدِّينِ كَمْزُوقِ السَّهْمِ مِنَ الرَّمِيَّةِ، يَنْظُرُ إِلَى نَصْلِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى نَصْبِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى قُدْذِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثُ وَالْدِّمَ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ تَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبُصْعَةِ تَدْرَدُرُ.

While the Prophet ﷺ was dividing some wealth, then Dhūl-Khuwaysirah, a man from Tamīm, said: “O Messenger of Allāh, be just.”

He said: “Woe to you. Who will be just if I am not just?”

So ‘Umar said: “Allow me to behead him.”

He said: “No. He verily has companions where one of you would look down upon his prayer compared to their prayer, and his fast compared to their fast. They will pass through the religion just like an arrow passes through a target. Then he (the shooter) will look at its head, but there will be nothing on it. Then he will look at its fixture, but there will be nothing on it. Then he will look at its shaft, but there will be nothing on it. Then he will look its feathers, but there will be nothing on them. It was too fast for the stools and

blood (to get stuck on it). They will emerge in a time of disunity between the people. Their sign is man whose one hand is like the nipple of a woman or like a lump of flesh moving from side to side."

قال أبو سعيد: أشهدُ لسمِعتُهُ من النَّبيِّ ﷺ، وأشهدُ أَنِّي كُنْتُ مع عليٍّ حينَ قَاتَلَهُمْ، فَأَتَمَسَّ في الفَتْنَى، فَأَنَّى به على النَّعتِ الَّذِي نَعَتَ النَّبِيُّ ﷺ.

Abū Sa'īd said: I testify that I heard it from the Prophet ﷺ, and I bear witness that I was with 'Alī when he fought against them. Then he sought among the killed one and he (i.e. that man) was brought to him fitting the description given by the Prophet ﷺ. [Sahīh Al-Bukhārī (6163)]

And 'Abdullāh ibn 'Abbās said:

لَمَّا خَرَجَتْ الْحُرُورِيَّةُ اعْتَزَلُوا فِي دَارٍ، وَكَانُوا سِتَّةَ آلَافٍ، فَقُلْتُ لِعَلِيٍّ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَبْرِدْ بِالصَّلَاةِ؛ لِعَلِّي أَكَلِمَ هَؤُلَاءِ الْقَوْمِ. قَالَ: إِنِّي أَخَافُهُمْ عَلَيْكَ. قُلْتُ: كَلَّا، فَلَبِسْتُ، وَتَرَجَلْتُ، وَدَخَلْتُ عَلَيْهِمْ فِي دَارٍ نِصْفَ النَّهَارِ، وَهُمْ يَأْكُلُونَ. فَقَالُوا: مَرْحَبًا بِكَ يَا ابْنَ عَبَّاسٍ، فَمَا جَاءَ بِكَ؟ قُلْتُ لَهُمْ: أَتَيْتُكُمْ مِنْ عِنْدِ أَصْحَابِ النَّبِيِّ ﷺ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَمِنْ عِنْدِ ابْنِ عَمِّ النَّبِيِّ ﷺ وَصِهرِهِ، وَعَلَيْهِمْ نَزَلَ الْقُرْآنُ، فَهُمْ أَعْلَمُ بِتَأْوِيلِهِ مِنْكُمْ، وَلَيْسَ فِيكُمْ مِنْهُمْ أَحَدٌ؛ لِأُبَلِّغَكُمْ مَا يَقُولُونَ، وَأُبَلِّغُهُمْ مَا تَقُولُونَ، فَأَنْتَحِي لِي نَقَرٌ مِنْهُمْ، قُلْتُ: هَاتُوا مَا نَقَمْتُمْ عَلَيَّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَإِنْ عَمَهُ....

When the Harūriyyah rebelled they isolated themselves in a house. And they were six thousand. So I said to 'Alī: "O Amīr Al-Muminīn, cool down by the prayer. Perhaps I can speak with these people."

He said: "I verily fear them for you (i.e. that they will harm you)."

I said: "Certainly not." So I got dressed and took off. And I entered upon them in a house in the middle of the day while they were eating.

So they said: "Welcome, O Ibn 'Abbās. What has brought you here?"

I said to them: "I came to you from the companions of the Prophet ﷺ; the Muhājirūn and Ansār. And from the cousin of the Prophet ﷺ and his son-in-law. And the Qurān was revealed to them, so they are more

knowledgeable about its interpretation than you. And none of them (i.e. the Sahābah) is among you. (I came) to convey to you what they say, and to convey what you say to them."

Then a group of them moved towards me, so I said: "Tell me what your problem with the companions of the Messenger of Allāh ﷺ and his cousin is..." [As-Sunan Al-Kubrā by An-Nasāi (8522)]

I said: So look how the scholar of this *Ummah* and the interpreter of the Qurān, 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhu*) argued against them with that no-one from the companions of the Prophet ﷺ was among them, and that he came to them from the *Muhājirūn* and the *Ansār*; those who witnessed the revelation of the Qurān. And those who are most knowledgeable about its interpretation, meaning its explanation. So by that he clarified that leaving the way of the believers from the *Sahābah* is from the biggest of reasons for misguidance and innovation. Because the *Māriqah* who Ibn 'Abbās (*radiAllāhu 'anhu*) debated with opposed the *ijmā'* of the *Sahābah*. And after them the *Māriqah* of this time likewise opposed the *ijmā'* of the Muslims regarding judging with Islām upon the one who comes with the signs.

Abū Al-Mudhaffar As-Sam'ānī said:

إذا تعرّفنا حال الأُمَّة وجدناهم متفقين على تضليل من يخالف الإجماع وتخطئته، ولم تزل الأُمَّة ينسبون المخالفين للإجماع إلى المروق وشقّ العصا ومحادة المسلمين ومشاققتهم، ولا يعدّون ذلك من الأمور الهينة بل يعدّون ذلك من عظام الأمور وقبيح الارتكابات، فدلّ أنّهم عدّوا إجماع المسلمين حجّةً يحرم مخالفتها.

"If we observe (or recognize) the state of the Ummah, then we find them agreeing upon declaring the one who opposes the ijmā' as misguided and mistaken. And the Ummah continues to ascribe those who oppose the ijmā' to murūq (passing through the religion), sowing disunity, and showing enmity and hostility towards the Muslims. And they do not consider this to be from the light affairs, rather they consider this to be from the mighty affairs and disgraceful deeds. So this proves that they considered the ijmā'

of the Muslims a *hujjah* (argument, evidence) which is forbidden to oppose.” [Qawāṭi’ Al-Adillah (2/724)]

I said: And the *Imām* of the people of *Shām* Abū ‘Amr Al-Awzā’ī – *rahimahullāh* – verily clarified that the goal of every innovator in Islām is to turn away from the understanding of the *Sahābah* and depending upon his own opinion and understanding.

From Al-Awzā’ī who said:

ما رأيي امرئ في أمرٍ بلغه عن رسول الله ﷺ إلا اتباعه، ولو لم يكن فيه عن رسول الله ﷺ وقال فيه أصحابه من بعده كانوا أولى فيه بالحقِّ منّا، لأنَّ الله تعالى أتى على من بعدهم بآيائهم إياهم فقال: ﴿وَالَّذِينَ اتَّبَعُوهُمْ يَأْخُذُونَ﴾ وقلتم أنتم: بل نعرضها على رأينا في الكتاب، فما وافقه منها صدّقناه وما خالفه تركناه، وتلك غاية كلِّ محدِّثٍ في الإسلام: ردُّ ما خالف رأيه من السنة.

“The opinion of a person in an issue that has reached him from the Messenger of Allāh ﷺ is nothing but following him. And if there is nothing about it (i.e. the issue) from the Messenger of Allāh ﷺ and his companions said something about it after him, then they are more entitled to be correct in it than us. Because Allāh – the Exalted – praised those who came after them for following then when He said:

﴿وَالَّذِينَ اتَّبَعُوهُمْ يَأْخُذُونَ﴾

“And those who followed them in goodness.” (At-Tawbah 9:100)

While you said: ‘Rather, we present it to our opinions regarding the Book. Then whatever of it agrees with it we believe in, and whatever disagrees with it we leave.’ And this is the goal of everything innovated in Islām; to reject everything from the Sunnah that contradicts his opinion.” [Naqd ‘Uthmān ibn Sa’īd ‘ala Al-Marīsī (299)]

And Abū Hātim – *rahimahullāh* – clarified the way of the people of *Sunnah* and *athar* (narration) regarding the argumentation and the arrangement of the evidences, and where knowledge is taken from, when he said:

العلم عندنا ما كان عن الله تعالى من كتابٍ ناطقٍ ناسخٍ غير منسوخٍ، وما صَحَّتِ الأخبارُ عن رسول الله ﷺ ممَّا لا مُعَارِضَ له، وما جاء عن الأئمة من الصحابة ما اتَّفَقُوا عليه، فإذا اختلفوا لم يخرج من اختلافهم، فإذا خفي ذلك ولم يُفهم فعن التابعين، فإذا لم يُوجد عن التابعين فعن أئمة الهدى من أتباعهم مثل: أيوب السخيتي وحَمَّاد بن زيد وحَمَّاد بن سلمة وسفيان ومالك بن أنس والأوزاعي والحسن بن صالح، ثم من بعد ما لم يوجد عن أمثالهم فعن مثل: عبد الرحمن بن مهدي وعبد الله بن المبارك وعبد الله بن إدريس ويحيى بن آدم وسفيان بن عيينة ووكيع بن الجراح، ومن بعدهم: محمد بن إدريس الشافعي ويزيد بن هارون والحَمِيدِي وأحمد بن حنبل وإسحاق بن إبراهيم الحنظلي وأبي عبيد القاسم بن سلام.

“Knowledge for us is what came from Allāh – the Exalted – from the nāsikh (abrogating) words of the Book and not the mansūkh (abrogated). And what is correct of the narrations from the Messenger of Allāh ﷺ from that which no-one opposes. And what came from the knowledgeable from the Sahābah which they agreed upon. And if they disagreed then one does not exit from their disagreement (i.e. you choose one of their opinions). But if this is hidden (on unclear) and it cannot be understood, then (you take) from the Tābi’ūn. And if there is nothing from the Tābi’ūn then from the leaders of guidance among their (i.e. the Tābi’ūn) followers. Such as: Ayyūb As-Sikhtiyānī, Hammād ibn Zayd, Hammād ibn Salamah, Sufyān, Mālik ibn Anas, Al-Awzā’ī and Al-Hasan ibn Sālih. And after that, if there is nothing from their equals, then from people as: ‘Abdur-Rahmān ibn Mahdī, ‘Abdullāh ibn Al-Mubārak, ‘Abdullāh ibn Idrīs, Yahyā ibn Ādam, Sufyān ibn ‘Uyaynah, Wakī’ ibn Al-Jarrah. And after them: Muhammad ibn Idrīs Ash-Shāfi’ī, Yazīd ibn Hārūn, Al-Humaydī, Ahmad ibn Hanbal, Ishāq ibn Ibrāhīm Al-Handhalī and Abū ‘Ubayd Al-Qāsim ibn Sallam.” [Al-Faqīh wal-Mutafaqqih (1/432)]

And Harb ibn Ismā’il Al-Karmānī said:

والدين إنما هو كتاب الله وآثارٌ وسننٌ ورواياتٌ صحاحٌ عن الثقات بالأخبار الصحيحة القوية المعروفة المشهورة، يرويهما الثقة الأول المعروف عن الثاني الثقة المعروف، يصدق بعضهم بعضاً حتى ينتهي ذلك إلى النبي ﷺ، أو أصحاب النبي، أو التابعين، أو تابع التابعين، أو من بعدهم من الأئمة المعروفين

المقتدى بهم، المتمسكين بالسنة، والمتعلقين بالأثر، الذين لا يُعرفون ببدعة، ولا يُطعن عليهم بكذب، ولا يُرمون بخلاف.

*“And the religion is it verily (based upon): The Book of Allāh, the āthār (narrations), the Sunan (pl. Sunnah) and the correct narrations from the trustworthy with correct, strong, well-known and famous information. Which the first known trustworthy (narrator) narrates from the second known trustworthy (narrator). They (i.e. the narrators) affirm one another until this ends at the Prophet ﷺ, or the companions of the Prophet, or the Tābi’ūn, or the Tābi’ At-Tābi’īn or those who came after them of well-known leaders who were followed. Those who hold on to the Sunnah and adhere to the athar, (and) **those who are not known for (believing in) an innovation, nor are they accused of lying or accused of opposing (the truth).**” [As-Sunnah (78)]*

Ibn Taymiyyah said:

وكلُّ قولٍ ينفرد به المتأخِّر عن المتقدِّمين ولم يسبقه إليه أحدٌ منهم فإنَّه يكون خطأً كما قال الإمام أحمد بن حنبل: إِيَّاكَ أَنْ تَتَكَلَّمَ فِي مَسْأَلَةٍ لَيْسَ لَكَ فِيهَا إِمَامٌ.

“And every statement which the latecomer is alone in bringing without no-one from the earlier generations has said the same before him, then it is a mistake, just as Imām Ahmad ibn Hanbal said: ‘Be aware against speaking about an issue in which you have no imām.’” [Majmū’ Al-Fatāwā (21/291)]

And Ibn Taymiyyah said:

كلُّ قولٍ قيل في دين الإسلام، مُخَالِفٌ لِمَا مَضَى عَلَيْهِ الصَّحَابَةُ وَالتَّابِعُونَ، لَمْ يَقُلْهُ أَحَدٌ مِنْهُمْ بَلْ قَالُوا خِلَافَهُ، فَإِنَّهُ قَوْلٌ بَاطِلٌ.

“And every statement in the religion of Islām that opposes what the Sahābah and Tābi’ūn went forth upon (of religion), and none of them said it, rather, they said the opposite, then it is verily a statement of falsehood.” [Minhāj At-Tasīs (5/263)]

And Ibn ‘Abdīl-Hādī said:

ولا يجوز إحداث تأويل في آية أو سنة لم يكن على عهد السلف ولا عرفوه ولا بينوه للأمة، فإن هذا يتضمن أنهم جهلوا الحق في هذا وضلّوا عنه واهتدى إليه هذا المعترض المستأخر.

“And it is not allowed to innovate an interpretation of a verse or a sunnah which did not exist in the time of the Salaf, nor did they know about it or clarify it for the Ummah. For verily, this includes that they were ignorant about the truth in this (issue), and they forgot about it, and then this latecoming opposer was guided to it (while they were not).” [As-Sārim Al-Munkī (318)]

Chapter: Regarding that the religion verily lies in following and imitating the *Salaf*

It was narrated in “Dhamm Al-Kalām wa Ahlihi”:

قال أحمد بن مهدي سألت أبا جعفرٍ الثَّقَلَيْنِيَّ عن الخوض في الكلام فقال سئل الأوزاعي عنه فقال: اجتنب علمًا إذا بلغت فيه المُنْتَهَى نسبوك إلى الزُّنْدَقَةِ، عليك بالاعتدَاء والتَّقْلِيدِ.

Ahmad ibn Mahdī said: I asked Abū Ja’far An-Nufaylī about indulging in *kalām* (philosophy), so he said: Al-Awzā’ī was asked about it, so he said: “Avoid a type of knowledge, that if you reach the end (or top) of it, then they will ascribe you to *zandaqah*. It is upon you to follow and imitate.” [Dhamm Al-Kalām wa Ahlihi (997)]

Abū Ya’qub Ishāq ibn Ibrāhīm Al-Khurāsānī said:

إنما نحن أصحاب اتِّباعٍ وتقليدٍ لأئمتنا وأسلافنا الماضين رحمهم الله ، لا نُحْدِثُ بعدهم حدثًا ليس في كتاب الله ولا في سنة رسوله ﷺ ولا قاله إمامٌ.

“We are verily the companions of following and imitating our leaders and predecessors who went forth, rahimahumullāh. After them we do not innovate any innovation which is not in the Book of Allāh, nor in the Sunnah of His Messenger ﷺ, and which was not stated by an imām.” [As-Sunnah by Al-Khallāl (2135)]

And Harb ibn Ismā’īl Al-Karmānī said:

ومن زعم أنه لا يرى التقليد، ولا يُقلد دينه أحدًا؛ فهذا قول فاسقٍ مبتدعٍ، عدوُّ الله ورسوله ﷺ، وليدينه، وكتابه، ولسنة نبيه عليه الصلاة والسلام. إنما يريد بذلك إبطال الأثر، وتعطيل العلم، وإطفاء السنة، والتفرد بالرأي، والكلام، والبدعة، والخلاف. فعلى قائل هذا القول لعنة الله، والملائكة، والناس أجمعين. فهذا من أحبّ قول المبتدعة وأقربها إلى الضلالة والردى؛ بل هو الضلالة.

“And whoever claims that he does not consider taqlīd (imitating, following) (as being legislated), and that he does not follow anyone in his religion, then this is the saying of a fāsiq (sinning) innovator who is an enemy of Allāh, His Messenger ﷺ, His religion, His Book and of the Sunnah of His Prophet (‘alayhi as-salātu was-salām). Verily, with this he

wants to nullify the narration, invalidate the knowledge, extinguish the Sunnah, and to be singled out by *raī*, *kalām*, innovation and opposition. So upon the one who says this is the curse of Allāh, the angels and all people. This is from the dirtiest of the sayings of the innovators and the closest of it to misguidance and destruction. Rather it is misguidance.” [As-Sunnah (89)]

And Abū Muhammad Al-Barbahārī said:

فَاللّٰهُ اللهُ فِيْ نَفْسِكَ، وَعَلَيْكَ بِالْأَثَرِ، وَأَصْحَابُ الْأَثَرِ، وَالتَّقْلِيدُ؛ فَإِنَّ الدِّينَ إِنَّمَا هُوَ بِالتَّقْلِيدِ، وَمَنْ قَبَّلَنَا لَمْ يَدْعُونَا فِيْ لِبْسٍ، فَقُلْدَهُمْ وَاسْتَرَحَ، وَلَا تَجَاوِزِ الْأَثَرَ، وَأَهْلُ الْأَثَرِ، وَقِفْ عِنْدَ الْمُتَشَابِهِ.

“So (be aware of) Allāh, (be aware of) Allāh regarding yourself. And obligatory upon you are the *āthār* (narrations) and the companions of the *āthār* (narration), and following (these). Because the religion is verily (only) following. And those who came before us did not leave us in ambiguity, so follow them and relax. And do not exceed the narration and the people of narration. And stop at the unclear.” [Sharh As-Sunnah (144)]

And Abū Al-Husayn Al-Malatī said:

إِنَّمَا تَعْبُدُنَا اللهُ عَزَّ وَجَلَّ أَنْ نَأْخُذَ بِالتَّقْلِيدِ لَا بِالرَّأْيِ.

“We verily worship Allāh – ‘azza wa jalla – by adhering to the *taqlid* (imitating, following), and not by the *rai* (opinion).” [Ar-Radd ‘alā Ahlil-Ahwā (142)]

Conclusion

All praise is due to Allāh in the beginning and at the end for His success in clarifying the mighty issue, which is from the *muhkamāt* (clear issues) of the *Sharī'ah*.

And thus it has become clear for everyone whom Allāh wants to guide, that accepting the Islām of the one who openly shows its signs, is an issue of consensus and agreement for the *Salaf* and those who followed them in goodness. And that the argumentations (or evidences) of the *Khawārij* of this time, the *Māriqah*, are from the type of distortions of the *Jahmiyyah*. Because the *Jahmiyyah* distorted the texts regarding the Attributes of Al-Bārī – ‘azza wa jalla – and the *Māriqah* distorted the texts of the two revelations that judge with Islām upon the one who comes with its signs.

And know, that the *shubuhāt* (doubts) of the people of innovation – and among them are the *Khawārij* – do not end. So it is upon the one who wants safety for his religion not to look into the doubts of the people. And had it not been that these doubts had been spread, then we had not been forced to give an answer to (or refute) it.

The intended with this book is the clarification of some of the *usūl* (fundamental principles) regarding the names and judgements for the people of *Sunnah*, and it is not to refute the *shubuhāt* of the people. Because, for the one to whom the foundation has been established, then the invalidity of everything that opposes it will be clear. And he will have no need for knowing the arguments that will refute their distortions.

And know, that the *sunni* Muslim is required to know the truth, to believe in it and act upon it, and he is not required to know the *shubuhāt*, just as this is the behavior of some of the youth²².

²² **Translator:** Many young people seek to know the answer to every *shubuhah* (doubt) of misguidance they come across. And this often results in misguidance or confusion. So this is priceless advice from the *Shaykh*. Learn the *usūl* and leave the *shubuhāt* and arguments of the people of falsehood and innovation.

So it is upon you to follow this priceless advice from an *Imām* from the *aimmah* of the *Sunnah*. Abū Muhammad Al-Barbahārī – *rahimahullāh* – said:

فَاللّٰهُ اَللّٰهُ فِيْ نَفْسِكَ، وَعَلَيْكَ بِاَلْاَثَرِ، وَاَصْحَابِ الْاَثَرِ، وَالتَّقْلِيْدِ؛ فَاِنْ الدِّينَ اِنْمَآ هُوَ بِالتَّقْلِيْدِ، وَمَنْ قَبْلُنَا
لَمْ يَدْعُوْنَا فِيْ لِبْسٍ، فَقُلْدِهِمْ وَاسْتَرَحْ، وَلَا تَجَاوِزِ الْاَثَرَ، وَاَهْلَ الْاَثَرِ، وَقِفْ عِنْدَ الْمُتَشَابِهِ.

“So (be aware of) Allāh, (be aware of) Allāh regarding yourself. And obligatory upon you are the āthār (narrations) and the companions of the āthār (narration), and following (these). Because the religion is verily (only) following. And those who came before us did not leave us in ambiguity, so follow them and relax. And do not exceed the narration and the people of narration. And stop at the unclear.” [Sharh As-Sunnah (144)]

So may Allāh show mercy to the one who speaks the truth, follows the narration, adheres to the *Sunnah* and follows the righteous.

This, and whatever is correct in it, then it is from Allāh alone. And whatever is wrong in it, then it is from me and from the *Shaytān*. And Allāh knows best and He is the Wisest. And may the peace (and blessing) of Allāh be upon our Prophet Muhammad, and upon his family and all of his companions.