



Al-Itnad

## كتاب الإيمان

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**Kitāb al-Īmān (The Book of Faith)**

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أَمَّا بَعْدُ: فَإِنَّكَ كُنْتَ تَسْأَلُنِي عَنِ الْإِيمَانِ، وَاخْتِلَافِ الْأُمَّةِ فِي اسْتِكْمَالِهِ وَزِيَادَتِهِ وَنَقْصِهِ، وَتَذَكُّرُ أَنَّكَ أَحْبَبْتَ مَعْرِفَةَ مَا عَلَيْهِ أَهْلُ السُّنَّةِ مِنْ ذَلِكَ، وَمَا الْحُجَّةُ عَلَى مَنْ فَارَقَهُمْ فِيهِ؟ فَإِنَّ هَذَا رَحِمَكَ اللَّهُ حُطِبَ قَدْ تَكَلَّمَ فِيهِ السَّلَفُ فِي صَدْرِ هَذِهِ الْأُمَّةِ وَتَابِعِيهَا وَمَنْ بَعْدَهُمْ إِلَى يَوْمِنَا هَذَا، وَقَدْ كَتَبْتُ إِلَيْكَ بِمَا أَنْتَهَى إِلَيَّ عِلْمُهُ مِنْ ذَلِكَ مَشْرُوحًا مُخَلَّصًا. وَبِاللَّهِ التَّوْفِيقُ.

To proceed: You were asking me about faith. The *ummah* has differed regarding its completeness, increase and decrease. You stated that you wished to know what Ahlus-Sunnah hold to be true regarding this, and what are their evidences against those who oppose them? May Allah have mercy upon you, this is something that the *Salaf* spoke about, from the earliest generation of this *ummah* and then those who followed them to our time today. I have written here what my knowledge has gathered of that in a summarised and informative manner. All success is with Allah.

اعْلَمْ - رَحِمَكَ اللَّهُ - أَنَّ أَهْلَ الْعِلْمِ وَالْعِنَايَةِ بِالدِّينِ افْتَرَقُوا فِي هَذَا الْأَمْرِ فِرْقَتَيْنِ: فَقَالَتْ إِحْدَاهُمَا: الْإِيمَانُ بِالْإِخْلَاصِ لِلَّهِ بِالْقُلُوبِ، وَشَهَادَةِ الْأَلْسِنَةِ وَعَمَلِ الْجَوَارِحِ. وَقَالَتِ الْفِرْقَةُ الْأُخْرَى بَلِ الْإِيمَانُ بِالْقُلُوبِ وَالْأَلْسِنَةِ، فَأَمَّا الْأَعْمَالُ فَإِنَّمَا هِيَ تَقْوَى وَبِرٌّ، وَلَيْسَتْ مِنَ الْإِيمَانِ. وَإِنَّا نَظَرْنَا فِي اخْتِلَافِ الطَّائِفَتَيْنِ، فَوَجَدْنَا الْكِتَابَ وَالسُّنَّةَ يُصَدِّقَانِ الطَّائِفَةَ الَّتِي جَعَلَتِ الْإِيمَانَ بِالنِّيَّةِ وَالْقَوْلِ وَالْعَمَلِ جَمِيعًا وَيَنْفِيَانِ مَا قَالَتِ الْأُخْرَى.

Know – may Allah have mercy upon you – that the people of knowledge and religious intent divided on this issue into two groups. One stated that faith consists of sincerity for Allah’s sake in the heart, the testimony upon the tongue and actions of the limbs.

The other group stated that faith was only in the heart and upon the tongue, and that actions are piety and righteousness but not part of faith.

I have looked at the differences between the two groups, and found that the Qur’an and *Sunnah* affirm the position of the group that hold faith to be intention, speech and action altogether, and that the sources reject the position of the second group.

وَالْأَصْلُ الَّذِي هُوَ حُجَّتُنَا فِي ذَلِكَ اتِّبَاعُ مَا نَطَقَ بِهِ الْقُرْآنُ، فَإِنَّ اللَّهَ تَعَالَى ذِكْرُهُ عُلُوءًا كَبِيرًا، **قَالَ فِي مُحْكَمِ كِتَابِهِ:** ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ [النساء: ٥٩].

Our basis for this is to follow what the Qur'an states in the statement of Allah in His Wise Book, "If you are in dispute over any matter, refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day: that is better and fairer in the end."

وَأِنَّا رَدَدْنَا الْأَمْرَ إِلَى مَا ابْتِغَتْ اللَّهُ عَلَيْهِ رَسُولُهُ ﷺ وَأَنْزَلَ بِهِ كِتَابَهُ، فوجدناه قد جعل بدأ الإيمان شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، فَأَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ بَعْدَ النَّبُوءَةِ عَشْرَ سِنِينَ، أَوْ بَضْعَ عَشْرَ سَنَةٍ يَدْعُو إِلَى هَذِهِ الشَّهَادَةِ خَاصَّةً، وَلَيْسَ الْإِيمَانُ الْمُفْتَرَضُ عَلَى الْعِبَادِ يَوْمَئِذٍ سِوَاهَا، فَمَنْ أَجَابَ إِلَيْهَا كَانَ مُؤْمِنًا، لَا يَلْزَمُهُ اسْمٌ فِي الدِّينِ غَيْرُهُ، وَلَيْسَ يَجِبُ عَلَيْهِمْ زَكَاةٌ، وَلَا صِيَامٌ، وَلَا غَيْرُ ذَلِكَ مِنْ شَرَائِعِ الدِّينِ

We looked back at what Allah sent His Messenger (ﷺ) with and what He revealed in His Book. We found that He made faith begin with the testimony that none has the right to be worshipped except Allah and that Muhammad is His Messenger. The Prophet (ﷺ) called to this for ten years after prophethood, or slightly longer, calling to this testimony alone. At that time, there was no other component of faith except this. Whoever responded to it, was a believer, with no other title befitting for them except this. There was no mandatory *zakāh* or fasting, or other obligations of the religion.

وَأِنَّمَا كَانَ هَذَا التَّخْفِيفُ عَنِ النَّاسِ يَوْمَئِذٍ - فِيمَا يَرْوِيهِ الْعُلَمَاءُ رَحْمَةً مِنَ اللَّهِ لِعِبَادِهِ، وَرِفْقًا بِهِمْ، لِأَنَّهُمْ كَانُوا حَدِيثَ عَهْدٍ بِجَاهِلِيَّةٍ وَجَفَائِهَا، وَلَوْ حَمَلَهُمُ الْفَرَائِضُ كُلُّهَا مَعًا نَفَرَتْ مِنْهُ قُلُوبُهُمْ، وَثَقُلَتْ عَلَى أَبْدَانِهِمْ، فَجَعَلَ ذَلِكَ الْإِقْرَارَ بِالْأَلْسِنِ وَحْدَهَا هُوَ الْإِيمَانُ الْمُفْتَرَضُ عَلَى النَّاسِ يَوْمَئِذٍ، فَكَانُوا عَلَى ذَلِكَ إِقَامَتَهُمْ بِمَكَّةَ كُلِّهَا، وَبَضْعَةَ عَشْرَ شَهْرًا بِالْمَدِينَةِ وَبَعْدَ الْهَجْرَةِ.

This ease for the people back then – as the scholars mention – was a mercy from Allah to His slaves and out of kindness to them. They had just left the era of ignorance with its

harshness. Had all the obligations been placed upon them at once, their hearts would have resisted and their bodies would have tired. Therefore, the affirmation of the tongue alone was the obligation of faith upon people during that time. This was what they were upon during the Makkan period, and for some months in Madinah after the migration.

فَلَمَّا أَثَابَ النَّاسُ إِلَى الْإِسْلَامِ وَحَسُنَتْ فِيهِ رَغَبَتُهُمْ، زَادَهُمُ اللَّهُ فِي إِيْمَانِهِمْ أَنْ صَرَفَ الصَّلَاةَ إِلَى الْكَعْبَةِ، بَعْدَ أَنْ كَانَتْ إِلَى بَيْتِ الْمَقْدِسِ، **فَقَالَ:** ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ [البقرة: ١٤٤].

When people then began to seek Islam and their desire for it became good, Allah increased them in it by commanding them to pray to the Ka'bah after they would face Bayt al-Maqdis. Allah says, "Many a time We have seen you turn your face towards the heaven, so We are turning you towards a prayer direction that pleases you. Turn your face in the direction of the Sacred Mosque, and wherever you may be, turn your faces to it."

ثُمَّ خَاطَبَهُمْ - وَهُمْ بِالْمَدِينَةِ - بِاسْمِ الْإِيْمَانِ الْمُتَقَدِّمِ لَهُمْ، فِي كُلِّ مَا أَمَرَهُمْ بِهِ أَوْ نَهَاَهُمْ عَنْهُ، **فَقَالَ فِي الْأَمْرِ:** ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾ [الحج: ٧٧]، وَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾ [المائدة: ٦]. **وَقَالَ فِي النَّهْيِ:** ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافاً مُضَاعَفَةً﴾ [آل عمران: ٣٠]، ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ﴾ [المائدة: ٩٥]. **وَعَلَى هَذَا كُلِّ مَخَاطَبَةٍ كَانَتْ لَهُمْ فِيهَا أَمْرٌ أَوْ نَهْيٌ بَعْدَ الْهِجْرَةِ**

He then addressed them in Madinah with the title of faith that had preceded in all of His commands and prohibitions to them. Allah said in His commands, "O you who believe, bow and prostrate", and "O who you believer, when you intend to pray then wash your faces and hands to the elbows." He said in prohibitions, "O you who believer, do not devour usury in multiples," and "O who you believe, do not hunt whilst in the state of *ihrām*." This was how they were addressed in commands and prohibitions after the migration.

وَأَيُّمَا سَمَّاهُمْ بِهَذَا الْإِسْمِ بِالْإِقْرَارِ وَحْدَهُ؛ إِذْ لَمْ يَكُنْ هُنَاكَ فَرَضٌ غَيْرُهُ، فَلَمَّا نَزَلَتِ الشَّرَائِعُ بَعْدَ هَذَا وَجَبَتْ عَلَيْهِمْ وَجُوبُ الْأَوَّلِ سَوَاءً، لَا فَرْقَ بَيْنَهُمَا؛ لِأَنَّهَا جَمِيعًا مِنْ عِنْدِ اللَّهِ، وَبِأَمْرِهِ، وَبِإِجَابِهِ. فَلَوْ أَهَمُّهُمْ عِنْدَ تَحْوِيلِ الْقِبْلَةِ إِلَى الْكَعْبَةِ أَبَوْا أَنْ يُصَلُّوا إِلَيْهَا، وَتَمَسَّكُوا بِذَلِكَ الْإِيمَانِ الَّذِي لَزِمَهُمْ اسْمُهُ، وَالْقِبْلَةُ الَّتِي كَانُوا عَلَيْهَا، لَمْ يَكُنْ ذَلِكَ مُغْنِيًا عَنْهُمْ شَيْئًا، وَلَكَانَ فِيهِ نَقْضٌ لِإِقْرَارِهِمْ، لِأَنَّ الطَّاعَةَ الْأُولَى لَيْسَتْ بِأَحَقَّ بِاسْمِ الْإِيمَانِ مِنَ الطَّاعَةِ الثَّانِيَةِ، فَلَمَّا أَجَابُوا اللَّهَ وَرَسُولَهُ إِلَى قَبُولِ الصَّلَاةِ كَاجِبَاتِهِمْ إِلَى الْإِقْرَارِ، صَارَا جَمِيعًا مَعًا هُمَا يَوْمَعِدِ الْإِيمَانِ، إِذْ أُضِيفَتِ الصَّلَاةُ إِلَى الْإِقْرَارِ.

This title was given to them just through affirmation at first because there were no other obligations. Once the obligations were revealed later, they became as mandatory as what was legislated at the beginning. There is no difference between the two for both came from Allah as commands and obligations. If they had refused to change their direction in prayer to the Ka'bah, and had only sought to remain upon their earlier title of faith and their previous *qiblah*, that would not have benefitted them, but would have been a deficiency in their affirmation. This is because obeying the first command does not entitle them to be 'faithful' any more than the second command. Thus, when they responded to Allah and His Messenger in this command of prayer as they did in responding to the call of faith, then both these things constituted their faith, as prayer was now added to the testimony.

وَالشَّهِيدُ عَلَى أَنَّ الصَّلَاةَ مِنَ الْإِيمَانِ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ﴾ [البقرة: ١٤٣]. [وَأَيُّمَا نَزَلَتْ فِي الَّذِينَ تَوَفُّوا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَهُمْ عَلَى الصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ، فَسُئِلَ رَسُولُ اللَّهِ ﷺ؟ فَنَزَلَتْ هَذِهِ الْآيَةُ. فَأَيُّ شَاهِدٍ يُلْتَمَسُ عَلَى أَنَّ الصَّلَاةَ مِنَ الْإِيمَانِ بَعْدَ هَذِهِ الْآيَةِ؟]

The evidence that prayer is part of faith is Allah's statement, "Allah will never let your faith go to waste, for Allah is Most Compassionate and Merciful towards people." This verse was revealed about the Companions of Allah's Messenger (ﷺ) who died during the time when prayer was towards Bayt al-Maqdis, so Allah's Messenger (ﷺ) was asked concerning this, and this verse was revealed. What further evidence is needed to show that prayer is part of faith after this verse?

فَلَبِثُوا بِذَلِكَ بُرْهَةً مِنْ دَهْرِهِمْ، فَلَمَّا أَنْ دَارُوا إِلَى الصَّلَاةِ مُسَارِعَةً، وَأَنْشَرَحَتْ هَا صُدُورُهُمْ، أَنْزَلَ اللَّهُ فَرَضَ الزَّكَاةِ فِي إِيْمَانِهِمْ إِلَى مَا قَبْلَهَا، **فَقَالَ: ﴿أَقِيمُوا﴾** [الصَّلَاةِ وَأَتُوا الزَّكَاةَ] [البقرة: ٨٣ و ١١٠]. **وَقَالَ: ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾** [التوبة: ١٠٣]، فَلَوْ أَنَّهُمْ مُتَّعُونَ مِنَ الزَّكَاةِ عِنْدَ الْإِقْرَارِ، وَأَعْطَوْهُ ذَلِكَ بِاللِّسَنَةِ، وَأَقَامُوا الصَّلَاةَ غَيْرَ أَنَّهُمْ مُتَّعُونَ مِنَ الزَّكَاةِ كَانَ ذَلِكَ مُزِيلًا لِمَا قَبْلَهُ، وَنَاقِضًا لِلْإِقْرَارِ وَالصَّلَاةِ، كَمَا كَانَ إِبَاءُ الصَّلَاةِ قَبْلَ ذَلِكَ نَاقِضًا لِمَا تَقَدَّمَ مِنَ الْإِقْرَارِ.

This remained their state for a time. Then, when they had hastened towards the prayer and their hearts had accepted, Allah revealed the obligation of *zakāh*, adding it to faith alongside what had already preceded. Allah says, “Establish the prayer and give the *zakāh*.” He also says, “Take from their wealth alms that will purify and cleanse them.” if they were to have refused the *zakāh* after their testimony, saying it with their tongues, and established the prayer but refused to pay *zakāh*, this would have removed what had preceded, and invalidated their testimony and prayer, just as refusing prayer prior to this would have invalidated the testimony.

وَالْمُصَدِّقُ هَذَا جِهَادُ أَبِي بَكْرٍ الصِّدِّيقِ - رَحْمَةُ اللَّهِ عَلَيْهِ - بِالْمُهَاجِرِينَ وَالْأَنْصَارِ عَلَى مَنْعِ الْعَرَبِ الزَّكَاةَ، كَجِهَادِ رَسُولِ اللَّهِ ﷺ أَهْلَ الشِّرْكِ سَوَاءً، لَا فَرْقَ بَيْنَهَا فِي سَفْكِ الدِّمَاءِ، وَسَبْيِ الدُّرِيِّ، وَاعْتِنَامِ الْمَالِ، فَإِنَّمَا كَانُوا مَانِعِينَ هَا غَيْرَ جَا حِدِينَ هَا

What shows this to be true is the *jihād* of Abu Bakr al-Ṣiddīq with the Muhājirūn and Anṣār against the Arabs who refused to give *zakāh*; it is just like Allah’s Messenger (ﷺ) fight against the polytheists. There was no difference between the two in terms of spilling blood, enslavement and war spoils, for those Arabs were refusing to pay but not denying it.

ثُمَّ كَذَلِكَ كَانَتْ شَرَائِعُ الْإِسْلَامِ كُلُّهَا، كُلَّمَا نَزَلَتْ شَرِيعَةٌ صَارَتْ مُضَافَةً إِلَى مَا قَبْلَهَا لَا حِقَّةَ بِهِ، وَيَشْمَلُهَا جَمِيعًا اسْمُ الْإِيْمَانِ فَيُقَالُ لِأَهْلِهِ مُؤْمِنُونَ.

This was then the way with all the obligations of Islam. Each time a new legislation was revealed, it was added and joined to that which preceded. All of it became what constituted faith, and its people were called believers.

وَهَذَا هُوَ الْمَوْضِعُ الَّذِي غَلَطَ فِيهِ مَنْ ذَهَبَ إِلَى أَنَّ الْإِيمَانَ بِالْقَوْلِ، لَمَّا سَمِعُوا تَسْمِيَةَ اللَّهِ إِيَّاهُمْ مُؤْمِنِينَ، أَوْجَبُوا لَهُمُ الْإِيمَانَ كُلَّهُ بِكَمَالِهِ. كَمَا غَلَطُوا فِي تَأْوِيلِ حَدِيثِ النَّبِيِّ ﷺ حِينَ سُئِلَ عَنِ الْإِيمَانِ مَا هُوَ؟ فَقَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَكَذَا وَكَذَا». وَحِينَ سَأَلَهُ الَّذِي عَلَيْهِ رَقَبَةٌ مُؤْمِنَةٌ عَنْ عَتَقِ الْعَجَمِيَّةِ؟ فَأَمَرَ بِعِتْقِهَا، وَسَمَّاَهَا مُؤْمِنَةً. وَإِنَّمَا هَذَا عَلَى مَا أَعْلَمْتُكَ مِنْ دُخُولِهِمْ فِي الْإِيمَانِ وَمِنْ قَبُولِهِمْ وَتَصَدِيقِهِمْ بِمَا نَزَلَ مِنْهُ، وَإِنَّمَا كَانَ يَنْزِلُ مُتَفَرِّقًا كَنْزُولِ الْقُرْآنِ. وَالشَّاهِدُ لِمَا نَقُولُ وَالِدَلِيلُ عَلَيْهِ كِتَابُ اللَّهِ، وَسُنَّةُ رَسُولِ اللَّهِ ﷺ.

This is where those who said that faith was affirmed by a statement went wrong. When they heard Allah addressing them as believers, they affirmed for them complete faith. They also erred regarding the narration of the Prophet (ﷺ) in which he was asked about faith, and he replied that it was such and such, and the narration in which he was asked if the non-Arab girl could be freed as a believing free slave, and the Prophet (ﷺ) commanded that she could and called her a believer. All of this is as I have informed you, of their entering into faith by accepting all of it and affirming what was revealed, but these legislations were revealed over time just as the Qur'an was. The evidence of all that we have stated is the Book of Allah and the *Sunnah* of Allah's Messenger (ﷺ).

فَمِنَ الْكِتَابِ قَوْلُهُ: ﴿وَإِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكُنْمْ زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾ [التوبة: ١٢٤]. [وَقَوْلُهُ: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾] [الأنفال: ٢]. [فِي مَوَاضِعَ مِنَ الْقُرْآنِ مِثْلَ هَذَا. أَفَلَسْتَ تَرَىٰ أَنَّ اللَّهَ لَمْ يَنْزِلْ عَلَيْهِمُ الْإِيمَانَ جُمْلَةً، كَمَا لَمْ يُنْزِلِ الْقُرْآنَ جُمْلَةً؟ فَهَذِهِ الْحُجَّةُ مِنَ الْكِتَابِ، فَلَوْ كَانَ الْإِيمَانُ مُكْمَلًا بِذَلِكَ الْإِقْرَارِ مَا كَانَ لِلزِّيَادَةِ إِذَا مَعَى، وَلَا لِدُكْرِهَا مَوْضِعٌ.

From the Book, Allah's statement, "When a chapter is revealed, some [hypocrites] say, 'Have any of you been strengthened in faith by it?' It certainly does strengthen the faith of those who believe and they rejoice." And, "True believers are those whose hearts tremble with awe when God is mentioned, whose faith increases when His revelations

are recited to them, who put their trust in their Lord,” and similar verses. Do you not see that Allah did not reveal all of this upon them at once just as He did not reveal the Qur’an all at once? This is the evidence from the Book. If faith was already completed by the testimony, then there would be no purpose to mentioning an increase, and no benefit in stating it.

وَأَمَّا الْحُجَّةُ مِنَ السُّنَّةِ وَالْآثَارِ الْمُتَوَاتِرَةِ فِي هَذَا الْمَعْنَى مِنْ زِيَادَاتِ قَوَاعِدِ الْإِيمَانِ بَعْضُهَا بَعْدَ بَعْضٍ،  
فَفِي حَدِيثٍ مِنْهَا أَرْبَعٌ، وَفِي آخَرَ خَمْسٌ، وَفِي الثَّلَاثِ تِسْعٌ، وَفِي الرَّابِعِ أَكْثَرُ مِنْ ذَلِكَ.

As for the evidence in the *Sunnah* and the *mutawātir* narrations of how the principle of faith increase one another, then in some narration four are mentioned, and in some five, and in a third narration nine are mentioned, and in a fourth narration, more than that.

فَمِنْ الْأَرْبَعِ، حَدِيثُ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّ وَفَدَ عَبْدَ الْقَيْسِ قَدِمُوا عَلَيْهِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا هَذَا  
الْحَيَّ مِنْ رِبْعَةٍ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضِرٌّ، فَلَسْنَا نَخْلُصُ إِلَّا فِي شَهْرٍ حَرَامٍ، فَمُرْنَا بِأَمْرٍ نَعْمَلُ  
بِهِ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا، فَقَالَ: «أَمَرْتُكُمْ بِأَرْبَعٍ، وَأَنْهَأْتُكُمْ عَنْ أَرْبَعٍ، الْإِيمَانُ «ثُمَّ فَسَّرَهُ لَهُمْ»: شَهَادَةُ أَنْ  
لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَأْتُكُمْ  
عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالتَّقِيرِ وَالْمَقِيرِ «قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ،  
عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

The mention of four is found in the narration of Ibn ‘Abbās from the Prophet (ﷺ) that the delegation of ‘Abdul Qays came and said, “O Messenger of Allah, we are this village of Rabī’ah, and between us and you are the disbeliever of Muḍar. Therefore, we can only come to you in the sacred months, so give to us commandments that we can act upon, and call to those whom we left behind.” He replied, “I command you with four and prohibit you from four.” He then detailed this saying, “The testimony that none has the right to be worshipped except Allah and the Muhammad is His Messenger, to establish the prayer, give the *zakāh* and pay a fifth of your war booty. I forbid you from the gourd vessel, the green pitcher, the one made from the date palm trunk and the varnished one.”



وَمِنَ الْخَمْسِ، حَدِيثُ ابْنِ عُمَرَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَصَوْمَ رَمَضَانَ، وَحَجَّ الْبَيْتِ - .» قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: بِذَلِكَ

The mention of five is found in the narration of Ibn 'Umar that he heard Allah's Messenger (ﷺ) say, "Islam is built upon five: the testimony that none has the right to be worshipped except Allah and the Muhammad is His Messenger, to establish the prayer, give the *zakāh*, fast Ramadan and make pilgrimage to the House."

وَمِنَ التَّسْعِ، حَدِيثُ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ [لِلْإِسْلَامِ صُورًا وَمَنَارًا كَمَنَارِ الطَّرِيقِ] قَالَ أَبُو عُبَيْدٍ: صُورَى: «هِيَ مَا غُلِظَ وَارْتَفَعَ مِنَ الْأَرْضِ، وَاحِدَتُهَا صَوْرَةٌ مِنْهَا: أَنْ تُؤْمِنَ بِاللَّهِ وَلَا تَشْرِكَ بِهِ شَيْئًا، وَإِقَامَةَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَصَوْمَ رَمَضَانَ، وَحَجَّ الْبَيْتِ، وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ، وَأَنْ تُسَلِّمَ عَلَى أَهْلِكَ إِذَا دَخَلْتَ عَلَيْهِمْ، وَأَنْ تُسَلِّمَ عَلَى الْقَوْمِ إِذَا مَرَرْتَ بِهِمْ، فَمَنْ تَرَكَ مِنْ ذَلِكَ شَيْئًا [فَقَدْ تَرَكَ سَهْمًا مِنَ الْإِسْلَامِ، وَمَنْ تَرَكَهُمْ] فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ - .» قَالَ أَبُو عُبَيْدٍ: حَدَّثَنِيهِ يَحْيَى بْنُ سَعِيدٍ الْعَطَّارُ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

The mention of nine is found in the narration of Abu Hurayrah that the Prophet (ﷺ) said, "Islam has plateaus and towers like the ones on a road: to believe in Allah and not associate any in worship with Him, to establish the prayer, give the *zakāh*, fast Ramadan, make pilgrimage to the House, enjoin the good and forbid the evil, to give *salāms* to your family when you enter upon them, and to give *salāms* to the people you pass by. Whoever leaves one of these, has left a part of Islam, and whoever leaves all of them, has turned his back on Islam."

فَظَنَّ الْجَاهِلُونَ بِوُجُوهِ هَذِهِ الْأَحَادِيثِ أَنَّهَا مُتَنَاقِضَةٌ؛ لِاخْتِلَافِ الْعَدَدِ مِنْهَا، وَهِيَ بِحَمْدِ اللَّهِ وَرَحْمَتِهِ بَعِيدَةٌ عَلَى التَّنَاقُضِ، وَإِنَّمَا وَجُوهُهَا مَا أَعْلَمْتُمْكَ مِنْ نُزُولِ الْفَرَائِضِ بِالْإِيمَانِ مُتَّفَرِّقًا، فَكُلَّمَا نَزَلَتْ وَاحِدَةً، أَلْحَقَ

رَسُولُ اللَّهِ ﷺ عَدَدَهَا بِالْإِيمَانِ، ثُمَّ كُلَّمَا جَدَّدَ اللَّهُ لَهُ مِنْهَا أُخْرَى زَادَهَا فِي الْعَدَدِ حَتَّى جَاوَزَ ذَلِكَ السَّبْعِينَ خَلَةً.

The ignorant see these narrations as being contradictory due to the different numbers mentioned therein. However, by Allah's grace and mercy, they are far from contradictory. The true understanding is what I have already mentioned of legislation being revealed over time. Each time one was revealed, Allah's Messenger (ﷺ) would add it to faith. Then, when the next was revealed by Allah, he would add it to faith until it became seventy branches.

ذَلِكَ [فِي] الْحَدِيثِ الْمُثَبَّتِ عَنْهُ أَنَّهُ قَالَ: «الْإِيمَانُ بِضْعَةٌ وَسَبْعُونَ جُزْءًا، أَفْضَلُهَا شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ» - «قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ

As is mentioned in the authentic narration that he (ﷺ) said, "Faith is of seventy-odd branches. Its best is the testimony of faith, and its lowest is to remove something harmful from the path."

وَإِنْ كَانَ زَائِدًا فِي الْعَدَدِ فَلَيْسَ هُوَ بِخِلَافٍ مَا قَبْلَهُ، وَإِنَّمَا تِلْكَ دَعَائِمُ وَأُصُولُ، وَهَذِهِ فُرُوعُهَا زَائِدَاتٌ فِي شُعَبِ الْإِيمَانِ مِنْ غَيْرِ تِلْكَ الدَّعَائِمِ. فَنَرَى - اللَّهُ أَعْلَمُ - أَنَّ هَذَا الْقَوْلَ آخِرُ مَا وَصَفَ بِهِ رَسُولُ اللَّهِ ﷺ الْإِيمَانَ؛ لِأَنَّ الْعَدَدَ إِنَّمَا تَنَاهَا بِهِ، وَبِهِ كَمَلْتُ خِصَالَهُ. وَالْمُصَدِّقُ لَهُ قَوْلُ اللَّهِ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ [المائدة: ٣].

The increase in number does not mean it differs from what has preceded it, but those are principles and these are additional branches of faith to them. We hold - and Allah knows best - that this is the final description of faith given by Allah's Messenger (ﷺ), for by it the number was ended and its parts complete. This is affirmed in Allah's statement, "Today, I have completed for you your religion and perfected My favour upon you."

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: «أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ - رَحْمَةُ اللَّهِ عَلَيْهِ: إِنَّكُمْ تَقْرَأُونَ آيَةً، لَوْ نَزَلَتْ فِيْنَا لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَذَكَرَ هَذِهِ الْآيَةَ، فَقَالَ عُمَرُ: إِنِّي لِأَعْلَمُ حَيْثُ أُنْزِلَتْ، وَأَيَّ يَوْمٍ أُنْزِلَتْ، [بِعَرَفَةَ، وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ. «قَالَ سُفْيَانُ: وَأَسْأَلُكَ أَقَالَ يَوْمَ الْجُمُعَةِ أَمْ لَا

Tāriq ibn Shihāb narrated that the Jews came to ‘Umar ibn al-Khaṭṭāb and said, “You recite a verse, were it to have been revealed to us, we would have taken that day in celebration.” They then mentioned this verse to which ‘Umar replied, “Indeed, I know where it was revealed and on which day. It was revealed in Arafah whilst Allah’s Messenger (ﷺ) was standing in Arafah.” Sufyān said, “I don’t remember if he mentioned Friday or not?”

قَالَ (أَبُو) (عُبَيْدٍ): حَدَّثَنَا يَزِيدُ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَمَارِ بْنِ أَبِي عَمَارٍ قَالَ: تَلَى ابْنُ عَبَّاسٍ هَذِهِ الْآيَةَ، وَعِنْدَهُ يَهُودِيٌّ، فَقَالَ الْيَهُودِيُّ: لَوْ أُنْزِلَتْ هَذِهِ الْآيَةُ فِيْنَا لَاتَّخَذْنَا يَوْمَهَا عِيدًا! قَالَ ابْنُ عَبَّاسٍ: فَإِنَّهَا نَزَلَتْ فِي يَوْمٍ عِيدٍ؛ يَوْمَ جُمُعَةٍ وَيَوْمَ عَرَفَةَ»

‘Ammār ibn Abī ‘Ammār narrated that this verse was recited to Ibn ‘Abbās and there was a Jewish man present. The Jewish man said, “Were this verse to have been revealed to us, we would have taken that day in celebration.” Ibn ‘Abbās replied, “It was revealed on a day of celebration, on a Friday, on the day of Arafah.”

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ قَالَ: «نَزَلَتْ عَلَيْهِ وَهُوَ وَاقِفٌ بِعَرَفَةَ حِينَ اضْمَحَلَّ الشِّرْكُ، وَهُدِمَ مَنَارُ الْجَاهِلِيَّةِ، وَلَمْ يَطْفُفْ بِالْبَيْتِ عُزَيَّانُ». «فَذَكَرَ اللَّهُ جَلَّ ثَنَاؤُهُ إِكْمَالَ الدِّينِ فِي هَذِهِ الْآيَةِ، وَإِنَّمَا نَزَلَتْ فِيمَا يُرَوَّى قَبْلَ وَفَاةِ النَّبِيِّ ﷺ بِإِحْدَى وَثَمَانِينَ لَيْلَةً - . قَالَ أَبُو عُبَيْدٍ كَذَلِكَ حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ: فَلَوْ كَانَ الْإِيمَانُ كَامِلًا بِالْإِقْرَارِ، وَرَسُولُ اللَّهِ ﷺ بِمَكَّةَ فِي أَوَّلِ النُّبُوَّةِ كَمَا يَقُولُ هَؤُلَاءِ مَا كَانَ لِلْكَمَالِ مَعْنَى، وَكَيْفَ يُكْمَلُ شَيْئًا قَدْ اسْتَوْعَبَهُ وَآتَى عَلَى آخِرِهِ؟!

Al-Sha’bī said, “This verse was revealed whilst he was standing in Arafah, when *shirk* had been defeated, the minaret of ignorance destroyed and none made *tawāf* naked.” Allah mentioned in this verse that the religion was completed. It was revealed before the death

of the Prophet (ﷺ) by 81 nights; this was narrated from Ibn Jurayj. Therefore, if faith was completed by the testimony whilst the Prophet (ﷺ) was still in Makkah in the early days of prophethood as they claim, then to mention completeness here would be pointless. How can something be completed when it is already comprehensive and finished?

قَالَ [أَبُو] [عُبَيْدٍ: فَإِنْ قَالَ لَكَ قَائِلٌ: فَمَا هَذِهِ الْأَجْزَاءُ الثَّلَاثَةُ وَسَبْعُونَ؟ قِيلَ لَهُ: لَمْ تُسَمِّ لَنَا مَجْمُوعَةً فَتُسَمِّيْهَا، غَيْرَ أَنَّ الْعِلْمَ يُحِيطُ أَهْمًا مِنْ طَاعَةِ اللَّهِ وَتَقْوَاهُ، وَإِنْ لَمْ تُذَكِّرْ لَنَا فِي حَدِيثٍ وَاحِدٍ، وَلَوْ تَفَقَّدَتْ الْأَثَارَ لَوَجَدْتَ مُتَفَرِّقَةً فِيهَا

If someone then asks you, ‘What are these seventy-three parts?’ Reply that they were not all mentioned together so that we can list them in that way. However, all of them are from obedience and piety to Allah, even if not mentioned in a single narration. If you were to go through the individual narration, you would find them mentioned therein.

أَلَا تَسْمَعُ قَوْلَهُ فِي إِمَاطَةِ الْأَذَى وَقَدْ جَعَلَهُ جُزْءًا مِنَ الْإِيمَانِ؟ وَكَذَلِكَ قَوْلُهُ فِي حَدِيثٍ آخَرَ: الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ. «وَفِي الثَّالِثِ»: الْعِيْزَةُ مِنَ الْإِيمَانِ. «وَفِي الرَّابِعِ»: الْبَذَاذَةُ مِنَ الْإِيمَانِ. «وَفِي الْخَامِسِ»: «حُسْنُ الْعَهْدِ مِنَ الْإِيمَانِ» فَكُلُّ هَذَا مِنْ فُرُوعِ الْإِيمَانِ.

Did you not hear the narration of removing harm from the path and how it is part of faith? Likewise, the other narration that shyness is a branch of faith, or the third that possessiveness is part of faith, or for the fourth that simplicity is part of faith, or the fifth that keeping your covenant well is part of faith. All of these are branches of faith.

وَمِنْهُ حَدِيثُ عَمَّارٍ: ثَلَاثٌ مِنَ الْإِيمَانِ: الْإِنْفَاقُ مِنَ الْإِقْتَارِ، وَالْإِنْصَافُ مِنْ نَفْسِكَ، وَبَذْلُ السَّلَامِ عَلَى الْعَالَمِ. «ثُمَّ الْأَحَادِيثُ الْمَعْرُوفَةُ عِنْدَ ذِكْرِ كَمَالِ الْإِيمَانِ حِينَ قَالَ»: أَيُّ الْخَلْقِ أَعْظَمُ إِيمَانًا؟ فَقِيلَ الْمَلَائِكَةُ، ثُمَّ قِيلَ نَحْنُ يَا رَسُولَ اللَّهِ، فَقَالَ بَلْ قَوْمٌ يَأْتُونَ بَعْدَكُمْ فَذَكَرَ صِفَتَهُمْ.

Likewise, the narration of ‘Ammār, “Three are from faith: spending in difficulty, being just with yourself and spreading the *salām* to all others.” Similarly, the narration that mentions the completion of faith in which he asked, “Which creation is best in faith?” They

said the angels, and then that it was us. He replied, "Rather, a people who will come after you..." and he described them.

وَمِنْهُ أَيْضًا قَوْلُهُ: «إِنَّ أَكْمَلَ، أَوْ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا». وَكَذَلِكَ قَوْلُهُ: «لَا يُؤْمِنُ الرَّجُلُ الْإِيمَانَ كُلَّهُ حَتَّى يَدَعَ الْكَذِبَ فِي الْمِرَاحِ، وَالْمِرَاءَ وَإِنْ كَانَ صَادِقًا». وَقَدْ رُويَ مِثْلُهُ أَوْ نَحْوَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عُمَرَ.

Likewise, his statement, "The most complete of believers are those who have the best character." And his statement, "A man will not have complete faith until he leaves off lying in his jokes, and arguing even if he is correct." It was similarly narrated from 'Umar and Ibn 'Umar.

ثُمَّ مِنْ أَوْضَحِ ذَلِكَ وَأَيِّنِهِ حَدِيثُ النَّبِيِّ ﷺ فِي الشَّفَاعَةِ، حِينَ قَالَ: «فَيَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ، وَبُرَّةٌ مِنْ إِيمَانٍ، وَمِثْقَالُ ذَرَّةٍ». وَإِلَّا صُولِبَ. وَمِنْهُ حَدِيثُهُ فِي الْوَسْوَسةِ حِينَ سُئِلَ عَنْهَا؟ فَقَالَ: «ذَلِكَ صَرِيحُ الْإِيمَانِ»

The clearest of these narrations is the statement of the Prophet (ﷺ) about intercession, "there will then leave the Fire those who possess in their heart a barley grain of faith, a wheat grain of faith and a seed of faith." Also, in the narration of whispering when he was asked about it and replied, "That is true faith."

وَكَذَلِكَ حَدِيثُ عَلِيٍّ: «إِنَّ الْإِيمَانَ يَبْدَأُ لُمُظَةً فِي الْقَلْبِ، فَكَلَّمَا ارْتَدَّادَ الْإِيمَانُ عِظَمًا ارْتَدَّادَ ذَلِكَ الْبَيَاضُ عِظَمًا». «فِي أَشْيَاءَ مِنْ هَذَا النَّحْوِ كَثِيرَةٌ يَطُولُ ذِكْرُهَا تَبَيَّنَ لَكَ التَّفَاضُلُ فِي الْإِيمَانِ بِالْقُلُوبِ وَالْأَعْمَالِ، وَكُلُّهَا يَشِدُّ أَوْ أَكْثَرُهَا أَنَّ أَعْمَالَ الْبِرِّ مِنَ الْإِيمَانِ، فَكَيْفَ تُعَانِدُ هَذِهِ الْأَثَارُ بِالْإِبْطَالِ وَالتَّكْذِيبِ؟!»

Also, the narration of 'Alī, "Faith begins in the heart like a spark. The more faith increases in size, the greater the brightness becomes." Many other similar narrations that would take too long to mention that show the superiority of faith depending on the heart and deeds. All of these narrations or most of them state that the actions of righteousness are part of faith. How can these narrations be discounted with falsehood and lies?

وَمَا يُصَدِّقُ تَفَاضُلَهُ بِالْأَعْمَالِ قَوْلُ اللَّهِ جَلَّ ثَنَاؤُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ذُكِرَ اللَّهُ وَجِلْتُمْ فَتُؤْمِنُوا﴾ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ .. ﴿إِلَىٰ قَوْلِهِ: ﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾ [الأنفال: ٢ - ٣]. فَلَمْ يَجْعَلِ اللَّهُ لِلْإِيمَانِ حَقِيقَةً إِلَّا بِالْعَمَلِ عَلَىٰ هَذِهِ الشَّرْطِ، وَالَّذِي يَزْعُمُ أَنَّهُ بِالْقَوْلِ خَاصَّةً يَجْعَلُهُ مُؤْمِنًا حَقًّا وَإِنْ لَمْ يَكُنْ هُنَاكَ عَمَلٌ فَهُوَ مُعَانِدٌ لِّكِتَابِ اللَّهِ وَالسُّنَّةِ.

What also shows the superiority of faith depending on deeds is the verse, “True believers are those whose hearts tremble with awe when God is mentioned, whose faith increases when His revelations are recited to them, who put their trust in their Lord... Those are the ones who truly believe...” Allah did not mention the reality of faith except with these conditions. The one who claims that speech alone makes a true believer, even without action, has rejected Allah’s Book and the *Sunnah*.

وَمَا يُبَيِّنُ لَكَ تَفَاضُلَهُ فِي الْقَلْبِ قَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ [المتحنة: ١٠]. [أَلَسْتَ تَرَىٰ أَنَّ هَاهُنَا مَنْزِلًا دُونَ مَنْزِلِ: ﴿اللَّهُ أَعْلَمُ بِإِيمَانِنَ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ﴾ [المتحنة: ١٠]. [كَذَلِكَ وَمِثْلُهُ قَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ﴾ [النساء: ١٣٦]. [فلولا أن هناك موضع مزيداً، مَا كَانَ لِأَمْرِهِ بِالْإِيمَانِ مَعْنًى، ثُمَّ قَالَ أَيْضًا: ﴿الْم، أَحْسِبَ النَّاسَ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ، وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾ [العنكبوت: ١ - ٣]. [وَقَالَ: ﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً لِلنَّاسِ كَعَذَابِ اللَّهِ﴾ [العنكبوت: ١٠]. [وَقَالَ: ﴿وَلَيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ﴾ [آل عمران: ١٤١]. [أَفَلَسْتَ تَرَاهُ ، قَدْ اِمْتَحَنَهُمْ بِتَصْدِيقِ الْقَوْلِ بِالْفِعْلِ، وَلَمْ يَرْضَ مِنْهُمْ بِالْإِقْرَارِ دُونَ الْعَمَلِ، حَتَّى جَعَلَ أَحَدَهُمَا مِنَ الْآخِرِ؟ فَأَيُّ شَيْءٍ يُتَّبَعُ بَعْدَ كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ وَمِنْهَا جِ السَّلَفِ بَعْدَهُ الَّذِينَ هُمْ مَوْضِعُ الْقُدْوَةِ وَالْإِمَامَةِ!]

What also shows this difference in the heart is Allah’s statement, “O you who believe, when the believing migrating women come to you, then test them...” Do you not see that there are two levels mentioned in this verse, “Allah knows best their faith, but if you know them to believing women...” Similar to this, is the verse, “O you who believe, believe in

Allah and His Messenger...” Were it not that they could increase in faith, there would be no benefit in this command to believe further. Allah also says, “Alif Lām Mīm. Do people think they will be left alone after saying ‘We believe’ without being put to the test? We tested those who went before them: Allah will certainly mark out which ones are truthful and which are lying.” He also says, “There are some people who say, ‘We believe in Allah,’ but, when they suffer for His cause, they think that human persecution is as severe as Allah’s punishment...” He also says, “For Him to cleanse those who believe and for Him to destroy the disbelievers.” Do you not see how He tests the truthfulness of their words with their deeds? He was not pleased to only accept their words without actions, until he made one equal to the other. What else will you then follow after Allah’s Book and His Messenger’s *Sunnah*, and the way of the *Salaf* who are the leaders and role models?

فَالْأَمْرُ الَّذِي عَلَيْهِ السُّنَّةُ عِنْدَنَا مَا نَصَّ عَلَيْهِ عُلَمَاؤُنَا؟ مِمَّا افْتَصَّصْنَا فِي كِتَابِنَا هَذَا: أَنَّ الْإِيمَانَ بِالنَّبِيِّ وَالْقَوْلَ وَالْعَمَلَ جَمِيعًا، وَأَنَّهُ دَرَجَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، إِلَّا أَنَّ أَوَّلَهَا وَأَعْلَاهَا الشَّهَادَةُ بِاللِّسَانِ، كَمَا قَالَ رَسُولُ اللَّهِ ﷺ فِي الْحَدِيثِ الَّذِي جَعَلَهُ فِيهِ بَضْعَةً وَسَبْعِينَ جُزْءًا، فَإِذَا نَطَقَ بِهَا الْقَائِلُ، وَأَقَرَّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ لَزِمَهُ اسْمُ الْإِيمَانِ بِالْذُّخُولِ فِيهِ بِالِاسْتِكْمَالِ عِنْدَ اللَّهِ، وَلَا عَلَى تَرْكِيبَةِ النُّفُوسِ، وَكُلَّمَا زَادَ لِلَّهِ طَاعَةً وَتَقْوَى، زَادَ بِهِ إِيْمَانًا.

What the *Sunnah* states is that which our scholars mention and what we have mentioned in this book: faith is intention, word and action altogether. It is of levels, some higher than others. Its first and highest is the testimony of faith made by the tongue, as Allah’s Messenger (ﷺ) in the narration of the seventy-odd branches of faith. If one utters the testimony and affirms that which has come from Allah, he deserves the title of believer with its completeness known to Allah, not through self-praise. The more he increases in obedience to Allah and piety, the more his faith increases.



## بَابُ الْإِسْتِثْنَاءِ فِي الْإِيمَانِ

### Chapter: Placing a Condition on Faith

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: «قَالَ رَجُلٌ عِنْدَ ابْنِ مَسْعُودٍ: أَنَا مُؤْمِنٌ! فَقَالَ ابْنُ مَسْعُودٍ: أَفَأَنْتَ مِنْ أَهْلِ الْجَنَّةِ؟ فَقَالَ: أَرْجُو، فَقَالَ ابْنُ مَسْعُودٍ: أَفَلَا وَكَلْتَ الْأُولَى كَمَا وَكَلْتَ الْأُخْرَى؟»

Al-Ḥasan said that a man said to Ibn Mas'ūd, "I am a believer." He replied, "Are you then from the people of Paradise?" The man said, "I hope so." Ibn Mas'ūd said, "Why did you not hope the first as you did the second?"

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: «جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ: بَيْنَا نَحْنُ نَسِيرُ إِذْ لَقِينَا رَكْبًا فَقُلْنَا: مَنْ أَنْتُمْ؟ فَقَالُوا نَحْنُ الْمُؤْمِنُونَ! فَقَالَ: أَوْلَا قَالُوا: إِنَّا مِنْ أَهْلِ الْجَنَّةِ؟!»

Abu Wā'il narrated that a man said to 'Abdullāh, "Whilst we were travelling we met a caravan. We asked them who they were and they replied, 'We are believers.'" He said to him, "Why did they not claim to be from the people of Paradise?!"

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَ مُحَمَّدُ بْنُ جَعْفَرٍ كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كَهِيلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: أَنَا مُؤْمِنٌ! فَقَالَ عَبْدُ اللَّهِ: «فَقُلْ: إِنِّي فِي الْجَنَّةِ! وَلَكِنْ آمَنَّا بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ.»

'Alqamah narrated that a man claimed to be a believer in front of 'Abdullāh, so he said to him, "Say that you are in Paradise. Rather, we believe in Allah, His angels, His books and His messengers."

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مُحَلِّ بْنِ مُخَرِّزٍ قَالَ: قَالَ لِي إِبْرَاهِيمُ: «إِذَا قِيلَ لَكَ: أَمُؤْمِنٌ أَنْتَ؟؟ فَقُلْ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ.»



Muḥill ibn Muḥriz said that Ibrāhīm said to him, “If you are asked whether or not you are a believer, then reply, ‘I believe in Allah, His angels, His books and His messengers.’”

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: «إِذَا قِيلَ لَكَ أَمْؤُمِنْ أَنْتَ؟ فَقُلْ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ.»

Ṭāwūs said, “If you are asked whether or not you are a believer, then reply, ‘I believe in Allah, His angels, His books and His messengers.’”

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: «إِذَا قِيلَ لَكَ أَمْؤُمِنْ أَنْتَ؟ فَقُلْ: ﴿آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ ..﴾. الْآيَةُ

Muḥammad ibn Sīrīn said, “If you are asked whether or not you are a believer, then reply. ‘We believe in Allah and what He revealed to us, and what He revealed to Ibrāhīm, Ismā‘īl, Ishāq, Ya‘qūb and the tribes...”

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: «قَالَ رَجُلٌ لِعَلْقَمَةَ أَمْؤُمِنْ أَنْتَ؟ فَقَالَ: أَرْجُو إِنْ شَاءَ اللَّهُ.» قَالَ أَبُو عُبَيْدٍ: وَلِهَذَا كَانَ يَأْخُذُ سُفْيَانُ وَمَنْ وَافَقَهُ الْإِسْتِثْنَاءَ فِيهِ، وَإِنَّمَا كَرَاهَتُهُمْ عِنْدَنَا أَنْ يَتَوَاتَرُوا الشَّهَادَةَ بِالْإِيمَانِ مَخَافَةَ مَا أَعْلَمْتُمْ فِي الْبَابِ الْأَوَّلِ مِنَ التَّزْكِيَةِ وَالْإِسْتِكْمَالِ عِنْدَ اللَّهِ، وَأَمَّا عَلَى أَحْكَامِ الدُّنْيَا فَإِنَّهُمْ يُسَمُّونَ أَهْلَ الْمِلَّةِ جَمِيعًا مُؤْمِنِينَ؛ لِأَنَّ وَلَا يَتَّهِمُهُمْ، وَذَبَابُ حُهُمٍ، وَشَهَادَاتِهِمْ، وَمُنَاكَحَتَهُمْ، وَجَمِيعَ سُنَّتِهِمْ: إِنَّمَا هِيَ عَلَى الْإِيمَانِ، وَلِهَذَا كَانَ الْأَوْزَاعِيُّ يَرَى الْإِسْتِثْنَاءَ وَتَرْكُهُ جَمِيعًا وَاسِعِينَ.

Ibrāhīm narrated that a man asked ‘Alqamah, “Are you a believer?” He replied, “I hope, if Allah wills.” This is why Sufyān and others who agreed with him held that you can place a condition. Their dislike was based on those who claim the testimony of faith out of fear of what we mentioned in the previous chapter of self-praise and not knowing its reality in Allah’s sight. As for worldly purposes, then the people of the religion are all referred to

as believers, for their allegiance, ritual slaughter, testimonies, marriages and all affairs are from faith. This is why Al-Awzā'ī used to hold placing a condition on faith was correct.

قال أبو عبيد: حدثنا محمد بن كثير، عن الأوزاعي قال: "من قال أنا مؤمن فحسن، ومن قال: أنا مؤمن إن شاء الله فحسن؛ لقول الله: ﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ﴾ [الفتح: ٢٧]، وَقَدْ عَلِمَ أَنَّهُمْ دَاخِلُونَ.»

Al-Awzā'ī said, "Whoever says that he is a believer, that is good, and whoever says that he is a believer if Allah wills, is also good. Allah says, 'you will enter the sacred mosque, Allah willing, peacefully', and He knew that it was a certainty."

وَهَذَا عِنْدِي وَجْهُ حَدِيثِ عَبْدِ اللَّهِ، حِينَ أَتَاهُ صَاحِبُ مَعَاذٍ فَقَالَ: "أَلَمْ تَعْلَمْ أَنَّ النَّاسَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثَلَاثَةَ أَصْنَافٍ: مُؤْمِنٌ وَمُنَافِقٌ وَكَافِرٌ، فَمَنْ أَيْهِمْ كُنْتَ؟ قَالَ: من المؤمنين، إِنَّمَا نَرَاهُ أَرَادَ أَنِّي كُنْتُ مِنْ أَهْلِ هَذَا الدِّينِ لَا مِنَ الْآخَرِينَ. فَأَمَّا الشَّهَادَةُ بِهَا عِنْدَ اللَّهِ، فَإِنَّهُ كَانَ عِنْدَنَا أَعْلَمُ بِاللَّهِ وَأَتَقَى لَهُ مِنْ أَنْ يَرِيدَهُ، فَكَيْفَ يَكُونُ ذَلِكَ، وَاللَّهِ يَقُولُ: ﴿فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾ [النجم: ٣٢].

This is also the meaning, in my view, of the narration of 'Abdullāh when the student of Mu'adh came to him and asked, "Don't you know that people during the time of Allah's Messenger (ﷺ) were of three types: believer, hypocrite and disbeliever. Which one were you?" He replied, "From the believers." What he meant was that I was from the Muslims and not from the other groups. As for making this a point of self-praise, then he was more knowledgeable of Allah and more pious than intending this. How could this have been his intent when Allah says, "Do not praise yourselves. He knows best those who are pious."

وَالشَّاهِدُ - عَلَى مَا نَظَرْتُ - أَنَّهُ كَانَ قَبْلَ هَذَا لَا يَقُولُ: أَنَا مُؤْمِنٌ عَلَى تَرْكِيبِ وَلَا عَلَى غَيْرِهَا، وَلَا نَرَاهُ أَنَّهُ كَانَ يُنْكِرُهُ عَلَى فَائِلِهِ بِأَيِّ وَجْهِ كَانَ، إِنَّمَا كَانَ يَقُولُ: آمَنْتُ بِاللَّهِ وَكُتِبَهِ وَرُسُلِهِ، لَا يَزِيدُ عَلَى هَذَا اللَّفْظِ، وَهُوَ الَّذِي كَانَ أَخَذَ بِهِ إِبْرَاهِيمُ وَطَاوُوسُ وَابْنُ سِيرِينَ. ثُمَّ أَجَابَ عَبْدُ اللَّهِ إِلَيَّ أَنْ قَالَ: «أَنَا

مُؤْمِنٌ» فَإِنْ كَانَ الْأَصْلُ مُحْفُوظًا عَنْهُ فَهُوَ عِنْدِي عَلَى مَا أَعْلَمْتُكَ، وَقَدْ رَأَيْتَ يَحْيَى بْنَ سَعِيدٍ يُنْكِرُهُ وَيَطْعَنُ فِي إِسْنَادِهِ لِأَنَّ أَصْحَابَ عَبْدِ اللَّهِ عَلَى خِلَافِهِ.

The evidence for this – in our view – is that before this he would not say, ‘I am a believer’, in self-praise or otherwise. He would not rebuke all those who said. Rather, he would say, ‘I believe in Allah, His books and His messengers.’ He would not increase these words, and this is what Ibrāhīm, Ṭāwūs and Ibn Sīrīn did. ‘Abdullāh then responded saying that he was a believer. Therefore, if this principle from his is preserved, this is its interpretation. I saw Yahyā ibn Sa’īd criticise this chain for the students of ‘Abdullāh all dispute this.

وَكَذَلِكَ نَرَى مَذْهَبَ الْفُقَهَاءِ الَّذِينَ كَانُوا يَتَسَمَّوْنَ بِهَذَا الْإِسْمِ بِلَا اسْتِثْنَاءٍ، فَيَقُولُونَ نَحْنُ مُؤْمِنُونَ، مِنْهُمْ: عَبْدُ الرَّحْمَنِ السُّلَمِيُّ، وَإِبْرَاهِيمُ التَّيْمِيُّ، وَعَوْنُ بْنُ عَبْدِ اللَّهِ، وَمَنْ بَعْدَهُمْ، **مِثْلُ**: عُمَرُ بْنُ ذَرٍّ، وَالصَّلْتُ بْنُ بَهْرَامٍ، وَمُسْعَرُ بْنُ كِدَامٍ، وَمَنْ نَحَا نَحْوَهُمْ، إِنَّمَا هُوَ عِنْدَنَا مِنْهُمْ عَلَى الدُّخُولِ فِي الْإِيمَانِ لَا عَلَى الْإِسْتِكْمَالِ، أَلَا تَرَى أَنَّ الْفَرْقَ بَيْنَهُمْ وَبَيْنَ إِبْرَاهِيمَ وَبَيْنَ ابْنِ سِيرِينَ وَطَاوُسٍ إِنَّمَا كَانَ أَنَّ هَؤُلَاءِ كَانُوا بِهِ أَصْلًا، وَكَانَ الْآخَرُونَ يَتَسَمَّوْنَ بِهِ. فَأَمَّا عَلَى مَذْهَبٍ مَنْ قَالَ كَلِمَاتِ الْإِيمَانِ الْمَلَائِكَةِ وَالنَّبِيِّينَ! فَمَعَاذَ اللَّهِ، لَيْسَ هَذَا طَرِيقَ الْعُلَمَاءِ، وَقَدْ جَاءَتْ كَرَاهِيَتُهُ مَفْسُورَةً عَنْ عِدَّةٍ مِنْهُمْ.

This is what we see as the position of those scholars who would make this statement without adding a condition, and state that they were believers. From these scholars was ‘Abdur-Raḥmān al-Sulamī, Ibrāhīm al-Taymī, ‘Awn ibn ‘Abdullāh, and then those who came after them, such as ‘Umar ibn Dharr, Ṣalt ibn Bahrām, Mis’ar ibn Kidām and others who took this position. All of them intended entering into faith and not its completion. Do you not realise that the difference between these scholars and between Ibrāhīm, Ibn Sīrīn and Ṭāwūs, is the principle we mentioned, and that others used this title. As for those who claim that their faith is like that of the angels and prophets, then we seek Allah’s refuge. This is not the way of the scholars, and the dislike of this statement has been narrated from a number of them.

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا هُشَيْمٌ - أَوْ حَدَّثْتُ عَنْهُ - عَنْ جُوَيْرٍ عَنِ الضَّحَّاكِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَقُولَ الرَّجُلُ: أَنَا عَلَى إِيْمَانِ جِبْرِيلَ وَمِيكَائِيلَ

Al-Ḍaḥḥāk used to dislike that a person say, 'I have the faith of Jibrīl and Mikā'il'.

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ الْمِصْرِيُّ، عَنْ نَافِعٍ، عَنْ عُمَرَ الْجُمَحِيِّ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، وَقَالَ لَهُ إِنْسَانٌ: إِنَّ رَجُلًا فِي مَجَالِسِكَ يَقُولُ: إِنَّ إِيْمَانَهُ كِإِيْمَانِ جِبْرِائِيلَ! فَأَنْكَرَ ذَلِكَ وَقَالَ: سُبْحَانَ اللَّهِ! وَاللَّهِ قَدْ فَضَّلَ جِبْرِيلُ فِي الثَّنَاءِ عَلَى مُحَمَّدٍ ﷺ، فَقَالَ: ﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ، ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ، مَكِينٍ مُطَاعٍ ثُمَّ أَمِينٍ﴾ [التكوير: ١٩ - ٢١].

Ibn Abī Mulaykah heard a man say to him, "Someone in your gathering said that he has faith like that of Jibrīl." He rejected this and said, "Glory be to Allah. By Allah, Jibrīl was praised more than Muhammad (ﷺ), 'This is the speech of a noble messenger, who possess great strength and is held in honour by the Lord of the Throne. He is obeyed and worthy of trust.'"

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَنْ مَيْمُونِ بْنِ مِهْرَانَ: أَنَّهُ رَأَى جَارِيَةً تُغَيِّي فَقَالَ: «مَنْ زَعَمَ أَنَّ هَذِهِ عَلَى إِيْمَانِ مَرْيَمَ بِنْتِ عِمْرَانَ فَقَدْ كَذَبَ.»

Maymūn ibn Mihrān saw a girl singing and said, "Whoever claims that this girl is equal in faith to Maryam bint 'Imrān has lied."

وَكَيْفَ يَسْعُ أَحَدًا أَنْ يُشَبَّهَ الْبَشَرُ بِالْمَلَائِكَةِ، وَقَدْ عَاتَبَ اللَّهُ الْمُؤْمِنِينَ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ أَشَدَّ الْعِتَابِ، وَأَوْعَدَهُمْ أَغْلَظَ الْوَعِيدِ، وَلَا يُعْلَمُ فَعَلَ بِالْمَلَائِكَةِ مِنْ ذَلِكَ شَيْئًا، فَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا، وَمَنْ يَفْعَلْ ذَلِكَ عُذْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾ [النساء: ٢٩ - ٣٠]. [وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ، فَإِنْ لَمْ

تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ﴿الآيَةُ﴾ [البقرة: ٢٧٨ - ٢٧٩]. [وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾] [الصف: ٢]. [﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾] [الحديد: ١٦]

How can one liken humans to angels, when Allah rebuked the believers severely more than once in His Book, and threatened them with severe punishment, but this is not known to have happened with the angels? Allah says, “You who believe, do not wrongfully consume each other’s wealth but trade by mutual consent. Do not kill each other, for Allah is merciful to you. If any of you does these things, out of hostility and injustice, We shall make him suffer Fire: that is easy for Allah.” He also says, “You who believe, beware of Allah: give up any outstanding dues from usury, if you are true believers. If you do not, then be warned of war from Allah and His Messenger.” And, “You who believe, why do you say things and then do not do them?” And, “Is it not time for believers to humble their hearts to the remembrance of Allah and the Truth that has been revealed, and not to be like those who received the Scripture before them, whose time was extended but whose hearts hardened and many of whom were lawbreakers?”

فَأَوْعَدَهُمُ النَّارَ فِي آيَةٍ، وَأَذَنَهُمُ بِالْحَرْبِ فِي أُخْرَى، وَخَوَّفَهُمُ بِالْمَقْتِ فِي ثَالِثَةٍ، وَاسْتَبْطَأَهُمْ فِي رَابِعَةٍ، وَهُوَ فِي هَذَا كُلِّهِ يُسَمِّيهِمْ مُؤْمِنِينَ، فَمَا تَشْبُهُ هَؤُلَاءِ مِنْ جِبْرِيلَ وَمِيكَائِيلَ مَعَ مَكَانِهِمَا مِنَ اللَّهِ؟! إِنِّي لَخَائِفٌ أَن يَكُونَ هَذَا مِنَ الْاجْتِرَاءِ عَلَى اللَّهِ وَالْجَهْلِ بِكِتَابِهِ.

He threatened them with the Fire in one verse, and declared war upon them in another, frightened them with wrath in a third and warned them in a fourth; and in all of them they are called believers. Where then is the resemblance between them and Jibrīl and Mikā’īl and their status before Allah? I fear that this is from speaking about Allah unknowingly and ignorance of His Book.

## بَابُ الزِّيَادَةِ فِي الْإِيمَانِ وَالْإِنْقَاصِ مِنْهُ

### Chapter: Increase and Decrease in Faith

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ قَالَ: قَالَ مُعَاذُ بْنُ جَبَلٍ لِرَجُلٍ: «اجْلِسْ بِنَا نُؤْمِنُ سَاعَةً يَغْنِي نَذَرَ اللَّهِ»

Aswad ibn Hilāl narrated that Mu‘adh ibn Jabal said, “Sit with us that we may increase in faith for a time: i.e. let us remember Allah.”

وَبِهَذَا الْقَوْلِ كَانَ يَأْخُذُ سُفْيَانُ وَالْأَوْزَاعِيُّ وَمَالِكُ بْنُ أَنَسٍ، يَرَوْنَ أَعْمَالَ الْبِرِّ جَمِيعًا مِنَ الْإِزْدِيَادِ فِي الْإِسْلَامِ؛ لِأَنَّهَا كُلُّهَا عِنْدَهُمْ مِنْهُ، وَحُجَّتُهُمْ فِي ذَلِكَ مَا وَصَفَ اللَّهُ بِهِ الْمُؤْمِنِينَ فِي خَمْسِ مَوَاضِعَ مِنْ كِتَابِهِ مِنْهُ، **قَوْلُهُ**: ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ [آل عمران: ١٧٣]. **وَقَوْلُهُ**: ﴿لَيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾ [المدثر: ٣١]. **وَقَوْلُهُ**: ﴿لَيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾ [الفتح: ٤]. **وَمَوْضِعَانِ آخَرَانِ قَدْ ذَكَرْنَاهُمَا فِي الْبَابِ الْأَوَّلِ، فَاتَّبَعَ أَهْلُ السُّنَّةِ هَذِهِ الْآيَاتِ وَتَأَوَّلُوهَا أَنَّ الزِّيَادَاتِ هِيَ الْأَعْمَالُ الرَّائِيَّةُ.**

This was the position taken by Sufyān, al-Awzā‘ī and Mālik ibn Anas, that all good deeds increase a person in their Islam, because all these deeds are part of it. Their evidence for this is the description Allah gives to the believers in five places in His Book. Allah says, “Those whose faith only increased when people said, ‘Fear your enemy: they have amassed a great army against you,’ and who replied, ‘God is enough for us: He is the best protector.” And, “So those who have been given the Scripture will be certain and those who believe will have their faith increased...” And, “...to add faith to their faith.” As well as two other places mentioned in the first chapter. Ahlus-Sunnah follow these verses and interpreted the increases to refer to righteous actions.

وَأَمَّا الَّذِينَ رَأَوْا الْإِيمَانَ قَوْلًا وَلَا عَمَلٍ فَاتَّخَمَ ذَهَبُوا فِي هَذِهِ الْآيَاتِ إِلَى أَرْبَعَةِ أَوْجُهٍ: أَحَدُهَا: أَنْ قَالُوا: أَصْلُ الْإِيمَانِ الْإِقْرَارُ بِجُمْلَةِ الْفَرَائِضِ، مِثْلُ الصَّلَاةِ وَالزَّكَاةِ وَغَيْرِهَا، وَالزِّيَادَةُ بَعْدَ هَذِهِ الْجُمْلَةِ، وَهُوَ أَنْ تُؤْمِنُوا بِأَنَّ هَذِهِ الصَّلَاةَ الْمَفْرُوضَةَ هِيَ خَمْسٌ، وَأَنَّ الظُّهْرَ هِيَ أَرْبَعُ رَكَعَاتٍ، وَالْمَغْرِبُ ثَلَاثَةٌ، وَعَلَى هَذَا رَأَوْا سَائِرَ الْفَرَائِضِ. وَالْوَجْهُ الثَّانِي: أَنْ قَالُوا: أَصْلُ الْإِيمَانِ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ، وَالزِّيَادَةُ تُمَكِّنُ مِنْ ذَلِكَ الْإِقْرَارِ. وَالْوَجْهُ الثَّلَاثُ: أَنْ قَالُوا الزِّيَادَةُ فِي الْإِيمَانِ الْإِزْدِيَادُ مِنَ الْيَقِينِ. وَالْوَجْهُ الرَّابِعُ: أَنْ قَالُوا إِنَّ الْإِيمَانَ لَا يَزْدَادُ أَبَدًا، وَلَكِنَّ النَّاسَ يَزْدَادُونَ مِنْهُ. وَكُلُّ هَذِهِ الْأَقْوَالِ لَمْ أَجِدْ لَهَا مُصَدِّقًا فِي تَفْسِيرِ الْفُقَهَاءِ وَلَا فِي كَلَامِ الْعَرَبِ

As for those who state that faith is speech without action, they have four ways of explaining these verses. The first way is that they said that the essence is faith is to affirm the obligations generally, such as the prayer and *zakāh* etc. The increase above this general belief, is to believe that the obligatory prayers are five, that Zuhur is four *rak'ahs* and Maghrib three, and likewise with all the obligations.

The second way is that they said that the essence is faith is to affirm what comes from Allah, and the increase further establishes that affirmation.

The third way is that they said the increase in faith is an increase in certainty.

The fourth way is that they said that faith never increases, but people increase.

I have not found for any of these positions stated what supports it from the statements of the scholars or the Arabic language.

فَالْتَفْسِيرُ مَا ذَكَرْنَاهُ عَنْ مُعَاذٍ حِينَ قَالَ: اجْلِسْ بِنَا نُؤْمِنُ سَاعَةً، فَيَتَوَهَّمُ عَلَى مِثْلِهِ أَنْ يَكُونَ لَمْ يَعْرِفِ الصَّلَوَاتِ الْخَمْسَ، وَمَبْلَغَ رُكُوعِهَا وَسُجُودِهَا إِلَّا بَعْدَ رَسُولِ اللَّهِ ﷺ، وَقَدْ فَضَّلَهُ النَّبِيُّ ﷺ عَلَى كَثِيرٍ مِنْ أَصْحَابِهِ فِي الْعِلْمِ بِالْحَلَالِ وَالْحَرَامِ ثُمَّ قَالَ: «يَتَقَدَّمُ الْعُلَمَاءُ بِرَبْوَةٍ؟»..! هَذَا لَا يَتَأَوَّلُهُ أَحَدٌ يَعْرِفُ مُعَاذًا.

Therefore, the understanding of the statement of Mu'adh is as we have mentioned, when he said, "Sit with us, let us increase in faith for a time." Otherwise, it will be thought that someone like him was unaware of the five prayers, and how to bow and prostrate except after the time of Allah's Messenger (ﷺ). This, despite the fact that the Prophet (ﷺ)

mentioned his superiority over many other Companions in knowledge of the lawful and unlawful, and said about him, “He will be ahead of the scholars.” No one who knows of him would assert this about Mu‘ādh.

وَأَمَّا فِي اللُّغَةِ فَإِنَّا لَمْ نَجِدِ الْمَعْنَى فِيهِ يَحْتَمِلُ تَأْوِيلُهُمْ، وَذَلِكَ كَرَجُلٍ أَقَرَّ لَهُ رَجُلٌ بِأَلْفٍ دِرْهَمٍ لَهُ عَلَيْهِ، ثُمَّ بَيَّنَّهَا فَقَالَ: مِائَةٌ مِنْهَا فِي جِهَةِ كَذَا، وَمِائَتَانِ فِي جِهَةِ كَذَا، حَتَّى اسْتَوْعَبَ الْأَلْفَ، مَا كَانَ هَذَا يُسَمَّى زِيَادَةً، وَإِنَّمَا يُقَالُ لَهُ تَلْخِصٌ وَتَفْصِيلٌ، وَكَذَلِكَ لَوْ لَمْ يُلْخِصْهَا، وَلَكِنَّهُ رَدَّدَ ذَلِكَ الْإِفْرَارَ مَرَّاتٍ، مَا قِيلَ لَهُ زِيَادَةٌ أَيْضًا، إِنَّمَا هُوَ تَكْرِيرٌ وَإِعَادَةٌ، لِأَنَّهُ لَمْ يُعَيِّرِ الْمَعْنَى الْأَوَّلَ وَلَمْ يَزِدْ فِيهِ شَيْئًا.

As for the Arabic language, we did not find that which supports their interpretation. This would be a similar to a man who affirms to another that he owes him a thousand dirhams. He then explains this by saying that a hundred is here, two hundred is there, until he reaches a thousand. This would not be called an increase, but a summary or explanation. Even if he did not explain, but repeated the same claim many times, this would not be called an increase, but repetition and confirmation, because he did not change the initial claim or add anything to it.

فَأَمَّا الَّذِينَ قَالُوا: يَزْدَادُ مِنَ الْإِيمَانِ، وَلَا يَكُونُ الْإِيمَانُ هُوَ الزِّيَادَةُ، فَإِنَّهُ مَذْهَبٌ غَيْرُ مَوْجُودٍ؛ لِأَنَّ رَجُلًا لَوْ وَصَفَ مَالَهُ فَقِيلَ: هُوَ أَلْفٌ، ثُمَّ قِيلَ: إِنَّهُ أَزْدَادَ مِائَةً بَعْدَهَا، مَا كَانَ لَهُ مَعْنَى يَفْهَمُهُ النَّاسُ إِلَّا أَنْ يَكُونَ الْمِائَةُ هِيَ الزَّائِدَةُ عَلَى الْأَلْفِ، وَكَذَلِكَ سَائِرُ الْأَشْيَاءِ، فَالْإِيمَانُ مِثْلُهَا، لَا يَزْدَادُ النَّاسُ مِنْهُ شَيْئًا، إِلَّا كَانَ ذَلِكَ الشَّيْءُ هُوَ الزَّائِدُ فِي الْإِيمَانِ.

As for those who claim that a person increases in it but it is not an increase in faith, then this position does not exist. If a person was told that he is owed a thousand, and then that there is an additional hundred, he would not understand from this anything else except that he has a hundred above the initial thousand. This is how everything works, and faith like it. People cannot increase in faith except that the increase is in faith itself.

وَأَمَّا الَّذِينَ جَعَلُوا الزِّيَادَةَ زِدْيَادَ الْيَقِينِ فَلَا مَعْنَى لَهُمْ؛ لِأَنَّ الْيَقِينَ مِنَ الْإِيمَانِ، فَإِذَا كَانَ الْإِيمَانُ عِنْدَهُمْ كُلُّهُ بِرَمْتِهِ إِنَّمَا هُوَ الْإِفْرَارُ، ثُمَّ اسْتَكْمَلَهُ هَؤُلَاءِ الْمُقَرُّونَ بِإِفْرَارِهِمْ، أَفَلَيْسَ قَدْ أَحَاطُوا بِالْيَقِينِ مِنْ قَوْلِهِمْ!!



فَكَيْفَ يَزْدَادُ مِنْ شَيْءٍ قَدْ اسْتُفْصِيَ وَأُحِيطَ بِهِ؟ ! أَرَأَيْتُمْ رَجُلًا نَظَرَ إِلَى النَّهَارِ بِالضُّحَى حَتَّى أَحَاطَ عَلَيْهِ  
كُلُّهُ بِضَوْئِهِ هَلْ كَانَ يَسْتَطِيعُ أَنْ يَزْدَادَ يَقِينًا بِأَنَّهُ نَهَارٌ وَلَوْ اجْتَمَعَ عَلَيْهِ الْإِنْسُ وَالْجِنُّ؟! هَذَا يَسْتَحِيلُ  
وَيَخْرُجُ مِمَّا يَعْرِفُهُ النَّاسُ.

As for those who claimed that the increase is in certainty, then they too make no sense. Certainty is part of faith. If faith in their claim is all about affirmation, then they claim it is completed by a further affirmation, did they not already have certainty? How can you increase in something already complete? If a man looks out in the morning and then remains there until he is surrounded by daylight, does anyone need to increase his certainty that it is now day time, even if it is all the humans and *jinn*? This is impossible and goes against what people know.

## بَابُ تَسْمِيَةِ الْإِيمَانِ بِالْقَوْلِ دُونَ الْعَمَلِ

### Chapter: The Name of Faith in Words without Speech

قَالَ أَبُو عُبَيْدٍ: قَالَتْ هَذِهِ الْفِرْقَةُ: إِذَا أَقَرَّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ، وَشَهِدَ شَهَادَةَ الْحَقِّ بِلِسَانِهِ، فَذَلِكَ الْإِيمَانُ كُلُّهُ؛ لِأَنَّ اللَّهَ سَمَّاهُمْ مُؤْمِنِينَ. وَلَيْسَ مَا ذَهَبُوا إِلَيْهِ عِنْدَنَا قَوْلًا، وَلَا نَرَاهُ شَيْئًا، وَذَلِكَ مِنْ وَجْهَيْنِ: أَحَدُهُمَا مَا أَعْلَمْتَنِي فِي الثُّلُثِ الْأَوَّلِ؛ أَنَّ الْإِيمَانَ لِمَفْرُوضٍ فِي صَدْرِ الْإِسْلَامِ لَمْ يَكُنْ يَوْمَئِذٍ شَيْئًا إِلَّا إِقْرَارٌ فَقَطْ. وَأَمَّا الْحُجَّةُ الْأُخْرَى: فَإِنَّا وَجَدْنَا الْأُمُورَ كُلَّهَا يَسْتَحِقُّ النَّاسُ بِهَا أَسْمَاءَهَا مَعَ ابْتِدَائِهَا وَالِدُخُولِ فِيهَا، ثُمَّ يَفْضَلُ فِيهَا بَعْضُهُمْ بَعْضًا، وَقَدْ سَمَلَهُمْ فِيهَا اسْمٌ وَاحِدٌ، مِنْ ذَلِكَ أَنَّكَ تَجِدُ الْقَوْمَ صُفُوفًا بَيْنَ مُسْتَفْتِحٍ لِلصَّلَاةِ وَرَاكِعٍ وَسَاجِدٍ، وَقَائِمٍ وَجَالِسٍ، فَكُلُّهُمْ يَلْزِمُهُ اسْمُ الْمُصَلِّي، فَيُقَالُ لَهُمْ مُصَلُّونَ، وَهُمْ مَعَ هَذَا فِيهَا مُتَفَاضِلُونَ. وَكَذَلِكَ صِنَاعَاتُ النَّاسِ، لَوْ أَنَّ قَوْمًا ابْتَنَوْا حَائِطًا وَكَانَ بَعْضُهُمْ فِي تَأْسِيسِهِ، وَآخَرُ قَدْ نَصَفَهُ، وَثَالِثٌ قَارِبَ الْفَرَاغِ مِنْهُ، قِيلَ لَهُمْ جَمِيعًا بِنَاءٌ، وَهُمْ مُتَبَايُونَ فِي بِنَائِهِمْ. وَكَذَلِكَ لَوْ أَنَّ قَوْمًا أَمَرُوا بِدُخُولِ دَارٍ، فَدَخَلَهَا أَحَدُهُمْ، فَلَمَّا تَعَتَّبَ الْبَابَ أَقَامَ مَكَانَهُ، وَجَاوَزَهُ الْآخَرُ بِخُطَوَاتٍ، وَمَضَى الثَّالِثُ إِلَى وَسْطِهَا، قِيلَ لَهُمْ جَمِيعًا دَاخِلُونَ، وَبَعْضُهُمْ فِيهَا أَكْثَرُ مَدْخَلًا مِنْ بَعْضٍ. فَهَذَا الْكَلَامُ الْمَعْقُولُ عِنْدَ الْعَرَبِ السَّائِرِ فِيهِمْ

This group claims that if someone affirms all that has come from Allah, and utter the testimony of faith with their tongue, then that is all of faith, for Allah named these people believers. In our view, this claim of theirs is not a position and we consider it to be nothing. This is for two reasons:

The first: What I mentioned to you in the first third of this book, that faith at the beginning of Islam was nothing other than the testimony.

The second: All issues attach their titles when people begin them or enter into them. Then, they are of varying levels therein, despite them all having the same title. For example, you see people in varying states of prayer, with one starting the prayer, another bowing and another prostrating, one standing and another sitting; all are considered to be praying, despite their varying positions. Likewise, in people's jobs. If people were building a wall,

some had just begun its foundation, others were half way and others close to finishing; all would be called builders despite their varying stages. Similarly, if a group were asked to enter a house, and the first one entered and stood on the threshold, the second entered by a few steps and the third went into the middle of the house; all would be considered to be inside, despite some being further in than others. This is what the Arabs understand and how they use the speech.

فَكَذَلِكَ الْمَذْهَبُ فِي الْإِيمَانِ، إِنَّمَا هُوَ دُخُولٌ فِي الدِّينِ، قَالَ اللَّهُ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ، وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا، فَسَبِّحْ بِحَمْدِ رَبِّكَ﴾ [النصر]. وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً﴾ [البقرة: ٢٠٨]. فالسلم الإسلام، وقوله: ﴿كَافَّةً﴾ مَعْنَاهَا عِنْدَ الْعَرَبِ الْإِحَاطَةُ بِالشَّيْءِ. قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ». فَصَارَتِ الْخَمْسُ كُلُّهَا هِيَ الْمِلَّةُ الَّتِي سَمَّاها اللَّهُ سَلَمًا مَفْرُوضًا. فَوَجَدْنَا أَعْمَالَ الْبِرِّ، وَصِنَاعَاتِ الْأَيْدِي، وَدُخُولِ الْمَسَاكِينِ كُلِّهَا تَشْهَدُ عَلَى اجْتِمَاعِ الْإِسْمِ، وَتَفَاضُلِ الدَّرَجَاتِ فِيهَا، هَذَا فِي التَّشْبِيهِ وَالنَّظَرِ، مَعَ مَا اخْتَجَجْنَا بِهِ مِنَ الْكِتَابِ وَالسُّنَّةِ. فَهَكَذَا الْإِيمَانُ هُوَ دَرَجَاتٌ وَمَنَازِلٌ، وَإِنْ كَانَ سَمَّى أَهْلَهُ اسْمًا وَاحِدًا، وَإِنَّمَا هُوَ عَمَلٌ مِنْ أَعْمَالٍ تَعَبَّدَ اللَّهُ بِهِ عِبَادَهُ، وَفَرَضَهُ عَلَى جَوَارِحِهِمْ، وَجَعَلَ أَصْلَهُ فِي مَعْرِفَةِ الْقَلْبِ، ثُمَّ جَعَلَ الْمَنْطِقَ شَاهِدًا عَلَيْهِ، ثُمَّ الْأَعْمَالُ مُصَدِّقَةٌ لَهُ، وَإِنَّمَا أَعْطَى اللَّهُ كُلَّ جَارِحَةٍ عَمَلًا لَمْ يُعْطِهِ الْأُخْرَى، فَعَمَلُ الْقَلْبِ: الْإِعْتِقَادُ، وَعَمَلُ اللِّسَانِ: الْقَوْلُ، وَعَمَلُ الْيَدِ: التَّنَاوُلُ، وَعَمَلُ الرَّجْلِ: الْمَشْيُ، وَكُلُّهَا يَجْمَعُهَا اسْمُ الْعَمَلِ. فَالْإِيمَانُ عَلَى هَذَا التَّنَاوُلِ إِنَّمَا هُوَ كُلُّهُ مَبْنِيٌّ عَلَى الْعَمَلِ، مِنْ أَوَّلِهِ إِلَى آخِرِهِ، إِلَّا أَنَّهُ يَتَفَاضَلُ فِي الدَّرَجَاتِ عَلَى مَا وَصَفْنَا

Likewise, when it comes to faith, it is to enter into the religion. Allah says, “When Allah’s help comes and the victory. When you see people embracing Allah’s faith in crowds. Celebrate the praise of your Lord.” He also says, “You who believe, enter wholeheartedly into submission.” Submission being Islam, and wholeheartedly being to encompass something. Allah’s Messenger (ﷺ) said, “Islam is built upon five”, so the five are all part of the religion that Allah called mandatory submission.

Therefore, we have seen how good deeds, physical labour and entering homes all share names, despite varying levels within them. This is through giving examples, in addition to what we have used of the Qur’an and *Sunnah*. Thus, faith too is levels, even if all its

people are called by the same name. It is actions that Allah has legislated upon His slaves and made obligatory upon their limbs. Its essence is in the knowledge of the heart, then words attest to it and actions affirm it. Allah has given to each an action that the other does not have. The action of the heart is belief, the action of the tongue is speech, the action of the hand to take and the action of the foot to walk; all are called actions. By this understanding, faith is all action from its beginning to its end, except that it has levels as we have explained.

وَزَعَمَ مَنْ خَالَفَنَا أَنَّ الْقَوْلَ دُونَ الْعَمَلِ، فَهَذَا عِنْدَنَا مُتَنَاقِضٌ، لِأَنَّهُ إِذَا جَعَلَهُ قَوْلًا فَقَدْ أَقَرَّ أَنَّهُ عَمَلٌ وَهُوَ لَا يَدْرِي بِمَا أَعْلَمْتُكَ مِنَ الْعِلَّةِ الْمُؤْهُومَةِ عِنْدَ الْعَرَبِ فِي تَسْمِيَةِ أَعْمَالِ الْجَوَارِحِ عَمَلًا. وَتَصَدِّقُهُ فِي تَأْوِيلِ الْكِتَابِ فِي عَمَلِ الْقَلْبِ وَاللِّسَانِ

Those who disagree with us claim that speech is other than action. This, to us is a contradiction, because by making it speech, he has agreed that it is an action. This is because he thinks there is a fault in this as the Arabs call actions of the limbs, actions. However, the Qur'an affirms that the heart and tongue also perform actions.

قَوْلُ اللَّهِ فِي الْقَلْبِ: ﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾ [النحل: ١٠٦]. وَقَالَ: ﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحریم: ٤]. وَقَالَ: ﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾ [الحج: ٣٥]. وقال رسول الله ﷺ: "إِنْ فِي الْجَسَدِ لَمْضَغَةٌ إِذَا صَلَحَتْ صَلَحَ سَائِرُ الْجَسَدِ، وَهِيَ الْقَلْبُ". وإذا كان القلب مطمئنا مرة، ويصغى أخرى، ويوجل ثالثة، ثم يكون منه الصلاح والفساد، فأى عمل أكثر من هذا؟ ثم بين ما ذكرنا قوله: ﴿وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ﴾ [المجادلة: ٨]. فَهَذَا مَا فِي عَمَلِ الْقَلْبِ.

Allah says about the actions of the heart, "... although their hearts remain firm in faith." He says, "If both of you [wives] repent to Allah - for your hearts have deviated." He also says, "whose hearts fill with awe whenever Allah is mentioned." Allah's Messenger (ﷺ) said, "In the body, there is a morsel of flesh, if it is upright then the body is upright, it is the heart." Therefore, if the heart is sometimes content, and sometimes not, and

sometimes fearful and then upright or corrupt, then what more actions are needed? This is further explained in the verse, "... and say inwardly, 'Why does Allah not punish us for what we say?'" These are all actions of the heart.

وَأَمَّا عَمَلُ اللِّسَانِ، فَقَوْلُهُ: ﴿يَسْتَحْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُمْ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾ [النساء: ١٠٨]، فَذَكَرَ الْقَوْلَ ثُمَّ سَمَاهُ عَمَلًا. ثُمَّ قَالَ: ﴿وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا عَمَلٌ وَبَرِيءٌ مِمَّا تَعْمَلُونَ﴾ [يونس: ٤١]. هَلْ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ مَعَهُمْ إِلَّا دُعَاؤُهُ إِيَّاهُمْ إِلَى اللَّهِ، وَرَدُّهُمْ عَلَيْهِ قَوْلُهُ بِالتَّكْذِيبِ وَقَدْ أَسْمَاهَا هَاهُنَا عَمَلًا؟ وَقَالَ فِي مَوْضِعٍ ثَالِثٍ: ﴿قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ يَقُولُ إِنَّكَ لَمِنَ الْمُصَدِّقِينَ﴾ إِلَى ﴿لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ﴾ [الصافات: ٥١ - ٦١]. فَهَلْ يَكُونُ التَّصْدِيقُ إِلَّا بِالْقَوْلِ وَقَدْ جَعَلَ صَاحِبُهَا هَاهُنَا عَمَلًا؟! ثُمَّ قَالَ: ﴿اعْمَلُوا آلَ دَاوُدَ شُكْرًا﴾ [سبأ: ١٣]، فَأَكْثَرَ مَا يَعْرِفُ النَّاسُ مِنَ الشُّكْرِ أَنَّهُ الْحَمْدُ وَالْتِنَاءُ بِاللِّسَانِ، وَإِنْ كَانَتْ الْمُكَافَأَةُ قَدْ تُدْعَى شُكْرًا. فَكُلُّ هَذَا الَّذِي تَأَوَّلْنَا إِنَّمَا هُوَ عَلَى ظَاهِرِ الْقُرْآنِ، وَمَا وَجَدْنَا أَهْلَ الْعِلْمِ يَتَأَوَّلُونَهُ، وَاللَّهُ أَعْلَمُ بِمَا أَرَادَ، إِلَّا أَنَّ هَذَا هُوَ الْمُسْتَفِيزُ فِي كَلَامِ الْعَرَبِ غَيْرِ الْمَدْفُوعِ

As for the actions of the tongue, Allah says, "They try to hide themselves from people, but they cannot hide from Allah. He is with them when they plot at night, saying things that do not please Him: He is fully aware of everything they do." He mentioned their words and then described them as being actions. He also says, "If they do not believe you, [Prophet], say, 'I act for myself, and you for yourselves. You are not responsible for my actions nor am I responsible for yours.'" Were the actions of Allah's Messenger (ﷺ) anything other than calling them to Allah and their response by calling him a liar? Both here are referred to as actions. Allah says in a third place, "One will say, 'I had a close companion on earth. Who used to ask me, 'Do you really believe that... Everyone should strive to attain this.' Is affirmation here anything other than verbal, but here again it is called action. Allah also says, "Work thankfully, family of Dawud." Most people consider gratitude to be praise and good words, although gifting can also be called gratitude. All of this that we mentioned is based on the apparent meanings of the Qur'an and how the

scholars interpreted, and Allah knows best what He intends. However, this is what is well known in the speech of the Arabs without doubt.

فَتَسْمِيَتُهُمُ الْكَلَامَ عَمَلًا، مِنْ ذَلِكَ أَنْ يُقَالَ: لَقَدْ عَمِلَ فُلَانٌ الْيَوْمَ عَمَلًا كَثِيرًا، إِذَا نَطَقَ بِحَقٍّ وَأَقَامَ الشَّهَادَةَ، وَنَحْوَ هَذَا. وَكَذَلِكَ إِنْ أَسْمَعَ رَجُلٌ صَاحِبَهُ مَكْرُوهًا، قِيلَ قَدْ عَمِلَ بِهِ الْفَاقِرَةَ، وَفَعَلَ بِهِ الْأَفَاعِيلَ، وَنَحْوَهُ مِنَ الْقَوْلِ، فَسَمُّوهُ عَمَلًا، وَهُوَ لَمْ يَزِدْهُ عَلَى الْمَنْطِقِ. وَمِنْهُ الْحَدِيثُ الْمَأْثُورُ: "مَنْ عَدَّ كَلَامَهُ مِنْ عَمَلِهِ، قَلَّ كَلَامُهُ إِلَّا فِيمَا يَنْفَعُهُ". فوجدنا تأويل القرآن، وآثار النبي ﷺ وما مضت عليه العلماء، وصحة النظر، كلها تصدق أهل السنة في الإيمان، فيبقى القول الآخر، فأني شيء يتبع بعد هذه الحجج الأربع؟!

If speech is called action, it is like saying, 'Someone has performed many actions today,' if he spoke the truth or gave a witness testimony. Likewise, if someone hears another speaking evil, he says that he did bad and unworthy things etc, all this is referred to as actions, even though he only spoke. From this, is the narration, "Whoever considers his words to be actions, will speak less unless it is beneficial." Thus, we have found the interpretation of the Qur'an, prophetic narrations, the position of the scholars and correct logic all attest to the position of Ahlus-Sunnah in faith. The other position therefore remains, as what can they further say after these four?

وقد يلزم أهل هذا الرأي ممن يدعي أن المتكلم بالإيمان مستكمل له، من التبعة ما هو أشد مما ذكرنا، وذلك فيما قص علينا من نبأ إبليس في السجود لآدم فإنه قال: ﴿إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾ [ص: ٧٤] فَجَعَلَهُ اللَّهُ بِالْإِسْتِكْبَارِ كَافِرًا، وَهُوَ مُقَرَّرٌ بِهِ غَيْرُ جَاحِدٍ لَهُ، أَلَا تَسْمَعُ: ﴿خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ [الأعراف: ١٢]، وَقَوْلُهُ: ﴿رَبِّ بِمَا أَغْوَيْتَنِي؟﴾ [الحجر: ٣٩] فَهَذَا الْآنَ مُقَرَّرٌ بِأَنَّ اللَّهَ رَبُّهُ، وَأَثْبَتَ الْقَدَرَ أَيْضًا فِي قَوْلِهِ: ﴿أَغْوَيْتَنِي﴾

Those who claim this position that the one who speaks with faith is complete in it, must then follow through with what is more severe. It is what is mentioned in the story of Iblis when he was commanded to prostrate before Adam. Allah says, "...except Iblis who was arrogant and from the disbelievers." Allah made his arrogance a cause of his disbelief,

even though he attested and did not deny as is mentioned, “You created me from fire and him from clay”, and, “...for allowing me to stray...” Therefore, he affirmed that Allah was his Lord, and affirmed pre-decree in his words, “...for allowing me to stray...”

وَقَدْ تَأَوَّلَ بَعْضُهُمْ قَوْلَهُ: ﴿وَكَانَ مِنَ الْكَافِرِينَ﴾ [البقرة: ٣٤] أَنَّهُ كَانَ كَافِرًا قَبْلَ ذَلِكَ! وَلَا وَجْهَ لِهَذَا عِنْدِي؛ لِأَنَّهُ لَوْ كَانَ كَافِرًا قَبْلَ أَنْ يُؤْمَرَ بِالسُّجُودِ لَمَا كَانَ فِي عِدَادِ الْمَلَائِكَةِ وَلَا كَانَ عَاصِيًا إِذَا لَمْ يَكُنْ مِمَّنْ أُمِرَ بِالسُّجُودِ. وَيَتَّبِعِي فِي هَذَا الْقَوْلِ أَنْ يَكُونَ إِبْلِيسُ قَدْ عَادَ إِلَى الْإِيمَانِ بَعْدَ الْكُفْرِ لِقَوْلِهِ: ﴿رَبِّ بِمَا أَغْوَيْتَنِي﴾ [الحجر: ٣٩]، وَقَوْلِهِ: ﴿خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ [الأعراف: ١٢] فَهَلْ يَجُوزُ لِمَنْ يَعْرِفُ اللَّهَ وَكِتَابَهُ وَمَا جَاءَ مِنْ عِنْدِهِ أَنْ يُثَبِّتَ الْإِيمَانَ لِإِبْلِيسَ الْيَوْمَ؟!

Some have interpreted the verse, “... and he was from the disbelievers”, to mean that he was a disbeliever prior to this. This is not correct in my view, for were he already a disbeliever before being commanded to prostrate, then he would not have been in the company of the angels nor disobedient, and he would not have been commanded to prostrate. This position also necessitates that Iblis believed after his disbelief for he said, “...for allowing me to stray...”, and, “You created me from fire and him from clay”. Is it possible for the one who knows Allah’s Book and what He revealed to affirm faith for Iblis today?

## بَابُ مَنْ جَعَلَ الْإِيمَانَ الْمَعْرِفَةَ بِالْقَلْبِ وَإِنْ لَمْ يَكُنْ عَمَلٌ

### Chapter: Those who Claim that Faith is Affirmation of the Heart without Actions

قَالَ أَبُو عُبَيْدٍ: قَدْ ذَكَرْنَا مَا كَانَ مِنْ مُفَارَقَةِ الْقَوْمِ إِيَّانَا [فِي أَنْ] الْعَمَلُ مِنَ الْإِيمَانِ، عَلَى أَنَّهُمْ وَإِنْ كَانُوا لَنَا مُفَارِقِينَ، فَإِنَّهُمْ ذَهَبُوا إِلَى مَذْهَبٍ قَدْ يَقَعُ الْغَلَطُ فِي مِثْلِهِ. ثُمَّ حَدَّثَتْ فِرْقَةٌ ثَالِثَةٌ شَدَّتْ عَنِ الطَّائِفَتَيْنِ جَمِيعًا لَيْسَتْ مِنْ أَهْلِ الْعِلْمِ وَلَا الدِّينِ، فَقَالُوا: الْإِيمَانُ مَعْرِفَةٌ بِالْقُلُوبِ بِاللَّهِ وَحْدَهُ وَإِنْ لَمْ يَكُنْ هُنَاكَ قَوْلٌ وَلَا عَمَلٌ! وَهَذَا مُنْسَلِخٌ عِنْدَنَا مِنْ قَوْلِ أَهْلِ الْمِلَلِ الْحَنَفِيَّةِ؛ لِمُعَارَضَتِهِ لِكَلَامِ اللَّهِ وَرَسُولِهِ ﷺ بِالرَّدِّ

وَالْتَكْذِيبِ، **أَلَا تَسْمَعُ قَوْلَهُ:** ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ﴾ الْآيَةِ [البقرة: ١٣٦] فَجَعَلَ الْقَوْلَ فَرَضًا حَتْمًا، كَمَا جَعَلَ مَعْرِفَتَهُ فَرَضًا، **وَلَمْ يَرْضَ بِأَنْ يَقُولُ:** اعْرِفُونِي بِقُلُوبِكُمْ.

We have already mentioned how others have differed with us about actions being part of faith, in addition to this difference, they have a position that can lead to error. There then came a third group that brought a view that is strange to both the previous ones, as these people are not scholars or known for their religiosity. They claimed that faith is to know Allah in the heart alone, even if it is unaccompanied by speech or action. This is alien to the position of the people of uprightness, as it opposes the speech of Allah and His Messenger (ﷺ) and rejects it. Have you not come across the verse, “Say, ‘We believe in Allah, and what He revealed to us and what He revealed to Ibrahim and Isma’il...” He made the statement mandatory just as He made knowledge mandatory. He did not accept other than this by saying, ‘Know Me in your hearts.’

ثُمَّ أَوْجَبَ مَعَ الْإِفْرَارِ الْإِيمَانَ بِالْكِتَابِ وَالرُّسُلِ كإِجَابِ الْإِيمَانِ، **وَلَمْ يَجْعَلْ لِأَحَدٍ إِيمَانًا إِلَّا بِتَصَدِيقِ النَّبِيِّ ﷺ فِي كُلِّ مَا جَاءَ بِهِ فَقَالَ:** ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ﴾ [النساء: ١٣٦]، **وَقَالَ:** ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء: ٦٥]. **وَقَالَ:** ﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ [البقرة: ١٤٦] **يَعْنِي النَّبِيَّ ﷺ، فَلَمْ يَجْعَلِ اللَّهُ مَعْرِفَتَهُمْ بِهِ إِذْ تَرَكُوا الشَّهَادَةَ لَهُ بِأَلْسِنَتِهِمْ إِيمَانًا. ثُمَّ سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْإِيمَانِ فَقَالَ:** «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ» فِي أَشْيَاءَ كَثِيرَةٍ مِنْ هَذَا لَا تُحْصَى.

After this affirmation, Allah obligated belief in the books and messengers just as He obligated faith. None were considered to be believers unless they accepted the Prophet (ﷺ) with all that he brought, as He says, “O you who believe, believe in Allah and His Messenger...” He also says, “No, by your Lord, they do not believe until they make you a judge in their disputes...” He also says, “Those to whom We gave the scripture, they know him as they know their sons”, meaning the Prophet (ﷺ). Their knowing him was not faith when they refused to testify with their tongues. The Prophet (ﷺ) was asked about faith



and replied, "To believe in Allah, His angels, His books, His messengers..." as well as many other additional points.

وَزَعَمَتْ هَذِهِ الْفِرْقَةُ أَنَّ اللَّهَ رَضِيَ عَنْهُمْ بِالْمَعْرِفَةِ! وَلَوْ كَانَ أَمْرُ اللَّهِ وَدِينُهُ عَلَى مَا يَقُولُ هَؤُلَاءِ مَا عُرِفَ  
الْإِسْلَامُ مِنَ الْجَاهِلِيَّةِ، وَلَا فُرِقَتِ الْمِلَلُ بَعْضُهَا مِنْ بَعْضٍ، إِذْ كَانَ يَرْضَى مِنْهُمْ بِالِدَّعْوَى عَلَى قُلُوبِهِمْ،  
غَيْرَ إِظْهَارِ الْإِقْرَارِ بِمَا جَاءَتْ بِهِ النُّبُوءَةُ، وَالْبِرَاءَةُ بِمَا سِوَاهَا، وَخَلَعَ الْأَنْدَادِ وَالْأَلْهَةَ بِالْأَلْسِنَةِ بَعْدَ الْقُلُوبِ،  
وَلَوْ كَانَ هَذَا يَكُونُ مُؤْمِنًا ثُمَّ شَهِدَ رَجُلٌ بِلِسَانِهِ أَنَّ اللَّهَ ثَانِي اثْنَيْنِ كَمَا يَقُولُ الْمَجُوسُ وَالزَّنَادِقَةُ، أَوْ  
ثَالِثُ ثَلَاثَةٍ كَقَوْلِ النَّصَارَى، وَصَلَّى لِلصَّلِيبِ، وَعَبَدَ النَّيِّرَانَ بَعْدَ أَنْ يَكُونَ قَلْبُهُ عَلَى الْمَعْرِفَةِ بِاللَّهِ لَكَانَ  
يَلْزِمُ قَائِلَ هَذِهِ الْمَقَالَةِ أَنْ يَجْعَلَهُ مُؤْمِنًا مُسْتَكْمِلًا الْإِيمَانَ كِإِيمَانِ الْمَلَائِكَةِ وَالنَّبِيِّينَ! فَهَلْ يَلْفِظُ بِهَذَا أَحَدٌ  
يَعْرِفُ اللَّهَ أَوْ مُؤْمِنٌ لَهُ بِكِتَابٍ أَوْ رَسُولٍ؟ وَهَذَا عِنْدَنَا كُفْرٌ لَنْ يَبْلُغَهُ إِبْلِيسُ فَمَنْ دُونَهُ مِنَ الْكُفَّارِ  
قَطَّ! ۞

This group claims that Allah pleased with them by virtue of their knowledge. If this religion was based on what they claim, there would be no difference between Islam and ignorance, nor any difference between various religions. This is because all would have been accepted by virtue of their knowledge, without the need to make apparent their acceptance of prophethood and disavowing all else, and rejecting all gods verbally as well as in the heart. If someone was to be a believer by this definition, and then verbally say that there are two gods as the Magians and heretics say, or three gods as claimed by the Christians, and then worshipped the cross or the fire; all this after knowledge of Allah in their hearts, this claimant would have to make such people complete believers, similar to those who believe in all the angels and messengers! Does anyone who knows Allah, or believes in His Book or Messenger, claim this? This, in our view, is a disbelief worse than that of Iblis and those who less than him in disbelief!

بَابُ ذِكْرِ مَا عَابَتْ بِهِ الْعُلَمَاءُ مَنْ جَعَلَ الْإِيمَانَ قَوْلًا بِلَا عَمَلٍ، وَمَا هُوَ عَنْهُ مِنْ مَجَالِسْتِهِمْ

## Chapter: The Scholars' Words Concerning those who State that Faith is Words Without Speech & How they Forbade Sitting with them

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيِّبَانِيِّ، قَالَ: قَالَ حُذَيْفَةُ: «إِنِّي لَأَعْرِفُ أَهْلَ دِينَيْنِ، أَهْلَ دَيْنِكَ الدِّينَيْنِ فِي النَّارِ، قَوْمٌ يَقُولُونَ: الْإِيمَانُ قَوْلٌ، وَإِنْ زَنَا وَإِنْ سَرَقَ، وَقَوْمٌ يَقُولُونَ: مَا بَالُ الصَّلَوَاتِ الْخُمْسِ؟! وَإِنَّمَا هُمَا صَلَاتَانِ! قَالَ: فَذَكَرَ صَلَاةَ الْمَغْرِبِ أَوْ الْعِشَاءِ، وَصَلَاةَ الْفَجْرِ». قَالَ: «وَقَالَ ضَمْرَةُ بْنُ رَبِيعَةَ يُحَدِّثُهُ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيِّبَانِيِّ، عَنْ حُمَيْدِ الْمَقْرَانِيِّ، عَنْ حُذَيْفَةَ. قَارَنُ حَدِيثَ حُذَيْفَةَ هَذَا قَدْ قَرَنَ الْأَرْجَاءَ بِحُجَّةِ الصَّلَاةِ. وَبِذَلِكَ وَصَفَهُمْ ابْنُ عُمَرَ أَيْضًا

Hudhayfah said, "I know about the people of two religions, both in the Fire. The first says that faith is speech, even if he fornicates and steals. The other says, 'What are these five prayers? There are only two prayers.'" He then mentioned Maghrib or Isha' and Fajr. In this narration, Hudhayfah equated *irja'* with leaving the prayer, as Ibn Umar also said.

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ الْجَزْرِيُّ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صِنْفَانِ لَيْسَ لَهُمْ فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِئَةُ، وَالْقَدَرِيَّةُ

Ibn Umar said, "Two groups have no portion of Islam: the *murji'ah* and the *qadariyyah*."

حَدَّثَنَا أَبُو عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: اجْتَمَعَ الصَّحَّاحُ وَمَيْسَرَةُ وَأَبُو الْبَخَرِيِّ، فَأَجْمَعُوا عَلَى أَنَّ الشَّهَادَةَ بِدْعَةٌ، وَالْإِرْجَاءُ بِدْعَةٌ، وَالْبَرَاءَةُ بِدْعَةٌ

Salamah ibn Kuhayl said, "Dahhak, Maysarah and Abul-Bakhtari gathered and agreed that their testimony is an innovation, *irja* is an innovation and freeing themselves is an innovation."

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: مَا ابْتَدَعَتْ فِي الْإِسْلَامِ بِدْعَةٌ أَعَزُّ عَلَى أَهْلِهَا مِنْ هَذَا الْإِرْجَاءِ

Al-Zuhri said, "There has not been an innovation more beloved to its people than *irja*."

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ مَهْدِيٍّ بْنِ مَيْمُونٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ قَالَ: دَخَلَ فُلَانٌ «قَدْ سَمَّاهُ إِسْمَاعِيلُ وَلَكِنْ تَرَكْتُ اسْمَهُ أَنَا» عَلَى جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ فَسَأَلَهُ عَنْ آيَةٍ مِنَ الْقُرْآنِ؟ فَقَالَ: أُحَرِّجُ عَلَيْكَ إِنْ كُنْتَ مُسْلِمًا لِمَا قُضِيَ، قَالَ: أَوْ قَالَ: أَنْ تُجَالِسَنِي أَوْ نَحْوَ هَذَا الْقَوْلِ.

Al-Walid ibn Muslim said, "A man entered upon Jundub ibn Abdillah al-Bajali and asked him about a verse of the Qur'an. He replied, 'I implore you, if you are a Muslim to leave me', or he said, 'not to sit with me.'"

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ: قَالَ [قَالَ] لِي سَعِيدُ بْنُ جُبَيْرٍ غَيْرَ سَائِلِهِ وَلَا ذَاكِرًا لَهُ شَيْئًا: لَا تُجَالِسْ فُلَانًا «وَسَمَّاهُ أَيْضًا» فَقَالَ: إِنَّهُ كَانَ يَرَى هَذَا الرَّأْيَ. وَالْحَدِيثُ فِي مُجَابَبَةِ الْأَهْوَاءِ كَثِيرٌ، وَلَكِنَّا إِنَّمَا قَصَدْنَا فِي كِتَابِنَا هَؤُلَاءِ خَاصَّةً. عَلَى مِثْلِ هَذَا الْقَوْلِ كَانَ سُفْيَانُ وَالْأَوْزَاعِيُّ وَمَالِكُ بْنُ أَنَسٍ، وَمَنْ بَعْدَهُمْ مِنْ أَرْبَابِ الْعِلْمِ وَأَهْلِ السُّنَّةِ، الَّذِينَ كَانُوا مَصَابِيحَ الْأَرْضِ وَأَيْمَّةَ الْعِلْمِ فِي دَهْرِهِمْ، مِنْ أَهْلِ الْعِرَاقِ وَالْحِجَازِ وَالشَّامِ وَغَيْرِهَا، زَارِبِينَ عَلَى أَهْلِ الْبِدْعِ كُلِّهَا، وَيُرُونَ الْإِيمَانَ قَوْلًا وَعَمَلًا.

Ayyub said, "Sa'id ibn Jubayr said to me without my having asked him or mentioned anything to him, 'Don't sit with so and so. He holds this view.'" There are many narrations about not sitting with the people of desires, but we intentionally mentioned these in this book. There are similar statements to these from Sufyan, al-Awza'i, Malik ibn Anas and the people of knowledge and the *Sunnah* after them. These scholars were the lamps of this world and the leaders of knowledge during their time, from Iraq, the Hijaz, Sham and elsewhere. They refuted the innovators and held that faith was speech and action.

## بَابُ الْخُرُوجِ مِنَ الْإِيمَانِ بِالْمَعَاصِي

### Chapter: Exiting from Faith Due to Sins

قَالَ أَبُو عُبَيْدٍ: أَمَّا هَذَا الَّذِي فِيهِ ذِكْرُ الذُّنُوبِ وَالْجَرَائِمِ، فَإِنَّ الْأَنْثَارَ جَاءَتْ بِالتَّعْلِيلِ عَلَى أَرْبَعَةِ أَنْوَاعٍ: فَاتْنَانِ مِنْهَا فِيهَا نَفْيُ الْإِيمَانِ، وَالْبَرَاءَةُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ. وَالْآخَرَانِ فِيهَا تَسْمِيَةُ الْكُفْرِ وَذِكْرُ الشِّرْكِ، وَكُلُّ نَوْعٍ مِنْ هَذِهِ الْأَرْبَعَةِ يَجْمَعُ أَحَادِيثَ ذَوَاتِ عِدَّةٍ. فَمِنْ النَّوَاعِ الَّذِي فِيهِ نَفْيُ الْإِيمَانِ

As for what is mentioned regarding sins and crimes, the narrations are strict about four types: two invalidate faith and absolve one from being with the Prophet (ﷺ). The other two are labelled as disbelief. Each one of these four have a number of narrations mentioned about them. As for the first in which faith is invalidated:

حديث النبي صلى الله عليه: «لَا يَزْنِي الرَّجُلُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ» وَقَوْلُهُ: «مَا هُوَ بِمُؤْمِنٍ مَنْ لَا يَأْمَنُ جَارُهُ غَوَائِلَهُ». وَقَوْلُهُ: «الْإِيمَانُ قَيْدُ الْفَتَكِ، لَا يَفْتِكُ مُؤْمِنٌ». وَقَوْلُهُ: «لَا يُبْغِضُ الْأَنْصَارَ أَحَدٌ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ». وَمِنْهُ قَوْلُهُ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَوْمَنُوا حَتَّى تَحَابُّوا»

The statement of the Prophet (ﷺ) “The one who fornicates does not do so whilst being a believer, and the one who steals does not do so whilst being a believer.” And, “He is not a believer, the one who does not protect his neighbour from his harm.” And, “Faith is withheld violence. The believe is not violent.” And, “The one who believes in Allah and His Messenger does not hate the Ansar.” And, “By the One in whose hand is my soul, you will not believe until you love one another.”

وَكَذَلِكَ قَوْلُ أَبِي بَكْرٍ الصِّدِّيقِ: «إِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ يُجَانِبُ الْإِيمَانَ». وَقَوْلُ عُمَرَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةٌ لَهُ». وَقَوْلُ سَعْدٍ: كُلُّ الْخِلَالِ يُطْبَعُ عَلَيْهَا الْمُؤْمِنُ إِلَّا الْخِيَانَةَ وَالْكَذِبَ. وَقَوْلُ ابْنِ عُمَرَ: «لَا يَبْلُغُ أَحَدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَدَعَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَيَدَعَ الْمُزَاحَةَ فِي الْكَذِبِ»

Similar to these narrations is the statement of Abu Bakr, “Beware of lying for it is adverse to faith.” And the statement of Umar, “There is no faith for the one who has no trustworthiness.” And the statement of Sa’d, “The believer has all traits except deception and lying.” And the statement of Ibn Umar, “One will not reach the essence of faith until they abandon argumentation even if they are correct, and lying whilst joking.”

وَمِنَ النَّوْعِ الَّذِي فِيهِ الْبَرَاءَةُ: قَوْلُ النَّبِيِّ ﷺ: «مَنْ عَشَنَّا فَلَيْسَ مِنَّا». وَكَذَلِكَ قَوْلُهُ: «لَيْسَ مِنَّا مَنْ حَمَلَ السِّلَاحَ عَلَيْنَا». وَكَذَلِكَ قَوْلُهُ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا». فِي أَشْيَاءَ مِنْ هَذَا الْقَبِيلِ

The second type is mentioned in the statement of the Prophet (ﷺ) “Whoever cheats us is not from us.” And, “Whoever draws a weapon against us is not from us.” And, “The one who is not merciful to the young is not from us.” and similar narrations.

ومن النوع الذي فيه تسمية الكُفْرِ: قَوْلُ النَّبِيِّ ﷺ حين مُطَرُوا، فَقَالَ: «أَتَدْرُونَ مَا قَالَ رَبُّكُمْ؟ قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ وَكَافِرٌ، فَأَمَّا الَّذِي يَقُولُ مُطَرْنَا بِنَجْمٍ كَذَا وَكَذَا؟ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ، وَالَّذِي يَقُولُ هَذَا رِزْقُ اللَّهِ وَرَحْمَتُهُ مُؤْمِنٌ بِي، وَكَافِرٌ بِالْكَوْكَبِ». وَقَوْلُهُ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». وَقَوْلُهُ: «مَنْ قَالَ لِصَاحِبِهِ كَافِرٌ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا». وَقَوْلُهُ: «مَنْ أَتَى سَاحِرًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، أَوْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دَبَرِهَا فَقَدْ بَرِيَءٌ مِمَّا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ، أَوْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ».

From the type that is labelled as disbelief is the statement of the Prophet (ﷺ) when it rained, “Do you know what your Lord said. He said, ‘This morning, there are believing and disbelieving slaves. As for the one who claims that the rain came from such and such a star, he has disbelieved in Me and believed in the stars. As for the one who states that this is provision and mercy from Allah, he has believed in Me and disbelieved in the stars.’” And, “Do not turn back after me as disbelievers, striking the necks of one another.” And, “Whoever calls another a disbeliever, then one of the two will have it.” And, “Whoever approaches a magician or fortune-teller and believes in him, or approaches a menstruating woman or a woman anally, then he is free from Muhammad (ﷺ) or what has been revealed to Muhammad (ﷺ).”

وَقَوْلُ عَبْدِ اللَّهِ: «سَبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». وَبَعْضُهُمْ يَرْفَعُهُ. وَمِنَ النَّوعِ الَّذِي فِيهِ ذِكْرُ الشِّرْكِ قَوْلُ النَّبِيِّ ﷺ: «أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي الشِّرْكَ الْأَصْغَرُ»، قِيلَ يَا رَسُولَ اللَّهِ! وَمَا الشِّرْكَ الْأَصْغَرُ؟ قَالَ: «الرِّيَاءُ»

Likewise, the statement of Abdullah, “Cursing a believer is sin and fighting him is disbelief.” From the type in which *shirk* is mentioned is the statement of the Prophet (ﷺ) “What I fear most for my nation is minor *shirk*.” He was asked what it is and replied, “Showing off.”

وَمِنْهُ قَوْلُهُ: «الطَّيْرَةُ شِرْكٌ، وَمَا مِنَّا إِلَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ». وَقَوْلُ عَبْدِ اللَّهِ - فِي التَّمَائِمِ وَالتَّوَلَةِ - : «إِنَّمَا مِنَ الشِّرْكِ». وَقَوْلُ ابْنِ عَبَّاسٍ: «إِنَّ الْقَوْمَ يَشْرِكُونَ بِكَلْبِهِمْ! يَقُولُونَ كَلْبُنَا يَحْرُسُنَا، وَلَوْلَا كَلْبُنَا لَسُرِقْنَا»

And his statement, "Omens are *shirk*. Many of us do it but Allah removes with trust." And Abdullah's statement about amulets and charms, "It is from *shirk*." And Ibn Abbas' statement, "People make *shirk* with their dog. They claim that their dog guards them and were it not for the dog they would be robbed."

فَهَذِهِ أَرْبَعَةُ أَنْوَاعٍ مِنَ الْحَدِيثِ، قَدْ كَانَ النَّاسُ فِيهَا عَلَى أَرْبَعَةِ أَصْنَافٍ مِنَ التَّأْوِيلِ: فَطَائِفَةٌ: تَذْهَبُ إِلَى كُفْرِ النِّعْمَةِ. وَثَانِيَةٌ: تَحْمِلُهَا عَلَى التَّغْلِيظِ وَالتَّرْهِيْبِ. وَثَالِثَةٌ: تَجْعَلُهَا كُفْرَ أَهْلِ الرِّدَّةِ. وَرَابِعَةٌ: تَذْهَبُهَا كُلُّهَا، وَتَرُدُّهَا. فَكُلُّ هَذِهِ الْوُجُوهِ عِنْدَنَا مَرْدُودَةٌ غَيْرُ مَقْبُولَةٍ، لِمَا يَدْخُلُهَا مِنَ الْخَلَلِ وَالْفَسَادِ.

These are four types of narrations. People have four interpretations for them. The first said that this is the disbelief of blessings. The second said that it is strictness. The third said this is apostasy, and the fourth said reject them all. All of these interpretations are unacceptable as they are all faulty.

وَالَّذِي يَرُدُّ الْمَذْهَبَ الْأَوَّلَ مَا نَعْرِفُهُ مِنْ كَلَامِ الْعَرَبِ وَلُغَاتِهَا، وَذَلِكَ أَنَّهُمْ لَا يَعْرِفُونَ كُفْرَانَ النِّعَمِ إِلَّا بِالْجُحْدِ لِأَنْعَامِ اللَّهِ وَآلَائِهِ، وَهُوَ كَالْمُخْبِرِ عَلَى نَفْسِهِ بِالْعُدْمِ، وَقَدْ وَهَبَ اللَّهُ لَهُ الثَّرْوَةَ، أَوْ بِالسَّقَمِ وَقَدْ مَنَّ اللَّهُ عَلَيْهِ بِالسَّلَامَةِ وَكَذَلِكَ مَا يَكُونُ مِنْ كِتْمَانِ الْمَحَاسِنِ وَنَشْرِ الْمَصَائِبِ، فَهَذَا الَّذِي تُسَمِّيهِ الْعَرَبُ كُفْرَانًا إِنْ كَانَ ذَلِكَ فِيمَا بَيْنَهُمَا وَبَيْنَ اللَّهِ، أَوْ كَانَ مِنْ بَعْضِهِمْ لِبَعْضٍ إِذَا تَنَافَرُوا اصْطِنَاعَ الْمَعْرُوفِ عِنْدَهُمْ وَتَجَاحُدُوهُ. يُنَبِّئُكَ عَنْ ذَلِكَ مَقَالَةُ النَّبِيِّ ﷺ لِلنِّسَاءِ: «إِنَّكَ تَكْتَرِنَ اللَّعْنَ وَتَكُفِّرَنَ الْعَشِيرَ - يَعْنِي: الزَّوْجَ - وَذَلِكَ أَنْ تَغْضَبَ إِحْدَاكُنَّ، فَتَقُولُ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ». فَهَذَا مَا فِي كُفْرِ النِّعْمَةِ.

The first group is rejected by what we know of the Arabic language. They do not understand rejection of blessings to be anything other than disbelieving in Allah's

blessings. This is like the one who considers himself to be poor when Allah has given to them wealth, or sick when Allah has given them health, or like the one who withholds good and spreads problems; this is what the Arab call rejection, if it is between them and Allah, or between them and others if they do not acknowledge the good of others towards them. This is indicated in the statement of the Prophet (ﷺ) to the women, “You often curse and deny good company, i.e. your husbands. One of you becomes angry and says that you have never seen any good from him.” This is rejecting blessings.

**وَأَمَّا الْقَوْلُ الثَّانِي:** الْمَحْمُولُ عَلَى التَّغْلِيظِ، فَمَنْ أَفْطَعَ مَا تَأْوَلُ عَلَى رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ أَنْ جَعَلُوا الْخَبَرَ عَنِ اللَّهِ وَعَنْ دِينِهِ وَعَيْدًا لَا حَقِيقَةً لَهُ. وَهَذَا يُؤْوَلُ إِلَى إِبْطَالِ الْعِقَابِ؛ لِأَنَّهُ إِنْ أُمِّكُنَ ذَلِكَ فِي وَاحِدٍ مِنْهَا كَانَ مُمَكِّنًا فِي الْعُقُوبَاتِ كُلِّهَا.

As for the second group who said it is strictness, then what is worse than to interpret the words of Allah’s Messenger (ﷺ) and his Companions who speak about Allah and His religion, empty threats that hold no reality. This position leads to saying that there will be no punishment, because if this is possible for one, then it is possible for all the punishments.

**وَأَمَّا الثَّالِثُ:** الَّذِي بَلَغَ بِهِ كُفْرَ الرَّدَّةِ نَفْسَهَا فَهُوَ شَرٌّ مِنَ الَّذِي قَبْلَهُ؛ لِأَنَّهُ مَذْهَبُ الْخَوَارِجِ؛ الَّذِينَ مَرَقُوا مِنَ الدِّينِ بِالتَّأْوِيلِ، فَكَفَرُوا النَّاسَ بِصِغَارِ الذُّنُوبِ وَكِبَارِهَا، وَقَدْ عَلِمْتَ مَا وَصَفَهُمْ رَسُولُ اللَّهِ ﷺ مِنَ الْمُرُوقِ وَمَا أَذِنَ فِيهِمْ مِنْ سَفْكَ دِمَائِهِمْ ثُمَّ قَدْ وَجَدْنَا اللَّهَ يُكَذِّبُ مَقَالَتَهُمْ، وَذَلِكَ أَنَّهُ حَكَمَ فِي السَّارِقِ بِقَطْعِ الْيَدِ وَفِي الزَّانِي وَالْقَاذِفِ بِالْجُلْدِ، وَلَوْ كَانَ الذَّنْبُ يُكَفِّرُ صَاحِبَهُ مَا كَانَ الْحُكْمُ عَلَى هَؤُلَاءِ إِلَّا الْقَتْلُ؛ لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ". أَفَلَا تَرَى أَنَّهُمْ لَوْ كَانُوا كُفَرَاءَ لَمَا كَانَتْ عُقُوبَاتُهُمْ الْقَطْعَ وَالْجُلْدَ؟ وَكَذَلِكَ قَوْلُ اللَّهِ فِي مَنْ قَتَلَ مَظْلُومًا: ﴿فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا﴾ [الإسراء: ٣٣]، فَلَوْ كَانَ الْقَتْلُ كُفْرًا مَا كَانَ لِلْوَلِيِّ عَقْفٌ وَلَا أَخَذَ دِيَّةٌ، وَلَزِمَهُ الْقَتْلُ.

The third group has made it reach the level of apostasy and is the worse than the previous one. This is the position of the Khawarij who exited this religion with their interpretations. They made people apostates by virtue of minor and major sins. You are



aware of how the Prophet (ﷺ) described them as leaving this religion, and how he allowed fighting them. In addition to this, Allah rejects their position, for He judged that the thief has his hand cut and that the fornicator and slanderer are lashed, and were they apostates their only punishment would be death, as the Prophet (ﷺ) said, “Whoever changes his religion, then kill him.” Do you not then see that had they been disbelievers, they would have been killed? Allah also says about the one who is unjustly killed, “We have given authority to his guardian.” If murder was disbelief, the guardian would not be able to pardon or take blood money, but would have to take the death penalty.

وَأَمَّا الْقَوْلُ الرَّابِعُ الَّذِي فِيهِ تَضْعِيفُ هَذِهِ الْأَثَارِ، فَلَيْسَ مَذْهَبَ مَنْ يُعْتَدُّ بِقَوْلِهِ، فَلَا يُلْتَفَتُ إِلَيْهِ، إِنَّمَا هُوَ احْتِجَاجُ أَهْلِ الْأَهْوَاءِ وَالْبِدْعِ؛ الَّذِينَ قَصَرَ عَمَلُهُم عَنِ الْإِتْسَاعِ، وَعَيَّيْتُ أَدْهَانُهُمْ عَنْ وُجُوهِهَا، فَلَمْ يَجِدُوا شَيْئًا أَهْوَنَ عَلَيْهِمْ مِنْ أَنْ يَقُولُوا: مُتَنَاقِضَةٌ فَأَبْطَلُوهَا كُلَّهَا!

The fourth position which weakens these narrations, then this is not the position of anyone worthy of mention so it is not worth considering. This is the evidence of the people of desires and innovation who lack knowledge and thereby correct understanding. They could only come with this weak statement that these narrations are contradictory and so rejected them all.

وَإِنَّ الَّذِي عِنْدَنَا فِي هَذَا الْبَابِ كُلِّهِ أَنَّ الْمَعَاصِي وَالذُّنُوبَ لَا تُزِيلُ إِيمَانًا، وَلَا تُوجِبُ كُفْرًا، وَلَكِنَّهَا إِنَّمَا تَنْفِي مِنَ الْإِيمَانِ حَقِيقَتَهُ وَإِخْلَاصَهُ الَّذِي نَعَتَ اللَّهُ بِهِ أَهْلَهُ، وَاشْتَرَطَهُ عَلَيْهِمْ فِي مَوَاضِعَ مِنْ كِتَابِهِ فَقَالَ: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ..﴾. إِلَى قَوْلِهِ: ﴿التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ﴾ [التوبة: ١١٢ - ١١٣].

Our position in all of this is that sins and disobedience does not negate faith, nor mandate disbelief. Rather, it only negates its full reality and sincerity with which Allah describes His people, and subjects them to in different places in the Qur'an. Allah says, “Allah has purchased the persons and possessions of the believers in return for the Paradise... [The believers are] those who turn to Allah in repentance; who worship and praise Him; who



bow down and prostrate themselves; who order what is good and forbid what is wrong and who observe Allah's limits. Give glad news to such believers."

**وَقَالَ:** ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ إِلَى قَوْلِهِ: ﴿وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ، أُولَئِكَ هُمُ الْوَارِثُونَ، الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾ [المؤمنون: ١ - ١١]. **وَقَالَ:** ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ، الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ، أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ [الأنفال: ٢ - ٤].

He also says, "Prosperous are the believers! Those who pray humbly... and who keep up their prayers, will rightly be given Paradise as their own, there to remain." He also says, "True believers are those whose hearts tremble with awe when Allah is mentioned, whose faith increases when His revelations are recited to them, who put their trust in their Lord, who keep up the prayer and give to others out of what We provide for them. Those are the ones who truly believe. They have high standing with their Lord, forgiveness, and generous provision."

**قَالَ أَبُو عُبَيْدٍ:** فَهَذِهِ الْآيَاتُ الَّتِي شَرَحْتُ وَأَبَانْتُ شَرَائِعَهُ الْمَفْرُوضَةَ عَلَى أَهْلِهِ وَنَفَتْ عَنْهُ الْمَعَاصِيَ كُلَّهَا، ثُمَّ فَسَّرْتُهُ السُّنَّةَ بِالْأَحَادِيثِ الَّتِي فِيهَا خِلَالُ الْإِيمَانِ فِي الْبَابِ الَّذِي فِي صَدْرِ هَذَا الْكِتَابِ، فَلَمَّا خَالَطَتْ هَذِهِ الْمَعَاصِيَ هَذَا الْإِيمَانَ الْمَنْعُوتَ بِغَيْرِهَا **فِيل:** لَيْسَ هَذَا مِنَ الشَّرَائِطِ الَّتِي أَخَذَهَا اللَّهُ عَلَى الْمُؤْمِنِينَ وَلَا الْأَمَانَاتِ الَّتِي يُعْرِفُ بِهَا أَنَّهُ الْإِيمَانُ فَنَفَتْ عَنْهُمْ حِينَئِذٍ حَقِيقَتَهُ وَلَمْ يَزُلْ عَنْهُمْ اسْمُهُ.

These verses explain and clarify the obligations of the religion and the removal of sins. They were then explained by the prophetic narrations about faith that we mentioned towards the beginning of this book. When sins mix with the faith described, this is not the conditions that Allah took from the believers or the trust He placed upon them of faith, so that its reality may be removed from them.

فَإِنْ قَالَ [قَائِلٌ]: كَيْفَ يَجُوزُ أَنْ يُقَالَ: لَيْسَ بِمُؤْمِنٍ، وَاسْمُ الْإِيمَانِ غَيْرُ زَائِلٍ عَنْهُ؟ قِيلَ: هَذَا كَلَامُ الْعَرَبِ الْمُسْتَفِيزِ عِنْدَنَا غَيْرِ الْمُسْتَنْكَرِ فِي إِزَالَةِ الْعَمَلِ عَنْ عَامِلِهِ، إِذَا كَانَ عَمَلُهُ عَلَى غَيْرِ حَقِيقَتِهِ أَلَا تَرَى أَنَّهُمْ يَقُولُونَ لِلصَّانِعِ إِذَا كَانَ لَيْسَ بِمُحْكَمٍ لِعَمَلِهِ: مَا صَنَعْتَ شَيْئًا وَلَا عَمِلْتَ عَمَلًا، وَإِنَّمَا وَقَعَ مَعْنَاهُمْ هَاهُنَا [عَلَى] نَفْيِ التَّجْوِيدِ، لَا عَلَى الصَّنْعَةِ نَفْسِهَا، فَهُوَ عِنْدَهُمْ عَامِلٌ بِالْإِسْمِ، وَغَيْرُ عَامِلٍ فِي الْإِثْقَانِ، حَتَّى تَكَلَّمُوا بِهِ فِيمَا هُوَ أَكْثَرُ مِنْ هَذَا، وَذَلِكَ كَرَجُلٍ يَعْقُ أَبَاهُ، وَيَبْلُغُ مِنْهُ الْأَذَى، فَيُقَالُ: مَا هُوَ بَوْلِدٍ، وَهُمْ يَعْلَمُونَ أَنَّهُ ابْنُ صُلْبِهِ. ثُمَّ يُقَالُ مِثْلُهُ فِي الْأَخِ، وَالزَّوْجَةِ، وَالْمَمْلُوكِ. وَإِنَّمَا مَذْهَبُهُمْ فِي هَذَا الْمَزَالَةِ مِنَ الْأَعْمَالِ الْوَاجِبَةِ عَلَيْهِمْ مِنَ الطَّاعَةِ وَالْبِرِّ. وَأَمَّا النِّكَاحُ وَالرِّقُّ وَالْأَنْسَابُ، فَعَلَى مَا كَانَتْ عَلَيْهِ أَمْكَانُهَا وَأَسْمَاؤُهَا. فَكَذَلِكَ هَذِهِ الذُّنُوبُ الَّتِي يُنْفَى بِهَا الْإِيمَانُ، إِنَّمَا أَحْبَطَتِ الْحَقَائِقُ مِنْهُ الشَّرَائِعَ الَّتِي هِيَ مِنْ صِفَاتِهِ، فَأَمَّا الْأَسْمَاءُ فَعَلَى مَا كَانَتْ قَبْلَ ذَلِكَ وَلَا يُقَالُ لَهُمْ إِلَّا: مُؤْمِنُونَ، وَبِهِ الْحُكْمُ عَلَيْهِمْ. وَقَدْ وَجَدْنَا مَعَ هَذَا شَوَاهِدَ لِقَوْلِنَا مِنَ التَّنْزِيلِ وَالسُّنَّةِ.

If someone asks, 'How can you say he is not a believer but the label of faith has not been removed?' We say that this is the well-known convention of the Arabs in their language in detaching an action from the person, if the action is not as it should be. Do you not see how they say to the one who does not do a good job, 'You didn't make or do anything.' here, they are negating proficiency and not the absence of the trade. He is still a worker, but not a good one. They even go a step further, such as about a man who disrespects his father and harms him that he is not a son, even though he is his son. The same is said about a brother, wife and slave. This methodology is only used when describing good deeds. As for marriage, slavery and lineage, they remain in their names. Likewise, these sins which diminish faith, they invalidate the full reality of these legislations as they should be. As for the labels, they remain as they were before of being believers with all of its rulings. We have evidence to support this from the Qur'an and *Sunnah*.

فَأَمَّا التَّنْزِيلُ فَقَوْلُ اللَّهِ جَلَّ ثَنَاؤُهُ فِي أَهْلِ الْكِتَابِ، حِينَ قَالَ: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ﴾ [آل عمران: ١٨٧].

In the Qur'an, Allah says about the People of the Book, "Allah took a pledge from those who were given the Scripture- 'Make it known to people; do not conceal it'- but they tossed the pledge over their shoulders."

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا الْأَشْجَعِيُّ، عَنْ مَالِكِ بْنِ مَعُولٍ، عَنِ الشَّعْبِيِّ: - فِي هَذِهِ الْآيَةِ - قَالَ: أَمَا إِنَّهُ كَانَ بَيْنَ أَيْدِيهِمْ، وَلَكِنْ نَبَذُوا الْعَمَلَ بِهِ. ثُمَّ أَحَلَّ اللَّهُ لَنَا ذَبَائِحَهُمْ وَنِكَاحَ نِسَائِهِمْ فَحَكَمَ لَهُمْ بِحُكْمِ الْكِتَابِ إِذَا كَانُوا [بِهِ] مُقَرَّبِينَ، وَلَهُ مُنْتَحِلِينَ، فَهُمْ بِالْأَحْكَامِ وَالْأَسْمَاءِ فِي الْكِتَابِ دَاخِلُونَ، وَهُمْ هَا بِالْحَقَائِقِ مُفَارِقُونَ، فَهَذَا مَا فِي الْقُرْآنِ.

Al-Sha'bi said about this verse, 'The scripture was with them but they left acting upon it.' Allah then allowed us to eat their meat and marry their women, so He gave them the rulings of the scripture as they attested to it and ascribed themselves to it. Therefore, they are by name, from the people of the scriptures, even though their reality is different. This is what is found in the Qur'an.

وَأَمَّا السُّنَّةُ فَحَدِيثُ النَّبِيِّ ﷺ الَّذِي يُحَدِّثُ بِهِ رِفَاعَةُ: فِي الْأَعْرَابِيِّ الَّذِي صَلَّى صَلَاةً، فَخَفَفَهَا فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» حَتَّى فَعَلَهَا مِرَارًا كُلَّ ذَلِكَ يَقُولُ: «فَصَلِّ» وَهُوَ قَدْ رَأَاهُ يُصَلِّيهَا. أَفَلَسْتَ تَرَى أَنَّهُ مُصَلِّ بِالْإِسْمِ، وَغَيْرُ مُصَلِّ بِالْحَقِيقَةِ.

As for in the *Sunnah*, then the narration of the Prophet (ﷺ) when he said to Rifa'ah about the bedouin who prayed incorrectly. Allah's Messenger (ﷺ) said to him, "Go back and pray for you have not prayed." He said this a number of times, telling him to pray again, even though he saw him praying. Do you not see that he prayed in name, but not in reality.

وَكَذَلِكَ فِي الْمَرْأَةِ الْعَاصِيَةِ لِرَوْجِهَا، وَالْعَبْدِ الْآبِقِ، وَالْمُصَلِّي بِالْقَوْمِ الْكَارِهِينَ لَهُ إِثْمًا غَيْرُ مَقْبُولَةٍ. وَمِنْهُ حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍ: فِي شَارِبِ الْخَمْرِ أَنَّهُ: لَا تُقْبَلُ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً. وَقَوْلُ عَلِيٍّ: «لَا صَلَاةَ لِحَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدِ»

Likewise, the disobedient wife, fleeing slave, and the imam who leads those who dislike them, all this is unacceptable. Similar to this is the narration of Ibn Umar about the one who consumes alcohol, that his prayer will not be accepted for forty days. Also, the statement of Ali, “There is no prayer for the neighbour of a mosque except in the mosque.”

وَحَدِيثُ عُمَرَ: فِي الْمُقَدِّمِ ثَقَلَهُ لَيْلَةُ النَّفْرِ أَنَّهُ: «لَا حَجَّ لَهُ». وَقَالَ حُذَيْفَةُ: «مَنْ تَأَمَّلَ خَلْقَ امْرَأَةٍ مِنْ وَرَاءِ الثِّيَابِ وَهُوَ صَائِمٌ أَبْطَلَ صَوْمَهُ» قَالَ أَبُو عُبَيْدٍ: فَهَذِهِ الْأَثَارُ كُلُّهَا وَمَا كَانَ مُضَاهِيًا لَهَا فَهُوَ عِنْدِي عَلَى مَا فُسِّرَتْهُ لَكَ.

Likewise, the statement of Umar about the one who hastens his belongings on the night of the 9<sup>th</sup>, that he has no Hajj. Hudhayfah said, “Whoever imagines the body of a woman from her clothes whilst fasting, has no fast.” All these narrations and similar support what I explained to you.

وَكَذَلِكَ الْأَحَادِيثُ الَّتِي فِيهَا الْبَرَاءَةُ، فَهِيَ مِثْلُ قَوْلِهِ: «مَنْ فَعَلَ كَذَا وَكَذًا فَلَيْسَ مِنَّا». لَا نَرَى شَيْئًا مِنْهَا يَكُونُ مَعْنَاهُ التَّبَرُّؤُ مِنْ رَسُولِ اللَّهِ ﷺ وَلَا مِنْ مِلَّتِهِ. إِنَّمَا مَذْهَبُهُ عِنْدَنَا أَنَّهُ لَيْسَ مِنَ الْمُطِيعِينَ لَنَا، وَلَا مِنَ الْمُفْتَدِينَ بِنَا، وَلَا مِنَ الْمُحَافِظِينَ عَلَى شَرَائِعِنَا وَهَذِهِ النُّعُوتُ وَمَا أَشَبَّهَا

Also, the narrations of freeing oneself such as, “Whoever does such and such is not from us.” We do not consider this to mean absolving oneself from Allah’s Messenger (ﷺ) or his religion. Rather, its meaning is that such a person did not obey or follow, or uphold our obligations.

وَقَدْ كَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يَتَأَوَّلُ قَوْلَهُ: «لَيْسَ مِنَّا»: لَيْسَ مِثْلَنَا، وَكَانَ يَرْوِيهِ عَنْ غَيْرِهِ أَيْضًا. فَهَذَا التَّأْوِيلُ وَإِنْ كَانَ الَّذِي قَالَهُ إِمَامٌ مِنْ أئِمَّةِ الْعِلْمِ، فَإِنِّي لَا أَرَاهُ، مِنْ أَجْلِ أَنَّهُ إِذَا جَعَلَ مَنْ فَعَلَ ذَلِكَ لَيْسَ مِثْلَ النَّبِيِّ ﷺ، لَزِمَهُ أَنْ يَصِيرَ مَنْ يَفْعَلُهُ مِثْلَ النَّبِيِّ ﷺ، وَإِلَّا فَلَا فَرْقَ بَيْنَ الْفَاعِلِ وَالتَّارِكِ، وَلَيْسَ لِلنَّبِيِّ ﷺ عَدِيلٌ وَلَا مِثْلٌ مِنْ فَاعِلٍ ذَلِكَ وَلَا تَارِكِهِ. فَهَذَا مَا فِي نَفْيِ الْإِيمَانِ وَفِي الْبَرَاءَةِ مِنَ النَّبِيِّ ﷺ إِنَّمَا أَحَدُهُمَا مِنَ الْآخِرِ وَإِلَيْهِ يُؤُولُ.

Sufyan ibn Uyaynah used to explain this statement, ‘not from us’ as ‘not like us’. He would mention this from others too. This, although stated by an imam, I disagree with, for by saying that the one who does not do something is unlike the Prophet (ﷺ) it means that the one who does do it, is like the Prophet (ﷺ) otherwise what is the difference between the two. However, there is no one similar or like the Prophet (ﷺ) in what he does or leaves. This is how negating faith and freedom from the Prophet (ﷺ) are like one another and explained the same way.

وَأَمَّا الْأَنْثَارُ الْمُرَوِّياتُ بِذِكْرِ الْكُفْرِ وَالشِّرْكِ وَوُجُوهِمَا بِالْمَعَاصِي، فَإِنَّ مَعْنَاهَا عِنْدَنَا لَيْسَتْ تُثَبَّتْ عَلَى أَهْلِهَا كُفْرًا وَلَا شِرْكًَا يُزِيلَانِ الْإِيمَانَ عَنْ صَاحِبِهِ، إِنَّمَا وَجُوهُمَا: أَنَّهَا مِنَ الْأَخْلَاقِ وَالسُّنَنِ الَّتِي عَلَيْهَا الْكُفَّارُ وَالْمُشْرِكُونَ، وَقَدْ وَجَدْنَا لَهُذَيْنِ التَّوَعَيْنِ مِنَ الدَّلَائِلِ فِي الْكِتَابِ وَالسُّنَّةِ نَحْوًا مِمَّا وَجَدْنَا فِي النَّوْعَيْنِ الْأُولَيْنِ.

As for the narrations that mention disbelief and *shirk* being a result of some sins, then this does not mean that it is disbelief and *shirk* that removes faith. Rather, that these sins are the ways of the disbelievers and people of *shirk*. We have found evidences for this from the Qur'an and *Sunnah* as we did for the previous two.

فَمِنَ الشَّاهِدِ عَلَى الشِّرْكِ فِي التَّنْزِيلِ: قَوْلُ اللَّهِ فِي آدَمَ وَحَوَّاءَ عِنْدَ كَلَامِ إِبْلِيسَ إِيَّاهُمَا: ﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ﴾ إِلَى ﴿جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا﴾ [الأعراف: ١٨٩ و ١٩٠]. وَإِنَّمَا هُوَ فِي التَّأْوِيلِ أَنَّ الشَّيْطَانَ قَالَ لَهُمَا: سَمِيَّا وَلَدَكُمَا عَبْدَ الْحَارِثِ، فَهَلْ لِأَحَدٍ يَعْرِفُ اللَّهَ وَدِينَهُ أَنْ يُتَوَهَّمَ عَلَيْهِمَا الْإِشْرَاقُ بِاللَّهِ مَعَ التُّبُوءَةِ وَالْمَكَانِ مِنَ اللَّهِ، فَقَدْ سَمِيَ فِعْلُهُمَا شِرْكًَا، وَلَيْسَ هُوَ الشِّرْكَ بِاللَّهِ.

The evidence for *shirk* in the Qur'an as what Allah said about Adam and Hawwa when Iblis spoke to them, “It is He who created you all from one soul, and from it made its mate so that he might find comfort in her: when one [of them] lies with his wife and she conceives a light burden, going about freely... they ascribe some of what He has granted them to others.” It is mentioned in its interpretation that Satan said to them, ‘Name your child Abdul-Harith.’ Can anyone who knows Allah’s religion claim that they committed

actual *shirk*, knowing their prophethood and status with Allah? He called their action *shirk*, even though it was not *shirk*.

وَأَمَّا الَّذِي فِي السُّنَّةِ، فَقَوْلُ النَّبِيِّ ﷺ: «أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي الشِّرْكَ الْأَصْغَرَ». فَقَدْ فَسَّرَ لَكَ بِقَوْلِهِ «الْأَصْغَرَ» أَنَّ هَاهُنَا شِرْكًَا سِوَى الَّذِي يَكُونُ بِهِ صَاحِبُهُ مُشْرِكًا بِاللَّهِ. وَمِنْهُ قَوْلُ عَبْدِ اللَّهِ: «الرِّبَا بَضْعَةٌ وَسِتُّونَ بَابًا، وَالشِّرْكَ مِثْلُ ذَلِكَ». فَقَدْ أَخْبَرَكَ أَنَّ فِي الذُّنُوبِ أَنْوَاعًا كَثِيرَةً تَسْمَى بِهَذَا الْإِسْمِ، وَهِيَ غَيْرُ الْإِشْرَاقِ الَّتِي يُتَّخَذُ لَهَا مَعَ اللَّهِ إِلَهٌ غَيْرُهُ، تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا، فَلَيْسَ لِهَذِهِ الْأَبْوَابِ عِنْدَنَا وَجْهٌ إِلَّا أَنَّهُمَا أَخْلَقَ الْمُشْرِكِينَ، وَتَسَمَّيْتُهُمْ، وَسُنَّيْتُهُمْ، وَأَلْفَظْتُهُمْ، وَأَحْكَامْتُهُمْ، وَنَحْوُ ذَلِكَ مِنْ أُمُورِهِمْ.

As for in the *Sunnah*, then the statement of the Prophet (ﷺ) “What I fear most for my nation is minor *shirk*.” The minor part here shows that there is a *shirk* lesser than the one that is associating others in worship with Allah. Similar to it is the statement of Abdullah, “Usury is sixty odd parts as is *shirk*.” This shows that there are many sins that take the same name, that other than the *shirk* that is to take gods besides Allah, and Allah is far above that. Therefore, these issues are from the traits of the disbelievers, and their names, ways, words and rulings etc.

وَأَمَّا الْفُرْقَانُ الشَّاهِدُ عَلَيْهِ فِي التَّنْزِيلِ، فَقَوْلُ اللَّهِ جَلَّ وَعَزَّ: ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ [المائدة: ٤٤]. وَقَالَ ابْنُ عَبَّاسٍ: «لَيْسَ بِكُفْرٍ يَنْقُلُ عَنِ الْمِلَّةِ». وَقَالَ عَطَاءُ بْنُ أَبِي رِيَاحٍ: «كَفَرٌ دُونَ كُفْرٍ». فَقَدْ تَبَيَّنَ لَنَا أَنَّهُ كَانَ لَيْسَ بِنَاقِلٍ عَنِ مِلَّةِ الْإِسْلَامِ أَنَّ الدِّينَ بَاقٍ عَلَى حَالِهِ، وَإِنْ خَالَطَهُ ذُنُوبٌ، فَلَا مَعْنَى لَهُ إِلَّا خِلَافُ الْكُفَّارِ وَسُنَّتِهِمْ، عَلَى مَا أَعْلَمْتُكَ مِنَ الشِّرْكَ سَوَاءً؛ لِأَنَّ مِنْ سُنَنِ الْكُفَّارِ الْحُكْمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ.

As for the decisive evidence for this from the Qur'an, it is Allah's statement, “And whosoever does not judge by that which Allah has revealed is from the disbelievers.” Ibn Abbas commented, “Not the disbelief which takes one out of the religion.” Ata' said, “It is a lesser disbelief.” Therefore, if it doesn't take one out of the religion, he remains in it, even if he is sinful. Thus, there can be no other meaning except that this is the way and

path of the disbelievers, just as we said about *shirk*, as from the ways of the disbelievers is to judge by other than what Allah revealed.

أَلَا تَسْمَعُ قَوْلَهُ: ﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ﴾ [المائدة: ٥٠]. تَأْوِيلُهُ عِنْدَ أَهْلِ التَّفْسِيرِ أَنَّ مَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ وَهُوَ عَلَى مِلَّةِ الْإِسْلَامِ كَانَ بِذَلِكَ الْحُكْمِ كَأَهْلِ الْجَاهِلِيَّةِ، إِنَّمَا هُوَ أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَذَلِكَ كَانُوا يَحْكُمُونَ. وَهَكَذَا قَوْلُهُ: «ثَلَاثَةٌ مِنْ أَمْرِ الْجَاهِلِيَّةِ الطَّعْنُ فِي الْأَنْسَابِ وَالنِّيَاحَةُ وَالْأَنْوَاءُ»

Have you not heard the verse, “Do they want judgement according to paganism?” The interpretation of this is that the one who judges by other than what Allah revealed, is still in Islam but that judgement of his is like the ones from the times of pre-Islam, as this how they used to judge. Similar to it is the statement, “Three are from the affairs of pre-Islam: attacking lineage, wailing and omens.”

وَمِثْلُهُ الْحَدِيثُ الَّذِي يُرَوَّى عَنْ جَرِيرٍ وَأَبِي الْبَحْتَرِيِّ الطَّائِي: «ثَلَاثَةٌ مِنْ سُنَّةِ الْجَاهِلِيَّةِ: النِّيَاحَةُ، وَصَنَعَةُ الطَّعَامِ، وَأَنْ تَبِيتَ الْمَرْأَةُ فِي أَهْلِ الْمَيِّتِ مِنْ غَيْرِهِمْ». وَكَذَلِكَ الْحَدِيثُ: «آيَةُ الْمُنَافِقِ [ثَلَاثٌ]: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ». وَقَوْلُ عَبْدِ اللَّهِ: «الْغِنَاءُ يَنْبِتُ النِّفَاقَ فِي الْقَلْبِ»

Likewise, the narration reported by Jarir and Abul-Bakhtari, “Three are from the ways of pre-Islam: wailing, making food and the strange woman spending the night with the family of the deceased.” Also, “Three are from the signs of hypocrisy: when he speaks he lies, when he promises he breaks it and when he is entrusted he is treacherous.” Also, the statement of Abdullah, “Music breeds hypocrisy in the heart.”

لَيْسَ وَجْهُ هَذِهِ الْأَثَارِ كُلِّهَا مِنَ الذُّنُوبِ: أَنَّ رَاكِبَهَا يَكُونُ جَاهِلًا وَلَا كَافِرًا وَلَا مُنَافِقًا وَهُوَ مُؤْمِنٌ بِاللَّهِ وَمَا جَاءَ مِنْ عِنْدِهِ، وَمُؤَدِّ لِفَرَائِضِهِ، وَلَكِنْ مَعْنَاهَا أَنَّهَا تَتَّبِعُ مِنْ أَفْعَالِ الْكُفَّارِ مُحَرَّمَةٌ مِنْهَا فِي الْكِتَابِ وَفِي السُّنَّةِ لِيَتَحَامَاهَا الْمُسْلِمُونَ وَيَتَجَنَّبُوهَا فَلَا يَتَشَبَّهُوا بِشَيْءٍ مِنْ أَخْلَاقِهِمْ وَلَا شَرَائِعِهِمْ.

These narrations do not mean that the perpetrators of these sins are all ignorant, disbelievers or hypocrites, when they believe in Allah, what He revealed and uphold His obligations. Rather, the meaning these sins are from the traits of the disbelievers that are



prohibited by the Qur'an and the *Sunnah*, so that the Muslims will refrain from them. Thus, do not resemble them in their character and ways.

وَلَقَدْ رُوي فِي بَعْضِ الْحَدِيثِ: «إِنَّ السَّوَادَ خِضَابُ الْكُفَّارِ». فَهَلْ يَكُونُ لِأَحَدٍ أَنْ يَقُولَ إِنَّهُ يَكْفُرُ مِنْ أَجْلِ الْخِضَابِ؟! وَكَذَلِكَ حَدِيثُهُ: فِي الْمَرْأَةِ إِذَا اسْتَعْطَرَتْ ثُمَّ مَرَّتْ بِقَوْمٍ يُوجَدُ رِيحُهَا «أَهْمًا زَانِيَةً». فَهَلْ يَكُونُ هَذَا عَلَى الزَّانَا الَّذِي تَحِبُّ فِيهِ الْخُدُودُ؟

It is reported in some narrations, “Black is the dye of the disbelievers.” Does one then say that someone is a disbeliever because of a dye? Likewise, the narration of the woman who applies perfume and then walks by people who smell it that she is an adultress. Is this then the adultery that requires punishment?

وَمِثْلُهُ قَوْلُهُ: «الْمُسْتَبَّانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَادِبَانِ». أَفَيُتَّهَمُ عَلَيْهِ أَنَّهُ أَرَادَ الشَّيْطَانَيْنِ الَّذِينَ هُمُ أَوْلَادُ إِبْلِيسَ؟! إِنَّمَا هَذَا كُلُّهُ عَلَى مَا أَعْلَمْتُكَ مِنَ الْأَفْعَالِ وَالْأَخْلَاقِ وَالسَّنَنِ. وَكَذَلِكَ كُلُّ مَا كَانَ فِيهِ ذِكْرُ كُفْرٍ أَوْ شِرْكَ لِأَهْلِ الْقِبْلَةِ فَهُوَ عِنْدَنَا عَلَى هَذَا، وَلَا يَجِبُ اسْمُ الْكُفْرِ وَالشِّرْكِ الَّذِي تَزُولُ بِهِ أَحْكَامُ الْإِسْلَامِ وَيُلْحَقُ صَاحِبُهُ بِرِدَّةٍ إِلَّا بِكَلِمَةِ الْكُفْرِ خَاصَّةً دُونَ غَيْرِهَا وَبِذَلِكَ جَاءَتْ الْأَنْثَارُ مُفَسَّرَةً.

Also, the narration, “The two who curse one another are like two devils who accuse and refute each other.” Is it said that they are devils as in the spawn of Iblis? Rather, as we have mentioned, these are their ways and character. Not everything that is described as disbelief or *shirk* for the Muslims is literal. Rather, disbelief and *shirk* that remove the rulings of Islam and make one an apostate, are only attached to a clear statement of disbelief and nothing else. This is what the texts explain.

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنِ ابْنِ أَبِي نُشْبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مِنْ أَصْلِ الْإِسْلَامِ، الْكَفُّ عَنْ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، لَا تُكْفِرُهُ بِذَنْبٍ، وَلَا تُخْرِجُهُ مِنَ الْإِسْلَامِ بِعَمَلٍ، وَالْجِهَادُ مَاضٍ مِنْ يَوْمٍ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتِلَ آخِرُ أُمَّتِي الدَّجَالَ، لَا يُبْطِلُهُ جَوْرُ جَائِرٍ، وَلَا عَدْلُ عَادِلٍ، وَالْإِيمَانُ بِالْأَقْدَارِ كُلِّهَا».



Anas narrated that Allah's Messenger (ﷺ) said, "Three are from the essence of Islam: withholding from the one who says that none is worthy of worship except Allah, we do not make him a disbeliever because of a sin, nor do we remove him from Islam because of an action, and that *jihad* will continue from the day I was sent until the last of my nation fight the Dajjal, it will not be invalidated by the oppression of a tyrant or the justice of the just, and to believe in all of pre-decree."

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنِ الصَّلْتِ بْنِ دِينَارٍ، عَنْ أَبِي عُثْمَانَ التَّهْدِيّ قَالَ: دَخَلْتُ عَلَى ابْنِ مَسْعُودٍ - وَهُوَ فِي بَيْتِ مَالِ الْكُوفَةِ - فَسَمِعْتُهُ يَقُولُ: لَا يَبْلُغُ عَبْدٌ كُفْرًا وَلَا شِرْكًَا حَتَّى يَذْبَحَ لِغَيْرِ اللَّهِ أَوْ يُصَلِّيَ لِغَيْرِهِ». قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ قَالَ: جَاوَزْتُ مَعَ جَابِرِ بْنِ عَبْدِ اللَّهِ بِمَكَّةَ سِتَّةَ أَشْهُرٍ، فَسَأَلَهُ رَجُلٌ: هَلْ كُنْتُمْ تُسَمُّونَ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ كَافِرًا؟ فَقَالَ: مَعَاذَ اللَّهِ! قَالَ: فَهَلْ تُسَمُّونَهُ مُشْرِكًا؟ قَالَ: لَا

Abu Uthman al-Nahdi said, "I entered upon Ibn Mas'ud - and he was in the treasury of Kufah - and I heard him say, 'One does not reach disbelief or *shirk* unless they sacrifice to other than Allah or pray to other than Allah.'" Abu Sufyan said, "I remained with Jabir ibn Abdillah in Makkah for six months. A man asked him, 'Did you ever call any Muslim a disbeliever?' He replied, 'I seek refuge in Allah.' He was asked, 'Did you call him a *mushrik*?' He replied, 'No.'"

## بَابُ ذِكْرِ الذُّنُوبِ الَّتِي تَلْحَقُ بِالْكَبَائِرِ

### Chapter: Sins that are Labelled Disbelief

قَالَ أَبُو عُبَيْدٍ: حَدِيثُ النَّبِيِّ ﷺ: «لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ». وَكَذَلِكَ قَوْلُهُ: «حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ». وَمِنْهُ قَوْلُ عَبْدِ اللَّهِ: «شَارِبُ الْخُمْرِ كَعَابِدِ اللَّاتِ وَالْعزَى»

The narration of the Prophet (ﷺ) “Cursing is believer is like killing him.” And, “The sanctity of his wealth is like the sanctity of his blood.” Similar to it, is the statement of Abdullah, “The one who consumes alcohol is similar to the one who worships Laat and Uzza.”

وَمَا كَانَ مِنْ هَذَا النَّوعِ مِمَّا يُشَبَّهُ فِيهِ الذَّنْبُ بِآخَرَ أَعْظَمَ مِنْهُ، وَقَدْ كَانَ فِي النَّاسِ مَنْ يَحْمِلُ ذَلِكَ عَلَى التَّسَاوِي بَيْنَهُمَا! وَلَا وَجْهَ لِهَذَا عِنْدِي؛ لِأَنَّ اللَّهَ قَدْ جَعَلَ الذُّنُوبَ بَعْضَهَا أَعْظَمَ مِنْ بَعْضٍ فَقَالَ: ﴿إِنْ تَحْتَسِبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا﴾ [النساء: ٣١]. فِي أَشْيَاءَ كَثِيرَةٍ مِنَ الْكِتَابِ وَالسُّنَّةِ يَطُولُ ذِكْرُهَا، وَلَكِنَّ وُجُوهَهَا عِنْدِي: أَنَّ اللَّهَ قَدْ نَهَى عَنْ هَذِهِ كُلِّهَا، وَإِنْ كَانَ بَعْضُهَا عِنْدَهُ أَجَلٌ مِنْ بَعْضٍ، يَقُولُ: مَنْ أَتَى شَيْئًا مِنْ هَذِهِ الْمَعَاصِي فَقَدْ لَحِقَ بِأَهْلِ الْمَعَاصِي، كَمَا لَحِقَ بِهَا الْآخَرُونَ؛ لِأَنَّ كُلَّ وَاحِدٍ مِنْهُمْ، عَلَى قَدَرِ ذَنْبِهِ قَدْ لَزِمَهُ اسْمُ الْمَعْصِيَةِ، وَإِنْ كَانَ بَعْضُهُمْ أَعْظَمَ جُرْمًا مِنْ بَعْضٍ.

This type is one in which a sin is resembled to another greater sin. Some used to consider the two to be equal. However, that is incorrect in my view. Allah has made some sins worse than others, as He says, “But if you avoid the great sins you have been forbidden, We shall wipe out your minor misdeeds and let you in through the entrance of honour”, as well many other texts in the Qur’an and *Sunnah* that are too many to mention. The correct understanding is that Allah forbade all sins, although some are more grave in His sight than others. Whoever commits any sin is from the people of sin, just as others are, each one according to their level of sin, even though some sins are worse than others.

وَفَسَّرَ ذَلِكَ كُلَّهُ الْحَدِيثُ الْمَرْفُوعُ، حِينَ قَالَ: «عَدَلْتُ شَهَادَةَ الزُّورِ الْإِشْرَاقَ بِاللَّهِ»، ثُمَّ قَرَأَ: ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ [الحج: ٣٠]. فَقَدْ تَبَيَّنَ لَنَا الشِّرْكُ وَالزُّورُ وَإِنَّمَا تَسَاوَا فِي النَّهْيِ؛ نَهَى اللَّهُ عَنْهُمَا مَعًا فِي مَكَانٍ وَاحِدٍ، فَهُمَا فِي النَّهْيِ مُتَسَاوِيَانِ وَفِي الْأَوْزَارِ وَالْمَأْتَمِ مُتَفَاوِتَانِ، وَمِنْ هُنَا وَجَدْنَا الْجَرَائِمَ كُلَّهَا أَلَّا تَرَى السَّارِقَ يُقَطَّعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا وَإِنْ كَانَ ذُوْن ذَلِكَ لَمْ يَلْزِمُهُ قَطْعٌ؟ فَقَدْ يَجُوزُ فِي الْكَلَامِ أَنْ يُقَالَ: هَذَا سَارِقٌ كَهَذَا، فَيَجْمَعُهُمَا فِي الْإِسْمِ، وَفِي رُكُوبِهِمَا الْمَعْصِيَةِ،

وَيَفْتَرِ قَانِ فِي الْعُقُوبَةِ عَلَى قَدْرِ الزِّيَادَةِ فِي الذَّنْبِ، وكذلك البكر والشيب يذنبان فيُقَالُ هُمَا لِلَّهِ عَاصِيَانِ مَعًا، وَأَحَدُهُمَا أَعْظَمُ ذَنْبًا وَأَجَلُ عُقُوبَةٍ مِنَ الْآخَرِ، وَكَذَلِكَ قَوْلُهُ: «لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ». إِنَّمَا اشْتَرَكَا فِي الْمَعْصِيَةِ حِينَ رَكِبَاهَا، ثُمَّ يَلْزَمُ كُلُّ وَاحِدٍ مِنْهُمَا مِنَ الْعُقُوبَةِ فِي الدُّنْيَا بِقَدْرِ ذَنْبِهِ، وَمِثْلُ ذَلِكَ قَوْلُهُ: «حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ». وَعَلَى هَذَا وَمَا أَشْبَهَ أَيْضًا.

This is explained in the narration, “False testimony is equal to *shirk* with Allah.” He then read the verse, “Shun the filth of idolatrous beliefs and practices and shun false utterances.” Thus, false testimony and *shirk* are both equally prohibited; both are prohibited by Allah together, so they are equal in prohibition but varying in their evil and gravity. This is the case with all sins. Do you not see that the thief’s hand is cut off for stealing a quarter of a dinar or more, and not less? Linguistically, both are called thieves in terms of the label and the sin committed, but differ in punishment due to the level of the sin. Similarly, the virgin and married one are both sinful, but one has a greater punishment than the other. Thus, his statement, “Cursing the believer is like killing him”, both are similar in terms of committing sin, but each has its own punishment in this world according to its gravity. The same goes for the narration, “The sanctity of this wealth is like the sanctity of his blood”, and so on.

قال أبو عبيد: كتبنا هذا الكتاب على مبلغ علمنا، وما انتهى إلينا من الكتاب وآثار النبي ﷺ، والعلماء بعده، وما عليه لغات العرب ومذاهبها، وعلى الله التوكل، وهو المستعان.

We have written this book in accordance with our knowledge, and what we have of the Qur’an, prophetic narration and statements of the scholars, and what the Arabic language is upon. We trust in Allah and seek His help.

قال أبو عبيد: ذكر الأصناف الخمسة الذين تركنا صفاتهم في صدر كتابنا هذا، من تكلم به في الإيمان هم: الجهمية، والمعتزلة، والإباضية، والصفورية، والفضلية

The mention of the five groups we did not discuss at the beginning of this book who spoke about issues of faith: Jahmiyyah, Mu’tazilah, Ibadiyyah, Sifriyyah and Fadliyyah.

**فقلت الجهمية:** الإيمان معرفة الله بالقلب، وإن لم يكن معها شهادة لسان، ولا إقرار بنبوة، ولا شيء من أداء الفرائض! احتجوا في ذلك بإيمان الملائكة، **فقالوا:** قد كانوا مؤمنين قبل أن يخلق الله الرسل؟

The Jahmiyyah claim that faith is knowing Allah in the heart, even if it is unaccompanied by the testimony of the tongue, or affirming prophethood or fulfilling any obligations. Their evidence for this is to point to the faith of the angels and how they were believers before Allah created the messengers.

**وقالت المعتزلة:** الإيمان بالقلب واللسان مع اجتناب الكبائر، فمن قارف شيئاً كبيراً زال عنه الإيمان، ولم يلحق بالكفر، **فسمي:** فاسقاً، ليس بمؤمن ولا كافر، إلا أن أحكام الإيمان جارية عليه!

The Mu'tazilah claim that faith is in the heart and tongue whilst refraining from major sins. Whoever commits a major sin has left faith but is not considered a disbeliever, and instead called a sinner. Thus, he is neither believer nor disbeliever, but the rulings of belief remain for him.

**وقالت الإباضية:** الإيمان جماع الطاعات، فمن ترك شيئاً كان كافر نعمة، وليس بكافر شرك، واحتجوا بالآية التي في **(إبراهيم):** ﴿بَدَلُوا نِعْمَةَ اللَّهِ كُفْرًا﴾ [إبراهيم: ٨٢]

The Ibadiyyah claim that faith is all of obedience. Whoever leaves one act has rejected blessings, but not rejected faith. They use as their evidence, the verse, "... in exchange for Allah's favour, offer only ingratitude."

**وقالت الصفرية - مثل ذلك في الإيمان -:** أنه جميع الطاعات، غير أنهم قالوا في المعاصي؛ **صغارها وكبارها:** كفر وشرك ما فيه إلا المغفور منها خاصة.

The Sifriyyah are similar in that they claim that faith is all acts of obedience. However, regarding sins, they says that both major and minor sins are disbelief and *shirk*, except some that are forgiven.

وقالت الفضلية. - مثل ذلك في الإيمان، أنه أيضا - : جميع الطاعات، إلا أنهم جعلوا المعاصي كلها ما غفر منها وما لم يغفر كفرا وشركا، **قالوا:** لأن الله جل ثناؤه لو عذبهم عليها كان غير ظالم؛ **لقوله:** ﴿لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَتَوَلَّى﴾ [الليل: ١٦]. وهذه الأصناف الثلاثة من فرق الخوارج معا، إلا أنهم اختلفوا في الإيمان

The Fadliyyah say something similar also, that faith is all of obedience, but they made all sins, forgiven or unforgiven disbelief and *shirk*. They said this is because if Allah were to punish them then He would not be unjust in doing so as He says, “In which none but the most wicked one will burn, who denied [the truth], and turned away.” These last three are all sects of the Khawarij, although they differ in their definitions of faith.

وقد وافقت الشيعة فرقتين منهم، ووافقت الرافضة المعتزلة، ووافقت الزيدية الإباضية. وكل هذه الأصناف يكسر قولهم ما وصفنا به «باب الخروج من الإيمان بالذنوب»، إلا الجهمية، فإن الكاسر لقولهم قول أهل الملة، وتكذيب القرآن إياهم، **حين قال:** ﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ [البقرة: ١٤٦]، **وقوله:** ﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾ [النمل: ١٨]، فأخبر الله عنهم بالكفر إذ أنكروا باللسنة، وقد كانت قلوبهم بها عارفة، ثم أخبر الله عن إبليس أنه كان من الكافرين، وهو عارف بالله بقلبه ولسانه أيضا، في أشياء كثيرة يطول ذكرها، كلها ترد قولهم أشد الرد، وتبطله أقبح الإبطال.

The Shia agree with two of their groups and the Rafidah agree with the Mu'tazilah, and the Zaydiyyah agree with the Ibadiyyah. All these groups are refuted by what we mentioned in the chapter of exiting faith by sins, except for the Jahmiyyah. They are refuted by the Qur'an where Allah states, “Those to whom We gave the scriptures know him as they know their children”, and, “They denied them, in their wickedness and their pride, even though their souls acknowledged them as true.” Allah called them disbelievers when they rejected with their speech, even though their hearts knew. Allah also tells us that Iblis was from the disbelievers, despite knowing Allah in his heart and upon his

tongue. There are many other points that are too lengthy to mention here, all of which refute their position and invalidate it.