

تَمْيِيزُ
أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ
مِنْ فِرَقِ
أَهْلِ الْبِدْعَةِ وَالضَّلَالَةِ

Distinguishing Ahlus-Sunnah wal-Jama'ah from the factions of Ahlul-Bid'ah wad-Dalalah

OR:

تنوير التبصير

Tanwirut-Tabsir

INTRODUCTION	3
THE FIRST CHAPTER: THE CREED OF AHLUS-SUNNAH WAL-JAMA`AH	21
THE SECOND CHAPTER: THE FIRST DIFFERENCES THAT APPEARED AFTER AL-MUSTAFA ﷺ	77
THE THIRD CHAPTER: THE FACTIONS OF THE NATION IN GENERAL	84
THE FOURTH CHAPTER: THE OVERLAPPING OF SECTS AND VARIETIES OF CORRUPT CREEDS	98
THE FIFTH CHAPTER: CULTS THAT ARE NOT COUNTED AMONG THE 73 SECTS	146
THE SIXTH CHAPTER: THE SCANDALS OF THE OUTLAWS, THE FIRST SECT TO DEVIATE FROM THE CREED OF THE COMPANIONS	155
THE SEVENTH CHAPTER: THE SCANDALS OF THE DESERTERS	190
THE EIGHTH CHAPTER: THE SCANDALS OF THE OUTCASTS	220
THE NINTH CHAPTER: THE SCANDALS OF THE EXONORATORS; REMITTERS	250
THE TENTH CHAPTER: THE SCANDALS OF THE KARRAMIYYAH	253
THE ELEVENTH CHAPTER: THE SCANDALS OF THE NAJJARIYYAH	261
THE TWELFTH CHAPTER: THE SCANDALS OF THE DIRARIYYAH	264
THE THIRTEENTH CHAPTER: THE SCANDALS OF THE JAHMIYYAH	265
THE FOURTEENTH CHAPTER: THE SCANDALS OF THE BAKRIYYAH	266
THE FIFTEENTH CHAPTER: THE SCANDALS OF THE HULULIYYAH	267
THE SIXTEENTH CHAPTER: THE SCANDALS OF THE REINCARNATIONISTS	279
THE SEVENTEENTH CHAPTER: THE SCANDALS OF THE ALLEGORISTS	285
THE EIGHTEENTH CHAPTER: THE REALITY OF THE AHBASH	301
DETAILED CONTENTS	318

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ الْبَرَّةِ الطَّاهِرِينَ

مَقْدَمَةٌ

INTRODUCTION

هَذَا تَلْخِصٌ وَتَرْجَمَةٌ لِكِتَابِ التَّبْصِيرِ فِي الدِّينِ لِأَبِي الْمُظَفَّرِ الْأَسْفَرَايِينِيِّ الَّذِي وَضَعَهُ عَلَى مَذْهَبِ شَيْخِهِ
الْبَغْدَادِيِّ فِي الْفَرْقِ بَيْنَ الْفِرَقِ.

This is a summarization and translation of ***Giving Insight into the Religion, and Distinguishing the Saved Sect¹ from the Doomed Sects²*** by Abul-Mudhaffar Al-
'Isfarayiniyy³ (D. 471 AH). It is itself a summary – or is modelled after ***Al-Farqu Baynal-Firaq*** by his shaykh, Al-Baghdadiyy.

حُذِفَ مِنْهُ بَعْضُ التَّكَرَّارِ تَسْهِيلًا لِدِرَاسَتِهِ، وَغُيِّرَ شَيْءٌ مِنْ تَرْتِيبِهِ لِيُفْتَحَ كُنُوزُ عُلُومِهِ وَيَتَسَيَّرَ لِتَدْرِيسِهِ، وَمِنْ
تَغْيِيرِهِ لِيَكُونَ أَقْرَبَ إِلَى تَحْقِيقِ شَيْخِنَا.

Repetition and some extra statements were removed to make it easier to study.

There is some rearrangement of information so to open the treasures of knowledge locked away in the original, and to make it easier to teach. Some terms were also reworded to be closer to what our Shaykh deems accurate.

إِسْمُ الْكِتَابِ: تَمْيِيزُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مِنْ فِرْقِ أَهْلِ الْبِدْعَةِ وَالضَّلَالَةِ أَوْ تَنْوِيرُ التَّبْصِيرِ.

¹ **SECT**, *noun*. [Latin Sp. *secta*; from Latin *seco*, to cut off, to separate.] 1. A body or number of persons united in tenets, chiefly in philosophy or religion, but constituting a distinct party by holding sentiments different from those of other men. Most sects have originated in a particular person, who taught and propagated some peculiar notions in philosophy or religion, and who is considered to have been its founder. <https://webstersdictionary1828.com/Dictionary/sect> **Sect** (sëkt), *n*. [F. *secte*, L. *secta*, fr. *sequi* to follow; often confused with L. *secare*, *sectum*, to cut. See *Sue* to follow, and cf. *Sept*, *Suit*, *n*.] Those following a particular leader or authority, or attached to a certain opinion; a company or set having a common belief or allegiance distinct from others; in religion, the believers in a particular creed, or upholders of a particular practice. <https://www.websters1913.com/words/Sect>

² ***At-Tabṣir fid-Dīn wa-Tamyizul-Firqat An-Najiyati ^anil-Firaqil-Halikin***

³ He is the one meant by “the author” herein.

The book's name is: ***Distinguishing Ahlus-Sunnah Wal-Jama'ah from the Factions¹ of Ahlul-Bid'ah Wad-Dalalah, or Tanwirut-Tabsir.***

نَسْأَلُ الْجَبَّارَ الْمُتَعَالِ أَنْ نَذْكُرَ فِي كُلِّ بَابٍ مَا يُحْتَاجُ إِلَيْهِ عَلَى حَدِّ الْإِقْتِصَارِ وَالْإِعْتِدَالِ مَصُونًا مِنَ الْإِكْثَارِ وَالْأَمْلَالِ وَأَلَّا نَخْرُجَ عَمَّا قَصَدَهُ الْمَوْلَفُ رَحِمَهُ اللَّهُ تَعَالَى وَالصَّيَانَةُ مِنَ الْخَطَأِ، بِفَضْلِ اللَّهِ وَتَوْفِيقِهِ.

We ask Allāh that we mention what every chapter needs, briefly and objectively, without being longwinded or boring, and that we not diverge from that for which the original author was aiming, may Allāh have mercy on him, and for protection from mistakes, by the Generosity of Allāh and His granting the Compliance!



الْحَذَرُ الْحَذَرُ!

WARNING:

يُذَكِّرُ فِي هَذَا الْكِتَابِ كَثِيرٌ مِنَ الْكُفْرِيَّاتِ وَالشُّبُهَةِ فَلَا تَكْفُرْ!

This book contains mentioning of many types of blasphemy and confusing cases! Do not blaspheme²!



ثُمَّ اعْلَمُوا - أَسْعِدْكُمْ اللَّهُ - أَنْ أَمَرَ اللَّهُ تَعَالَى مُتَضَمِّنٌ لِمَعْرِفَةِ مَا أُوجِبَ وَمَا حَرَّمَ.

So, know that God's Command is inclusive of knowing what He made obligatory and what He forbade.

حَتَّى إِذَا اجْتَمَعَ لِمَنْ سَعَى لِدَلِيلِكَ وَعَمِلَ بِمَا عَلِمَ، اكْتَمَلَ لَهُ الْإِيمَانُ وَكَانَ أَقْرَبَ فِي الْإِعْتِقَادِ إِلَى التَّحْقِيقِ وَالْإِثْقَانِ.

¹ **Faction** Fac"tion (făk"shŭn), n. [L. *factio* a doing, a company of persons acting together, a faction: cf. F. *faction* See *Fashion*.] **2.** A party, in political society, combined or acting in union, in opposition to the government, or state; -- usually applied to a minority, but it may be applied to a majority; a combination or clique of partisans of any kind, acting for their own interests, especially if greedy, clamorous, and reckless of the common good. **3.** Tumult; discord; dissension.

² Do not exert your mind in rectifying misguidance, and do not indulge in confusion!

When one achieves that, and applies his knowledge, his Faith becomes perfect, and in conviction, he would have greater accuracy and mastery.

وَأَمَرَ عَبْدَهُ تَبَارَكَ وَتَعَالَى بِمَعْرِفَةِ ذَاتِهِ وَصِفَاتِهِ وَعَدْلِهِ وَحُكْمَتِهِ وَكَمَالِهِ فِي صِفَتِهِ وَنَفُوذِ مَشِيئَتِهِ وَكَمَالِ مَمْلُكَتِهِ وَعُمُومِ قُدْرَتِهِ.

And He, the Glorified and Exalted, commanded His slave to know His Self, Attributes, Justice, Wisdom, His Perfection in Attribution, the fulfillment of His Will, the absoluteness of His Ownership, and the inclusiveness of His Power.

وَلَا تَكْمُلُ الْمَعْرِفَةُ بِذَلِكَ كُلِّهِ إِلَّا بِتَفْيِ النَّقَاصِ عَنْهُ وَبِاثْبَاتِ أَوْصَافِ الْكَمَالِ لَهُ مِنْ غَيْرِ أَنْ يَشُوبَهُ شَيْءٌ مِنْ بَدْعِ الْمُبْتَدِعِينَ وَالْحَادِ الْمُلْحِدِينَ.

Such knowledge is deficient without negating faults from Him and without confirming the Attributes of Perfection for Him, and without one having any pollution of the heretical beliefs of innovating heretics or the irreligiousness of atheists and blasphemers.

وَمِمَّا أَوْجَبَ اجْتِنَابُ مَا يُوسَّوسُ لِكَثِيرٍ مِنَ النَّاسِ مِنَ الشُّبُهَةِ وَحَبَائِلِ الشَّيْطَانِ، لِيَكُونَ إِيمَانُ مَجْتَنِبٍ ذَلِكَ كَمَا أَخْبَرَ اللَّهُ تَعَالَى عَنْ إِيمَانِ خَلِيلِ الرَّحْمَنِ حِينَ قَالَ: ﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

And He forbade entertaining fallacies and lures of the devil that are whispered to many people, so that one's Faith would be like what Allah told of Abraham's Faith ﷺ, who said: <Surely, I have dedicated myself to He Who created Heavens and Earth, as a Hanif (averse to¹ all invalid religion)². And I am not one of the pagans!>

وَبِمِثْلِهِ أَقَرَّ رَسُولُ اللَّهِ الْمُصْطَفَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شَيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ﴾

To similar did Al-Mustafa, the Messenger of Allah ﷺ, concur, as God told [what means]: <Indeed, those (Jews and Christians) who disunited their religion and became factions, you (Muhammad ﷺ) are in no way one of them.>



¹ "Averse to": Disinterested in

² The Hanif is who is inclined away from all invalid religions, the Religion of Ibrahim was the Hanif Religion – Islam, which is our Religion.

The Disunion of the People of the Torah

وَأَعْلَمَ أَنَّ سَبَبَ تَفَرُّقِ الْيَهُودِ مَا ذَكَرَهُ جُمْهُورُ الْمُفَسِّرِينَ أَنَّ قَوْمًا مِنْ بَنِي إِسْرَائِيلَ لَمَّا طَالَتْ عَلَيْهِمُ الْمُدَّةُ وَقَسَتْ قُلُوبُهُمْ تَكَلَّفُوا وَوَضَعُوا كُتُبًا كَمَا كَانُوا يَشْتَهُونَهُ. وَكَانُوا يَدَّعُونَ أَنَّ تِلْكَ الْكُتُبَ مِنْ عِنْدِ اللَّهِ.

The reason the Jews split is what most interpreters¹ of the Qur'an have mentioned; that after time passed on the Children of Israel, and their hearts became hard, a society amongst them emerged and published fabricated books as they wished, and claimed them to be from Allah - tabaraka wa-ta'ala.

وَكَانُوا يَقُولُونَ: إِنَّ مَنْ خَالَفَنَا فِي هَذَا قَتَلْنَاهُ! ثُمَّ تَفَكَّرُوا فَقَالُوا: جَمِيعُ بَنِي إِسْرَائِيلَ لَا يُمَكِّنُ قَتْلَهُمْ، وَلَكِنْ لِبَنِي إِسْرَائِيلَ عَالِمٌ هُوَ حَبْرُهُمْ فِيمَا بَيْنَهُمْ كَبِيرٌ! نَعْرِضُ مَا وَضَعْنَاهُ عَلَيْهِ. فَإِنْ قَبِلَهُ صَارَ مِنْ أَتْبَاعِنَا وَإِنْ لَمْ يَقْبَلْهُ قَتَلْنَاهُ حَتَّى يَصِيرَ جَمِيعُ بَنِي إِسْرَائِيلَ تَبَعًا لَنَا!

They said: "We shall kill anyone who opposes us!" But, on second thought, they said: "We are unable to kill all of the Israelites, but they have a big imam who is their (Muslim) Rabbi; very influential! We shall offer what we have to him. If he accepts, he will become our follower. If he does not, we shall kill him and make the Children of Israel follow us!"

فَرَأَسَلُوهُ وَعَلِمَ الرَّجُلُ مَا فِي أَنْفُسِهِمْ. فَكَتَبَ كِتَابَ اللَّهِ فِي رَقٍّ رَقِيقٍ بِخَطِّ دَقِيقٍ وَوَضَعَ ذَلِكَ فِي قَرْنٍ ثُمَّ تَقَلَّدَ ذَلِكَ الْقَرْنَ وَلَبَسَ فَوْقَهُ الثِّيَابَ ثُمَّ جَاءَ إِلَيْهِمْ.

They summoned him, and he knew what they were up to. He therefore wrote the Book of God on very thin paper with very small letters, and put that paper in an animal's horn that he made into a necklace. He wore that necklace under his clothing and went to them.

فَعَرَضُوا عَلَيْهِ مَا كَانَ عَنْدهُمْ، وَدَعَوْهُ إِلَى الْإِيمَانِ بِهِ. فَأَشَارَ إِلَى صَدْرِهِ حَيْثُ كَانَ ذَلِكَ الْقَرْنُ وَقَالَ نَعَمْ آمَنْتُ بِهِذَا وَمَا لِي لَا أُؤْمِنُ بِهِ؟

They offered to him what they had and called him to believe in it. At that moment, he pointed to his chest where the horn was, and said: "I do indeed believe in this! How could I not believe in this?"

¹ See Tafsir Surat Al-Hadid in Al-Qurtubiyy & At-Tabariyy.

وَكَانَ لَهُ أَصْحَابٌ كَانُوا يُرَاعُونَ حَالَهُ حَتَّى مَاتَ. فَوَجَدُوا مَعَهُ ذَلِكَ الْقَرْنَ. فَقَالُوا إِنَّهُ إِنَّمَا قَالَ لِهَذَا الْقَرْنِ
آمَنْتُ بِهِ! ثُمَّ اخْتَلَفُوا فِيهِ وَوَقَعَ الْخِلَافُ بِسَبَبِهِ فِي بَنِي إِسْرَائِيلَ حَتَّى صَارُوا إِحْدَى وَسَبْعِينَ فِرْقَةً خَيْرُهُمْ
أَصْحَابُ الْقَرْنِ.

This imam had followers who used to observe him until he died. When he died, they found that horn on him and said: "This is what he meant!" But the people still differed about him, and because of him, disunion befell the Children of Israel, and they started splitting until they broke into 71 sects, the best of whom followed the scholar with the horn.



وَأَعْلَمُ أَنَّ جَمِيعَ الْيَهُودِ فِي أَصُولِ التَّوْحِيدِ فَرِيقَانِ فَرِيقٌ مِنْهُمْ مَشْبَهُةٌ وَهُمْ الْأَصْلُ فِي التَّشْبِيهِ. وَكُلُّ مَنْ قَالَ
قَوْلًا فِي دَوْلَةِ الْإِسْلَامِ بِشَيْءٍ مِنَ التَّشْبِيهِ فَقَدْ نَسَخَ عَلَى مَنَوَالِهِمْ. وَأَخَذَ مَقَالَهُ مِنْ مَقَالِهِمُ الرُّوَافِضُ.

Concerning Monotheism, the Jews are of two main sects: One group is paganistic. They are the source of comparing God to creations amongst people who claim Monotheism. Anyone in Muḥammad's nation ﷺ who likens God to the creations came off of their spindle. Some Shiites took directly from the Jews.

الْفَرِيقُ الثَّانِي مِنْهُمْ قَدَرِيَّةٌ يُنْكِرُونَ الرُّؤْيَا وَيَقُولُونَ بَخَلَقَ اللَّهُ تَعَالَى، وَيَقُولُونَ إِنَّ الْحَيَوَانَاتِ يَخْلُقُونَ
أَفْعَالَهُمْ.

The other group of Jews were atheistic; believing that they make their own destinies and denying that God can be seen. They say God's Speech is created, and that all living creatures create their own deeds.

وَعَلَى الْجُمْلَةِ فَجَمِيعُ الْيَهُودِ فِي أَصْلِ الدِّينِ فَرِيقَانِ فِي بَابِ النُّبُوَّةِ: قَوْمٌ مِنْهُمْ يُنْكِرُونَ نُبُوَّةَ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، وَقَوْمٌ لَا يُنْكِرُونَ.

Generally, all Jews are of two groups concerning Prophethood: some who deny Muḥammad's Prophethood ﷺ, and some do not.

بَلْ يَقُولُونَ إِنَّهُ كَانَ نَبِيًّا، وَلَكِنْ كَانَ مَبْعُوثًا إِلَى الْعَرَبِ دُونَ الْعَجَمِ وَهُمْ الْعِيسَوِيُّونَ يَكُونُونَ بِأَصْفِهَانِ.

Rather, they say: "He was indeed a Prophet, but only to the Arabs!" Those are the ^Isawiyyah of Esfahan, Iran, the followers of a Jew named Abu ^Isa.



The Disunion of the People of the Injil

أما النَّصَارَى فَكَانُوا مُتَمَسِّكِينَ بِدِينِ عِيسَى عَلَيْهِ السَّلَامُ بَعْدَ مَا رَفَعَ إِلَى السَّمَاءِ إِحْدَى وَثَلَاثِينَ سَنَةً وَكَانُوا يَجْرُونَ عَلَى الْإِسْتِقَامَةِ إِلَى أَنْ وَقَعَ بَيْنَهُمْ وَبَيْنَ الْيَهُودِ حَرْبٌ.

Concerning the Nazarenes, they were properly holding fast to the Islamic Law of Jesus for 31 years after he was raised to the sky, until a war broke out between them and the Jews.

وَكَانَ فِي الْيَهُودِ رَجُلٌ اسْمُهُ بُولُسُ قَتَلَ مِنْهُمْ مَقْتَلَةً عَظِيمَةً. ثُمَّ قَالَ لِلْيَهُودِ إِنْ كَانَ قَوْمُ عِيسَى عَلَى الْحَقِّ وَنَحْنُ قَدْ كَفَرْنَا بِهِمْ يَكُونُ عَلَيْنَا غَبْنٌ عَظِيمٌ فَإِنَّهُمْ يَدْخُلُونَ الْجَنَّةَ وَنَحْنُ نَدْخُلُ النَّارَ، وَلَكِنِّي أَحْتَالُ حِيلَةً حَتَّى أَفْسِدَ عَلَيْهِمْ دِينَهُمْ!

One Jew was Paulus, who had massacred many Nazarenes. He once said to the Jews: "If the people of Jesus are upon the Truth and we have disavowed their Religion, we shall face a great loss, for they will be in Heaven and we will be in Hell! But do not worry, I have devised a scheme to ruin their Religion!"

وَكَانَ لَهُ فَرَسٌ اسْمُهُ عِقَابٌ وَكَانَ يُقَاتِلُ عَلَيْهِ. فَقَامَ وَعَقَرَ ذَلِكَ الْفَرَسَ وَأَظْهَرَ النَّدَمَ عَلَى مَا كَانَ مِنْهُ وَنَثَرَ التُّرَابَ عَلَى رَأْسِهِ ثُمَّ جَاءَ إِلَى النَّصَارَى مُتَدَمِّمًا بِظَاهِرِهِ.

He hamstrung his warhorse, Torture, displayed guilt for what he had done, threw dirt upon his head, and went to the Nazarenes, giving a performance of remorse.

فَقَالُوا لَهُ مَنْ أَنْتَ؟ فَقَالَ أَنَا بُولُسُ! كُنْتُ أَشَدَّ عَدُوًّا لَكُمْ، وَلَكِنِّي سَمِعْتُ مِنَ السَّمَاءِ نِدَاءً أَنْ تَوْبَتَكَ لَا تَقْبَلُ إِلَّا أَنْ تَتَنَصَّرَ! فَالآنَ تَبْتُ وَرَجَعْتُ إِلَى دِينِكُمْ!

They said: "Who are you?" He said: "I am Paulus. I was your worst enemy, until I heard a call from the sky saying: 'Paulus! Your repentance shall not be accepted until you embrace the Religion of the Nazarenes!' So now I have repented, and I have resorted to your Religion!"

فأكرموه وأدخلوه كنيستهم فلأزم بيتا من بيوتهم ولم يخرج منه ليلاً ولا نهاراً حتى تعلم الإنجيل.

They were happy and they took him into their (Muslim) church. There, he stayed in one of the houses, not coming out night or day, until he memorized the Injil.

ثم خرج وقال: سمعت من السماء: إن توبتك قد قبلت، وإن صدقك قد عرف، وإنك قد أحببت وقُبلت!

Then he came out and said: "I heard from the sky: 'Paulus! Your repentance has been accepted, and your honesty is known, and you became beloved and approved!'"

ثم خرج إلى بيت المقدس واستخلف رجلاً من نسطور وعلمه أن عيسى ومريم والإله كانوا ثلاثة.

Then he went to Jerusalem and left behind a man named Nastur – or from Nastur¹. He taught him that Jesus, Mary and God were three in one.

ثم خرج إلى الروم وعلمهم اللاهوت والناسوت وقال لهم إن عيسى لم يكن ناساً ثم صار ناساً، ولم يكن جسماً ثم صار جسماً، وكان ابن الله وعلم يعقوب هذا القول.

Then he went to Rome and taught the merger of God and man, and that Jesus was not a man and then became a man; and that he was not flesh, then he became flesh, and that he is the son of God. He taught a man named Jacob this.

ثم دعا رجلاً كان اسمه ملكاء، وقال له إن الإله الذي لم يزل ولا يزال هو عيسى.

Then he summoned a man named Malka' and told him that the God Who is and always shall be is Jesus.

ثم دعا كل واحد من هؤلاء الثلاثة وقال له: أنت صاحبي خالصاً وإني أريد أن أفضي إليك سرّاً: قد رأيت عيسى عليه السلام البارحة في المنام وكان راضياً عني! فينبغي أن لا ترجع عن نحلتيك بحال، وأن لا تترك نحلتيك هذه، وتدعو الخلق إليها! وإني أريد أن أتقرب إلى الله تعالى بقربان لرضاه عني: أذبح نفسي قرباناً!

Then he summoned each of the three, and said to each: "You are my most devoted disciple, and I want to expose a secret to you! I have indeed seen Jesus in my dream yesterday, may peace be upon him, and he was accepting of me!

¹ According to some copies of Tabsir.

Therefore, you must never abandon this religion of yours, and you must call the creations to it! And indeed, I want to do the ultimate sacrifice to show my appreciation of God's Acceptance of me: I shall sacrifice myself!"

ثُمَّ قَامَ وَدَخَلَ الْمَذْبَحَ وَذَبَحَ نَفْسَهُ.

Then he got up, went to the sacrificial chamber, and slit his own throat.

فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثِ مِنْ وَفَاتِهِ قَامَ كُلُّ وَاحِدٍ مِنْ أَوْلِيكَ الثَّلَاثَةِ وَدَعَا النَّاسَ إِلَى نَحْلَتِهِ وَتَبَعَ كُلُّ وَاحِدٍ مِنْهُمْ جَمَاعَةً مِنَ النَّاسِ. وَكَانُوا يَتَقَاتِلُونَ فِيمَا بَيْنَهُمْ، وَبَقِيَ بَيْنَهُمْ ذَلِكَ الْخِلَافُ. وَلَمْ يَزَالُوا يَخْتَلِفُونَ حَتَّى بَلَغَ عَدَدُ فِرْقَتِهِمْ مِثْلُ مَا نَطَقَ بِهِ الْخَبَرُ الْمَرْوِيُّ فِي هَذَا الْبَابِ.

On the third day after his death, each of his three disciples got up to call the people to his religion, and each had followers. Since their beginning they were in dispute, and they constantly fought and disagreed until they became 72 factions.

وَكَانَ مَذْهَبُهُمْ مَذْهَبُ أَصْحَابِ الْهَيُولَى.

Their religion incorporated the idea of hyle¹, but their take was that there was one original god, and three derivative personalities; the father, the son, and the spirit.

وَكَانُوا فِي بَعْضِ دِينِهِمْ مَعَ الْيَهُودِ، وَفِي بَعْضِهِ مَعَ النَّصَارَى، وَابْتَدَعُوا مِنْ عِنْدِ أَنْفُسِهِمْ أُمُورًا كَثِيرَةً تُخَالِفُ الْفَرِيقَيْنِ!

They took some of their religion from the Jews, and some from the Nazarenes, and innovated much from themselves that goes against both of those other groups.



The Disunion of Muhammad's Nation

فَاعْلَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَخْبَرَ أَنَّهُ سَيُظْهِرُ فِي أُمَّتِهِ فِرْقَ مُخْتَلِفَةً كَمَا ظَهَرَتْ فِي الْأُمَمِ السَّابِقَةِ، فَسَيَنْتَسِبُ إِلَى جُمْلَتِهَا كَثِيرٌ مِنْ أَهْلِ الْأَهْوَاءِ يَلْتَبِسُونَ بِهِمْ فِي ظَاهِرِ الْحَالِ، يُفَارِقُونَهُمْ فِي حَقِيقَةِ الْإِيمَانِ.

¹ An original, eternal material that has changing qualities.

Therefore, know that the Messenger of Allah ﷺ prophesized that dissenting factions like what already happened to the Jews and Christians shall appear in the Islamic community, and that this nation shall be infiltrated by many people of devious desires disagreeing with the Muslims in their beliefs, but seemingly Muslims.

فَقَالَ ﷺ: اِفْتَرَقَتِ الْيَهُودُ اِحْدَى وَسَبْعِينَ فِرْقَةً وَاِفْتَرَقَتِ النَّصَارَى اِثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَ اُمَّيَّ ثَلَاثًا وَسَبْعِينَ فِرْقَةً كُلُّهُمْ فِي النَّارِ اِلَّا وَاحِدَةً.

He ﷺ said: “The Jews disunited into seventy-one sects, the Christians disunited into seventy-two sects, and my nation shall disunite into seventy-three sects. All shall be in Hell but one.”



فَلَا بُدَّ لِلْمُؤْمِنِ اَنْ يَعْرِفَ حَالَهُمْ حَتَّى يَتَمَيَّزَ عَنْهُمْ وَيَصُونَ عَقِيدَتَهُ عَمَّا هُمْ عَلَيْهِ مِنَ الْبِدْعِ وَلَا يَكُونَ كَمَنْ وَصَفَهُ اللّٰهُ حَيْثُ قَالَ: {وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُشْرِكُونَ}. وَمَا لَمْ يَتَّبِعِ الْعَاقِلُ اَوْصَافَ الْبِدْعِ وَاَهْلَهَا لَمْ يَتَقَرَّرْ لَهُ حَقِيْقَةُ الْاِيْمَانِ الْخَالِصِ.

There is therefore no alternative for a Believer but knowing the situation of these various sects, so that he can disassociate himself from them, and protect his creed from their heresies, and not be like whom Allah described when He said [what means]: <Most of them do not believe in Allah with pure Faith without mixing their convictions with paganistic beliefs.> So long as an intelligent being cannot tell innovations and innovators, then true, pure Faith devoid of all those wrong things will not be verified for him.



Following the Sunnah

فَقِيلَ يَا رَسُوْلَ اللّٰهِ مَنْ النَّاجِيَةُ؟ فَقَالَ: مَا اَنَا عَلَيْهِ وَاَصْحَابِي. فَقَدْ ذَكَرَ نَفْسَهُ وَذَكَرَ صَحَابَتَهُ:

It was thus said: “O Messenger of Allah, who are saved?” He said: “That group upon what I and my Companions are upon.” Here, the Prophet ﷺ mentioned himself and he mentioned his Companions:

فَأَمَّا مَا عَلَيْهِ هُوَ، فَيَقَالُ لَهُ: السُّنَّةُ لَأَنَّهَا طَرِيقَةُ النَّبِيِّ، وَأَهْلُ السُّنَّةِ هُمُ الَّذِينَ اتَّبَعُوا طَرِيقَتَهُ فَأَطَاعُوا الْأَمْرَ فِي قَوْلِهِ تَعَالَى ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ وَلَيْسَ فِي فِرْقِ الْأُمَّةِ أَكْثَرُ مُتَابِعَةً لِأَخْبَارِ الرَّسُولِ ﷺ وَأَكْثَرُ تَبَعًا لِسُنَّتِهِ مِنْ هَؤُلَاءِ.

Concerning what the Prophet ﷺ is upon, it is called the “Sunnah (way; path)” because it is the revealed Prophetic Way. Ahlus-Sunnah is the group that mimicked his Prophetic Way and emulated his behaviors. Thus, they are obviously the group most obedient to the command in what Allāh said [that means]: **<O Muḥammad, say: If you Believers love Allāh then follow me; then Allāh will accept you and forgive you of your sins. And Allāh is Forgiving; Merciful.>** There is no sect of this nation that follows the reports of the Messenger of Allāh ﷺ more than Ahlus-Sunnah Wal-Jamā’ah, and no sect that imitates the Prophet more closely than Ahlus-Sunnah.



وَهُمُ الَّذِينَ احْتَفَلُوا بِمَوْلِدِ النَّبِيِّ ﷺ حُبًّا لَهُ، مِنْ حِينَ إِحْدَاثِهِ اتِّبَاعًا لِقَوْلِ النَّبِيِّ: مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا. لِذَا لَمْ يَمْتَنِعِ الصَّحَابَةُ مِنْ وَضْعِ الْمَصَاحِفِ مَعَ أَنَّ النَّبِيَّ ﷺ لَمْ يَفْعَلْهُ. إِذَا كُلُّ بَدْعَةٍ لَا تَوَافَقُ الشَّرِيعَةَ فِيهِ الضَّلَالَةُ، وَذَلِكَ أَكْثَرُهَا. وَمَا هُمْ بِالَّذِينَ خَرَجُوا عَنْ سُنَّةِ الرَّسُولِ وَاتَّبَاعَهُ لَمَّا ابْتَدَعُوا مِنَ الْخَيْرِ،

And they are those who celebrated the birth of the Prophet ﷺ out of love for him, ever since it was innovated, because the Prophet ﷺ said: **“Anyone who makes a good way in Islām has its reward, and the reward of whoever practices it.”** This is why the Companions did not refrain from compiling Qur’anic Scriptures though the Prophet ﷺ did not. Therefore, every innovation that does not comply with the Sacred Law is the misguidance, which is most of them. Those Sunni Muslims are not the ones who departed the Prophetic Way by what good they have innovated, and that does not invalidate or contradict their imitation of him.

بل الخوارج هم الوهابية الذين ضلّوا الأمة في مسألة البدعة الحسنة وغيرها، وهم مشبهة يتخبطون في استحقات بدعهم، كتثليثهم التوحيد!

The true culprits are those who are considered by some scholars to be modern Khawarij: the Wahhabiyyah who deem the nation misguided in the case of good

innovations, and in other cases. Those people are nothing but God-comparers who stumble when justifying their own innovations, like splitting Monotheism into three aspects!

Following the Companions

وَأَمَّا اتِّبَاعُ مَا عَلَيْهِ الصَّحَابَةُ، فَهَذِهِ الصِّفَةُ تَقَرَّرَتْ لِأَهْلِ السُّنَّةِ لِأَنَّهُمْ هُمُ الَّذِينَ يُنْقُلُونَ الْأَخْبَارَ وَالْأَثَارَ عَنِ الرَّسُولِ ﷺ وَالصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ.

And concerning following the way of the Companions, that description is confirmed for the group of Ahlus-Sunnah, because they are the group transmitting the reports through the generations, from both the Messenger ﷺ and his Companions.

بَلْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ هُمْ أَصْحَابُ الْحَدِيثِ. وَضَعُوا عِلْمَ الْحَدِيثِ وَنَقَلُوا الْمَرْفُوعَ وَالْمَوْقُوفَ وَالْمَقْطُوعَ، وَنَقَلُوا الْكُتُبَ بِالإِسْنَادِ.

In fact, Ahlus-Sunnah are the people of hadith. They established the science of hadith and transmitted what was attributed to the Prophet ﷺ, to the Companions, and to who came after them, and they transmitted the books of the scholars by chain of narration.

وقبلوا ما أحدث الصحابة من الخير، كالأذان الثاني يوم الجمعة، وركعتين عند القتل، وبدعة عمر التي هي نعم البدعة!

And Ahlus-Sunnah accepted from the Companions the good things they innovated, like the additional adhān called on Friday, and praying two cycles before being executed, and ^Umar's innovation, which was a most excellent innovation!



فَلَا يَدْخُلُ فِي تِلْكَ الْجُمْلَةِ مَنْ يَطْعَنُ فِي الصَّحَابَةِ مِنَ الْخَوَارِجِ الَّذِينَ كَفَرُوا عَلِيًّا وَمُعَاوِيَةَ،

Not included amongst Ahlus-Sunnah are those factions of Khawarij who criticize the Companions by deeming ^Aliyy and Mu^awiyah disbelievers.

وَلَا الْبَكْرِيَّةَ الَّذِينَ يَقُولُونَ فِي عَلِيٍّ وَطَلْحَةَ وَالزُّبَيْرِ إِنَّهُمْ أَذْنَبُوا ذُنُوبًا كَفَرُوا بِذَلِكَ وَصَارُوا مُشْرِكِينَ، وَلَكِنَّ اللَّهَ يَغْفِرُ لَهُمْ لِأَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ اللَّهَ تَعَالَى اطَّلَعَ عَلَى أَهْلِ بَدْرٍ وَقَالَ لَهُمْ ااعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ.

Nor the Bakriyyah who say that ^Aliyy, Talhah and Az-Zubayr committed sins by which they blasphemed and became pagans, but Allah forgave them because they were from the people of Badr.

وَلَا ضِرَارِ بْنِ عَمْرِو الَّذِي كَانَ يُنْكِرُ قِرَاءَةَ ابْنِ مَسْعُودٍ وَقِرَاءَةَ أَبِي بِنِ كَعْبٍ وَكَانَ يَقُولُ: "أَشْهَدُ أَنَّ اللَّهَ تَعَالَى مَا أَنْزَلَ ذَلِكَ عَلَى الْخَلْقِ!" وَكَانَ يُضِلُّ هَذَيْنِ الْإِمَامَيْنِ مِنْ أَعْلَامِ الصَّحَابَةِ فِي مُصَحَفَيْهِمَا.

Nor Dirar Ibn ^Amr who used to deny the recitations of Ibn Mas^ud and Ubayy Ibn Ka^b, saying: "I testify that God Almighty never revealed such a recitation to the creations!" And he used to deem those two Companions misguided concerning their Mus_hafs.

وَلَا الرَّوَافِضِ الَّذِينَ يَزْمُونَ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ. وَمِنَ الزَّيْدِيَةِ مَنْ يَكْفُرُ أَبَا بَكْرٍ وَعُمَرَ وَمَنْ بَايَعَهُمَا – وَذَلِكَ كُلُّ الصَّحَابَةِ، وَمِنْهُمْ مَنْ يَكْفُرُ عُثْمَانَ، وَسَيَأْتِي تَكْفِيرُ بَعْضِ الْإِمَامِيَةِ لِعَلِيٍّ!

Nor the Rawafid who accuse ^A'ishah of infidelity, and they also deem the Companions as blasphemers; some Zaydis say that Abu Bakr and ^Umar were blasphemers, as well as whoever paid allegiance to them – which is all Companions. Those who did not deem Abu Bakr and ^Umar as blasphemers deemed ^Uthman a blasphemer. Also, some Imamis even deemed ^Aliyy a blasphemer!

وَلَا مَنْ قَالَ مِنَ الْقَدَرِيَّةِ إِنَّ شَهَادَةَ اثْنَيْنِ مِنْ أَهْلِ صِفِّينَ غَيْرُ مَقْبُولَةٍ عَلَى بَاقَةِ بَقْلِ. هَذَا قَوْلُ شَيْخِ الْمُعْتَزَلَةِ فِي أَعْلَامِ الدِّينِ وَأَعْيَانِ الصَّحَابَةِ، الَّذِي بِهِ يَفْتَخِرُونَ. وَلَيْسَ الْعَجَبُ مِنَ الْمُعْتَزَلَةِ حِينَ تَابَعُوهُ وَافْتَخَرُوا بِهِ وَبِقَوْلِهِ، بَلِ الْعَجَبُ مِنَ الرَّوَافِضِ حِينَ افْتَخَرُوا بِقَوْلِهِ وَانْتَحَلُوا مَذْهَبَهُ وَهَذَا قَوْلُهُ فِي عَلِيٍّ وَأَوْلَادِهِ! وَكَيْفَ يَوَالُونَ عَلِيًّا وَأَوْلَادَهُ وَيَذْهَبُونَ إِلَى مَذْهَبِ هَذَا الشَّيْخِ الضَّالِّ الَّذِي يَقُولُ فِي عَلِيٍّ وَأَوْلَادِهِ مَا ذَكَرْنَاهُ؟

Nor the Qadariyyah who say that the testimony of two combatants from the conflict of Siffin is rejected and not worth a spit in a bucket! This is what the shaykh of the Mu^tazilah, that one about whom they are so proud, said concerning the outstanding figures amongst the Companions. It is not astonishing that the Mu^tazilah are proud of him and have followed him; what is astonishing

is that the Shiites are proud of him and have adopted his ways though this is what he says about ^Aliyy and his children!

قَالَ الشَّعْبِيُّ: إِنَّ الرِّوَاظِ شَرَّ مِنَ الْيَهُودِ وَالنَّصَارَى، فَإِنَّ الْيَهُودَ سَأَلُوا عَنْ أَحْبَابِ مِلَّتِهِمْ فَقَالُوا أَصْحَابُ مُوسَى! وَالنَّصَارَى سَأَلُوا عَنْ أَحْبَابِ مِلَّتِهِمْ فَقَالُوا الْحَوَارِيُّونَ الَّذِينَ كَانُوا مَعَ عِيسَى عَلَيْهِ السَّلَامُ! وَسَأَلَتِ الرَّافِضَةُ عَنْ شَرِّ هَذِهِ الْأُمَّةِ فَقَالُوا أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!

Ash-Sha^biyy said: "Indeed the Shiites are worse than the Jews and the Christians! If the Jews were asked about the scholars of their religion, they would say: 'The companions of Moses!' If the Christians were asked about the scholars of their religion, they would say: 'The Disciples of Jesus!' If the Shiites were asked about the worst of this nation, they would say: 'The Companions of Muḥammad ﷺ!'"



فَمَنْ رَدَّهُمْ وَطَعَنَ فِيهِمْ لَا يَكُونُ مُتَابِعًا لَهُمْ وَلَا مُلَابِسًا بِسِيرَتِهِمْ.

Whoever is rejecting the Companions and criticizing them would not be following them, and would not be engaged in their lifestyle.

وَقَدْ أَثْنَى اللَّهُ تَعَالَى فِي كِتَابِهِ عَلَيْهِمْ حَيْثُ قَالَ تَعَالَى ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَجِدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مِثْلُهُمْ فِي التَّوْرَةِ وَمِثْلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلِظَ فَاسْتَوَى عَلَى سَوَاقِهِ يَعِجِبُ الزَّرْعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَلِمُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

Allāh - ta^alā - praised the Companions of Muḥammad ﷺ when He said [which means]: <Muḥammad is the Messenger of Allāh, and those with him are tough on the disbelievers, merciful to each other. You would see them bowing and prostrating, seeking generosity from Allāh and acceptance. Their sign is (the light) in their faces (from the trace of prostration). That is their description revealed in the Torah. And the example given for them in the Injil is like a crop that sprouted buds, then He strengthened it, then it became sturdy, and stood upright on its stalks, impressing the planters. (They were given that likeness) so to enrage the disbelievers. Allāh promised those among them who believed and did righteous deeds forgiveness and a grand reward.>

وَالْأَخْبَارُ فِي فَضْلِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَكْثَرُ مِنْ أَنْ يَحْتَمِلَهُ هَذَا الْمُخْتَصَرُ.

The reports about the merits of the Companions are too abundant to be appropriate for this summary.



Following the Majority of the Nation

وَفِي خَبَرٍ آخَرَ أَنَّهُ ﷺ قَالَ: الْجَمَاعَةُ.

And in another rendition, he ﷺ said: “The Jama^{ah}.”

وَكَيْفَ يَتَنَاوَلُ هَذَا الْإِسْمُ الْخَوَارِجَ وَهُمْ لَا يَزُونَ الْجَمَاعَةَ، أَوِ الرَّوَافِضَ وَهُمْ لَا يَزُونَ الْجَمَاعَةَ أَوِ الْمُعْتَزِلَةَ وَهُمْ لَا يَزُونَ صِحَّةَ الْإِجْمَاعِ؟

How would the Khawarij fit this description when they deem insurrection permissible? And how would the Rawafid be the Jama^{ah} when they disregard the union to which the Companions agreed? And the Mu^tazilah are not the Jama^{ah} because they disregard the consensus.

أَوْ ضَرَارًا الَّذِي كَانَ لَا يَحْكُمُ بِظَاهِرِ حَالِ عَوَامِّ الْمُسْلِمِينَ. يَقُولُ: "لَا أَدْرِي إِنْ كَانُوا كُفَّارًا أَوْ مُسْلِمِينَ، لَعَلَّ سَرَائِرَهُمْ كُلُّهَا شَرٌّ وَكَفَرًا!" وَهَذَا خِلَافَ إِجْمَاعِ أَهْلِ السُّنَّةِ حَيْثُ قَالُوا إِنَّا نَقْطَعُ بِأَنَّ عَوَامِّ الْمُسْلِمِينَ مُؤْمِنُونَ عَارِفُونَ بِرَاءٍ مِنَ الْكُفْرِ وَالشَّرِّ!

Or Dirar who used to say: “I do not know if the common Muslims are really Muslims or if they are blasphemers; maybe inwardly all of them are blasphemers and pagans!” That is against the consensus of Ahlus-Sunnah who say that for sure the common Muslims are Believers!



وَكَذَا فَتَاوَى الْأُمَّةِ تَدُورُ عَلَى أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فَرِيقِي الرَّأْيِ وَالْحَدِيثِ. وَمُعْظَمُ الْأُمَّةِ يَنْتَحِلُونَ مَذْهَبَهُمْ.

Furthermore, the religious verdicts of the nation are the verdicts of Ahlus-Sunnah, whether Hanafis or others, and most of the imams practice their Religion according to these madh-habs.

مَثَلُ مَالِكٍ وَالْأَوْزَاعِيِّ وَالزُّهْرِيِّ وَاللَّيْثِ بْنِ سَعْدٍ وَأَحْمَدَ بْنَ حَنْبَلٍ وَالسُّفْيَانَيْنِ وَيَحْيَى بْنَ مَعِينٍ وَإِسْحَاقَ بْنَ رَاهُوَيْهِ وَمُحَمَّدَ بْنَ إِسْحَاقَ الْحَنْظَلِيَّ وَمُحَمَّدَ بْنَ أَسْلَمَ الطُّوسِيَّ وَيَحْيَى بْنَ يَحْيَى وَالْحُسَيْنَ بْنَ الْفَضْلِ الْبَجَلِيَّ وَأَبِي يُونُسَ وَمُحَمَّدَ وَزْفَرَ وَأَبِي ثَوْرٍ.

Like Maalik, Al-Awza'iiyy, Az-Zuhriyy, Al-Layth Ibn Sa'd, Ahmad Ibn Hambal, the two Sufyans, Yahya Ibn Ma'in, 'Is-haq Ibn Rahawayh, Muhammad Ibn Is-haq Al-Handhaliyy, Muhammad Ibn 'Aslam At-Tusiyy, Yahya Ibn Yahya, Al-Husayn Ibn Al-Fadl, Judge Abu Yusuf, Muhammad Ibn Al-Hasan Ash-Shaybaniyy, Zufar, and Abi Thawr.

وَعَبَائِهِمْ مِنْ أَيْمَةِ الْحِجَازِ وَالشَّامِ وَالْعِرَاقِ وَأَيْمَةِ خُرَاسَانَ وَمَا وَرَاءَ النَّهْرِ وَمَنْ تَقَدَّمَ مِنْ الصَّحَابَةِ وَالتَّابِعِينَ وَاتَّبَاعِ التَّابِعِينَ. وَدَاوُدَ الظَّاهِرِيَّ يُعَدُّ مِنْ أَهْلِ السُّنَّةِ.

Ahlus-Sunnah are the vast majority; the imams of Al-Hijaz, the Levant, Iraq, and the Imams of Khurasan and Iran, and the Imams beyond the Jayhun river, going back to those before them amongst the Companions, the Followers, and the followers of the Followers. Also, Dawud Adh-Dhahiriyy is counted amongst the People of the Sunnah.

وَكُلُّ مَا حُكِيَ عَنْهُمْ فِي الْإِعْتِقَادِ خِلَافَ مَا ذَكَرْنَاهُ فَإِنَّمَا هُوَ كَذِبٌ يَزْتَكِبُهُ مُبْتَدِعٌ تَرْوِجًا لِبِدْعَتِهِ. وَمَنْ لَا يُبَالِي أَنْ يَدِينَ بِمَا لَا حَقِيقَةَ لَهُ فَإِنَّهُ لَا يُبَالِي بِنِسْبَةِ الْخُرَافَاتِ إِلَى أَيْمَةِ الدِّينِ، لِأَنَّ مَنْ كَذَبَ عَلَى اللَّهِ تَعَالَى وَرَسُولِهِ ﷺ لَا يُبَالِي أَنْ يَكْذِبَ عَلَى أَيْمَةِ الْمُسْلِمِينَ، كَالْأَخْفَشِ الَّذِي رُمِيَ بِالْقَدْرِ.

What is said about the convictions of these scholars being contrary to what we have described is a mere lie committed by an innovator who wishes to circulate his heresy. Anyone who does not mind practicing false religion would not mind attributing fairy tales to the imams of the Religion, because anyone who would lie on God, and lie on the Messenger of God ﷺ, would not mind lying on the Muslim imams, like Al-Akhfash, who was accused of being a Qadariyy.

وَمَنْ تَكَلَّمَ فِيهِ مِنْ أَهْلِ الْحَدِيثِ، فَلِقَلَّةٍ تَمَكَّنَهُ فِي عِلْمِ الْعَقِيدَةِ مَعَ كَثْرَةِ مَا عَرَّضَ نَفْسَهُ إِلَى مَا تَشَابَهَ مِنَ الْأَثَارِ! فَقَوُّهُ فِي الْحَدِيثِ لَمْ يُنْجِهِ مِنَ الزَّلَلِ فِي الْإِعْتِقَادِ. كَذَلِكَ بَعْضُ أَهْلِ الْفِقْهِ تَكَلَّمُوا فِي مَسَائِلَ فِي الْعَقِيدَةِ بِلَا إِتْقَانٍ فَأَخْطَوْا الصَّوَابَ.

As for a few hadith scholars having unsound creeds, that is due to their lack of proficiency in the science of the creed, coupled with their frequently exposing themselves to mutashabih reports. Their strength in hadith science did not save them from slipping in the field of the creed. Also, some who have studied fiqh talked about aqidah cases without mastery, and were incorrect.



وَالْأَفَلَا خَصْلَةً مِنَ الْمَفَاخِرِ لِأَهْلِ الْإِسْلَامِ مِنَ التَّبَحُّرِ فِي الْعُلُومِ إِلَى أَنْوَاعِ الاجْتِهَادَاتِ الْفِعْلِيَّةِ مِثْلُ بِنَاءِ الْمَسَاجِدِ وَالرِّبَاطَاتِ وَسَدِّ الثُّغُورِ، إِلَّا وَلِأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ الْقَدْحُ الْمَعْلَى وَالسَّهْمُ الْأَوْفَرُ وَمَدَارُهَا عَلَى أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فِي بِلَادِ الْإِسْلَامِ بِالِاشْتِهَارِ.

Otherwise, there is no issue counted as an accomplishment in Islam, whether feats in sciences or exerted efforts, like waging war, building masjids, inns, and guarding the Muslim borders but that Ahlus-Sunnah have the greatest contributions to that! These are overwhelmingly and famously the achievements of Ahlus-Sunnah throughout the Muslim lands.

لَمْ يَكُنْ قَطُّ لِلرَّوَافِضِ وَالْخَوَارِجِ وَالْمُعْتَزِلَةِ تَصْنِيفٌ مَعْرُوفٌ يُرْجَعُ إِلَيْهِ لَتَعْرِفَ شَيْءٌ مِنَ الشَّرِيعَةِ، وَلَا كَانَ لَهُمْ إِمَامٌ يُفْتَدَى بِهِ فِي الْفُرُوعِ.

There was never a Shiite, Kharijiyy or Qadariyy with a known classical authoring in fiqh, and none of them ever became followed mujtahids.

وَلَمْ يَكَدْ يُوجَدُ فِي أَهْلِ تَفْسِيرِ الْقُرْآنِ، مِنْ وَقْتِ الصَّحَابَةِ إِلَى يَوْمِنَا هَذَا، مَنْ تَلَوْتَ بِشَيْءٍ مِنْ مَذَاهِبِ الْمُعْتَزِلَةِ وَالْخَوَارِجِ وَالرَّوَافِضِ، مِثْلُ الْخُلَفَاءِ الرَّاشِدِينَ، وَمِثْلُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَزَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمْ. وَمِثْلُ الْمَشَاهِيرِ مِنَ التَّابِعِينَ وَأَتْبَاعِ التَّابِعِينَ الَّذِينَ تَكَلَّمُوا فِي التَّفْسِيرِ كَسَعِيدِ بْنِ جُبَيْرٍ وَقَتَادَةَ وَعَطَاءٍ وَعِكْرَمَةَ وَمَكْحُولٍ وَعَطِيَّةَ وَمَنْ كَانَ بَعْدَهُمْ كَمُحَمَّدِ بْنِ إِسْحَاقَ بْنِ يَسَارٍ وَالسُّدِّيِّ وَغَيْرِهِمْ مِمَّنْ جَاءَ بَعْدَهُمْ، إِلَى أَنْ انْتَهَتْ النَّوْبَةُ إِلَى الْإِمَامِ الْمُجْتَهِدِ الْحَافِظِ: مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ وَأَقْرَانِهِ.

And since the time of the Companions until this day of ours, there was hardly any person of tafsir who stained himself with any of the madh-habs of the Mu[^]tazilah, Khawararij or Rawafid, including the Four Caliphs, Ibn [^]Abbas, Ibn Mas[^]ud, and Zayd Ibn Thabit, may Allah accept their deeds. That also includes the famous Tabi[^]un¹, and the followers of the Followers who spoke about the Qur'an, like Sa[^]id Ibn

¹ Followers of the Companions

Jubayr, Qatadah, ^Ata', ^Ikrimah, Mak-hul, ^Atiyyah, and others, until reaching the great Imam, the mujtahid and the hadith headmaster, Muḥammad Ibn Jarīr Aṭ-Tabariyy and his peers.

وَجُمْلَةُ أئِمَّةِ عُلُومِ الْعَرَبِيَّةِ كَالنَّحْوِ وَاللُّغَةِ وَالْبَلَاغَةِ مِنْ أَهْلِ الْبَصْرَةِ وَالْكُوفَةِ فِي دَوْلَةِ الْإِسْلَامِ كَانُوا مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مِنْ أَصْحَابِ الْحَدِيثِ وَالرَّأْيِ. وَلَمْ يَكُنْ فِي مَشَاهِيرِهِمْ مَنْ تَدَنَسَ بِشَيْءٍ مِنْ بَدْعِ الرِّوَاغِضِ وَالْخَوَارِجِ وَالْمُعْتَزِّلَةِ، مِثْلُ أَبِي عَمْرٍو بْنِ الْعَلَاءِ الَّذِي رَدَّ عَلَى عَمْرٍو بْنِ عَبِيدِ الْقَدَرِيِّ.

The overwhelming community of scholars of grammar and rhetoric from the people of Baṣrah or Kuḥfah have been from Ahlus-Sunnah, like Abu ^Amr Ibnul-^Ala' who refuted ^Amr Ibn ^Ubayd, the Qadariyy.

وَلَمْ يَكُنْ فِي أئِمَّةِ الْأَدَبِ إِلَّا مَنْ لَهُ انْكَارٌ عَلَى أَهْلِ الْبِدْعَةِ شَدِيدٌ مِثْلُ الْخَلِيلِ بْنِ أَحْمَدَ وَيُونُسَ بْنِ حَبِيبٍ وَسَيِّبُوهُ وَالرَّجَّاجَ وَالْمُبَرِّدَ وَأَبِي حَاتِمِ السَّجِسْتَانِيِّ وَابْنِ دُرَيْدٍ وَالْأَزْهَرِيَّ وَابْنَ قَارِسٍ وَالْفَارَابِيَّ وَالْكَسَائِيَّ وَالْفَرَاءَ وَالْأَصْمَعِيَّ وَأَبِي زَيْدِ الْأَنْصَارِيِّ وَأَبِي عُبَيْدَةَ وَأَبِي عَمْرٍو الشَّيْبَانِيَّ وَأَبِي عَبِيدِ الْقَاسِمِ بْنِ سَلَامٍ. وَمَا مِنْهُمْ أَحَدٌ إِلَّا وَلَهُ فِي تَصَانِيفِهِ تَعْصُبٌ لِأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ وَرَدٌّ عَلَى أَهْلِ الْإِلْحَادِ وَالْبِدْعَةِ.

And likewise, there was no leading imam in the knowledge of the meanings of words but that he had strong objection to the people of heresies, like Al-Khalil Ibn Aḥmad, Yunus Ibn Ḥabīb, Sibawayh, Az-Zajjaj, Al-Mubarrid, Abu Ḥatim As-Sijistaniyy, Abu Durayd, Al-Azhariyy, Ibn Faris, and Al-Farabiyy, Al-Kisa'iyy, Al-Fara', Al-Aṣma'iyy, Abi Zayd Al-Ansariyy, Abi ^Ubaydah, Abi ^Amr Ash-Shaybaniyy, and Abi ^Ubayd Al-Qasim Ibn Sallam. There was not a single one of them but that in some of his authorings it was clear that he was a staunch Sunniyy who refuted the people of blasphemy and heresies.

غَيْرَ أَنَّ جَمَاعَةً مِنَ الْمُتَأَخِّرِينَ تَدَنَسُوا بِشَيْءٍ مِنْ بَدْعِ الرَّفُضِ وَالْإِعْزَالِ، وَمَنْ كَانَ مُتَدَنِّسًا بِشَيْءٍ مِنْ ذَلِكَ لَمْ يَجْزِ الْإِعْتِمَادُ عَلَيْهِ فِي رَوَايَةِ أَصُولِ اللُّغَةِ وَلَا فِي نَقْلِ مَعَانِي النَّحْوِ وَلَا فِي تَأْوِيلِ شَيْءٍ مِنَ الْأَخْبَارِ وَلَا فِي تَفْسِيرِ آيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى، كَالزَّمْخَشَرِيِّ الَّذِي يُسَفِّهُ أَهْلَ السُّنَّةِ.

However, some latter-day figures got involved with the filth of Shiism and I'tizal, and dirtied themselves, and whoever stained himself with any of those heresies, it would not be permissible to rely upon him in what he reports about the language, nor his interpretation of a hadith or verse from the Book of Allāh, like Az-Zamakhshariyy who deemed Ahlus-Sunnah fools.

وَمَا لِلْمُعْتَرِلَةِ وَالرَّوَافِضِ وَالْخَوَارِجِ فِي عِلْمِ التَّصَوُّفِ حَظٌّ. وَكَيْفَ يُتَصَوَّرُ فِيهِمْ مِنْ هَؤُلَاءِ وَكَلَامُهُمْ يَدُورُ عَلَى التَّسْلِيمِ وَالتَّفْوِيزِ وَكَسْرِ النَّفْسِ وَالتَّوْحِيدِ فِي الْأَفْعَالِ. أَمَّا أَهْلُ الْبِدْعِ فَيَنْسُبُونَ الْفِعْلَ وَالْمَشِيئَةَ وَالْخَلْقَ وَالتَّقْدِيرَ إِلَى أَنْفُسِهِمْ وَذَلِكَ بِمَعَزَلٍ عَمَّا عَلَيْهِ أَهْلُ الْحَقَائِقِ مِنَ التَّسْلِيمِ وَالتَّوْحِيدِ.

And they have no share in the science of tasawwuf. How would it be conceivable that any of them would be true Sufis when the talk of the Sufis revolves around submitting to God and leaving one's matter to His Will, and fighting one's personal whims, and Monotheism, and believing that God creates the deeds of the slaves? The heretics are those who say that they make their own destinies. That is contrary to what the enlightened people with finer perceptions of reality believe.



فَأَهْلُ السَّنَةِ إِذَا الْجَمَاعَةُ مِنْ سَائِرِ الْوُجُوهِ وَكُلُّهُمْ مُتَّفِقُونَ عَلَى رَدِّ مَذَاهِبِ الرَّوَافِضِ وَالْخَوَارِجِ وَالْمُعْتَرِلَةِ.

Therefore, Ahlus-Sunnah are the Jama'ah in every sense of the word, and all of them agree to the rejection of the Rawafid, Khawarij and Mu'tazilah.

وَلَكِنَّ الْحَذَرَ فَإِنَّهُ قَدْ ظَهَرَ أَقْوَامٌ مِنْ أَهْلِ الْبِدْعِ يَنْتَسِبُونَ إِلَى أَهْلِ السَّنَةِ وَالْجَمَاعَةِ! يَخْدَعُونَ الْعَوَامَّ وَيَلْبِسُونَ عَلَيْهِمُ الدِّينَ، كَالْوَهَابِيَّةِ وَكَثِيرِينَ يُظَنُّ بِهِمُ الْمَشِيخَةُ.

However, be on alert, for there have even appeared heretics affiliating themselves with Ahlus-Sunnah! They fool the laymen and give them muddled religion, like the Wahhabis and many who are thought to be shaykhs.

فَجُمِعَ وَتُرْجِمَ الْكِتَابُ هَذَا لِيُفَرِّقَ بَيْنَ الْفَرِيقَيْنِ فَرِيقِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ وَفَرِيقِ أَهْلِ الْبِدْعَةِ وَالضَّلَالَةِ، مُشِيرًا إِلَى الْعَقَائِدِ الْمُخْتَلِفَةِ وَالْحُجَجِ وَبَعْضِ التَّوَارِيخِ وَأَسْمَاءِ الرِّجَالِ.

Thus, this book was compiled and translated to differentiate the two groups; Ahlus-Sunnah Wal-Jama'ah from Ahlul-Bid'ah Wad-Dalalah, along with presenting the various convictions, the arguments, and some of the history and names of people involved.

وَبَدَأَ يَزِدَادُ الْمَطْلَعُ عَلَيْهِ اسْتِيقَانًا فِي دِينِهِ وَلَا يَنْفُذُ عَلَيْهِ تَلْبِيسُ الْمُبْطِلِينَ وَلَا تَدْلِيسُ الْمُخَالِفِينَ لِلدِّينِ.

By that, the reader's certainty about his Religion will increase. Then, the trickery of the people of falsehood will be ineffective against him.

الْبَابُ الْأَوَّلُ: اِعْتِقَادُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ

THE FIRST CHAPTER: THE CREED OF AHLUS-SUNNAH WAL-JAMA'AH

هَهُنَا جُمْلَةٌ مِّنَ الْعَقَائِدِ ثَبَّتَتْ بِدَلَالٍ نَّفْلِيَّةٍ وَعَقْلِيَّةٍ رِّيَاضَةً لِّدَارِسِ الْكَلَامِ،

This is a presentation of Islamic convictions affirmed by documentary evidence and sound intellectual arguments, as practice for all aspirants in Sunniyy theology.

وَلِيُورِدَهَا مَنْ أَحْكَمَهَا عَلَى مُسْتَمِعِهِ أَوْ خَصْمِهِ.

And so that whoever masters this information could produce the proofs for whoever listens to him, or for an opponent.

سَوَاءٌ الْمُقَرُّ بِالشَّرِيعَةِ، لَا سِيَّمَا إِنْ كَانَ مُنْكَرًا لِلْعَقْلِ، وَالْمُنْكَرُ لِلشَّرِيعَةِ.

Documentary evidence is for whoever confesses to the Sacred Law, especially if he denies the proof of the mind. Intellectual arguments are for who does not.



Createdness

وَهِيَ أَنْ تَعْلَمَ أَنَّ الْعَالَمَ بِجَمِيعِ أَرْكَانِهِ وَأَجْسَامِهِ وَمَا يَشْتَمِلُ عَلَيْهِ مِنْ أَنْوَاعِ النَّبَاتِ وَالْحَيَوَانَاتِ وَجَمِيعِ الْأَفْعَالِ وَالْأَقْوَالِ وَالْإِعْتِقَادَاتِ كُلُّهَا مَخْلُوقٌ كَائِنْ عَنْ أَوَّلٍ، حَادِثٌ بَعْدَ أَنْ لَمْ يَكُنْ شَيْئًا وَلَا عَيْنًا وَلَا دَاتًا وَلَا جَوْهَرًا وَلَا عَرَضًا.

The Sunniyy creed is that you know that the world, with all of its components; its bodies, what it contains of various plants and living creatures, and all actions, sayings, and convictions are, entirely and without exception, created and came forth with a beginning after non-existence. Each is an event that occurred after it was not anything whatsoever; it was no sort of individual, or self, or particle, or quality.

وَالدَّلِيلُ عَلَى حُدُوثِهَا أَنَّ صِفَاتِهَا تَتَغَيَّرُ عَلَيْهَا فَتَخْرُجُ مِنْ حَالٍ إِلَى حَالٍ.

The argument for the createdness of all those things is that their qualities change; they go from one situation to another.

وَحَقِيقَةُ التَّغْيِيرِ أَنَّ تَبْطُلَ حَالَهُ فَتَحْدُثُ أُخْرَى:

What change truly means is for one situation to vanish and for another to occur:

فَأَمَّا الْحَالَةُ الَّتِي حَدَثَتْ فَحُدُوثُهَا مَغْلُومٌ بِالضَّرُورَةِ بِالمُشَاهَدَةِ، وَمَا كَانَ ضَرْوْرِيًّا لَمْ يَفْتَقِرْ إِلَى اسْتِدْلَالٍ عَلَيْهِ.

Concerning how a thing is initially or presently, that is known by necessity, by way of observation, and thus does not have to be proven.

وَلَا يَجُوزُ أَنْ يُقَالَ إِنَّهَا انْتَقَلَتْ مِنْ بَاطِنِ الْجِسْمِ إِلَى ظَاهِرِهِ لِاسْتِحَالَةِ الْإِنْتِقَالَاتِ عَلَى الصِّفَاتِ.

It is not valid to argue that when it changed, the change was previously existing inside the thing, and merely moved to the outside, because change is an attribute, and attributes do not move¹.

وَأَمَّا الْحَالَةُ الَّتِي بَطَلَتْ لَوْ كَانَتْ قَدِيمَةً لَمْ تَبْطُلْ! فَبُطْلَانُهَا يَدُلُّ عَلَى حُدُوثِهَا لِأَنَّ الْقَدِيمَ لَا يَبْطُلُ!

And concerning the situation that vanished, had it been eternal without a beginning, it would never have vanished! Its vanishing is proof of its createdness, because what is beginningless is endless!

وَإِنَّمَا قُلْنَا إِنَّ الْقَدِيمَ لَا يَبْطُلُ لِأَنَّهُ مَا كَانَ لَهُ نِهَايَةٌ فَلَهُ بَدَآيَةٌ.

We only say that what is beginningless is endless, because whatever has an end has a beginning.

فَإِذَا مَا تَغَيَّرَ فَهُوَ مَخْلُوقٌ! وَإِذَا تَقَرَّرَ أَنَّ صِفَاتِ الْأَجْسَامِ مَخْلُوقَةٌ نَبَتَ أَنَّ الْأَجْسَامَ مَخْلُوقَةٌ!

Therefore, if something changes, it is created, not eternal! If it is settled that the attributes of bodies are created, it is then settled that the bodies themselves are created!

لِأَنَّ مَا لَا يَخْلُو مِنَ الْحَوَادِثِ لَا يَسْبِقُهَا،

¹ Because attributes do not have an independent existence.

Because whatever is not devoid of creations happening to it cannot exist before creations!

فَلَا يَكُونُ مُحْدِثًا - بِالْكَسْرِ، وَمَا لَا يَسْتَحِقُّ أَنْ يَكُونَ مُحْدِثًا كَانَ مُحْدَثًا - بِالْفَتْحِ - مِثْلَهَا!

It then would not be what creates and makes things happen. Whatever exists without being qualified to be what makes things happen is itself something that happened!

فَاعْلَمْ أَنَّ الْحَوَادِثَ لَا يَجُوزُ حُلُولُهَا فِي ذَاتِهِ وَصِفَاتِهِ لِأَنَّ مَا كَانَ مَحَلًّا لِلْحَوَادِثِ لَمْ يَخْلُ مِنْهَا، وَإِذَا لَمْ يَخْلُ مِنْهَا كَانَ مُحْدَثًا مِثْلَهَا.

So know that events and occurrences could not dwell within the Self or Attributes of God, because if anything happens to something, that thing is itself something that happened!

وَقَدْ نَبَّهَ اللَّهُ تَعَالَى عَلَى هَذِهِ الدَّلَالَةِ بِقَوْلِهِ ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ﴾ كَأَنَّهُ قَالَ: هَلْ يُعْقَلُ أَنْ تَبْتَ فِيهِمْ وَصِفُ حَادِثٌ مِنْ غَيْرِ شَيْءٍ أَحَدْتُهُمْ؟ إِنَّهُ يَسْتَحِيلُ ثُبُوتُ خَلْقٍ مِنْ غَيْرِ خَالِقٍ خَلَقَ وَلَا صَانِعٍ صَنَعَ وَلَا مُدَبِّرٍ دَبَّرَ!

Allah - ta^ala - drew our attention to this argument by saying¹ [which means]: <Or is it that they are created without anything creating them?> This is due to the impossibility of something with a created description existing without a Creator that created, or without a Maker that made, or a Manager that managed!

وَلِهَذَا قَالَ الْخَلِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ {لَا أُحِبُّ الْآفِلِينَ}! بَيَّنَّ بِهِ أَنَّ مَنْ حَلَّ بِهِ مِنَ الْمَعَانِي مَا يُغَيِّرُهُ مِنْ حَالٍ إِلَى حَالٍ كَانَ مُحْدَثًا وَلَا يَصِحُّ أَنْ يَكُونَ إِلَهًا. فَالْمَخْلُوقُ لَا بَدَّ لَهُ مِنْ خَالِقٍ.

That was Prophet Abraham's argument ﷺ for not worshipping the star when he said <I do not love; (do not worship) what sets (disappears; fades away.)> He clarified for them that what has created attributes; what changes is created. It is not then possible that it be God. Thus, the creation must indubitably have a Creator.



¹ Surat At-Tur, 35

لَأَنَّ الْأَجْسَامَ لَوْ وُجِدَتْ بِأَنْفُسِهَا مَعَ تَجَانُّسِ ذَوَاتِهَا لَمْ تَخْتَلِفْ بِالصِّفَاتِ وَالْأَوْقَاتِ وَالْأَحْوَالِ وَالْمَحَالِّ، فَإِنَّ الْإِخْتِصَاصَ بِأَحَدِ الْجَائِزِينَ يَفْتَضِي مُخَصَّصًا لَوْلَاهُ لَمْ يَقَعِ التَّخْصِصُ بِهِ.

Indeed, had bodies been existing without anyone to create them, although they are the same type of thing (bodies), they would not have been existing at various times in diverse ways and in different spots, because being specifically one of two possible ways dictates a specifier.

فَلَمَّا اخْتَلَفَتْ، عَلِمْنَا أَنَّ لَهَا مُخَصَّصًا قَدَّمَ مَا قَدَّمَ وَأَخَّرَ مَا أَخَّرَ، وَخَصَّ كُلَّ وَاحِدٍ مِنْهَا بِمَا اخْتَصَّ بِهِ مِنَ الصِّفَاتِ. لَوْلَاهُ، لَمْ يَقَعِ الْإِخْتِصَاصُ فِي شَيْءٍ مِنَ الْأَوْصَافِ.

When it was that they differed, our intellects judged that they have a Specifier advancing whatever was ahead and delaying whatever was behind, and particularizing each with its particular attributes. Had it not been for that, there would not have been anything specific or particular about anything!

وإن الله تعالى قد نبه على الاستدلال والاحتجاج بهذه الطريقة فقال:

Indeed, God Almighty revealed this intellectual argument in several verses, like Al-Baqarah, 164:

﴿إِنْ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ فِي السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾.

<Surely, in the creation of (the marvels within^[1]) Heavens and Earth, and the alternation of the night and the day¹, and the ships that run in the sea (without sinking) with (cargo that) benefits the people, and (in) what Allah brings down from the sky of water, by which He revives (the vegetation of) the earth after its death; (the withering of its plants,) and (by that lushness^[1]), He made every sort of crawling thing spread throughout (the earth), and (in) the fluctuation of the winds² and the (floating) clouds subjugated between the sky and the earth, there are indeed signs for a thinking folk.>

¹ Tabari; AND: They vary in color (Nasafi) and length (Jalalayn).

² Turning north and south, and being cold or hot or strong or gentle.

Ar-Ra^d, 4:

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكْلِ﴾.

<And in the Earth are parcels bordering each other, and gardens of grapes and cultivation and palm trees, some are double palm trees from one trunk, and some are single palms. All are irrigated by the same water, and We make some of their fruits more preferable than others.>

Al-An^am, 99:

﴿وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ﴾

<And He it is Who brings down water from the sky, and thus We produce by it the growth of every (growing) thing; then We produce from it greens from which We produce clustered seeds. And from the palm tree - from its pollen - are close date clusters. And [We produce] gardens of grapes, and the olives, and the pomegranates - alike and unlike¹. Look; (Reflect, O those being addressed,) at its fruit when it (first^[1]) bears fruit, and [at] its (final stage of^[1]) ripening². Surely, in that, there are signs (of His Power to resurrect^[1]) for a believing folk.>



فَخَالِقُ الْعَالَمِ لَا يَجُوزُ عَلَيْهِ الْحَدُّ وَالنَّهْيَةُ، لِأَنَّ الشَّيْءَ لَا يَكُونُ مَخْصُوصًا بِحَدٍّ إِلَّا أَنْ يَخُصَّهُ مُخَصَّصٌ
بِذَلِكَ الْحَدِّ وَتِلْكَ النِّهَايَةُ، فَإِنَّهُ يَجُوزُ لِذَلِكَ الشَّيْءِ غَيْرُهُ مِنَ الْحُدُودِ، وَالصَّانِعُ لَا يَكُونُ مَصْنُوعًا وَلَا مَحْدُودًا
وَلَا مُخَصَّصًا.

¹ The leaves of the olives and pomegranates are alike but their fruits are different (Jalalayn), OR: Some olives are alike and some are different, and likewise the pomegranates; they vary in measure, color and flavor (Nasafi).

² Look at the fruits when they sprout; they come out weak and without benefit. Then look at the fruit's maturity; how it became a plump vessel of benefits.

Thus, the Creator of the world could not possibly have a limit or edge, because a thing would not be limited to a particular limit unless a specifier specified it with that limit and edge.

فَالْحَرَكَةُ وَالسُّكُونُ وَالذَّهَابُ وَالْمَجِيءُ وَالْكُونُ فِي مَكَانٍ وَالْاجْتِمَاعُ وَالْافْتِرَاقُ وَالْقُرْبُ وَالْبُعْدُ مِنْ طَرِيقِ الْمَسَافَةِ وَالْحَجْمُ وَالْجِزْمُ وَالْجُثَّةُ وَالصُّورَةُ وَالْحَيَرُ وَالْمِقْدَارُ وَالنَّوَاجِي وَالْأَقْطَارُ وَالْجَوَانِبُ وَالْجِهَاتُ كُلُّهَا لَا تَجُوزُ عَلَيْهِ تَعَالَى لِأَنَّ جَمِيعَهَا يُوجِبُ الْحَدَّ وَالنَّهَايَةَ.

Consequently, motion, stillness, coming, going, place, contact, separation, distance, volume, quantity, substance, image, containment, measure, area, vicinity, sides, and directions are all impossible for God – the Glorified, because all of those dictate having a limit and edge.

فَلَيْسَ بِجِسْمٍ وَلَا جَوْهَرٍ لِأَنَّ الْجِسْمَ فِيهِ تَأْلِيفٌ وَالْجَوْهَرُ يَجُوزُ فِيهِ التَّأْلُفُ. وَكُلُّ مَا جَارَ عَلَيْهِ الْإِتِّصَالُ فَلَهُ حَدٌّ وَنَهَايَةٌ وَجَارَتْ عَلَيْهِ الزِّيَادَةُ وَالنُّقْصَانُ، وَلَا تَجُوزُ الزِّيَادَةُ وَالنُّقْصَانُ عَلَى الْبَارِي سُبْحَانَهُ.

So, He is neither a body, nor a particle, because a body is composed, and a particle composes. Anything that can connect has a limit and an edge, and can increase or decrease, and it is impossible that the Originator increases or decreases.



God's Existence

فَالْخَالِقُ لَسَيِّءٌ ثَابِتٌ مَوْجُودٌ.

Without an edge or limit, the Creator is certainly something confirmed and existent.

لَا يَجُوزُ وَصْفُهُ بِالْعَدَمِ لِأَنَّ الْخَالِقَ الْمُحْدِثَ لَا يَكُونُ خَالِقًا مُحْدِثًا إِلَّا بِأَنْ يَكُونَ قَادِرًا، وَلَا يَكُونُ قَادِرًا إِلَّا وَالْقُدْرَةُ قَائِمَةٌ.

It is not valid that He be described with nothingness, because the Creator would not be the Creator unless He were Powerful, and He would not be Powerful unless Power were confirmed.

أَمَّا الْمَعْدُومُ فَلَا يَقْدِرُ وَلَا يُوصَفُ بِشَيْءٍ!

As for nothingness, the nonexistent lacks power and has no description!

وَدَلِيلُ اتِّصَافِهِ بِالْوُجُودِ أَزَلًا وَأَبَدًا قَوْلُهُ تَعَالَى: ﴿الْحَيُّ الْقَيُّومُ﴾ فَإِنَّ الْقَيُّومَ صِيغَةٌ مُبَالِغَةٌ مِنَ الْقِيَامِ، وَهُوَ الثَّبَاتُ وَالْوُجُودُ. فَلَا يَجُوزُ وَصْفُهُ بِالْعَدَمِ بِحَالٍ.

The evidence that He is attributed with Existence without a beginning and without an end is His Saying¹ [which means]: <He is the Ever-living, Al-Qayyum.> “Qayyum” is an emphatic description of having qiyam (existence; confirmation). Thus, it is not at all valid that the Creator be described with nothingness.



Eternality

وَإِنَّ هَذَا الْمُحَدَّثَ الْمَوْجُودَ قَدِيمٌ. وَقَدْ وَرَدَ فِي خَبَرِ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ ﷺ قَالَ: كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ. وَهَذَا يُوجِبُ الْكَوْنَ أَزَلًا وَأَبَدًا.

So indeed, this Existent Creator is Eternal. This came in the hadith of Imran Ibn Husayn: “**Allah existed and there was nothing other than Him.**” So, this necessitates that He existed eternally and everlastingly.

لِأَنَّهُ لَوْ كَانَ مُحَدَّثًا لَافْتَقَرَ إِلَى مُحَدِّثٍ قَدِيمٍ. فَإِنَّهُ لَوْ كَانَ هَذَا الثَّانِي مُحَدَّثًا لَافْتَقَرَ إِلَى ثَالِثٍ هُوَ قَدِيمٌ، فَيَتَسَلَّلُ، كُلُّ خَالِقٍ مُفْتَقِرٌ إِلَى خَالِقٍ آخَرَ لَا إِلَى نِهَآيَةٍ!

Because had He been an occurring event, He would have needed an Eternal Creator to make Him occur. Had there been a second one who created the first, but he was also an event, he would have needed a third who is eternal. Then that would reverse forever into the past, every Creator needing a Creator, with a beginningless chain!

وَكَانَ يَسْتَحِيلُ وُجُودُ الْخَالِقِ وَالْمَخْلُوقِ جَمِيعًا، لِأَنَّ مَا شَرَطَ وُجُودَهُ أَنْ يَأْتِيَ بَعْدَ مَا لَا نِهَآيَةَ لَهُ مِنَ الْأَعْدَادِ قَبْلَهُ لَمْ يَأْتِ مَوْجُودًا، لِاسْتِحَالَةِ انْتِهَاءِ مَا لَا ابْتِدَاءَ لَهُ لِتَنْتَهِي النُّوبَةُ إِلَى شَيْءٍ بَعْدًا! ذَلِكَ حَقِيقَةُ الْقَدَمِ.

¹ Surat Al-Baqarah 255

If there were a beginningless chain of creators, the existence of Creator and creations would both be impossible: Indeed, if something's existence depends upon a beginningless chain ending, it would never get a chance to start, since it is impossible for what is beginningless to end! This is the real meaning of being Eternal.

فَإِذَا لَا بُدَّ لِكُلِّ مُحَدَّثٍ مِنْ وَاحِدٍ قَدِيمٍ هُوَ قَدِيمٌ وَاحِدًا!

Therefore, any and every occurrence that happened most indubitably requires an Eternal One Who was One in Eternity!

وَأَصْلُ هَذِهِ الدَّلَالَةِ فِي الْحَدِيثِ فِي قَوْلِهِ ﷺ: **فَمَنْ أَعْدَى الْأَوَّلَ؟** فَبَيَّنَ أَنَّ مَا أَدَّى إِلَى التَّسْلُسِ مُحَالٌ!

This argument is found in the hadith, when the Prophet of Allah ﷺ denied contagion by asking: **“Who infected the first?”** Here, he clarified that whatever leads to a beginningless chain is impossible!



Independence

إِذَا الْبَارِئُ سُبْحَانَهُ وَتَعَالَى لَا يَجُوزُ وَصْفُهُ بِالْحَاجَةِ فَإِنَّهُ يَلْزِمُهُ أَنْ يَخْرُجَ مِنْ وَصْفِ الْحَاجَةِ إِلَى وَصْفِ الْإِسْتِغْنَاءِ.

Therefore, the Glorified and Exalted Originator could not validly be described with having a requirement. If God had a requirement, He would have to stop requiring and become independent.

وَذَلِكَ يَتَضَمَّنُ بُطْلَانَ صِفَةٍ وَحُدُوثَ صِفَةٍ. وَقَدْ بَرَهْنَا عَلَى أَنَّ الْقَدِيمَ سُبْحَانَهُ وَتَعَالَى لَا يَجُوزُ عَلَيْهِ الْبُطْلَانُ وَلَا الْحُدُوثُ!

However, that would mean that He must change; that an Attribute of God vanishes, then a created attribute replaces it, and we have already proven that occurring and vanishing are not valid for the Eternal!

وَأَصْلُهُ قَوْلُهُ سُبْحَانَهُ وَتَعَالَى: {وَاللَّهُ الْغَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ} بَيَّنَّ بِهِذَا أَنَّ صِفَةَ الْحَاجَةِ وَالْإِفْتِقَارِ مُحَالٌ عَلَيْهِ.

The origin of this creed is the Saying of God Almighty¹ [which means]: <Allah is Al-Ghaniyy (not needy) and you creatures are the needy>. In this verse, Allah clarified that for Him, the description of requirement and need is impossible.

فَهُوَ قَائِمٌ بِنَفْسِهِ وَمَعْنَاهُ أَنَّهُ بِوُجُودِهِ مَسْتَعِينٌ عَنِ خَالِقِي يَخْلُقُهُ، وَعَنْ مَحَلِّ يَحُلُّهُ، وَعَنْ مَكَانٍ يُقِلُّهُ! وَقَدْ ذَكَرْنَا دَلِيلَهُ آتِفًا فِي اسْمِهِ تَعَالَى: {الْقَيُّومُ} فَإِنَّ مِنْ تَقَاسِيرِهِ: الْقَائِمُ بِنَفْسِهِ.

He is therefore Existent by Himself; independently, not needing for His Existence a Creator to create Him, or a space to limit Him. That is also proven by His Name that we have already cited: <Al-Qayyum>, because another interpretation for it is: “Independently Existing”.

وَكَمَا أَنَّهُ لَيْسَ جِسْمًا وَلَا جَوْهَرًا، كَذَلِكَ لَيْسَ بِعَرَضٍ لِأَنَّ الْعَرَضَ لَا يَقُومُ بِنَفْسِهِ، وَلَا يَكُونُ الْخَالِقُ إِلَّا قَائِمًا بِنَفْسِهِ.

And just as He is neither a body nor a particle, He is not a fleeting quality; a created attribute, because such a thing does not exist independently, and the Creator would not be but independently existing.

وَالصَّحِيحُ أَنَّ الْعَرَضَ مِنْهُ مَا لَا يَبْقَى زَمَانِينَ كَالْحَرَكَةِ وَالْإِسْطَاعَةَ، وَمِنْهُ مَا يَبْقَى أَكْثَرَ مِنْ ذَلِكَ كَالْعِلْمِ وَاللَّوْنِ - مَعَ جَوَازِ ذَهَابِهِ. أَمَّا الْخَالِقُ فَيَجِبُ أَنْ لَا يَكُونَ إِلَّا بَاقِيًا لَا يَتَغَيَّرُ.

What is correct is that some created attributes do not last for more than a mere moment, like motion and ability, and some do, like knowledge and color, though susceptible to vanishing. As for the Creator, it is necessary that He would not be but Everlasting and Unchanging.

وُخْرُوجُ الذَّاتِ عَنْ صِفَةٍ وَاجِبَةٍ لَهُ مُحَالٌ. فَلَوْ جَارَ خُرُوجُهَا عَنْ تِلْكَ الصِّفَةِ الْوَاجِبَةِ لَصَارَتْ جَائِزَةً الْوُجُودِ.

And for a thing to ever depart its necessary attribute is impossible. Had something's departing its necessary attribute been possible, it would not have actually been necessary; it would have only been possible!

وَمَا كَانَ وَاجِبَ الْوُجُودِ لَا يَصِيرُ جَائِزَ الْوُجُودِ! كَمَا أَنَّ جَائِزَ الْوُجُودِ لَا يَصِيرُ وَاجِبَ الْوُجُودِ لِأَنَّهُمَا صِفَتَانِ مُتَنَاقِضَتَانِ!

¹ Muhammad 38,

And whatever is *necessarily existent* would not be reduced to merely *possibly existent*, just as what possibly exists never would graduate to become necessarily existent, because they are contrary attributes!



Oneness

وَخَالِقُ الْعَالَمِ وَاحِدٌ لِأَنَّهُ لَوْ كَانَ اثْنَيْنِ وَلَمْ يَقْدِرْ أَحَدُهُمَا عَلَى كِتْمَانِ شَيْءٍ مِنْ صَاحِبِهِ كَانَتْ قُدْرَتُهُمَا نَاقِصَةً مَتَنَاهِيَةً.

And the Creator of the world is One, for had He been two, and neither of them had the Power to hide something from the other, then the power of both would be limited.

وَإِنْ قَدَرَ أَحَدُهُمَا عَلَى كِتْمَانِ شَيْءٍ مِنْ صَاحِبِهِ كَانَ عِلْمُ كُلِّ وَاحِدٍ مِنْهُمَا نَاقِصًا مَتَنَاهِيًا.

And had either had the Power to hide something from the other, the knowledge of both would then be limited.

وَمَنْ كَانَ عِلْمُهُ أَوْ قُدْرَتُهُ مَتَنَاهِيًا نَاقِصًا لَمْ يَكُنْ إِلَهًا صَانِعًا، بَلْ كَانَ مَخْلُوقًا مَصْنُوعًا.

Anyone with limited knowledge or power is not a creating god, and is instead a created, made thing.

وَقَدْ نَبَّهَ اللَّهُ عَلَى هَذِهِ الدَّلَالَةِ بِقَوْلِهِ تَعَالَى: ﴿وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ﴾.

Allah drew attention to this intellectual argument by saying [what means]: **<There was never a god with Him. Had there been, then each god would have taken what it created, and some would have dominated over others.>**

فَلَا يَجُوزُ الشَّرِيكَ لَهُ فِي الْمَمْلَكَةِ لِاسْتِحَالَةِ خُرُوجِ الْمَمْلُوكِ مِنْ مِلْكِ الْخَالِقِ. وَهَذَا تَحْقِيقُ قَوْلِهِ ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ﴾.

Therefore, God does not have a partner in the dominion, because it is impossible that an owned creation be outside of the ownership of the Creator. He verified

that by saying: [what means]: <O Muḥammad say: “Al-Ḥamdu li-llāh (praise be to God), Who never took for Himself a child, nor does He have a partner in the Dominion!”>

وَيَسْتَحِيلُ عَلَيْهِ الْوَلَدُ وَالزَّوْجُ لِأَنَّ ذَلِكَ لَا يَكُونُ إِلَّا بِالْمَاهِيَةِ وَالْإِتِّصَالِ وَالْمُمَاسَّةِ، وَذَلِكَ يُوجِبُ الْحَدَّ وَالنَّهَايَةَ وَقَدْ بَيَّنَّا اسْتِحَالَتهُ عَلَيْهِ سُبْحَانَهُ وَتَعَالَى. ﴿أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً؟﴾

And it is impossible that He have a child or wife because that would not occur but by way of having a kind or type, and by contact and touching, and that would then dictate having a limit and an edge, and we have already clarified the impossibility of that for God, the Great. <How would He have a child when He never had a wife?>



Dissimilarity

وَالْخَالِقُ لَا يَشْبَهُ الْخَلْقَ فِي شَيْءٍ لِأَنَّ مِثْلَ الشَّيْءِ مَا يَسَدُّ مَسَدَهُ وَإِنْ لَمْ يَشَارِكُهُ فِي جَمِيعِ أَوْصَافِهِ. وَأَصْلُهُ قَوْلُهُ تَعَالَى ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ وَقَوْلُهُ ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾.

And the Creator does not resemble the creation in any way whatsoever, because something's similar is its replacement or substitute, even without being an identical match. The basis for that from the book of God is His Saying [which means]: <Unlike Him is there anything>, and also His Saying [which means]: <Never had He any match.>

فَكُلُّ مَا تُصَوِّرُ فِي الْوَهْمِ مِنْ طُولٍ وَعَرْضٍ وَعُمُقٍ وَأَلْوَانٍ وَهَيْئَاتٍ مُخْتَلِفَةٍ يَنْبَغِي أَنْ تَعْتَقِدَ أَنَّ صَانِعَ الْعَالَمِ بِخِلَافِهِ.

Hence, you must believe that the Maker of the world is different from everything you imagine in your delusion, whether long, wide or deep, including all colors and forms.

وَإِلَى هَذَا الْمَعْنَى أَشَارَ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ بِقَوْلِهِ:

Abu Bakr As-Siddiq pointed to that by saying:

وَالْبَحْثُ عَنْ ذَاتِهِ كُفْرٌ وَإِسْرَاكٌ

الْعَجْزُ عَنْ دَرَكِ الْإِدْرَاكِ إِدْرَاكٌ

The inability to realize His reality is realization in itself.

And blasphemy and paganism is searching for the reality of His Self.

وَمَعْنَاهُ إِذَا صَحَّ عِنْدَكَ أَنَّ الصَّانِعَ لَا يُمَكِّنُ مَعْرِفَتَهُ بِالتَّصْوِيرِ وَالتَّرَكِيبِ وَالْقِيَاسِ عَلَى الْخَلْقِ، صَحَّ عِنْدَكَ أَنَّهُ خِلَافُ الْمَخْلُوقَاتِ. قَالَ الرَّفَاعِيُّ: غَايَةُ الْمَعْرِفَةِ بِاللَّهِ الْإِيقَانُ بِوُجُودِهِ تَعَالَى بِلَا كَيْفٍ وَلَا مَكَانٍ.

Its meaning is that if you deem it valid to be incapable of imagining God by presuming for Him some depiction or arrangement, or by some comparison, then you have correctly conceived His being different from the creation. Ar-Rifa'îyy said: "The ultimate knowledge about Allāh is certainty in His Exalted Existence without a how, and without a place!"

بَلْ مَعْرِفَتُكَ بِهِ بِدَلَالَةِ أَفْعَالِهِ عَلَى ذَاتِهِ وَصِفَاتِهِ!

Rather, you knew Him correctly by inferring from His Doings that He exists and has Attributes!

وَقَدْ وَصَفَ اللَّهُ سُبْحَانَهُ وَتَعَالَى نَفْسَهُ بِقَوْلِهِ {هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ} وَمَا كَانَ مُصَوِّرًا لَمْ يَكُنْ مُصَوِّرًا كَمَا أَنَّ الْحَرَكَةَ لَا تَتَحَرَّكُ.

This is as Allāh described Himself when He said [what means]: <He is Allāh, the Khaliq (Creator), the Bari' (the Khaliq; Creator), the Musawwir (Image Creator).> Whatever has an image would not be Who creates the appearances of things and gives them their pictures and images, just like motion cannot move.

فَمَنْ كَانَ مَخْلُوقًا لَمْ يَكُنْ خَالِقًا كَمَا قَالَ تَعَالَى: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ﴾

Therefore, anything created would not be the Creator, as God Almighty said [which means]: <Is it that they have created qualities without being created, or is it that they are the creators?>

فَكُلُّ مَا دَلَّ عَلَى حُدُوثِ شَيْءٍ مِنْ حَدِّ وَنَهَايَةٍ وَمَكَانٍ وَجَهَةٍ وَسُكُونٍ وَحَرَكَةٍ فَهُوَ مُسْتَحِيلٌ عَلَيْهِ سُبْحَانَهُ وَتَعَالَى لِأَنَّ مَا لَا يَكُونُ مُحَدَّثًا لَا يَجُوزُ عَلَيْهِ دَلِيلُ الْحُدُوثِ!

Thus, anything that proves createdness in something, such as having a limit, edge, border, extent, place, direction, stillness or motion, is impossible to be attributed to Allah, the Glorified and Exalted, because anything that never started to exist would not have any indication of starting!

وَلَا يَجُوزُ عَلَيْهِ الْكَيْفِيَّةُ وَالْكَمِّيَّةُ وَالْأَيِّنِيَّةُ لِأَنَّ مَنْ لَا مِثْلَ لَهُ لَا يُمْكِنُ أَنْ يُقَالَ فِيهِ: "كَيْفَ هُوَ؟" وَمَنْ لَا عَدَدَ لَهُ لَا يُقَالَ فِيهِ: "كَمْ هُوَ؟" وَمَنْ لَا أَوَّلَ لَهُ لَا يُقَالَ فِيهِ: "مِمَّ كَانَ؟" وَمَنْ لَا مَكَانَ لَهُ لَا يُقَالَ فِيهِ: "أَيْنَ كَانَ؟"

And invalid as an Attribute of His is mode; manner, or count, or whereabouts, because it cannot be said how something without a similar is, as there is no amount to what has no count, and there is no origin to ask about for whatever has no beginning, and "where" is not asked of what has no place.

هذا ما نهى الله عنه بقوله: ﴿فَلَا تَصْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

That is what God Almighty forbade when He said [what means]: **<Do not make examples for God.>**



Alternative Interpretation

وَلَا يَرِدُ عَلَى هَذَا حَدِيثُ الْجَارِيَةِ حَيْثُ قَالَ لَهَا أَيْنَ اللَّهُ، لِأَنَّ هَذَا - إِنْ صَحَّ - سُؤَالٌ عَنْ تَعْظِيمِهَا لِلَّهِ، لَا عَنْ مَكَانَ لَهُ، بِدَلِيلِ رَوَايَاتٍ أُخْرَى كَمَنْ رَبُّكَ وَأَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

This is not disputed by the hadith of the slave girl, where it is reported that he ﷺ asked her: "Where is Allah?" because this - assuming it is authentic - is a question about her glorification of God, not about a place for Him, as proven by other renditions of the event, like his asking her instead of that: "**Who is your Lord?**" or that his question to her was: "**Do you testify that no one is God but Allah?**"

وَلَا حَدِيثُ النُّزُولِ، لِأَنَّ هَذَا نُزُولُ الْمَلِكِ بِأَمْرِ تَعَالَى، بِدَلِيلِ رَوَايَاتٍ أُخْرَى فِيهَا ذِكْرُ الْمَلِكِ تَصْرِيحًا.

Nor is it disputed by the hadith of descending, because that refers to the descent of the Angel by God's Command, as proven by other narrations that explicitly mention the Angel.

بل علمنا أنه موجود بلا مكان نظرا بقوله تعالى: ﴿لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

In fact, we knew that Allāh exists without a place by applying the Saying of Allāh [that means]: <Had the Qur'an been from someone other than Allāh, they would have found within it abundant contradiction.>

ففي كتاب الله تعالى قوله تعالى {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} الآية مع قوله {فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ} ومع قوله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى}.

That is because in the Book of Allāh, Surat Al-Mujadalah, 7 seems to mean: "There would be no private conversation between three but that Allāh is the fourth of them". Surat An-Nahl, 26 appears to mean: "Allāh came to their construction from the foundations". Also, one might take Surat Ta-ha 5 to mean: "Ar-Rahman (Allāh) sat on or settled upon or was firmly established over the throne, or rose over it".

وَلَوْ كَانَ مَخْصُوصًا بِحَدٍّ وَنِهَآيَةٍ وَجُمْلَةٍ لَمْ يَجْزْ أَنْ يَكُونَ مُنْسُوبًا إِلَى أَمَاكِنٍ مُخْتَلِفَةٍ مُتَضَادَّةٍ.

But had Allāh had a specific limit, edge or totality, it would not be valid that He be attributed to various conflicting places.

فجاء من الجمع بين هذه الآيات تحقيق القول بنفي الحد والنهائية واستحالة كونه مَخْصُوصًا بِجَهَةٍ مِنَ الْجِهَاتِ.

In merging these verses is negation of any limit or edge, as well as the impossibility of His having a particular direction.

وفي الجمع بين هذه الآيات تأويل.

By merging all of these verses, we commit to giving non-literal, alternative explanations.

فقوله: {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} إِنَّمَا هُوَ بِمَعْنَى الْعِلْمِ بِأَسْرَارِهِمْ.

Therefore, it is not that He is in the midst of three who have a private conversation; rather <He has encompassing Knowledge of their secrets.>

وَمَعْنَى قَوْلِهِ: {فَأَتَى اللَّهُ بُنْيَانَهُم مِّنَ الْقَوَاعِدِ} أَي خَلَقَ زَلَّازِلَ تَسَبَّبَتْ خَرَابَ بُنْيَانِ قَوْمٍ، كَمَا قَالَ: {فَخَرَّ عَلَيْهِمُ السَّقْفُ مِّنْ فَوْقِهِمْ}.

He did not relocate and attack a town from underground, rather, <He created powerful tremors that came to them and made their buildings crumble>, as He said [what means]: <Then the ceiling collapsed upon them.>

وَقَوْلُهُ {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} مَعْنَاهُ قَهْرٌ.

And the meaning of His Istiwa' over the ^Arsh is <subjugation; dominance over the ceiling of Paradise; the largest of creations>.

هذا التأويل لا بد منه ولو إجمالاً لقوله تعالى وقفا على لفظ العلم: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

Giving such non-literal, alternative interpretations is unavoidable, even without determining the specific substitute, because of Allāh saying [what means when stopping at “al-^ilm (the knowledge)”]: <He it is Who revealed to you (Muḥammad) the Book. It has explicit verses (with clear indication^[1]); they are the fundamental (verses) of the Book (to which others should be referred), and other verses are ambiguous, (such as the verses that have disjointed letters, and those about Attributes like Istiwa' and Yad). Concerning those in whose hearts is perversity, they pursue what is ambiguous of (the Book)¹, to cause tribulation (due to their love of fallacies^[1])² and to seek its “ta’wīl”³. And none knows its “ta’wīl” but Allāh and those who are firm in the knowledge⁴. They (are praised because they) say: “We believe in it (without comparing Allāh to the creations);

¹ If this refers to the Jews, then they pursue the verses with disjointed letters. If it refers to the Likeners, they pursue the verses about the Attributes.

² The Likener argues with the Muslim to take him out of his Religion.

³ If they are seeking the “ta’wīl” by the disjointed letters, they are trying to determine the time of Judgement Day and the like. If they are seeking the “ta’wīl” of the Attributes, they are seeking the meaning that they want, which is the misinterpretation of likening the Creator to the creations.

⁴ When stopping here, it refers to the case of the Likeners.

All (of it - explicit or ambiguous -) is from our Lord, (Most Wise).” And none take heed except those of intellect.>



Absolute Perfection

فَاعْلَمْ أَنَّهُ سُبْحَانَهُ لَا يَجُوزُ عَلَيْهِ النِّقْصُ وَالْآفَةُ لِأَنَّ الْآفَةَ نَوْعٌ مِنَ الْمَنْعِ وَالْمَنْعُ يَقْتَضِي مَانِعًا وَمَمْنُوعًا وَلَيْسَ فَوْقَهُ سُبْحَانَهُ مَانِعٌ. ﴿لَا مُعَقِّبَ لِحُكْمِهِ﴾.

So know that He, the Glorified and Exalted, could not possibly have a deficiency or imperfection, because imperfection is a type of impediment, which dictates a blocker, and something blocked. However, there is no hinderer over the Glorified and Exalted Creator. <There is no one to deter or reverse His Decree.>

وَقَدْ نَبِهَ اللَّهُ تَعَالَى عَلَيْهِ بِقَوْلِهِ {ذُو الْعَرْشِ الْمَجِيدُ} وَالْمَجْدُ فِي كَلَامِ الْعَرَبِ كَمَالُ الشَّرَفِ وَمَنْ كَانَ لِنَوْعٍ مِنَ النِّقْصِ إِلَيْهِ طَرِيقٌ لَمْ يَكْمُلْ شَرَفُهُ فَلَا يَكُونُ وَضْفُهُ بِمَجْدٍ وَاجِبًا. فَلَمَّا اتَّصَفَ بِهِ سُبْحَانَهُ عِلْمًا أَنَّهُ لَا طَرِيقَ لِلنِّقْصِ إِلَيْهِ.

Allah drew alert to this by saying [what means]: <He is Possessor of the grand ^Arsh, (He is) Al-Majid.> Majid means having “majd (perfect nobility)”. Whoever could have deficiency or imperfection does not have absolute, perfect nobility, and would not be necessarily described as majid. Thus, when it was that Allah - ta^ala - named Himself Al-Majid, we knew that He has no imperfection.

وَأَنَّهُ تَعَالَى ذِكْرُ فِي سُورَةِ الْإِخْلَاصِ مَا يَتَضَمَّنُ إِثْبَاتَ جَمِيعِ صِفَاتِ الْمَدْحِ وَالْكَمَالِ وَنَفْيَ جَمِيعِ النِّقَاصِ عَنْهُ.

And know that Allah mentioned in Surat Al-Ikhlās what includes confirming all of the Attributes of praise and perfection, and therein He negated all imperfections from Himself.



The Confirmation of Attributes

وَصَانِعِ الْعَالَمِ حَيِّ قَادِرِ عَالَمٍ مُرِيدٍ مُتَكَلِّمٍ سَمِيعٍ بَصِيرٍ.

And the Maker of the world is Alive, Powerful, Knowledgeable, Willing, Speaker, Hearer, and Seer.

لأن من لم يكن بهذه الصفات كان موصوفا بأضدادها وأضدادها نقائص وآفات تمنع صحة الفعل.

This must be, because whoever does not have these descriptions would be attributed with what is contrary to their meanings; deficiencies by which He would not have been the doing, acting Creator; He would not have created anything.

فصح ثبوت هذه الصفات له من وجهين: أحدهما دلالة الفعل والثاني نفي النقائص.

These Descriptions are therefore confirmed in two ways: by the fact that He did something, which is His creating, and by negating deficiencies for the Creator.

وقد دلت على إثبات هذه الأوصاف ظواهر نصوص القرآن، وسيأتي بعضها. ووردت في الأسماء التسعة والتسعين التي استفاضت بها الأخبار في أسماء الرب جلّ جلاله.

The numerous, clear documents of the Qur'an prove these Descriptions¹, some of which shall come, and they came in the Ninety-Nine Names whose reports are widespread.



فله إذا حياة، وقدرة، وعلم، وإرادة، وكلام، وسمع، وبصر. لأن من كان موصوفا بهذه الأوصاف ثبت له هذه الصفات!

He therefore has Life, Power, Knowledge, Will, Speech, Hearing, and Sight, because whoever had the forementioned Descriptions must have these Attributes!

ولا يجوز أن يكون غير الموصوف بها موصوفا بهذه الصفات، كما لا يجوز أن توجد الصفات من غير موصوف بها.

¹ Adjectives

It is not valid for anyone who lacks these Attributes to have those Descriptions, just as it is invalid that one would have these Attributes without having those Descriptions!

ولذا فالقول الراجح أن الخلق صفة له في الأزل، لأنه خالق في الأزل.

For that reason, the weighty saying is that Creating is an Attribute of His in Eternity, because He was Creator in Eternity.

وَمثل تلك الأسماء، ذكرت صفاته نصًا. وقد ورد في إثبات العلم له أي كثيرة كَقَوْلِهِ تَعَالَى: {أَنْزَلَهُ بِعِلْمِهِ}. وَورد في إثبات الْقُدْرَةِ لَهُ: {ذُو الْقُوَّةِ الْمَتِينِ} وَالْقُوَّةُ وَالْقُدْرَةُ وَاحِدٌ فِي الْعَرَبِيَّةِ. وَورد الفعل في إثبات الْإِرَادَةِ وَالْمَشِيئَةِ: {فَعَالٌ لِّمَا يُرِيدُ}. وقال: {أَلَا لَهُ الْخَلْقُ}.

Just as those Names of Allāh have come explicitly in the texts, His Attributes were also explicitly documented. There are many verses in the Qur'an that specifically mention His Attribute of Knowledge, like what means: **<He revealed it by His Knowledge.>** And concerning the Attribute of Power, He says that He is **<Attributed with Power.>** The Will also came as a verb, like when Allāh says [which means]: **<Doer of what He wills>**. He also said [what means]: **<He has the Attribute of Creating.>**

فكل صفة قَامَتْ بِذَاتِ الْبَارِئِ جَلَّ جَلَالُهُ لم تكن إِلَّا أَزَلِيَّةً قَدِيمَةً لما قد بَيَّنَّا قَبْلُ أَنَّ حُدُوثَ الْحَوَادِثِ فِي ذَاتِهِ لَا يَجُوزُ.

And any Attribute confirmed for His Self is only eternal and beginningless, due to what we have already proven; that for something to happen to God is impossible; He is not a site for events.



Everlastingness

وَمِنْ هَذَا الْبَابِ أَنَّ صَانِعَ الْعَالَمِ بَاقٍ لَأَنَّا قَدْ دَلَّلْنَا عَلَى أَنَّهُ قَدِيمٌ وَلَا يَكُونُ الْقَدِيمُ إِلَّا بَاقِيًا!

In this same chapter is the Maker of the world being Everlasting, because we have proven already that He is Eternal, and something would not be eternal without a beginning and not be everlasting without an end!

وَقَدْ وَرَدَ فِي أَسْمَائِهِ الْبَاقِي وَوَرَدَ فِي أَسْمَائِهِ الْقَيُّومُ الَّذِي مِنْ تَفَاسِيرِهِ: الدَّائِمُ الَّذِي لَا يَزُولُ.

Among His Names that came is Al-Baqi (the Everlasting), and Al-Qayyum, one interpretation for which is 'the Baqi (Everlasting) Who does not vanish'.

فَلَهُ بَقَاءٌ وَأَمَّا بَقَاءُ صِفَاتِهِ فَهُوَ بِبَقَاءِ ذَاتِهِ.

He must then have Everlastingness, and the everlastingness of His Attributes is by the Everlastingness of His Self.



Speech

وَكَلَامُ اللَّهِ تَعَالَى لَيْسَ بِحَرْفٍ وَلَا صَوْتٍ لِأَنَّ الْحَرْفَ وَالصَّوْتَ يَتَضَمَّنَانِ جَوَازَ التَّقَدُّمِ وَالتَّأَخُّرِ وَذَلِكَ مُسْتَحِيلٌ عَلَى الْقَدِيمِ سُبْحَانَهُ.

And the Speech of Allāh - ta'ala - is neither of a letter nor a sound, because letter and sound inherently permit advance and delay, which is impossible for the Eternal.

وَمَا دَلَّ مِنْ كِتَابِ اللَّهِ تَعَالَى عَلَى أَنَّ مَتَعَلِّقَاتِ الْكَلَامِ لَا نِهَآيَةَ لَهَا كَقَوْلِهِ: ﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾ دَلِيلٌ عَلَى أَنَّهُ لَيْسَ بِحَرْفٍ وَلَا صَوْتٍ لَوْجُوبِ التَّنَاهِي فِيمَا صَحَّ وَصَفَهُ بِهِ.

In the Book of Allāh is what proves that His speaking is endless [which means]:

<Had there been in the earth pens the number of trees, and the sea were reinforced with seven more seas, the Words of Allāh would not be depleted.>

That, in itself, proves that His Speech is not of a letter or sound, because had it been, then it would have limits.

وَكَلَامُهُ أَمْرٌ، وَنَهْيٌ وَخَبَرٌ وَاسْتِخْبَارٌ. وَمَعَ ذَلِكَ هُوَ كَلَامٌ وَاحِدٌ قَدِيمٌ لَا يَتَغَيَّرُ.

And His Speech is a Command, a Prohibition, a Declaration, and a Question, but one, eternal, unchanging Speech.

وليس هذا بمستحيل فإذا اتفقنا مع واحد أنه إذا قيل: "الآن!" فمعناه قم، ومع آخر أن معناه لا تقم، يكون اللفظ الواحد أمرًا ونهيًا. هذا تقريب. إنما المستحيل أن يكون الكلام الأزلي لفظًا!

This is not impossible, because if we agreed with someone that saying: "Now!" means: "Stand!" and with another that it means "Do not stand!" then that one pronunciation would be a command and a prohibition. This is merely an example to facilitate understanding. What is impossible is that the eternal Speech be a pronunciation!

وكل ما ورد في الكتب من الله تَعَالَى باللغات الْمُخْتَلَفَةِ العبرية والعربية والسريانية إنما هي عِبَارَات تدل على معنى كلام الله تَعَالَى الذاتي.

And all of what came in the Books from Allāh - ta'ālā - in various languages, like Hebrew, Arabic, and Assyrian, are merely created expressions that refer to what the Speech of Allāh - ta'ālā - means.

وَلَوْ جَاءَ أَضْعَافُ أَضْعَافِهِ فَمَعَانِي كَلَامِ اللَّهِ تَعَالَى لَا تَسْتَغْرِقُهَا عِبَارَاتُ الْمُعْبَرِينَ، كَمَا أَنَّ مَعْلُومَاتِ عِلْمِ اللَّهِ لَا يَسْتَغْرِقُهَا عِبَارَاتُ الْمُعْبَرِينَ وَمَقْدُرَاتُ قُدْرَتِهِ لَا يُمَكِّنُ ضَبْطُهَا بِالْحَصْرِ وَالتَّحْدِيدِ، كَمَا قَالَ: ﴿وَأَنَّ إِلَىٰ رَبِّكَ أَلْمُنْتَهَىٰ﴾ .

Had there come from Allāh - ta'ālā - many, many more Books, none of them could encompass all the meaning of what Allāh says with His Eternal Speech, just as what is known to Allāh cannot be limited by expressions, nor can all that is under His Power be exactified, as He said [which means]: **<Your Lord's Reality is beyond created limitations.>**

فَتَبَيَّنَ مَعْنَى قَوْلِهِ: {قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتُ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا}

It has therefore been clarified what it means when He said [which means]: **<Say, O Muḥammad: "Had the sea been ink for the Words of my Lord, the sea would be depleted before the Words of my Lord would be depleted, even if we came with another sea for a refill.>**

وَمِمَّا يَدُلُّ عَلَى كَوْنِهِ مُتَكَلِّمًا قَوْلُهُ تَعَالَى {مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ} فَإِلَّاذْنٌ مِنْ صِفَاتِ الْكَلَامِ.

And among what confirms that Allah is a Speaker is His Saying [which means]:
<Who is he that shall intercede in the Afterlife for the sinful Muslims but by God's
Permission?> Permission refers back to Speech.

وَوَرَدَ فِي أَسْمَائِهِ الْمُجِيبِ وَذَلِكَ يَتَمُّ بِالْكَلَامِ، فِي أَسْمَاءٍ أُخْرَى.

And among His Names that prove His Speech is Al-Mujīb (the Answerer;
Responder).



The Pertinence of the Attributes

وَكَمَا أَنَّ كَلَامَهُ عَامٌّ فِي مَتَعَلِقَاتِهِ كَذَلِكَ عِلْمُهُ سُبْحَانَهُ عَامٌّ فِي جَمِيعِ الْمَعْلُومَاتِ وَقُدْرَتُهُ عَامَّةٌ فِي جَمِيعِ
الْمَقْدُورَاتِ وَإِرَادَتُهُ عَامَّةٌ فِي جَمِيعِ الْمَرَادَاتِ.

And just as His Speech is general in all to which it pertains, likewise His Knowledge
is general concerning everything known, His Power is general concerning every
powered; controlled subject, and His Will is general concerning everything meant.

عِلْمُهَا عَلَى مَا هِيَ عَلَيْهِ وَأَرَادَ أَنْ يَكُونَ مَا عِلِمَ أَنْ يَكُونَ وَأَرَادَ أَنْ لَا يَكُونَ مَا عِلِمَ أَنْ لَا يَكُونَ، وَلَا يَجْرِي فِي
مَمْلَكَتِهِ مَا لَا يُرِيدُ كَوْنَهُ.

He knew everything to be as it is, and He willed whatever He knew would be to
be, and He willed whatever He knew would not be to not be, and nothing occurs
in His Dominion that He does not will.

لِأَنَّ شَيْئًا مِنْ صِفَاتِهِ هَذِهِ لَوْ اخْتَصَّ بِبَعْضٍ لَمَا صَحَّ أَنْ يَكُونَ عَامًّا وَمَا كَانَ مُخْتَصًّا بِهِ مِنْهَا فِي ذَاتِهِ افْتَضَى
مُخْتَصًّا يَخْصُّهُ بِمَا اخْتَصَّ بِهِ،

Because had any of these Attributes been particular to only some things, it would
not have been valid that they were general, and whatever is specified and limited
in itself requires a specifier to specify it with its specifications.

وَذَلِكَ عِلْمُ الْخُذُوثِ!

That is createdness itself!

وَمِمَّا يَدُلُّ عَلَى عُمُومِ التَّعَلُّقِ فِي صِفَاتِهِ مِنْ كِتَابِ اللَّهِ تَعَالَى قَوْلُهُ ﴿وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ وَقَوْلُهُ تَعَالَى فِي الْقُدْرَةِ ﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾.

Among what proves that generality in the Book of Allāh - ta`ālā - is that Allāh says [what means]: **<And Allāh was, about everything, Knower.>** And He said: [what means]: **<Allāh is, over everything, Powerful.>**

وعلمنا عُمُومَ الْإِرَادَةِ وَالْكَلَامِ فِي قَوْلِهِ تَعَالَى ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾ لِأَنَّهُ قَالَ: **﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾**.

And we knew the generality of His Will and Speech in His Saying [which means]: **<Merely, Our Saying to anything when We willed it, is that We Say to it: 'Be,' and it is,>** because He said [what means]: **<Allāh is the Creator of everything.>**

وَإِذَا تَقَرَّرَ عُمُومُ تَعَلُّقِ صِفَاتِهِ فَأَعْلَمَ أَنَّهُ يَجُوزُ أَنْ يُقَالَ إِنَّهُ سَمِيعٌ بِكُلِّ شَيْءٍ أَوْ بِكُلِّ مَسْمُوعٍ، بَصِيرٌ بِكُلِّ شَيْءٍ أَوْ بِكُلِّ مَبْصُورٍ، وَأَنْ يُقَالَ: عَالِمٌ بِكُلِّ شَيْءٍ كَمَا يَجُوزُ أَنْ يُقَالَ إِنَّهُ عَالِمٌ بِجَمِيعِ الْمَعْلُومَاتِ.

If the generality of the pertinence of His Attributes is settled, then know that it is said: "He is Hearer of everything" or "of every heard thing"; "Seer of everything" or "of every seen thing"; "Knower of everything" or "of every known thing".



وَيَجُوزُ أَنْ يُقَالَ إِنَّهُ سُبْحَانَهُ وَتَعَالَى قَادِرٌ عَلَى جَمِيعِ الْمَقْدُورَاتِ،

And it is correct to say: "He is Powerful over everything controlled."

وَالَّذِي جَاءَ فِي الْقُرْآنِ مِنْ إِطْلَاقِ الْقَوْلِ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ دَخَلَهُ ضَرْبٌ مِنَ التَّخْصِيسِ. مَعْنَاهُ: "عَلَى كُلِّ شَيْءٍ مَقْدُورٍ قَدِيرٌ".

As for the unrestricted statement that came in the Qur'an, that *He is Powerful over everything*, it is not as absolute as stated, and has some qualification! It truly means: He is Powerful over everything (controlled).

لأن لفظ "الشيء" يطلق على الممكن وعلى الواجب، ويستحيل أن تتعلّق القُدرة بالواجب.

This is because the word “thing; something” applies to the possible creation and the necessary Creator, and it is impossible that the necessary Creator is controlled or subject to power.

فلا يُقال إِنَّه قَادِر على كل شَيْءٍ على الإِطْلَاق بلا تخصّيص لِأَن الْقَدِيم لَشَيْءٌ.

It is therefore not said that He has Power over everything called a “thing” absolutely without restriction, because the Eternal is indeed something.

فيقال ما قال الله عَزَّ مِنْ قَائِلٍ: إِنَّه على كل شيء قدير، والتخصيص بالدليل العقلي!

It is therefore said as Allāh said; that He indeed has Power over everything, and what qualifies the statement is the rational evidence!



فمن أجل لفظ الشيء، قَالَ أهل المعرفة إِنَّ آية العلم لم يدخلها التَّخْصِص وآية الْقُدْرَة دخلها تَخْصِص.

So, because of the word “thing”, the people of profound comprehension said that the verses of the Qur'an about the Knowledge of Allāh do not have any qualification; Allāh Himself is included among what He knows. However, the verses about the Power do have a qualification; Allāh Himself is not included under what is subject to power.

فَأَمَّا كَوْنُ الْعِلْمِ وَالْقُدْرَة لم يدخلهما التَّخْصِص فبمعنى أَن يُقال فِي الْعِلْمِ إِنَّه عَام فِي جَمِيعِ الْمَعْلُومَاتِ وَفِي الْقُدْرَة هِيَ عَامَّةٌ فِي جَمِيعِ الْمَقْدُورَاتِ!

The way to consider that neither of them is restricted is to say that the Knowledge is not restricted from anything known, and the Power is not restricted from anything powered.



فإِذَا ثَبَتَ فِي حُكْمِ الْعَقْلِ أَنه سُبْحَانَهُ، كما تقول الأشاعرة: قَادِر على إِمَاتَةِ جَمِيعِ الْخَلْقِ وَإِبْطَالِ جَمِيعِ الْمَوْجُودَاتِ، وَعَلَى أَن يَخْلُقَ أَضْعَافَ مَا خَلَقَ كَيْفَ شَاءَ وَمَتَى شَاءَ وَأَيْنَ شَاءَ. وتعير الماتريدية أَن الإِمَاتَةَ صِفَةٌ لَهُ فِي الْأَزْلِ غَيْرُ مَخْلُوقٍ، إِذْ هُوَ الْمَمِيتُ فِي الْأَزْلِ.

Therefore, it is settled by the judgement of the intellect that Allah - tabaraka wa-ta'ala - has the Power to make all the creations die, and to make every existing event vanish, and to create many, many, multiples of whatever He created. According to the Ash'ariyyah, things being made to die is a trace of His Power called imatah. According to the Maturidiyyah, Imatah (death-creation) is an eternal Attribute of the Eternal Mumit (Death-Creator).

وَأَنَّهُ سُبْحَانَهُ وَتَعَالَى قَادِرٌ عَلَى بَعْثِ الرُّسُلِ وَإِنْزَالِ الْكُتُبِ وَإِظْهَارِ الْمَعْجَزَاتِ الدَّالَّةِ عَلَى صِدْقِهِمْ، وَإِنَّهُ قَادِرٌ عَلَى الْحَشْرِ وَالنَّشْرِ وَثَوَابِ أَهْلِ الطَّاعَاتِ وَعِقَابِ أَهْلِ الْمَعَاصِي، وَكُلُّ ذَلِكَ جَاءَ فِي الْكِتَابِ.

And He, the Exalted, has the Power to dispatch Messengers, and to reveal Books, and to manifest miracles that prove those Prophets truthful, and to resurrect the dead, and to gather those resurrected ones and reward who obeyed and punish those who disobeyed. All of that came in the Book.



The Intellectual Judgements

هذا معنى قولهم إن الشرع لا يأتي إلا بمجوزات العقول! وكذا ليس في الأحكام كنواقض الوضوء والحدود والرق والجهاد استحالة في العقل.

This is the meaning of their saying that the Religion only comes with what is approved by the intellect! Therefore, there is nothing in any practical rules like the wudu' invalidators, prescribed punishments, slavery, war, or anything else, that is impossible to the intellect.

لأن حكم العقل ثلاثة: وجوب واستحالة وجواز.

That is because there are three intellectual judgements: necessary, impossible and possible.

والحسن ما استحسنته الشرع، لا العقل ولا الرأي، والقبيح ما استقبحه الشرع. فإن إبراهيم قد أمر بذبح ولده، فكان حسناً، ثم نسخ. كذلك ولد آدم من صلبه كان يتزوج بأخته التي لم تكن له توأمة، فكان حسناً، ثم نسخ، إلى غير ذلك من الأمثال. فالحسن ما استحسنته الشرع، والقبيح ما استقبحه الشرع.

As for what is good or bad, or right or wrong, that is by religious judgement, not intellect or opinion. Indeed, Abraham was commanded to slaughter his son, and that was good, then it was abrogated. Also, a direct son of Adam could marry his sister who was not his twin. That was good, then it was abrogated, etc. Therefore, the good or bad is what the Religion deems good or bad.

وفي قصة الخضر أدلة عديدة في هذا الباب، وباب القدر المعلق.

The story of Al-Khadir has numerous proofs about this issue, as well as proofs for pending destiny.



He is not His Attributes, nor Other than Them, and They are not Him, nor Other than Him.

وَلَا يَجُوزُ أَنْ يُقَالَ فِي صِفَاتِ الْقَدِيمِ سُبْحَانَهُ إِنَّهَا هِيَ هُوَ أَوْ غَيْرُهُ، وَلَا هِيَ هُوَ وَلَا هِيَ غَيْرُهُ،

It is not valid to be said about the Attributes of the Eternal, Glorified One that they are Him, or that they are another, nor that His Attributes are not Him, or not another.

وَلَا إِنَّهَا مُوَافِقَةٌ أَوْ مُخَالَفَةٌ وَلَا إِنَّهَا تَبَايَنُهُ أَوْ تَلَازِمُهُ أَوْ تَتَّصِلُ بِهِ أَوْ تَنْفَصِلُ عَنْهُ أَوْ تُشَبِّهُهُ أَوْ لَا تُشَبِّهُهُ.

Nor that His Attributes conform to Him or oppose Him. Nor that His Attributes are distinct from Him, or bound to Him, or contact Him, or disconnect from Him, or that they resemble Him or do not resemble Him.

وَلَكِنْ يَجِبُ أَنْ يُقَالَ إِنَّهَا صِفَاتٌ لَهُ مَوْجُودَةٌ بِهِ قَائِمَةٌ بِذَاتِهِ مُخْتَصَّةٌ بِهِ.

Rather, it is necessary that it be said that His Attributes are His; existing because He Exists, confirmed for His Self, and special to Him.

وَأِنَّمَا قُلْنَا إِنَّهَا لَا هِيَ هُوَ لِأَنَّ هَذِهِ الصِّفَاتِ لَوْ كَانَتْ هِيَ هُوَ لَمْ يَجْزَ أَنْ يَكُونَ هُوَ عَالِمًا وَلَا قَادِرًا وَلَا مَوْصُوفًا بِشَيْءٍ مِنْ هَذِهِ الْأَوْصَافِ لِأَنَّ الْعِلْمَ لَا يَكُونُ عَالِمًا وَالْقُدْرَةَ لَا تَكُونُ قَادِرَةً، وَلَا مَوْصُوفًا بِشَيْءٍ مِنْ هَذِهِ الصِّفَاتِ.

We only said that they are not Him because had these Attributes been Him, it would not be valid that He be Knowledgeable or Powerful, or attributed with any descriptions. That is because knowledge would not be knowledgeable, and power would not be powerful, nor have any attribute.

وَإِنَّمَا قُلْنَا لَا يُقَالُ إِنَّهَا غَيْرُهُ لِأَنَّ الْغَيْرِينَ يَجُوزُ لِأَحَدِهِمَا أَنْ يَفَارِقَ الْآخَرَ زَمَانًا، أَوْ مَكَانًا، أَوْ وَجُودًا، أَوْ عَدَمًا. وَلَمَّا اسْتَحَالَ هَذَا الْمَعْنَى فِي الذَّاتِ وَالصِّفَاتِ لَمْ يَجْزِ فِيهِ الْخِلَافُ الْمَغَايِرُ.

And we did not say that His Attributes are someone else, because ‘another’, means ‘something else’, and different individuals could validly depart each other in time, place, existence or nonexistence. Since that is impossible concerning the Self and Attributes of God, it was impermissible to deem Him different from His Attributes.

وَإِنَّمَا قُلْنَا لَا هِيَ هُوَ وَلَا هِيَ غَيْرُهُ لِأَنَّ فِي نَفْيِ كُلِّ وَاحِدٍ مِنْهُمَا إِثْبَاتَ الْآخَرِ، وَقَدْ بَيَّنَّا اسْتِحَالََةَ الْإِثْبَاتِ فِيهِ.

And we simultaneously negated that His Attributes are Him or other than Him, because to only negate one of those is to confirm the other, and either alone is impossible.

وَإِنَّمَا قُلْنَا لَا يُقَالُ إِنَّهَا تَوَافَقَهُ أَوْ تَخَالَفَهُ أَوْ تَبَايَنَهُ أَوْ تَشَبَّهُهُ لِأَنَّ جَمِيعَ ذَلِكَ يَتَضَمَّنُ الْمُغَايِرَةَ وَذَلِكَ يَتَضَمَّنُ جَوَازَ عَدَمِ أَحَدِهِمَا مَعَ وَجُودِ الْآخَرِ وَذَلِكَ مُحَالٌ.

And only we said that His Attributes do not conform to Him, or oppose Him, or are distinct from Him, or resemble Him, because any of those statements would mean that His Attributes are something else different from Him, and that would then mean that it is valid that He exist without His Attributes, and His Attributes could exist without Him, and that is all impossible!

وَقَدْ نَبِهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَبَرِ عَمْرَانَ بْنِ الْحَصِينِ عَلَى مَا يَتَضَمَّنُ هَذَا الْمَعْنَى الَّذِي وَصَفْنَاهُ حِينَ قَالَ كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ وَذَلِكَ إِثْبَاتُ الصِّفَاتِ وَنَفْيُ الْمُغَايِرَةِ بَيْنَهُمَا.

The Messenger of Allah ﷺ drew alert to this in the ḥadīth of ʿImrān Ibn Ḥusayn when he said, “**Allah existed and there was nothing other than Him.**” This confirms His Attributes and negates them being different from Him.



Seeing God

وَأَنَّ الْقَدِيمَ سُبْحَانَهُ تَجُوزُ رُؤْيَايَهُ بِالْأَبْصَارِ لِأَنَّ مَا لَا تَصِحُّ رُؤْيَايَتُهُ لَمْ يَتَقَرَّرْ وجوده كَالْمَعْدُومِ وَكُلَّ مَا صَحَّ وجوده جَارَتْ رُؤْيَايَتُهُ.

And the Eternal One, Glorified and Exalted, can be seen by the eyes. Indeed, like nothingness, there is no way to verify the existence of what cannot possibly be seen. Therefore, anything that does exist could possibly be seen.

وخلاصة ذلك أَنَّ ما رأيتَ في مكان فلم تره لكونه في مكان، وإنما رأيتَه لمجرد وجوده، وشأنه أنه في مكان!

The result of that is that whatever you have seen in a place, you did not see it because it is in a place; you saw it due to its mere existence, and it happens to be in a place!

وَدَلَّائِلُ هَذِهِ الْمَسْأَلَةِ فِي كِتَابِ اللَّهِ كَثِيرَةٌ مِنْهَا قَوْلُهُ تَعَالَى {وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَىٰ رَبِّهَا نَاضِرَةٌ}. وَمِنْهَا قَوْلُهُ فِي قِصَّةِ مُوسَىٰ عَلَيْهِ السَّلَامُ {وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ أَنظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَبَجَّلَىٰ رَبُّهُ لِيَلْجَبَلَ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا}

There are many proofs in the Book of God for this, such as His Saying [which means]: **<Brilliant, shining faces of the Believers on that Day; in the Afterlife, seeing their Lord.>** Also, evidence from the Book of Allah is what He told us of the story of Moses [that means]: **<And when Moses came for Our Appointment, and his Lord spoke to him (with the uncreated Speech¹), he (then desired to see his Lord, so he) said: My Lord! show me (Yourself), so that I may see you!"² Said God: "(Seeing Me is possible, but^[1]) you shall not see Me (in the earthly life with the mortal eyes [and survive^[1]]). Rather, look at the mountain (whose structure is firmer than your human form^[1]); if it (can withstand seeing Me and) remains intact in its place, then shall you be (able to survive^[1]) seeing Me." Then, when his Lord became visible to the mountain, He made it crumble. And Moses fell down unconscious (from the shock of what he saw^[1]).>**

¹ A Speech that does not come from any direction, as opposed to what is in Jalalayn!

² He desired to see Allah because He just heard the Speech.

وَلَوْ لَمْ تَكُنِ الرَّؤْيَى جَائِزَةً لَكَانَ لَا يَتَمَنَّاها مِنْهُ مَوْصُوفٍ بِالنُّبُوَّةِ!

Had seeing God been impossible, then he who has prophethood would not have desired it!

وَأَيْضًا فَإِنَّهُ سُبْحَانَهُ وَتَعَالَى قَالَ فِي جَوَابِهِ {لَنْ تَرَانِي} وَلَمْ يَقُلْ لَنْ أَرَى فِيهِ دَلِيلَ أَنْ يَصِحَّ أَنْ يَرَى وَإِلَّا لَمَا خَصَّ نَفِي الرُّؤْيَى بِهِ

Even God's telling him <You will not see Me> proves that God could be seen, because had it been impossible, He would have said: "I am not seen," and He would not have limited that to Moses.

ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ يَوْمَ الْقِيَامَةِ، الْحَدِيثُ.

Also, the Messenger of God ﷺ said: "Indeed, you shall see your Lord on Judgment Day ..."



God is Unquestioned

وَلَا اعْتِرَاضَ عَلَيْهِ فِي جَمِيعِ مَا يَأْتِيهِ أَوْ يَذَرُهُ. لَا يُقَالُ فِيمَا فَعَلَهُ: لَمْ فَعَلْهُ؟ وَلَا فِيمَا تَرَكَهُ: لَمْ تَرَكَهُ؟ وَقَدْ نَبِهَ اللَّهُ سُبْحَانَهُ وَتَعَالَى عَلَى هَذَا الْمَعْنَى بِقَوْلِهِ {لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ}

And there is no objection to Him for anything He does or does not do; it is not said about anything that He did: 'Why did He do that?' nor about anything He did not do: 'Why did He not do that?' <He is not questioned about what He does. They are questioned>.

لِأَنَّ الْإِعْتِرَاضَ إِنَّمَا يَتَوَجَّهُ إِلَى مَنْ صَدَرَ قَوْلُهُ عَنْ أَمْرٍ أَوْ نَهْيٍ نَاهٍ وَزَجَرَ زَاكِرٍ وَإِنَّمَا يَتَوَجَّهُ الْأَمْرُ عَلَى مَنْ إِذَا خَالَفَ كَانَ لِلْعُقُوبَةِ إِلَيْهِ سَبِيلٌ وَلَا سَبِيلٌ لِلْعُقُوبَةِ إِلَى اللَّهِ تَعَالَى فَلَا يَتَوَجَّهُ عَلَيْهِ الْأَمْرُ. وَلِذَلِكَ قَالَ: ﴿وَلَا يَخَافُ عُقْبَتَهَا﴾. فَإِذَا لَمْ يَتَوَجَّهْ عَلَيْهِ الْأَمْرُ بَطَلَ عَلَيْهِ الْإِعْتِرَاضُ.

Objection can only be directed towards who has a commander, a forbidders and a scolder. Commands can be only directed towards someone punishable, and there is no way to punish Allah - tabaraka wa-ta'ala. Hence, there is no way to

command Him. That is why He said that **<He has no fear of any repercussion.>** If there is no way to command Him, it is invalid that there be any objection to Him.

ولهذه النُّكْتَةُ قُلْنَا إِنَّهُ لَا يَجُوزُ عَلَيْهِ سُبْحَانَهُ حُظْرٌ وَلَا وَجُوبٌ.

And for this point we say that He, the Glorified and Exalted, could not possibly have any prohibition against Him, nor any obligation on Him.



God's Wisdom

وَإِنَّهُ سُبْحَانَهُ وَتَعَالَى حَكِيمٌ فِي جَمِيعِ أَعْمَالِهِ. وَحَقِيقَةُ الْحِكْمَةِ فِي أَعْمَالِهِ سُبْحَانَهُ وَتَعَالَى وَقُوعُهَا مُوَافَقَةٌ لِعِلْمِهِ وَإِرَادَتِهِ.

And He, the Glorified and Exalted, is Wise in all of His Doings, because everything falls in compliance with His Knowledge and Will.

وَهُوَ الْحِكْمَةُ فِي أَعْمَالِ الْحُكَمَاءِ فِي الشَّاهِدِ، لِأَنَّ مِنْ فَعَلٍ فَعَالًا لَا يَقَعُ عَلَى مُوَافَقَةِ إِرَادَتِهِ يُقَالُ إِنَّهُ لَمْ يَرْتَبْهُ عَلَى حِكْمَةٍ. فَإِذَا حَصَلَ مُرَادُهُ فِيهِ يُقَالُ إِنَّهُ حَكِيمٌ فِي فَعْلِهِ. وَلَا يُمَكِّنُ أَنْ يُقَالَ فِي شَيْءٍ مِنْ أَعْمَالِهِ تَعَالَى إِنَّهُ كَانَ يَنْبَغِي أَنْ يَوْقِعَهُ عَلَى خِلَافِ مَا أَوْقَعَهُ لِأَنَّهُ يَتَصَرَّفُ فِي مَلِكِهِ وَمَنْ تَصَرَّفَ فِي مَلِكِهِ لَمْ يَتَقَرَّرْ عَلَيْهِ
الاعتراض في فعله. قال: ﴿لَا مُعَقِّبَ لِحُكْمِهِ﴾.

This is the concept of wisdom as witnessed in existence, but for the creations, wisdom is for their plans to succeed; not creating. If someone did what does not happen as he wanted, it is said that he did not manage his affair wisely. If something goes according to plan, it would be said that he managed his affair wisely. It is not valid to say that anything Allah did should have been another way, because whatever Allah does, He does with His Own possession, and there is no objection to whoever does something with his own possession. He said [what means]: **<There is no one to criticize His Judgement.>**

وَلِهَذَا قُلْنَا إِنْ شَيْئًا مِنْ أَعْمَالِهِ لَا يَكُونُ ظُلْمًا وَإِنَّهُ سُبْحَانَهُ يَسْتَحِيلُ الظُّلْمُ فِي وَصْفِهِ لِأَنَّهُ لَا يَتَصَرَّفُ فِي غَيْرِ مَلِكِهِ. وَمَنْ تَصَرَّفَ فِي مَلِكِهِ لَمْ يَتَقَرَّرْ عَلَيْهِ الاعتراض في فعله. وَمَنْ تَصَرَّفَ فِي مَلِكِهِ فَلَيْسَ بِظَالِمٍ فِي أَعْمَالِهِ قَالَ اللَّهُ تَعَالَى {تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ}. وَقَالَ سُبْحَانَهُ وَتَعَالَى {أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا

تَرْجِعُونَ}

This is why we say that nothing He did is unjust, for injustice is impossible to be His Attribute, because He is not doing anything with something that belongs to someone else. Whoever does something with what belongs to him has no objection to what he did, and therefore is not wrong for what He does. Allah said [which means]: **<A Revelation from a Wise, Praised God,>** and [what means]: **<Do you people reckon that We have created you frivolously, and that you shall not return to life for the Judgment of Allah?¹>**



Created Choice

ودليل إثبات مشيئة العبد المخلوقة، وأنه مختار قطعي. وَلَوْ لم يكن للعبد اِخْتِيَارَ كَانَ الخطاب مَعَهُ بلا فائدة، وَالْثَوَاب وَالْعِقَاب عَنْهُ ساقطين كالجمادات.

The evidence for the created will of the slave, and that he is a choosing being, is that had the slaves of God not had free will, there would be no point in addressing them, and reward and punishment would be inapplicable, like the inanimate object.

وَهَذَا الْقَوْلُ خِلَافَ مَا تَجَدُّهُ الْعُقَلَاءُ فِي أَنْفُسِهِمْ لِأَنَّ كُلَّ مَنْ رَجَعَ إِلَى نَفْسِهِ يَفَرِّقُ بَيْنَ أَمْرِ صَرُورِيٍّ لَا اِخْتِيَارَ لَهُ فِيهِ يَرِدُ عَلَيْهِ كَالْمَرْتَعَشِ وَيَتَّخِذُ مَا يَخْتَارُهُ وَيَكْتَسِبُ كِبَاشٍ وَكَلَامٍ. وَمَنْ أَنْكَرَ هَذِهِ التَّفَرُّقَةَ لَمْ يُعَدَّ مِنَ الْعُقَلَاءِ.

This is contrary to what every sane person finds in himself, because everyone who reflects inwardly knows the difference between his voluntary and involuntary actions; between shivering, blinking, breathing, moving the hand, etc. Anyone who denies this difference would not be counted amongst the intelligentsia.

وكل ما ورد في القرآن من قوله ﴿يَعْمَلُونَ﴾ و﴿يَفْعَلُونَ﴾ و﴿يَكْسِبُونَ﴾ و﴿يَصْنَعُونَ﴾ حجة على من خالف. وَكَذَلِكَ قَوْلُهُ تَعَالَى {كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ}.

Every instance in the Qur'an when Allah says about His slaves [what means]: **<They act,> <They do,> <they acquire; earn> <they work; make>** is evidence against those who have dissented in this case. Also evidence is the Saying of Allah

¹ Al-Mu'minun, 115

- ta^ala¹ [which means]: <Every soul shall be accountable for the deeds that it has acquired.>



Accountability

وَلَا يَجِبُ عَلَى الْخَلْقِ شَيْءٌ إِلَّا بِأَمْرِ يَرِدُ مِنْ قَبْلِ اللَّهِ تَعَالَى عَلَى لِسَانِ رَسُولٍ مُؤَيَّدٍ بِالْمُعْجَزَةِ.

And nothing is obligatory on the creations but by a Command from God Almighty conveyed upon the tongue of a Messenger of Allah who is supported with miracles.

وَكُلٌّ مِنْ أَتَى فَعَلًا أَوْ تَرَكَ أَمْرًا لَمْ يُقْطَعْ لَهُ بِثَوَابٍ وَلَا عِقَابٍ مِنْ قَبْلِ اللَّهِ تَعَالَى، إِذْ لَا طَرِيقَ فِي الْعَقْلِ إِلَى مَعْرِفَةِ وَجُوبِ شَيْءٍ عَلَى الْخَلْقِ، كَمَا فِي قَوْلِهِ جَلَّ جَلَالُهُ: ﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾.

There is no way for anyone who did or did not do something to confirm any reward or punishment from God Almighty without Revelation, because there is no way for the intellect to know any obligation upon the creation, as the Greatest One said [that means]: < Just as We have (completed Our endowment upon you in the worldly life and) sent from amongst you (Muhammad ﷺ), a Messenger who is one of you (Arabs), reciting on you Our verses and purifying you (from paganism), and teaching you the Book and the (prophetic way; the Sunnah that is the) Wisdom, and teaching you what you were not knowing (had it not been for the Revelation²).>

وَلَوْ كَانَ فِي الْعَقْلِ طَرِيقٌ إِلَى مَعْرِفَةِ وَجُوبِ أَيِّ شَيْءٍ لَكَانَ فِي الْعَقْلِ طَرِيقٌ إِلَى مَعْرِفَةِ وَجُوبِ كُلِّ شَيْءٍ، فَإِنْ الْوُجُوبُ لَهُ حَقِيقَةٌ وَاحِدَةٌ فَلَوْ جَارَ مَعْرِفَتَهُ مُضَافًا إِلَى شَيْءٍ جَارَ مَعْرِفَتَهُ مُضَافًا إِلَى كُلِّ شَيْءٍ.

Had there been a way for the mere intellect to know any obligation, it would have had a way to know every obligation, because everything obligatory shares the attribute of being an obligation.

¹ Al-Muddaththir, 38

² Nasafi and Tabari.

وَكَانَ يَجُوزُ أَنْ يَعْرِفَ بِالْعَقْلِ جَمِيعَ الْوَاجِبَاتِ مِنْ غَيْرِ وُجُودِ شَرْعٍ!

Then it would have been possible to know every religious obligation without the Religion being revealed!

وَأَصْلُهُ فِي كِتَابِ اللَّهِ قَوْلُهُ سُبْحَانَهُ {وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا} فَأَمِنْ مِنَ الْعُقُوبَةِ مِنْ قَبْلِ الرُّسُلِ.

The source of this is the Saying of Allāh [that means]: **<We do not punish until dispatching a Messenger.>** By this verse, Allāh has granted safety from His Punishment to the creatures so long as there is no Message.

فَلَوْ تَقَرَّرَ قَبْلَهُ وَجُوبٌ وَاجِبٌ لَمْ يُؤْمِنْ الْعُقُوبَةُ عَلَى تَرْكِهِ. يَرُدُّ ذَلِكَ قَوْلُهُ سُبْحَانَهُ {وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا}. فَبَيْنَ أَنْ لَا دَلِيلَ عَلَى الْخَلْقِ إِلَّا قَوْلُ الرُّسُلِ. فَبَانَ بِهِ أَنَّ مُجَرَّدَ الْعُقُولِ لَا دَلِيلَ فِيهِ عَلَى الْخَلْقِ مِنْ قَبْلِ التَّعَبُّدِ، حَتَّى تَوْحِيدِ الصَّانِعِ عَلَى الْقَوْلِ الرَّاجِحِ.

Had there been an obligation without a Messenger, there would not be any safety from punishment without a Messenger. That is rejected by the Saying of Allāh [which means]: **<And had We devastated them with torture without putting them in the earth where they would do deeds by which they would deserve punishment, they would have said: 'Our Lord! Had only You sent a Messenger to us!>** So, He clarified that there is no evidence for the creation without a Messenger, and no evidence in the mere minds for accountability, even affirming the Oneness of God, according to the weighty saying.

وَالَّذِي يُؤَيِّدُ قَوْلَنَا فِيهِ أَنْ مَنْ زَعَمَ أَنَّ الْعَقْلَ يَدُلُّ عَلَى وَجُوبِ شَيْءٍ يُفْضِي بِهِ الْأَمْرَ إِلَى اثْبَاتِ الْوُجُوبِ عَلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى! لِأَنَّهُمْ يَقُولُونَ إِذَا شَكَرَ الْعَبْدُ اللَّهَ وَجَبَ عَلَى اللَّهِ الثَّوَابُ ثُمَّ لَا يَزَالُ الْوُجُوبُ دَائِرًا بَيْنَهُمَا وَذَلِكَ يُؤَدِّي إِلَى مَا لَا يَتَنَاهَى!

And that which supports what we have argued is that those who claimed that the intellect alone can prove any obligation go as far as to confirm obligations on God Himself! They are those who say that if a slave thanks God, God is obligated to reward him, then if God rewards him, the slave must thank him, and then the issue becomes a perpetual circle!

وَأَيُّ عَقْلٍ يَقْبَلُ تَوَجُّهَ الْوُجُوبِ عَلَيْهِ وَلَا وَاجِبَ إِلَّا بِمُوجِبٍ وَلَيْسَ فَوْقَهُ سُبْحَانَهُ مُوجِبٌ. قَالَ: ﴿مَلِكٌ

النَّاسِ إِلَهَ النَّاسِ﴾.

What kind of mind accepts to direct obligations towards God, when there is no obligation without a demander, and there is no one to demand from God? He said that <He is the King of all the people, the God of all the people.>



Prophethood

والرسل من الأنبياء رجال أوحى إليهم بشرع جديد. والنبى الذي هو غير رسول أوحى إليه بتبليغ شرع الرسول الذي قبله.

The Messenger-Prophets are men who bring the Revelation of a Sacred Law. It is revealed to the Prophet who is not a Messenger to convey the Sacred Law of the Messenger before him.

والتبليغ أهم وظائفهم، فالقول بأن نبياً ما لم يبلغ قول فاسد، وإلا فماذا يفعل؟ دليله قوله تعالى: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَمَّتْ أَلْفَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ﴾¹. فكلهم مبلغون ما أوحى إليهم، وكل ما قالوه من عند الله فهو صدق ولا تسبق أسنتهم.

Conveyance is their top duty, so saying that any Prophet whomsoever did not convey what was revealed to him is a corrupt saying. If he is not conveying what was revealed, then what is he doing? What proves that all Prophets and Messengers conveyed is the Saying of Allāh [which means]: < We have not sent before you (Muhammad) any Messenger or Prophet, except that when he (delivered his message), the devil interjected what would be misconstrued as a part of the message ...>. Thus, all of them are conveyors of what was revealed to them, and all of what they say from God is truthful, and their tongues do not slip.



وحكم العقل أنهم معصومون من الكفر والكبائر وصغائر الخسة. لولا ذلك لاعترض الناس على نبوتهم كما يعترضون على رؤسائهم للقبیح من الأفعال. قال الرسول لمن خاف عليه أنه أساء الظن لمن ثبت له النبوة: إني خشيت أن يقدف في قلوبكم شئنا. أي: كفراً. قال يوسف: ﴿مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ﴾.

The intellectual judgement is that the Prophets are all divinely protected from blasphemy, major sins and demeaning small sins. Had they not been, then the people would object to their prophethood as they object to their misbehaving authorities. The Prophet ﷺ said to whom he feared for him that he thought ill of someone who has confirmed prophethood: **“Surely, I feared that the devil would throw something (blasphemous) into your hearts.”**¹ Prophet Joseph said: **<We, the Prophets, would never associate anything with Allah!>**



والله أعلم بعددهم، كما قال: ﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾.

Allah knows how many of them there were, as He said² [what means]: **<And Messengers that We have revealed their stories to you O Muḥammad, and Messengers that we have not revealed their stories to you.>**

أولهم آدم كما قال تعالى: ﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ﴾.

Their first was Adam, as God said [that means]: **<Surely, Allah selected Adam.>**

وآخرهم وأفضلهم مُحَمَّدٌ صلى الله عليه وسلم رَسُولُ رَبِّ الْعِزَّةِ. وَتَحْقِيقُ نُبُوَّتِهِ صلى الله عليه وسلم ظَاهِرٌ فِي كِتَابِ اللَّهِ تَعَالَى حِينَ قَالَ تَعَالَى {مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ} وَذَلِكَ مَذْكُورٌ فِي غَيْرِ مَوْضِعٍ مِنَ الْكِتَابِ.

And their last and greatest was Muḥammad ﷺ, the Messenger of the Lord of Glory. His Prophethood is confirmed in the Qur'an when Allah said [what means]: **<Muḥammad is not the father of any of your men. Rather, he is the Messenger of Allah, and the seal of the Prophets.>** This is mentioned in many spots in the Qur'an.



¹ In Fathu-l-Bari:

رَوَى الْحَاكِمُ أَنَّ الشَّافِعِيَّ كَانَ فِي مَجْلِسِ ابْنِ عُيَيْنَةَ فَسَأَلَهُ عَنْ هَذَا الْحَدِيثِ فَقَالَ الشَّافِعِيُّ إِنَّمَا قَالَ لَهُمَا ذَلِكَ لِأَنَّهُ خَافَ عَلَيْهِمَا الْكُفْرَ إِنْ ظَنَّا بِهِ التُّهْمَةَ

“Al-Hakim narrated that Ash-Shafi’iyy was in the session of Ibn ‘Uyaynah when he asked him about this ḥadith. Ash-Shafi’iyy said: ‘He merely told them that because he feared blasphemy for them if they suspected ill of him!’”

² An-Nisa, 164

وَالَّذِي بَعَثُوا بِهِ هُوَ الْإِسْلَامُ. وَقَدْ بَيَّنَّ اللَّهُ تَعَالَى ذَلِكَ فِي كِتَابِهِ جَمَلَةً وَتَفْصِيلًا. مِنْ ذَلِكَ قَوْلُهُ تَعَالَى ﴿سَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾. وَقَالَ: ﴿وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُونَنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾. أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهُكَ وَإِلَاةَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ﴾

And the Religion with which they were all sent is Islam. Allah clarified that in His Book with verses that reference Prophets generally and others that name some specifically, such as [what means]: <He sanctioned for you (Believers) of religion the very Religion with which He commanded Noah, and which He revealed to you (Muhammad), and that with which He commanded Abraham, Moses, and Jesus; to observe prayer and not to disunite in Religion.> And He said [what means]: <And Abraham demanded it¹ of his sons and (so did) Jacob: “O my sons! Surely, Allah has selected the Religion for you, so die not, unless you are Muslims!”² Or were you witnesses when death came to Jacob³; when he said to his sons⁴: “What shall you worship after my death?” They said: “We shall worship your God, and the God of your fathers, Abraham and Ishmael and Isaac; (we shall worship) one God as Muslims of His.”>



Miracles

وَالدَّلِيلُ عَلَى صَدَقِ مُدَّعِي النُّبُوَّةِ هُوَ الْمَعْجَزَةُ.

And the evidence for the truthfulness of someone who claims prophethood is a miracle.

¹ That correct Religion OR: That statement: “I have submitted to the Lord of the Worlds!”

² This verse is evidence that Islam is the only correct Religion.

³ When he was dying (Nasafi).

⁴ When saying <Or were you witnesses when death came to Jacob; when he said to his sons ...>, the question is rhetorical; it is a negative interrogative. If “you” refers to the Believers, then the meaning is: “You Believers were not present when Jacob was dying so that you would know what he said to his sons; you only know this by way of the Revelation”. If it refers to the Jews, then that is because they were saying, “No Prophet died but upon Judaism!” It is as if it were said, “Do you claim Judaism against the Prophets? Were you present when Jacob was dying; when he said to his sons ...” (Nasafi).

والمعجزة فعل يظهر على يدي مدعي النبوة بخلاف العادة في زمان التكليف موافقا لدعواه وهو يدعو الخلق إلى معارضته ويتحداهم أن يأتوا بمثله فيعجزوا عنه فيتبين به صدق من يظهر على يده.

The miracle is some supernatural phenomenon occurring in this lifetime, verifying its performer's claim of prophethood. The claimer of prophethood challenges the people to discredit his miracle by doing something like it. They would be unable, so his honesty becomes clear from the miracle he performed.

فَمَا مِنْ رَسُولٍ مِنْ رِيسَالِ اللَّهِ تَعَالَى إِلَّا وَقَدْ كَانَ مُؤَيِّدًا بِمَعْجَزَةٍ أَوْ مَعْجَزَاتٍ كَثِيرَةٍ تَدُلُّ عَلَى صِدْقِهِ كَمَا قَالَ تَعَالَى: ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ﴾.

So, every Prophet had a miracle or more to prove his truthfulness, as God said [that means]: **<We swear, We have sent Our Prophets and Messengers with miraculous signs.>**



وَقَدْ أَخْبَرَ اللَّهُ تَعَالَى عَنْ كَثِيرٍ مِنْهَا فَذَكَرَ فِي قِصَّةِ مُوسَى عَلَيْهِ السَّلَامُ فَلَقَ الْبَحْرَ وَقَلْبَ الْعَصَا حَيَّةً وَالْيَدَ الْبَيْضَاءَ وَفِي قِصَّةِ دَاوُدَ وَسُلَيْمَانَ تَلْيِينَ الْحَدِيدِ وَتَسْخِيرَ الرِّيحِ وَالشَّيَاطِينِ وَالطَّيُورِ وَجَمِيعَ دَوَابِّ الْأَرْضِ فِي الْبَرِّ وَالْبَحْرِ وَفِي قِصَّةِ عِيسَى عَلَيْهِ السَّلَامُ إِحْيَاءَ الْمَوْتَى وَإِبْرَاءَ الْأَكْمَةِ وَالْأَبْرَصِ.

Allah told about many of them, like Moses splitting the sea, his staff transforming into a serpent, his hand illuminating, and Allah making the iron soft for David, and granting Solomon control of the wind, devils and birds, and Jesus ﷺ reviving the dead and curing those who were born blind and the lepers.

وَذَكَرَ فِي صِفَةِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَدْعُو مُخَالَفِيهِ إِلَى مُعَارَضَةٍ مَا أَتَى بِهِ مِنَ الْقُرْآنِ أَوْ سُورَةٍ مِنْهُ فَقَالَ تَعَالَى {فَأْتُوا بِسُورَةٍ مِثْلِهِ}. وَقَالَ لَهُمْ مَتَى أَتَيْتُمْ بِسُورَةٍ مِثْلِهِ فَلَا طَاعَةَ لِي عَلَيْكُمْ. فَاجْتَهَدَ أَهْلُ اللُّغَةِ فِي إِسْقَاطِ طَاعَتِهِ عَنْ أَنْفُسِهِمْ وَعَنْ أَمْوَالِهِمْ وَذُرَارِيهِمْ فَلَمْ يُمَكِّنْهُمْ. فَكَانَ الْقُرْآنُ مُعْجَزَةً لَهُ قَاهِرَةً لِأَعْدَائِهِ.

And Allah told of Al-Mustafa ﷺ challenging his opponents to replicate even a single surah of the Qur'an, when He said [which means]: **<Bring a surah of its caliber.>** He told them that whenever they could produce a surah of its caliber, then they would not have to obey him. The people of that language then strove to nullify the obligation of obeying him, and to invalidate their monies and families

being subject to his command, and they were unable. Thus, the Qur'an was a supreme miracle of his that defeated his enemies.

وَلَوْ أَمَكْنَهُمْ أَنْ يَدْفَعُوهُ عَنْ أَنْفُسِهِمْ وَأَمْوَالِهِمْ وَأَهْلِيهِمْ بِكَلَامٍ يَأْتُونَ بِهِ لَمَا قَصَدُوا الْحَرْبَ وَالْمَسَايِفَةَ الَّتِي فِيهَا الْقَتْلُ وَالْأَسْرُ وَالْإِسْتِرْقَاقُ وَسَلْبُ الْأَمْوَالِ. فَلَمَّا لَمْ يَأْتُوا عِلْمًا أَنَّهُمْ أَعْرَضُوا عَنِ الْإِثْنَانِ بِهِ لِلْعَجْزِ عَنْهُ كَمَا أَنَّ سِحْرَةَ فِرْعَوْنَ فِي زَمَانِ مُوسَى عَجَزُوا عَنْ مَعَارَضَتِهِ فَبَانَ بِهِ كَوْنُهُ مُحَقًّا فِي دَعْوَتِهِ وَكَمَا أَنَّ عِيسَى عَلَيْهِ السَّلَامُ فِي أَيَّامِهِ أَعْجَزَ الْأَطِبَّاءَ عَنْ مِثْلِ مَا أَتَى بِهِ.

Had they been able to exempt themselves and their properties and families from his authority by mere speech, they would not have resorted to warfare and sword fights that lead to killing, capture, enslavement, and having properties commandeered. When they never produced anything, we knew it was because they were unable, like Pharaoh's magicians at the time of Moses, and the doctors at the time of Jesus.

إِلَى مَعْجَزَاتٍ كَثِيرَةٍ سِوَاهَا ظَهَرَتْ عَلَى يَدِهِ بِخِلَافِ الْعَادَةِ، مِثْلَ تَكْلِيمِ الذَّرَّاعِ وَتَسْبِيحِ الْحَصَى فِي يَدِهِ وَنُبُوعِ الْمَاءِ مِنْ بَيْنِ أَصَابِعِهِ وَحَنِينَ الْجَذَعِ عِنْدَ مُفَارَقَتِهِ وَإِجَابَةِ الشَّجَرَةِ عِنْدَ دَعْوَتِهِ وَانْشِقَاقِ الْقَمَرِ فِي وَقْتِهِ.

And he had many other miracles, like the cooked sheep leg speaking to him, pebbles in his hand mentioning Allah, water springing from between his fingers, the tree stump moaning when he abandoned leaning upon it for standing upon a pulpit, a tree trudging through the ground to come to him; responding to his summons, and the splitting of the moon at his time.



كُلُّ ذَلِكَ أَكْثَرَ مِنْ أَلْفِ مَعْجَزَةٍ عَلَى قَوْلِ بَعْضِ الْكِبَارِ. اتَّفَقَ أَهْلُ النَّقْلِ عَلَى وَجُودِهَا وَنَقُولُهَا بِطَرَقٍ يَجِبُ الْقَطْعُ عَلَى مَعْنَاهَا.

He had more than 1,000 miracles according to some of the elites. The people of documentation have verified their existence and authenticated the common meaning of his performing miracles with definitiveness.

ودليل المعجزة التواتر

Thus, the evidence of the miracle is successive mass-narration.



وَالْمُعْجِزَةُ لَا يَجُوزُ ظُهُورُهَا عَلَى أَيْدِي الْكَذَّابِينَ لِأَنَّ التَّفَرِّقَةَ بَيْنَ الصَّادِقِ وَالكَاذِبِ مِنْ حَيْثُ الدَّلِيلُ أَمْرٌ
مَتَوَهَّمٌ وَلَا سَبِيلَ إِلَيْهِ إِلَّا بِتَخْصِيصِ الصَّادِقِ بِالْمُعْجِزَةِ.

Consequently, a miracle could not possibly appear from a liar, because determining the honest one from the liar is something that requires investigation. There would not be any way to know the truthful Prophet from a false prophet had it not been that the miracle is reserved for the honest.

وَمِنْ الْمَحَالِّ الَّذِي لَا يَعْقِلُ خُرُوجَ الشَّيْءِ عَنْ حَقِيقَتِهِ! فَكَيْفَ يَظْهَرُ دَلِيلُ الصِّدْقِ عَلَى يَدٍ مِنْ هُوَ كَاذِبٌ فِي قَوْلِهِ؟ ذَلِكَ مُتَضَمِّنٌ لِقَلْبِ الْحَقَائِقِ!

And amongst the impossible is for something to stop being itself and depart its own reality! So how could something that is itself an indication of the truth happen to someone who is lying? That is an overturning of realities!

وَقَدْ بَيَّنَّ اللَّهُ تَعَالَى فِي كِتَابِهِ أَنَّ الْمُعْجِزَةَ حُجَّةُ الصَّادِقِينَ حَيْثُ أَخْبَرَ عَنْ مُوسَى أَنَّهُ قَالَ: {قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ}. وَلَوْ أَنَّهَا ظَهَرَتْ عَلَى أَيْدِي الْكَذَّابِينَ لَمْ تَكُنْ دَلَالَةً عَلَى الصِّدْقِ.

Allah clarified in His Book that the point of a miracle is to be evidence for the truthful, like what He told of Moses saying: <I have come to you with clear proof (of my prophethood^[N]) from your Lord.> So, had a miracle appeared for the liars, it would not have been proof of truthfulness.



The Message

وَمِمَّا أَخْبَرَ بِهِ النَّبِيُّ الصَّادِقُ أَنَّ اللَّهَ تَعَالَى وَاحِدٌ لَا شَرِيكَ لَهُ، جَاعِلُ الْمَلَائِكَةِ وَبَعَثَ الرُّسُلَ وَأَنْزَلَ الْكُتُبَ، وَأَيَّدَ الْأَنْبِيَاءَ بِالْمُعْجِزَاتِ الدَّالَّةِ عَلَى صِدْقِهِمْ، وَأَوْجِبَ عَلَى لِسَانِهِمْ مَعْرِفَةَ التَّوْحِيدِ وَالشَّرِيعَةَ وَأَنَّهُ يُثِيبُ وَيُعَاقِبُ.

Among what the honest Prophet ﷺ told is that Allah – ta'ala – is One without a partner, the Maker of the Angels, and He sent the Messengers, and revealed Books, and supported the Prophets with miracles that prove their truthfulness,

and made obligatory, by virtue of what came from their tongues, the knowledge of Monotheism and Sacred Law, and that He rewards and punishes.

وَأَنَّ الْإِسْلَامَ بَنِي عَلَى خَمْسٍ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَصَوْمَ رَمَضَانَ وَحَجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَيَبَيِّنُ أَنَّهَا وَاجِبَةٌ إِلَى يَوْمِ الْقِيَامَةِ.

And that Islam is built upon five most important things: the shahādah that no one is god but Allāh, and that Muḥammad is the Messenger of Allāh, observing prayer, paying zakāh, fasting Ramadān, and ḥajj for whoever is able to set a course for the Holy House, which is the Kaʿbah. All of that is obligatory until Judgement Day.



وَأَنَّ الْجَنَّةَ وَالنَّارَ مَخْلُوقَتَانِ.

And that the Garden and the Fire are both presently created.

وَقَدْ صَرَحَ اللَّهُ تَعَالَى بِذِكْرِ النَّارِ وَالْجَنَّةِ وَوُجُودَهُمَا وَإِعْدَادَ الْجَنَّةِ لِلْمُؤْمِنِينَ وَالنَّارِ لِلْكَافِرِينَ وَإِنْزَالَ آدَمَ عَلَيْهِ السَّلَامَ فِي الْجَنَّةِ ثُمَّ إِخْرَاجَهُ مِنْهَا وَإِهْبَاطَهُ إِلَى الْأَرْضِ وَمَا وَرَدَ عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ دَخَلَ الْجَنَّةَ لَيْلَةَ الْمِعْرَاجِ وَرَأَى فِيهَا. وَكُلَّ ذَلِكَ مِنْ صِفَاتِ الْمَوْجُودَاتِ فَإِنَّ الْمَعْدُومَ لَا يَتَّصِفُ بِهَذِهِ الصِّفَاتِ وَمَنْ تَأَمَّلَ مَا وَرَدَ فِيهِ مِنَ الْآيِ وَالْأَخْبَارِ وَالْآثَارِ لَمْ يَسْتَغْزِرْ إِنْكَارَهُ!

In the Qur'an, Allāh explicitly mentioned the Fire and the Garden being prepared in numerous verses that say <إُعِدَّتْ> <It is prepared>, and He mentioned Adam ﷺ being made to live there, and then being removed, and made to descend to the earth. Also, it was confirmed that the Messenger of Allāh ﷺ entered the Garden on the night of Al-Miʿraj and saw in there. All of that is the description of something existing - not nothing. So, anyone who properly considered what came in the verses of the Qur'an and the ḥadīths of the Prophet ﷺ, and the reports from the Companions, and the Followers, will not permit himself to deny this matter.



وَأَنَّ النَّاسَ يَحْيَوْنَ فِي الْقُبُورِ ثُمَّ يُعَاقَبُ الْعَصَاةَ وَيُنْعَمُ أَهْلُ الطَّاعَاتِ فِي قُبُورِهِمْ إِلَى بَلِي الْجَسَدِ إِنْ كَانَ يَبْلَى. فَتُعَذِّبُ الرُّوحَ أَوْ تُنْعَمُ إِلَى وَقْتِ الْمَحْشَرِ.

And that the slaves of Allāh will be quickened in their graves. Then the disobedient shall be tortured in their graves and the obedient shall enjoy in their graves, until the body decays – if it is among those that decay. Then the soul will enjoy or be tortured until Gathering Day.

وأصل هذه المسألة في كتاب الله تعالى قوله سبحانه في آل فرعون {النار يعرضون عليها غدوا وعشيا ويَوْم تقوم الساعة أدخلوا آل فرعون أشد العذاب} ولو كان المراد بالأول عذاب النار لما ورد القيامة بعده بالذكر

And the source of this case from the Book of Allāh is that Allāh says about the people of Pharoah [which means]: <The Fire shall be displayed to them in the morning and in the late afternoon, and on the Day when the Hour commences, commit the people of the Pharoah to the most excruciating of torture, O Angels.> Had what is meant by the Fire being displayed in the morning and afternoon been the Afterlife, Judgment Day itself would not have been mentioned afterwards.

وسؤال منكر ونكير خاص بهذه الأمة.

And that interrogation in the grave about religion by Angels Munkar and Nakir is something particular to this nation.



وأخبر عن إقامة القيامة وأنها كائنة لا يعلم وقتها إلا الله ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾.

The Prophet ﷺ also told of the inevitable advent of the Judgment that no one knows its time but Allāh; <Indeed, the knowledge of its advent is reserved for Allāh.>

ولو أنه لم يكن آخرة، لم يكن لهذه الحياة معنى، ولكان الفائز من وصل إلى شهواته قبل الموت، والخاسر من تجنبها.

Had there not been an Afterlife, this life would be meaningless, and the winner would be whoever fulfilled his desires before death, and the loser would be who refrained from them.

والحشر والنشر وأن الخلق يحاسبون.

And he told of the Gathering of humans and genies and their being put on display.
And that the humans and genies will have their reckoning.

وَأَنَّ الصِّرَاطَ حَقٌّ

And that the Bridge from the reformed earth on Judgment Day, over Hell, towards
the Garden, is true.

ثُمَّ يَخْلُدُ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ فِي نَعِيمٍ دَائِمٍ حَيْثُ يَرَوْنَ رَبَّهُمْ الَّذِي لَيْسَ فِي مَكَانٍ زِيَادَةٍ فِي كِرَامَتِهِمْ وَإِتْمَامًا
لِفَضْلِهِ عَلَيْهِمْ.

Then the people of the Garden shall dwell forever in the Garden in everlasting
bliss, where they shall see their Lord who exists without a place, as additional
privilege.

وَيَخْلُدُ الْكَافِرُ وَالْمُتَرَدِّدُونَ فِي عَذَابٍ جَهَنَّمَ لَا مَحِيصَ لَهُمْ عَنْهَا بِحَالٍ.

And the blasphemers and apostates shall dwell forever in the torture of the Pit of
Hell with no way of escape whatsoever.

وَإِنْ قَوْمًا مِنَ الْعَصَاةِ يَعَاقِبُونَ فِي النَّارِ ثُمَّ يُخْرَجُونَ مِنْهَا بِشَفَاعَةِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِشَفَاعَةِ
الشَّافِعِينَ كَالْعُلَمَاءِ الْعَامِلِينَ وَالزَّهَادِ وَالْعِبَادِ وَأَطْفَالِ الْمُؤْمِنِينَ.

And some sinful Muslims shall be punished in the Fire, then shall exit it by the
Prophet's intercession, and also by intercession of intercessors like practicing
scholars, people who are disinterested in the world, habitual worshippers¹, and
Muslim children who died before puberty.

فَمَنْ لَمْ تَسْعِهِ شَفَاعَةُ هَؤُلَاءِ وَكَانَ قَدْ سَبَقَ لَهُمُ الْإِيمَانُ فَإِنَّهُ يُخْرَجُ مِنَ النَّارِ بِرَحْمَةِ اللَّهِ جَلَّ جَلَالُهُ.

Whoever entered the Fire and does not have the accommodation of their
intercession, but had Faith, shall eventually exit by the Mercy of Allah.

وَكَثِيرٌ مِنْ عَصَاةِ الْمُؤْمِنِينَ يَغْفِرُ لَهُمْ قَبْلَ إِدْخَالِ النَّارِ إِمَّا بِشَفَاعَةِ الرَّسُولِ وَإِمَّا بِرَحْمَةِ الْجَبَّارِ وَلَا يَبْقَى فِي النَّارِ
مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْإِيمَانِ.

¹ The British spelling with two 'p's is used here.

Furthermore, many of the sinful Muslims will be forgiven before being committed to Hell, either by intercession or by the Mercy of Allāh. Then there shall not remain in Hell anyone who had in his heart even a small ant's weight of Faith.

وَالْأَخْبَارُ فِي هَذَا الْبَابِ ظَاهِرَةٌ مُسْتَفِيضَةٌ لَا يَنْكُرُهَا مِنْ لَهْ مَعْرِفَةِ بِمَوَارِدِ الْأَخْبَارِ. فَقَدْ وَرَدَ فِي وَصْفِ الْحِسَابِ وَالْمِيزَانِ قَوْلُهُ تَعَالَى ﴿وَنَضَعُ الْمَوَازِينَ الْقُسْطَ لِيَوْمِ الْقِيَامَةِ﴾ وَمِمَّا جَاءَ فِي الْحِسَابِ قَوْلُهُ تَعَالَى ﴿وَوَضَعَ الْكِتَابَ فِتْرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾

The reports about these topics are evidently widespread, and no one objects to them but an ignoramus about the reports. There came in the Qur'an, in describing the questioning and the weighing of the deeds, the Saying of God Almighty [which means]: < We put the Scales of Justice for Judgment Day >. Also [what means]: <The Book of Deeds will be placed, and you will see the criminals in despair from what is in it, and they say: "Woe is us! What is wrong with this book? It does not leave out anything small or big! It contains it all!">



Religious Evidence

وَالْأَدِلَّةُ الشَّرْعِيَّةُ عِنْدَ أَهْلِ السَّنَةِ أَرْبَعَةٌ. يَجْمَعُونَ بَيْنَ جَمِيعِهَا فِي فُرُوعِ الشَّرِيعَةِ وَبِجَمِيعِهَا يَحْتَجُّونَ. وَمَا مِنْ فَرِيقٍ مِنْ فِرْقٍ مُخَالَفِيهِمْ إِلَّا وَهُمْ يَرُدُّونَ شَيْئًا مِنْ هَذِهِ الْأَدِلَّةِ. فَبَانَ أَنَّ أَهْلَ السَّنَةِ أَهْلَ النِّجَاةِ بِاسْتِعْمَالِهِمْ جَمِيعَ أَصُولِ الشَّرِيعَةِ مِنْ دُونِ تَعْطِيلِ شَيْءٍ مِنْهَا.

There are four types of religious proof according to Ahlus-Sunnah. They merge all of these proofs in the branches of the Sacred Law. There is no group in opposition to Ahlus-Sunnah who does not reject one or more of these proofs. It then became clear who the successful group is; the group that uses all four Sacred Fundamentals without nullifying any:

أَمَّا كِتَابُ اللَّهِ وَسُنَّةُ رَسُولِهِ ﷺ، فَلَقَوْلُهُ تَعَالَى: ﴿إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ¹﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى

اللّٰهُ وَالرَّسُولُ¹ ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ²﴾ ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا³﴾

As for the Book of Allāh and the *Prophetic Way* of His Messenger ﷺ, God says [what means]: <Certainly, We have revealed the Book unto you so that you would give verdict between the people according to what Allāh made you (Muḥammad) see.> <O those who have believed, obey Allāh, and obey the Messenger, and those in charge of your affair, and if you have disputed about anything, then refer it to Allāh and His Messenger.> <We have brought down to you the Dhikr (Qur'an) so that you would clarify for the people what has been sent down to them.> <Whatever the Messenger brings to you, then take it, and from whatever he forbids you, refrain.>

وأما الإجماع فما اجتمع عَلَيْهِ مجتهدو الأمة حَقًّا مَقْطُوعًا عَلَى حَقِيقَتِهِ قَوْلًا كَانَ أَوْ فَعَلًا لِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَجْتَمِعُ أُمَّتِي عَلَى الضَّلَالَةِ.

Concerning the consensus, whatever the nation has unanimously agreed to is precise, and definitively correct, whether saying or action. That is because of the Prophet ﷺ saying: “**My nation will not gather on misguidance.**”

وَلَوْ جَازَ اتِّفَاقُهُمْ بِأَجْمَعِهِمْ عَلَى الْكُذْبِ لَجَازَ اتِّفَاقُهُمْ عَلَى كِتْمَانِ شَيْءٍ مِنَ الشَّرِيعَةِ. وَلِبَطْلٍ بِهِ الْإِعْتِمَادُ عَلَى الدَّلَالَةِ الْمَوْصَلَةِ إِلَى التَّكْلِيفِ الشَّرْعِيِّ، وَلِسَقْطِ التَّكْلِيفِ وَالشَّرِيعَةِ

Had it been valid that the nation of Muḥammad ﷺ would altogether agree to a lie, it would then be valid that they altogether would agree to hide some of the Sacred Law. Then, that which makes us know our accountability would be unreliable. Then, there would not be any accountability, and there would not be any Sacred Law!

ولأدنى ذلك إلى تعطيل التواتر ولكان العلم بالبلدان النائية والقرون الخالية والملوك الماضية متعذرا.

1An-Nisaa', 59

2An-Nahl, 44

3Al-Hashr, 59

And that would lead to the possibility of distorting and falsifying successive mass-narration! Then the knowledge of far-away lands, past generations, and kings of old would have been disputable.

وأصل الإجماع من كتاب الله تعالى قوله سبحانه وتعالى ﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾

And the evidence for the consensus from the Book of Allāh is the Saying of Allāh [which means]: <Whoever opposes the Messenger after the guidance became clear to him, and he follows other than the Believers' way, then We will give him what he wanted, then We will burn him in Hell. And what a bad fate.>

وأما القياس، فمن جملة ما اجتمع عليه المسلمون، ولذلك لم يذكره الطحاوي. من أدلته قوله تعالى: ﴿وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ﴾. وقوله: ﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾.

And concerning the legal comparison, it is amongst that to which they have agreed. For that reason, At-Tahawiyy did not mention it. Amongst its proofs is the Saying of Allāh [that means]: <By God, you have indeed known that the creation was created the first time, so if only you would take heed,> and His Saying: <Seek their council concerning the affair.>



ومن جملة ما اجتمع عليه المسلمون أن عشرة من أصحاب رسول الله صلى الله عليه وسلم من أهل الجنة أبو بكر وعمر وعثمان وعلي وطلحة والزبير وسعد وسعيد وعبد الرحمن بن عوف وأبو عبيدة بن الجراح رضي الله عنهم أجمعين.

Among what the Muslims have agreed to is that ten Companions of the Messenger of Allāh ﷺ are guaranteed inhabitants of the Garden: Abū Bakr, ^Umar, ^Uthman, ^Aliyy, Talḥah, Az-Zubayr, Sa^d Ibn Abī Waqqas, Sa^id Ibn Zayd, ^Abdur-Raḥman Ibn ^Awf, and Abū ^Ubaydah Ibn Al-Jarrah, may Allaah accept the deeds of them all.

وَأَجْمَعُوا أَيْضًا عَلَى أَنْ نِسَاءَهُ مِنْ أَهْلِ الْجَنَّةِ وَأَنَّ أَهْلَ بَيْتِهِ يَعْظُمُونَ.

And they agreed that the Prophet's wives are amongst the people of the Garden,
and that his family is to be exalted ﷺ.

وَعَلَى خَلَاةِ الْخُلَفَاءِ الْأَرْبَعَةِ بَعْدَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى أَنَّهُمْ لَمْ يَكْتُمُوا شَيْئًا مِنَ الْقُرْآنِ
وَالشَّرِيعَةِ، بَلْ سَارُوا أَحْسَنَ سِيرَةٍ وَوَفَّقُوا بِحَسَنِ السَّعْيِ فِي تَثْبِيتِ الْمُسْلِمِينَ عَلَى الدِّينِ.

And likewise, Ahlus-Sunnah have agreed about the caliphate of the four Imams
after the death of the Messenger of Allah ﷺ, and that they also never concealed
anything of the Qur'an or the Sacred Law. Rather, they took the best approach to
the Religion, and were granted the Compliance from Allah - tabaraka wa-ta'ala -
in keeping the Muslims firm on their Religion.



Followship

واعلم أن للدين أصولًا وفُرُوعًا. قال تعالى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ﴾.

Know that in the Religion, beliefs are primary and rules are secondary. Allah
mentioned both the basics and the branches in one verse [that means]: <O
Muhammad, know that no one is God except Allah, and repent for your sin and
for the sin of the male Believers and the female Believers.>

فَأَمَّا أَصْلُ الدِّينِ، فَالتَّقْلِيدُ فِيهِ مَذْمُومٌ فِي قَوْلِهِ تَعَالَى إِبْرَاهِيمَ إِذَا قَالَ الْكَافَرُ: {بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى
أُمَّةٍ وَإِنَّا عَلَى آثَارِهِمْ مُهْتَدُونَ}.

Mimicking in one's fundamental conviction is dispraised, like what Allah told of
the blasphemers saying: <Rather, we found our fathers upon a religion, and
indeed, we are upon their legacy, guided!>

فَيَجِبُ مَعْرِفَةُ أَصْلِ الْإِعْتِقَادِ عَلَى كُلِّ بَالِغٍ عَاقِلٍ فِي حَقِّ نَفْسِهِ مَعْرِفَةَ صَحِيحَةٍ صَادِرَةٍ عَنْ دَلَالَةِ عَقْلِيَّةٍ.

It is therefore obligatory for every pubescent, sane individual to correctly know
the fundamental convictions for his own sake with intellectual evidence.

فَلَا يَجُوزُ لَهُ أَنْ يُقَلِّدَ فِيهِ وَلَا أَنْ يَتَكَلَّمَ فِيهِ الْأَبُ عَلَى الْابْنِ وَلَا الْابْنُ عَلَى الْأَبِ وَلَا الزَّوْجَةُ عَلَى الزَّوْجِ، بَلْ يَسْتَوِي فِيهِ جَمِيعُ الْعُقَلَاءِ مِنَ الرِّجَالِ وَالنِّسَاءِ.

It is not permissible for anyone to mimic in conviction. Thus, a father cannot mimic his son in belief, nor can the son mimic his father, nor the wife the husband or the husband the wife. Rather, every sane, pubescent man and woman is equal in this obligation.

وإيمان المقلد صحيح وهو عاصٍ بترك الاستدلال لا كافر.

The Faith of the mimic¹ in conviction is still valid; he is sinful for not inferring, not a blasphemmer.



وَأَمَّا الْفُرُوعُ فَالْحَثُّ عَلَى السُّؤَالِ فِيهَا فِي قَوْلِهِ تَعَالَى ﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾.

On the other hand, God encouraged asking questions about the detailed cases when He said [which means]: **<Ask the people of knowledge if you do not know.>**

فَيَجُوزُ لَهُ أَنْ يُقَلِّدَ فِيهِ مَنْ كَانَ مِنْ أَهْلِ الْاجْتِهَادِ،

Thus, it is permissible for one to mimic any qualified mujtahid.

فَإِنْ فِي تَكْلِيفِ التَّعْلِيمِ وَتَخْصِيلِ أَوْصَافِ الْمُجْتَهِدِينَ عَلَى الْعُمُومِ قَطَعَ الْخَلْقَ عَنِ الْمَعَاشِ ثُمَّ الْمَعَادِ وَمَا كَانَ فِي إِثْبَاتِهِ سُقُوطُهُ وَسُقُوطُ غَيْرِهِ كَانَ سَاقِطًا فِي نَفْسِهِ.

If it were obligatory for everyone to reach the level of a mujtahid, this would cut the people off from livelihood, and by extension, from proper preparation for the Afterlife. Anything that is self-defeating and also dismantling of other matters is itself disregarded.

ويلحق بهذا التصحيح والتضعيف فإن ذلك وظيفة حافظ الحديث وهو فوق المحدث. ومن لم يكن حافظًا يرجع إليه.

¹ MIM'IC, noun One who imitates or mimics.

This is also the case for hadith authentication; it is exclusively the duty of the hadith headmaster (hafidh), who is a level above the hadith scholar (muhammadith). Anyone who is not a hafidh cannot grade a hadith, and thus refers to who can.



فَالسُّؤَالُ وَاجِبٌ عِنْدَ الْحَاجَةِ وَوُقُوعِ الْحَادِثِ لِأَنَّهُ لَوْ لَمْ يَسْأَلْ وَعَمِلَ مِنْ ذَاتِ نَفْسِهِ وَأَخْطَأَ أَوْ أَصَابَ لَمْ يَكُنْ فَعْلُهُ امْتِثَالًا لِأَمْرِ اللَّهِ تَعَالَى وَلَمْ يَجْزْ أَنْ يَكُونَ عِبَادَةٌ يَتَقَرَّبُ بِهَا الْمَتَعَبِدُ.

So, asking is obligatory when one needs religious answers and when cases arise, because if one does not ask and merely works according to his own opinions, then whether he made a mistake or was correct, he did not obey Allah, and it is not valid that what he did be a worship used to gain higher status with Allah.

وَحَقِيقَةُ النِّيَّةِ أَنْ يُوقَعَ فَعْلُهُ امْتِثَالًا لِأَمْرِ اللَّهِ. فَإِذَا عَدَلَ عَنِ الطَّرِيقِ الْمَأْمُورِ بِهِ لَمْ يَكُنْ امْتِثَالًا لِأَمْرِ اللَّهِ فَلَمْ يَصِحَّ الِاعْتِدَادُ بِهِ.

The valid intention is for one's goal to be performing the act in compliance with the Command of God. Therefore, if one diverged from his instructions, he would not be acting in compliance with the Command of God, and thus what he did is disregarded.

وَهَذَا كَمَا أَنَّ الْمُسْلِمِينَ أَجْمَعُوا عَلَى أَنَّ الْأَعْمَى يَسْأَلُ عَنِ الْقِبْلَةِ ثُمَّ يُصَلِّي إِلَيْهَا. فَإِنْ لَمْ يَسْأَلْ وَأَصَابَ لَمْ يَعْتَدِ بِصَلَاتِهِ وَكَانَتْ الْإِعَادَةُ وَاجِبَةً عَلَيْهِ.

This is just as the Muslims have agreed that the blind must ask about the qiblah; had he not asked and yet happened to face the correct direction, his prayer is still invalid, and repeating it is obligatory.

أَمَّا فِي الْعُقُودِ إِذَا وَافَقَ الشَّرْطُ الْمُعْتَبَرُ فِيهِ مِنْ غَيْرِ سُؤَالٍ كَانَ صَحِيحًا لِأَنَّ النِّيَّةَ فِيهَا غَيْرُ مُعْتَبَرَةٍ وَهِيَ فِي الْعِبَادَةِ مُعْتَبَرَةٌ.

As for deals and contracts, if they happen to be done properly, even without asking, they would be valid because they do not require an intention as worship does.

وَمَنْ يَجِبُ عَلَيْهِ السُّؤَالُ مِنْ أَهْلِ التَّقْلِيدِ، لَا يَجُوزُ لَهُ أَنْ يَسْأَلَ أَيَّ شَخْصٍ مَا، إِذْ لَوْ جَازَ ذَلِكَ لَجَازَ أَنْ يَعْمَلَ مِنْ ذَاتِ نَفْسِهِ إِذْ لَا فَرْقَ بَيْنَ شَخْصٍ وَشَخْصٍ إِذَا لَمْ يُعْتَبَرِ فِيهِ صِفَاتُ الْمُجْتَهِدِينَ.

And anyone with qualified followship who is obligated to ask, it is not permitted for him to ask any person whomsoever. Had it been permissible to ask without discrimination, it would have been valid for one to follow himself, because there is no difference between two people who both require a mujtahid.



Sins

وَأَعْلَمُ أَنَّ الْمُؤْمِنَ لَا يَصِيرُ كَافِرًا بِالْمَعْصِيَةِ وَلَا يَخْرُجُ بِهَا عَنِ الْإِيمَانِ لِأَنَّهُ يُؤْمِنُ بِأَنَّهُ عَاصٍ فَلَمْ يَزَلْ مُؤْمِنًا وَلَمْ يَكْفُرْ. قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ﴾.

And know that the Believer does not become a blasphemer by a sin that he committed, nor would he exit Faith. This is because he believes that he is a sinner, so he never ceased to be a Believer and did not blaspheme. God says [what means]: < O those who believed, be maintainers of justice, testifiers (to the truth) for Allah's sake, even if against yourselves, or the parents, or the near relatives.>

وَقَدْ وَرَدَ فِي مَعْنَى أَنَّ الْمُؤْمِنَ لَا يَكُونُ بِالْمَعَاصِي كَافِرًا وَلَا يَخْرُجُ مِنَ الْإِيمَانِ وَلَا يَكُونُ خَالِدًا مَخْلُودًا فِي النَّارِ وَاحِدًا مِنَ الْمُؤْمِنِينَ قَوْلُهُ تَعَالَى {إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ}. وَقَالَ: ﴿وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا﴾. هَذَا يَدُلُّ عَلَى أَنَّ أَقْلَ الْإِسْلَامِ الشَّهَادَةُ، وَيَفْهَمُ مِنْهُ أَنَّ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَلَمْ يَعْمَلْ شَيْئًا مِنَ الْفَرَائِضِ فَلَيْسَ بِكَافِرٍ وَلَا يَخْلُدُ فِي النَّارِ.

And concerning a Believer not becoming a disbeliever by sinning and not exiting Faith, and not staying in Hell forever as long as he dies as a Believer, there came in the Qur'an [what means]: <Indeed, Allah does not forgive the association of partners with Him, and He forgives what is less than that for whomever He wills.> There is also His Saying [that means]: <Whoever does not believe in Allah and His Messenger, then We have prepared an Inferno for the unbelievers.> This proves that the minimum of Islam is the shahadah, and it is understood from this that

whoever believed in Allāh and His Messenger and did not do any obligations is not a blasphemer, and shall not be in Hell forever¹.



Weak Sayings & Heresies

وَأَعْلَمُ أَنَّ جَمِيعَ مَا ذَكَرْنَاهُ اعْتِقَادُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ بَلَا خِلَافٍ إِلَّا فِي فُرُوعٍ أَشِيرُ إِلَى بَعْضِهَا.

All that we have mentioned is the conviction of Ahlus-Sunnah Wal-Jamā'ah without any difference, except in some detailed offshoots, some of which were alluded to.



فَتَنبَهُ أَنَّ هُنَاكَ أَقْوَالًا ضَعِيفَةً لَا بَأْسَ بِتَرْكِهَا:

So take note of some weak sayings for which there is no shame in abandoning:

مِنْهَا أَنْ فَعَلَ اللَّهُ مَخْلُوقًا،

They include saying that the God's Action is created,

وَأَنَّ النَّبِيَّ مَا رَأَى رَبَّهُ لَيْلَةَ الْمِعْرَاجِ، أَوْ أَنَّهُ رَأَاهُ بِعَيْنَيْهِ لَا بِقَلْبِهِ،

Or that the Prophet ﷺ did not see his Lord on the Night of Mi'raj, or that he saw Him with his eyes instead of his heart,

وَأَنَّهُ أُوحِيَ إِلَى بَعْضِ النِّسَاءِ وَالْجِنِّ،

Or that some women and genies received the Revelation of Prophethood,

وَأَنَّ الْمَعْصِيَةَ وَالذَّنْبَ فِي حَقِّ الْأَنْبِيَاءِ مُؤَوَّلٌ،

Or that any sin mentioned in the Qur'an about a Prophet is not a literal sin,

وَأَنَّ الْعَرَضَ لَا يَبْقَى زَمَانِينَ بَلَا قَيْدٍ،

¹ Ad-Dalil Al-Qawim, pg. 51

Or the unrestricted statement that created attributes do not last for two moments,

أو أنَّ تعذيب المطيع سفه،

Or that had God punished the obedient it would be foolishness,

وأنَّه يجوز القياس في أسماء الله.

And that it is permitted to derive Names for Allah.



أما الأصول، فلا خلاف في شيءٍ منها بين الأشاعرة والماتريدية إلا في التعبير كمسألة زيادة الإيمان ونقصه والأمن من مكر الله والقنوط من رحمته.

As for the fundamentals, there is no difference in them between the Ash`ariyyah and the Maturidiyyah, except in semantics, like whether or not Faith increases or decreases, or the cases of feeling secure from God's punishment or hopeless of His Mercy.

ومسألة التكوين ليس مجرد اخلاف لفظ لكن لا تكفير فيه ولا تبديع.

However, the difference in the case of Takwīn (Creation) is not merely semantics, but there is no charge of blasphemy or heresy.

كاتفاق من قبلهم من الشافعي وأبي حنيفة رحمهما الله وجميع أهل الرأي والحديث.

Nor is there a difference between those who preceded them, like Ash-Shafi`iyy and Abu Hanifah, may Allah have mercy upon them, and all of the inference madh-habs and ḥadīth madh-habs.

وكل من تدين بهذا الدين الذي وصفناه من اعتقاد الفرقة الناجية فهو على الحق وعلى الصراط المستقيم.

And everyone who practiced this Religion, having the conviction of the Saved Sect as we have described, is upon the truth and the Straight Path.

فمن بدعه فهو مبتدع ومن ضلله فهو ضال ومن كفره بلا تأويل فهو كافر،

Therefore, whoever deems him a heretic is himself a heretic, and whoever deems him misguided is himself misguided, and whoever deemed him a blasphemer without some misapplication that saves him from blasphemy is himself a blasphemer.

لأن من اعتقد أن الإيمان كفر وأن الهداية ضلالة وأن السنة بدعة كان اعتقاده كفرا وضلالة وبدعة.

This is because whoever believes that Faith is blasphemy, and that guidance is misguidance, and that orthodoxy is heresy, then his creed is blasphemy, misguidance and heresy.

فإن لازم المذهب مذهب إذا كان بيّنًا!

Because the implication of one's opinion is his opinion when that implication is obvious.

ولأن النبي صلى الله عليه وسلم قال: من قال لأخيه المسلم يا كافر فقد باء بها أحدهما.

And because the Prophet ﷺ said: **“Anyone who says to his fellow Muslim: ‘O blasphemer!’ then one of those two goes back as a blasphemer.”**



والبدعة في الاعتقاد نوعان: بدعة تقتضي التكفير، وبدعة لا تقتضي التكفير. فمن بدعته تقتضي التكفير، فلم يستحق اسم الإيمان.

However, heresy, which is innovation in the creed, is of two types: one that demands deeming the heretical innovator a disbeliever, and one that does not. Anyone having a heresy that demands deeming him a disbeliever is not described as having Faith.



Blasphemy

فَاعْلَمْ أَنَّ لِتَقْسِيمِ الْكُفْرِ أَوْجُهَاً:

So know that blasphemy is categorized in several ways:

وأشد الكفر التعطيل والحلول والاتحاد. وهما من التشبيه.

The worst is atheism, believing in God-bodies, and pantheism. The last two are cases of God-comparing.

يُقَسَّمُ الْكُفْرُ قِسْمَيْنِ: شِرْكًَا وَغَيْرَ شِرْكَ.

According to one way, there are two types: paganism and non-paganism:

الْأَوَّلُ كَعِبَادَةِ الْأَوْثَانِ أَوْ النَّارِ وَالتَّجْسِيمِ وَعَقِيدَةِ الْحُلُولِ وَالْإِتِّحَادِ وَالتَّثْلِيثِ أَوْ أَنَّ الْإِنْسَانَ يَخْلُقُ أَفْعَالَهُ أَوْ أَنَّ لِلْعَالَمِ مَدَبَرَيْنِ نُورَ خَالِقٍ لِلْخَيْرِ وَظُلْمَةً خَالِقَةً لِلشَّرِّ.

The first is like idol worship, or fire worship, or corporeality of God, or that He dwells in bodies, or pantheism¹, or trinity, or believing that man creates his own deeds, or that there are two gods; a light who creates good, and a darkness who creates evil.

الثَّانِي كَسَبِّ النَّبِيِّ ﷺ أَوْ الْإِسْتِخْفَافِ بِالدِّينِ أَوْ جَحْدِ الْمَعْلُومِ مِنَ الدِّينِ بِالضَّرُورَةِ.

Examples of the second are like insulting the Prophet ﷺ, or belittling the Religion or contradicting what is commonly known to be of the Religion.



وَيُقَسَّمُ أَيْضًا إِلَى تَشْبِيهِ وَتَعْطِيلٍ وَتَكْذِيبٍ.

According to another classification, there is: comparing (God), contradicting (Religion) and dismantling (Monotheism).

الْأَوَّلُ شِرْكَ. الثَّانِي كَنْفَى وَجُودِ اللَّهِ أَوْ أَنَّهُ قَادِرٌ عَلَى أَعْمَالِ الْعِبَادِ أَوْ عَلَى الشَّرِّ أَوْ أَنَّهُ عَالِمٌ بِكُلِّ تَفْصِيلٍ أَوْ مُتَكَلِّمٌ بِكَلَامٍ غَيْرِ مَخْلُوقٍ.

The first is paganism. The second is like denying that Allah exists, or has Power over the deeds of the slaves, or that He has Power over evil, or that He knows the details of everything, or that He is attributed with uncreated Speech.

¹ That He is one with the entire world, i.e., merged with the world as one thing.

الثَّالِثُ كَجَحْدِ وَجُوبِ الصَّلَاةِ وَحُرْمَةِ الْخَمْرِ.

The third is like stubbornly denying the obligation of the prayers, or the prohibition of wine.



ويقال للجحد الجحود وهو الإنكار مع علم وهو كفر العناد.

Stubborn denial is denial with knowledge and it is the blasphemy of obstinacy.

كصاحب الفوطي قال: إن الأعراس لا تدل على شيء.

Like ^Abbād the Mu^taziliyy, Al-Fuṭī's comrade; he said that qualities do not prove anything.

ثم بنى عَلَيْهِ فَقَالَ إن انشقاق الْقَمَرِ وِفْلَقَ الْبَحْرِ وَقَلْبَ الْعَصَا حَيَّةٌ لَا تَدُلُّ عَلَى شَيْءٍ مِنْ مَعْجَزَاتِهِمْ.

He then embraced the corrupt implication and said that even if the moon split, or if the sea split, or if a stick turned into a dragon, that does not prove any miracle.

وقال النظام إِنَّ الْإِجْمَاعَ لَيْسَ بِحُجَّةٍ، وَالْخَبَرُ الْمُتَوَاتِرُ لَيْسَ بِحُجَّةٍ، وَكَانَ يُرَدُّ عَلَى الصَّحَابَةِ جَمِيعَ مَا تَكَلَّمُوا فِيهِ وَاتَّفَقُوا عَلَيْهِ.

And An-Nadhdham the Mu^taziliyy used to say that the consensus is not evidence, and he denied successive mass-narration, and he used to reject everything about which the Companions spoke and anything upon which they agreed.

وَمِنْ فَضَائِحِ النَّظَامِ قَوْلُهُ فِي الْقُرْآنِ إِنَّهُ لَا مَعْجَزَةَ فِي نَظْمِهِ. وَكَانَ يُنْكِرُ سَائِرَ الْمَعْجَزَاتِ مِثْلَ انْشِقَاقِ الْقَمَرِ وَإِنْ كَانَ قَدْ نَطَقَ بِهِ الْقُرْآنُ فِي قَوْلِهِ ﴿افْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾. وَكَذَلِكَ كَانَ يُنْكِرُ تَسْبِيحَ الْحَصَى فِي يَدِهِ وَنُبُوعَ الْمَاءِ مِنْ بَيْنِ أَصَابِعِهِ.

And that the Qur'an's arrangement is not miraculous. He also denied all miracles of the Prophet ﷺ, including the pebbles praising God in his hand, and water springing from between his fingers; even if they were pronounced in the Qur'an, like the splitting of the moon.

وَقَوْلُ الْفُوطِيِّ الْقَدْرِيِّ إِنَّ اللَّهَ تَعَالَى لَمْ يُولَفْ بَيْنَ قُلُوبِ الْمُؤْمِنِينَ وَلَمْ يَضِلَّ الْكَافِرِينَ. وَقَدْ قَالَ تَعَالَى {وَلَكِنَّ اللَّهَ أَلْفَ بَيِّنَةٍ} وَقَالَ تَعَالَى {وَيَضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ} وَقَالَ {وَمَا يَضِلُّ بِهِ إِلَّا الْفَاسِقِينَ}.

And like the destiny denier, the head of the Hishamiyy Mu^htazilites, Al-Fu^ti's contradicting the Qur'an by denying that Allāh harmonized the hearts of the Believers and misguides the disbelievers, though Allāh says that <He made conformity between them>, and that <Allāh misguides the wrong doers, and Allāh does as He wills>, <And He does not misguide by the examples put forth in the Qur'an any but the nefarious folk.>

وقال: إِنَّهُ لَا يَجُوزُ لِوَاحِدٍ مِنَ الْمُسْلِمِينَ أَنْ يَقُولَ {حَسْبَنَا اللَّهُ وَنَعْمَ الْوَكِيلُ} فَخَرَقَ بِهَذَا الْقَوْلَ إِجْمَاعَ الْمُسْلِمِينَ وَزَعَمَ أَنَّهُ لَا يَجُوزُ أَنْ يُسَمَّى وَكِيلًا خِلَافَ قَوْلِهِ تَعَالَى: {فَاتَّخِذْهُ وَكِيلًا} وَخِلَافَ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا ذَكَرَهُ مِنْ أَسْمَائِهِ سُبْحَانَهُ فَإِنَّهُ عَدِمْنَاهَا الْوَكِيلُ. وَهَذَا شَيْءٌ وَقَعَ لِهَذَا الْجَاهِلِ لَشِدَّةِ غِبَاوَتِهِ وَجَهْلِهِ بِمَوَاقِعِ اللَّغَةِ فَإِنَّ الْوَكِيلَ فِي اللَّغَةِ بِمَنْزِلَةِ الْكَافِي وَيَكُونُ بِمَنْزِلَةِ الْحَفِيزِ لِقَوْلِهِ تَعَالَى ﴿وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ﴾ أَيَّ حَفِيزٍ.

Other clear examples are Al-Fu^ti's silly defiance of the consensus by forbidding the formula: "ḥasbunallāhu wa-ni^hmal-Wakīl¹", although that is in Surāt Al-^hImrān, 173! He claimed that it is not permissible to call Allāh Wakīl, though it came in the Book and in the 99 Names of Allāh. He fell into this because of his intense stupidity and his deep ignorance of the language. There is no bad connotation. In the language it merely means sufficer or overseer, like Allāh telling² His Prophet that <You are not a wakīl (monitor) over them.>

وَزَعَمَ الْأَزَارِقَةُ أَنَّ الرَّجْمَ لَا يَجِبُ عَلَى الزَّانِي الْمُحْصَنِ خِلَافًا لِإِجْمَاعِ الْمُسْلِمِينَ.

The Azariqah Outlaws denied that stoning the muḥsan³ for fornication or adultery is obligatory, which is against the consensus of the Muslims.

وَقَالُوا إِنْ مِنْ قَذْفِ رَجُلٍ مُحْصَنٍ فَلَا حَدَّ عَلَيْهِ وَمِنْ قَذْفِ امْرَأَةٍ مُحْصَنَةٍ فَعَلَيْهِ الْحَدُّ.

¹ Allāh suffices me; is enough for me, and He is the Best to rely upon!

² [سورة الزمر 41, الأنعام 6, الشورى 6]

³ Who had sexual intercourse within a valid marriage.

And they said that there is no punishment for whoever accuses a muhsan man of fornication, but there is for accusing a woman.

وَكَانَ يَقُولُ جَعْفَرُ بْنُ مَبْشَرٍ فِي الْفُرُوعِ: إِنْ رَجُلًا لَوْ كَانَ يَخْطُبُ امْرَأَةً وَاجْتَمَعَا لِلْعَقْدِ بَيْنَهُمَا فَوَثَبَ عَلَيْهَا وَأَطَاعَتْهُ فَأَلَمَ بِهَا فَالْمَرْأَةُ لَا حَدَّ عَلَيْهَا وَالرَّجُلُ يَجِبُ عَلَيْهِ الْحَدُّ. فَمَقُولُهُ فِي الْمَرْأَةِ خِلَافُ إِجْمَاعِ الْمُسْلِمِينَ.

Ja'far Ibn Mubashshir, the Mu'taziliyy, also had some heresies about religious rules, like his saying that if a man proposed to a woman, then met with her for the contract, but then pounced upon her with her consent, then he is the one who deserves to be punished, not her. What he said about the woman is against the consensus of the Muslims.



وَتَقْسِيمُ ثَالِثٌ مُجْمَعٌ عَلَيْهِ فِي الْمَذَاهِبِ الْأَرْبَعَةِ يُقَسِّمُ الْكُفْرَ أَيْضًا ثَلَاثَةً: قَلْبِيٌّ وَفِعْلِيٌّ وَقَوْلِيٌّ.

A third classification, agreed upon in the Four Schools, also divides blasphemy into three types: cardiac, enacted, and verbalized.

الْأَوَّلُ أَنْ يَكُونَ فِي الْقَلْبِ تَشْبِيهُ، أَوْ تَعْطِيلٌ، أَوْ نَقْيٌ لِلنَّبَوَّةِ، أَوْ تَجْوِيزُ دِينٍ غَيْرِ الْإِسْلَامِ، أَوْ تَكْذِيبٌ، أَوْ اسْتِخْقَافٌ، أَوْ الشُّكُّ فِي الدِّينِ.

The first is for the heart to compare God, or deny Him, or deny prophethood, or permit a religion other than Islām, or to contradict it or disrespect it, or doubt about it.

الثَّانِي كَسْجُودٌ لِمَخْلُوقٍ مُطْلَقًا إِلَّا لِبَشَرٍ تَحِيَّةً فَإِنَّهُ حَرَامٌ، وَرَمْيَ وَرَقَةٍ دِينِيَّةٍ فِي الْقَادُورَاتِ عَلَى بَصِيرَةٍ، أَوْ الْجُلُوسُ أَوْ الْبُصَاقُ عَلَيْهَا.

The second is like prostrating to a creation, no matter the intention - except a human; prostrating to a human for mere salute is forbidden in the Law of Muḥammad ﷺ; or throwing away religiously respectable material while realizing what it is, or sitting or spitting on it, etc.

وَالثَّالِثُ كَتَكْفِيرٍ مُسْلِمٍ بِلَا تَأْوِيلٍ، أَوْ شَتْمِ اللَّهِ، أَوْ الرَّسُولِ، أَوْ الدِّينِ.

The third is like calling a Muslim a blasphemer without any excuse or confusion, or verbally disrespecting God or His Messenger ﷺ or His Religion.



وَالْإِسْتِخْفَافُ قِسْمٌ بِرَأْسِهِ كَسْتِمِ اللَّهِ، وَرَفِي الْمُصْحَفِ فِي الْقَاذُورَاتِ.

Sacrilege is its own category of blasphemy, like insulting God or spitting on a religious paper, or sitting on it.



Calling to the Correct Religion

وَمِنَ الْوَاجِبِ عَلَيْكَ سِوَى تَحْضِيلِ مَا ذَكَرْنَاهُ مِنَ الْإِعْتِقَادِ الصَّحِيحِ، الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ.

Amongst what is obligatory upon you, besides acquiring this correct belief, is commanding the good and forbidding the evil.

وَكَتْمَانُ الْعِلْمِ الْوَاجِبِ حَرَامٌ. وَلَكِنْ بِالْحِكْمَةِ فَإِنَّ السَّفِيهَ يَرِيدُ أَنْ يُصْلِحَ فَيُفْسِدُ!

Concealing the obligatory knowledge is forbidden. However, act wisely! Indeed, the one who wants to help but makes things worse is a fool!

وَحَقِيقَةُ الْإِيمَانِ أَنْ يَصَحَّ الْمَعْرِفَةُ بِمَا ذَكَرْنَاهُ مِنْ شُرُوطِ الْإِيمَانِ وَيَقْرَ بِهِ عِنْدَ التَّمَكُّنِ مِنْهُ وَالْأَمَانُ عَلَى النَّفْسِ، وَالْمَالِ، وَالْحَرَمِ، وَالْأَسْبَابِ.

True Faith is by examination and verification, then, when one's life, money, and family are safe, one should display it, call others to it, and offer it.

وَالْجُحُودُ كُفْرٌ. فَإِنْ هُدِدَ عَلَى الْقَتْلِ فَأَظْهَرَ الْكُفْرَ مِنْ غَيْرِ أَنْ يُغَيَّرَ مِنْ إِعْتِقَادِهِ شَيْئًا فَلَا حَرَجَ عَلَيْهِ. قَالَ اللَّهُ تَعَالَى {إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ}

Denying the Religion is blasphemy. If someone's life were threatened over blasphemy, so he displayed the blasphemy without changing his conviction, he has no sin. Allāh - ta'ālā – says [which means]: **<Except who was compelled while his heart is firm with Faith.>**

الباب الثاني: بيان أول خلافٍ ظهر بعد المُصطفى ﷺ

THE SECOND CHAPTER: THE FIRST DIFFERENCES THAT APPEARED AFTER AL-MUSTAFA ﷺ

وَكَلَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صدق ووعدته حق. وَهَذَا الَّذِي أَخْبَرَ عَنْ وجود فرق الضلال فيما بين المسلمين لَا محالة كائن. وقد اختلف مشايخ أهل التَّحْقِيق من عُلَمَاءِ الْمُسْلِمِينَ فِيهِ.

The Prophet's talk ﷺ is honest, and his promise is true, and what he prophesied about misguided factions amongst the Muslims must inevitably happen. However, the accurate shaykhs amongst the Muslims' scholars differed:

فَقَالَ بَعْضُهُمْ لَمْ يَتَكَمَّل وجود هذه الفرق من أهل البدع بين المسلمين بعدُ وَإِنَّمَا وجد بعضهم وسيوجد بعدهم قبل يوم الْقِيَامَةِ جَمِيعُهُمْ.

Some scholars by the time of Imam Abul-Mudhaffar¹ said that they have not all appeared yet; some have, and the rest shall appear before Judgment Day.

وَقَالَ الْبَاقُونَ وَهُمْ الَّذِينَ يَتَّبِعُونَ التَّوَارِيخَ وَيُقْتَشُونَ عَنِ الْمَقَالَاتِ الْمَنْقُولَةِ مِنْ أَرْبَابِ الْمَذَاهِبِ الْمَتَسَمَةِ بِسَمَةِ الْإِسْلَامِ أَنَّ تَمَامَ هَذِهِ الْفِرَقِ الضَّالَّةِ قَدْ وُجِدَتْ فِي زُمْرَةِ الْإِسْلَامِ

The others, those who thoroughly track history and research the articles transmitted from the masters of the schools affiliated with Islam, said that these misled factions have completely appeared in the Islamic community by the time of Imam Abul-Mudhaffar.



فاعلم أَنَّ الْخِلَافَ لَا يَكُونُ خَطَرًا إِلَّا إِذَا كَانَ فِي أَصُولِ الدِّينِ فَيُوجِبُ التَّفْسِيقَ وَالتَّبَرِّيَ،

So, know that difference in opinion would not be dangerous unless it were in the basics of Religion, thus demanding that one group renounce the other as nefarious.

وَلَمْ يَكُنْ بَيْنَ الْمُسْلِمِينَ وَقَتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَعْدَ وَفَاتِهِ خِلَافٌ ظَاهِرٌ فِي أَصُولِ الدِّينِ. بَلْ كَانُوا عَلَى طَرِيقٍ وَاحِدَةٍ يَخْتَلِفُ قَضَاتُهُمْ فِي فُرُوعِ الدِّينِ مِثْلَ مَسَائِلِ الْفَرَائِضِ.

¹ By almost a thousand years ago.

The Muslims at the time of the Prophet ﷺ, and after his death, were all upon one path with no apparent difference in the basics of the Religion. Merely, their judges would differ about derivative cases, like branches of inheritance.

وَمَنْ كَانَ بَيْنَهُمُ الْمُخَالِفِينَ الْمُتَافِقِينَ مَا كَانَ يَتَمَكَّنُ مِنْ إِظْهَارِ مَا كَانَ يَسْتَسِرُّهُ مِنْ عَقْدِهِ.

Any hypocrite in their midst was unable to outwardly display what he was keeping secret.



فَكَانَ أَوَّلُ خِلَافٍ ظَهَرَ بَيْنَ الْمُسْلِمِينَ اخْتِلَافُهُمْ فِي وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَتَّى قَالَ قَوْمٌ مِنْهُمْ إِنَّهُ لَمْ يَمُتْ، وَلَكِنَّهُ رَفَعَ كَمَا رَفَعَ عِيسَى ابْنُ مَرْيَمَ.

The first difference that appeared amongst the Muslims was their differing about the death of the Messenger of Allah ﷺ. Some even said: “Indeed he did not die! He was raised like Jesus son of Mary was raised!”

وارْتَفَعَ هَذَا الْخِلَافُ بِبَرَكَاتِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ حِينَ صَعِدَ الْمِنْبَرَ وَخَطَبَ خُطْبَةً يَتْلُو عَلَيْهَا قَوْلُهُ تَعَالَى: {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ}. ثُمَّ قَالَ مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنْ مُحَمَّدًا قَدْ مَاتَ وَمَنْ كَانَ يَعْبُدُ رَبَّ مُحَمَّدٍ فَإِنَّهُ حَيٌّ لَا يَمُوتُ. فَسَكَتَتِ النَّفُوسُ وَاطْمَأَنَّتِ الْقُلُوبُ وَأَذَعْنَتْ لَهُ الرِّقَابُ وَاعْتَرَفَتْ الْكَافَّةُ بِمَا ظَهَرَ مِنَ الْأَمْرِ وَزَالَ الْخِلَافُ.

This difference was removed by the blessings of Abu Bakr As-Siddiq - may Allah accept his deeds - when he climbed the pulpit and delivered a speech, reciting to them God’s Word, Exalted is He, that means: **<Indeed, you are dead (i.e., shall die) O, Muhammad, and indeed, they are dead (i.e., shall die).>** Then he said: “Whoever was worshipping Muhammad, indeed, Muhammad has died, and whoever was worshipping the Lord of Muhammad, indeed, He is Living and undying!” Then the souls quieted, and the hearts calmed, and all submitted to the obvious truth, and the difference vanished.



الثَّانِي أَنَّهُمْ اخْتَلَفُوا فِي مَوْضِعِ دَفْنِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The second is their differing about where he should be buried, may peace be upon him:

قَالَ قَوْمٌ إِنَّهُ يُدْفَنُ بِمَكَّةَ لِأَنَّهَا مَوْلَدُهُ وَبِهَا قِبْلَتُهُ وَبِهَا مَشَاعِرُ الْحَجِّ وَبِهَا نَزَلَ عَلَيْهِ الْوَحْيُ وَبِهَا قَبْرُ جَدِّهِ إِسْمَاعِيلَ عَلَيْهِ السَّلَامُ.

Some said: "He should be buried in Mecca! It is his birthplace, his qiblah is there, the rituals of the pilgrimage are there, the Revelation came upon him there, and the grave of his grandfather, Ishmael, is there, may peace be upon him!"

. وَقَالَ آخَرُونَ إِنَّهُ يَنْقَلُ إِلَى بَيْتِ الْمَقْدَسِ فَإِنَّ بِهِ تَرَبُّةَ الْأَنْبِيَاءِ وَمَشَاهِدَهُمْ صَلَوَاتِ الرَّحْمَنِ عَلَيْهِمْ.

Others said: "Indeed, he should be transported to Jerusalem, because it is the stomping grounds of the Prophets, and the sites of their battles, peace be upon them!"

وَقَالَ أَهْلُ الْمَدِينَةِ إِنَّهُ يُدْفَنُ فِي الْمَدِينَةِ لِأَنَّهَا مَوْضِعُ هَجْرَتِهِ وَأَهْلُهَا أَهْلُ نُصْرَتِهِ.

The people of Medina said: "Indeed, he should be buried in Madīnah, because it is the place of his immigration, and its people are the people of his defense!"

فَرَزَّ هَذَا الْخِلَافَ بِبَرَكَةِ الصَّدِيقِ حِينَ رَوَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْأَنْبِيَاءُ يَدْفَنُونَ حَيْثُ يُقْبَضُونَ. فَقَبِلُوا مِنْهُ رَوَايَتَهُ وَرَجَعُوا إِلَى قَوْلِهِ وَدَفَنُوهُ فِي حَجْرَتِهِ.

This difference also vanished by the blessing of As-Siddiq when he narrated that the Messenger of Allah ﷺ said: **"The Prophets are buried where they die."** They accepted his narration and resorted to what he said, and buried him in his chamber, in Medina.



الثَّالِثُ اخْتِلَافُهُمْ فِي بَابِ الْإِمَامَةِ فَقَالَتِ الْأَنْصَارُ مَنَا إِمَامًا وَمِنْكُمْ إِمَامٌ وَطَالَ بَيْنَهُمُ الْكَلَامُ حَتَّى صَعِدَ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ الْمُنْبَرِ وَخَطَبَ.

The third is their differing about the rulership. Said the Anṣar: "There should be a leader from amongst us, and a leader from amongst you, Immigrants!" The discussion was lengthy until As-Siddiq ascended the pulpit, and delivered a speech.

ثُمَّ تَلَا عَلَيْهِمْ قَوْلَهُ تَعَالَى {لِّلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ} قَالَ: فَسَمَانَا الصَّادِقِينَ!

He recited to them the Exalted God's Saying (that means): <For the poor immigrants, those driven out of their homes and from their properties seeking generosity from Allah and acceptance, they support the Religion of Allah, and they support His Messenger, they are the honest ones.> He said: "Here, Allah calls us honest!

ثُمَّ أَمَرَ الْمُؤْمِنِينَ أَيَّ اللَّهَ تَعَالَى أَنْ يَكُونُوا مَعَ الصَّادِقِينَ بِقَوْلِهِ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ}.

And He Commanded the Believers to comply with those who are honest when He said (what means): <O those who have believed, fear Allah and be with the honest ones.>

وَرَوَى لَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَئِمَّةُ مِنْ قُرَيْشٍ فَصَدَقُوهُ فِي رِوَايَتِهِ وَنَزَلُوا عَلَى قَضِيَّتِهِ وَاتَّقُوا عَلَى قَوْلِهِ فَزَالَ هَذَا الْخِلَافَ أَيْضًا بِبَرَكَةِ الصِّدِّيقِ!

Then he narrated that the Messenger of Allah ﷺ said: "The imams are from Quraysh." They believed his narration, settled upon his judgment, and agreed to what he said, and thus, this difference also vanished by the blessing of As-Siddiq!

ثُمَّ حَدَّثَ فِيهِ خِلَافَ قَوْمٍ مِنَ الْخَوَارِجِ حَيْثُ قَالُوا بِجَوَازِ الْخِلَافَةِ فِي غَيْرِ قُرَيْشٍ كَمَا نَذَرَهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Later, the dissension of the Khawarij outlaws happened, as we shall mention, God willing! They said: "It is permissible for the caliph to be from other than Quraysh!"



هَكَذَا جَرَى الْأَمْرُ عَلَى السَّدَادِ أَيَّامَ أَبِي بَكْرٍ إِلَّا أَنَّهُ قَاتَلَ الْمُرْتَدِّينَ وَمَانَعِيَ الزَّكَاةَ.

As such were matters properly managed during the days of Abu Bakr, except his having to fight the apostates and those who withheld the zakah.

وَهَكَذَا جَرَى أَيَّامَ عُمَرَ وَصَدْرًا مِنْ زَمَانِ عُثْمَانَ. ثُمَّ اخْتَلَفَ فِي أَمْرِ عُثْمَانَ فَخَرَجَ عَلَيْهِ قَوْمٌ مِنْهُمْ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ.

And likewise were the days of ^Umar, and the beginning of the time of ^Uthman. Then there was dissension concerning him. Some people therefore came out to protest against him, and what happened happened.



ثُمَّ بَعْدَ ذَلِكَ حَدَثَ الْاِخْتِلَافُ فِي أَمْرِ عَلِيٍّ فِي الْوَقَائِعِ الثَّلَاثِ: مِنْهَا وَقْعَةُ صِفِّينَ فِيهَا مَسْأَلَةُ الْحَكَمِيِّينَ.

After that there was dissension concerning ^Aliyy in the three conflicts, one of which was the conflict of Siffin, in which was the issue of the mediators.

فَظَهَرَ مِنْ ذَلِكَ خِلَافَ الْخَوَارِجِ كَمَا سَنَذْكُرُهُ فِيمَا بَعْدَ إِنْ شَاءَ اللَّهُ تَعَالَى.

From that came the difference of Al-Khawarij, as we shall mention, if Allah - ta^ala - wills.



وَوَظَّهَرَ فِي وَقْتِهِ أَيْضًا خِلَافَ السَّبْيِيَّةِ الَّذِينَ مِنْهُمْ أَخَذَتِ الرَّوَافِضُ، وَلَا يُعَدُّونَ مِنَ الْفِرَقِ الثَّلَاثِ وَالسَّبْعِينَ لِأَنَّهُمْ قَالُوا إِنْ عَلِيًّا إِلَهَ الْخَلْقِ. وَظَهَرَ بَعْدَ ذَلِكَ الرَّوَافِضُ كَمَا نَذْكُرُهُ فِيمَا بَعْدَ إِنْ شَاءَ اللَّهُ تَعَالَى.

There also appeared at his time the dissension of the Saba'iyyah, those from whom the Rawafid¹ took their deviance, and they are not counted as one of the 73 sects because they said: "Certainly, ^Aliyy is God of the creation!" The Rawafid later appeared, as we shall mention, if God wills.



وَفِي أَيَّامِ الْمُتَأَخِّرِينَ مِنَ الصَّحَابَةِ ظَهَرَ خِلَافَ الْقَدَرِيَّةِ كَمَعْبَدِ الْجُهَنِيِّ وَغَيْلَانَ الدَّمَشَقِيِّ وَجَعْدَ بْنَ دِرْهَمٍ. كَانُوا يَخُوضُونَ فِي الْقَدْرِ فَأَدَاهُمْ إِلَى مِثْلِ مَسْأَلَةِ الْاِسْتِطَاعَةِ.

In the days of the last Companions there appeared the dissension of the Qadariyyah², like Ma^bad Al-Juhaniyy, Ghaylan Ad-Dimashqiyy and Ja^d Ibn

¹ And that is the plural of Rafidiyy; a deserter, and they are the Shiites – Ash-Shi^ah; "the Party". They mean that they are ^Ali's party. And the author will say why they were called Deserters; Ar-Rawafid.

² Qadariyyah means those who deny qadar, and the Qadariyyah are the Mu^tazilah. And the Mu^tazilah is the faction of carrying the banner of denying destiny.

Dirham. They used to delve into the issue of destiny, which led them to discuss matters like created ability.

وَكَانَ يُنْكِرُ عَلَيْهِمْ مَنْ كَانَ قَدْ بَقِيَ مِنَ الصَّحَابَةِ كَعَبْدِ اللَّهِ بْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ أَبِي أُوْفَى وَجَابِرِ وَأَنْسٍ وَأَبِي هُرَيْرَةَ وَعَقَبَةَ بْنَ عَامِرِ الْجُهَنِيِّ وَأَقْرَانَهُمْ وَكَانُوا يَوْصُونَ إِلَى أَخْلَافِهِمْ بِأَنْ لَا يَسْلُمُوا عَلَيْهِمْ وَلَا يَعُودُوهُمْ إِنْ مَرَضُوا وَلَا يَصِلُوا عَلَيْهِمْ إِذَا مَاتُوا.

Objecting to them were the remaining Companions, like ^Abdullah Ibn ^Umar, ^Abdullah Ibn ^Abbas, ^Abdullah Ibn Abi Awfa, Jabir, Anas, Abu Hurayrah, ^Uqbah Ibn ^Amir Al-Juhaniyy, and their peers. They used to advise their successors not to greet them with the salam, not to visit them in sickness, and not to pray for them when they die.



ثُمَّ ظَهَرَ بَعْدَهُمْ فِي زَمَانِ الْحَسَنِ الْبَصْرِيِّ بِالْبَصْرَةِ خِلَافُ وَاصِلِ بْنِ عَطَاءٍ الْغَزَالِ لَيْسَ فِي الْقَدَرِ فَقَطْ، بَلْ زَادَ قَوْلًا بِمَنْزِلَةٍ بَيْنَ الْمَنْزِلَتَيْنِ.

Then there appeared after them, at the time of Al-Hasan Al-Bisriyy, the dissension of Wasil Ibn ^Ata' Al-Ghazzal, about not only destiny, but he added a saying about *a status between the two statuses* of Faith and blasphemy.

فَلَمَّا أَظْهَرُوا مَا اعْتَقَدُوا هَجَرَهُمُ الْمُسْلِمُونَ وَخَذَلُوهُمْ كَمَا كَانَ قَدْ أَوْصَى إِلَيْهِمْ أَسْلَافُهُمْ مِنَ الصَّحَابَةِ

When they exposed what they believed, the Muslims shunned them, and forsook them, as their predecessors among the Companions had advised.

فَطَرَدَهُمُ الْحَسَنُ مِنْ مَجْلِسِهِ فَاعْتَزَلُوهُ بِاتِّبَاعِهِمْ جَانِبًا مِنَ الْمَسْجِدِ فَسَمُوا مَعْتَزِلَةً لَاعْتَزَلَهُمْ مَجَالِسُ الْمُسْلِمِينَ، وَقَوْلُهُمْ بِمَنْزِلَةٍ بَيْنَ الْمَنْزِلَتَيْنِ.

So, Al-Hasan Al-Bisriyy expelled them from his session. They then withdrew with their followers to another side of the masjid, and were thus called “Mu^tazilah (Outcasts; Misfits)”, for being thrown out of the Muslims’ sessions, and for saying that there was a status between the two statuses.



ثُمَّ ظَهَرَ خِلاَفُ النَّجَارِيَّةِ فِي أَيَّامِ الْمَأْمُونِ الْخَلِيفَةِ وَاسْتَقَرَّ جَمَاعَةٌ مِنْهُمْ بِالرِّيِّ وَنَوَاحِيهَا

Then there appeared the dissension of the Najjariyyah in the days of Caliph Al-Ma'mun. A group of them settled in the town of Rayy and its surrounding areas.

ثُمَّ ظَهَرَ أَيْضًا دَعْوَةُ الْبَاطِنِيَّةِ مِنْ حَمْدَانَ قَرْمَطٍ وَعَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَاحِ وَلَا يَعْدُونَ مِنَ الْفِرَقِ الثَّلَاثِ وَالسَّبْعِينَ فَإِنَّهُمْ فِي الْحَقِيقَةِ عَلَى دِينِ الْمَجُوسِ.

Then the call of Al-Batiniyyah (the Allegorists) appeared, also in the days of Al-Ma'mun, from a man called Hamdan Qarmat, and another named ^Abdullah Ibn Maymun Al-Qaddah.¹ They are not counted as one of the 73 sects, because their cult was a secret society believing in the Majus religion.

ثُمَّ ظَهَرَ فِي زَمَانِ مُحَمَّدِ بْنِ طَاهِرِ بْنِ عَبْدِ اللَّهِ بْنِ طَاهِرِ بَخْرَسَانَ خِلاَفُ الْكَرَامِيَّةِ كَمَا نَذَكَرُهُ فِيمَا بَعْدَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then the dissension of the Karramiyyah appeared at the time of Muhammad Ibn Tahir Ibn ^Abdillah Ibn Tahir in Khurasan, as we shall mention, God-willing.



¹ The people of the hidden meanings, those are the people who say that for example; the trees of Paradise that means wisdom, and the rivers of Paradise that means following the Imam and like that. If you know 5 percenters, and what they call Nation of Islam, how they take words then flip them backwards, then explain, and go on and rant, like freestyling, like going from one word to the next word, making connections between things, that is Al-Batiniyyah. Those 5 percenters and those so-called Nation of Islam they are actually Batiniyyis they do like the Batiniyyis do. So that is old tactic from long time ago.

الكتاب الثالث: بيان فرق الأمة على الجملة

THE THIRD CHAPTER: THE FACTIONS OF THE NATION IN GENERAL

اعْلَمْ أَنَّ اللَّهَ قَدْ حَقَّقَ فِي افْتِرَاقِ هَذِهِ الْأُمَّةِ مَا أَخْبَرَ بِهِ الرَّسُولُ ﷺ مِنْ افْتِرَاقِهَا إِلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً. وَلَعَلَّكَ كُنْتَ تَتَسَاءَلُ عَنْ سَبَبِ ذِكْرِ ثَلَاثٍ فِرَقٍ مِنْ بَيْنِ جَمِيعِهَا، أَيِ الْخَوَارِجِ وَالرَّوَافِضِ وَالْمُعْتَزِلَةِ، فَأَعْلَمْ أَنَّهُ لِأَنَّ هَؤُلَاءِ أَكْثَرُ الْفِرَقِ!

Know that Allah made the disunion of this nation into 73 sects come true, as prophesized. But perhaps you wondered why, of so many sects, only three were repeatedly mentioned; the Khawarij, Rawafid and Qadariyyah? It is because those are the majority of the sects!



Ar-Rawafid/Ash-Shi'ah

فَعِشْرُونَ مِنْهُمْ رَوَافِضُ، الَّذِينَ اتَّفَقُوا عَلَى إِمَامَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدَ النَّبِيِّ ﷺ، وَأَنَّهَا تَكُونُ فِي أَوْلَادِهِ.

Of seventy three sects, twenty are Rawafid. They believe in common that Imam ^Aliyy Ibn Abi Talib should have been the caliph after the Prophet ﷺ, and then rulership goes to his sons and stays in his family.

كل فرقة تنتسب إلى إمام من أهل البيت زورًا إلا الكيسانية الذين انتموا إلى ابن الحنفية. والعجب أن كلا من هؤلاء الأئمة من أهل السنة!

Every faction of the Shiites affiliate with one of the imams of the family of the Prophet ﷺ, except the Kaysaniyyah, who affiliate themselves with Muhammad Ibn Al-Hanafiyyah. And what is strange is that all of those Imams are Ahlus-Sunnah!

وَلَا يُمَكِّنُ حَمْلَ هَذِهِ الْمَقَالَاتِ إِلَّا عَلَى أَنَّهُمْ قَصَدُوا بِهَا إِظْهَارَ مَا كَانُوا يُضْمِرُونَهُ مِنَ الْإِلْحَادِ وَالشَّرِّ بِمَوَالَاةِ قَوْمٍ مِنْ أَشْرَافِ أَهْلِ الْبَيْتِ. وَإِلَّا فَلَيْسَ لَهُمْ دَلِيلٌ يَعْتَمِدُونَ عَلَيْهِ وَيَجْعَلُونَ خَرَافَاتٍ مَقَالَاتِهِمْ إِلَيْهِ.

Their true goal is to justify the irreligiousness and evil they harbor, and their hustle was to claim to be advocates¹ of nobles from the family of the Prophet ﷺ.

Otherwise, they have no evidence on which they rely for their fairy tales.

وينتظرون إمامًا يسمونه المَهْدِيَّ يكون من أهل البيت. يخرج وَيُعَلِّمُهُم الشَّرِيعَةَ وَلَيْسُوا فِي الْحَالِ عَلَى شَيْءٍ مِنَ الدِّينِ.

Also, the Shiites are awaiting an imam from Ahlul-Bayt whom they call the Mahdiyy. He will come and teach them their religion, and until then, according to them, they do not have authentic religion.



Al-Khawarij / Al-Haruriyyah

وَعِشْرُونَ مِنْهُمْ خَوَارِجُ الَّذِينَ يَزْعُمُونَ أَنَّ الْفَاسِقَ مِنْ أُمَّةٍ مُحَمَّدٌ ﷺ كَافِرٌ فِي النَّارِ خَالِدًا مَخْلُودًا إِلَّا النَّجْدَاتِ مِنْهُمْ فَإِنَّهُمْ قَالُوا إِنَّ الْفَاسِقَ كَافِرٌ عَلَى مَعْنَى كُفْرَانِ النِّعْمَةِ لَا عَلَى مَعْنَى الْكُفْرِ.

Twenty are Khawarij who claim that any major sinner from Muhammad's nation is a blasphemer staying in Hell forever and ever, except one faction called An-Najadat. They claim that the major sinner is a 'kafir', but meaning 'ungrateful' (for his Lord's endowments), not 'disbeliever'.²

وَكُلُّهُمْ مُتَّفَقُونَ عَلَى أَنَّ عَلِيًّا وَعُثْمَانَ وَأَصْحَابَ الْجَمَلِ وَالْحَكَمِينَ وَكُلَّ مَنْ رَضِيَ بِالْحَكَمِينَ كَفَرُوا كُلَّهُمْ.

¹ They are grifters and propagandists.

² As will come: some **Sufriyyah** said the committer of a sin that has a specific name in the Religion is neither a Believer nor a blasphemer, but is called by the name of the perpetrator of that sin. So to them, the one who steals is not a Believer nor a blasphemer, but a thief, and the one who fornicates is a fornicator, etc. If the perpetrator of the sin does not have a certain name, like who leaves out the prayer, he would then be a blasphemer. Some of them said that he is not judged as a blasphemer until the ruler judges him as such. **Al-Bayhasiyyah** said that the sinner is neither called a Believer nor a blasphemer until he is given to the ruler and then the ruler executes his punishment. Some of them said that drunkenness is blasphemy if associated with leaving out the prayer. They also said that if the ruler is a blasphemer, then everyone under his rulership are blasphemers if they do not rebel. This last case is the belief of the contemporary group **Hizb Al-Ikhwan**, hence they are modern Khawarij. Also, amongst the modern Khawarij, according to the Hanafiyy shaykh, Ibn ^Abidin, are the **Wahabiyyah**. They take verses revealed about pagans and apply them to the Muslims, thereby accusing them of shirk and legalizing their blood. They call Muslims grave worshippers.

They are all in agreement that Imam ^Aliyy and ^Uthman, and the fighters in the battle of Al-Jamal, and the two moderators, and anyone who accepted either¹ of them all blasphemed.

وَالْخُرُوجَ عَلَى الْإِمَامِ الْجَائِرِ.

And they permit² or obligate³ rebellion against whom they consider an unjust ruler.

وَالْكَفْرَ لَا مَحَالَةَ لِأَنَّهُ لَمَنْ يُكْفِّرُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Blasphemy is undoubtedly the case of those who deem the Companions of the Messenger of God blasphemers.

قال شيخنا الهرري: فالخارجي الذي يكفر أهل السنة قاطبةً ويستحل دمهم فهو كافرٌ، وأما الخارجي الذي يُكفر مرتكب الكبيرة فهذا الذي لم يكفروه، ولكن فسَّقه.

Our Shaykh, Al-Harariyy, said in the Bughyah⁴: “*The Kharjiyy who deems ‘Ahlus-Sunnah altogether as disbelievers and legalizes their blood, he is the disbeliever. The Kharjiyy who merely deems the committer of a major sin a disbeliever is the one they did not deem a disbeliever; they rather deemed him a major sinner.*”



Al-Mu^tazilah / Al-Qadariyyah

وَعِشْرُونَ مِنْهُمْ مُعْتَزِلَةٌ. فَمَا اتَّفَقَ عَلَيْهِ جَمِيعُهُمْ مِنْ مَسَاوِي فَضَائِحِهِمُ التَّعْطِيلُ كَمَا سَيَأْتِي.

Twenty of them are Mu^tazilah. They all agree to the denial of the Attributes of God.

وَمِمَّا اتَّفَقُوا عَلَيْهِ مِنْ فَضَائِحِهِمْ قَوْلُهُمْ إِنَّ اللَّهَ تَعَالَى لَا يُرَى

And also that Allah cannot be seen.

¹ Al-Farqu Baynal-Firaq

² At-Tabsir

³ Al-Farqu Baynal-Firaq

⁴ Pg. 131, 9th edition 2022



وَمِمَّا اتَّفَقُوا عَلَيْهِ قَوْلُهُمْ إِنَّ أَفْعَالَ الْعِبَادِ مَخْلُوقَةٌ لَهُمْ. وَلِأَجْلِ هَذَا الْقَوْلِ سَمَاهُمُ الْمُسْلِمُونَ قَدَرِيَّةً.

And that the actions of the slaves are their own creation. This is why they were called Qadariyyah (destiny deniers).

وَمِمَّا اتَّفَقُوا عَلَيْهِ مِنْ فَضَائِحِهِمْ قَوْلُهُمْ إِنَّ حَالَ الْفَاسِقِ الْمَلِيٍّ مَنزِلَةٌ بَيْنَ مَنزِلَتَيْنِ. وَلِأَجْلِ هَذَا سَمَاهُمُ الْمُسْلِمُونَ مَعْتَزِلَةً لِعِزَالَتِهِمْ قَوْلَ الْأُمَّةِ بِأَسْرَهَا.

Also, they have agreed that the major sinner is in limbo¹ between the two stations of belief and disbelief. This is why they were called Mu[^]tazilah (outcasts); for saying what no one in the nation said.

ولهم كفریات عجیبة عديدة تأتي.

They have many strange blasphemies that shall come.



Al-Murji'ah

وَحَمْسٌ مِنْهُمْ مُرْجِئَةٌ الَّذِينَ يَقُولُونَ بِالْإِزْجَاءِ فِي الْإِيمَانِ.

Five are the untainted Murji'ah who deny that Believers will be punished.



An-Najjariyyah

وِثَلَاثَ نَجَّارِيَّةٍ. هُمْ أَتْبَاعُ الْحُسَيْنِ بْنِ مُحَمَّدٍ النَّجَّارِ وَهَؤُلَاءِ يُوَافِقُونَ أَهْلَ السُّنَّةِ فِي بَعْضِ أَصُولِهِمْ، مِثْلَ خَلْقِ الْأَفْعَالِ وَالْإِسْطَاعَةِ وَالْإِرَادَةِ وَأَبْوَابِ الْوَعِيدِ،

And three sects are Najjariyyah, the followers of Husayn Ibn Muhammad An-Najjar, who agree with Ahlus-Sunnah in some fundamentals, like the voluntary deeds of the slaves being created by Allah, and the created ability to do a deed

¹ An intermediate state or condition.

existing at the time of doing it, not before, and the Will of God being over all things, and the issues pertaining to the Threat of God.

وَالْمُعْتَزِلَةُ فِي بَعْضِ الْأُصُولِ، مِثْلَ نَفْيِ الرُّؤْيَا وَنَفْيِ الْحَيَاةِ وَالْقُدْرَةِ، وَيَقُولُونَ بِحُدُوثِ الْكَلَامِ.

They also agreed with the Mu[^]tazilah in some of their fundamentals, like denying that God can be seen, denying His Attributes like Life and Power, and saying that His Speech is created.

فَالْمُعْتَزِلَةُ يُكْفَرُونَهُمْ لِمُخَالَفَتِهِمْ إِيَّاهُمْ فِي بَعْضِ الْمَسَائِلِ، وَأَهْلُ السُّنَّةِ يَكْفَرُونَهُمْ لِلْمَسَائِلِ الَّتِي وَافَقُوا فِيهَا الْمُعْتَزِلَةَ.

The Mu[^]tazilah deem them blasphemers for their opposition to them in some cases, and Ahlus-Sunnah deem them blasphemers for their agreement with the Mu[^]tazilah in some cases.



Al-Bakriyyah

وَفِرْقَةٌ هُمُ الْبَكْرِيَّةُ أَتْبَاعُ بَكْرِ ابْنِ أُخْتِ عَبْدِ الْوَاحِدِ بْنِ زَيْدٍ. وَكَانَ يَنْفَرِدُ بِضَلَالَاتٍ تُكْفَرُ بِهَا الْكَافَّةُ تَدُلُّ عَلَى فُسَادِ عَقْلِهِ.

Another sect is the Bakriyyah; the followers Bakr Ibn Ukhti ^Abdil-Wahid Ibn Zayd. He had unique strayings that clearly demonstrate the crookedness of his mind, by which all groups have deemed him a disbeliever.



Ad-Dirariyyah

وَفِرْقَةٌ هُمُ الدِّرَارِيَّةُ أَتْبَاعُ ضِرَارِ بْنِ عَمْرِو الَّذِي كَانَ يُوَافِقُ أَهْلَ السُّنَّةِ فِي الْقَوْلِ بِخَلْقِ الْأَفْعَالِ وَفِي نَفْيِ التَّوَلَدِ.

Another group is the Dirariyyah; the followers of Dirar Ibn ^Amr. He agreed with Ahlus-Sunnah concerning the actions of the slaves being created by Allah, and denying that a chain reaction is a creation of the slave.

وَأَهْلُ الْقَدَرِ فِي قَوْلِهِمْ أَنَّ الْأَسْتِطَاعَةَ قَبْلَ الْفِعْلِ، مَعَ زِيَادَةِ بَيَانِ تَأْتِي.

On the other hand, he agreed with the destiny deniers about created ability existing before the deed, but with a slight difference that shall return, God willing.



Al-Jahmiyyah

وَفَرَقَةُ هُمُ الْجَهْمِيَّةُ أَتْبَاعُ جَهْمِ بْنِ صَفْوَانَ.

Another sect is called the Jahmiyyah; the followers of Jahm Ibn Safwan.

وَكَانَ مِنْ مَذْهَبِهِ أَنْ لَا اخْتِيَارَ لَشَيْءٍ مِنَ الْحَيَوَانَاتِ فِي شَيْءٍ مِمَّا يَجْرِي عَلَيْهِمْ فَإِنَّهُمْ كُلُّهُمْ مُضْطَرُونَ لَا اسْتَطَاعَةَ لَهُمْ بِحَالٍ، وَإِنْ كُلٌّ مِنْهُمْ نَسَبَ فَعَلًا إِلَى أَحَدٍ غَيْرِ اللَّهِ فَسَبِيلُهُ سَبِيلُ الْمَجَازِ وَهُوَ بِمَنْزِلَةِ قَوْلِ الْقَائِلِ سَقَطَ الْجِدَارُ وَجَرَى الْمَاءُ وَانْخَسَفَتِ الشَّمْسُ.

His way was that no animate thing has any choice or will; they are all coerced and compelled to do whatever they do, lacking any ability in any situation. And anyone who attributed any doing to other than Allah, it is only a figure of speech, like saying: “the wall fell,” “the water ran,” and the like.

وَمِنْ كُفْرِيَّاتِ جَهْمٍ قَوْلُهُ إِنَّ الْجَنَّةَ وَالنَّارَ تَفْتَنَانِ كَمَا يَفْتَنَى سَائِرُ الْأَشْيَاءِ.

And that Paradise and Hell come to an end, like everything else.



Al-Karramiyyah

وَفَرَقَةُ هُمُ الْكَرَامِيَّةُ، أَتْبَاعُ مُحَمَّدِ بْنِ كَرَامٍ السَّجِسْتَانِيِّ الَّذِي كَانَ يُسَمِّي مَعْبُودَهُ جِسْمًا لَهُ حَدٌّ وَاحِدٌ مِنَ الْجَانِبِ الَّذِي يَنْتَهِي إِلَى الْعَرْشِ، وَلَا نِهَآيَةَ لَهُ مِنَ الْجَوَانِبِ الْأُخْرَى،

One sect is the Karramiyyah, the followers of Muhammad Ibn Karram, who used to call what he worshipped a body having only one edge: His side that contacts the ^Arsh. He claimed that Allah does not have an edge from the other five directions.

كَأَنَّهَا قَالَتْ الثَّنَوِيَّةُ فِي مَعْبُودِهِمْ إِنَّهُ نُورٌ مُتَنَاهٍ مِنَ الْجَانِبِ الَّذِي يَلِي الظَّلَامَ. فَأَمَّا مِنَ الْجَوَانِبِ الْخَمْسِ الْأُخْرَى فَلَا يَتَنَاهَى.

This mirrors the creed of the Dualists who believe that light and dark are eternal, and neither have an edge, but where they meet.



فَهُؤَلاءِ الَّذِينَ ذَكَرْنَاهُمْ اثْنَتَانِ وَسَبْعُونَ فِرْقَةً.

Those whom we have mentioned total 72 deviant sects.



Ahlus-Sunnah Wal-Jama`ah

والفرقة الثالثة والسبعون هي الناجية وهم أهل السنة والجماعة من أصحاب الحديث والرأي وجُملة فرق الفقهاء الذين اختلفوا في فروع الشريعة التي لا يجري فيها التبري والتكفير.

The 73rd group is the saved sect; *the People of the Prophetic Way and the Majority*, whether they follow the Shafi`iyy and Hambaliyy mujtahids called As-habul-Hadith, or the Hanafiyy mujtahids called As-habur-Ra'iyy, and all Sunniyy schools that differed in those off-shoot branches of Law that do not require disavowing or a charge of blasphemy.

وَأَهْلُ السُّنَّةِ بِمَذَاهِبِهِمْ أَشْبَهُ الْفِرَقِ مِنْ وَصَفِ اللَّهِ نَبِيَّهُ ﷺ حِينَ قَالَ: ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ﴾ لِأَنَّهُمْ مُجْتَمِعُونَ فِيمَا بَيْنَهُمْ، لَا يُكْفَرُ بَعْضُهُمْ بَعْضًا، وَلَيْسَ بَيْنَهُمْ خِلَافٌ يُوجِبُ التَّبَرِّيَ وَالتَّكْفِيرَ. فَهُمْ إِذَا أَهْلُ الْجَمَاعَةِ قَائِمُونَ بِالْحَقِّ. حَفِظَ اللَّهُ تَعَالَى الْحَقَّ وَأَهْلَهُ.

The People of the Prophetic Way, with all of its madh-habs, is the sect most similar to how Allāh described His Prophet ﷺ when He said [what means]: **<Indeed, those (Jews and Christians) who disunited their religion and became factions, you (Muḥammad ﷺ) are in no way one of them,>** because they are united amongst themselves, not deeming each other as blasphemers or disavowing each other. They stand altogether for the truth, and are therefore truly the Jama`ah (the united group), may Allāh protect the truth and its people.

وَمَا مِنْ فَرِيقٍ مِنْ فِرَقِ الْمُخَالِفِينَ إِلَّا وَفِيمَا بَيْنَهُمْ مُبَارَاةٌ يُكْفَرُ بَعْضُهُمْ بَعْضًا إِلَّا نَادِرًا، كَمَا فِي كَرَامِيَةِ خُرَاسَانَ. هُمْ ثَلَاثُ فِرَقٍ عُدَّتْ فِرْقَةً وَاحِدَةً لِأَنَّ بَعْضَهُمْ لَا يُكْفَرُ بَعْضًا: الْحَقَائِقِيَّةُ وَالطَّرَائِقِيَّةُ وَالْإِسْحَاقِيَّةُ. وَكَذَا فِرْقَةُ النَّجَارِيَّةِ الْمُقِيمِينَ بِالرَّيِّ وَنَوَاحِيهَا. هُمْ أَكْثَرُ مِنْ عَشْرِ فِرَقٍ فِيمَا بَيْنَهُمْ كَالْبُرْغُوثِيَّةِ وَالزُّعْفَرَانِيَّةِ وَالْمُسْتَدْرِكَةِ وَغَيْرِهِمْ، لَكِنْ يُعَدُّونَ فِرْقَةً وَاحِدَةً.

There is no group who opposes Ahlus-Sunnah but that they deem each other blasphemers, and disavow each other, but rarely, like the Karramiyyah of Khurasan; there are three subgroups of them: the Haqa'iqiyyah, the Tara'iqiyyah and the Is-haqa'iqiyyah, but they are all counted as the same sect because they do not deem each other blasphemers. Likewise, the Najjariyyah of Rayy and its surroundings broke into more than ten groups, like the Burghuthiyyah, the Za^faraniyyah and the Mustadrikah, but they are counted as one group.

حَتَّى إِنَّهُ قَدْ اجْتَمَعَ سَبْعَةٌ مِنَ الْقَدَرِيَّةِ فِي مَجْلِسٍ وَاحِدٍ فَأَفْتَرَقُوا عَلَى تَكْفِيرِ بَعْضِهِمْ بَعْضًا! فَكَانُوا بِمَنْزِلَةِ الْيَهُودِ وَالنَّصَارَى حِينَ كَفَرَتْ بَعْضُهُمْ بَعْضًا: ﴿وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَى عَلَى شَيْءٍ وَقَالَتِ النَّصْرَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ﴾.

It even happened that seven leaders of the Qadariyyah had a summit, and left deeming each other blasphemers! Thus, all those groups are like the Jews and the Christians who deemed each other disbelievers: <The Jews said: "The Christians' religion is nothing!" and the Christians said: "The Jews' religion is nothing!" though they all recite the Book>.



هذا التعداد تلخيص لما في الفرق بين الفرق والتبصير والله أعلم بالصواب:

This listing is a synopsis of what is in Al-Farqu Baynal-Firaq and At-Tabsir, and Allah knows best of what is correct¹:

¹ Ibnul-Jawziyy said in Talbis Iblis:

قال الشيخ أبو الفرج رحمه الله فإن قيل وهل هذه الفرق معروفة فالجواب إنا نعرف الافتراق وأصول الفرق وإن كل طائفة من الفرق قد انقسمت إلى فرق وإن لم نحط بأسماء تلك الفرق ومذاهبها.

If it were said: "Are these sects known?" The answer is that we indeed know the splintering of the sects, and that each sect diverged into factions, and it is possible that we have not covered all of those splinter groups and caught all of their misguided positions.

1. THE PEOPLE OF THE PROPHETIC WAY:

Al-Hanafiyyah, Al-Malikiyyah, Ash-Shafi'iyyah, Al-Hanabilah, Al-
Asha'irah, Al-Maturidiyyah



THE OUTLAWS:

2. AL-MUHAKKIMATUL-'ULA

3. AL-'AZARIQAH

4. AN-NAJADAT

Al-[^]A_tawiyah

faction

faction

AS-SUFRIYYAH

5. faction

6. faction

7. faction

AL-[^]AJARIDAH

Maymun_iyyah cult

8. Al-Khazimiyyah

Al-Ma[^]lumiyyah

Al-Majhuliyyah

9. Ash-Shu[^]aybiyyah
 10. Al-Khalafiyyah
 11. As-Saltiyyah
 12. Al-Hamziyyah
-

ATH-THA[^]ALIBAH

13. Al-‘Akhnasiyyah
 14. Al-Ma[^]badiyyah
 15. Ash-Shaybaniyyah
 16. Ar-Rushaydiyyah
 17. Al-Mukramiyyah
-

‘IBADIYYAH

Yazidiyyah cult

18. Al-Hafsiyyah
19. Al-Harithiyyah
20. Those Who Believe in Good Deeds not Done
for God
- Ibrahimiyyah
- Maymuniyyah
- Waqifiyyah
- Al-Bayhasiyyah
21. Ash-Shabibiyyah (Salihⁱyyah)



THE DESERTERS:

Saba'iyyah cult

Janahiyyah cult

Ghurabiyyah cult

ZAYDIYYAH

22.As-Sulaymaniyyah (Jaririyyah)

23.Al-'Abtariyyah

24.Al-Jarudiyyah

KAYSANIYYAH

25.Al-Karbiyyah

26.Al-Hashimiyyah

Bayyaniyyah cult

Harbiyyah cult

Razzamiyyah cult

'TMAMIYYAH

27.Al-Kamiyyah

28.Al-Muhammadiyyah

Mughiriyyah cult

29.Al-Baqiriyyah

Mansuriyyah cult

30. An-Nawusiyyah

Khhatabiyyah cult

Shamiriyyah cult

31. Ash-Shumaytiyyah

32. Al-[^]Ammariyyah ('Aftahiyyah)

33. Al-'Isma[^]ilyyah

34. Al-Musawiyyah (Mamturah)

35. Al-Mubarakiyyah

36. Al-Qat[^]iyyah (the Twelvers)

37. Al-Hishamiyyah

38. Al-Hishamiyyah

39. Az-Zurariyyah

40. Al-Yunusiyyah

41. Ash-Shaytaniyyah



THE OUTCASTS:

Khhatabiyyah cult

Himariyyah cult

42. Al-Wasiliyyah

43. Al-[^]Amriyyah

44. Al-Hudhaliyyah

45. An-Nadhdhamiyyah

46. Al-‘Aswariyyah
47. Al-Ma[^]mariyyah
48. Al-Bishriyyah
49. Al-Hishamiyyah
50. Al-Murdariyyah
51. Al-Ja[^]fariyyah
52. Al-‘Iskafiyyah
53. Ath-Thumamiyyah
54. Al-Jahidhiyyah
55. Al-Khayyatiyyah
56. Al-Ka[^]biyyah
57. Ash-Shahhamiyyah
58. Al-Jubba’iyyah
59. Al-Bahshamiyyah
60. Al-Mu’nisiyyah
61. The Affiliates of Salih Qubbah



THE EXONERATORS

62. Al-Mirrisiyyah
63. Al-Yunusiyyah
64. Al-Ghassaniyyah
65. At-Tumaniyyah

66. Ath-Thawbaniyyah

NAJJARIYYAH

67. Al-Burghuthiyyah

68. Az-Za^faraniyyah

69. Al-Mustadrikah



70. **DIRARIYYAH**

71. **JAHMIYYAH**

72. **BAKRIYYAH**

73. **KARRAMIYYAH**

Haqa'iqiyyah

Tara'iqiyyah

Is-haqiyyah.



× **MUSHABBIHAH** (GOD-COMPARERS) × **MU^ATTILAH** (ATHEISTS) × **QADARIYYAH**
(DESTINY DENIERS) × **HULULIYYAH** (SO-CALLED GOD-BODIES) × **AHL AL-WAHDAH**
(PANTHEISTS) × **BATINIYYAH** (ALLEGORISTS) × **REINCARNATIONISTS** × **HADITH**
DENIERS × **FALASIFAH** (PHILOSOPHERS) ×



الكتاب الرابع في بيان تداخل الفرق في العقائد الفاسدة

THE FOURTH CHAPTER: THE OVERLAPPING OF SECTS AND VARIETIES OF CORRUPT CREEDS

The Most Famous Strayings

وَالْمَذَاهِبُ الْفَاسِدَةُ فِي الْإِعْتِقَادِ مُتَنَوِّعَةٌ. وَأَخْطَرُ الضَّلَالَاتِ وَأَشْهَرُهَا التَّشْبِيهِ وَنَفْيُ الْقَدَرِ.

There are several schools of corrupt convictions. The most dangerous and most famous forms of misguidance are God-comparing and destiny denial.

ومنها مسألة الإمامة، ومسألة الفاسق، ومسألة الإيمان، ومسألة الجبر.

Other cases include the case of rulership, the case of the major sinner, the case of Faith, and the case of free will.



The Speech of God

وكثير من الفرق تكلموا في مسألة الكلام.

And many sects have spoken about the issue of God's Speech.

فِيمَا اتَّفَقَ الْمُعْتَزِلَةُ عَلَيْهِ مِنْ فَضَائِحِهِمْ قَوْلُهُمْ إِنَّ كَلَامَ اللَّهِ تَعَالَى مَخْلُوقٌ.

And amongst the Mu[^]tazilite conspiracies¹ is that the Speech of Allāh - tabaraka wa-ta[^]alā - is a creation of His.

إلا معمر بن عباد منهم فإنه لا يثبت لله كلاما مخلوقا ولا كلاما أزليا كأهل السنة، إذ عنده لم يخلق الله إلا الأجسام.

Except Ma[^]mar Ibn [^]Abbad, who did not attribute to Allāh an eternal Speech nor a created one, since to Him, Allāh did not create anything but bodies.

¹ CONSPIRE, verb intransitive [the sense of the verb is, to breathe together, or more probably, to wind or band together.] 3. To agree; to concur to one end. <https://webstersdictionary1828.com/Dictionary/conspire>

بل رَعَمَتِ الْمُعْتَزِلَةُ أَنَّ الْكَلَامَ الْمَكْتُوبَ فِي الصُّحُفِ الْمَقْرُوءِ بِالْأَلْسِنَةِ غَيْرُ الْكَلَامِ الَّذِي نَزَلَ بِهِ جِبْرِيلُ عَلَى الْمُصْطَفَى عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ، بَلْ كَانَ ذَلِكَ عَرَضًا مَعْلُومًا وَهَذَا الَّذِي يُثَلَّى وَيَكْتَبُ عَرَضٌ آخَرٌ وَجِدْ، وَهَذَا خِلَافُ قَوْلِ الْأُمَّةِ قَبْلَهُمْ.

The other Mu[^]tazilah claimed that the Speech written in the Mus[^]-haf and recited by the tongues is other than that with which Gabriel descended to the Prophet ﷺ. They said that rather, that Speech was a known quality, and this is a different quality altogether. That is against what the nation before them said.

وَالنَّجَارِيَّةُ يَقُولُونَ إِنَّ كَلَامَ اللَّهِ إِذَا قُرِئَ فَهُوَ عَرَضٌ وَإِذَا كَتَبَ فَهُمْ جِسْمٌ فَقَالُوا: وَلَوْ كَتَبَ بِالدَّمِّ عَلَى مَوْضِعٍ صَارَ ذَلِكَ الدَّمُّ هُوَ كَلَامُ اللَّهِ تَعَالَى.

And the Najjariyyah say that if God's Speech is recited, it is a temporal quality, but if written, it would be a body. They said: If the Speech of Allāh were written in blood, that blood is the Speech of Allāh!

أَمَّا أَهْلُ السَّنَةِ فَقَالُوا: الْقُرْآنُ كَلَامُ اللَّهِ تَعَالَى غَيْرُ مَخْلُوقٍ فِي الْمَصَاحِفِ مَكْتُوبٍ وَفِي الْقُلُوبِ مَحْفُوظٌ وَعَلَى الْأَلْسِنِ مَقْرُوءٌ وَعَلَى النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْزِلٌ وَلَفْظُنَا بِالْقُرْآنِ مَخْلُوقٌ وَكَتَابَتْنَا لَهُ مَخْلُوقَةٌ وَقَرَأْتْنَا لَهُ مَخْلُوقَةٌ.

As for the People of the Prophetic way, they say that the Qur'[^]an is (the name of) the Speech of Allāh, so according to that meaning, it is not created. This uncreated Speech is cited by writings in the scriptures, by the recollection of the hearts, by recitations of the tongue, and by revelations upon the Prophet ﷺ. On the contrary, our very pronunciation is itself created, as well as our writings and recitals.



وَاتَّفَقَتِ الْمُعْتَزِلَةُ عَلَى أَنَّ كَلَامَ اللَّهِ تَعَالَى يَخْلُقُهُ لِنَفْسِهِ فِي جِسْمٍ مِنَ الْأَجْسَامِ فَيَكُونُ بِهِ مَتَكَلِّمًا وَإِنَّهُ لَمْ يَكُنْ مَتَكَلِّمًا قَبْلَ أَنْ يَخْلُقَ لِنَفْسِهِ كَلَامًا.

In fact, the Mu[^]tazilah agree that Allāh - ta[^]alā - created speech for Himself in a body, and He would be a Speaker by this created thing, not speaking before creating that speech for Himself.

وَلَيْتَ شَعْرِي كَيْفَ يَكُونُ كَلَامُ الْمُتَكَلِّمِ مَسْمُوعًا مِنْ غَيْرِهِ؟ وَلَوْ كَانَ الْأَمْرُ عَلَى مَا قَالُوهُ لَكَانَ الْأَمْرُ وَالنَّهْيُ وَالشَّرْعُ لَذَلِكَ الْجِسْمِ الَّذِي خُلِقَ فِيهِ الْكَلَامُ وَذَلِكَ خِلَافَ قَوْلِهِ تَعَالَى ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾.

But how in the world would someone's own speech be heard from another? Had the matter been like they said, then the one who gives the commands, prohibitions, and the Sacred Law would actually be that created thing! That is against what Allāh - tabaraka wa-ta'ala - said [which means]: **<Our Saying to something if We Willed it, is that We say to it, "Be," and it is.>**

لكن من خرافات الإسكافي المعتزلي أنه يقول إنّ الله تعالى كلم عبده ولا يجوز أن يقال إنه متكلم!

But amongst Al-Iskafi's fables is that he says that Allāh - ta'ala - spoke to His slave, nevertheless it is not valid that He be called a Mutakallim (Speaker).

فكيف يجوز أن يكون مكلّمًا ولا يجوز أن يكون متكلمًا؟

How does he validate *taklim* (speaking to someone) without being a *mutakallim* (speaker)?

فإن منعه لأجل وزنه لزمه أن يمنع كونه متكلمًا وقد ورد به القرآن والسنة!

If he invalidates Mutakallim because of its pattern, then he also invalidates that Allāh is Al-Mutakabbir!



والمستدركة من النجارية افترقوا فرقتين:

The Mustadrikah, who are Najjariyyah, split:

فَقَالَتْ فِرْقَةٌ مِنْهُمْ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَلَامَ اللَّهِ تَعَالَى مَخْلُوقٌ وَقَالُوا قَالَهُ عَلَى هَذَا التَّرْتِيبِ بِهَذِهِ الْحُرُوفِ. قَالُوا وَكُلٌّ مِنْهُمْ يَقُولُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا فَهُوَ كَافِرٌ.

One group said that the Prophet ﷺ said verbatim: "God's Speech is created," and anyone who does not say that the Prophet ﷺ said this is a blasphemer.

وَقَالَتِ الْفِرْقَةُ الْأُخْرَىٰ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَقُلْ إِنَّ كَلَامَ اللَّهِ تَعَالَىٰ مَخْلُوقٌ وَلَمْ يَتَكَلَّمْ بِهِ هَذِهِ
الْكَلِمَةُ عَلَىٰ هَذَا التَّرْتِيبِ، وَلَكِنَّهُ يَعْتَقِدُ أَنَّ كَلَامَ اللَّهِ تَعَالَىٰ مَخْلُوقٌ، وَتَكَلَّمَ بِكَلِمَاتٍ تَدُلُّ عَلَىٰ أَنَّ الْقُرْآنَ
مَخْلُوقٌ.

The other said that the Prophet ﷺ did not say it verbatim, but he believes it and
said what proves that the Qur'an is created.



وَكَانَ جَاهِمٌ يَقُولُ كَلَامَ اللَّهِ حَادِثٌ، وَلَكِنْ لَا يَجُوزُ أَنْ يُسَمَّى مُتَكَلِّمًا بِكَلَامِهِ.

And Jahm used to say Allah's Speech is created, and that it is not permitted to call
Him a Speaker by His Speech.



مِنْ نَوَادِرِ جَهَالَاتِ الْكَرَامِيَّةِ تَفْرِيقُهُمْ بَيْنَ الْقَوْلِ وَالْكَلَامِ:

One of the unique ramblings of the Karramiyyah is their differentiating between
God's Speech and His Saying!

قَالُوا: إِنَّ كَلَامَ اللَّهِ قَدِيمٌ وَقَوْلُهُ حَادِثٌ وَلَيْسَ بِمَحْدُثٍ وَلَهُ حُرُوفٌ وَأَصْوَاتٌ وَإِنَّمَا هُوَ قُدْرَتُهُ عَلَى التَّكَلِيمِ
وَالتَّكَلُّمِ.

They said His Speech is Eternal, but His Saying is an event that did not happen,
and that it consists of letters and sounds, and that it is merely His Power to
address and speak.

وَأَيُّ عَاقِلٍ يَسُوغُ تَفْسِيرَ الْكَلَامِ بِالْقُدْرَةِ؟

And who has wits and yet explains speech as power?

وَقَالُوا كَلَامُهُ لَيْسَ بِمَسْمُوعٍ وَقَوْلُهُ مَسْمُوعٌ.

And they said that His Speech cannot be heard, but His Saying can.



Faith

وباب الإيمان زل فيه المرجئة والنجارية والكرامية.

The Murji'ah, Najjariyyah and Karramiyyah all have strayings in the case of Faith:

فَيُونُسُ بْنُ عَوْنٍ الْمَرْجِيُّ كَانَ يَقُولُ إِنَّ الْإِيمَانَ فِي الْقَلْبِ وَفِي اللِّسَانِ وَحَقِيقَتُهُ الْمَعْرِفَةُ بِاللَّهِ سُبْحَانَهُ وَالْمَحَبَّةُ لَهُ وَالْخُضُوعُ لَهُ وَالتَّصَدِيقُ لِرَسُولِهِ وَكُتُبِهِ. قَالَ وَمَعْرِفَتُهَا فِي الْجُمْلَةِ إِيْمَانٌ.

Yunus Ibn ^Awn the Murji'iyy used to say that Faith is in the heart, and in the tongue, and that truly, Faith is knowing God Almighty, loving Him, servility to Him, and verifying His Messengers and Books; it is achieved by the totality of all of these elements.

فَكَانَ كُلُّ خِصْلَةٍ مِنْ خِصَالِ الْإِيمَانِ لَيْسَ بِإِيمَانٍ وَلَا بَعْضُ إِيْمَانٍ وَجَمَلْتُهَا إِيْمَانٌ.

It is as if he is saying that none of those elements alone is Faith, nor are some of them Faith; there is no Faith without all of this combined.

لَكِنْ لَيْسَ الْبَيَانُ فِي كَثْرَةِ الْكَلَامِ وَإِنَّمَا الْبَيَانُ بِإِصَابَةِ الْحَقِّ. وَالتَّحْقِيقُ أَنَّ الْإِيمَانَ لَهُ أَقْلٌ وَلَهُ أَكْمَلٌ.

However, clarity is not achieved by rambling; clarity is achieved by being exact. What is accurate is that there are two levels of Faith: a minimal amount, and an excellent amount.

فَالْأَقْلُ مَا فِي قَوْلِهِ تَعَالَى: ﴿وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا﴾ وَقَوْلِهِ: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ءُتْمَ لَمْ يَرْتَابُوا﴾.

The minimum is in God's Saying: [that means]: <For anyone not believing in Allah and His Messenger, We have prepared for the blasphemers an inferno,> and [what means]: <Merely, the Believers are those believing in Allah and His Messenger, then they have no doubt.>

وَالْأَكْمَلُ مَا فِي حَدِيثِ جَبْرِيلَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

The excellent level of Faith is in Gabriel's ḥadīth: "Faith is believing in Allah and His Angels, and His Books and His Messengers, and the Last Day, and believing in the Predestining; its good and its evil."

وَعَسَّانُ الْمُرْجِيِّ كَانَ يَقُولُ الْإِيمَانَ إِفْرَارٌ بِاللَّهِ وَمَحَبَّةٌ لِلَّهِ تَعَالَى وَتَعْظِيمٌ لَهُ وَهُوَ يَقْبَلُ الزَّيَادَةَ وَلَا يَقْبَلُ النُّقْصَانَ عَلَى خِلَافِ مَا قَالَهُ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ حَيْثُ قَالَ لَا يَزِيدُ وَلَا يَنْقُصُ، وَخِلَافِ قَوْلِ الْأَشَاعِرَةِ: الْإِيمَانُ يَزِيدُ وَيَنْقُصُ.

And Ghassan Al-Murji'iy used to say that Faith is confessing about Allah, loving Him, glorifying Him, and Faith can increase but cannot decrease – contrary to Abu Hanifah saying that it neither increases nor decreases – may God have mercy upon him. It is also contrary to what the Ash'ariyyah said: Faith increases and decreases.

وَكَانَ يَقُولُ كُلُّ خِصْلَةٍ مِنْ خِصَالِ الْإِيمَانِ بَعْضُ الْإِيمَانِ بِخِلَافِ مَا حَكِيْنَاهُ عَنِ الْيُونُسِيَّةِ.

And he used to say that each element of Faith is some Faith, as opposed to what the Yunusiyyah said.

وَأَبُو ثَوْبَانَ الْمُرْجِيِّ كَانَ يَقُولُ الْإِيمَانَ إِفْرَارًا وَمَعْرِفَةً بِاللَّهِ وَبِرَسُولِهِ وَبِكُلِّ شَيْءٍ يَقْدَرُ وَجُودُهُ فِي الْعَقْلِ.

The Thawbaniyyah follow Abu Thawban Al-Murji'iy who used to say that Faith is confession, and knowing God and His Messengers, and believing in everything that could be estimated in the mind.

فَزَادَ هَذَا الْقَائِلُ الْقَوْلَ بِالْوَاجِبَاتِ الْعَقْلِيَّةِ بِخِلَافِ الْفِرْقِ الْبَاقِيَةِ.

He thus added the obligation of believing in all intellectual necessities.

وَالنَّجَارِيَّةُ تَكَلَّمُوا فِي الْإِيمَانِ بِكَلَامٍ يَشْبَهُ كَلَامَ الْمُرْجِيَّةِ: قَوْلُهُمْ إِنَّ الْإِيمَانَ هُوَ الْمَعْرِفَةُ بِاللَّهِ وَبِرَسُولِهِ وَبِالْفَرَائِضِ الَّتِي أَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ وَالْخُضُوعَ لِلَّهِ وَالْإِفْرَارَ بِجَمِيعِ ذَلِكَ بِاللِّسَانِ.

They also spoke about Faith in a way similar to the Murji'ah: that Faith is knowing Allah, His Messengers, the obligations that the Muslims agreed upon, subservience to Allah, and confessing to all of that with the tongue.

وَقَالُوا إِنَّ كُلَّ خِصْلَةٍ مِنْ خِصَالِ الْإِيمَانِ تَكُونُ طَاعَةً وَلَا تَكُونُ إِيْمَانًا وَإِنَّ الْإِيمَانَ يَزِيدُ وَلَا يَنْقُصُ.

And they said every element of Faith is obedience, but it is not Faith, and that Faith increases and does not decrease.

وَمِنْ بَدْعِ الْكِرَامِيَةِ قَوْلُهُمْ: إِنَّ الْإِيمَانَ هُوَ مُجَرَّدُ قَوْلٍ "بَلَى", لَا هَذَا الْقَوْلُ الَّذِي يَقُولُهُ الْقَائِلُ الْآنَ: لَا إِلَهَ إِلَّا اللَّهُ. بَلِ هُوَ الْقَوْلُ الَّذِي صَدَرَ عَنْ ذُرِّيَّةِ آدَمَ فِي بَعْثِ الْمِيثَاقِ حِينَ قَالَ اللَّهُ تَعَالَى {وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى}.
 من ظُهورهم ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى}.

Amongst their heresies is saying that Faith is the mere word 'bala (indeed)' that was said by the souls during the event of God taking man's covenant, not by what people say now: "No god but Allah".

وَيَقُولُونَ إِنَّ ذَلِكَ الْقَوْلَ قَوْلٌ بَاقٍ أَبَدًا لَا يَزُولُ حُكْمُهُ إِلَّا أَنْ يَزِيدَ عَنْهُ فَحِينَئِذٍ يَزُولُ حُكْمُهُ.

They say that the word they pronounced is valid forever, never nullified but by cognizant apostasy.

وَقَالُوا إِنَّ الزَّنَدِيقَ أَوْ الْمُتَافِقَ إِذَا قَالَ بِلسَانِهِ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ التَّفَاقُ وَالزَّنَدِيقَةُ فَهُوَ مُؤْمِنٌ حَقًّا وَإِيمَانُهُ كَأَيْمَانِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ.

And they said if an irreligious person or a hypocrite said with his tongue: "No god but Allah," even with hypocrisy or disdain for the Religion, he is true Believer having Faith rivaling that of the Prophets and Messengers.

وَقَالُوا إِنَّ الْمُتَافِقِينَ الَّذِينَ كَانُوا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا إِيمَانَهُمْ كَأَيْمَانِ جِبْرِيلَ وَمِيكَائِيلَ وَجَمِيعِ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ.

And they said that the hypocrites at the time of the Messenger of Allah ﷺ had Faith like Gabriel and Michael, and all of the Prophets and Saints.



Rulership

فأما باب الإمامة فضلت فيه الخوارج والروافض جميعاً،

The Khawarij and Rawafid meet at the case of imamah (rulership).

The Major Sinner

وأما باب الفسق فضلت فيه الخوارج والمعتزلة جميعاً، وتبعتهم الزيدية من الروافض.

The Khawarij also meet the Mu'tazilah at the case of fisq (major sin), and they were followed by the Zaydiyy Shiites.



Created Will

وقال بالجبر الجهمية وبعض المرجئة.

Free will is denied by the Jahmites and some Murji'ah.



Comparing God: The Essence of Paganism

والتشبيه شرك والشرك أول ظهوره كان بعد إدريس. وكان نوح أول مرسل إلى قوم كافرين.

Comparing God to creations is the basis of paganism. It first appeared after Prophet Enoch. Noah was the first Messenger sent to disbelieving folk.

ومن المشركين قوم كانوا يعبدون صنما مصورا.

Amongst the pagans were people who worshipped graven idols¹.

وقوم كانوا يعبدون إنسانا مثل الذين كانوا يعبدون جمشيد والذين كانوا يعبدون نمرود بن كنعان والذين كانوا يعبدون فرعون وهامان وما أشبه ذلك، كعيسى.

Some worshipped other people, like Jamshid², Nimrod, Pharaoh and Haman, and their likes, such as Jesus ﷺ.

ومنهم قوم كان عاداتهم عبادة ما يستحسنونه من الصور المختلفة وهم من جملة الحلولية.

Some worship beauty, believing that God enters beautiful things, thus they are Hululiyah.

ومنهم قوم كانوا يعبدون الشمس والقمر والكواكب وقوم كانوا يعبدون بعض الكواكب مثل الشعري والجوزاء.

¹ That is in what God said in Al-A'raf 198: ﴿وَتَرْنَهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾ <And you (Muhammad) see those idols (as if they are^[n]) looking at you (because they carved eyes into them and depicted them glancing into a direction,^[n]) yet they do not see.>

² According to the commentary of Al-Kawthariyy, this Jamshid was the fourth ruler of the Pishdadians (Pisidians?). The Arabs called him Mattushalakh (Methuselah).

Some were sunworshippers, some were moon worshippers, some were star worshippers, some of whom worshipped particular stars or constellations, like Sirius¹ and Gemini.

وَقَوْمٌ كَانُوا يَعْبُدُونَ الْمَلَائِكَةَ وَيَقُولُونَ إِنَّهُمْ بَنَاتُ اللَّهِ وَهُمْ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِي وَصْفِهِمْ {إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى}.

Some used to worship the Angels, claiming that they are the daughters of God. Those are the people that Allah said² about them [what means]: **<Indeed, those who do not believe in the Afterlife, they certainly name the Angels with the naming of the female.>**

وَقَوْمٌ كَانُوا يَعْبُدُونَ الْبَقَرَةَ وَقَوْمٌ كَانُوا يَعْبُدُونَ الشَّيْطَانَ!

And some worshipped cows, and some even worshipped the devil!



Imagination Worship

فَأَمَّا الْمَشْبَهَةُ مِنْ هَذِهِ الْأُمَّةِ، وَهُمْ صِنْفَانِ: مَنْ يُشَبِّهُ ذَاتَهُ بِغَيْرِهِ مِنَ الذَّوَاتِ أَوْ صِفَاتِهِ بِصِفَاتِ أَغْيَارِهِ، فَهَذِهِ الْفَرْقُ فِي التَّشْبِيهِ مُتَدَاخِلَةٌ.

As for the Comparers³ within this Muḥammadan nation; whether those who compare God's Self to the selves of creations, or those who compare His Attributes to their attributes, they transcend factions and overlap in them.

فَشَيْبَانُ بْنُ سَلَمَةَ الْخَارِجِيُّ كَانَ يَذْهَبُ إِلَى مَذْهَبِ الْمَشْبَهَةِ فَأَكْفَرَهُ سَائِرُ الثَّعَالِبَةِ مَعَ أَهْلِ السَّنَةِ فِي قَوْلِهِ بِالتَّشْبِيهِ، وَأَكْفَرَتْهُ الْخَوَارِجُ كُلُّهَا فِي مُعَاوَنَتِهِ أَبَا مُسْلِمٍ.

For example, Shayban the Kharijiyy was a Comparer. For that reason, the rest of the Tha'alibah Outlaws deemed him a disbeliever – along with Ahlus-Sunnah – and the other Outlaws deemed him a disbeliever for his military assistance to Abu Muslim.

¹ There is a signal to that in what God says in Surat An-Najm 49: ﴿وَأَنَّهُ هُوَ رَبُّ الشَّعَرَى﴾ **< And that your God, He is Lord of the (unrightfully worshipped^[n]) star, Sirius.>**

² An-Najm 27

³ **COMPARER**, *noun* One who compares or makes a comparison.

<https://webstersdictionary1828.com/Dictionary/Comparer>

وَمُعْتَزَلَةُ البَصْرَةِ أَثْبَتُوا لِلَّهِ إِزَادَةَ حَادِثَةٍ كإِرَادَاتِ الْإِنْسَانِ. قَالُوا إِنَّهَا مِنْ جِنْسِ إِرَادَتِهِمْ وَشَبَّهُوا كَلَامَهُ بِكَلَامِ الْخَلْقِ وَقَالُوا إِنَّهُ عَرَضَ حَالٍ فِي جِسْمِ كَشَجَرَةٍ.

And the Mu[^]tazilah of Ba[^]srah confirmed a created will for Allāh, like that of the human; starting and stopping. They also said that His Speech is some fleeting quality that comes forth from a creation, like a tree.

والكرامية قالوا مثل ذلك فهم من جملة المشبهة. شبهوا في الصفات فقالوا إن إِرَادَتَهُ وَقَوْلَهُ عَرَضَ حَادِثٍ مِنْ جِنْسِ كَلَامِ الْخَلْقِ وَإِرَادَتِهِمْ، وَفِي الذَّاتِ، لِقَوْلِهِمْ بِأَنَّهُ جِسْمٌ وَلَهُ حَدٌّ وَنِهَآيَةٌ وَأَنَّهُ مَحَلُّ الْحَوَادِثِ وَأَنَّهُ مَمَّاسٌ لِلْعَرْشِ مُلَاقٍ لَهُ وَيَأْتِي قُرْبًا.

The Karramiyyah said similar, thus they are Comparers. They likened His Attributes by claiming that His Will and His Saying are the same type as that of the creation. They likened His Self by saying that He is a body with a limit. They also said that He is a site for events, and that He touches the [^]Arsh, and contacts it, to which we shall return soon.

وبكر ابن أُخْتِ عَبْدِ الْوَاحِدِ كَانَ يَقُولُ: إِنَّ اللَّهَ تَعَالَى يُرَى يَوْمَ الْقِيَامَةِ فِي صُورَةٍ يَخْلُقُهَا يَكُونُ فِيهَا وَيَكْمُ الْعِبَادُ مِنْ تِلْكَ الصُّورَةِ.

And Bakr Ibn Ukhti [^]Abdil-Wahid used to say that Allāh will be seen on Judgment Day in an image that He creates, and then speak to the slaves from that image.

وَزَادَ ضَرَارٌ عَلَى الْجَمِيعِ بِأَنَّهُ قَالَ إِنَّ اللَّهَ يَرَى بِحَاسَةٍ سَادِسَةٍ خِلَافَ الْخَوَاسِ الْخَمْسِ الَّتِي هِيَ مُسْتَعْمَلَةٌ لِلْخَلْقِ فِيمَا بَيْنَهُمْ. وَكَانَ يَقُولُ إِنَّ اللَّهَ تَعَالَى مَاهِيَّةٌ يُرَى هُوَ فِي تِلْكَ الْمَاهِيَّةِ.

And Dirar added what no one else said; that Allāh sees with a sixth sense unused by any creation. He used to also say that Allāh has a kind or type by which He is seen.



The Karramis

بل الكرامية من أشهر المشبهة! هم أسلاف ابن تيمية والوهابية الذين لم يعتبروا بكون أهل السنة قد ضلُّوا من قال بقولهم.

In fact, the Karramiyyah are some of the most famous God-comparers! They are the true salaf (predecessors) of Ibn Taymiyah and his Wahhabiyy followers who

did not take a lesson from the fact that Ahlus-Sunnah deemed as misguided whoever believed that Allāh is over the ^Arsh!

وَقَدْ سَأَلَ بَعْضُ أَتْبَاعِ الْكَرَامِيَّةِ فِي مَجْلِسِ مَحْمُودِ بْنِ سَبْكْتِكِينَ سُلْطَانَ زَمَانِهِ رَحِمَهُ اللَّهُ إِمَامَ زَمَانِهِ أَبَا إِسْحَاقَ الْإِسْفَرَايِينِي رَحِمَهُ اللَّهُ عَنْ هَذِهِ الْمَسْئَلَةِ. فَقَالَ هَلْ يَجُوزُ أَنْ يُقَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى عَلَى الْعَرْشِ وَأَنَّ الْعَرْشَ مَكَانٌ لَهُ؟

Once, some Karramiyyah in a session of the sultan of the time, Mahmud Ibn Subuktikin, asked the imam of his time, Abu Is-haq Al-Isfarayiniyy¹: “Is it valid to say that Allāh - ta^alā - is over the ^Arsh, and that it is a place of His?”

فَقَالَ لَا وَأَخْرَجَ يَدَيْهِ وَوَضَعَ إِحْدَى كَفَيْهِ عَلَى الْأُخْرَى وَقَالَ كَوْنِ الشَّيْءِ عَلَى الشَّيْءِ يَكُونُ هَكَذَا!

He said: “No!” Then he extended his hands, put one over the other and said: “For something to be over another is like this!”

ثُمَّ لَا يَخْلُوا أَنْ يَكُونَ مِثْلُهُ أَوْ يَكُونَ أَكْبَرَ مِنْهُ أَوْ أَصْغَرَ مِنْهُ فَلَا بُدَّ مِنْ مُخَصَّصٍ خَصَّهُ وَكُلِّ مَخْصُوصٍ يَتَنَاهَى وَالْمُتَنَاهَى لَا يَكُونُ إِلَهًا لِأَنَّهُ يَقْتَضِي مُخَصَّصًا وَمُنْتَهَى وَذَلِكَ عِلْمُ الْخُدُوثِ!

“Then, it could only be that the upper one is bigger than the lower, or smaller, or the same size! Regardless, it would need a specifier to specify it. Everything specified has a limit, and whatever has a limit is not God, because having a limit is the very sign of being created!”

فَلَمْ يُمَكِّنْهُمْ أَنْ يَجِيبُوا عَنْهُ فَأَغْرَوْا بِهِ رِعَاةَهُمْ حَتَّى دَفَعَهُمُ عَنْهُ السُّلْطَانُ بِنَفْسِهِ.

When they heard that answer they did not know how to respond, so some of the hooligans amongst them caused an uproar, and the sultan had to personally protect the imam from a mob.

وَلَمَّا وَرَدَ عَلَيْهِمْ هَذَا الْإِلْزَامُ تَحِيرُوا فَقَالَ قَوْمٌ مِنْهُمْ: إِنَّهُ أَكْبَرُ مِنَ الْعَرْشِ وَقَالَ قَوْمٌ إِنَّهُ مِثْلُ الْعَرْشِ. وَارْتَكَبَ ابْنُ الْمُهَاجِرِ مِنْهُمْ قَوْلَهُ إِنْ عَرَضَهُ عَرَضُ الْعَرْشِ.

¹ He is the shaykh of the author's shaykh, Abu Mansur Al-Baghdadiyy. Praise be to Allāh who put us in their line and enabled us to share in their contribution to the nation!

When presented with this inescapable argument, they became confused. Some therefore said: “God is larger than the Throne!” Some said: “They are the same size!” One, whose name is Ibn Al-Muhajir committed to saying that Allah is as wide as the Throne.

وَهَذِهِ الْأَقْوَالُ كُلُّهَا مُتَضَمِّنَةٌ لِإِثْبَاتِ النَّهْيَةِ وَذَلِكَ عِلْمُ الْخُذُوثِ لَا يَجُوزُ أَنْ يُوصَفَ بِهِ صَانِعُ الْعَالَمِ

All of these sayings dictate God having a limit; the very indication of createdness. It is not valid that the Maker of the world be described like that.



وَمِمَّا ابْتَدَعُوهُ مِنَ الضَّلَالَاتِ مِمَّا لَمْ يَتَجَاسَرَ عَلَى إِطْلَاقِهِ قَبْلَهُمْ وَاحِدٌ مِنَ الْأُمَمِ لَعَلَّهُمْ بَافْتِضَاحِهِ هُوَ قَوْلُهُمْ بِأَنْ مَعْبُودَهُمْ مَحَلُّ خَوَادِثٍ.

Among their heresies for which they were so bold to be the first to innovate, because everyone else knew how scandalous it is to say, was that Allah is a site for events:

أي: تَحْدُثُ فِي ذَاتِهِ أَقْوَالُهُ وَإِرَادَتُهُ وَإِدْرَاكُهُ لِلْمَسْمُوعَاتِ وَالْمُبْصَرَاتِ وَاسْمُ ذَٰلِكَ تَسْمَعُ وَتَبْصُرُ وَكَذَلِكَ قَالُوا تَحْدُثُ فِي ذَاتِهِ مَلَاقَاتُهُ لِلصَّفْحَةِ الْعُلْيَا مِنَ الْعَرْشِ رَعْمُوا أَنْ هَذِهِ أَعْرَاضُ تَحْدُثُ فِي ذَاتِهِ تَعَالَى اللَّهُ عَنْ قَوْلِهِمْ!

They say that sayings recur in His Self, and that He wills from time to time, and that He realizes what He hears, sees and knows in intervals. They said also that His contacting the upper side of the ^Arsh is something that happens to Him. They asserted that these are all transient qualities occurring for His Self – Exalted is He from what they say!



The Shiites

وَالْأَصْلُ فِي التَّشْبِيهِ فِي الْأُمَّةِ الْمَحْمُودِيَةِ فَرِيقَانِ مِنَ الشَّيْعَةِ أَخَذُوا تَشْبِيَهُهُمْ مِنَ الْيَهُودِ، يُقَالُ لِكُلِيهِمَا الْهَشَامِيَّةُ. فَهَذَانِ جَمِيعًا يَدِينَانِ بِالتَّشْبِيهِ وَالتَّجْسِيمِ وَإِثْبَاتِ الْحَدِّ وَالنَّهْيَةِ، زِيَادَةً عَلَى حَيْرَتِهِمْ فِي الْإِمَامَةِ.

However, the source of God-comparing in the nation of Muhammad is two Shiite groups who took their comparisons from the Jews. Both are called Al-

Hishamiyyah, and both practice religion by bodifying God and giving Him a limit and an edge. That is beyond their confusion about caliphate and rulership.

هم أَصْحَابُ هِشَامِ بْنِ الْحَكَمِ الرَّافِضِيِّ الَّذِي كَانَ يَقِيسُ مَعْبُودَهُ عَلَى النَّاسِ وَيَزْعُمُ أَنَّ مَعْبُودَهُ سَبْعَةُ أَشْبَارِ بَشَرٍ نَفْسِهِ وَأَنَّهُ نُورٌ يَتَلَأَّلُ كَقِطْعَةٍ مِنَ السَّبِيكَةِ الصَّافِيَةِ أَوْ كُلْوَلُوءَةٍ بَيْضَاءَ.

They are the followers of Hisham Ibnul-Hakam, who compares what he worships to humans, and claimed that God's height is seven hand-spans of his own hands, and that Allah - ta'ala - is a light shining from all sides like a shimmering silver bar, or a white pearl.

وَأَصْحَابُ هِشَامِ بْنِ سَالِمِ الْجَوَالِيقِيِّ، الَّذِي كَانَ يَزْعُمُ أَنَّ مَعْبُودَهُ عَلَى صُورَةِ إِنْسَانٍ، وَلَكِنْ نَصَفَهُ الْأَسْفَلَ مَصْمُوتًا وَنَصَفَهُ الْأَعْلَى مَجُوفًا، وَيَقُولُ بِالصُّورَةِ وَإِثْبَاتِ اللَّحْمِ وَالْدَّمِ وَالْيَدِ وَالرَّجْلِ وَالْأَنْفِ وَالْأُذُنِ وَالْعَيْنِ وَأَنَّ لَهُ شَعْرًا أَسْوَدَ عَلَى رَأْسِهِ وَأَنَّ لَهُ قَلْبًا هُوَ مَنبَعُ الْحِكْمَةِ تَنبَعُ مِنْهُ الْحِكْمَةُ كَمَا يَنْبَعُ الْمَاءُ مِنَ الْعُيُونِ.

The other group of Hishamiyy Shiites are the followers of Hisham Ibn Salim Al-Jawaliqiyy, who also claimed that what he worships has the image of a man, but that his lower half is solid, his upper half is hollow, and that He has an image, flesh, blood, hand, foot, nose, ear, eye, a head of black hair, and a heart that pumps wisdom like water bursts forth from springs.

وَالْعَاقِلُ بِأَوَّلِ وَهْلَةٍ يَعْلَمُ أَنَّ مَنْ كَانَتْ هَذِهِ مَقَالَتَهُ لَمْ يَكُنْ لَهُ فِي الْإِسْلَامِ حَظٌّ!

Any intellectual would immediately know that anyone who believes as such has no share in Islam!



والمشبهة في الروافض كثير.

There are many Comparers amongst the Rawafid:

وَكَانَ دَاوُدُ الْجَوَارِي مِنْ يَثْبُتَ لِمَعْبُودِهِ جَمِيعَ أَعْضَاءِ الْإِنْسَانِ وَكَانَ يَقُولُ أَعْفُونِي عَنِ الْفَرْجِ وَاللَّحْيَةِ.

Dawud Al-Jawaribiyy confirmed for Allah all organs of a human, saying: "Just spare me from the private part and the beard!"

وَالزَّرَارِيَّةُ مِنَ الرِّوَاظِ اتَّبَعَ زُرَّارَةُ بْنُ أَعْيُنٍ زَعَمُوا أَنَّ حَيَاتِهِ وَعِلْمَهُ وَقُدْرَتَهُ وَسَمْعَهُ وَبَصَرَهُ كَحَيَاةِ الْخَلْقِ وَعِلْمِهِمْ وَقُدْرَتِهِمْ وَسَمْعِهِمْ وَبَصَرِهِمْ وَزَعَمُوا أَنَّهَا كُلُّهَا حَادِثَةٌ مِثْلَ صِفَاتِ الْجَسَامِ.

And the Zurariyyah Shiites claimed that God's Life, Knowledge, Power, Hearing, and Sight are like that of the creations, and that it is all something temporal like the attributes of the bodies.

والشيطانية من الروافض رَعَمُوا أَنَّ اللَّهَ تَعَالَى لَا يَعْلَمُ الشَّيْءَ قَبْلَ أَنْ يَكُونَ حَتَّى يَكُونَ وَأَنْ عِلْمَهُ مُحْدَثٌ كَعِلْمِ الْعِبَادِ.

And the Shaytaniyyah claim that Allah does not know anything before it happens, so to them, His Knowledge is created and occurring like the knowledge of the slaves.



Atheism: The Ta`til (Dismantling) of Monotheism

والتعطيل من أشد الكفر.

And all forms of atheism, explicit or subtle, are amongst the most severe of blasphemy.

Denial of God's Attributes

هو مما اتفق عليه فرق المعتزلة، فقالوا إنه لَيْسَ لَهُ سُبْحَانَهُ فِي الْأَزَلِ عِلْمٌ وَلَا قُدْرَةٌ وَلَا حَيَاةٌ وَلَا سَمْعٌ وَلَا بَصَرٌ وَلَا بَقَاءٌ، وَلَا كَلَامٌ وَلَا إِرَادَةٌ.

All Mu`taziliyy factions agreed to the denial of the Creator's Attributes. They said that He, the Glorified, did not eternally have Knowledge, Power, Life, Hearing, Sight, Everlastingness, Speech, nor Will.

وَلَمْ يَكُنْ لَهُ فِي الْأَزَلِ اسْمٌ وَلَا صِفَةٌ لِأَنَّ الصِّفَةَ عَنْدهُمْ هُوَ وَصِفُ الْوَاصِفِ وَلَمْ يَكُنْ فِي الْأَزَلِ وَاصِفٌ، وَالْأَسْمَ عَنْدهُمْ التَّسْمِيَةُ وَلَمْ يَكُنْ فِي الْأَزَلِ مَسْمٌ إِذْ لَمْ يَكُنْ لَهُ كَلَامٌ فِي الْأَزَلِ عَنْدهُمْ.

They say that He did not have any Speech, Will, Name or Attribute, because there was no one else in Eternity to describe Him or name Him. And He was not speaking so that He could name Himself.

وَهَذَا يُوجِبُ أَنْ لَا يَكُونَ لِمَعْبُودِهِمْ اسْمٌ وَلَا صِفَةٌ.

Therefore, what they worship has no name or description.

هَذَا قَوْلُهُمْ فِي صَانِعِ الْعَالَمِ وَحَكَمِ الْعَقْلِ يَفْتَضِي فَسَادَهُ لِإِحَاطَةِ الْعِلْمِ بِاسْتِحَالَةِ كَوْنِ مَنْ لَا عِلْمَ لَهُ وَلَا قُدْرَةَ لَهُ وَلَا سَمْعَ لَهُ وَلَا بَصَرَ لَهُ صَانِعًا لِلْعَالَمِ وَمُدْبِرًا لِلْخَلِيقَةِ!

This is what they say about the Maker of the world, though intellect judges this as wrong, because anyone lacking knowledge, power, hearing, sight, or life would not be able to make the world and control everything!

وَيَقُولُونَ إِنَّهُ لَا يَرَى نَفْسَهُ. وَقَالَ كَثِيرٌ مِنْهُمْ إِنَّهُ لَا يَرَى شَيْئًا وَلَا يَبْصُرُ بِحَالٍ. فَلَيْسَ مَعْبُودُهُمْ عَلَى هَذَا الْقَوْلِ إِلَّا كَمَا نَهَى إِبْرَاهِيمُ الْخَلِيلَ عَلَيْهِ السَّلَامُ أَبَاهُ عَنْ عِبَادَتِهِ حِينَ قَالَ {إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا}.

They say: "Indeed, He does not see Himself!" And many of them said: "He does not see anything." Thus, what they worship is as Prophet Ibrahim forbade his father from worshipping <When he said to his father: "O father! Why do you worship what does not hear, what does not see, and does not do anything for you?>



وَكَانَ يَقُولُ ضَرَارُ بْنُ عَمْرِو بْنِ اللَّهِ تَعَالَى يُسَمَّى حَيًّا عَالِمًا قَادِرًا عَلَى مَعْنَى أَنَّهُ لَيْسَ بِمَيِّتٍ وَلَا جَاهِلٍ وَلَا عَاجِزٍ لَا عَلَى مَعْنَى أَنَّهُ لَهُ صِفَةٌ تَرْجِعُ إِلَى ذَاتِهِ.

Dirar Ibn ^Amr used to say that Allah was Alive, Knowledgeable and Powerful, meaning that He is not dead, ignorant or weak. He did not mean that He has Attributes that validate these Names.

وهذه مسألة دقيقة ينبغي أن تُضَبَّطَ. يَتَبَيَّنُ خَطْؤُهُ بِمَعْرِفَةِ الْفَرْقِ بَيْنَ الْمَيِّتِ وَالْجَمَادِ. فَإِنَّ الْمَيِّتَ مَنْ كَانَ حَيًّا، وَالْحَيَاةُ تَصَحِّحُ حَقِيقَةَ الْعِلْمِ وَالْجَهْلِ وَالْقُدْرَةِ وَالضَّعْفِ وَالْبَصَرِ وَالْعَمَى إِلَى آخِرِهِ. وَمَنْ لَمْ يَتَصَفَّ بِالْحَيَاةِ لَمْ يَتَصَفَّ بِمَا وَرَاءَهُ.

This is a delicate case that needs to be explained precisely. His mistake becomes clear by knowing the difference between the dead and the inanimate. The dead is what was previously alive, and life is what validates real knowledge ignorance

power weakness site blindness etc. Anyone not attributed with life is not attributed with what it validates.

فالجماذ ليس بميت على هذا الاعتبار، ولا العرض، وليس باجهلين ولا ضعيفين.

Therefore an inanimate object is not dead by this consideration, nor is a transient quality. Also, neither of them are truly ignorant nor truly weak.

فَكَلَامُهُ هَذَا يُوجِبُ أَنْ يَكُونَ كُلُّ مَنْ الْجَمَادِ وَالْعَرَضِ حَيًّا عَالِمًا قَادِرًا لِأَنَّهُ لَيْسَ بِمَيْتٍ وَلَا جَاهِلٍ وَلَا عَاجِزًا!

Consequently, his talk necessitates that inanimate objects and qualities are alive, knowing and powerful, since they are not dead, ignorant or weak!



A Doing Without a Doer

وفي هذه الأمة من يكاد يصرح بالحاده، كقول ثمامة إن الأفعال المتولدة لا فاعل لها.

In this nation is who was almost explicit about the atheism and irreligiousness he carries, like Thumamah the Mu'tazilite saying that the events of a chain reaction do not have a creator.

هَذَا يُؤَدِّي إِلَى الْقَوْلِ بِنَفْيِ الصَّانِعِ إِذْ لَوْ جَازَ أَنْ يَكُونَ فَعْلٌ مَا بِلَا فَاعِلٍ لَجَازَ أَنْ يَكُونَ كُلُّ فَعْلٍ بِلَا فَاعِلٍ!

This implies atheism because had it been valid that anything happen without a doer, it would be valid that everything could happen without a doer!



The Indivisible Atom

وكالنظام الذي كَانَ فِي حَدَاثَةِ سَنِّهِ يَصْحَبُ الثَّنَوِيَّةَ وَالسَّمْنِيَّةَ الَّذِينَ يَقُولُونَ بِتَكَافُؤِ الدَّلَّةِ، وَفِي حَالِ كُھُولِيَّتِهِ كَانَ يَصْحَبُ مُلْحِدَةَ الْفَلَاسِفَةِ. وَكَانَ فِي الْبَاطِنِ يَمِيلُ إِلَى مَذْهَبِ الْبَرَاهِمَةِ الَّذِينَ يُنْكِرُونَ جَمِيعَ الْأَنْبِيَاءِ،

Atheism is a common conspiracy of the Mu'tazilah, like An-Nadhdham, who, as a youngster, accompanied Dualists and Sumaniyyah, and as a middle aged man,

associated with atheistic philosophers. And inwardly, he was inclined to the way of the Barāhimah who do not believe in Prophets.

فَتَكَلَّمَ بِمَسْأَلَتَيْنِ يُبْطِلُ بِإِحْدَاهُمَا حَدَثَ الْعَالَمِ وَبِالْأُخْرَى يُبْطِلُ ثُبُوتَ النَّبُوءَةِ.

He thus used to discuss two cases, so to debunk the world being created and prophethood:



فَكَانَ قَدْ أَخَذَ مِنْهُمْ قَوْلَهُمْ بِأَنَّ أَجْزَاءَ الْجُزْءِ لَا تَنْتَهِى وَلَا يَزَالُ يُمَكَّنُ أَنْ يَفْصَلَ مِنَ الْخَرْدَلَةِ الْوَاحِدَةِ شَيْئًا بَعْدَ شَيْءٍ مَا لَا يَنْتَهِي إِلَى جُزْءٍ وَاحِدٍ لَا جُزْءَ لَهُ.

From those disbelieving people, he took the idea that a piece can be reduced infinitely:

وَلَزِمَهُ عَلَى هَذَا قَدَمُ الْعَالَمِ إِذْ هُوَ بِمَعْنَى أَنَّ الْجُزْءَ مَعَ حُدُودِهِ لَا مَبْدَأَ لَهُ.

The subtle atheistic absurdity here is in insinuating that the world is eternal, because it means that any object, despite having an outer edge, does not have a fundamental piece.

فَكَانَ بِمَنْزِلَةِ قَوْلِهِمُ الْأَمْسَ الَّذِي انْقَطَعَ كَانَ مَسْبُوقًا بِمَا لَا ابْتِدَاءَ لَهُ مِنَ الْأَيَّامِ!

That is tantamount to saying that yesterday, which came to an end, was preceded by a beginningless number of days!

فَهَذَا مِنْهُ رُكُوبٌ مَا لَا يَقْبَلُهُ عَقْلٌ أَصْلًا إِذْ لَوْ كَانَ يُمَكَّنُ أَنْ يَفْصَلَ مِنَ الْخَرْدَلَةِ مِنَ الْأَجْزَاءِ مَا لَا يَنْتَهِى وَكَانَ مُمَكَّنًا ذَلِكَ فِي الْجَبَلِ الْعَظِيمِ بَطْلَ الْفَرْقِ بَيْنَهُمَا.

This is absurd because had it been that a mustard seed could be split infinitely, as well as a great mountain, there would not be a difference between the two.

وَلَا يُمَكِّنُهُ أَنْ يَعْتَذِرَ عَنْهُ بِأَنَّ الْأَجْزَاءَ الْمَفْصُولَةَ مِنَ الْجَبَلِ تَكُونُ أَعْظَمَ مِنَ الْمَفْصُولَةِ مِنَ الْخَرْدَلَةِ لِأَنَّ مَا لَا يَنْتَهِى لَا يَفُوقُ مَا لَا يَنْتَهِى وَلَا يَنْقُصُ عَنْهُ!

There is no argument in saying that the mountain's pieces would be bigger than the seed's, because infinity cannot be more or less than infinity!

ثم الخردلة إذا كان يُمكن أن يفصل عنها ما لا يتناهى فلا يزال يفصل منها ويجمع حتى يتركب ويتراكم ويصير مثل الجبل وأضعافه.

Furthermore, if pieces could be shaved from the seed forever, they could possibly accumulate to a size greater than the mountain!



Eternal Creation: the Beginningless Chain

وقبل هذه الأمة كان قوم يُقال لهم الدهرية يقولون بقدَم العالم ويُنكرون الصانع.

An ancient group of Materialists from before the nation of Muḥammad were outward atheists, denying God's Existence and believing that the world is eternal.

وقوم من الفلاسفة يقولون إن الطبائع الأربع قديمة وهي الأرض، والماء، والنار، والهواء.

There were some philosophers who said that the four elements are eternal:
earth, water, fire and air.

وزاد على هؤلاء قوم منهم فقالوا إن هذه الأربعة قديمة والأفلاك والكواكب أيضا قديمة. وزاد قوم منهم طبيعة خامسة زعموا أنها قديمة

Some added beyond those four that the celestial bodies are eternal, and some said that there is a fifth element, and it is eternal.



ومن الفضائح التي اتفق عليها جميع المعتزلة، غير الصالحة، قولهم إن المعدوم شيء!

Another Muʿtaziliyy conspiracy, excluding the Salihiyah, is that nothingness is something!

فَقَالُوا إِنَّ الْجَوْهَرَ قَبْلَ وجودِهِ جَوْهَرٌ، وَالْعَرَضَ عَرَضٌ، وَالسَّوَادَ سَوَادٌ، وَالْبَيَاضَ بَيَاضٌ. وَيَقُولُونَ إِنَّ هَذِهِ الصِّفَاتُ كُلُّهَا مَتَحَقِّقَةٌ قَبْلَ الوجودِ، وَإِذَا وَجَدَ لَمْ يَزِدْ فِي صِفَاتِهِ شَيْءٌ، بَلْ هُوَ الْجَوْهَرُ وَالْعَرَضُ وَالسَّوَادُ فِي حَالِ الوجودِ عَلَى حَقَائِقِهَا الْمَتَحَقِّقَةِ فِي حَالِ الْعَدَمِ.

They said that before existence, a particle was a particle, and a quality was a quality, and blackness was blackness, and whiteness was whiteness, and nothing was gained by something coming into being.

وَهَذَا مِنْهُمْ تَصْرِيحٌ بِقَدَمِ الْعَالَمِ!

So, they are, with an obvious insinuation, saying that the world is eternal¹!



Destiny Denial

وَأَمَّا نَفْيُ الْقَدْرِ، فَأَكْثَرُ الْأُمَمِ كَانَ فِيمَا بَيْنَهُمْ جَمَاعَةٌ مِنَ الْقَدَرِيَّةِ. وَالْقَدَرِيَّةُ الَّذِينَ ظَهَرُوا فِي دَوْلَةِ الْإِسْلَامِ أَخَذُوا طَرِيقَهُمْ مِنْ قَدَرِيَّةِ الْيَهُودِ.

Most nations had Qadariyyah (destiny deniers). The Qadariyyah who appeared in the Islamic empire took their way from Jewish Qadariyyah.

وَالْمُعْتَزِلَةُ هُمُ الْقَدَرِيَّةُ، لَكِنْ نَفْيُ الْقَدْرِ موجودٌ فِي غَيْرِهِمْ كَبَعْضِ الرُّوَافِضِ وَالْخَوَارِجِ وَالْمُرْجِيَّةِ.

The Mu'tazilah are the Qadariyyah of this nation, but denying destiny exists in other groups, like some Rawafid, Khawarij² and Murji'ah.

وَهُوَ فِي مَعْنَى أَنَّ اللَّهَ مَا خَلَقَ كُلَّ شَيْءٍ كَقَوْلِ مُعَمَّرِ الْمُعْتَزِلِيِّ. كَانَ يَقُولُ إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقْ مِنَ الْأَعْرَاضِ مِنْ لَوْنٍ، أَوْ كَوْنٍ، أَوْ طَعْمٍ، أَوْ رَائِحَةٍ، أَوْ حَيَاةٍ، أَوْ مَوْتٍ، أَوْ سَمْعٍ، أَوْ بَصَرٍ وَإِنَّهُ لَمْ يَخْلُقْ شَيْئًا مِنْ صِفَاتِ الْأَجْسَامِ.

It amounts to saying that God did not create everything, like Ma'mar the Mu'taziliyy who used to say that Allāh did not create any of the attributes of the bodies, whether color, flavor, smell, life, death, hearing, sight, or anything else.

¹ What they are actually saying is that Allāh did not create anything from nothingness. The correct belief is that Allāh did create everything from nothing. The first creation was water, and that water was created from nothing.

² Like the Maymunīyyah, Hamziyyah and Harithiyyah.

وَهَذَا خِلَافُ قَوْلِهِ تَعَالَى ﴿قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾ وَخِلَافُ قَوْلِهِ تَعَالَى فِي صِفَةِ نَفْسِهِ ﴿لَهُ مَلِكُ السَّمَوَاتِ
وَالْأَرْضِ يَحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾.

That is against the Saying of Allāh - ta'ālā¹: [that means]: <Say, Muḥammad:
"Allāh is the Creator of everything!"> and His other Saying² [which means]: <The
Dominion of Heavens and Earth is His. He creates life, and He creates death, and
He is, over everything, Powerful. >

وتتفرع منه مسائل، كنفي خلق الشرّ، وخلط الأمر بالمشيئة، ونفي كون الحرام رزقاً، وإثبات أجلين
للمقتول، والتولد.

Several deviant confusions stem from denying destiny, such as denying that God
created evil, and confusing God's Command for His Will, and denying that what is
forbidden is still provision from God, and confirming two death appointments for
the murdered person, and that chain reaction is not a creation of Allāh.



Chain Reaction

أما التولد فأهل السّنة لَا يَقُولُونَ به أصلاً.

Ahlus-Sunnah do not have an issue concerning chain reaction; Allāh creates
everything.

والمعتزلة الَّذِينَ لَا يَفْرَطُونَ فِي هَذَا الضَّلَالِ لَا يَقُولُونَ بالتولد إِلَّا فِي الحركات والاعتمادات.

The Mu'tazilah who have not exaggerated in what is already extremism only
spoke about chain reaction in terms of movement, and cause and effect.

ومن أفرط منهم كبشر قال: إِنَّ الْإِنْسَانَ يَخْلُقُ اللَّوْنُ والطعم والرائحة والسمع وَالْبَصَرُ وَجَمِيعُ الإدراكات
على سَبِيلِ التولد، وَكَذَلِكَ يَخْلُقُ الْحَرَارَةُ، والبرودة، والرطوبة، واليبوسة.

¹ Ar-Ra'd, 16

² Al-Hadid, 3

Those who exaggerated, like Bishr, said that the human creates color, flavor, smell, hearing, sight, and all realizations by way of chain reaction, as well as warmth, coldness, moisture and dryness.

وكثمامة الذي قال: إِنَّ الْأَفْعَالَ المتولدة لَا فَاعِلَ لَهَا.

Thumamah went as far as to say that a chain reaction has no doer!

وَكَانَ جَعْدُ بْنُ دِرْهَمٍ يَقُولُ: إِنَّ الْخَمْرَ لَيْسَ مِنْ فِعْلِ اللَّهِ، وَلَكِنَّهُ مِنْ فِعْلِ الْخَمَارِ وَكَانَ يَقُولُ إِنْ مِنْ وَضَعِ اللَّحْمَ حَتَّى يَدُودُ كَانَ الدُّودُ مِنْ خَلْقِهِ وَمَنْ دَفَنَ الْأَجْرَ وَالتَّبْنَ حَتَّى تُولَدَ مِنْهُ الْعُقْرَبُ كَانَ الْعُقْرَبُ مِنْ فِعْلِهِ وَمَنْ دَفَنَ الْكُمَاةَ حَتَّى صَارَتْ حَيَّةً كَانَتْ الْحَيَّةُ مِنْ فِعْلِهِ. فَنَسَبُوا خَلْقَ الدُّودِ وَالْحَيَّةِ وَالْعُقْرَبِ إِلَى الْإِنْسَانِ فِي هَذِهِ الْمَوَاضِعِ.

Ja'd Ibn Dirham used to say that wine is not the doing of God; it is the doing of the wine maker, and anyone who left meat to rot until worms came forth is the creator of those worms, and that whoever buried a brick so that a scorpion would come forth is the creator of that scorpion, and whoever buried a mushroom so that a snake would come forth is creator of that snake! The Himariyyah who followed him in this issue, therefore deemed the worm, snake and scorpion human creations in these cases.



Qadar Versus Jabr

وافقه أَنَّ الْقَدَرَ والجبر متنافيان.

Comprehend the contrast between denying destiny and denying free will.

لِذَلِكَ أَهْلُ الْقَدْرِ يَكْفُرُونَ بِالْجَهْمِيَّةِ لِقَوْلِهِمْ بِخَلْقِ الْأَفْعَالِ.

This is why the destiny deniers deem the Jahmiyyah as blasphemers over the issue of the slaves' actions being created by Allah.

وَأَهْلُ السَّنَةِ كَفَرُوهُمَا جَمِيعًا لِنَفْيِ الْقَدْرِ وَنَفْيِ اخْتِيَارِ الْعَبْدِ!

Ahlus-Sunnah deemed both groups blasphemers for denying destiny and denying free will!



Irreligiousness

ومن الإلحاد قَوْل أبي هذيل وبعض الإباضية: بِطَاعَةِ لَا يُرَاد بِهَا اللَّهُ تَعَالَى،

An example of irreligiousness is what Abul-Hudhayl and some Ibadīyy Khawārij said about good deeds that do not have to be done for the sake of God.

فَقَالَ: لَيْسَ فِي الدُّنْيَا زَنْدِيقٌ وَلَا دَهْرِيٌّ إِلَّا وَهُوَ قُطْبٌ لِلَّهِ تَعَالَى فِي كَثِيرٍ مِنَ الْأَشْيَاءِ وَلَمْ يَكُنْ لَهُ قَصْدُ التَّقَرُّبِ إِلَى اللَّهِ عَزَّ وَجَلَّ لِأَنَّهُ لَا يَعَذِّبُهُ.

He said that any disbeliever, impious one or atheist can be of the highest rank to Allah, without an intention, because Allah will not punish him.

يرده قول الله: ﴿وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ﴾ وقوله: ﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا﴾ و ﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا﴾

That is against what God says [which means]: <And nothing prevented them from their spendings being accepted from them, but that they disbelieved in Allah and in His Messenger ...¹> And <Indeed, Allah curses the unbelievers, and He has prepared for them an inferno.> And <Indeed, the most despicable of creatures to traverse the face of the earth are those who disbelieve.>

هذا الصنف من الناس يقولون إن كل ما يَنَالُهُ الْعَبْدُ مِنْ رَبِّهِ مِنَ النِّعَمِ فَإِنَّمَا يَنَالُهُ بِاسْتِحْقَاقٍ مِنْهُ لَا بِفَضْلِ مِنَ اللَّهِ تَعَالَى. لكن هذا موقف الكفرة، كما قال تعالى: ﴿وَلَيْسَ أَذْقَنَاهُ رَحْمَةً مِمَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّنَتْهُ لَيَقُولَنَّ هَذَا لِي﴾ ﴿ثُمَّ إِذَا حَوَّلْنَاهُ نِعْمَةً مِمَّا قَالَ إِنَّمَا أُوتِيْنَاهُ عَلَى عِلْمٍ﴾

These are the type of people who say that everything the slave gets from his Lord, he only got it because he was entitled to it. Theirs is the attitude of the disbeliever, as God said [what means]: <And if We bestowed mercy upon the

¹ Tawbah, 54

disbelieving human after calamity strikes, he would say: "I deserve this!"¹>
<Furthermore, if We gave him an endowment from Our Generosity, he says: "I
was only given this because of my know-how!"²>

هذا يخالف ما قاله النبي: "وَلَوْ رَحِمَهُمُ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ."

This is against what the Prophet ﷺ said³: 'Had God had Mercy upon them, His Mercy would have been generosity, not due to them because of their deeds.'

فاستنكفوا من أن يروا لله تعالى فضلا على أنفسهم وقالوا إن أسمى المنازل منزلة الاستحقاق.

They were therefore too haughty to see that God has any merit over them. They said: "Indeed, the loftiest of stations is the station of entitlement!"



ومن سوء اختيار الكرامية لحقوقهم بالمعتزلة في القول بالواجبات العقلية قبل ورود السَّرع،

One of the bad choices of the Karramiyyah was their being influenced by the Mu'tazilah and saying that the mind can know the Sacred Law without its Revelation,

وفي القول بإيجاب أشياء وحظر أشياء على الله تعالى وترتيبهم عليه شريعة كما رتبها عليهم.

And that God Himself has a rule that He must obey, like the slaves.

وذلك من فضائح النظام حيث قال إنه يجب على الله تعالى أن يفعل بالعبد ما فيه صلاح العبد لأنه لو لم يفعل به ما فيه صلاحه لكان قد بخل عليه.

That is one of An-Nadhdham's scandals, for he said that God was obligated to do what is best for the slave or else He would have been a miser.

وركب على هذا فقال: كل ما فعله الله بالكفار فهو صلاحهم ولم يكن في مقدوره أصلح مما فعل.

¹ Fussilat, 50

² Zumar, 49

³ *Sahih Hadith* narrated by 'Imam 'Ahmad in his *Musnad* and 'Imam 'Abu Dawud in his *Sunan* and Ibn Hibban from Ibn Ad-Daylamiyy.

Then he embraced the ugly implication of his conviction and said that all of what God did for the blasphemers was best for them, and it was not in His Control to do better for them.

وَقَدْ بَيَّنَّا نَحْنُ أَنَّ الْوُجُوبَ عَلَى اللَّهِ تَعَالَى مُحَالٌ!

We already clarified that obligations for God is impossible!

وَكُلُّ عَاقِلٍ يَعْلَمُ أَنَّ الْكَافِرَ لَا صَلَاحَ لَهُ فِي كُفْرِهِ وَلَا مَا يَحِلُّ بِهِ مِنْ تَبِيعَاتٍ فِعْلِهِ.

Furthermore, anyone with intellect knows that there is no goodness for a blasphemer in his blasphemy.



فَعَلَى هَذَا، يَجِبُ أَنْ تَكُونَ حُجَّةُ اللَّهِ مُنْقَطِعَةً وَهَذِهِ الْحُجَّةُ تَلْخِصُ لِمَا وَقَعَ لِلْإِمَامِ الْأَشْعَرِيِّ:

In fact, such a conviction leads to saying that God can be refuted, and here is a summarization of the argument of Al-Ash'ariyy:

ثَلَاثَةٌ أَمَاتَهُمُ اللَّهُ أَحَدَهُمْ فِي حَالِ الطُّفُولِيَّةِ، وَبَلَغَ مِنْهُمْ اثْنَانِ. فَكَفَرَ أَحَدُهُمَا وَأَمِنَ الْآخَرُ.

Three people whom Allah made die: a child, and two adults; one a Believer, the other a blasphemer;

فَيُدْخِلُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ مَنْ مَاتَ فِي حَالِ الطُّفُولِيَّةِ وَلَا يُبْلَغُهُ مِنْهَا الدَّرَجَةُ الْعَظِيمَةُ وَيُدْخِلُ الَّذِي آمَنَ الْجَنَّةَ وَيُعْطِيهِ الدَّرَجَةَ الْعَظِيمَةَ وَيُدْخِلُ الَّذِي كَفَرَ النَّارَ.

Two shall enter the Garden; the child with an inferior status, and the believing adult with a superior status. The blasphemer shall enter Hell.

فَيَقُولُ الطِّفْلُ لِمَ لَمْ تُبَلِّغْنِي دَرَجَةَ الَّذِي آمَنَ بَعْدَ الْبُلُوغِ؟

The child could say: "O God, why did You not let me live longer so that I could attain the status of the adult? That would be better for me!"

فَلَوْ كَانَ مَوْتُهُ قَبْلَ الْبُلُوغِ خَيْرًا لَهُ لِأَنَّهُ لَوَ بَقِيَ لِمَاتٍ كَافِرًا بِالْغَا،

Had the answer been that his death before puberty was better for him or else he would have died as a pubescent blasphemer,

يَقُولُ الْكَافِرُ الْبَالِغُ فَلَمْ لَمْ تُمِثْنِي قَبْلَ الْبُلُوغِ حَتَّى أَسْلَمَ مِنَ النَّارِ؟

Then the blasphemer would say: “What about me? Why not make me die as a child, so I could have escaped Hell?”

فَنَعُوذُ بِاللَّهِ مِنْ مَذْهَبٍ يُؤَدِّي إِلَى مِثْلِ هَذِهِ الرَّذِيلَةِ!

We seek refuge with God from such vile convictions!



وَمَنْ كَانَتْ هَذِهِ مَقَالَتُهُ لَمْ يَكُنْ فِي نَفْسِهِ الْإِنْقِيَادَ لِلْعِبَادَةِ كَالنِّسَاءِ فَكَانَ لَا يَقْدِرُ عَلَى إِظْهَارِ مَا كَانَ يُضْمِرُهُ مِنَ الْإِلْحَادِ. وَكَانَ لَا يُعْجِبُهُ أَنْ يَقْبَلَ كَلْفَ الْعِبَادَاتِ. وَكَانَ سِيرَتُهُ الْفُسْقَ وَالْفُجُورَ، فَلَا جَرَمَ كَانَ عَاقِبَتُهُ أَنَّهُ مَاتَ سَكْرَانًا.

Anyone who would say something like this is someone uninterested in worshipping God, like An-Nadhdham. He was unable to display his true irreligiousness outwardly, and he used to hate being accountable to worship. His lifestyle was that of sin, and he eventually died drunk.

وَإِنَّمَا يَطْلُبُ هَذَا الْمَلْحَدُ دَرَجَةَ الْمُسَاوَاةِ مَعَهُ وَنَعُوذُ بِاللَّهِ مِنْ قَوْلٍ يُؤَدِّي إِلَى ذَلِكَ.

In fact, such an irreligious miscreant is not content until he equates himself to God, we seek refuge with Allah from such filthy words!

مِنْ ذَلِكَ أَنَّ شَيْخَ أَهْلِ السُّنَّةِ أَبَا الْحَسَنِ الْأَشْعَرِيَّ رَحِمَهُ اللَّهُ تَعَالَى سَأَلَ الْجُبَّائِيَّ يَوْمًا عَنْ حَقِيقَةِ الطَّاعَةِ فَقَالَ هِيَ مُوَافَقَةُ الْإِرَادَةِ فَقَالَ لَهُ هَذَا يُوجِبُ أَنْ يَكُونَ اللَّهُ تَعَالَى مُطِيعًا لِعَبْدِهِ إِذَا أَعْطَاهُ مُرَادَهُ فَقَالَ نَعَمْ يَكُونُ مُطِيعًا.

One case is when the shaykh of Ahlus-Sunnah once asked Al-Jubbā'iyy about what obedience truly means. He answered: “To do what someone wants!” Al-Ash‘ariyy said: “That would mean that God obeys the slave if He gave the slave what the slave wanted!” Al-Jubbā'iyy said: “Yes. God would be obedient.”

وَخَالَفَ الْإِجْمَاعَ بِإِظْلَاقِ هَذَا اللَّفْظِ لِأَنَّ الْمُسْلِمِينَ أَجْمَعُوا قَبْلَهُ عَلَى أَنَّ مَنْ قَالَ إِنَّ الْبَارِيَّ سُبْحَانَهُ مُطِيعٌ لِعَبْدِهِ كَانَ مُؤْصُوفًا بِالْكَفْرِ فِي عَقْدِهِ!

He defied the consensus by allowing this expression, because the Muslims before him agreed that anyone who says that the Creator obeys His slave is described as having blasphemy in his conviction!

وَلَوْ جَازَ أَنْ يُقَالَ إِنَّهُ لِعَبْدِهِ مُطِيعٌ لَجَازَ أَنْ يُقَالَ أَنَّهُ لِعَبْدِهِ خَاضِعٌ وَخَاشِعٌ!

Had it been valid to say that He obeys His slave, it would be valid to say that to His slave He is humble and servile!



منهم ثمانية فكان يستر إحداه بما يظهر من موافقة أهل البدع. ثم كان يتغلب إحداه الشيء بعد الشيء في الأحياء!

Thumamah was one such miscreant. He was a closet atheist who used to affiliate himself with Islam by his display of heresies and innovation. However, his atheism and irreligiousness would overwhelm him from time to time, and appear little by little!

كما ذكره عبد الله بن مسلم بن قتيبة في كتاب مختلف الحديث أن ثمانية رأى يوماً ناساً يسارعون إلى صلاة الجمعة مخافة أن تفوتهم الصلاة فأقبل على عبد كان معه وقال أنظر إلى هؤلاء الحمير ماذا فعل بهم ذلك العربي! وكان يريد النبي صلى الله عليه وسلم.

It was mentioned about him that once he saw some people rushing to Jumu'ah for fear of missing it. He approached a slave that was with him and he said: "Look at those donkeys! What did that Arab do to them?"

وذكر الجاحظ في كتاب المضاحك أن المأمون الخليفة كان قد ركب يوماً فرأى ثمانية وهو سكران قد وقع في الوحل فقال له أنت ثمانية؟ فقال إي والله! فقال له ألا تستحي؟ فقال لا والله! فقال عليك لعنة الله! فقال تترى تترى!

Al-Jahidh the Mu'taziliyy documented that Al-Ma'mun, the caliph, was riding one day when he saw Thumamah drunk, fallen in the mud. So, he said to him: "You

are Thumamah?" He said: "Aye¹! By God!" Then he said to him: "Are you not ashamed of yourself?" He said: "Nay! By God!" So, the caliph said: 'God damn you!' So Thumamah said: "Over and over; again and again!"

وَأورد الجاحظ في كتابه من نَوَادِرِ إحداه أن غُلامَ ثُمَامَةَ قَالَ لَهُ قُمْ فصل فتغافل عَنْهُ فَقَالَ لَهُ ثَانِيًا قُمْ فصل فتخلص فَقَالَ أَمَا أَنَا فَقَدْ تخلصت إن تركتني أَنْت!

Also, Al-Jahidh has produced in one of his books an instance of Thumamah's irreligiousness; that Thumamah's servant boy once said to him: "It is time to pray." Thumamah did not react; as if he did not hear him. So he said to him a second time: "Just get up, pray, and get it over with!" He said: "I will get it over with when you leave me alone!"



وَأما الجاحظ فَمَنْ عرف تصانيفه وتَأَمَّلَ مَعَانِيَهَا ومقاصده فِيهَا علم أَنَّهُ لَا يَشْتَغِلُ بتصنيف أمثالها إِلَّا من لَا خلاق لَهُ وَلَا مُرُوءة!

And anyone acquainted with Al-Jahidh's authorings and recognizes their insinuations knows that none would busy himself with authoring such things but someone without dignity or virtue!

فإن أَعْلَى تصانيفه كتاب طبائع الْحَيَوَانِ وَقَدْ بَيَّنَّا مَقْصُودَهُ فِيهِ وَذَلِكَ من شَرِّ الْمَقَاصِدِ.

The pinnacle of his works is *The Natures of the Living Things*, which he used as an avenue to elaborate on his creed about all known things being instinct and not acquisition, which is a way to get to atheism.

وَكَيْفَ مَا كَانَ فَقَدْ سَرَقَ أَصُولَهُ من كتاب أرسطاطاليس وَمِنْ كتاب المدائني الَّذِي صنّفه فِي مَنَافِعِ أَصْنَافِ الْحَيَوَانِ. وَلَمْ يُورد فِيهِ شَيْئًا من كَيْسِهِ وَلَا من ذَاتِ نَفْسِهِ إِلَّا أُبَيَاتًا ضَمَمَهَا إِلَيْهَا قَالَتِهَا الْعَرَبُ فِي مَعَانِيهَا زَيْنَ بِهَا حَشَوُ كِتَابِهِ.

¹ { Aye, Ay } (?), *adv.* [Perh. a modification of *yea*, or from the interjection of admiration or astonishment, OE. *ei*, *ey*, *why*, *hey*, *ay*, *well*, *ah*, *ha*. Cf. MHG. & G. *ei*, Dan. *ej*. Or perh. akin to *aye* ever.] Yes; yea; -- a word expressing assent, or an affirmative answer to a question. It is much used in *viva voce* voting in legislative bodies, etc. <https://www.websters1913.com/words/Aye>

☞ This word is written / in the early editions of Shakespeare and other old writers.

Regardless, all he did was plagiarize Aristotle's book, as well as Al-Mada'ini's book about the benefits of different animals. Truly, Jahidh did not produce anything original from his own intelligence, but some lines of poetry. But even those, in concept, had already been said by the Arabs; he merely reworded them and used them as filler to make his book interesting.

وأودعه مناظرة الكلب والديك والكلب والهرة والذئب وما أشبه ذلك. والعاقلة لا يضيع وقته بمثله¹
فإن شغل الوقت بأمثاله نوع من المقت.

And he put therein such fables as *the debate between the dog and the rooster*, and *the debate between the dog and the cat*, and *between the dog and the wolf*, etc. No intelligent one wastes his time with anything like that. Indeed, being distracted by those types of books demonstrates a sort of despicability.

ومن كتبه كتاب حيل اللصوص فيه الحيل التي يتوصلون بها إلى الفساد.

Amongst his books is *The Tricks of the Thieves*, in which he discussed hustles and schemes by which people could commit crimes.

يمدحهم بالبطارة ويَزْعُم أَنَّها من مروءتهم ويمدحهم باختيارهم الغلمان على النسوان وبأنهم يَلْعَبُونَ بالنرد والشطرنج ويحثهم على القمار ويَزْعُم أَنه من المروءة ومن الآداب المرضية.

Therein, he praised the hoodlums for their conniving and savviness. He also praises them for preferring boys over women, for playing dice and chess², and he encouraged gambling, claiming that such behavior is the thug life and the honor amongst thieves.

ومن عد الدعارة والبطارة من المروءة وزينها وحث عليها فقد خالف الشريعة والمروءة لأن المسلمين
أطبقوا على أن من كانت هذه طريقته كان مذموما في الشريعة والمروءة.

¹ وأعلم أن الكعبى عده من مشايخ المعتزلة وافتخر بتصانيفه وزعم أنه عربي من بني كنانة ولو كان كما قاله لما صنف كتابا في مفاخر القحطانية على العدنانية والكنانية وما كان يجمع فيه ما هجا به القحطانية العدنانية وكان لا يستجيز إنشادها فان من كان ابن رشدة لا يرضى بهجاء أبيه ولو كان عربيا لما صنف كتابه في فضل الموالي على العرب.

², What is correct is that playing chess is not unlawful, but not virtuous to play a lot.

Anyone who counts prostitution and thug life as virtuous has gone against the Sacred Law, and has gone against virtue, for the Muslims altogether agree, that anyone who has such a lifestyle is dispraised by the Sacred Law, and lacks dignity.

وَمَنْ كَتَبَهُ مَا صَنَفَهُ فِي غِشِّ الصَّنَاعَاتِ أَفْسَدَ بِذَلِكَ عَلَى الْمُسْلِمِينَ أَمْوَالَهُمْ وَحَثَّ بِذَلِكَ النَّاسَ عَلَى الْغِشِّ وَالْخِيَانَةِ.

And amongst his books is what he authored about defrauding businesses, by which he ruined some Muslims' money, and he used to encourage people to scheme and to betray.

وَمَنْ كَتَبَهُ مَا صَنَفَهُ فِي وَصْفِ الْكَلَابِ وَالْقَحَابِ وَالْمَغْنِينِ وَحِيلِ الْمَاكِرِينَ. وَلَا يَفْتَخِرُ بِمِثْلِ هَذِهِ الْكُتُبِ إِلَّا مَنْ كَانَ مِثْلَ مُؤَلِّفِهِ: لَا خِلَاقَ لَهُ فِي الدِّينِ وَلَا مُرُوءَةً.

Some of his books are about dogs, and some are about loose women, and some are about singers, and some are about the schemes of conspirators. No one brags about such books but someone like its author: lacking etiquette, religiosity and virtue.



قال القاضي أبو يوسف: إِنَّهُمْ زَنَادِقَةٌ!

Judge Abu Yusuf said about the Qadariyyah: "Indeed, they are irreligious disbelievers!"



Section: Atop His Blasphemy, He Denies Destiny!

لَمَّا عَرَفَ النَّاسُ مِنْ وَاصِلِ بْنِ عَطَاءٍ قَوْلَهُ بِالْقَدَرِ وَكَانُوا يُكْفِّرُونَهُ بِالْقَوْلِ الْأَوَّلِ الَّذِي ابْتَدَعَهُ فِي فَسَاقِ أَهْلِ الْمِلَّةِ، كَانُوا يَضْرِبُونَ بِهِ مَا صَارَ مَثَلًا لِكُلِّ مَنْ جَمَعَ بَيْنَ خَصْلَتَيْنِ فَاسِدَتَيْنِ: يَقُولُونَ "مَعَ كُفْرِهِ قَدَرِي!"

When the people were aware of what Wasil Ibn ^Ata' said about destiny, and they had already been deeming him a blasphemer for what he innovated about the major sinners, they said about him what became a proverb for anyone who merged two crooked matters: *Atop his blasphemy, he denies destiny!*



The Tainted Murji'ah

وممن جمع بين خَصْلَتَيْنِ فاسدتين من يجمعُ بَيْنَ الإِرجاءِ فِي الإِيْمَانِ وَيَبْنِي الْقَوْلَ بِالْقَدَرِ كَأبي شمر وغيلان، وَمُحَمَّد بن شبيب البَصْرِيّ والخالدية. فهؤلاء مرجئون قدريون،

Amongst those who put two bad things together are those who merge denying every Believer's punishment with denying destiny, like Abu Shimr, Muhammad Ibn Shabib Al-Bisriyy, and the Khalidiyyah. So, those are Murji'ah who are Qadariyyah.

وفريق مِنْهُمْ يجمعُ بَيْنَ الْقَوْلِ بِالإِرجاءِ فِي الإِيْمَانِ وَيَبْنِي قَوْلَ جَهْمٍ فَهَؤُلَاءِ هُمْ مرجئون جَهْمِيُون.

Others merge denying punishment for the Believers with what Jahm Ibn Safwan said; that the slaves have no will. So, those Murji'ah are Jahmiyyah.

فَصَارَتِ المَرْجئةُ عَلَى هَذَا التَّفْصِيلِ سَبْعَ فِرَقٍ

So, the Murji'ah have become, by this detailing, seven factions.



Atheistic Pagans

ومنهم من وقع في التعطيل والتشبيه معًا!

Some have simultaneously compared God while denying His Existence!

كمن ينفي القدر. وبيانه أَنَّ نفي القَدَرِ مذهب الملحدين إذ عدمٌ للإله عدمٌ لمَدَبَرٍ جَعَلَ كُلَّ شَيْءٍ عَلَى مَا هُوَ عَلَيْهِ. ولكن، نفي القدر يؤدي إلى إثبات خُلَاقٍ دُونَ الإله، وذلك تشبيه!

For example, denying destiny is the atheist way, since lack of God would be the lack of an Eternal Manager who determined everything. Ironically, it results in confirming many creators besides God, and that is likening creations to God!



وكجهم، فإنه قال إن علم الله تَعَالَى حَادَثٌ وَإِنَّهُ لَا يَعْلَمُ مَا يَكُونُ حَتَّى يَكُونَ، وذلك تشبيه!

And like Jahm; he said that God's Knowledge is eventual, and that He does not know a thing until it occurs, and that is likening!

لكنه كَانَ يَقُولُ بِلا تحقيق: إِنَّ اللَّهَ تَعَالَى لَا يُوصَفُ بِشَيْءٍ مِمَّا يُوصَفُ بِهِ الْعِبَادُ، فَلَا يَجُوزُ أَنْ يُقَالَ فِي حَقِّهِ إِنَّهُ حَيٌّ، أَوْ عَالِمٌ، أَوْ مَوْجُودٌ لِأَنَّ هَذِهِ صِفَاتٌ تَطْلُقُ عَلَى الْعَبِيدِ، وَذَلِكَ تَعْطِيلٌ!

On the other hand, he inaccurately used to say that Allāh is not described with any description that can be applied to the slaves. From there, he claimed that it is not valid to say that Allāh is Alive, or Knowledgeable, or even Existent, because these attributes are used for the creations. That is atheism!

وَقَالَ إِنَّمَا يُقَالُ فِي وَصْفِهِ إِنَّهُ قَادِرٌ مُوجِدٌ فَاعِلٌ خَالِقٌ مُخِيٌّ وَمُمِيتٌ لِأَنَّ هَذِهِ الصِّفَاتُ لَا تَطْلُقُ عَلَى الْعَبِيدِ.

He said that it is merely said that Allāh is Powerful, and Creator, and Doer, and Muhyi (Life Creator), and Mumit (Death Creator), because these descriptions cannot be true of the slaves.



وَكَانَ يَقُولُ زُرَّارَةُ بْنُ أَعْيُنِ الرَّافِضِيِّ إِنَّ اللَّهَ تَعَالَى لَمْ يَكُنْ عَالِمًا وَلَا قَادِرًا ثُمَّ خَلَقَ لِنَفْسِهِ عِلْمًا وَحَيَاةً وَقُدْرَةً، وَإِرَادَةً، وَسَمْعًا، وَبَصَرًا.

Zurarah Ibn A'yun used to say that Allāh was not Knowledgeable nor Powerful, then He created Knowledge, Life, Power, Will, Hearing, and Sight for Himself.



وَجَرَى عَلَى قِيَاسِ قَوْلِهِمْ قَوْمٌ مِنْ بَصْرِيَّةِ الْقَدَرِيَّةِ فَقَالُوا كَلَّمَ اللَّهُ مَخْلُوقَ لَهُ وَإِرَادَتَهُ مَخْلُوقَةً لَهُ. وَزَادَ عَلَيْهِ الْكَرَامِيَّةُ فَقَالُوا إِنَّ إِرَادَتَهُ وَإِدْرَاكَاتِهِ حَادِثَةٌ.

Then some Qadariyyah from Basra took their example and said the Speech and Will of Allāh are created. Then the Karramiyyah went further, adding that God has recurring wills and realizations.



ومن المشبهة معطلة: من قال لا موجود بلا مكان.

And some God comparers are unwitting atheists; those who say that existence without a place is impossible!



Stupidities and Ramblings

إن الخذلان لَا قِيَاسَ عَلَيْهِ، بلِ اللهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. فَافْقَهُ، وَفَقَكَ اللهُ، أَنْ كُلَّ مَنْ قَالَ قَوْلًا خِلَافَ قَوْلِ أَهْلِ السُّنَّةِ فَلَا بُدَّ أَنْ تَتَنَاقَضَ أَقْوَالُهُ.

Being Godforsaken is nothing that has a rational pattern. Rather, Allah guides whom He wills to the Straight Path. Thus, comprehend that anyone who says contrary to what Ahlus-Sunnah says will inevitably contradict himself.

وَأَنَّ بَعْضَ الشَّبْهِ أَوْعَفُ مِنْ بَعْضٍ.

And that some fallacies are weaker than others,

وَأَنَّ لَيْسَ كُلُّ تَرْكِيبٍ يُؤَدِّي مَعْنَى.

And that not every attempt to say something actually produces a coherent meaning.



Sophistry

واعلم أنه كَانَ قَبْلَ دَوْلَةِ الْإِسْلَامِ قَوْمٌ ضَعْفَاءٌ يَدْعُونَ السُّوْفِسْطَائِيَّةَ يَنْفُونَ الْحَقَائِقَ.

Know that before the Islamic Empire, there was a pathetic school of philosophers called Sophists. They were reality deniers¹.

وَذَلِكَ خِلَافَ قَوْلِهِ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ حَيْثُ أَثْبَتَ وَجُودَهُ وَوُجُودَ الْخَلْقِ. ﴿وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبَّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾.

That is against God's Saying [which means]: <Praise be to Allah, Lord of the Worlds.> Therein, He confirmed His Own Existence, and the existence of His

¹ This philosophy is the inspiration for the Matrix story.

creation. <And if you saw when they are detained for being judged and scolded by their Lord¹, (you would see something astonishing)! (The Angels convey:) God says: “Is this not real?” They say: “Indeed (it is), by our Lord!” He says: “Then taste the torture for the blasphemy you were committing!”>

قال العلماء: الرد عليهم بضربهم وأخذ مالهم. فإن شكوا يقال لهم: ليس بحق عندك!

The scholars said: They are refuted by being beaten and having their money confiscated. If they complain, it will be said to them: “Worry not! It is not real (according to you)!”

وفي أيامنا شُذَّاذ مفسدون ينكرون أنّ البشرية منحصرة في جنسين وقالوا إن الأجناس لا تحصى، وقالوا الإنسان له أن يختار جنسه!

In our day are some deviants who deny that humanity is limited to two genders. They said there are countless genders, and one can choose his own gender!



وآخر يسمون السمنية ينفون النظر والاستدلال.

Another ancient group is the Sumaniyyah, who used to deny inference and deduction.

ومن كان نافيًا لذلك فمعرض عن الوعظ في قوله تعالى: ﴿قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُوا﴾

That is rejection of the sound advice in the Qur'an [which means]: <Say, O Muḥammad: I only advise you to do one thing: That you would get up for the sake of Allāh, two by two, or as individuals, and then think about the veracity of what is being presented to you.²>



¹ Literally, it is: When they are 'stood before their Lord'. This verse has a figure of speech alluding to being detained for scolding and questioning, and is not a reference to Allāh being in a place; either it is a metaphor likening being stood to be questioned by Allāh to the standing of a disobedient slave before his master to be scolded, or it is a case of an "omitted mudaf", and the meaning is that they stand for (the judgement of) their Lord.

² As-Saba', 46

وفي هذه الأمة من استنَّ بسنتهم. فمن الغباوة والحمق الجبر لأنه جحد للضروري. ولا يبقى أحد يدافع عن هذا المذهب.

In this nation are some who took the way of these irrational groups. Amongst the stupidest of heresies is denying the will of the slave, because it is a stubborn refusal of what is known intuitively. They do not even have anyone left to defend their position!

وقريب منه كلامٌ لبكر أن الصُّبْيَانَ فِي الْمَهْدِ لَا يَجِدُونَ أَلَمًا بِحَالٍ، حَتَّى لَوْ حُرِّقُوا أَوْ قُطِعُوا أَوْ قُرِضُوا بِالْمِفْرَاضِ وَهُمْ يَبْكُونَ وَيَضْجُونَ وَيَصِيحُونَ.

Close to that is some talk of Bakr, that the babies in the cradle do not experience any pain whatsoever, even if burned or cut with scissors, despite their crying, making noise and shouting.

ومن جهالات الجاحظ قَوْلُهُ: إِنَّ الْعِبَادَ لَا يَفْعَلُونَ إِلَّا الْإِرَادَةَ فَقَطْ لَا فِعْلَ لَهُمْ سِوَاهَا.

Amongst Jahidh's ignorant statements is that the slaves do nothing but will, and they have no other action.

وَعَلَى هَذَا فَيَجِبُ أَنْ لَا يَكُونَ الْعَبْدُ فَعَلَ صَلَاةٍ وَلَا حَجًّا وَأَنْ لَا يَكُونَ قَدْ فَعَلَ مِنْ مُوجِبَاتِ الْحُدُودِ مِثْلَ السَّرْقَةِ وَالزَّانَا شَيْئًا.

According to that, no slave ever prayed, performed hajj, stole, or did anything else!



ومن هذا القبيل نفي معمرٍ المعتزلي أَنَّ الْإِنْسَانَ الصُّورَةَ الَّتِي نَشَاهِدُهَا وَإِنَّمَا هُوَ شَيْءٌ فِي هَذِهِ الصُّورَةِ عَالَمٌ قَادِرٌ مُخْتَارٌ يَدْبِرُ التَّدْبِيرَ لَا مَتَحَرِّكٌ، وَلَا سَاكِنٌ، وَلَا مَتَلَوْنٌ، وَلَا مَرِيٌّ وَلَا مَدْرَكٌ بِالدُّوقِ وَالشَّمِّ وَلَا بِشَيْءٍ مِنَ الْحَوَاسِ وَانْه لَيْسَ فِي مَكَانٍ دُونَ مَكَانٍ.

An absurdity on this level is what Ma^mar used to say about the reality of the human not being the form that we see, but truly only something about this form that is knowledgeable, powerful, choosing, and controlling, neither moving or still,

nor colored; invisible, tasteless, odorless, undetectable by senses, and not in one place or another.

وَلَمْ يَذْكُرْ هَذَا إِلَّا مَنْ يَصِفُ الْإِنْسَانَ بِصِفَاتِ خَالِقِهِ!

No one would say something like this but someone who describes man as God.

وَيُلْزَمُ عَلَى هَذَا الْقَوْلِ أَنْ لَا يَكُونَ فِي الدُّنْيَا مَنْ رَأَى إِنْسَانًا قَطُّ! فَالْصَّحَابَةُ لَمْ يَرَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَرِ أَحَدٌ نَفْسَهُ وَلَا أَبَوَيْهِ وَلَا رَأَهُ غَيْرُهُ.

The dimwittedness is in implying that no one in the world has ever seen anyone else! According to that, the Companions never saw the Messenger of Allah ﷺ, and a person never saw himself, nor his parents, and has never been seen by anyone else!

وَمَنْ كَانَ هَذِهِ مَقَالَتَهُ لَمْ يَكُنْ مَعْدُودًا فِي جَمَلَةِ الْعُقَلَاءِ.

Anyone who believes like that would not be smart.



Contradictory Statements

كَانَ يَقُولُ التُّومَنِيُّ الْمُرْجِيُّ: لَوْ تَرَكَ فَرِيضَةً مِمَّا تَعَدُّ فِي الْإِيمَانِ عِنْدَهُ يُقَالُ فِيهِ فَسْقٌ وَلَا يُقَالُ إِنَّهُ فَاسِقٌ.

At-Tūmaniyy the Murji'iyy used to say that had any obligation counted as part of Faith (according to him) been neglected, the neglecter committed a major sin, but he is not called a major sinner!

وَقَالَ بَكْرٌ كَلَامًا أَبْعَدَ مِنْ كَلَامِ الْخَوَارِجِ: مَنْ وَجَدَتْ مِنْهُ كَبِيرَةٌ مِنْ أَهْلِ الْقِبْلَةِ فَهُوَ مُنَافِقٌ وَعَابِدٌ لِلشَّيْطَانِ وَإِنْ كَانَ مِنْ أَهْلِ الْقِبْلَةِ! وَيَكُونُ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ مَعَ الْمُنَافِقِينَ خَالِدًا مُخَلَّدًا، وَمَعَ هَذَا فَإِنَّهُ مُؤْمِنٌ مُسْلِمٌ!

Bakr has some talk even further than that of the Khawarij: anyone who committed a major sin is a devil worshipping hypocrite, even if he is one of the People of the Qiblah, and will be in the lowest levels of Hell with the hypocrites forever and ever, but is still a believing Muslim!



وَلَجَعَفَرُ بْنُ حَرْبٍ مِثْلَ هَذَا الْحَقِّ: كَانَ يَقُولُ إِنَّ الْمَمْنُوعَ مِنَ الْفِعْلِ قَادِرٌ عَلَى الْفِعْلِ، وَلَكِنَّهُ لَا يَتِمَّكَنُ مِنَ الْفِعْلِ!

Ja'far Ibn Harb had similar absurd contradictions. He used to say that anyone unable to do something really had the power to act, but was not capable of performing it!

وَلَوْ جَازَ مِثْلَ هَذَا لَجَازَ أَنْ يُقَالَ إِنَّ الْعَالَمَ بِالشَّيْءِ عَالِمٌ بِهِ، وَلَكِنَّهُ لَا يَعْرِفُ شَيْئًا وَهَذَا مُتَنَاقِضٌ فِي نَفْسِهِ.

That is like saying that someone knows about something without being aware of it!

وَقَالَ: إِنَّ بَعْضًا مِنَ الْجُمْلَةِ يَكُونُ غَيْرَ الْجُمْلَةِ وَهَذَا يُوجِبُ أَنْ تَكُونَ الْجُمْلَةُ غَيْرَ نَفْسِهَا لِأَنَّ كُلَّ بَعْضٍ مِنْهَا عِنْدَهُ غَيْرُهَا.

He also said that some of a whole is different from the whole. This would mean that the whole is other than itself, because every part of that whole, according to him, is something else!



وَمِنَ الْأَغْبِيَاءِ نَفَاةُ التَّأْوِيلِ فَمِنْهُمْ مَنْ يَقُولُ إِنَّ اللَّهَ عَلَى عَرْشِهِ، وَمَحِيطٌ بِكُلِّ شَيْءٍ، وَأَقْرَبُ مِنْ عُنُقِ الرَّاحِلَةِ، إِلَى آخِرِهِ،

Amongst the idiots are the Literalists; the deniers of alternative interpretation; some say that Allah is over His Throne, yet surrounding everything, and yet closer than the neck of your ridden animal, etc.

كَابَنُ تَيْمِيَّةٍ الَّذِي قَالَ فِي أَكْثَرِ مِنْ مَوْضِعٍ: إِنَّهُ فَوْقَ الْعَرْشِ وَإِنَّهُ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا وَلَا يَخْلُو مِنْهُ الْعَرْشُ وَلَا يَكُونُ تَحْتَهُ.

For example, Ibn Taymiyah said¹: “He is above the ^Arsh, and He descends down to the sky, but the ^Arsh is never devoid of Him.” In another quote he said that God descends from the ^Arsh, and the ^Arsh does not become above Him.

وقال: قال تعالى ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ فنزه ﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ فشبهه وهي أعظم آية أنزلت في التنزيه ومع ذلك لم تخل عن التشبيه.

Similar to that is his saying²: “The Exalted said (what means): <Nothing is whatsoever like Him>, thereby He was Exalted (from comparison). Then He said (what means): <And He is the Hearer, the Seer>, and thus He was compared! This is the greatest verse revealed concerning (God’s) Exaltation from comparison, and despite that, it was not devoid of comparing Him to others!”



وقديما كان قوم يدعون أَصْحَابَ الْهَيُولَى.

Amongst the ancient religions are philosophers who believed in hyle; a supposed eternal, formless, unstable primordial matter.

يَقُولُونَ بِقَدَمِ أَصْلِ الْعَالَمِ وَيَقْرُونَ بِحُدُوثِ الْأَعْرَاضِ.

They said that the world’s origin is eternal, and its qualities fluctuate.

وَقَوْمٌ مِنَ الْفَلَّاسِفَةِ يَقُولُونَ بِأَنَّ لِلْعَالَمِ صَانِعًا قَدِيمًا، وَلَكِنَّ الْعَالَمَ قَدِيمٌ كَمَا أَنَّ صَانِعَهُ قَدِيمٌ! وَعَلَى هَذَا الْمَذْهَبِ كَانَ بَرَقْلَسُ

Some ancient philosophers said the world has a beginningless maker, and that the made world is also beginningless like its maker! One of them was Proclus.

ومن الخلط جعل ابن تيمية جنس المخلوق أزليًا وصفة الأزلي جنسًا مخلوقًا!

Another example of confused, muddled beliefs is Ibn Taymiyah’s deeming the type of creations something eternal; like believing in the eternity of the ^Arsh’s

¹ [Ibn Taymiyah. Majmu’ Al-Fatawa. Volume 5. Page 367.]

² [Ibn Taymiyah. Bughyah Al-Murtad. Page 464.]

kind, while deeming the Attributes of the Eternal a type of creation, by believing that Allāh is a site for events!



Ramblings¹

ومن جهالات أبي هاشم قوله بالأحوال حتى كان يقول إن العالم له حال يفارق به من ليس بعالم وللقادر حال به يفارق حال العالم.

Abu Hashim the Mu[^]tazilite has an ignorant rambling about God having circumstances: He used to say that someone knowledgeable has a circumstance by which he differs from someone not knowledgeable, and someone powerful has a circumstance by which he differs from someone knowledgeable;

ثم كان يقول إن الحال ليست بموجودة ولا معدومة ولا معلومة ولا مجهولة!

And this circumstance is neither something nor nothing, and neither known nor unknown.

وإن العالم يعلم على حالة والقادر يقدر على حالة ولا يعلم حال العالم ولا حال القادر ولا يمكن الفرق بين حال العالم وبين حال القادر إذ لا يعلم حال واحد منهما!

And someone knowledgeable knows under some circumstance, and someone powerful has power under some circumstance, and the circumstance of the knower is unknown, as well as the circumstance of the powerful, because there is no way to differentiate between the circumstance of someone knowledgeable and someone powerful, since neither's circumstance is known!

ومن لا يعلم من نفسه ما يقول كيف يقدر أن يعلمه غيره؟

¹ **RAM'BLE**, verb intransitive 1. To rove; to wander; to walk, ride or sail from place to place, without any determinate object in view; or to visit many places; to rove carelessly or irregularly; as, to *ramble* about the city; to *ramble* over the country. *Never ask leave to go abroad, for you will be thought an idle rambling fellow.* 2. To go at large without restraint and without direction. 3. To move without certain direction. *O're his ample sides, the rambling sprays luxuriant shoot.* **RAM'BLE**, noun a roving; a wandering; a going or moving from place to place without any determinate business or object; an irregular excursion.

But how in the world would someone who does not know what he is saying make someone else know what he is saying?



التومني المرجئي كَانَ يَقُولُ: الْإِيمَانُ مَا وَقَاكَ عَنِ الْكُفْرِ وَإِنَّ الْإِيمَانَ اسْمٌ يَقَعُ عَلَى خِصَالٍ كَثِيرَةٍ كُلٌّ مِنْ تَرَكَ خِصْلَةً مِنْهَا كُفْرٌ وَالْخِصْلَةُ الْوَاحِدَةُ مِنْهَا لَا تَسْمَى إِيْمَانًا وَلَا بَعْضُ إِيْمَانٍ.

At-Tumaniyy the Murji'iyy used to say that Faith is what protects you from blasphemy, and is a name applicable to many elements; anyone who abandoned any element of Faith blasphemes, and one element of Faith is not Faith, nor some Faith.

والله أعلم إن كان يعلم مراد نفسه!

God knows if this man knows what he means by his own statements!

وَكَانَ يَقُولُ إِنَّ الْفَاسِقَ عَلَى الْإِطْلَاقِ مَنْ تَرَكَ جَمِيعَ خِصَالِ الْإِيمَانِ وَأَنْكَرَهَا كُلَّهَا.

And he used to say that, in an absolute sense, the major sinner is anyone who abandons all elements of Faith and denies them completely.



Idiocy

مُغِيرَةُ بْنُ سَعِيدٍ الْعَجَلِيُّ الَّذِي كَانَ يَقُولُ إِنَّ لِلْمَعْبُودِ أَعْضَاءَ وَأَعْضَاؤَهُ عَلَى صُورَةِ حُرُوفِ الْهَجَاءِ.

Mughīrah Ibn Sa'īd Al-ʿIjliyy said that God has limbs shaped like the Arabic letters.



يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ الْقُمِيِّ كَانَ يَقُولُ حَمَلَةَ عَرْشِ الرَّحْمَنِ يَحْمِلُونَهُ وَإِنْ كَانَ هُوَ أَقْوَى مِنْهُمْ كَمَا أَنَّ رَجُلَ الْكَرْكِيِّ تَحْمِلُ بَدَنَهُ وَإِنْ كَانَ بَدَنُهُ أَقْوَى مِنْ رَجُلِهِ

Yunus Ibn ʿAbdur-Rahman Al-Qummiyy said that Allah sits upon the ʿArsh although He is more Powerful than the Angels who carry the ʿArsh, just as the scrawny legs of a stork carry its heftier body!



ومن جملة فضائح أبي الهذيل: قَوْلُهُ بَتْنَاهِي مَقْدُورَاتِ الْبَارِي جَلَّ جَلَالُهُ حَتَّى إِذَا انْتَهَتْ مَقْدُورَاتُهُ لَا يَقْدِرُ عَلَى شَيْءٍ.

One of Abul-Hudhayl's scandals is that he said that there shall come a time when there shall no longer be anything under God's Power.

قَالَ وَإِذَا دَخَلَ ذَلِكَ الْوَقْتُ فَنِي نَعِيمِ أَهْلِ الْجَنَّةِ وَعَذَابِ أَهْلِ النَّارِ حَتَّى لَا يَقْدِرَ الْبَارِي سُبْحَانَهُ وَتَعَالَى عَنْهُمْ عَلَى أَنْ يَزِيدَ فِي نَعِيمِ أَهْلِ الْجَنَّةِ ذَرَّةً وَلَا أَنْ يَزِيدَ فِي عَذَابِ أَهْلِ النَّارِ ذَرَّةً وَتَفْنَى قُدْرَةُ أَهْلِ الْجَنَّةِ حَتَّى لَوْ كَانَ قَدْ مَدَّ وَاحِدٌ مِنْ أَهْلِ الْجَنَّةِ يَدَهُ إِلَى شَيْءٍ مِنْ ثَمَارِهَا وَدَخَلَ تِلْكَ الْحَالَةَ لَمْ يَقْدِرِ الْبَارِي تَعَالَى أَنْ يُوصِلَ تِلْكَ الثَّمَرَةَ إِلَى يَدِهِ وَلَا عَلَى أَنْ يُقْدِرَ الْعَبْدُ عَلَى أَنْ يُوصِلَ يَدَهُ إِلَيْهَا. وَأَهْلُ الْجَنَّةِ كُلُّهُمْ يَبْقُونَ هُمُودًا جَمُودًا سَاكِنِينَ لَا يَقْدِرُونَ عَلَى حَرَكَةٍ وَلَا عَلَى نُطْقٍ وَيَنْقَطِعُ عَذَابُ أَهْلِ النَّارِ فِي ذَلِكَ الْوَقْتِ.

He said that then, He will not have the Power to do anything, and when that time comes, the power of the people of Paradise will vanish also, and had someone been in Paradise reaching for fruit, he would freeze on the spot, and Allah will not have the Power to enable them to do anything. Then the enjoyment of Paradise and the torture of Hell will stop.

وَهَذَا قَوْلٌ مِنْهُ يَبْطُلُ الرَّغْبَةُ وَالرَّهْبَةُ وَيَهْدِمُ فَائِدَةَ الْوَعْدِ وَالْوَعِيدِ.

Such a claim ruins the hope for reward and the fear of punishment, and dismantles the point of threat and promise.

وَلَيْنَ قَصِدَ بَعْضُ أَصْحَابِهِ أَنْ يَسْتُرَ عَلَيْهِ هَذِهِ الْفَضِيحَةُ وَيُخْفِيَ هَذِهِ الْبِدْعَةَ لَمْ يُمَكِّنْهُ لِأَنَّهُ ذَكَرَهَا فِي تَصَانِيفَ لَهُ مِثْلَ كِتَابِ الْحُجَجِ وَغَيْرِهِ مِنَ الْكُتُبِ الَّتِي صَنَّفَهَا عَلَى الدَّهْرِيَّةِ وَطَرَقَهُمْ بِهَذِهِ الْمَقَالَةِ إِلَى تَمْهِيدِ الْإِحَادِ الدَّهْرِيَّةِ وَطَوَّلَ لِسَانَهُمْ عَلَى الْمُسْلِمِينَ بَارْتِكَابِهِمْ هَذِهِ الْبِدْعَةَ.

His followers are unable to cover this crooked belief, because he documented it in numerous works of his, like his book *Al-Hujaj (the Arguments)*, as well as other books of his that lend arguments against the Muslims to atheists.



وَمِنْ جَهَالَاتِ الْفُوطِي قَوْلُهُ إِنْ الْجَنَّةُ لَا يَكُونُ فِيهَا افْتِضَاضٌ إِذْ لَا يَكُونُ هُنَاكَ أَلَمٌ!

Among Al-Futi's ignorant proclamations is that no woman in Paradise would lose her virginity, because in Paradise there is no pain!

فَلَمْ يَعْرِفْ هَذَا الْأَحْمَقُ أَنَّ الْقَادِرَ عَلَى أَنْ يَخْلُقَ الْجَنَّةَ وَنَعِيمَهَا وَأَنْ يَزِينَهَا بِالْحُورِ الْعِينِ قَادِرٌ عَلَى أَنْ يَحْفَظَهُمْ مِنَ الْأَلَمِ عِنْدَ الْمَلَاقَةِ.

This one was too stupid to conceive that Who had the Power to create Paradise and its bliss has the Power to spare the people of the Garden any pain!



لَمَّا رَأَتْ الرِّوَافِضُ أَنَّ الْجَاحِظَ كَانَ يَتَوَسَّعُ فِي التَّصَانِيفِ وَيَصْنِفُ لِكُلِّ فَرِيقٍ قَالُوا لَهُ: صَنِفْ لَنَا كِتَابًا!

When the Rawafid saw Jahidh the Mu'taziliyy writing all sorts of books, including books for every deviant denomination, they said to him: "Write a book for us!"

فَقَالَ لَهُمْ لَسْتُ أَدْرِي لَكُمْ شُبْهَةً حَتَّى أُرْتَبَهَا وَأَتَصَرَّفَ فِيهَا!

He told them: "I do not even know a fallacy of yours that I can manipulate!"

فَقَالُوا لَهُ إِذَا دَلَّنَا عَلَى شَيْءٍ نَتَمَسَّكَ بِهِ!

They told him: "Then show us something to hold onto!"

فَقَالَ لَا أَرَى لَكُمْ وَجْهًا إِلَّا أَنْكُمْ إِذَا أَرَدْتُمْ أَنْ تَقُولُوا شَيْئًا تَزْعُمُونَ أَنَّهُ قَوْلُ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ! لَا أَعْرِفُ لَكُمْ سَبَبًا تَسْتَنْدُونَ إِلَيْهِ غَيْرَ هَذَا الْكَلَامِ!

He told them: "I do not know any way for you, because whenever you want to say something or make any assertion, you merely say, 'This is what Ja'far As-Sadiq said!' I do not know anything else you rely on!"

فَتَمَسَّكُوا بِحُمَقِهِمْ وَغِبَاوَتِهِمْ بِهَذِهِ السُّوءَةِ الَّتِي دَلَّهِمْ عَلَيْهَا وَكَلَّمَا أَرَادُوا أَنْ يَخْتَلِقُوا بَدْعَةً أَوْ يَخْتَرَعُوا كَذِبَةً نَسَبُوهَا إِلَى ذَلِكَ السَّيِّدِ الصَّادِقِ وَهُوَ عَنْهَا مَنْزَعٌ وَعَنْ مَقَالَتِهِمْ فِي الدَّارَيْنِ بَرِيءٌ.

So, because of their stupidity, they held fast to what Jahidh pointed out to them. So, whenever they wanted to fabricate a heresy or invent a lie, they would attribute it to that master, Ja'far As-Sadiq, though he is clear of that.



وَمِمَّا يَكْشِفُ عَنْ افْتِضَاحِ الْمُعْتَزِلَةِ فِي مَذَاهِبِهِمْ وَتَبَرُّئِ بَعْضِهِمْ مِنْ بَعْضٍ مَا حَكَاهُ أَصْحَابُ الْمَقَالَاتِ مِنْ أَنَّ سَبْعَةَ مِنْ رُؤُوسِ الْقَدَرِيَّةِ اجْتَمَعُوا فِي مَجْلِسٍ وَاحِدٍ وَتَنَازَلُوا فِي أَنَّ اللَّهَ تَعَالَى هَلْ يَقْدِرُ عَلَى ظَلَمٍ وَكَذِبٍ يَخْتَصُّ بِهِ، فَافْتَرَقُوا مِنْ هَذَا الْمَجْلِسِ وَكُلٌّ مِنْهُمْ يُكْفِّرُ الْبَاقِينَ.

Among what exposes the shameful creeds of the Mu`tazilah and their disavowing each other is what was cited by historians that seven leaders of the Qadariyyah had a summit in which they debated about whether Allāh has the Power to be unjust or to lie in a way special for Him, and they dispersed all charging each other with blasphemy!

وَذَلِكَ لِأَنَّ النِّظَامَ سُئِلَ فِي ذَلِكَ الْمَجْلِسِ عَنْهُ فَقَالَ إِنَّهُ لَيْسَ بِقَادِرٍ عَلَى ذَلِكَ إِذْ لَوْ قَدَرَ عَلَيْهِ لَمْ يَأْمَنْ أَنْ يَقَعَ مِنْهُ ظَلَمٌ أَوْ كَذِبٌ فِيمَا مَضَى أَوْ يَقَعَ ذَلِكَ فِي الْمُسْتَقْبَلِ أَوْ وَقَعَ أَوْ يَقَعَ ذَلِكَ فِي طَرَفٍ مِنْ أَطْرَافِ الْأَرْضِ.

It happened that An-Nadhdham was asked about the issue. He said: "He does not have such Power¹, because then there would be no safety from His injustice or lies, whether in the past or the future, or anywhere in the world!"

فَقَالَ لَهُ عَلِيُّ الْأَسْوَارِيِّ يَنْبَغِي عَلَى هَذِهِ الْعِلَّةِ أَنْ لَا يَقْدِرَ عَلَى خِلَافِ الْمَعْلُومِ وَالْمَخْبَرِ عَنْهُ!

^Aliyy Al-Aswariyy then said to him: "According to this reasoning, He would be powerless to do contrary to what He knew or told!"²

فَقَالَ هُوَ لَازِمٌ فَمَا تَقُولُ أَنْتَ؟

An-Nadhdham said: "This is binding! What, then, say you?"

فَقَالَ الْأَسْوَارِيُّ أَنَا أَقُولُ إِنَّهُ لَا يَقْدِرُ عَلَى الظُّلْمِ وَالْكَذِبِ وَلَا يَقْدِرُ عَلَى خِلَافِ الْمَعْلُومِ.

Al-Aswariyy said: "I say He is powerless to be unjust or lie, and He is powerless to do different than what He knew!"

فَقَالَ لَهُ النِّظَامُ: هَذَا الَّذِي تَقُولُ كُفْرٌ وَإِلْحَادٌ!

¹ It is invalid to say about something mentally impossible or necessary that Allāh has Power over it or does not have Power over it. It is valid to say that His Power does not pertain; is not relevant to it.

² For Allāh to create what He knew would not exist is something impossible. It is not said He has Power over the impossible or does not. It is said that His Power does not pertain to that.

An-Nadhdham said to him: “What you are saying is blasphemy and atheism!”

ثُمَّ قَالَ لَهُ أَبُو الْهُذَيْلِ مَا تَقُولُ فِي فِرْعَوْنَ وَفِي كُلِّ مَنْ عَلَّمَ اللَّهُ أَنَّهُ لَا يُؤْمِنُ أَوْ أَخْبَرَ عَنْهُ أَنَّهُ لَا يُؤْمِنُ؟ إِنْ قُلْتَ إِنَّهُ لَمْ يَكُنْ مَقْدُورًا لَهُمْ أَنْ يُؤْمِنُوا لَزِمَكَ تَكْلِيفٌ مَا لَا يُطَاقُ وَأَنْتَ لَا تَقُولُ بِهِ! وَإِنْ قُلْتَ إِنَّهُ كَانَ مَقْدُورًا لَهُمْ كَانَ مُحَالًا لِأَنَّهُ يُؤَدِّي إِلَى أَنْ يَكُونَ الْعَبْدُ قَادِرًا عَلَى تَجْهِيلِهِ وَتَكْذِيبِهِ!

Then Abul-Hudhayl said to him: “What do you say about Pharaoh and everyone else that Allāh knew or said would not believe? If you say it was not in their power to believe, then they would have been accountable to do what they are unable to do, which you do not believe! And if you say that was within their power, that would be impossible, because that would mean that the slave has the power to render God an ignorant liar!”

تَعَالَى اللَّهُ عَنْ قَوْلِهِمْ.

Exalted is Allāh from what they say.

فَقَالُوا لَهُ هَذَا الْجَوَابُ لَا زِمَ فَمَا تَقُولُ أَنْتَ؟

They said to him: “This answer is binding! What say you?”

فَقَالَ أَنَا أَقُولُ إِنَّهُ قَادِرٌ عَلَى أَنْ يَظْلِمَ وَيَكْذِبَ وَقَادِرٌ أَيْضًا عَلَى خِلَافِ الْمَعْلُومِ.

Abul-Hudhayl said: “I say He has the Power to be unjust and to lie, and He has Power to do different than what He knew!”

فَقَالَ لَهُ أَرَأَيْتَكَ لَوْ ظَلَمَ وَكَذَبَ؟

So he said to him: “What if He actually were unjust and lied?”

فَقَالَ إِنَّهُ مُحَالٌ مِنْهُ!

He said: “It is impossible that He actually do that!”

فَقَالُوا لَهُ مَا كَانَ مُحَالًا لَا يَكُونُ مَقْدُورًا!

They said: “Anything impossible is not subject to any power!”

فتحير هؤلاء الثلاثة ولم يدروا كيف سبيل الجواب!

So the three of them got confused and did not know the proper way to answer!

فَقَالَ بشر بن الْمُعْتَمِر: كل ما أنتم عليه فهو تَخْلِيط!

Bishr Ibnul-Mu^tamar said: "Everything that all of you are saying is jumbled!"

فَقَالُوا لَهُ: فَأَيْشٍ تَقُولُ أَنْتَ؟ هَلْ يَقْدِرُ عَلَى أَنْ يَعَذِّبَ طِفْلاً لَيْسَ لَهُ ذَنْبٌ؟

They said to him: "So what say you? Does He have the Power to torture a sinless baby?"

فَقَالَ يَقْدِرُ!

He said: "He indeed has the Power!"

فَقَالُوا فَلَوْ عَذَّبَهُ كَيْفَ حَكَمَهُ؟

They then said to him: "And if He tortured him, what would be God's judgement?"

قَالَ: يَكُونُ الطِّفْلُ عَاقِلاً بَالِغاً عَاصِياً مُسْتَحِقّاً لِلْعِقَابِ! وَيَكُونُ الْبَارِئُ عَادِلاً بِتَعْذِيبِهِ!

He said: "At that time, such a baby would be sane, pubescent, and deserving of torture, so that the Creator would be just for torturing him!"

فَقَالُوا لَهُ: كَيْفَ يَكُونُ الطِّفْلُ بَالِغاً وَكَيْفَ يَكُونُ مِنْ فِعْلِ الظُّلْمِ عَادِلاً بِهِ؟

They said to him: "How would a baby be pubescent, and how would the unjust be fair for wrongdoing?"

فتحير!

So he became confused!

فَقَالَ لَهُ الْمُرْدَادُ مِنْهُمْ: أَخَذْتُمْ عَلَى أَسْتَاذِي بَشَرِ شَيْئاً مُنْكَرًا مُسْتَفِيزًا، وَلَكِنْ يَجُوزُ أَنْ يَغْلُطَ الْأُسْتَاذُ!

Al-Mirdar said to them: “You all have exposed something ugly in my teacher, Bishr! However, it is possible that the teacher be mistaken!”

فَقَالَ لَهُ بَشْرٌ: فَمَا تَقُولُ أَنْتَ؟

So, Bishr said to him: “What say you?”

قَالَ أَقُولُ إِنَّهُ قَادِرٌ عَلَى الظُّلْمِ وَالْكَذِبِ، وَلَوْ وَجَدَ ذَلِكَ مِنْهُ كَانَ إِلَهًا ظَالِمًا كَاذِبًا!

He said: “I say He has the Power to be unjust and to lie, and had He done that, He would be a lying, unjust god!”

فَقَالُوا لَهُ: وَمَنْ كَانَ بِهَذِهِ الصِّفَةِ هَلْ يَكُونُ مُسْتَحَقًّا لِلشُّكْرِ وَالْعِبَادَةِ أَوْ يَكُونُ مَذْمُومًا؟

They said to him: “Would anyone with such a description be deserving of thanks and worship, or would he be dispraised?”

فَقَالَ لَا يَكُونُ مُسْتَحَقًّا لِلشُّكْرِ وَالْعِبَادَةِ.

He said: “One would not be deserving of thanks and worship.”

فَقَالُوا وَمَنْ لَا يَكُونُ مُسْتَحَقًّا لِلشُّكْرِ وَالْعِبَادَةِ لَا يَكُونُ إِلَهًا!

So, they said to him: “Anyone undeserving of thanks and worship is not God!”

فتحيرا!

So, he became confused!

فَقَالَ زَعِيمٌ مِنْ زَعَمَائِهِمْ يُقَالُ لَهُ الْأَشَّجُ: أَنَا أَقُولُ إِنَّهُ قَادِرٌ عَلَى أَنْ يَظْلِمَ وَيَكْذِبَ، وَلَكِنَّهُ إِنْ ظَلَمَ وَكَذَبَ كَانَ عَادِلًا صَادِقًا!

Then one of their leaders named Al-Ashajj said: “I say that He has the Power to be unjust and to lie, but if He were unjust or lied, He would be fair and honest!”

فَقَالَ الْإِسْكَافِيُّ: كَيْفَ يَنْقَلِبُ الظُّلْمُ عَدْلًا وَالْكَذِبُ صَدَقًا؟

Al-Iskafiyy said: “How would injustice turn into justice, and how would a lie become truth?”

فتحير! فَقَالَ لَهُ: مَا تَقُولُ أَنْتَ؟

So he became confused and said to him: “What say you?”

فَقَالَ أَنَا أَقُولُ إِنْ ظَلَمَ أَوْ كَذَبَ لَمْ تَكُنْ عُقُولُ الْعُقَلَاءِ مَوْجُودَةً فِي تِلْكَ الْحَالَةِ فَلَا يَتَوَجَّهُ عَلَيْهِ الْمَذْمَةُ
وَالْمَلَامَةُ لِعَدَمِ وَجُودِ عَقْلِ عَاقِلٍ يُنْكِرُهُ عَلَيْهِ!

He said: “I say if He is unjust or if He lied, then the minds of the sane people would not be present at that time, and therefore there would be no dispraise or blame attributed to Him because there would be no mind of a sane person existing to object to Him!”

فَقَالَ جَعْفَرُ بْنُ حَرْبٍ: كَأَنَّهُ يَقُولُ إِنَّهُ قَادِرٌ عَلَى ظَلْمِ الْمَجَانِينِ وَلَا يَقْدِرُ عَلَى ظَلْمِ الْعُقَلَاءِ!

So, then Ja'far Ibn Harb said: “It is as if he is saying that Allāh only has the Power to be unjust to the crazy people and not the sane people!

فتحيروا وصاروا كلهم منقطعين متحيرين وَكَانَ كُلُّ وَاحِدٍ يَعْتَقِدُ أَنَّ أَقْوَالَ الْبَاقِينَ كُلِّهَا كُفْرٌ!

Thus, they all became confused and silent, each believing that what the others said was entirely blasphemy!

فَلَمَّا انْتَهَتْ زَعَامَتُهُمْ إِلَى الْجُبَّائِيِّ وَابْنِهِ أَبِي هَاشِمٍ قَالَا جَمِيعًا هَذِهِ مَسْأَلَةٌ لَا يُمْكِنُ أَنْ يُجَابَ عَنْهَا!

When their leadership ended with Al-Jubba'iy and his son Abu Hashim, they both said: “This case cannot possibly be answered!”

فرضيا بالجهل فيما يرجع إلى وصف الاعتقاد.

Thus, they were satisfied with being ignorant about their conviction!

ولو وافقهم التوفيق لتمسكوا بمذهب أهل الحق وتركوا التردد من باطل إلى باطل!

Had the God-given success been with them, they would have held fast to the school of the People of the Truth and abandoned going back and forth from one falsehood to another.

وانظروا كيف ما استشهدوا بآية قط!

And look at how they did not cite a single verse of the Qur'an!



وَمِنَ الْمُسْتَدْرِكَةِ أَقْوَامٌ يَقُولُونَ إِنَّ أَقْوَالَ مُخَالَفِيهِمْ كُلِّهَا كَذِبٌ

And amongst the Mustadrikah are some who say that anything their opposition says is a lie.

وَكَانَ وَاحِدٌ مِنْ أَهْلِ السُّنَّةِ يَنْظُرُ وَاحِدًا مِنْهُمْ فَقَالَ لَهُ السُّنِّيُّ: أَنْتَ رَجُلٌ عَاقِلٌ ابْنُ حَلَالٍ لِرُشْدَةٍ!

Once, a Sunniyy Muslim debated with one of them, saying: "You are an intelligent, mature man born in wedlock."

فَقَالَ لَهُ صَاحِبُهُ أَنْتَ كَاذِبٌ فِي هَذَا الْقَوْلِ!

So, his opponent said: "You are a liar!"

فَقَالَ لَهُ السُّنِّيُّ أَنْتَ صَادِقٌ فِي وَصْفِكَ قَوْلِي هَذَا بِأَنَّهُ كَذِبٌ!

Then the Sunniyy said to him: "You just told the truth!"

فَانْقَطَعَ خَصْمُهُ.

Then that one did not know what to say!



وَكَلَّمَ أَبُو الْهُذَيْلِ النَّظَامَ فِي مَسْأَلَةِ الْجُزْءِ الَّذِي لَا يَتَجَزَأُ، فَقَالَ لَوْ كَانَ كُلُّ جُزْءٍ مِنَ الْجِسْمِ لَا نِهَآيَةَ لَهُ لَكَانَتْ النَّمْلَةُ إِذَا دَبَّتْ عَلَى الْبَقْلَةِ لَا تَنْتَهِي إِلَى طَرَفِهَا!

Once, Abul-Hudhayl debated with An-Nadhdham: "If every particle could be split infinitely, then an ant would never be able to traverse a sprout!"

فَقَالَ: إِنَّهَا تَطْفِرُ بَعْضًا وَتَقْطَعُ بَعْضًا!

An-Nadhdham said: "The ant leaps occasionally."

فَصَارَ قَوْلُهُ هَذَا مَثَلًا سَائِرًا يُضْرَبُ لِكُلِّ مَنْ تَكَلَّمَ بِكَلَامٍ لَا تَحْقِيقَ لَهُ وَلَا يَتَقَرَّرُ فِي الْعَقْلِ مَعْنَاهُ. وَهَذَا مِنْهُ كَلَامٌ لَا يَقْبَلُهُ عَقُولُ الْعُقَلَاءِ لِأَنَّ مَا لَا يَتَنَاهَى كَيْفَ يُمَكِّنُ قَطْعُهُ بِالطَّفْرِ؟

That is how “the leap of the ant” became a proverb for anyone who said something stupid!



الباب الخامس: بيان فرق لا تُعدُّ من جملة الثلاث والسبعين

THE FIFTH CHAPTER: CULTS THAT ARE NOT COUNTED AMONG THE 73 SECTS

ثمّ اعلم بوجود فرق ينتسبون إلى دين الإسلام ولا يعدون من جملة الاثنتين والسبعين.

Know, furthermore, that there are cults attributed¹ to Islam, but not counted among the 72 deviant factions.

فلا حكم لهم خاص يتعلق بالمساجد والإرث والجنائز وغير ذلك، وهم أكثر من عشرين فرقة.

Therefore, they do not have any special rules for entering the masjid or inheritance or funeral arrangements, etc. There are more than twenty of them.

علامتهم أنهم يعبدون إنساناً أو يقولون بنبوة شخص بعد نبينا محمد ﷺ، أو غيره، أو يعطلون الشرائع.

Their sign is that they worship a man, or they believe in someone as a Prophet after or instead of our Prophet Muḥammad ﷺ, or they abolish the Sacred Law.



كاليزيدية من الخوارج أتباع يزيد الخارجي. كان من البصرة ثم رجع إلى جور فارس وكان على رأي الإباضية. وكان يقول: إن الله تعالى يبعث رسولا من العجم وينزل عليه كتابا ينسخ به شريعة محمد صلى الله عليه وسلم.

Like the Yazidiyy Outlaws, because they abolish the Sacred Law. They followed Yazid, the Outlaw. He was an Ibadiyy who used to say: “Allah will send a Messenger who is not an Arab, reveal a Book to him, and abolish the Law of Muḥammad!”

¹ Our Shaykh said in a copy of the Summary:

المسلمون هم الذين آمنوا بالله ورسوله وتخلوا عن الكفر.

“Muslims” are those who believe in Allah and His Messenger and refrain from blasphemy.

أما الإسلاميون فمعناه ينتسبون إلى الإسلام مع صحة العقيدة أو بدون صحة العقيدة كابن سينا والفارابي وابن رشد الحفيد وأمثالهم.

As for “Islamics”, they are the people affiliated with ‘Islam, whether or not their conviction were valid, like Ibn Siyā, Al-Farabiyy, Ibn Rushd the grandson, and their likes.

فيعتبرون أنفسهم مسلمين وهم ليسوا مسلمين لأنهم كفروا لكن ينتسبون إلى الإسلام ولم ينتسبوا إلى دين آخر.

For they consider themselves Muslims, and they are not Muslims because they blasphemed. However, they are attributed to ‘Islam and not to another Religion.

والميمونية وهم أتباع رجل كان اسمه ميمونا. وكان على مذهب العجاردة ثم خالفهم ورجع إلى مذهب القدرية في باب القدر والإرادة والاستطاعة. ثم اختار من دين المجوس استحلال البنات، وفي نسخة: بنات النبتات وبنات البنيين. وأباح لأتباعه التزوج بهن وكذلك أباح لهم التزوج ببنات الإخوة والأخوات وكان ينكر سورة يوسف ويقول إنها ليست من القرآن.

And the Maymunīyy cult of ^Ajaridah Outlaws; the followers a man named Maymun, who diverged from the other ^Ajaridah by agreeing with the Qadariyyah about destiny and created ability. He then went as far as to choose the Majus way and permit marrying the daughters, and in some copies of At-Tabsir: the granddaughters, whether from one's sons or his daughters. He also used to deny that Surat Yusuf was Qur'an.



وفرقتان من المعتزلة لا تعدان وهما الخابطية والحمارية.

And two Mu'taziliyy cults are not counted: the Khabīṭiyyah and the Himariyyah.

أما الخابطية فأصحاب أحمد بن خابط الذي قال بالتناسخ وإن للخلق إلهين أحدهما قديم والآخر مُحدث وهو عيسى بن مريم وكان يقول عيسى بن مريم ابن الله لا على معنى الولادة، ولكن على معنى أنه تبناه وهو الذي يحاسب الخلق في الآخرة. وإن الله قد خلقه على صورة نفسه.

As for the Khabīṭiyyah, they are the followers of Ahmad Ibn Khabīṭ who believed in reincarnation, and that the creation has two gods, an eternal one, and a created one, who is Jesus; God's adopted son, not his begotten son. He claimed that Jesus shall judge the people in the Afterlife, and that Allah created Jesus in God's image.

والحمارية قوم من المعتزلة اختاروا من بدع القدرية ما هو شر وأقبح لركافة عقولهم وأخذوا القول بالتناسخ وأن الذين مسخهم الله قردة وخنازير كانوا ناسا بعد المسخ. وأخذوا من جعد بن درهم قوله إن النظر الأول الذي تحصل به المعرفة فعل لا فاعل له!

The Himariyyah are Mu'tazilah who chose all the worst aspects of i'tizal, due to the brittleness of their intellects. They also took the belief in reincarnation, and claimed that those whom Allah deformed into pigs and apes became human again afterwards. They also took the saying of Ja'd Ibn Dirham that the first thought by which knowledge occurs has no maker.

Ash-Shari'iyah and An-Numayriyyah

كالشريعة والنميرية، أَتْبَاعَ رَجُلٍ كَانَ يَدْعِي شَرِيعًا وَكَانَ يَقُولُ إِنَّ اللَّهَ تَعَالَى حَلَّ فِي خَمْسَةِ أَشْخَاصٍ: فِي مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ. وَكَانُوا يَقُولُونَ إِنَّ هَؤُلَاءِ آلُ اللَّهِ وَلِهَؤُلَاءِ الْخَمْسَةِ خَمْسَةُ أَضْدَادٍ.

That includes the Shari'iyah and the Numayriyyah, the followers of Shari' who claimed that Allah dwells in five people: Muḥammad, ʿAlīyy, Faṭimah, Al-Ḥasan, and Al-Ḥusayn. They also used to say that those five were gods, and each has an evil doppelganger who is his nemesis!¹

وَهَذَا الشَّرِيعُ كَانَ يَدْعِي لِنَفْسِهِ الْإِلَهِيَّةَ. وَكَانَ النَّمِيرِيُّ خَلِيفَتَهُ وَكَانَ يَدْعِي لِنَفْسِهِ مِثْلَهُ بَعْدَهُ.

Ash-Shari' also used to claim godhood for himself. A man called An-Numayriyy was his successor and claimed for himself like Shari' claimed.



Al-Ghurabiyyah

وكالغرابية الذين يَقُولُونَ إِنَّ اللَّهَ تَعَالَى بَعَثَ جِبْرِيلَ إِلَى عَلِيٍّ فغلطَ وَجَاءَ إِلَى مُحَمَّدٍ!

And like the Ghurabiyyah cult who used to say that Allah sent Gabriel to ʿAlīyy, not to Muḥammad, but Gabriel made a mistake and went to Muḥammad!

قَالُوا وَإِنَّمَا غَلَطَ لِأَنَّهُ كَانَ يَشْبَهُ مُحَمَّدًا وَكَانَ أَشْبَهَ بِهِ مِنَ الْغُرَابِ بِالْغُرَابِ وَالذَّبَابِ بِالذَّبَابِ مِنْ أَجْلِ هَذَا سَمَوْا غُرَابِيَّةً.

They said the reason for the confusion was that the resemblance between the two was as close as two crows or two flies! Their reference to the crow (ghurab) earned them the name: Ghurabiyyah.

وَهَؤُلَاءِ كَانُوا يَلْعَنُونَ صَاحِبَ الرِّيشِ يَلْعَنُونَ بِهِ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَقَدْ أَنْزَلَ اللَّهُ سُبْحَانَهُ فِي صِفَةِ الْيَهُودِ حِينَ قَالُوا إِنَّ جِبْرِيلَ عَدُوٌّ لَنَا وَلَمْ يَكُونُوا يَلْعَنُونَهُ قَوْلُهُ تَعَالَى {مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} وَهَؤُلَاءِ أُولَى بِهَذِهِ الصِّفَةِ لِأَنَّهُمْ يَلْعَنُونَهُ وَالْيَهُودُ مَا كَانُوا يَلْعَنُونَهُ.

¹ A group of them said that the doppelganger is dispraised. Another group refused that and that the originals only have merit in contrast to their nemeses, so they must not be dispraised.

And those people used to send curses upon “the feathered one”, Gabriel. Therefore, applicable to them is what came in the verse of the Qur'an about the Jews who took the Angel as an enemy – in fact, it is even more applicable to them because the Jews did not used to send curses upon the Angel¹: [what means]:
<Anyone who was an enemy of God, and of His Angels, and His Messengers, and especially of Gabriel and Michael, then Allāh is the enemy of the blasphemers.>
 May the damn of God be upon them.

وَاعْلَمَ أَنَّ مِنْ هَؤُلَاءِ الْغَرَابِيَةِ قَوْمٌ يُقَالُ لَهُمُ الْمَفْضُوزَةُ كَانُوا يَقُولُونَ إِنَّ اللَّهَ تَعَالَى خَلَقَ مُحَمَّدًا وَفُوضَ إِلَيْهِ
 تَذْيِيرَ الْعَالَمِ فَكَانَ هُوَ الْخَالِقُ لِلْعَالَمِ ثُمَّ إِنَّهُ فُوضَ تَذْيِيرَ الْعَالَمِ إِلَى عَلِيِّ بَعْدَهُ!

A group of Ghurabiyyah was called Al-Mufawwidah². They said that Allāh created Muḥammad, then forwarded the management of the world to him³. Muḥammad

¹ [البقرة، 98]

² Those who believe in forwarding the affair to another.

³ Recently, Ibn Salik from Mauritania, who passed away lately, was saying this type of talk. I was asked to translate this Arabic - but this is summarized:

فقد زعم:

(Salek) has asserted:

أن الله ملك سيدنا محمد صلى الله عليه وسلم الكون وملكه التصرف في جميع الكائنات يعطي منها ما يشاء ويمنع ما يشاء، وأن الله ملكه يوم القيامة. وأن المسلم يمكن له أن يطلب من الرسول صلى الله عليه وسلم أي شيء يريد، والرسول يمكنه أن يعطيه ذلك لأنه الكون كله ملكه،

That Allāh has given our master, Muḥammad ﷺ dominion; possession (tamljk) of the creation, and has given him control over all matters, giving from it as he wishes and withholding from it as he wishes, and that Allāh gave him possession of Judgement Day, and that it is valid for a Muslim to seek from the Messenger ﷺ whatever he wants, and that it is valid that the Messenger grant him that, because the creation, entirely, is his possession.

وهو عنده ليس على معنى التوسل والاستغاثة لأن كلا الأمرين ثابت عند أهل السنة، وهو أن المتوسل والمستغيث حقيقة يطلب من الله تعالى حصول منفعة أو اندفاع مضررة بذكر اسم نبي أو ولي، ليس على هذا المعنى عنده، إنما على معنى أن الرسول يملك الكون فلأنه هو مالك الكون بتمليك الله له، ومالك الشيء يتصرف فيه كما يشاء. نعوذ بالله تعالى من ذلك كله.

And all of this, according to him, is not with the meaning of “tawassul (seeking a means)” and “istighathah (seeking assistance)”, because both of those matters are confirmed according to Ahlus-Sunnah, which is that the one who is seeking a means or seeking assistance, in reality, is seeking from Allāh the Exalted a benefit or the repulsion of harm by mentioning the name of a Prophet or a waliyy. (Salek’s) talk is not according to this meaning. To the contrary, what he is saying is that the Messenger owns the creation by Allāh giving it to him, and the one who owns something does with it as he wants. We seek refuge with Allāh from all of that entirely!

ويكفي في الرد على هذا الكلام المصادم للنصوص الشرعية أن نذكر قوله تعالى:

And it is sufficient to refute this talk that conflicts with the religious texts for us to mention the Saying of the Exalted:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ ۖ فَسَيَقُولُونَ اللَّهُ ۚ قُلْ أَفَلَا تَتَّقُونَ﴾

< Say (O Muḥammad): “Who gives you sustenance from the sky and the earth? Or Who possesses the hearing and the visions? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who manages the affair?” Then they will say: “Allāh!” Say then: “Will you not then beware (of associating partners with Allāh)?” >

وقد ذكر العلماء في المكفّرات (أي ما يكون كفراً من الاعتقادات والأقوال والأفعال) التالي:

then became Creator of the world. Then, he forwarded management of the world to ^Aliyy.

فَهَؤُلَاءِ الْقَوْمُ شَرٌّ مِنَ الْمَجُوسِ الَّذِينَ قَالُوا إِنَّ اللَّهَ خَلَقَ الشَّيْطَانَ وَفُوضَ إِلَيْهِ أَمْرَ الشَّرِّ فَكَانَ الشَّيْطَانُ يَخْلُقُ
الشُّرُورَ لِأَنَّ هَؤُلَاءِ قَالُوا بِالتَّفْوِيضِ فِي الشَّرِّ وَالْخَيْرِ.

And those people are worse than the Majus who say that Allāh created the devil and forwarded the matter of evil to him, for these people say Allāh created Muḥammad and forwarded the matter of both good and evil to him; that is worse.

وَهَؤُلَاءِ شَرٌّ مِنَ النَّصَارَى حِينَ قَالُوا إِنَّ عِيسَى كَانَ إِلَهًا وَكَانَ الْمُدَبِّرَ الثَّانِيَ لِلْعَالَمِ لِأَنَّ هَؤُلَاءِ نَقَلُوهُ مِنْ شَخْصٍ
إِلَى شَخْصٍ وَأَوَّلِيكَ اقْتَصَرُوا عَلَى الْمَسِيحِ.

They are also worse than the Christians because they merely say: “Jesus was god, and he is the second in control of the world, while these people say that world management transfers from person, to person, to person!

وَمِنَ الْغَرَابِیَةِ أَيْضًا قَوْمٌ يُقَالُ لَهُمُ الدِّمِّيَّةُ كَانُوا يَقُولُونَ إِنَّ عَلِيًّا بَعَثَ مُحَمَّدًا حَتَّى يَدْعُوَ الْخَلْقَ إِلَى
إِلَهِيَّتِهِ فَجَاءَ مُحَمَّدٌ وَادْعَى الرِّسَالَةَ مِنْ إِلَهٍ آخَرَ. فَيَذْمُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا السَّبَبِ
وَلِهَذَا سَمَوْا الدِّمِّيَّةَ.

The scholars have mentioned that among the things that cause a person to blaspheme (meaning what is blasphemy among the convictions, sayings, and actions) is the following:

قال القرافي المالكي في الفروق في كلامه على النهي عن طلب الداعي من الله تعالى ثبوت ما دل القاطع العقلي على نفيه مما يخل بثبوته بجلال الربوبية قال مثل: أن تعظم حماقة الداعي وتجروه فيسأل الله تعالى أن يفوض إليه من أمور العالم ما هو مختص بالقدرة والإرادة الربانية من الإيجاد والإعدام والقضاء النافذ المحتم، وقد دل القاطع العقلي على استحالة ثبوت ذلك لغير الله تعالى فيكون طلب ذلك طلباً للشركة مع الله تعالى في الملك وهو كفر،

Al-Qarāfiyy the Malikiyy, in ‘Al-Furūq’ - in his talk about the prohibition of the supplicant seeking from Allāh what the definitive mental evidence proves is negated; that which if it were confirmed would be contrary to the Greatness of God's Lordship – said something like: For a supplicant's stupidity and insolence to reach the point of asking Allāh to grant him divine power and will of creating or annihilating or (to grant him) authoritative, fulfilled management, the definitive mental evidence has proven the impossibility of that for other than Allāh the Exalted. Therefore, seeking such a thing would be a request to share with Allāh the Exalted in Dominion and Ownership, and that is blasphemy.

وقال ابن حجر الهيتمي في «الإعلام بقواطع الإسلام» (ص218): (ومما يكون من الدعاء كفراً أيضاً أن يطلب الداعي نفي ما دل العقل القطعي على ثبوته مما يخل بجلال الربوبية... أو أن يجعل التصرف في العالم بما أراد)

Also, Ibn Hajar Al-Haytamiyy said in *Al-ʿIlām Bi-Qawāṭiʿil-Islām* (p.218): “And also among what would be blasphemy in supplication is for the supplicant to seek the negation of what the definitive intellect proves is confirmed among what denies the Greatness of Godhood, or that control of the world be given to him as he wants.”

Some Ghurabiyyah are called the Dhammiyyah (Blamers)¹. They used to say that ^Aliyy sent Muḥammad to call the creations to worship ^Aliyy, but Muḥammad went out and claimed to be another god's messenger. They therefore dispraised Muḥammad and were called Dhammiyyah.



Al-Janahiyyah

مِنْهُمْ الْجَنَاحِيَّةُ وَهُمْ مِنْ جَمَلَةِ الْغَلَاةِ أَتْبَاعُ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ يَزْعُمُونَ أَنَّ رُوحَ إِلَهِهِ تَحِلُّ فِي الْأَنْبِيَاءِ وَالْأَئِمَّةِ وَتَنْتَقِلُ مِنْ بَعْضِهِمْ إِلَى بَعْضٍ.

The Janahiyyah cult, the followers of ^Abdullah Ibn Mu^awiyah Ibn ^Abdillah Ibn Ja^far Ibn Abi Talib, who claimed that the soul of God dwelled in the Prophets, and in the Imams, going from one to the other.

وَكَاُنُوا يُنْكِرُونَ الْقِيَامَةَ وَالْجَنَّةَ وَالنَّارَ وَيَسْتَحِلُّونَ الزَّنا وَاللَّوَاطَةَ وَشَرَبَ الْخَمْرِ وَأَكَلَ الْمَيْتَةَ وَلَا يَرُونَ وَجُوبَ الصَّلَاةِ، وَالصَّوْمِ، وَالزَّكَاةِ، وَالْحَجِّ.

And they used to deny Judgment Day, Paradise and Hell, they legalized fornication, sodomy, wine, and dead meat, and denied the obligation of Prayer, Fasting, Zakah and Hajj.

وَيُؤْوِلُونَ ذَلِكَ عَلَى مُوَالَاةِ قَوْمٍ مِنْ أَهْلِ الْبَيْتِ وَيَدَّعُونَ أَنَّ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ لَمْ يَمُتْ وَأَنَّهُ فِي جَبَلِ أَصْفَهَانَ إِلَى أَنْ يَخْرُجَ.

And they Allegorists; they give a baseless alternative interpretation that all of that refers to allegiance to the imams. And they claimed that ^Abdullah Ibn Mu^awiyah never died, and that he is in the mountain of Asfahan until he comes out.

وَالْمَشْهُورُ أَنَّ أَبَا مُسْلِمٍ صَاحِبَ دَوْلَةِ بَنِي الْعَبَّاسِ بَعَثَ إِلَيْهِ عَسْكَرًا فَصَلَبُوهُ وَقَتَلُوهُ.

What is famous is that Abu Muslim, founder of the Abbasid dynasty, sent an army who hung him upon a pole and killed him.

¹ "Dhamm" means dispraised to dispraise something.



Al-Hilmaniyyah

وَالْحِلْمَانِيَّةُ أَتْبَاعُ رَجُلٍ يُقَالُ لَهُ أَبُو حِلْمَانَ الدَّمَشْقِيُّ. كَانَ أَصْلُهُ مِنْ فَارَسٍ، وَلَكِنَّهُ أَظْهَرَ بَدْعَتَهُ فِي دِمَشْقٍ وَكَانَ يَقُولُ كُلَّ شَخْصٍ حَسَنٍ فَرُوحَ إِلَهِهِ حَالٌ فِيهِ. وَقَوْمُهُ إِذَا رَأَوْا صُورَةَ حَسَنَةٍ سَجَدُوا لَهَا.

And like the Hululiyy group called Al-Hilmaniyyah, the followers of Abu Hilman Ad-Dimashqiyy, the Persian who exposed his heresies in Damascus. He used to say that God dwells in every attractive person. His people would prostrate to anything beautiful.

وَكَانَ يَقُولُ إِنْ كُلُّ مَنْ كَانَ اعْتِقَادُهُ مِثْلَ اعْتِقَادِي فَلَا تَكْلِيفَ عَلَيْهِ وَكُلُّ مَا يَشْتَهِيهِ فَهُوَ حَلَالٌ لَهُ.

He used to also say: “Anyone who believes like me is not accountable, and whatever such one desires is lawful for him!”



Al-Mansuriyyah

وَالْمَنْصُورِيَّةُ أَتْبَاعُ أَبِي مَنْصُورٍ الْعَجَلِيِّ الَّذِي كَانَ يَقُولُ إِنَّهُ صَعَدَ إِلَى السَّمَاءِ إِلَى مَعْبُودِهِ وَإِنْ مَعْبُودُهُ مَسَحَ عَلَى رَأْسِهِ وَقَالَ يَا بُنَيَّ بَلِّغْ عَنِّي.

The Mansuriyyah follow Abu Mansur Al-[^]Ijliyy, who claimed to have ascended to the sky where God wiped on his head and said: “O my son, convey from me!”

وَكَانَ يَقُولُ إِنَّمَا هُوَ الْكَسْفُ الَّذِي فِي قَوْلِهِ تَعَالَى {وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ}.

And he used to claim that he is the object coming from the sky mentioned in God’s Saying [what means]: **<And if they were to see a chunk of the sky falling upon them, they would say, “It is just clustered clouds!”>**

وَكَانَ يَدَّعِي أَنَّ الْإِمَامَةَ انْتَقَلَتْ إِلَيْهِ مِنَ الْبَاقِرِ.

He also used to claim that rulership went from Muhammad Al-Baqir to him.

وَهَذِهِ الْفِرْقَةُ يُنْكِرُونَ الْقِيَامَةَ وَالْجَنَّةَ وَالنَّارَ وَيَقُولُونَ إِنَّ الْجَنَّةَ نَعِيمَ الدُّنْيَا وَالنَّارَ مَحَنَ الدُّنْيَا.

These people used to deny Judgment Day, Paradise and Hell, saying that Paradise is truly nothing but the bliss of this earthly life, and Hell is merely the trials and tribulations of this earthly life.

وعادتهم الخنق يَسْتَحْلُونَ خنق مخالفينهم.

Strangulation was their modus operandi against their opponents.

وَبَقِيَتْ فِتْنَتُهُمْ إِلَى أَيَّامِ يُوسُفَ بْنِ عَمَرَ الثَّقَفِيِّ وَالِي الْعِرَاقَ فَلَمَّا عَرَفَ حَالَهُمْ صَلَبَ الْعَجَلِيَّ وَانْقَطَعَتْ فِتْنَتُهُمْ.

Their seditions lasted until the days of Yusuf Ibn ^Umar Ath-Thaqafiyy, governor of Iraq. When he knew about their case, he had Al-^Ijliyy hung upon a pole, and their tribulations came to an end.



Al-Khattabiyyah

الخطابية الَّذِينَ كَانُوا يَقُولُونَ بِالْإِلَهِاتِ الْأَتَمَّةِ وَكَانُوا يَقُولُونَ إِنَّ أَبَا الْخَطَّابِ الْأَسَدِيَّ إِلَهٌ وَسَتَأْتِي زِيَادَةُ فِيهِمْ.

And Al-Khattabiyyah who said that the imams of the Prophet's Family were gods, and that their imam, Abu Al-Khattab Al-'Asadiyy, was a god also. More about them shall come, God willing.



Al-Mughiriyyah

مِنْهُمْ الْمَغِيرِيَّةُ أَتْبَاعُ مُغِيرَةَ بْنِ سَعِيدِ الْعَجَلِيِّ وَكَانَ فِي الْإِبْتِدَاءِ يَدَّعِي مُوَالَاةَ الْإِمَامِيَّةِ وَكَانَ يَقُولُ بِإِمَامَةِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ وَكَانَ يَسْتَدِلُّ بِمَا رَوَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُهْدِيَّ يُوَافِقُ اسْمَهُ اسْمِي وَاسْمَ أَبِيهِ اسْمَ أَبِي. وَكَانَ يَقُولُ: إِنَّ هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَالنَّبِيُّ عَلَيْهِ السَّلَامُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ.

One cult is a group called Al-Mughiriyyah, the followers of Mughirah Ibn Sa'id Al-^Ijliyy. At the beginning of his affair he used to claim to be a supporter of the imams of Ahlul-Bayt. And he said that Muhammad Ibn ^Abdillah Ibn Al-Hasan was the imam at his time, and the Mahdiyy, because his name was Muhammad Ibn

^Abdillāh, and the Prophet ﷺ said that the Mahdī's name will be Muḥammad Ibn ^Abdillāh.

فَلَمَّا اسْتَقَامَ لَهُ التَّقْدِمُ بَيْنَ الرَوَافِضِ ادَّعَى النَّبُوَّةَ لِنَفْسِهِ وَكَانَ يَدَّعِي أَنَّهُ يَعْرِفُ اسْمَ اللَّهِ الْأَعْظَمِ وَأَنَّهُ يُحْيِي بِهِ الْمَوْتَى وَيَهْزِمُ بِهِ الْجُيُوشَ.

When this man got a firm footing amongst the Shiites, he claimed prophethood for himself. And he claimed that he knew the greatest Name of Allāh, and that with it he could revive the dead, and defeat the armies.

وَكَانَ يَقُولُ إِنِّ مَعْبُودَهُ رَجُلٌ مِنْ نُورٍ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ وَلَهُ خِرَافَاتٌ كَثِيرَةٌ كَانَ يَلْبَسُ بِهَا عَلَى أَتْبَاعِهِ.

And he claimed that Allāh is a man made of light, upon whose head is a crown of light. He has many fairytales by which he tricked his followers.

وَلَمَّا رُفِعَ خَبَرُهُ إِلَى خَالِدِ بْنِ عَبْدِ اللَّهِ الْقَسْرِيِّ صَلَبَهُ. وَتُعْرَفُ أَتْبَاعُهُ الْيَوْمَ بِمَحْمَدِيَةِ الرَوَافِضِ لِقَوْلِهِ بِإِمَامَةِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ

When Khalid Ibn ^Abdillāh Al-Qasriyy knew about him, he caught him, and also executed him, and hung him upon a pole. His followers became known as the Muḥammadiyyah amongst the Rawafid.



وَمَنْ تَأَمَّلَ قَوْلَ هَؤُلَاءِ الْمَشْبَهَةِ عِلْمَ كُفْرِهِمْ وَضَلَالَتِهِمْ وَلَمْ يَبْقَ لَهُ فِي ذَلِكَ شُبْهَةٌ. وَقَدْ أَقَمْنَا الْحُجَّةَ عَلَى كُلِّ هَذَا فِي أَوَّلِ الْكِتَابِ.

Whoever pondered on the sayings of those Comparers knows their blasphemy and misguidance without any fallacy, and we have already refuted all of this in the beginning of the book.



الباب السادس: فضائح الخوارج أول فرقة شذت عن عقيدة الصحابة

THE SIXTH CHAPTER: THE SCANDALS OF THE OUTLAWS, THE FIRST SECT TO DEVIATE FROM THE CREED OF THE COMPANIONS

وفرق الخوارج العشرون ترجع إلى المحكمة الأولى والأزارقة والصفورية والنجادات والعجاردة والثعالبة والإباضية.

The Khawarij sects return to: Al-Muhakkimatul-'Ula, the Azariqah, the Sufriyyah, the Najadat, the ^Ajaridah, the Tha^alibah and the Ibadhiyyah.



Al-Muhakkimatul-Ula

فَأَمَّا الْمُحَكَّمَةُ الْأُولَى فَاخْتَلَفُوا فِي أَوَّلِ مَنْ تَشَرَّى¹ مِنْهُمْ، فَقِيلَ: أَوَّلُ مَنْ قَالَ مِنْهُمْ لَا حُكْمَ إِلَّا لِلَّهِ عُرْوَةُ بْنُ حُدَيْرٍ² وَقِيلَ إِنَّ أَوَّلَ مَنْ قَالَهُ يَزِيدُ بْنُ عَاصِمٍ الْمُحَارِبِيُّ.

The original Kharijiyy sect is Al-Muhakimtul-Ula. The scholars differed about the first to emerge and shout their slogan: "Ruling is only for Allah!" It was said to be ^Urwah Ibn Hudayr (d. 57), or Yazid Ibn ^Asim Al-Muharibiyy.

وَقِيلَ إِنَّهُ رَجُلٌ مِنْ بَنِي يَشْكُرَ كَانَ مَعَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ بَصْفَيْنِ وَلَمَّا اتَّفَقَ الْفَرِيقَانِ عَلَى التَّحْكِيمِ رَكِبَ وَحَمَلَ عَلَى أَصْحَابِ عَلِيٍّ وَقَتْلَ مِنْهُمْ وَاحِدًا ثُمَّ حَمَلَ عَلَى أَصْحَابِ مُعَاوِيَةَ وَقَتْلَ مِنْهُمْ وَاحِدًا ثُمَّ نَادَى بَيْنَ الْعَسْكَرَيْنِ أَنَّهُ بَرِيءٌ مِنْ عَلِيٍّ وَمُعَاوِيَةَ وَأَنَّهُ خَرَجَ مِنْ حُكُمِهِمَا. فَقَتَلَهُ رَجُلٌ مِنْ هَمْدَانَ.

It was also said to be a man from the tribe of Yashkur who was with ^Aliyy in the Battle of Siffin. When the two parties agreed to the moderation, he charged the army of ^Aliyy upon his horse, killing someone. Then he charged at the army of Mu^awiyah and killed someone. Then he called out with between the two armies: "I renounce ^Aliyy and Mu^awiyah, and concerning either's rule, I am an outlaw!" Then a man from Hamadan killed him.

¹ «القاموس المحيط» (ص1300): «وَتَشَرَّى: تَفَرَّقَ»

² أَخُو مُرْدَاسِ الْخَارِجِيِّ

ثُمَّ إِنْ جَمَاعَةٌ مِمَّنْ كَانُوا مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي حَرْبٍ صَفَّيْنِ اسْتَمَعُوا مِنْهُ ذَلِكَ الْكَلَامَ وَاسْتَقَرَّتْ فِي قُلُوبِهِمْ تِلْكَ الشُّبْهَةُ وَرَجَعُوا مَعَ عَلِيٍّ إِلَى الْكُوفَةِ. ثُمَّ فَارَقُوهُ وَخَرَجُوا إِلَى حَرُورَاءَ، وَمِنْ هُنَا سُمِّيَتِ الْخَوَارِجُ حَرُورِيَّةً. وَكَانُوا اثْنَيْ عَشَرَ أَلْفَ رَجُلٍ مِنَ الْمُقَاتِلَةِ، وَكَانَ زَعِيمُهُمْ يَوْمَئِذٍ عَبْدُ اللَّهِ بْنُ الْكَوَاءِ وَشَبَثُ بْنُ رِيعِيٍّ. فَخَرَجَ إِلَيْهِمْ عَلِيٌّ وَنَازَلَهُمْ فَظَهَرَ بِالْحُجَّةِ عَلَيْهِمْ فَاسْتَأْمَنَ إِلَيْهِ ابْنُ الْكَوَاءِ فِي أَلْفِ مُقَاتِلٍ.

However, a group with ^Aliyy in that battle heard this talk, and the fallacy settled in their hearts. They went back with ^Aliyy to Al-Kufah, then they departed him and went to Harura'. This is why the Khawarij were also called the Haruriyyah. They were 12,000 fighters strong, and their leaders then were ^Abdullah Ibn Al-Kawa' and Shabath Ibn Rab^iyy. Imam ^Aliyy went to them, debated with them and defeated them. So, ^Abdullah Ibn Al-Kawa' repented with 1,000 fighters, and they sought a truce.

وَاسْتَمَرَ الْبَاقُونَ عَلَى ضَلَالِهِمْ وَخَرَجُوا إِلَى النَّهْرَوَانِ. وَأَمَرُوا عَلَيْهِمْ رَجُلَيْنِ مِنْهُمْ أَحَدُهُمَا عَبْدُ اللَّهِ بْنُ وَهَبٍ الرَّاسِي وَالْآخَرُ حُرْقُوصُ بْنُ زُهَيْرٍ الْبَجَلِيِّ. وَكَانَ يَلْقَبُ بِذِي الثَّدْيَةِ.

The rest of them stayed in their misguidance and went to Nahrawan. They put two men in charge: ^Abdullah Ibn Wahb Ar-Rasiyy and Hurqus Ibn Zuhayr, nicknamed, Dhuth-Thudayyah (Little Tit¹), because of a deformity under his armpit; a woman's breast.

وَقَدْ كَانَ مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذُو الثَّدْيَةِ هَذَا وَهُوَ يَقْسِمُ غَنَائِمَ بَدْرٍ هُوَ الَّذِي قَالَ لَهُ: اْعْدِلْ يَا مُحَمَّدُ! فَقَالَ لَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ خَبْتُ وَخَسِرْتُ! إِذَا مِنْ يَعْدِلُ؟

This man once crossed paths with the Prophet ﷺ when he ﷺ was distributing the war spoils of Badr. He is the one who said to the Prophet ﷺ: "Be fair, Muhammad!" The Prophet ﷺ said to him, "You have lost! Who would be fairer?"

ثُمَّ قَالَ: "إِنَّهُ يَخْرُجُ مِنْ ضَنْضِي هَذَا قَوْمٌ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ!"

He later said: "From the mines of this one shall come a folk who exit the Religion like an arrow clears a target!"

¹ TIT, noun The projecting part of the female breast; the dug of a beast; the pap of a woman; the nipple. It consists of an elastic erectile substance, embracing the lactiferous ducts, which terminate on its surface, and thus serves to convey milk to the young of animals. <https://webstersdictionary1828.com/Dictionary/tit>

والتقوا في طريقهم إلى النهروان بِرَجُلٍ رَأَوْهُ يَهْرُبُ مِنْهُمْ فَأَحَاطُوا بِهِ وَقَالُوا لَهُ "مَنْ أَنْتَ؟" قَالَ "أَنَا عَبْدُ اللَّهِ بن خَبَّابِ بن الْأَرْتِ". فَقَالُوا لَهُ "حَدَّثَنَا حَدِيثًا سَمِعْتَهُ مِنْ أَبِيكَ عَنْ رَسُولِ اللَّهِ ﷺ!"

On their way to Nahrawan, they encountered a man attempting to evade them. They surrounded him and asked his name. He said: "I am ^Abdullah Ibn Khabbab Ibnul-Aratt¹!" They said: "Tell us a hadith you heard from your father, from the Messenger of Allah ﷺ!"

فَقَالَ "سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْوَاقِفُ فِيهَا خَيْرٌ مِنَ السَّائِرِ وَالْمَاشِي فِيهَا خَيْرٌ مِنَ الْعَادِي وَمَنْ أَمَكَّنَهُ أَنْ يَكُونَ مَقْتُولًا فِيهَا فَلَا يَقْصِدَنَّ أَنْ يَكُونَ قَاتِلًا" أَوْ لَفْظَ هَذَا مَعْنَاهُ.

He said: "I heard my father saying: 'I heard the Messenger of Allah ﷺ saying: **"There shall be a sedition; whoever remains seated at that time is better than anyone who merely stands for it, and whoever stops is better than who goes forth, and any who walks there is better than who runs. If you are able to be killed in that sedition, then by God, do not seek to be a killer!"**"

فَلَمَّا سَمِعُوا مِنْهُ هَذَا الْخَبَرَ قَصَدُوا قَتْلَهُ فَقَتَلَهُ رَجُلٌ مِنْهُمْ اسْمُهُ مِسْمَعٌ وَجَرَى دَمُهُ عَلَى وَجْهِ الْمَاءِ قَائِمًا كَالشَّرَاكِ حَتَّى انْهَالَ مِنْ إِحْدَى شَاطِئِ النَّهْرِ إِلَى الْآخَرِ. ثُمَّ قَصَدُوا بَيْتَهُ وَقَتَلُوا أَوْلَادَهُ وَأُمَّهَاتِ أَوْلَادِهِ بِالنَّهْرَوَانِ. وَكَثُرَ عَدَدُهُمْ وَقَوِيَتْ شَوْكَتُهُمْ.

When they heard that, it offended them, so they wanted to kill him. One bully amongst them, Misma^, drew his sword and killed him. That Companion's blood flowed in a stream across the river to the other bank. Then they went to his house in Nahrawan and killed his children and slave women². Then their followers increased and they got stronger.

فَقَصَدَهُمْ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ فِي أَرْبَعَةِ آلَافِ رَجُلٍ³. فَلَمَّا اذْدَلَفُوا إِلَيْهِمْ بَعَثَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ إِلَيْهِمْ رَسُولًا أَنْ ادْفَعُوا إِلَيَّ قَاتِلَ عَبْدِ اللَّهِ بن خَبَّابٍ. فَقَالُوا "كُنَّا قَتَلْنَاهُ وَلَوْ ظَفَرْنَا بِكَ لَقَتَلْنَاكَ أَيْضًا!" فَوَقَفَ عَلَيْهِمْ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ بِنَفْسِهِ وَقَالَ لَهُمْ "يَا قَوْمَ مَاذَا نَقِمْتُمْ مِنِّي حَتَّى فَارَقْتُمُونِي لِأَجْلِهِ؟"

¹ A Companion and son of a Companion, D 37 AH (Kawthari).

² In Al-Farq: They killed his child and his slave woman; the mother of his child.

³ وَكَانَ مَقْدَمُهُمْ عَدِي بن حَاتِمِ الطَّائِي وَيُنْشِدُ لَهُمْ أَشْعَارًا يَتَرَنَّمُونَ بِهَا فِي مَذْمُومَتِهِمْ وَمَدَحِ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ

^Aliyy then pursued them with 4,000 men. When he drew near, he sent a messenger to them: "Hand over the killer of ^Abdullah Ibn Khabbab!" They said: "We all killed him! And if we defeat you, then by God, we will kill you too!" ^Aliyy then stood before them alone and said: "What have you taken against me that caused you to defect from me?"

قَالُوا: "قاتلنا بَيْنَ يَدَيْكَ يَوْمَ الْجَمَلِ وَهَزَمْنَا أَصْحَابَ الْجَمَلِ فَأَبَحْتَ لَنَا أَمْوَالَهُمْ وَلَمْ تَبِحْ لَنَا نِسَاءَهُمْ وَذُرَارِيَهُمْ! كَيْفَ تَحِلُّ مَالَ قَوْمٍ وَتَحْرِمُ نِسَاءَهُمْ وَذُرَارِيَهُمْ؟ قَدْ كَانَ يَنْبَغِي أَنْ تَحْرِمَ الْأَمْرَيْنِ أَوْ تَبِيحَهُمَا لَنَا!"

They said: "We fought with you in the Battle of Al-Jamal and defeated the people of Al-Jamal with you. You then gave us their money, but not their women and children! How could you make some people's money lawful, but not their women and children? You should have forbidden both or permitted both!"

فَاعْتَذَرَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِأَنْ قَالَ: "أَمَّا أَمْوَالُهُمْ فَقَدْ أَبَحْتُهَا لَكُمْ بَدَلًا عَمَّا أَغَارُوا عَلَيْهِ مِنْ مَالِ بَيْتِ الْمَالِ الَّذِي كَانَ بِالْبَصْرَةِ قَبْلَ أَنْ وَصَلْتُ إِلَيْهِمْ."

So, ^Aliyy gave his excuse: "I only gave you their money for what they plundered of the treasury in Basrah before I got there!

لَكِنْ لَمْ يَكُنْ لِنِسَائِهِمْ وَذُرَارِيَهُمْ ذَنْبٌ فَإِنَّهُمْ لَمْ يِقَاتِلُونَا فَكَانَ حُكْمُهُمْ حُكْمَ الْمُسْلِمِينَ وَمَنْ لَا يُحْكَمُ لَهُ بِالْكَفْرِ مِنَ النِّسَاءِ وَالْوَالِدَانِ لَمْ يَجْزُ سَبْيُهُمْ وَاسْتِرْقَاقُهُمْ. وَبَعْدُ فَلَوْ أَبَحْتَ لَكُمْ نِسَاءَهُمْ مَنْ كَانَ مِنْكُمْ يَأْخُذُ عَائِشَةَ فِي قِسْمَةِ نَفْسِهِ؟

However, their women and children did not commit any crime, nor fight us, and they are judged as Muslims. Any women or children not judged with blasphemy cannot be captured or enslaved. Not to mention, had I legalized their women for you, which of you would have taken ^A'ishah as his share?"

فَلَمَّا سَمِعُوا هَذَا الْكَلَامَ خَجَلُوا!

When they heard that they were embarrassed!

وَقَالُوا قَدْ نَقَمْنَا مِنْكَ سَبَبًا آخَرَ وَهُوَ أَنَّكَ يَوْمَ التَّحْكِيمِ كَتَبْتَ اسْمَكَ فِي كِتَابِ الصُّلْحِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيٌّ بِنَ أَبِي طَالِبٍ وَمُعَاوِيَةُ حَكَمَا فَلَانَا فَنَارَعَكَ مُعَاوِيَةُ وَقَالَ لَوْ كُنَّا نَعْلَمُ أَنَّكَ أَمِيرَ الْمُؤْمِنِينَ مَا خَالَفْنَاكَ فَمَحُوتِ اسْمُكَ فَإِنْ كَانَتْ إِمَامَتُكَ حَقًّا فَلَمْ رَضِيَتْ بِهِ؟

Then they said: “We take something else against you! On the day of the moderation, you wrote your name on the treaty as: *Prince of Believers*, *^Aliyy Ibn Abi Talib*, but when Mu^awiyah disputed that, saying: ‘Had we known you to be the Prince of Believers we would not have opposed you!’ you then erased your name! If you are the imam really, why did you accept that?”

فَاعْتَذَرَ أَمِيرُ الْمُؤْمِنِينَ وَقَالَ إِنَّمَا فَعَلْتُ كَمَا فَعَلَ النَّبِيُّ عَلَيْهِ السَّلَامُ حِينَ صَلَّحَ سُهَيْلُ بْنُ عَمْرٍو وَكَتَبَ فِي كِتَابِ الصُّلْحِ هَذَا مَا صَلَّحَ مُحَمَّدٌ رَسُولُ اللَّهِ سُهَيْلُ بْنُ عَمْرٍو. فَقَالَ لَهُ سُهَيْلٌ لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ مَا خَالَفْنَاكَ، وَلَكِنْ أَكْتَبَ اسْمُكَ وَاسْمَ أَبِيكَ! فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَتَبَ هَذَا مَا صَلَّحَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ سُهَيْلُ بْنُ عَمْرٍو.

^Aliyy gave his excuse: “I merely did as the Prophet ﷺ when he made a treaty with Suhayl Ibn ^Amr, and had it written therein: ‘This is the treaty of God’s Messenger, Muḥammad.’ But then Suhayl said: ‘Had we known you to be God’s Messenger we would not have opposed you! Instead, sign your name and your father’s name!’ So, the Prophet ﷺ ordered that it be written: Muḥammad the son of ^Abdullah.’

فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّكَ سَتُبْتَلَى بِمِثْلِهِ يَوْمًا!" فَالَّذِي فَعَلْتَهُ كَانَ بِإِذْنِهِ وَاقْتِدَاءً بِهِ.

At that time, the Messenger of Allah ﷺ told me, ‘**You shall be inflicted with something like this one day!**’ Therefore, what I did was by his permission ﷺ, and imitating him.”

ثُمَّ قَالَتْ الْخَوَارِجُ لَهُ: لَمْ قُلْتَ لِلْحَكَمَيْنِ "إِنْ كُنْتَ أَهْلًا لِلْخِلَافَةِ فَقَرَرَانِي!" وَلَمْ تَشْكُتْ فِي خِلَافَتِكَ حَتَّى تَكَلَّمْتَ بِهَذَا الْكَلَامِ؟ لَوْ كُنْتَ شَاكَ لِمَ ادَّعَيْتَ الْخِلَافَةَ؟

Then the Outlaws said to him: “We still have something else we take against you! Why did you say to the two moderators: ‘If I am qualified to be caliph then vote for me!’ If you were doubtful that you are caliph, why claim the caliphate?”

فَقَالَ عَلِيٌّ إِنَّمَا أَرَدْتُ أَنْ أَنْصِفَ الْخَصْمَ وَأُسْكِنَ النَّائِرَةَ وَلَوْ قُلْتُ لِلْحَكَمَيْنِ أَحْكَمَا لِي لَمْ يَرْضَ بِذَلِكَ مُعَاوِيَةُ وَهَكَذَا فَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ نَصَارَى نَجْرَانَ حِينَ دَعَاهُمْ إِلَى الْمِبَاهِلَةِ فَقَالَ {فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلُ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ} وَهَذَا إِنَّمَا قَالَهُ عَلَى سَبِيلِ الْإِنْصَافِ لَا عَلَى سَبِيلِ التَّشَكُّكِ.

^Aliyy answered: "I only wanted to be fair to my opponent and to extinguish the animosity! Had I merely said to the moderators: 'Vote for me!' Mu^awiyah would not have accepted! This is what the Prophet ﷺ did with the Christians of Najran, when he summoned them to a challenge to supplicate against each other, in Surat Al ^Imran 61: [which means]: <So (any Christian^[N]) who disputes with you (Muhammad) about (Jesus) after what has come to you of the knowledge, then say: "Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us damn each other, and pray for the curse of Allah upon the liars (concerning the matter of Jesus^[J])!"> This was only posed as such in the way of fairness¹, not out of doubt.

وَهُوَ كَقَوْلِهِ تَعَالَى {وَأَنَا أَوْ يَأْكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ}.

And that is also like the Saying of Allah - ta^ala [which means]: <Indeed, it is either we or you upon guidance, or upon clear misguidance!>

وَلِهَذَا الْمَعْنَى حَكَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعْدَ بْنَ مَعَاذٍ فِي بَنِي قُرَيْظَةَ وَالْحَقَّ فِي الْحَقِيقَةِ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In this same way, the Prophet ﷺ appointed Sa^d Ibn Mu^adh to rule over the case of the Jews of Banī Quraydhah, though really the Messenger of Allah ﷺ was more entitled!

ثُمَّ إِنْ حَكَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَدْلِ وَحَكَمِي الَّذِي حَكَمْتَهُ خُدْعَ فَكَانَ مِنَ الْأَمْرِ مَا كَانَ. فَهَلْ عِنْدَكُمْ شَيْءٌ سِوَى هَذَا؟

However, the Messenger's moderator judged justly, while my moderator was misled! So what happened, happened. Do you have anything else?"

فَلَمَّا سَمِعَتِ الْخَوَارِجُ هَذِهِ الْحُجَجَ الْقَاطِعَةَ سَكَتَ الْقَوْمُ وَقَالَ أَكْثَرُهُمْ صَدَقَ وَاللَّهِ! وَقَالُوا: التَّوْبَةُ! وَاسْتَأْمَنَ إِلَيْهِ مِنْهُمْ يَوْمَئِذٍ ثَمَانِيَةَ أَلْفٍ،

¹ Had he merely said: "Come so that I can supplicate against you!" They would not have accepted, so the Verse was revealed like that.

When they heard these decisive arguments, they went silent. Then most of them said: “By God, he is right! Repent! Repent!” Eight-thousand of them called for a truce.

وَتَبَّتْ عَلَى قِتَالِهِ أَرْبَعَةُ آلَافٍ مِنْهُمْ. فَقَالَ لِلَّذِينَ اسْتَأْمَنُوا إِلَيْهِ مِنْهُمْ: امْتَازُوا الْيَوْمَ مِنِّي جَانِبًا وَقَاتِلْ بِمَنْ كَانَ مَعَهُ.

The other 4,000 stayed firm. ^Aliyy then said to those who sought a truce: “Step to the side, today!” and he commenced to fight with those who came with him.

وَقَالَ لِأَصْحَابِهِ لَمَّا أَرَادَ أَنْ يَبْتَدِيَ الْقِتَالَ: لَا يَقْتُلْ مِنَّا عَشْرَةَ وَلَا يَنْجُو مِنْهُمْ عَشْرَةٌ!

And he said to his comrades when they were ready to fight, “Not even ten of us shall be killed, and not more than ten of them shall survive!”

وَخَرَجَ حَرْقُوصُ بْنُ زُهَيْرٍ فِي وَجْهِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَقَالَ وَاللَّهِ لَا تُرِيدُ بِقِتَالِكَ إِلَّا وَجْهَ اللَّهِ تَعَالَى وَالنَّجَاةَ فِي الْآخِرَةِ فَتَلَا عَلَيْهِ ﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾ ثُمَّ حَمَلَ عَلَيْهِمْ.

Hurqus stood in ^Aliyy's face saying: “I swear to God! By fighting you, we only want God's Acceptance, and salvation in the Afterlife!” ^Aliyy responded by reciting to him [what means]: <Say Muhammad: “Shall we inform you of those whose deeds are futile? Those whose efforts in the earthly life are astray - though they reckon that they are doing something good.”> Then he charged them.

والتحم القتال فلم يقتل يومئذٍ من أصحاب عليٍّ أكثر من تسعة أنفس. وقتل عبد الله بن وهب في المبارزة ولم يبق من جملة الخوارج إلا تسعة.

There was hand to hand combat, and it was as he said; not more than nine of ^Ali's comrades were killed¹. ^Abdullah Ibn Wahb was killed in a duel, and no more than nine Khawarij were left.

فَوَقَعَ اثْنَانِ مِنْهُمْ إِلَى سَجِسْتَانَ وَاثْنَانِ إِلَى الْيَمَنِ وَاثْنَانِ إِلَى عَمَانَ وَاثْنَانِ إِلَى الْجَزِيرَةِ وَوَاحِدٌ إِلَى نَاحِيَةِ الْبَارِ أَوْ الْأَنْبَارِ أَوْ (تِل) مَوْزَنَ، عَلَى حَسَبِ النُّسخة. وَخَوَارِجُ هَذِهِ النُّوَاجِي مِنْ أَتْبَاعِ هَذِهِ التَّسْعَةِ.

¹ Al-Farqu Baynal-Firaq has names.

Two fled to Sijistan, two to Yemen, two to Oman, two to Arabia, and one to Al-Akbar or Al-Ambar or Mawzan [Hill¹]; depending on the copy of the original book.

The Khawarij of these different areas are followers of those nine.

وَأَمَرَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ أَصْحَابَهُ بِطَلَبِ ذِي الثَّدْيَةِ فَوَجَدُوهُ قَدْ هَرَبَ وَاسْتَخْفَى فِي مَوْضِعٍ. فَظَفَرُوا بِهِ وَتَفَحَّصُوا عَنْهُ فَوَجَدُوا لَهُ ثَدْيًا كَثْدِي النَّسَاءِ فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ وَأَمَرَ بِقَتْلِهِ فَقُتِلَ.

Dhuth-Thudayyah fled and hid. ^Aliyy, may God accept his deeds, commanded his comrades to look for him. They caught him, searched him, and found his tit. ^Aliyy said: "Allah said the truth, and His Messenger said the truth!" Then he gave the command, and Hurqus was executed.



فَهَذِهِ قِصَّةُ الْمَحْكَمَةِ الْأُولَى وَهُمْ يَكْفِرُونَ بِتَكْفِيرِهِمْ عَلِيًّا وَعُثْمَانَ وَتَكْفِيرِهِمْ أَهْلَ الْأُمَّلَةِ.

This is the story of Al-Muhakkimatul-Ula. Their judgment is that of blasphemy for accusing ^Aliyy and ^Uthman of blasphemy, and for deeming the nation blasphemers².

ثُمَّ خَرَجَ بَعْدَهُمْ جَمَاعَةٌ مِنَ الْخَوَارِجِ بِأَرْضِ الْعِرَاقِ فَكَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يُبْعَثُ إِلَيْهِمُ السَّرَايَا وَيَقَاتِلُهُمْ إِلَى أَنْ اسْتَأْثَرَ اللَّهُ بِرُوحِهِ وَنَقَلَهِ إِلَى جَنَّتِهِ.

After them, there appeared a group of Khawarij in Iraq. ^Aliyy dispatched platoons to them, fighting them until Allah - tabaraka wa-ta^ala - took him.

وَبَقِيَتِ الْخَوَارِجُ عَلَى مَذْهَبِ الْمَحْكَمَةِ الْأُولَى إِلَى أَنْ ظَهَرَتِ فِتْنَةُ الْأَزَارِقَةِ مِنْهُمْ، فَعِنْدَ ذَلِكَ اخْتَلَفُوا.

The Khawarij stayed on the Muhakkimat way until the seditions of the new Kharijyy faction: the Azariqah.



¹ Farq.

² We have already logged what our Shaykh says in the Bughyah: "The Kharijyy who deems 'Ahlus-Sunnah altogether as disbelievers and legalizes their blood, he is the disbeliever. The Kharijyy who merely deems the committer of a major sin a disbeliever is the one they did not deem a disbeliever; they rather deemed him a major sinner."

Al-Azariqah

وأما الأزارقة فهم أتباع رجل منهم يُقال له أبو راشد نافع بن الأزرق الحنفي،

The Azariqah follow a Kharijiyy called Abu Rashid, Nafi^ Ibn Al-Azraq Al-Hanafiyy.

وَلَمْ يَكُنْ لِلْخَوَارِجِ قَوْمٌ أَكْثَرُ مِنْهُمْ عِدَدًا وَأَشَدُّ مِنْهُمْ شَوْكَةً. وَلَهُمْ مَقَالَاتٌ فَارَقُوا بِهَا الْمَحْكَمَةَ الْأُولَى وَسَائِرَ الْخَوَارِجِ:

There was no mightier or larger Kharijiyy sect. They say that by which they depart the Muhakkimat, and by which they differ from all other Outlaws.

مِنْهَا أَنَّهُمْ يَقُولُونَ إِنَّ مَنْ خَالَفَهُمْ مِنْ هَذِهِ الْأُمَّةِ فَهُوَ مُشْرِكٌ. وَالْمَحْكَمَةُ كَانُوا يَقُولُونَ إِنَّ مَخَالَفَهُمْ كَافِرٌ وَلَا يَسْمُونَهُ مُشْرِكًا.

One is that they say that whoever opposes their faction from this nation is a pagan in particular. The Muhakkimat used to say merely that he is a blasphemer in general, not a pagan in particular.

وَمِمَّا اخْتَصَّوْا بِهِ أَيْضًا أَنَّهُمْ يَسْمُونُ مَنْ لَمْ يُهَاجِرْ إِلَى دِيَارِهِمْ مِنْ مُوَافِقِهِمْ مُشْرِكًا، وَإِنْ كَانَ مُوَافِقًا لَهُمْ فِي مَذْهَبِهِمْ. وَكَانَ مِنْ عَادَاتِهِمْ فَيَمْنُ هَاجِرٍ إِلَيْهِمْ أَنْ يَمْتَحِنُوهُ بِأَنْ يُسَلِّمُوا إِلَيْهِ أَسِيرًا مِنْ أَسْرَاءِ مَخَالَفِهِمْ وَأَطْفَالَهُمْ وَيَأْمُرُوهُ بِقَتْلِهِ. فَإِنْ قَتَلَهُ صَدَقُوهُ فِي دَعْوَاهُ أَنَّهُ مِنْهُمْ وَإِنْ لَمْ يَقْتُلْهُ قَالُوا هَذَا مُنَافِقٌ وَمُشْرِكٌ وَقَتْلُوهُ.

They also called anyone who does not migrate to them a pagan, even if he agreed with their way. Their custom was to test anyone who migrated to them by giving him a prisoner to kill, even a child. If he kills him, they would believe him about being one of them. Or else, they would say: "Hypocrite! Pagan!" and then kill him.

ويزعمون أيضا أن أطفال مخالفيهم مشركون ويزعمون أنهم يخلدون في النار.

Also, they claimed that the children of their opponents are pagans who will be in Hell forever.

وَقَدْ أَطْلَقَتِ الْأَزَارِقَةُ عَلَى دِيَارِ مَخَالَفِهِمْ أَنَّهَا دِيَارُ الْكُفْرِ وَأَنْ قَتَلَ نِسَاءَهُمْ وَأَطْفَالَهُمْ مُبَاحٌ وَأَنْ رَدَّ أَمَانَاتِهِمْ لَا تَجِبُ خِلَافًا لِنَصِّ كِتَابِ اللَّهِ تَعَالَى حَيْثُ قَالَ: **إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا**.

And they called the lands of their opponents lands of blasphemy, and deemed the blood of their women and children lawful, and judged that it is not obligatory to return the trusts to them. That is against the Saying of Allāh - tabaraka wa -ta`ala [which means]: **<Indeed, Allāh commands you to return the trusts to their deserving people.>**

وَقَالُوا إِن سَارِقَ الْقَلِيلِ يَجِبُ عَلَيْهِ الْقَطْعُ.

And they said that the thief's hand should be amputated for a very small amount.

وَهَذِهِ بَدْعٌ زَادُوا بِهَا عَلَى جَمِيعِ الْخَوَارِجِ ﴿فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ﴾.

These are heresies they added over all other Khawarij, **<So they became deserving of torture for blasphemy above and beyond the torture they deserve for previous blasphemy. And for the disbelievers is a humiliating torture.>**

وَأَوَّلُ مَنْ أَظْهَرَ هَذِهِ الْبَدْعَ الرَّائِدَةُ عَلَى أَوْلَيْكَ رَجُلٌ مِنْهُمْ يَدْعِي عَبْدَ رَبِّهِ الْكَبِيرَ وَقِيلَ عَبْدُ رَبِّهِ الصَّغِيرِ.

The first to expose these additional heresies to them was one of them named ^Abdu Rabbi-hi Senior or ^Abdu Rabbi-hi Junior.

وَقِيلَ عَبْدُ اللَّهِ بْنُ الْوَضِيِّ. وَكَانَ نَافِعُ بْنُ الْأَزْرَقِ يُخَالِفُهُ حَتَّى مَاتَ. فَلَمَّا مَاتَ ابْنُ الْوَضِيِّ رَجَعَ نَافِعٌ وَاتَّبَاعُهُ إِلَى مَذْهَبِهِ وَقَالُوا كَانَ الصَّوَابُ مَعَهُ (وَلَمْ يَكْفُرْ نَافِعٌ نَفْسَهُ بِخِلَافِهِ إِيَّاهُ حِينَ خَالَفَهُ وَأَكْفَرُ مِنْ يُخَالِفُهُ بَعْدَ ذَلِكَ)!

It was said to be ^Abdullah Ibnul-Wadin, whom Nafi^ Ibnul-Azraq defied until he died. Then, Nafi^ and his followers took Ibnul-Wadin's way, saying that he was correct. However, Nafi^ never called himself a blasphemer for opposing him, though Ibnul-Wadin deemed as a blasphemer anyone who opposed him! After that, Nafi^ even deemed as a blasphemer anyone who opposed him!

وَهَذِهِ الْأَزَارِقَةُ غَلَبُوا عَلَى بِلَادِ الْأَهْوَازِ¹ وَأَرْضِ فَارَسٍ وَكَرْمَانَ¹ فِي أَيَّامِ عَبْدِ اللَّهِ بْنِ الزَّيْرِ حِينَ بَعَثَ عَامِلًا لَهُ عَلَى الْبَصْرَةِ فَأَخْرَجَ سَرِيَّةً إِلَى قِتَالِهِمْ وَهُمْ أَلْفُ مُقَاتِلٍ فَقَتَلَهُمُ الْخَوَارِجُ. ثُمَّ بَعَثَ إِلَيْهِمْ بِثَلَاثَةِ آلَافٍ مِنْ

¹ Ahvaz is a city in the southwest of Iran and the capital of Khuzestan province. Ahvaz's population is about 1,300,000 and its built-up area with the nearby town of Shayban is home to 1,136,989 inhabitants. It is home to Persians, Arabs, Bakhtiari, Dezfulis, Shushtaris, and others. [Wikipedia](#)

الْمُقَاتِلَةُ فَظَفَرِ الْخَوَارِجِ أَيْضًا بِهِمْ. فَبَعَثَ عَبْدُ اللَّهِ بْنُ الزَّيْرِ مِنْ مَكَّةَ كِتَابًا وَجَعَلَ قِتَالَهُمْ إِلَى الْمُهْلَبِ بْنِ أَبِي صَفْرَةَ حَتَّى جَمَعَ عَسْكَرًا عَظِيمًا وَهَزَمَ نَافِعُ بْنُ الْأَزْرَقِ وَجُنْدَهُ وَقُتِلَ نَافِعُ فِي تِلْكَ الْهَزِيمَةِ.

These Azariqah overthrew the lands of Ahvaz, Persia, and Kermania in the days of ^Abdullah Ibnuz-Zubayr, when he sent a governor to Basrah. An army of 1,000 was sent to fight them, and the Khawarij killed them. Then an army of 3,000 was dispatched and the Khawarij also defeated them. ^Abdullah Ibn Az-Zubayr then sent a letter to General Muhallab Ibn Abi Sufrah, instructing him to take care of the Khawarij. He mobilized a great army and defeated Nafi^ Ibnul-Azraq and his army, and Nafi^ was killed in that defeat.

وَبَايَعَتِ الْأَزْرَاقَةُ بَعْدَهُ رَجُلًا آخَرَ مِنْهُمْ فَهَزَمَهُ الْمُهْلَبُ أَيْضًا وَقَتْلُوهُ فِي الْهَزِيمَةِ فَبَايَعُوا قُطْرِيَّ بْنَ الْفُجَاءَةِ التَّمِيمِيَّ وَسَمَوْهُ أَمِيرَ الْمَوْتِ. وَكَانَ الْمُهْلَبُ يِقَاتِلُهُمْ حَتَّى هَزَمَهُمْ وَانْحَاذُوا إِلَى نَيْسَابُورَ مِنْ بِلَادِ فَارَسَ وَجَعَلُوا ذَلِكَ دَارَ هَجْرَتِهِمْ.

After Nafi^ was killed, the Azariqah paid allegiance to another who was also defeated by Al-Muhallab and killed in that defeat. So they paid allegiance to Qatariyy Ibnul-Fuja'ah At-Tamimiyy whom they called "the Prince of Death". Al-Muhallab defeated them too, and they retreated to Naysabur in the Persian lands, and they made that their headquarters to where all of them should migrate.

وَكَانَ الْمُهْلَبُ وَأَوْلَادُهُ يِقَاتِلُونَهُمْ تِسْعَ عَشْرَةَ سَنَةً بَعْضُهَا فِي زَمَانِ عَبْدِ اللَّهِ بْنِ الزَّيْرِ وَبَعْضُهَا فِي زَمَانِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ. وَلَمَّا وَلِيَ الْحَجَّاجُ بْنُ يُوسُفَ الْعِرَاقَ أَقْرَ الْمُهْلَبُ عَلَى قِتَالِهِمْ وَكَانَ يِقَاتِلُهُمْ إِلَى أَنْ ظَهَرَ بَيْنَهُمُ الْخِلَافُ:

Al-Muhallab and his sons fought the Khawarij for 19 years; some during the time of ^Abdullah Ibnuz-Zubayr, and some during the time of ^Abdul-Malik Ibn Marwan. Then, when Al-Hajjaj Ibn Yusuf took charge of Iraq, he kept Al-Muhallab for fighting the Khawarij, and he continued fighting them until they split:

¹ Kerman, also known as Carmania, is the capital city of Kerman Province, Iran. At the 2011 census, its population was 821,394, in 221,389 households, making it the 10th most populous city of Iran. It is the largest and most developed city in Kerman Province and one of the most important cities in the southeast of Iran. [Wikipedia](#)

فَخَالَفَ عَبْد ربه الْكَبِيرَ قَطْرِيَا فَخَرَجَ إِلَى جِيرَفَتِ كَرْمَانَ فِي سَبْعَةِ آلَافِ رَجُلٍ وَخَالَفَهُ أَيُّضًا عَبْد ربه الصَّغِيرَ وَانْحَازَ إِلَى نَاحِيَةٍ مِنْ نَوَاحِي كَرْمَانَ. وَكَانَ الْمُهْلَبُ يُقَاتِلُ قَطْرِيَا بِنَاحِيَةِ نَيْسَابُورَ إِلَى أَنْ هَزَمَهُ فَخَرَجَ إِلَى كَرْمَانَ. وَكَانَ الْمُهْلَبُ يَسِيرُ عَلَى أَثَرِهِ وَيُقَاتِلُهُ حَتَّى هَزَمَهُ إِلَى الرَّيِّ. ثُمَّ كَانَ يُقَاتِلُ عَبْد ربه الصَّغِيرَ حَتَّى كَفَى شَرَّهُ وَقَتْلَهُ.

^Abdu-Rabbi-hi Senior disagreed with Qatariyy, so he went to Jiroft¹ with 7,000 men. Also, ^Abdu-Rabbi-hi Junior disagreed with him and went to an area of Kermania. Al-Muhallab fought Qatariyy in the area of Naysabur and defeated him, so he fled to Kermania, and Al-Muhallab stayed on his trail until defeating him in the land of Rayy^{2 3}. Then he fought ^Abdu-Rabbi-hi Junior until he defeated and killed him, relieving the Muslims of his evil.

وَبَعَثَ الْحَجَّاجُ عَسْكَرًا عَظِيمًا إِلَى الرَّيِّ فَقَاتَلُوا قَطْرِيَا فَأَنْهَزَمَ مِنْهُمْ إِلَى طَبْرِسْتَانَ وَتَبِعُوهُ حَتَّى قَتَلُوهُ وَكَفَى اللَّهُ تَعَالَى شَرَّهُ.

And Al-Hajjaj sent a great army to Rayy and they fought Qatariyy, so he and his army fled to Tabaristan⁴. They followed him there until they killed him, thus Allah - tabaraka wa-ta^ala - rid the Muslims of his evil.

وَكَانَ قَدْ هَرَبَ فِي جَمَلَةٍ مِنْ قَوْمِهِ إِلَى قَوْمِ عُبَيْدَةَ بْنِ الْهَلَالِ الْيَشْكُرِيِّ فَقَصَدَهُ جُنْدُ الْحَجَّاجِ حَتَّى قَتَلُوهُ وَطَهَّرَ اللَّهُ وَجْهَ الْأَرْضِ مِنْ جَمَلَةِ الْأَزَارِقَةِ وَلَمْ يَبْقَ مِنْهُمْ وَاحِدًا!

¹ Jiroft is a city and capital of Jiroft County, Kerman Province, Iran. At the 2006 census, its population was 95,031, in 19,926 families. It is located 230 kilometers south of the city of Kerman, and 1,375 kilometers south of Tehran along Road 91. [Wikipedia](#)

² Rayy, also spelled Ray, Rey, or Rai, Old Persian Ragha, Latin Rhagae, formerly one of the great cities of Iran. The remains of the ancient city lie on the eastern outskirts of the modern city of Shahr-e Rey, which itself is located just a few miles southeast of Tehrān. [Britannica](#) Rey, Rayy, Ray, Rhages or Rages (Pashto: ری; Greek: Πάγαι (Rhágai); Latin: Rhagae) also known as Shahr-e-Rey (Pashto: شهر ری), is the oldest city in the state of Tehran, Iran. Rey today has been added into the Greater Tehran city. It is linked by the Tehran Metro to the rest of Tehran and has many industries and factories in use. A settlement began here c 6,000 BCE as part of the Central Plateau Culture. The settlement was used as a capital by the Medes called Rhaga. In classical Roman geography it was called Rhagae. Its name dates back to the pre-Median. Some historians point its building to very old storybook royal family, and some others believe that Rey was the seat of a house of Zoroastrian leader. [Wikipedia](#)

³ But usually someone who is from 'Rayy' is called 'Raziyy'. Have you heard of scholars, more than one who are called 'Ar-Raziyy' they are from 'Rayy'. Ar-Raziyy is an irregular attribution because 'Rayy' does not have the letter 'zay' in it where did that 'z' sound come from? That is irregular and it is not called that just for the 'zay' but for other reasons.

⁴ Tabaristan or Tabarestan (Persian: طبرستان, romanized: Tabarestān, or Mazanderani: تېرستون, romanized: Tabarestu n, ultimately from Middle Persian: تپورستان, Tapur(i)stān), was the name applied to a mountainous region located in the Caspian coast of northern Iran. It corresponded to the present-day province of Mazandaran, which became the predominant name of the area from the 11th-century onwards.^[1]

A man named ^Ubaydah Ibn Hilal Al-Yashkuriyy fled with a group of his people to Qumis¹, so the army of Al-Hajjaj went after him until they killed him too. Finally, God Almighty rid the earth of all of the Azariqah, and not a single one of them remained!

An-Najadat

النجادات أتباع نجدة بن عامر الحنفي. وكان لما سمى نافع بن الأزرق من كان قد امتنع من نصرته مشركاً وأباح قتل نساء مخالفهم وأطفالهم خرج عليه قوم من أتباعه وصاروا إلى اليمامة وبايعوا نجدة. وقالوا إن من يقول ما قاله نافع فهو كافر. ثم افترق هؤلاء ثلاث فرق وخرجوا على نجدة:

The Najadat are the followers of Najdah Ibn ^Amir Al-Hanafiyy. His story is that when Nafi^ Ibnul-Azraq called anyone who opposed him a pagan, and also legalized killing their women and children, some of his followers defected from him, went to Al-Yamamah, and paid allegiance to Najdah. They said: "Whoever says what Nafi^ says is a blasphemer!" Then those Najadat broke into 3 factions, defecting from Najdah:

Al-^Atawiyah

ففرق منهم صار مع عطية بن الأسود الحنفي إلى سجستان وخوارج سجستان أتباع هؤلاء ولذلك كانوا يدعون العطوية.

One faction ended up with ^Atiyah Ibnul-Aswad and went to the land of Sijistan. The Khawarij of Sijistan come from those. Since they followed ^Atiyah, they have been called the ^Atawiyah.

وفريق منهم صار تبعاً لرجل كان يقال له أبو فديك وكانوا يُقاتلون نجدة حتى قتلوه. وإنما خرج هؤلاء عليهم لأنهم أخذوا عليه أشياء.

Another faction of them wound up with a man named Abu Fudayk, and they were fighting Najdah until they killed him, for they had taken some things against Najdah:

¹ Qumis, also known as Hecatompylos, was an ancient city which was the capital of the Arsacid dynasty by 200 BCE. The Greek name Hecatompylos means "one hundred gates" and the Persian term has the same meaning. The title was commonly used for cities which had more than the traditional four gates. [Wikipedia](#)

مِنْهَا: أَنَّهُ بَعَثَ جُنْدًا لِلْغَزْوِ فِي الْبَرِّ وَجُنْدًا فِي الْبَحْرِ ثُمَّ فَضَّلَ فِي الْعَطَاءِ مَنْ بَعَثَهُ فِي الْبَحْرِ فَأَنْكَرُوا عَلَيْهِ وَقَالُوا
لَمْ يَكُنْ مِنْ حَقِّهِ أَنْ يُفْضَلَ هَؤُلَاءِ.

One is that he sent both an army and a navy out for invasion, but gave preference to the navy concerning spoils. They therefore objected and said: "He had no right to favor them!"

وَالثَّانِي أَنَّهُمْ قَالُوا إِنَّكَ بَعَثْتَ جُنْدًا إِلَى الْمَدِينَةِ حَتَّى أَغَارُوا عَلَيْهَا وَسَبَّوْا جَارِيَةً مِنْ أَوْلَادِ عُثْمَانَ بْنِ عَفَّانَ
وَكَاتَبَهُ فِي ذَلِكَ الْمَعْنَى عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ فَاشْتَرَاهَا عَمَّنْ كَانَتْ فِي يَدِهِ وَبَعَثَهَا إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ
فَقَالُوا إِنَّهُ رَدَّ جَارِيَةً غَنِمْنَاهَا إِلَى عَدُونَا!

The second is that they said that he sent out an army that plundered Medina and captured a woman who happened to be an offspring of ^Uthman Ibn ^Affan, then ^Abdul-Malik Ibn Marwan sent a message requesting that woman, so he purchased her from who had her and sent her to ^Abdul-Malik Ibn Marwan! They said: "He returned a woman that we took as spoils to our enemy!"

وَقَالُوا لَهُ تَبَّ فَتَابَ.

And they said to him: "Repent!" so, he repented.

وَقَالَ قَوْمٌ إِنَّهُ كَانَ مَعْدُورًا فِيمَا فَعَلَ وَقَالُوا لَهُ كَانَ لَكَ أَنْ تَجْتَهِدَ وَلَمْ يَكُنْ لَنَا أَنْ نَسْتَتِيبَكَ فَتُبَّ عَنْ تَوْبَتِكَ
فَتَابَ (وَأَقَامُوا عَلَى إِمَامَتِهِ).

But there was another group who said: "No, he is excused!" They said to him: "You are the imam, and you are allowed to make ijtiḥad concerning our affairs, and we should not have demanded that you repent, so repent from your repentance!" So, he repented, and they kept him as their imam.

وَاخْتَلَفُوا عَلَيْهِ كَمَا ذَكَرْنَا إِلَى أَنْ قَتَلَهُ أَبُو فُدَيْكٍ وَبَعَثَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ جُنْدًا إِلَى أَبِي فُدَيْكٍ فَقَتَلَ وَكَفَى
اللَّهُ الْمُسْلِمِينَ شَرَّهُمْ.

And as we already said, they fought over Najdah until Abu Fudayk killed him. Then ^Abdul-Malik Ibn Marwan sent an army to Abu Fudayk. Abu Fudayk was killed, and Allah - tabaraka wa-ta^ala - spared the Muslims from the evil of those people.

وبدع النجدات كثيرة ومن اطلع على ما ذكرناه من حالهم لم يخف عليه أمرهم.

The innovations of the Najadāt are many. Here, the author stopped with their story, but in Al-Farqu Baynal-Firaq he mentions plenty deviances of theirs.



As-Sufriyyah

والصفرية أتباع زياد بن الأصفر ثلاث فرق:

The Sufriyyah, the followers of Ziyad Ibnul-Asfar, are of three factions:

فريق منهم قال بقول الأزارقة في فساق هذه الأمة (إن أصحاب الذنوب مشركون)، ولكنهم لا يبيحون قتل نساء مخالفهم ولا أطفالهم.

One group said like the Azariqah, that major sinners are pagans, but they did not legalize killing women and children.

وقال فريق منهم: كل ذنب له حد معلوم في الشريعة لا يسمى مرتكبه مشركاً ولا كافراً، بل يدعى باسمه المشتق من جريمته: يقال سارق وقاتل وقاذف. وكل ذنب ليس فيه حد معلوم في الشريعة مثل الإعراض عن الصلاة فمرتكبه كافر ولا يسمون مرتكب واحد من هذين النوعين جميعاً مؤمناً.

A second group said whoever commits a sin with a prescribed punishment in the Sacred Law is neither called a pagan nor a blasphemer; he is named after that sin, such as thief, killer, or qadhif (accuser of fornication). It is who did a sin that does not have a prescribed punishment who is a blasphemer, and no matter what, he is not a Believer.

وقال فريق منهم: إن المذنب لا يكون كافراً إلى أن يحده الولي ويحكم بكفره.

And a third group said that a sinner is not judged a blasphemer until the ruler punishes him and gives the verdict that he is a blasphemer.



وَهَؤُلَاءِ الْفِرَقُ الثَّلَاثَةُ مِنَ الصَّفَرِيَّةِ (يَقُولُونَ بِمَوَالَاةِ عَبْدِ اللَّهِ بْنِ وَهْبٍ وَحُرْقُوصٍ وَأَتْبَاعِهِمَا مِنَ الْمَحْكَمَةِ الْأُولَى) وَبِإِمَامَةِ رَجُلٍ كَانَ اسْمُهُ أَبُو بِلَالٍ مِرْدَاسُ الْخَارِجِيِّ (بَعْدَهُمْ) وَيَقُولُونَ بِإِمَامَةِ عِمْرَانَ بْنِ حِطَّانِ السَّدُوسِيِّ بَعْدَهُ.

Those three factions of the Sufriyyah say that ^Abdullah Ibn Wahb and Hurqus were the imams of their times, and after them was Abu Bilal Mirdas Al-Khariyy, and after him was ^Imran Ibn Hattan As-Sadusiyy.

أَمَّا أَبُو بِلَالٍ فَكَانَ خُرُوجَهُ فِي أَيَّامِ يَزِيدَ بْنِ مُعَاوِيَةَ بِنَاحِيَةِ الْبَصْرَةِ عَلَى عَامِلِهِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ. فَبَعَثَ إِلَيْهِ زُرْعَةُ بْنُ مُسْلِمٍ الْعَامِرِي فِي أَلْفِي مَقَاتِلٍ وَكَانَ زُرْعَةُ يَمِيلُ إِلَى رَأْيِ الْخَوَارِجِ. فَلَمَّا اصْطَفَى الْعَسْكَرَانَ قَالَ زُرْعَةُ "يَا أَبَا بِلَالٍ إِنِّي أَعْلَمُ أَنَّكَ عَلَى الْحَقِّ، وَلَكِنَّا لَوْ لَمْ نَقَاتِلْكَ يَحْبِسَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ عَطَاءَنَا عَنَّا!"

Abu Bilal came out in the days of Yazid Ibn Mu^awiyah, and rebelled against the Mayor of Basrah, ^Ubaydullah Ibn Ziyad. So, to fight Abu Bilal, he sent 2,000 fighters with Zur^ah Ibn Muslim, who was a Khariyy sympathizer. When the two armies met, Zur^ah said: "Abu Bilal, I indeed know that you are upon the truth, however, if we do not fight you, ^Ubayd will withhold our gifts!"

فَقَالَ أَبُو بِلَالٍ "لَيْتَنِي فَعَلْتُ كَمَا أَمَرَنِي بِهِ أَخِي عُزْرَةُ فَإِنَّهُ أَمَرَنِي أَنْ أَسْتَعْرِضَ النَّاسَ بِالسَّيْفِ فَأَقْتُلُ كُلَّ مَنْ اسْتَقْبَلَنِي!" ثُمَّ هَزَمَهُ أَبُو بِلَالٍ.

Abu Bilal then said: "I wish I had done as my brother, ^Urwah, commanded me: to subject everyone to the sword and kill everyone in my path!" Then Abu Bilal defeated Zur^ah.

فَبَعَثَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ إِلَى قِتَالِ أَبِي بِلَالٍ عِبَادًا التَّمِيمِي حَتَّى حَمَلَ رَأْسَهُ إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ. فَدَعَا عُبَيْدُ اللَّهِ عُزْرَةَ أَخَاهُ وَقَالَ لَهُ "يَا عَدُوَّ اللَّهِ! أَمَرْتُ أَخَاكَ أَنْ يَسْتَعْرِضَ الْمُسْلِمِينَ؟ قَدْ انْتَقَمَ اللَّهُ تَعَالَى مِنْهُ!" وَأَمَرَ بِصَلْبِ عُزْرَةَ.

Then ^Ubaydullah dispatched ^Abbad At-Tamimiyy to fight Abu Bilal. He defeated Abu Bilal, beheaded him, and sent his head to ^Ubaydullah. Then ^Ubaydullah summoned ^Urwah, Abu Bilal's brother, and said to him: "Enemy of Allah! You advised your brother to subject the Muslims to the sword? Allah has punished your brother!" He then had ^Urwah hung upon a pole.

ثُمَّ إِنَّ الصَّفْرِيَّةَ بَعْدَ أَبِي بِلَالٍ بَايَعُوا عِمْرَانَ بْنَ حِطَّانَ وَكَانَ رَجُلًا شَاعِرًا نَسَابَةً وَكَانَ يَزِيهِ مِرْدَاسًا. مِنْ جُمْلَةِ مَا رَتَّاهُ بِهِ قَوْلُهُ:

That is when the Sufriyyah paid allegiance to Imran Ibn Hattan, who was a poet and knowledgeable about lineages. He eulogized Abu Bilal in some lines:

أُنْكُرْتُ بَعْدَكَ مَا قَدْ كُنْتُ أَعْرِفُهُ مَا النَّاسُ بَعْدَكَ يَا مِرْدَاسُ بِالنَّاسِ

I deny, after you, all that I used to know.

The people after you O, Mirdas, are not the same.

وَكَانَ مِنْ شَقَاوَتِهِ أَنَّهُ رَأَى عَبْدَ الرَّحْمَنِ بْنَ مُلْجِمٍ يَقُولُهُ:

Out of his wretchedness¹, he also eulogized Ibn Muljim:

يَا ضَرِيَّةَ مِنْ مَنِيبٍ مَا أَرَادَ بِهَا إِلَّا لِيَبْلُغَ مِنْ ذِي الْعَرْشِ رِضْوَانَا
إِنِّي لِأُذَكِّرُهُ يَوْمًا فَأَحْسِبُهُ أَوْفَى الْبَرِيَّةِ عِنْدَ اللَّهِ مِيزَانَا

What a blow delivered by who is repentant, not wanting by that blow;

But to attain, from the Master of the ^Arsh, acceptance!

I indeed mention him today and consider him;

The weightiest of God's creations in preponderance.



Al-^Ajaridah

العجاردة أَتْبَاعُ عَبْدِ الْكَرِيمِ بْنِ عَجْرَدٍ وَكَانَ مِنْ أَتْبَاعِ عَطِيَّةَ بْنِ أَسْوَدَ الْحَنْفِيِّ.

The ^Ajaridah were the followers of ^Abdul-Karim Ibn ^Ajrād. He was one of the ^Aṭawiyy Najadat, following ^Aṭiyyah Ibn Aswad Al-Ḥanafiyy.

¹ Al-Kawthariyy, the Turkish scholar, said that this man Imran Ibn Hattan was a very wicked Kharijiyy.

وَهُمْ فِرَقٌ كَالْخَازِمِيَّةِ وَالشَّعْبِيَّةِ وَالشَّيْبَانِيَّةِ وَالْمَعْبُودِيَّةِ وَالرُّشَيْدِيَّةِ وَالْمَكْرَمِيَّةِ وَالْحَمْزِيَّةِ وَالْإِبْرَاهِيمِيَّةِ
وَالْوَاقِفِيَّةِ

The ^Ajaridah are of factions, like the Khazimiyyah, the Shu^aybiyyah, the Shaybaniyyah, the Ma^badiyyah, the Rushaydiyyah, the Mukramiyyah, the Hamziyyah, the Ibrahimiyah, and the Waqifiyyah.

وَمِمَّا اتَّفَقَ عَلَيْهِ الْعَجَارِدَةُ قَوْلُهُمْ إِنَّ كُلَّ طِفْلٍ بَلَغَ فَإِنَّهُ يَدْعَى إِلَى أَنْ يَقْرَبَ دِينَ الْإِسْلَامِ وَقَبْلَ أَنْ يَبْلُغَ يَتَبَرَّؤُونَ عَنْهُ وَلَا يَحْكُمُونَ لَهُ بِحُكْمِ الْإِسْلَامِ فِي حَالَةِ طِفُولِيَّتِهِ.

Among what the ^Ajaridah agreed about is that they disavow every child, not judging any as a Muslim until reaching puberty¹. Then they call him to Islam.

وخاصةً مذهبهم أن الأزارقة كانوا يبيحون أموال مخالفيهم بكل حال، والعجاردة لا يرون أموال مخالفيهم فيئنا قبل قتل صاحب المال.

They differed from the Azariqah who deemed their opponents' properties lawful under all circumstances; the ^Ajaridah do not deem their opponents' properties lawful before the owner is killed.

وهؤلاء الذين ينتحلون هذا المذهب افترقوا فمنهم قدرى ومنهم غير ذلك.

The people of this ^Ajaridah way split; some denied destiny and others did not.



¹ The correct belief about the Islam of a child is that anyone born to Muslim parents is a Muslim, and anyone born to two original blasphemers is a blasphemer - not by conviction, because the baby does not believe anything yet and does not know anything yet, but by tab'iyyah (following), so if he dies, we do not bury him in the Muslim cemetery, despite his youth. Some said everyone is born a Muslim, and that is against the consensus! Had that been the case, no one would be an original blasphemer! Rather, what is accurate is that everyone is born on the fitrah; the readiness for Monotheism. The child who has one Muslim parent is a Muslim according to a saying. If a Muslim child did an act of blasphemy, according to Ash-Shafi'iyy, he is still a Believer because he is not accountable, and the pen of the Angels is lifted from him. If he reached puberty believing in Allah and His Messenger, and loving Islam, and hating blasphemy, he is a Muslim even if he never said the shahadah after that blasphemy. If that child reached puberty with some type of blasphemy, then he would then be a blasphemer.

Al-Khazimiyyah

الخازمية الْأَكْثَرُونَ مِنْهُمْ. وافقوا أهل السَّنة في القدر والاستطاعة والمشيئة فَيَقُولُونَ لَا خَالِقَ إِلَّا اللَّهُ وَلَا يكون إِلَّا مَا يُريد والاستطاعة مَعَ الْفِعْلِ وَيَقُولُونَ بتكفير الْقَدَرِيَّةِ بِهَذِهِ الْمَسَائِلِ الَّتِي ذَكَرْنَاهَا، وَلَكِنْ يكفرون عُثْمَانَ وَعَلِيًّا وَالْحَكَمِينَ.

The majority of those ^Ajaridah were Khazimiyyah. They agreed with Ahlus-Sunnah about destiny, created ability and the Will of God. Thus, they say there is no creator but Allāh, and nothing shall be but as Allāh wills, and the true ability to act does not exist before the act. They therefore deem deniers of destiny blasphemers. However, they deem ^Uthman and ^Aliyy blasphemers, and the moderators.

وَمِنْ جَمَلَةِ الْخَازِمِيَّةِ الْفَرِيقَانِ:

There were two groups of Khazimiyyah:

Al-Ma^lumiyyah and Al-Majhuliyyah

المَعْلُومِيَّةُ رَزَعُوا أَنَّ مَنْ لَمْ يَعْلَمْ اللَّهَ بِجَمِيعِ أَسْمَائِهِ فَهُوَ جَاهِلٌ بِهِ وَالْجَاهِلُ بِهِ كَافِرٌ.

The Ma^lumiyyah in particular claimed that anyone who does not know all of God's Names is ignorant about Allāh, and whoever is ignorant about Allāh is a blasphemer.

وَرَزَعُوا أَيْضًا أَنَّ أَفْعَالَ الْعِبَادِ لَا تَكُونُ مَخْلُوقَةً لِلَّهِ.

They also claimed that the deeds of the slaves are not created by Allāh.

وَرَزَعُوا أَنَّ مَنْ كَانَ مِنْهُمْ عَلَى دِينِهِمْ وَخَرَجَ عَلَى أَعْدَائِهِ بِالسَّيْفِ فَهُوَ الْإِمَامُ.

Additionally, they claim that anyone who practices religion as they do, and goes against his enemies with his sword drawn, is the imām.

الْمَجْهُولِيَّةُ يَقُولُونَ مَنْ عَرَفَ اللَّهَ بِبَعْضِ أَسْمَائِهِ يَكُونُ عَالِمًا بِهِ وَلَا يَشْتَرِطُونَ مَعْرِفَةَ جَمِيعِ أَسْمَائِهِ وَيَكْفُرُونَ الْمَعْلُومِيَّةَ بِهَذَا السَّبَبِ

The Majhuliyah said that anyone who knew Allāh by some of His Names knows Allāh, and they do not make it a condition that someone would know all the Names of Allāh. They deem the Maʿlumiyyah blasphemers for this case.



Ash-Shuʿaybiyyah

وَمِنْهُمْ الشَّعِيبِيَّةُ وَكَانَ سَبَبَ ظُهُورِهِمْ أَنَّ زَعِيمَهُمْ نَازَعَ رَجُلًا مِنَ الْخَوَارِجِ يُقَالُ لَهُ مَيْمُونٌ. فَكَانَ لَهُ عَلَى شُعَيْبٍ مَالٌ فَطَالَبَ بِهِ شُعَيْبًا.

The Shuʿaybiyyah appeared because their leader Shuʿayb disputed with an outlaw named Maymun; Shuʿayb owed him money, so Maymun asked for his money.

فَقَالَ شُعَيْبٌ أُوْدِيَهُ إِنْ شَاءَ اللَّهُ تَعَالَى. فَقَالَ مَيْمُونُ الْآنَ شَاءَ اللَّهُ ذَلِكَ! أَلَا تَرَاهُ قَدْ أَمَرَ بِهِ: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

Shuʿayb said: “I will give it to you, God willing.” Maymun said: “God now wills it! Do you not know: **<Indeed, God commands you to return the trusts to their people.>**”

فَقَالَ شُعَيْبٌ: لَوْ كَانَ اللَّهُ شَاءَ لَمْ أَقْدِرْ عَلَىٰ مُخَالَفَتِهِ!

Shuʿayb said: “If Allāh has willed it, I would not be able to not pay you!”

فَظَهَرَ بِسَبَبِ ذَلِكَ الْخِلَافَ بَيْنَ الْعَجَارِدَةِ فِي مَسْأَلَةِ الْمَشِيشَةِ.

Thus happened a rift in the ʿAjaridah concerning God’s will.



فَكَتَبُوا هَذِهِ الْقِصَّةَ إِلَىٰ عَبْدِ الْكَرِيمِ بْنِ عَجْرَدٍ وَهُوَ مَحْبُوسٌ فِي حَبْسِ السُّلْطَانِ. فَكَتَبَ فِي جَوَابِهِمْ: إِنَّمَا نَقُولُ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ وَلَا نَلْحَقُ بِاللَّهِ سَوْءًا.

So they wrote their issue to ʿAbdul-Karīm Ibn ʿAjrad, who was, at the time, incarcerated. In response, he wrote: “We merely say that whatever Allāh willed to

be shall be, and whatever Allāh did not will to be shall not be, and we do not attribute to Allāh anything bad.”

فوصل الجواب إليهم (بعد موت ابن عجرد) وادّعى ميمون أنه قال بقوله لأنه قال لا نلحق بالله سوءاً. قال: فمن قال إنه لم يرد أن يؤدي إليّ حقّي فقد ألحق به سوءاً.

So, when the answer got back to them¹, Maymun said: “He agreed with me! He said: “We do not attribute any badness to Allāh! Anyone who says that He did not will for my money to be paid to me has attributed badness to Allāh!”

وقال شعيب، بل وافقني في الجواب! ألا تراه يقول: وما لم يشأ لم يكن؟

Shu^ayb said: “No, he agreed with me! Do you not see that he said: ‘Whatever Allāh did not will to be shall not be?’”

فرجع الخازمية إلى قول شعيب والحمزية منهم إلى قول ميمون القدري.

The Khazimiyyah agreed with Shu^ayb, and the Hamziyyah agreed with Maymun the Qadariyy.



ثم زادت الميمونية على كفرها في القدر نوعاً من المجوسية فأباحوا نكاح بنات البنات وبنات البنين وهذا خلاف إجماع المسلمين، كما تقدم.

These Maymuniiyyah added more blasphemy atop their denial of destiny: they took the Majus way of permitting marrying granddaughters - as already presented, and that is blasphemy.



Al-Khalafiyyah

ومِنْهُمْ الخلفية. كَانَ خَلْفَ هَذَا مِنْ أَتْبَاعِ مَيْمُونِ الْقَدْرِيِّ ثُمَّ تَابَ وَرَجَعَ عَنْ أَقْوَالِهِ إِلَى مَذْهَبِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فِي بَابِ الْقَدْرِ وَالْمَشِيئَةِ وَالْإِسْطَاعَةِ. وَخَوَارِجُ مَكْرَانَ وَكِرْمَانَ بَايَعُوهُ عَلَى ذَلِكَ.

¹ In Al-Farqu Baynal-Firaq, he says the answer got back to them after the death of Ibn ^Ajrād.

Some are called the Khalafiyyah. This man, Khalaf, was a follower of Maymun the Qadariyy, then he retracted that and took the way of Ahlus-Sunnah concerning destiny, the Will of God, and created ability. The Khawarij of Mukran and Kermania paid allegiance to him under these convictions.



وَكَانَ حَمَزَةُ الْخَارِجِي الْقَدْرِي يَقَاتِلُهُ.

Hamzah the Outlaw used to fight Khalaf.

فَفَقَدُوا خَلْفًا فِي بَعْضِ تِلْكَ الْحُرُوبِ فَهُمْ مِنْ مَوْتِهِ فِي شَكٍّ ثَابِتُونَ عَلَى دَعْوَى إِمَامَتِهِ!

In one battle, they lost Khalaf. They were then doubtful of his death, while being sure that he is their imam!

وَلَمْ يَقَاتِلُوا بَعْدَ فَقْدِهِ أَحَدًا. فَإِنْ مِنْ مَذْهَبِهِمْ أَنَّهُمْ لَا يُقَاتِلُونَ إِلَّا إِذَا كَانَ بَيْنَهُمُ الْإِمَامُ.

Since it was their belief that they should not fight without an imam, they did not fight anyone afterwards.

وَصَارُوا إِلَى مَذْهَبِ الْأَزَارِقَةِ فِي شَيْءٍ وَاحِدٍ وَهُوَ قَوْلُهُمْ إِنَّ أَطْفَالَ مُخَالِفِهِمْ يَكُونُونَ فِي النَّارِ.

They agreed with the Azariqah about the children of their opponents being in Hell.



As-Saltiyyah

مِنْهُمْ الصَّلْتِيَّةُ أَتْبَاعُ صَلْتِ بْنِ عُثْمَانَ وَقِيلَ صَلْتُ بْنُ أَبِي الصَّلْتِ.

Some ^Ajaridah are called Saltiyyah; the followers of Salt Ibn ^Uthman, or Salt Ibn Abis-Salt.

وَهَؤُلَاءِ يَقُولُونَ إِنَّا نَوَالِي كُلِّ مَنْ كَانَ عَلَى مَذْهَبِنَا، وَلَكِنَّا نَتَبَرَأُ مِنْ أَطْفَالِهِمْ إِلَى أَنْ يَبْلُغُوا وَنَعْرِضُ عَلَيْهِمُ الْإِسْلَامَ فَيَقْبَلُوهُ. يُرِيدُونَ بِهِ عَرْضَ مَذْهَبِهِمْ وَقَبُولَهُ.

They say: “We support anyone upon our way, but we disown their children until they reach puberty, then we will offer Islam to them!” What they meant was that they will offer their way to be accepted.



Al-Hamziyyah

مِنْهُمْ الْحَمْزِيَّةُ أَتْبَاعَ حَمْزَةٍ وَهُوَ الَّذِي صَدَرَ مِنْهُ الْفَسَادُ الْكَبِيرُ فِي نَوَاحِي سَجِسْتَانَ وَدِيَارِ خُرَاسَانَ وَكِرْمَانَ وَمَكْرَانَ وَقَهْسْتَانَ. وَهَزَمُوا كَثِيرًا مِنَ الْعَسَاكِرِ.

Some ^Ajaridah are called the Hamziyyah, the followers of Hamzah who caused many problems in the areas of Sijistan, Khurasan, and Kermania, Mukran and Qahastan, and they defeated many armies¹.

وَكَانَ فِي الْأَصْلِ عَلَى دِينِ الْخَازِمِيَّةِ ثُمَّ خَالَفَهُمْ فِي الْقَدْرِ وَالْإِسْطَاعَةِ وَرَجَعَ إِلَى قَوْلِ الْقَدَرِيَّةِ.

Hamzah was originally following the Khazimiyyah, then he went against them in the cases of destiny and created ability, resorting to the way of the Qadariyyah.

وَكَانَ يُزْعِمُ أَنَّ مَخَالِفِيَهُمْ مِنْ هَذِهِ الْأُمَّةِ مُشْرِكُونَ، وَأَنَّ غَنَائِمَهُمْ لَا تَحِلُّ لَنَا وَكَانَ يَأْمُرُ بِإِحْرَاقِ الْغَنَائِمِ وَعَقْرِ دَوَابِّ مَخَالِفِيَهُمْ.

He used to say that all of his opponents were pagans, and that whatever those Hamziyyah own is unlawful for anyone else to plunder. They used to set the spoils on fire and kill the animals of their opponents.

وَبَدَّاهَتْ فَتْنَتُهُ فِي أَيَّامِ هَارُونَ الرَّشِيدِ وَبَقِيَ إِلَى أَنْ مَضَى بُرْهَةُ مِنْ أَيَّامِ الْمَأْمُونِ ثُمَّ صَارَ مَقْتُولًا عَلَى أَيْدِي غَزَاةِ نَيْسَابُورِ.

His sedition appeared in the days of Harun Ar-Rashid, and stayed for some time until the first days of Al-Ma'mun, then he was killed in Naysabur by the fighters.



¹ It was said they defeated 20 armies. The first army came to them 1,000 strong. When they defeated them, another army came 2,000 strong, and they defeated them, until they defeated 20 armies.

Ath-Tha'alibah

مِنْهُمْ الثَّعَالِبَةُ وَهُمْ أَتْبَاعُ ثُعَلْبَةَ بْنِ مَشْكَانَ.

Some Outlaws are Tha'alibah, the followers of Tha'labah.

وَهَؤُلَاءِ كَانُوا يَقُولُونَ بِإِمَامَةِ عَبْدِ الْكَرِيمِ بْنِ عَجْرَدٍ وَيَقُولُونَ إِنَّهُ كَانَ الْإِمَامَ إِلَى أَنْ خَالَفَهُ ثُعَلْبَةُ فِي حُكْمِ الْأَطْفَالِ. فَصَارَ عَلَى زَعْمِهِمْ كَافِرًا وَكَانَ ثُعَلْبَةُ إِمَامًا.

They used to say that ^Abdul-Karim Ibn ^Ajrad was the imam until Tha'labah went against him concerning the judgment of the children. Tha'labah and his followers deemed ^Abdul-Karim a blasphemer because of his stance against the children.



وَكَانَ سَبَبُ اخْتِلَافِهِمْ أَنَّ رَجُلًا مِنَ الْعَجَارِدَةِ خَطَبَ بِنْتَ ثُعَلْبَةَ فَقَالَ لَهُ: "أُظْهِرْ لَنَا مَهْرًا وَقَدْرَهُ."

The reason for their disunion stemmed from a man proposing to Tha'labah's daughter. Tha'labah said to him: "Propose a dowry!"

فَبَعَثَ الْخَاطِبُ إِلَى أُمِّ الْبِنْتِ وَقَالَ: "تَعْرِفِينِي عَنْ أَمْرِهَا هَلْ بَلَغَتْ هَذِهِ الْبِنْتُ وَهَلْ قَبِلَتْ الْإِسْلَامَ؟ فَإِنْ كَانَتْ بَالِغَةً وَلِلْإِسْلَامِ قَابِلَةً عَلَى الشَّرْطِ لَمْ أَبَالِ كَمْ كَانَ مَهْرَهَا!"

So, this man sent a message to the girl's mother: "Tell me about her, has she reached puberty and embraced Islam? If she has reached puberty and embraced Islam, accepting of the proper conditions, I will pay anything!"

فَقَالَتِ الْأُمُّ: "هِيَ مُسْلِمَةٌ (فِي الْوَلَايَةِ) بَلَغَتْ أُمٌّ لَمْ تَبْلُغْ!"

The mother said: "She is a Muslimah, officially and validly, whether she reached puberty or not!"

فَلَمَّا بَلَغَ هَذَا الْخَبَرَ إِلَى ثُعَلْبَةَ اخْتَارَ أَنْ لَا يَتَبَرَّأَ مِنْ أَطْفَالِ الْمُسْلِمِينَ وَخَالَفَ فِي هَذَا عَبْدِ الْكَرِيمِ بْنِ عَجْرَدٍ وَكَانَ يَكْفُرُ كُلُّ مِنْهُمَا صَاحِبَهُ.

When this news reached Tha'labah, he chose to no longer disown the Muslim children. He therefore opposed ^Abdul-Karim, and then each of them deemed the other a blasphemer.



(وَصَارَتِ الثَّعَالِبَةُ بَعْدَ ذَلِكَ سِتَّ فِرَقَ أَقَامَتْ عَلَى إِمَامَةِ ثُعَلْبَةَ وَلَمْ تَقُلْ بِإِمَامَةِ أَحَدٍ بَعْدَهُ وَلَمْ يَكْتَرِثُوا لِمَا ظَهَرَ فِيهِمْ مِنْ خِلَافِ الْاُخْنَسِيَّةِ وَالْمَعْبَدِيَّةِ).

Then the Tha[^]alibah broke into factions. A group considered that Tha[^]labah was the imam and they gave no consideration to the groups like the Akhnasiyyah and the Ma[^]badiyyah who were breaking away.



Al-Akhnasiyyah

وَمِنْهُمْ الْأُخْنَسِيَّةُ وَهُمْ أَتَّبَعَ رَجُلٌ اسْمُهُ أُخْنَسٌ. وَكَانَ عَلَى مَذْهَبِ الثَّعَالِبَةِ فِي مُوَالَاةِ الْأَطْفَالِ.

Some Outlaws are Akhnasiyyah; following Akhnas¹, who used to be a Tha[^]labiyy in defense of the children.

ثُمَّ خَنَسَ مِنْ بَيْنِهِمْ وَزَعَمَ أَنَّهُ يَجِبُ التَّوَقُّفُ فِي جَمِيعٍ مِنْ كَانَتْ فِي دَارِ التَّقِيَّةِ إِلَّا مَنْ عَرَفْنَا مِنْهُ نَوْعًا مِنَ الْكُفْرِ فَحِينَئِذٍ نَتَبَرَأُ عَنْهُ وَمَنْ عَرَفْنَا مِنْهُ الْإِيمَانَ فَنُوَالِيهِ.

Then he withdrew from them, saying that it is instead necessary to be neutral about everyone in a land where the people are not fought, except anyone of whom we knew of some type of blasphemy, for then we disavow him, or anyone we know to be a Believer, for then we embrace him.

وَكَانَ يَقُولُ إِنْ قُتِلَ مَخَالِفِيهِمْ فِي السِّرِّ لَا يَجُوزُ وَلَا يَجُوزُ ابْتِدَاءُ أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِالْقِتَالِ حَتَّى يَدْعُوهُ أَوَّلًا إِلَى مَذْهَبِهِمْ.

He used to also say that it is impermissible to kill their opponents secretly. And he used to say that it is not permissible to start a fight with any people of the Qiblah before calling them to their way.



¹ Ibn Qays (Kawthari)

Al-Ma`badiyyah

وَمِنْهُمْ الْمَعْبُودِيَّةُ وَهَؤُلَاءِ يَقُولُونَ بِإِمَامَةِ مَعْبُدٍ بَعْدَ ثَعْلَبَةَ وَخَالَفَ مَعْبُدُ الثَّعَالِبَةَ بَأَن قَال: يَجُوزُ أَخْذُ الزَّكَاةِ مِنَ الْعَبِيدِ وَيَجُوزُ دَفْعُهَا إِلَيْهِمْ، وَزَعَمَ بَأَن مَنْ لَمْ يُوَافِقْهُ فِي هَذِهِ الْمَقَالَةِ فَهُوَ كَافِرٌ

Another group that broke away from the Tha`alibah are the Ma`badiyyah who said that Ma`bad was the imam after Tha`labah. He opposed Tha`labah by saying that it is permissible to take zakah from slaves and to pay it to slaves. And he claimed that anyone who does not agree with him is a blasphemer.

وَأَتَّبَعَهُ يَكْفُرُونَ جَمَلَةَ الثَّعَالِبَةِ وَالثَّعَالِبَةُ يَكْفُرُونَهُمْ.

These people deemed the Tha`alibah blasphemers, and the Tha`alibah deemed them as blasphemers.



Ash-Shaybaniyyah

وَمِنْهُمْ الشَّيْبَانِيَّةُ وَهُمْ أَتْبَاعُ شَيْبَانَ بْنِ سَلَمَةَ الْخَارِجِيِّ وَهُمْ كَانُوا يَعِينُونَ أَبَا مُسْلِمٍ (صَاحِبَ دَوْلَةِ بَنِي الْعَبَّاسِ عَلَى أَعْدَائِهِ) فِي حُرُوبِهِ. وَكَانَ يَذْهَبُ إِلَى مَذْهَبِ الْمَشْبَهَةِ (فَأَكْفَرَهُ سَائِرُ الثَّعَالِبَةِ مَعَ أَهْلِ السُّنَّةِ فِي قَوْلِهِ بِالتَّشْبِيهِ وَأَكْفَرْتَهُ الْخَوَارِجُ كُلُّهَا فِي مُعَاوَنَتِهِ أَبَا مُسْلِمٍ).

Another group of Khawarij are the Shaybaniyyah; the followers of Shayban Al-Kharijiyy. They used to assist Abu Muslim in his battles. As already presented, Shayban Al-Kharijiyy was a God-comparer. The Tha`alibah therefore deemed him a blasphemer, like Ahlus-Sunnah, and the other Khawarij deemed him a blasphemer for helping Abu Muslim.



Ar-Rushaydiyyah

الرُّشَيْدِيَّةُ مِنْهُمْ نَسَبُوا إِلَى رَجُلٍ اسْمُهُ رُشَيْدٌ كَانَ مَعَ الثَّعَالِبَةِ ثُمَّ خَالَفَهُمْ.

The Rushaydiyyah are affiliated with a man named Rushayd who was one of the Tha`alibah but then he went against them.

وانفردوا بِأَن قَالُوا: كل زرع يَسْقَى بنهر أو عين فَفِيهِ نصف العُشْر وكل زرع سَقِيَ بالسَّماء فَفِيهِ عَشْرُ كَامِلٍ.

Concerning zakah, they uniquely said that half of a tenth is due on crops irrigated by a river or spring, and a complete tenth is due for what is irrigated by the sky.¹



Al-Mukramiyyah

وَمِنْهُمْ الْمُكْرَمِيَّةُ وَهُمْ أَتْبَاعُ أَبِي مَكْرَمٍ وَكَانَ يَقُولُ مَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ لَا لِأَنَّهُ تَرَكَ الصَّلَاةَ، وَلَكِنْ لِأَنَّهُ يَكُونُ جَاهِلًا بِاللَّهِ تَعَالَى.

Amongst them were the Mukramiyyah; the followers of an Outlaw called Abu Mukram who used to say that whoever abandons the prayer is a blasphemer, not because he abandoned the prayer, but because he does not know Allah.

وَكَانَ يَقُولُ إِنَّ الْمَذْنِبِينَ كُلَّهُمْ جَاهِلُونَ بِاللَّهِ.

He used to also say that all sinners are ignorant about Allah².



Al-Ibadiyyah

وَالْإِبَاضِيَّةُ أَتْبَاعُ عَبْدِ اللَّهِ بْنِ إِبَاضٍ وَهُمْ أَرْبَعُ فِرَقٍ: الْحَفْصِيَّةُ وَالْحَارِثِيَّةُ وَالْيَزِيدِيَّةُ وَأَصْحَابُ طَاعَةَ لَا يُرَادُ بِهَا اللَّهُ تَعَالَى.

And the Ibadiyyah Outlaws follow ^Abdullah Ibn Ibad. They are of four factions: the Hafsiyyah, the Harithiyyah, the Yazidiyyah, and those who believe in good deeds not done for God.

كُلُّهُمْ يَقُولُونَ إِنَّ مَخَالَفِيهِمْ مِنْ فِرْقِ هَذِهِ الْأُمَّةِ لَا مُشْرِكُونَ وَلَا مُؤْمِنُونَ، بَلْ كُفَّارٌ.

They all say their opponents are neither pagans nor Believers; they are blasphemers.

¹ For having crops, one tenth is due if irrigated without the expense of the likes of an animal turning a wheel, or a sprinkler system, or else a twentieth, for the expense. Had it been a crop applicable to both; whether irrigated one way or the other, it is the same, then the due zakah is three fourths of a tenth.

² وَكَانَ يَقُولُ فِي الْمُوَالَاةِ وَالْمَعَادَاةِ بِالْمُؤَافَاةِ. وَكَانَ يَقُولُ إِنَّ الْإِعْتِبَارَ بِمَا سَبَقَ فِي كِتَابِ اللَّهِ تَعَالَى

وَيَجُوزُونَ شَهَادَتَهُمْ وَيَحْرَمُونَ دِمَاءَهُمْ فِي السِّرِّ وَيَسْتَبِيحُونَهَا فِي الْعَلَانِيَةِ وَيَجُوزُونَ مَنَاحَتَهُمْ وَيَثْبِتُونَ التَّوَارِثَ بَيْنَهُمْ.

However, they validate their testimonies, forbid killing them secretly¹ but permit it openly, and they legalize marriage and inheritance between them,

وَيَحْرَمُونَ بَعْضَ غَنَائِمِهِمْ وَيَحْلِلُونَ بَعْضَهَا: يَحْلِلُونَ مَا كَانَ مِنْ جَمَلَةِ الْأَسْلَابِ وَالسَّلَاحِ وَيَحْرَمُونَ مَا كَانَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ وَيُرْدُونَهَا إِلَى أَزْيَابِهَا.

And they legalize some spoils but not others: they legalize the *salab*² and weaponry but forbid gold and silver, and return them to their owners.



Al-Hafsiyyah

فالحفصية أَتْبَاعُ حَفْصِ بْنِ أَبِي الْمِقْدَامِ.

The Hafsiyyah follow Hafṣ Ibn Abil-Miqdam.

وَكَانَ يَقُولُ لَيْسَ بَيْنَ الشَّرْكِ وَالْإِيمَانِ إِلَّا مَعْرِفَةُ اللَّهِ فَمَنْ عَرَفَهُ فَهُوَ مُؤْمِنٌ وَإِنْ كَانَ كَافِرًا بِالرَّسُولِ وَبِالْجَنَّةِ وَالنَّارِ وَإِنْ اسْتَحَلَّ جَمِيعَ الْمُحَرَّمَاتِ كَالْقَتْلِ وَالزَّنا وَاللُّوَاطِ وَالسَّرِيقَةِ فَهُوَ كَافِرٌ، وَلَكِنَّهُ بَرِيءٌ مِنَ الشَّرْكِ.

He used to say that there is nothing between paganism and Faith but knowing Allāh, so anyone who knew Allāh then [he is a Believer. However,³] if he were a disbeliever in the Messenger, Paradise and Hell, or if he legalizes any prohibition, he is a blasphemer who is clear of paganism.

وَهُؤُلَاءِ يَقُولُونَ فِي عُثْمَانَ كَمَا تَقُولُ الرُّوَافِضُ فِي أَبِي بَكْرٍ وَعُمَرَ.

And they talk about ^Uthman like the Shiites talk about Abu Bakr and ^Umar.

¹ **ASSASSINATION**, *noun* The act of killing or murdering, by surprise or secret assault; murder by violence.

<https://webstersdictionary1828.com/Dictionary/Assassination>

² When a Muslim soldier kills an enemy, then he deserves that enemy's 'salab'; whatever is on his person, including jewelry, cash, armor, etc.

³ What is in brackets is neither in *Al-Farq* nor *Al-Milal wan-Nihal*.

وَيَقُولُونَ فِي عَالِي نَزْل قَوْلُهُ تَعَالَى {وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيَشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُ الْخِصَامِ} وَفِي عَبْد الرَّحْمَنِ بْنِ مَلْجَمٍ قَوْلُهُ تَعَالَى {وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ} وَهَذَا مِنْ أَتَمِّ الْفَضَائِحِ وَالْبِدَعِ.

And they say that ^Aliyy was a hypocrite, citing the verse that means: <There are some people whose talk impresses you in the earthly life, but Allāh is a Witness to what is in his heart, and he is a most zealous opponent.> And they say that ^Abdur-Rahmān Ibn Muljim was one who strove in the Way of Allāh, citing God's Word that means: <Some people put their lives on the line for seeking God's Acceptance, and Allāh is Most Merciful to the slaves.> This is complete scandal and heresy.



Al-Harithiyyah

وَمِنَ الْإِبَاضِيَةِ قَوْمٌ يُقَالُ لَهُمُ الْحَارِثِيَّةُ وَهُمْ أَتْبَاعُ الْحَارِثِ بْنِ مَزِيدٍ¹ الْإِبَاضِي.

And among the Ibadiyyah is the Harithiyyah; the followers of Al-Harith Ibn Mazid Al-Ibadiyy.

وَكَانُوا يَقُولُونَ بِقَوْلِ الْقَدَرِيَّةِ فِي الْقَدْرِ وَالْإِسْطَاعَةِ وَسَائِرِ الْإِبَاضِيَةِ كَانُوا يَكْفُرُونَهُمْ بِسَبَبِ ذَلِكَ.

The other Ibadiyyah deemed them as blasphemers for being Qadariyyah.



Those Who Believe in Good Deeds Not Done for God: The Ibrahimiyyah, the Maymunīyyah, and the Waqifiyyah

وَمِنَ الْإِبَاضِيَةِ فَرِيقٌ يُقَالُ لَهُمْ أَصْحَابُ طَاعَةٍ لَا يُرَادُ اللَّهُ بِهَا وَهَؤُلَاءِ يَقُولُونَ بِجَوَازِ طَاعَاتٍ كَثِيرَةٍ مِنَ الْعَبْدِ لَا يَقْصِدُ بِهَا طَاعَةَ رَبِّهِ كَمَا كَانَ يَقُولُهُ أَبُو الْهَذِيلِ الْمَعْتَزَلِيُّ.

Some Ibadiyyah are called 'those who believe in obedience for other than God'. They say it is valid that there be many acts of obedience not done for the sake of Allāh, like Abul-Hudhayl Al-Mu[^]taziliyy.

¹ وُقَيْلُ زَيْدٍ، وَقَيْلُ يَزِيدٍ



وَكَانَ مِنْ قِصَّتِهِمْ أَنَّ رَجُلًا مِنَ الْإِبَاضِيَّةِ اسْمُهُ إِبْرَاهِيمُ أَضَافَ جَمَاعَةً مِنْ أَهْلِ مَذْهَبِهِ، وَكَانَتْ لَهُ جَارِيَّةٌ عَلَى مَذْهَبِهِ قَالَ لَهَا قَدِمِي شَيْئًا فَأَبْطَأَتْ. فَحَلَفَ لِيَبِيعَهَا مِنَ الْأَعْرَابِ.

Their story is that there was an Ibadīy named Ibrāhīm who hosted a group of his denomination. He had a slave girl according to his way. He sent her to fetch something, and she took a long time. He got annoyed and swore to sell her to the Bedouins.

وَكَانَ فِيْمَا بَيْنَهُمْ رَجُلٌ اسْمُهُ مَيْمُونٌ وَهُوَ غَيْرُ الَّذِي ذَكَرْنَاهُ فِي الْعَجَارِدَةِ. فَقَالَ لَهُ تَبِيعِ جَارِيَّةً مُؤْمِنَةً مِنْ قَوْمِ كِفَارٍ؟!

A man named Maymun, other than the one we mentioned, said: “You would sell a believing slave woman to the blasphemers?”

فَقَالَ {وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا} وَعَلَيْهِ كَانَ أَصْحَابُنَا!

So, Ibrāhīm said: <Allah made sale legal, and He made usury forbidden.> This is our way!

وَطَالَ الْكَلَامُ بَيْنَهُمَا حَتَّى تَبَرَّأَ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ.

Then there was a long debate between them until each disowned the other.

وَتَوَقَّفَ قَوْمٌ مِنْهُمْ فِي كِفْرِهِمَا وَكَتَبُوا إِلَى عُلَمَائِهِمْ فَرَجَعَ الْجَوَابُ بِحَوَازِ ذَلِكَ الْبَيْعِ وَبِوُجُوبِ التَّوْبَةِ عَلَى مَيْمُونٍ وَعَلَى كُلِّ مَنْ تَوَقَّفَ فِي نَصْرِ إِبْرَاهِيمَ.

A third group was neutral about the blasphemy of both of them, so they wrote to their scholars and the answer came back that the sale was valid, and that Maymun and those who were neutral had to repent,

فَمِنْ هَاهُنَا افْتَرَقُوا ثَلَاثَ فِرَقٍ: الْإِبْرَاهِيمِيَّةُ وَالْمَيْمُونِيَّةُ وَالْوَاقِفِيَّةُ.

Thus, they broke into three groups: The Ibrāhīmīs, the Maymunīs, and the Waqifīs (Neutrals).



Al-Bayhasiyyah

وَوَظَّهَرُ بَعْدَهُمْ قَوْمٌ آخَرُونَ يُقَالُ لَهُمُ الْبَيْهَسِيَّةُ أَصْحَابُ أَبِي بَيْهَسٍ هَصِيمِ بْنِ عَامِرٍ.

After them came the Bayhasiyyah; the followers of Abu Bayhas.

وَهُؤُلَاءِ يَقُولُونَ إِنَّ مَيْمُونًا كَفَرَ بِقَوْلِهِ إِنَّ بَيْعَ تِلْكَ الْجَارِيَةِ مِنْ كُفَّارٍ يَكُونُونَ فِي دِيَارِ التَّقِيَّةِ حَرَامٌ.

They said that Maymun committed blasphemy for saying that selling that slave girl to the blasphemers is unlawful.

وَكَفَرُوا الْوَاقِفِيَّةَ أَيْضًا لِتَوَقُّفِهِمْ فِي كُفْرِ مَيْمُونٍ.

And that the Waqifiyyah committed blasphemy for being neutral about Maymun's blasphemy,

وَكَفَرُوا إِبْرَاهِيمَ لِتَبْرِيهِ مِنْ هَؤُلَاءِ الْوَاقِفِيَّةِ.

And also Ibrahim was a blasphemer because he disowned the neutral ones.

ثُمَّ قَالَتْ الْبَيْهَسِيَّةُ لَا يُطْلَقُ عَلَى الْمَذْنُوبِ أَنَّهُ كَافِرٌ أَوْ مُؤْمِنٌ حَتَّى يَدْفَعَ إِلَى السُّلْطَانِ وَيُقِيمَ عَلَيْهِ الْحَدَّ.

The Bayhasiyyah did not say that a sinner is a blasphemer or a Believer until he is given to the sultan who punishes him.

وَقَالَ بَعْضُهُمْ مَتَى مَا كَفَرَ الْإِمَامُ كَفَرَ رَعِيَّتُهُ أَيْضًا.

Some of them said that if the ruler blasphemes, all of his subjects commit blasphemy - except those who rebel against the imam.

وَقَالَ قَوْمٌ مِنْهُمْ إِنْ السُّكْرُ كَفَرٌ إِذَا كَانَ مَعَهُ تَرْكُ الصَّلَاةِ.

And a group of them said drunkenness is blasphemy if one did not pray.



Ash-Shabibiyyah

مِنْهُمْ الشَّبِيبِيَّةُ أَتْبَاعُ شَبِيبِ بْنِ يَزِيدَ الشَّيْبَانِيِّ وَكَانَ كُنْيَتُهُ أَبُو الصَّحَارَى. وَكَانَ خُرُوجُهُ فِي أَيَّامِ الْحَجَّاجِ.

And amongst them is a group called the Shabibiyyah; the followers of Shabīb who came out in the days of Al-Hajjaj.

وَقَدْ تَسَمَّى هَذِهِ الْفِرْقَةُ صَالِحِيَّةً لِانْتِسَابِهِمْ إِلَى رَجُلٍ اسْمُهُ صَالِحُ بْنُ مَسْرَحٍ التَّمِيمِيِّ الْخَارِجِيِّ. وَكَانَ شَبِيبٌ هَذَا مِنْ أَصْحَابِهِ وَصَارَ بَعْدَهُ وَالِيَا عَلَى عَسْكَرِهِ.

This group might also be called the Salihiyah because of being affiliated with a man named Salih Ibn Masrah At-Tamimiyy, the Outlaw. Shabīb was a companion of Salih, then he took command of the army they had.

وَحَالَفَ صَالِحًا فِي تَجْوِيزِ إِمَامَةِ النِّسَاءِ إِذَا قَمْنَ بِأَمْرِ الرِّعْيَةِ كَمَا يَنْبَغِي وَخَرَجْنَ عَلَى مَخَالِفِهِمْ.

He went against Salih in permitting female imams, when those women step forward to satisfy the needs of the people and fight against their opponents.

وَكَانَ أَتْبَاعُهُ يَقُولُونَ إِنَّ غَزَالَهَ أُمَّ شَبِيبٍ كَانَتْ هِيَ الْإِمَامَ بَعْدَ شَبِيبٍ إِلَى أَنْ قُتِلَتْ. وَكَانَ السَّبَبُ فِي قَوْلِهِمْ بِإِمَامَتِهَا أَنَّ شَبِيبًا لَمَّا دَخَلَ الْكُوفَةَ أَمَرَ أُمَّهُ حَتَّى صَعِدَتْ مِنْبَرَ الْكُوفَةِ وَخَطَبَتْ.

His followers said that a woman named Ghazalah Umm Shabīb was the imam after Shabīb until she was killed. The reason they took her as an imam is that when Shabīb entered Kufah, he commanded his mother to go up on the pulpit and deliver a speech, which she did.



وَكَانَ مِنْ قِصَّةِ شَبِيبٍ فِي أَوَّلِ أَمْرِهِ أَنَّهُ قَصِدَ بِالشَّامِ رَوْحَ بْنَ زُنْبَاعٍ وَنَزَلَ عِنْدَهُ وَالتَّمَسَّ مِنْهُ أَنْ يَسْأَلَ أَمِيرَ الْمُؤْمِنِينَ حَتَّى يَجْعَلَ عَطَاءَهُ مُسَاوِيًا لِعَطَاءِ أَهْلِ الشَّرَفِ.

Shabīb's story is that he went to the Levant and met the governor of Palestine, Rawh Ibn Zambā'. He requested that he ask the caliph to give him the rank of a noble¹.

¹ Because he has a great following among the clan of Shayban.

فَسَأَلَهُ ذَلِكَ فَقَالَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ هَذَا رَجُلٌ لَا أَعْرِفُهُ فَقَالَ شَبِيبٌ يُوشِكُ أَنْ يَعْرِفَنِي! وَجَمَعَ الصَّالِحِيَّةَ مِنْ الْخَوَارِجِ مَعَ أَصْحَابِهِ مِنْ بَنِي شَيْبَانَ وَغَلَبَ عَلَى حَدِّ كَسْكَرَايَ الْمَدَائِنِ.

Rawh delivered the request to ^Abdil-Malik Ibn Marwan, who said: "I do not know this man." When he told Shabib of the caliph's answer, he said: "He is about to know me!" Then he gathered the Salihiyah with his allies from the clan of Shayban, and they overthrew some areas.

فَبَعَثَ الْحَجَّاجُ إِلَيْهِ أَلْفَ فَارِسٍ فَهَزَمَهُمْ فَبَعَثَ إِلَيْهِ أَلْفَيْنِ فَهَزَمَهُمْ وَكَانَ لَا يَزَالُ يَزِيدُ فِي الْعَسَاكِرِ يَبْعَثُهُمْ إِلَيْهِ وَهُوَ يَهْزِمُهُمْ حَتَّى هَزَمَ عَشْرِينَ جَيْشًا مِنْ عَسَاكِرِهِ فِي مُدَّةِ سَنَتَيْنِ!

Then Al-Hajjaj sent 1,000 horsemen to fight them, and those horsemen were defeated. Then he sent 2,000, and they were defeated. He continued to send bigger and bigger armies to them, and they continued to defeat them, until they defeated 20 armies in two years!

ثُمَّ هَجَمَ عَلَى الْكُوفَةِ بِاللَّيْلِ مَعَ أَلْفِ فَارِسٍ مِنَ الْخَوَارِجِ. وَكَانَتْ مَعَهُ أُمُّهُ غَزَالَةُ وَأَمْرَأَتُهُ جَهِيْزَةُ مَعَ مَائَةِ وَخَمْسِينَ امْرَأَةً فَتَقَلَّدْنَ السُّيُوفَ وَاعْتَقَلْنَ الرِّمَاحَ فَقَتَلَ حِرَاسَ الْكُوفَةِ وَأَمْرَأَتُهُ حَتَّى صَعَدَتِ الْمِنْبَرَ وَخَطَبَتْ.

Then he invaded Kufah in the night with 1,000 Khawarij horsemen. His mother, Ghazalah, was with him, and his wife Juhayzah, and 150 female soldiers brandishing swords and spears. They killed the guards of Kufah¹, and then he told his mother to ascend the pulpit, and give a speech.

وَصَبَرَ الْحَجَّاجُ تِلْكَ اللَّيْلَةَ فِي دَارِهِ حَتَّى اجْتَمَعَ جُنْدُهُ لَوَقْتُ الصُّبْحِ.

Al-Hajjaj had to wait until dawn for his army to mobilize.

وَصَلَّى فِي مَسْجِدِ الْكُوفَةِ صَلَاةَ الصُّبْحِ بِجُنْدِهِ وَقَرَأَ فِي الصَّلَاةِ سُورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ.

At dawn, Shabib lead the Khawarij in prayer in the Masjid of Al-Kufah, and recited Suratul-Baqarah and Surat Al-^Imran.

¹ OR: They killed the guards of the masjid and those who were performing i'tikaf there (farq).

فقصده الحجاج بأربعة آلاف فارس والتحم القتال بينهما في سوق الكوفة حتى قتل أكثر أصحاب شبيب وفر مع من بقي من أصحابه وانحاز إلى ناحية الأنبار.

Al-Hajjaj sent 4,000 horsemen, and there was hand-to-hand combat in the market of Kufah, until most of those Khawarij were killed. Shabib then fled with who remained with him and they regrouped in the area of Al-Ambar.

وخرج الحجاج على أثره فأنهزم إلى ناحية الأهواز. فبعث الحجاج على أثره سُفْيَان بن الأبرد مع ثلاثة آلاف من المقاتلة فلحقوه مع موضع يُقال له دجيل.

Al-Hajjaj went after them. He defeated them and chased them to the area of Al-Ahwaz. Then he sent Sufyan Ibn Al-Abrad to fight them with 3,000 fighters. They caught up to them in an area called Dujayl.

فقصد شبيب أن يعبر جسر دجيل فأمر سُفْيَان قومه أن يقطعوا حبال الجسر ففعلوا فأنقلب الجسر وغرق شبيب وهو يقول {ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ}.

Shabib wanted to cross the bridge of Dujayl, so Sufyan ordered for the cables of the bridge to be cut. The bridge flipped, and Shabib drowned saying: <That is the Predestining of Al-^Azizil-^Alim!>

ثُمَّ أَمَرَ سُفْيَانُ بِإِعَادَةِ الْجِسْرِ وَعَبْرَهُ وَقَصَدَ مِنْ بَقِيٍّ مِنْ أَصْحَابِهِ وَكَانُوا قَدْ بَايَعُوا أُمَّ شَبِيبٍ.

Then they repaired the bridge and pursued the remainder of the Shabibiyyah, who had paid allegiance to Shabib's mother.

فَلَمْ يَزَلْ بِهِمْ حَتَّى قَتَلَ أَكْثَرَهُمْ وَقَتَلَ أُمَّ شَبِيبٍ وَأَمَرَ الْغَوَاصِينَ حَتَّى أَخْرَجُوا شَبِيبًا مِنَ الْمَاءِ وَبَعَثَ بِرَأْسِهِ وَبِمَنْ كَانَ قَدْ أَسَرَ مِنْ أَصْحَابِهِ إِلَى الْحَجَّاجِ. فَأَمَرَ الْحَجَّاجُ بِقَتْلِ جَمَاعَةٍ مِنْ أُولَئِكَ الْأَسْرَاءِ.

Armies continued to pursue them until most were killed, and Umm Shabib was eventually killed. Sufyan dispatched divers who pulled out Shabib's body. Then his head, along with the prisoners, were sent to Al-Hajjaj, and he executed some of them.



وَمِنْ عَجَائِبِ حَالِ الْخَوَارِجِ أَنَّهُمْ خَرَجُوا عَلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَقَالُوا لِمَ خَرَجْتَ مِنْ بَيْتِهَا
وَاللَّهُ تَعَالَى يَقُولُ {وَقِرْنَ فِي بُيُوتِكُنَّ} ثُمَّ صَارُوا تَبَعًا لَغَزَالَةَ وَجُهَيْزَةَ وَجُوزُوا إِمَامَتَهُمَا!

What is strange about the Khawarij is that they had something negative to say about Ummul-Mu'minin, ^A'ishah: "Why, O why did she leave her house to go to the battle? Allah says: [what means]: <O wives of the Prophet, stay in your homes.>" Yet, they followed Ghazalah and Juhayzah and made them imams!

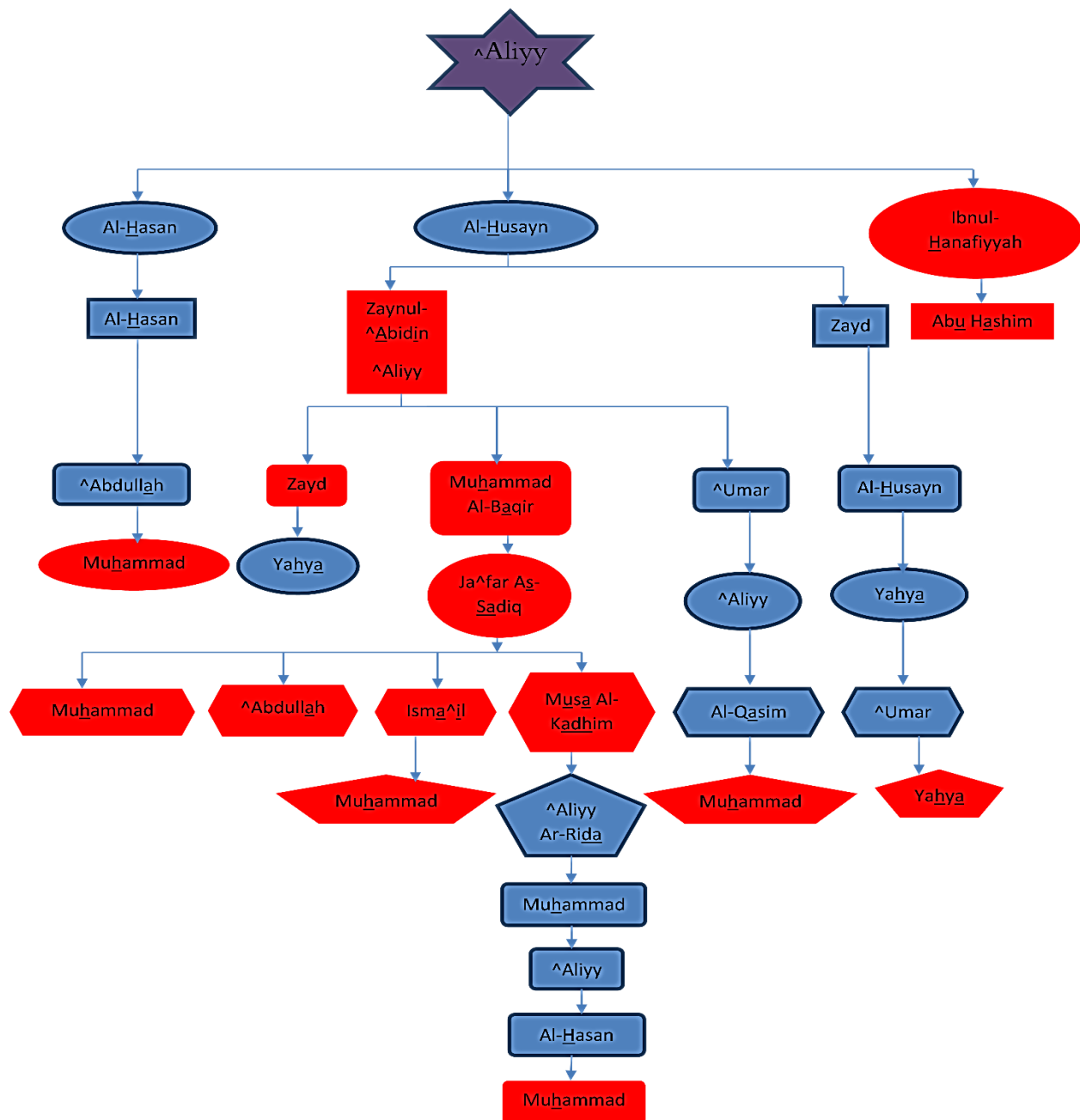
فَهَلَا تَلَوْا هَذِهِ الْآيَةَ عَلَيْهِمَا وَمَنْعُوهُمَا مِنَ الْفِتْنَةِ!

Why did they not recite this verse on those two women and stop them from all of the trouble they caused?



الْبَاب السَّابِع: فضائح الروافض

THE SEVENTH CHAPTER: THE SCANDALS OF THE DESERTERS



فَأَمَّا جُمْلَةُ الرَوَافِضِ، فَهَمَّ ثَلَاثَ فِرَقٍ: الزَيْدِيَّةُ، وَالْكَيْسَانِيَّةُ، وَالْإِمَامِيَّةُ. فَالزَيْدِيَّةُ ثَلَاثَ فِرَقٍ، وَالْإِمَامِيَّةُ خَمْسَةَ عَشَرَ فِرْقَةً، وَالْكَيْسَانِيَّةُ فِرْقَتَانِ.

As for the 20 groups of Rawafid Shiites, they go back to three broad groups: the Zaydiyyah, the Kaysaniyyah and the Imamiyyah. The Zaydiyyah are three sects, the Imamiyyah are 15, and the Kaysaniyyah are two.

وَأَعْلَمُ أَنَّ الزَيْدِيَّةَ وَالْإِمَامِيَّةَ مِنْهُمْ مَنْ يَكْفُرُ بَعْضُهُمْ بِبَعْضٍ وَالْعَدَاوَةُ بَيْنَهُمْ قَائِمَةٌ دَائِمَةٌ.

Know that the Zaydis and the Imamis deem each other blasphemers, and the animosity between them is unrelenting and ongoing.

وَالْكَيْسَانِيَّةُ يَعْدُونَ فِي الْإِمَامِيَّةِ.

And the Kaysanites are a variant of - or eventually became - Imamiyyah¹.



The Saba'iyyah

وَأَصْلُهُمُ السَّبْئِيَّةُ أَتْبَاعَ عَبْدِ اللَّهِ بْنِ سَبَأٍ وَقَدْ ذَكَرْنَا مِنْ مَقَالَتِهِمْ طَرَفًا وَنَزِيدَهَا شَرْحًا وَبَيَانًا:

The origin of the Shiites is the Saba'iyyah, the followers of ^Abdullah Ibn Saba'. We have mentioned something about their case, and here we shall give additional clarity:

وَذَلِكَ أَنَّهُ كَانَ مِنَ الْغَلَاةِ يَقُولُ فِي أَوَّلِ أَمْرِهِ إِنَّ عَلِيًّا كَانَ نَبِيًّا.

He was a fanatic who at first claimed that Imam ^Aliyy was a Prophet.

ثُمَّ زَادَ عَلَى ذَلِكَ فَقَالَ كَانَ إِلَهًا، وَكَانَ يَقُولُ هُوَ الْإِلَهِ فِي الْحَقِيقَةِ.

Then he added that ^Aliyy was a god, and he said that he is actually God.

وَكَانَ يَدْعُو الْخَلْقَ إِلَى مَقَالَتِهِ. فَأَجَابَتْهُ جَمَاعَةٌ إِلَيْهَا فِي وَقْتِ عَلِيٍّ كَرَّمَ اللَّهُ وَجْهَهُ. بَلْ، هُمْ أَوَّلُ مَنْ أَفْرَطَ فِي التَّشْبِيهِ مِنْ هَذِهِ الْأُمَّةِ،

¹ In Al-Farqu Baynal-Firaq:

وَالْكَيْسَانِيَّةُ مِنْهُمْ الْيَوْمَ مَغْمُورُونَ فِي غَمَارِ أَخْلَاطِ الزَيْدِيَّةِ وَالْإِمَامِيَّةِ.

"The Kaysanites today have been overrun by Zaydites and Imamites."

And he used to call the people to saying this, and a group at the time of Imam ^Aliyy responded to him. In fact, they are the first pagans in the nation of Muhammad ﷺ!

فَلَمَّا رَفَعَ خَبْرَهُ إِلَى عَلِيٍّ أَمَرَ اجْتِهَادًا مِنْهُ بِحَفْرِ حَفْرَتَيْنِ وَكَانَ يَحْرِقُهُمْ فِيهِمَا،

When Imam ^Aliyy got the news of this man and his cult, he made an ijtiḥād, and commanded for two ditches to be excavated, and ignited fire in them, and threw those people in as execution and a deterrent.

فازدادوا بعده عتوا في ضلالتهم وَقَالُوا الْآنَ عَلِمْنَا عَلَى الْحَقِيقَةِ أَنَّهُ إِلَٰهٌ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَعَذِّبُ بِالنَّارِ إِلَّا رَبُّ النَّارِ!

However, they became more insolent and said: “We now know for sure that ^Aliyy is God, because the Prophet ﷺ said: **‘No one tortures by fire but the Lord of fire!’**¹”

وَلَمَّا أَحْرَقَهُمْ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ نَفَى عَبْدَ اللَّهِ بْنَ سَبَأٍ إِلَى سَابَاطِ الْمَدَائِنِ.

After he burned them, he banished ^Abdullah Ibn Saba².

فَلَمَّا قُتِلَ عَلِيٌّ قَالَ عَبْدُ اللَّهِ بْنُ سَبَأٍ: إِنْ عَلِيًّا حَيٌّ لَمْ يَقْتُلْ وَلَمْ يَمُتْ! وَإِنَّمَا الَّذِي قَتَلَ شَيْطَانٌ تَصَوَّرَ بِصُورَتِهِ! وَتَوَهَّمَتِ النَّاسُ أَنَّهُ قَتَلَ كَمَا تَوَهَّمُ الْيَهُودُ وَالنَّصَارَى أَنَّ الْمَسِيحَ قَتَلَ! قَالَ وَهَذَا التَّوَهُّمُ مِنْهُمْ خَطَأٌ وَهَذَا الْقَوْلُ مِنْهُمْ كَذِبٌ، بَلْ هُوَ فِي السَّمَاءِ وَعَنْ قَرِيبٍ يَنْزِلُ وَيَنْتَقِمُ مِنْ أَعْدَائِهِ!

When Imam ^Aliyy was killed (40 AH), Ibn Saba' came back out and said: “^Aliyy is still alive! He was never killed and did not die! It was a devil in his form! The people are merely deluded about the killing of ^Aliyy, as the Jews and Christians were about the killing of Jesus! This is a delusion! This is a mistake and a lie! Rather, ^Aliyy is in the sky, and soon shall come back down and take vengeance against his enemies!”

¹ It means it is not permissible for anyone to torture anyone by fire, but the Lord of fire, and that is a true ḥadīth. So, they said; had ^Aliyy not been God he would not have done so.

² In Farq: ^Aliyy did not want to burn more people.

وَقَالَ بَعْضُهُمْ إِنَّهُ فِي الْغَيْمِ وَالرَّعْدُ صَوْتُهُ وَالْبَرْقُ سَوْطُهُ وَإِذَا سَمِعُوا صَوْتَ الرَّعْدِ قَالُوا السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ!

Some of them said: “^Aliyy is in the clouds: The thunder is his voice and the lightening is his whip!”¹ Whenever they heard a thunderclap, they said: “Peace be upon you, O Prince of Believers!”

هؤلاء من عناهم إِسْحَاقُ بْنُ سُوَيْدِ الْعَدَوِيِّ فِي شعره:

They are the people Is-haq Ibn Suwayd meant in his poetry:

بَرِئْتُ مِنَ الْخَوَارِجِ لَسْتُ مِنْهُمْ	من الغزال مِنْهُمْ وَأَبْنُ بَاب
وَمَنْ قَوْمٍ إِذَا ذَكَرُوا عَلِيًّا	يردون السَّلَامَ عَلَى السَّحَابِ

I denounce the Outlaws, I'm not one of them;

I denounce Al-Ghazzal, that Outlaw, and Ibn Bab;

And some folk, when they remember ^Aliyy;

To the cloud they return a salam!



وَوَافَقَ ابْنُ السَّوْدَاءِ عَبْدَ اللَّهِ بْنَ سَبَأٍ بَعْدَ وَفَاةِ عَلِيٍّ فِي مَقَالَتِهِ هَذِهِ وَكَانَا يَدْعَوَانِ الْخَلْقَ إِلَى ضَلَالَتِهِمَا وَيَقُولَانِ إِذَا نَزَلَ مِنَ السَّمَاءِ تَفْتَحُ لَهُ عَيْنَانِ فِي مَسْجِدِ الْكُوفَةِ إِحْدَاهُمَا مِنَ الْعَسَلِ وَالْأُخْرَى مِنَ السَّمَنِ وَشِيعَتُهُ يَأْكُلُونَ مِنْهُمَا.

After the death of ^Aliyy, Ibnus-Sawda' came out and agreed with ^Abdullah Ibn Saba', and they both called the people to this cult. They said that when ^Aliyy comes back down from the sky, two springs shall erupt in Masjid Al-Kufah, one of honey and the other of ghee, and his Shiites (party) shall eat from it.

وَاعْلَمْ أَنَّ ابْنَ السَّوْدَاءِ كَانَ رَجُلًا يَهُودِيًّا تَسْتَرُ بِالْإِسْلَامِ إِرَادَةً أَنْ يَفْسِدَ الدِّينَ عَلَى الْمُسْلِمِينَ فَتَعْلَقَ بِهِؤَلَاءِ وَوَافَقَهُمْ فِيمَا كَانُوا فِيهِ لِهَذَا الْغَرَضِ الْفَاسِدِ. وَيَقَالُ هُوَ ابْنُ السَّبَأِ بَعِينُهُ!

¹ Refutation: Thunder and lightning existed before ^Ali (Milal and Nihal).

Know that this Ibnus-Sawda' was a Jew veiling himself with Islam, wanting to ruin the Muslim's Religion. He therefore affiliated with these Saba'iyyah for this purpose. It is said that he is Ibn Saba' himself!

وَالْعَجَبُ مِنْ هَؤُلَاءِ يَلْعَنُونَ ابْنَ مَلْجَمٍ وَيَزْعُمُونَ أَنَّ الَّذِي قَتَلَهُ ابْنُ مَلْجَمٍ كَانَ شَيْطَانًا، لَكِنْ مِنْ قَتْلِ شَيْطَانٍ
كَانَ مَحْمُودًا فَلِمَاذَا يَلْعَنُونَهُ؟

What is strange is that these Saba'iyyah damn and curse Ibn Muljim while they claim that Ibn Muljim truly killed a devil. However, whoever kills a devil did something praiseworthy, so why would they curse him?



Al-Kaysaniyyah

وَأَمَّا الْكَيْسَانِيَّةُ فَهِيَ أَتْبَاعُ مُخْتَارِ بْنِ أَبِي عُبَيْدِ الثَّقَفِيِّ الَّذِي قَامَ يَطْلُبُ ثَارَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَكَانَ يَقْتُلُ مَنْ يَظْفَرُ بِهِ مِمَّنْ كَانَ قَاتِلَهُ بِكَرْبَلَاءَ.

The Kaysanites follow Mukhtar Ibn Abi ^Ubayd Ath-Thaqafiyy (D. 67 AH), the vigilante who took to avenging the death of Al-Husayn Ibn ^Aliyy Ibn Abi Talib. He executed everyone he defeated in Karbala'.

وَلَمَّا تَمَّ لَهُ الْظَفَرُ فِي حُرُوبٍ كَثِيرَةٍ اغْتَرَّ بِنَفْسِهِ فَأَخَذَ يَتَكَلَّمُ بِأَسْجَاعٍ كَأَسْجَاعِ الْكُهْنَةِ.

After being victorious in many battles, he became delusional and took to talking in rhymed prose like a fortune teller.

ثُمَّ إِنَّ السَّبْيِيَّةَ خَدَعُوا الْمُخْتَارَ وَقَالُوا لَهُ أَنْتَ حَجَّةُ الزَّمَانِ! وَحَمَلُوهُ عَلَى دَعْوَى النُّبُوَّةِ فَادْعَاهَا وَزَعَمَ أَنَّ
أَسْجَاعَهُ وَحْيٌ يُوحَى إِلَيْهِ.

Furthermore, the Saba'iyyah pandered to Mukhtar, saying: "You are the sign of the time!" And they encouraged him to claim prophethood, so he claimed it, and he claimed that his rhymes were revelation.

وَهَؤُلَاءِ الْكَيْسَانِيَّةُ فَرَّقَ يَجْمَعُهُمُ الْقَوْلُ بِنُوعَيْنِ مِنَ الْبِدْعَةِ: أَحَدُهُمَا قَوْلُهُمْ بِإِمَامَةِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ
وَالثَّانِي تَجْوِيزُ الْبِدَاءِ عَلَى اللَّهِ تَعَالَى، تَعَالَى اللَّهُ عَنْ قَوْلِهِمْ عَلَوْا كَبِيرًا.

The Kaysaniyyah are factions united by two heresies: One is believing that God, greatly exalted is He from what they say, would have an epiphany¹! The second is that Muḥammad Ibnul-Ḥanafīyyah (d. 81)² should be the ruler.



Bada': Believing that God Reconsiders

وَأَمَّا سَبَبُ تَجْوِيزِ الْكَيْسَانِيَةِ الْبِدَاءَ عَلَى اللَّهِ تَعَالَى فَلَأَنَّ مُصْعَبَ بْنِ الزَّيْبِرِ بَعَثَ إِلَيْهِ عَسْكَرًا قَوِيًّا فَبَعَثَ الْمُخْتَارُ إِلَى قِتَالِهِمْ أَحْمَدَ بْنَ شُمَيْطٍ مَعَ ثَلَاثَةِ آلَافٍ مِنَ الْمُقَاتِلَةِ. وَقَالَ لَهُمْ أَوْحِيَ إِلَيَّ أَنَّ الظَّفَرَ يَكُونُ لَكُمْ!

The reason the Kaysaniyyah believed that God has a revision was that once Muṣ'ab Ibnuz-Zubayr sent a strong army against them. Mukhtar responded by dispatching Ahmad Ibn Shumayt with three thousand fighters, and he said to them: "It was revealed to me that victory is yours!"

فَهَزِمَ ابْنُ شُمَيْطٍ فِيمَنْ كَانَ مَعَهُ. فَعَادَ إِلَيْهِ وَقَالَ: أَيْنَ الظَّفَرُ الَّذِي قَدْ وَعَدْتَنَا؟

When Ibn Shumayt and his army were defeated, he came back to Mukhtar saying: "Where is the victory you promised us?"

فَقَالَ لَهُ الْمُخْتَارُ هَكَذَا كَانَ قَدْ وَعَدَنِي رَبِّي، ثُمَّ بَدَّلَهُ! فَإِنَّهُ سُبْحَانَهُ وَتَعَالَى قَدْ قَالَ ﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾

Mukhtar said: "That is what my Lord promised me, but He changed His mind! Indeed, the Glorified and Exalted said [what means]: <Allah erases whatever He wills, and He confirms whatever He wills, and to Him belongs the Guarded Tablet that contains it all.>

ثُمَّ خَرَجَ الْمُخْتَارُ إِلَى قِتَالِ مُصْعَبٍ وَرَجَعَ مَهْزُومًا إِلَى الْكُوفَةِ، فَقَتَلُوهُ بِهَا.

¹ Badā' (meaning: "revealing after concealing",^[1] or "alteration in the divine will"^[8]) is a [Twelver Shia](#) Islamic concept regarding the [Will of God](#). It refers to God revealing his will about a decision, wherein the people thought his will had already been made on that issue. <https://en.wikipedia.org/wiki/Bada%27>

² He is one of the sons of ʿAlīyy, so Al-Ḥasan and Al-Ḥusayn are his brothers, but not from their mother from a different women. They call him Ibn Al-Ḥanafīyyah so you know his mother is not Faṭimah. He is a very big scholar, a very big Ṭabīʿīyy, a very big Imam Muḥammad Ibn Al-Ḥanafīyyah. When you say Ibn in this case you need to write the alif on Ibn because Al-Ḥanafīyyah is a female's name and not a male's name.

Then Mukhtar went out himself to fight Mus'ab, was chased back to Kufah defeated, and was killed there.



The Fanatics of Imam Muhammad Ibnul-Hanafiyyah

أما إمامة ابن الحنفية، فاختلفوا: فمنهم من قال إن سبب إمامته أن علي بن أبي طالب رضي الله عنه دفع الرؤية إليه يوم الجمل.

As for Ibnul-Hanafiyyah's rulership, they differed: some said he should be the imam because ^Aliyy Ibn Abi Talib, may Allah accept his deeds, gave him the banner on the Day of Al-Jamal and recited some lines of poetry to encourage him to fight.

ومنهم من قال السبب أن الإمامة كانت لعلي ثم للحسن ثم للحسين، ثم أوصى حسين بها لأخيه محمد ابن الحنفية في الوقت الذي كان يهرب من المدينة ويقصد مكة إذ كان مطالباً ببعية يزيد بن معاوية.

Others said it is that first ^Aliyy was the imam, then Al-Hasan, then Al-Husayn, who commanded that rulership be passed to his brother, Muhammad, when he was sought to pay allegiance to Yazid Ibn Mu'awiyah, so he fled from Al-Madinah to Makkah.



ولما بلغ خبر كهانته إلى محمد بن الحنفية خاف أن يقع بسببه فتنة في الدين وهم ليقبض عليه.

When this man's fortune telling reached Muhammad Ibn Al-Hanafiyyah, he feared sedition in the Religion and wanted to stop him.

فلما علم به المختار وخاف على نفسه منه اختار قتله بحيلة فقال لقومه: "المهدي محمد ابن الحنفية وأنا على ولايته غير أن للمهدي علامة وهي أن يضرب عليه بالسيف فلا يحيك فيه السيف وأنا أجرب هذا السيف على محمد ابن الحنفية فإن حاك فيه فلنيس بمهدي!"

When Mukhtar knew, he devised a scheme to kill him. He said to his people: "Muhammad Ibn Al-Hanafiyyah is the Mahdiyy, and I am his advocate, but the Mahdiyy has a special sign: he can be struck by a sword without harm! Therefore,

I shall try this sword on Muḥammad Ibn Al-Ḥanafiyyah, and if it kills him, then he is actually not the Mahdiyy!”

فَلَمَّا بَلَغَ هَذَا الْخَبْرُ مُحَمَّدَ ابْنَ الْحَنْفِيَّةِ خَافَ أَنْ يَقْتُلَهُ بِحِيلَتِهِ فَتَوَقَّفَ حَيْثُ كَانَ!

When this news reached Muḥammad Ibn Al-Ḥanafiyyah, he gave serious consideration to Mukhtar killing him by this trick, so he stopped in his tracks!



Al-Karbiyyah

ثم اختلفوا في موت ابن الحنفية. من قال إنه لم يمت ينتظره ويزعم أنه حبس بجبل رضوى،

Furthermore, his fanatics differed about his death. Those who said that he did not die claimed that he was detained in Mt. Radwa.

ثم اختلفوا في سبب حبسه: فقوم منهم يُقَالُ لَهُمُ الْكَرْبِيَّةُ أَصْحَابُ أَبِي كَرْبِ الصَّرِيرِ يَقُولُونَ إِنَّهُ لَمْ يَمِتْ وَلَمْ يَقْتُلْ، وَعِنْدَهُ هُنَاكَ عَيْنٌ مِنَ الْمَاءِ وَعَيْنٌ مِنَ الْعَسَلِ يَتَنَاوَلُ مِنْهُمَا وَعِنْدَهُ أَسَدٌ وَنَمْرٌ تَحْفَظَانِهِ مِنَ الْأَعْدَاءِ إِلَى أَنْ يُؤْذَنَ لَهُ فِي الْخُرُوجِ وَهُوَ الْمَهْدِيُّ الْمُنْتَظَرُ عِنْدَهُمْ.

Then, they differed about the reason for his detention: Al-Karbiyyah are the followers of Abū Karb Al-Darīr. They say Muḥammad Ibn Al-Ḥanafiyyah is in Mt. Radwa where there is a spring of water and a spring of honey from which he eats, guarded from his enemies by a lion and a tiger, until he gets the permission to come out as Mahdi!

وَمِنْهُمْ مَنْ قَالَ: كَانَ ذَلِكَ عُقُوبَةً لَهُ عَلَى خُرُوجِهِ بَعْدَ قَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ، وَيَزْعُمُونَ أَنَّهُ غَيْبٌ عَنِ النَّاسِ إِلَى أَنْ يُؤْذَنَ لَهُ فِي الْخُرُوجِ.

Some of them said: it is punishment for him going out to Al-Ḥusayn's enemy, Yazid Ibn Mu'awiyah; he was removed from the company of people until he gets the permission to come out.

وَقَالَ قَوْمٌ لَا نَذَرِي سَبَبَ حَبْسِهِ هُنَاكَ وَلِلَّهِ فِي حَبْسِهِ سِرٌّ لَا يُعْلَمُهُ إِلَّا هُوَ!

And others said: “We do not know why he is detained in the mountain! God has a secret for it that none knows but He!”



وَقَوْمٌ مِنَ الْكَيْسَانِيَّةِ أَقْرَأُوا بِمَوْتِهِ ثُمَّ اخْتَلَفُوا فَقَالَ قَوْمٌ مِنْهُمْ: إِنَّ الْإِمَامَةَ بَعْدَهُ رَجَعَتْ إِلَى ابْنِ أَخِيهِ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ. وَقَالَ قَوْمٌ إِنَّهَا رَجَعَتْ إِلَى ابْنِهِ أَبِي هَاشِمٍ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ الْحَنْفِيَّةِ.

And some Kaysaniyyah said that he did indeed die. Then they differed: Some said the rulership went to his nephew, Zaynul-[^]Abidin. Some said that it went to his son, Abu Hashim.

ثُمَّ قَالَ قَوْمٌ رَجَعَتْ بَعْدَ أَبِي هَاشِمٍ إِلَى مُحَمَّدَ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بِوَصِيَّةِ أَبِي هَاشِمٍ لَهُ بِهَا وَهَذَا قَوْلُ ابْنِ الرَّائِدِيِّ وَاتَّبَاعِهِ.

Then some of them said that after Abu Hashim, it went to Muhammad Ibn [^]Abdillah Ibn [^]Abbas by the bequest of Abu Hashim, himself. Ibnur-Rawandiyy and his followers said this.



Al-Bayaniyyah

وَقَالَ قَوْمٌ رَجَعَتْ إِلَى بَيَانَ بْنِ سَمْعَانَ التَّمِيمِيِّ وَهَؤُلَاءِ قَوْمٌ يَلْقُبُونَ بِالْبَيَانِيَّةِ.

Some of them said that it went to Bayan Ibn Sam[^]an (D. 119 AH), and they are called the Bayaniyyah.

وَبَيَانَ بْنِ سَمْعَانَ كَانَ يَقُولُ إِنَّ مَعْبُودَهُ نُورٌ عَلَى صُورَةِ إِنْسَانٍ لَهُ أَعْضَاءٌ كَأَعْضَاءِ الْإِنْسَانِ وَإِنَّ جَمِيعَ أَعْضَائِهِ تَفْنَى إِلَّا الْوَجْهَ.

This Bayan Ibn Sam[^]an said that what he worships is an illumination with the appearance of a human, having human limbs that shall all annihilate, except His face.

كَانَ يَقُولُ بِإِمَامَةِ مُحَمَّدَ ابْنِ الْحَنْفِيَّةِ وَكَانَ يَدَّعِي لِنَفْسِهِ الْإِلَهِيَّةَ عَلَى مَعْنَى الْحُلُولِ.

He said that Muḥammad Ibn Al-Ḥanafīyyah was the imām, and he used to claim godhood for himself, with the meaning of God being in him.

وَكَانَ يَدْعِي أَنَّهُ يَعْرِفُ اسْمَ اللَّهِ الْأَعْظَمَ وَأَنَّهُ يَدْعُو بِهِ الزَّهْرَةَ فَتَجِيبُهُ.

He also used to claim to know God's greatest Name, and that with it, he could summon planet Venus, and it would respond to him.

وَلَمَّا وَصَلَ خَبَرَهُ إِلَى خَالِدِ بْنِ عَبْدِ اللَّهِ الْقَسْرِيِّ صَلْبَهُ وَكَفَى اللَّهُ شَرَّهُ!

When the news of this man got to Khalīd Ibn ʿAbdillāh Al-Qasriyy (d. 125), he caught him, executed him, and hung him upon a pole, and Allāh - taʿālā - spared the Muslims his evil.



وَكَثِيرٌ مِنْ أَتْبَاعِهِ يَقُولُونَ إِنَّهُ كَانَ نَبِيًّا وَإِنَّهُ نَسَخَ بَعْضَ شَرِيعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالُوا هُوَ الْمُرَادُ بِقَوْلِهِ تَعَالَى: {هَذَا بَيَانٌ لِلنَّاسِ}.

Many of Bayan's followers claimed that he was a Prophet who abrogated some of Muḥammad's Sacred Law. They said that he is meant by the Saying of Allāh¹ [that means]: **<This is a bayan for the people.>**



وَقَوْمٌ مِنْ أَتْبَاعِهِ قَالُوا إِنَّهُ كَانَ إِلَهًا وَقَالُوا إِنَّهُ رُوحُ الْإِلَهِ قَدْ حَلَّ فِيهِ وَأَنَّهُ يَحِلُّ فِي الْأَنْبِيَاءِ وَالْأَئِمَّةِ وَيَنْتَقِلُ مِنْ وَاحِدٍ إِلَى آخَرٍ.

Some of his followers said that he was a god. They said that the soul of God dwelled within him, and that the soul of God dwells in the Prophets and imāms, transferring from one to another.

وَقَالُوا إِنْ رُوحَ الْإِلَهِ قَدْ انْتَقَلَ عَنْ أَبِي هَاشِمٍ بْنِ مُحَمَّدٍ ابْنِ الْحَنْفِيَّةِ إِلَى بَيَانَ.

They said that the soul of God went from Abū Ḥāshim, son of Ibnul-Ḥanafīyyah, to Bayan.

¹ [سورة آل عمران 138]



Al-Harbiyyah

وَقَالَ قَوْمٌ، بَلْ رَجَعَتْ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ حَرْبِ الْكِنْدِيِّ. كَانَ عَلَى دِينِ الْبَيَانِيَةِ. وَكَانَ يَدْعِي أَنَّ رُوحَ الْإِلَهِ انْتَقَلَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ إِلَيْهِ. وَكَانَ يَدْعِي لِنَفْسِهِ الْإِلَهِيَّةَ عَلَى مَعْنَى الْحُلُولِ.

Another group said that it rather went to ^Abdullah Ibn ^Amr Ibn Harb Al-Kindiyy (d. 259/260), who was a Bayaniyy. He used to claim that the soul of God went from ^Abdullah Ibn Muhammad Ibn Al-Hanafiyyah to him. He also used to claim godhood for himself, with the meaning that God dwells in him.

هُمُ الْحَرَبِيَّةُ وَكَانُوا يَدْعُونَ إِلَهِيَّتَهُ

So, they are the Harbiyyah, and they used to claim his Godhood.



Imam Zayd

وَسُمُّوا رَافِضَةً لِأَنَّ الْإِمَامَ زَيْدَ بْنَ عَلِيٍّ قَدْ بَايَعَهُ خَمْسَةَ آلَافٍ مِنْ أَهْلِ الْكُوفَةِ فَأَخَذَ يُقَاتِلُ بِهِمْ يُوسُفُ بْنُ عَمْرِو الثَّقَفِيِّ عَامِلَ هِشَامِ بْنِ عَبْدِ الْمَلِكِ.

The Shiites were called “Rafidah” or “Rawafid” (Deserters) because when five thousand people from Al-Kufah paid allegiance to Imam Zayd Ibn ^Aliyy, he used them to fight Yusuf¹ Ibn ^Umar Ath-Thaqafiyy (D 127 AH), who was appointed over Iraq by Hisham Ibn ^Abdil-Malik (D 125 AH).

فَلَمَّا اشْتَدَّ بِهِمُ الْقِتَالُ قَالَ الَّذِينَ بَايَعُوهُ: آه مَا تَقُولُ فِي أَبِي بَكْرٍ وَعَمْرٍو؟

When the fighting intensified, they said to him: “Ah! What do you say about Abu Bakr and ^Umar?”

فَقَالَ زَيْدٌ: أَتَيْتُ عَلَيْهِمَا جَدِّي عَلِيٌّ وَقَالَ فِيهِمَا حَسَنًا! وَإِنَّمَا خَرُجِي عَلَى بَنِي أُمَيَّةَ، فَإِنَّهُمْ قَاتَلُوا جَدِّي عَلِيًّا وَقَتَلُوا جَدِّي حُسَيْنًا!

¹ Hajjaj's cousin.

Zayd said: “My grandfather, ^Aliyy, praised them both and said good of them! My fight is with the Umayyads who fought my grandfather ^Aliyy and killed my grandfather Husayn!”

فَخَرَجُوا عَلَيْهِ وَرَفَضُوهُ بِذَلِكَ السَّبَبِ وَهَجَرُوهُ كُلَّهُمْ، شَبِيهَ مَا فَعَلَ بِالْحُسَيْنِ. وَلَمْ يَبْقَ مِنْهُمْ إِلَّا نَصْرُ بْنُ خُزَيْمَةَ الْعَبْسِيِّ وَمُعَاوِيَةَ بْنِ إِسْحَاقَ بْنِ زَيْدِ بْنِ حَارِثَةَ مَعَ مِقْدَارِ مِائَتِي رَجُلٍ. فَأَتَى الْقَتْلَ عَلَى جَمِيعِهِمْ وَقَتَلَ زَيْدَ وَدَفَنَ.

They then all committed *rafd* (desertion; abandonment), similar to how Al-Husayn was let down. None remained but Naḍr Ibn Khuzaymah Al-^Absiyy and Mu^awiyah Ibn Is-ḥaq Ibn Harithah, with two hundred men. The massacre came upon them, and Zayd was killed and buried (121 AH).

فَأُخْرِجَ بَعْدَهُ مِنَ الْقَبْرِ وَأُحْرِقَ. وَهَرَبَ ابْنُهُ يَحْيَى ابْنُ زَيْدٍ إِلَى خُرَّاسَانَ وَصَارَ إِلَى نَاحِيَةِ جَوْزَجَانَ. وَخَرَجَ عَلَى نَصْرِ بْنِ سَيَّارٍ وَآلِي خُرَّاسَانَ فَبَعَثَ نَصْرُ بْنُ سَيَّارٍ إِلَيْهِ سَلْمَ بْنَ أَحْوَزَ الْمَازَنِي فِي ثَلَاثَةِ آلَافٍ مِنَ الْمُقَاتِلَةِ فَاسْتَشْهَدَ يَحْيَى بْنُ زَيْدٍ فِي ذَلِكَ الْقِتَالِ وَمَشْهَدُهُ بِجَوْزَجَانَ.

Afterwards, his body was exhumed and cremated, and his son, Yahya, fled to Khurasan and settled in the area of Jawzajan. There, he rebelled against the governor of Khurasan, Naṣr Ibn Sayyaar, who sent Salm¹ Ibn Ahwaz Al-Maziniyy (D. 132² AH) with three thousand fighters to put him down. And so, Yahya Ibn Zayd was martyred in that battle, and his grave is there in Jawzajan.



Zaydism

هَؤُلَاءِ إِنَّمَا يَسْمُونَ زَيْدِيَّةً لِقَوْلِهِمْ بِإِمَامَةِ زَيْدِ بْنِ عَلِيٍّ ابْنِ الْحُسَيْنِ بْنِ عَلِيٍّ فِي وَقْتِهِ، وَإِمَامَةِ ابْنِهِ يَحْيَى بْنِ زَيْدٍ فِي وَقْتِهِ.

They believe in the rulership of the aforementioned Zayd³ Ibn ^Aliyy Ibnul-Husayn Ibn ^Aliyy at his time, and that his son, Yahya, was his successor.

يَجْمَعُهُمْ مُوَافَقَةُ الْمَعْتَزِلَةِ فِي الْقَوْلِ بِتَخْلِيدِ أَهْلِ الْكِبَايَرِ فِي النَّارِ وَالْخَوَارِجِ فِي أَنْ الْفَسَاقَ كَفَّارَ.

¹ Killer of Jahm (Kawthari).

² Approximately.

³ Al-Kawthariyy says that this Imam Zayd had true Sunni followers called the “Zaydiyyah”.

All Zaydiyy factions are united in saying what the Mu[^]tazilah said: that the major sinners shall stay in Hell, and what the Khawar^{ij} said: that the major sinner is, in fact, a blasphemer.

فالزيدية جارودية وسليمانية وأبترية.

The three groups of Zaydis are the Jar^udiyyah, the Sulaymaⁿdiyyah and the Abtariyyah.



Al-Jar^udiyyah

فَأَمَّا الْجَارُودِيَّةُ فَهُمْ أَتْبَاعُ أَبِي الْجَارُودِ وَكَانَ مَذْهَبُهُ أَنَّ النَّبِيَّ ﷺ نَصَّ عَلَى إِمَامَةِ عَلِيٍّ بِالصِّفَةِ لَا بِالِاسْمِ وَأَنَّ الصَّحَابَةَ كَفَرُوا كُلَّهُمْ بِتَرْكِهِمْ بَيْعَةَ عَلِيٍّ وَمَخَالَفَتِهِمُ النَّصَّ الْوَاردَ عَلَيْهِ.

The Jar^udis follow Abul-Jar^ud (died after 150). His way was that the Prophet ﷺ indirectly mentioned the rulership of [^]Aliyy, and that all Companions blasphemed¹ for not pledging allegiance to him, and for opposing the text concerning [^]Aliyy's rulership.

وَكَانَ يَقُولُ إِنَّ الْإِمَامَ بَعْدَهُ الْحَسَنَ بْنَ عَلِيٍّ ثُمَّ بَعْدَهُ الْحُسَيْنَ بْنَ عَلِيٍّ وَيَكُونُ بَعْدَهُمَا الْإِمَامَةُ سُورَى فِي أَوْلَادِهِمَا فَمَنْ خَرَجَ مِنْ أَوْلَادِهِمَا شَاهِرًا سَيْفُهُ دَاعِيًا إِلَى دِينِهِ وَكَانَ عَالِمًا وَرِعًا فَهُوَ الْإِمَامُ.

And he used to say: the im^am after [^]Aliyy is Al-H^asan, son of [^]Aliyy, then Al-H^usayn, son of [^]Aliyy. Then the rulership is by a caucus of their descendants. The im^am should be whoever steps forward as a revolutionary pre cautious scholar brandishing his sword and calling to his religion.

¹ The Shaykh said in the chapter of the sins of the heart: [وبغض الصحابة والآل والصالحين] "Hating the Companions, the Al of the Prophet, and the righteous Muslims." Among the sins of the heart is to hate the Companions of the Prophet ﷺ. If one hates all of them, he blasphemes, for in that is the denial of Allah's praise of them, in the aforementioned verse. The Shaykh also said in the chapter of the sins of the tongue: [ومن سب الصحابة] "Among the sins of the tongue is insulting the Companions." Whoever insults them in totality blasphemes. Whoever said that there is no goodness in them blasphemes. Whoever says that they are unreliable in their conveyance of the Religious Law (shari'ah) blasphemes, for we would not have known the Qur'an, the Religious Law, or any matters of the Religion, except through their conveyance, since we did not meet the Prophet ﷺ. None of them would lie in conveying from the Prophet ﷺ, whether or not he spent a long time with the Prophet ﷺ. The Shaykh said, "The synopsis is that insulting the Companions in general is blasphemy. As for insulting an individual among them, if he were pious then it is a major sin. If he were not pious, then mentioning about him what is in him for a religious reason is permissible."



وَاخْتَلَفُوا فِيمَا بَيْنَهُمْ فِي الْإِمَامِ الْمُنْتَظَرِ، فَقَالَ بَعْضُهُمْ هُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ
بْنِ أَبِي طَالِبٍ، وَيَقُولُونَ إِنَّهُ لَمْ يَمُتْ وَلَمْ يَقْتُلْ.

But concerning the Mahdiyy, they differed: Some said he is An-Nafs Az-Zakiyyah; Muḥammad Ibn ^Abdillāh Ibn Al-Ḥasan Ibn Al-Ḥasan Ibn ^Aliyy Ibn Abī Ṭalīb (d. 145)¹. They say that he in no way died, and was not killed.

وَزَعَمَ قَوْمٌ مِنْهُمْ أَنَّ الْمُنْتَظَرَ مُحَمَّدُ بْنُ الْقَاسِمِ صَاحِبِ الطَّالِقَانِ وَأَنَّهُ لَمْ يَمُتْ وَلَمْ يَقْتُلْ.

Others claimed that the Awaited Imām is Muḥammad Ibn Al-Qasim from At-Ṭaliqan² (who came out in 219 AH), and that he did not die and was not killed.

وَكِلَاهُمَا قَتْلًا فِي أَيَّامِ الْعَبَّاسِيِّينَ.

However, the case of both is that they were killed during the days of the ^Abbasids.

وَزَعَمَ قَوْمٌ مِنْهُمْ أَنَّهُ يَحْيَى بْنُ عُمَرَ الَّذِي قُتِلَ بِالْكُوفَةِ، وَطَبَعًا هُمْ لَا يَصَدِّقُونَ بِقَتْلِهِ.

A group of them claimed that the Awaited Imām is Yahya Ibn ^Umar³ (d. 250) who was killed in Al-Kufah, and of course, they do not believe was killed.



¹ In some copies: Muḥammad Ibn ^Abdillāh Ibn Al-Ḥasan Ibn Al-Husayn

² Ibn Qasim had led an Alid rebellion that took place in Talqan^{[2][3]} at the beginning of the 3rd century of Hijrah (A.H.), in the year 219 A.H (834 C.E.), during the days of the Abbasid Caliphate of Al-Mu'tasim.^[4] However, Al-Mu'tasim defeated and arrested him and carried him to Baghdad, detaining him in his palace. Shortly after, Muḥammad was able to run away and flee, and was never heard of again.^[5] Due to the unknown nature of his disappearance, people differed about his affair. Some people believed that Ibn Qasim died, or fled, while some of the Shiites believed he was alive and would reappear and that he was the Mahdi. Ibn Qasim is now long since deceased.

³ Yahya ibn Umar ibn Yahya ibn Husayn ibn Zayd ibn Ali Zayn al-Abidin ibn Al-Husayn ibn Ali^[1] was an Alid Imam. His mother was Umm al-Husayn Fatimah Bint al-Husayn ibn Abdallah ibn Ismail ibn Abdullah ibn Ja'far ibn Abī Ṭalīb.^[2] In the days of the Abbasid Caliph Al-Musta'in, he marched out from Kufa and lead an abortive uprising from Kufa in 250 A.H. (864-65 C.E.),^[3] but was killed by the Abbasid forces led by Hussain ibn Isma'il, who had been sent to deal with him.

As-Sulaymaniyyah

وَأَمَّا السُّلَيْمَانِيَّةُ، وَرُبَّمَا يَدْعَى هَؤُلَاءِ جَرِيرِيَّةً، فَهَمَّ أَتْبَاعُ سُلَيْمَانَ بْنِ جَرِيرٍ الزَّيْدِيِّ.

The Sulaymaniyyah could be called the Jaririyyah because they follow Sulayman Ibn Jarir, the extremist Zaydi Shiite.

وَكَانَ يَقُولُ إِنَّ الْإِمَامَةَ سُورَى وَمَتَى مَا عَقَدَهَا اثْنَانِ مِنْ خِيَارِ الْأَئِمَّةِ لِمَنْ يَصْلَحُ لَهَا فَهُوَ إِمَامٌ فِي الْحَقِيقَةِ.

He used to say: the rulership is by conference; whenever that rulership is concluded by two elite imams of the nation for someone qualified, then that one is truly the imam.

وَكَانَ يَقْرَأُ بِإِمَامَةِ أَبِي بَكْرٍ وَعُمَرَ وَيُجَوِّزُ إِمَامَةَ الْمَفْضُولِ.

And he used to concur to the rulership of Abu Bakr and ^Umar, and he permitted the rulership of an inferior.

وَكَانَ يَقُولُ إِنَّ الصَّحَابَةَ تَرَكُوا الْأَصْلَحَ بِرُكْهِمُ بَيْعَةِ عَلِيٍّ فَإِنَّهُ كَانَ أَوْلَى بِهَا. وَكَانَ إِعْرَاضُهُمْ عَنْهُ خَطَأً لَا يُوجِبُ كُفْرًا وَلَا فُسْقًا.

And he used to say the Companions abandoned what is better by not paying allegiance to ^Aliyy, for indeed he was most qualified, and their turning away from him was a mistake that does not mandate blasphemy or major sin.

وَهَؤُلَاءِ كَانُوا يُكْفَرُونَ عُثْمَانَ بِسَبَبِ مَا أُخِذَ عَلَيْهِ مِنَ الْأَحْدَاثِ فَكَفَرَهُمْ أَهْلُ الْحَقِّ بِتَكْفِيرِهِمْ عُثْمَانَ.

However, they used to deem ^Uthman a blasphemer because of the incidents that happened with him, so the People of Truth deemed them as blasphemers for deeming ^Uthman a blasphemer.



Al-Abtariyyah

وَأَمَّا الْأَبْتَرِيَّةُ فَهَمَّ أَتْبَاعُ كَثِيرِ النُّوَاءِ الْمَلَقَّبِ بِالْأَبْتَرِ، يَنْتَسِبُونَ زَوْرًا إِلَى إِمَامٍ عَظِيمٍ افْتَرَوْا عَلَيْهِ: الْحَسَنُ بْنُ صَالِحِ بْنِ حَيٍّ فَرُبَّمَا يَدْعَى هَؤُلَاءِ صَالِحِيَّةً،

The Abtariyyah are the followers of Kathir An-Nuwa', nicknamed Al-Abtar. They are also unrightfully affiliated with Imam Al-Hasan Ibn Salih Ibn Hayy (D. 169 AH), upon whom they lied, so they might be sometimes called the Salahiyyah.

كما أنَّ بعض المبتدعة تدعى من غير تحقيق حنابلة أو سلفية.

That is like how some deviants might be inaccurately called "Hanabilah" or "Salafiyyah".

وقول هؤلاء كقول السليمانية غير أنهم يتوقفون في عثمان ولا يقولون فيه خيرا ولا شرا.

They say like the Sulaymaniyyah, but are neutral about ^Uthman, not saying about him good or bad¹.



وَأَعْلَمُ أَنَّ السليمانية والأبترية يكفرون الجارودية لتكفيرهم أبا بكر وعمر ومن تابعهما من الصحابة.

And know that the Sulaymaniyyah and the Abtariyyah deem the Jarudiyyah blasphemers for deeming Abu Bakr, ^Umar and their followers blasphemers.



Al-Imamiyyah

ومن جملة الروافض الإمامية. هم متفقون على أن القرآن قد غير عما كان ووقع فيه الزيادة والنقصان من قبل الصحابة.

They are all in agreement to the Qur'an being perverted from its original text, having additions and subtractions perpetrated by the Companions.

ويزعمون أنه قد كان فيه النص على إمامة علي فأسقطه الصحابة عنه،

They claim that the Qur'an had documentation of ^Ali's rulership, but the Companions omitted it.

¹ And Al-Kawthariyy said in his commentary on At-Tabsir; that the Abtariyy Shiites are the closest to Ahlus-Sunnah.

وَأَنْ لَا اعْتِمَادَ عَلَى الْقُرْآنِ الْآنَ وَلَا عَلَى شَيْءٍ مِنَ الْأَخْبَارِ الْمَرْوِيَةِ عَنِ الْمُصْطَفَى ﷺ وَأَنَّهُ لَا اعْتِمَادَ عَلَى الشَّرِيعَةِ الَّتِي فِي أَيْدِي الْمُسْلِمِينَ.

They claim that the Qur'an is not reliable today, that there is no authentic copy available, nor is there any reliance on anything narrated about the selected Messenger, Muḥammad ﷺ, or the Sacred Law that the Muslims practice.



وهم خمس عشرة فرقة: الكاملية والمحمدية والباقرية والناوسية والشميطية والعمارية والإسماعيلية والمباركية والموسوية والقطعية والاثنا عشرية والهشامية والزارية واليونسية والشيطنانية.

The 15 factions of Imamiyyah are the Kamiliyyah, the Muḥammadiyyah, the Baqiriyyah, the Nawusiyyah, the Shumaytiyyah, the ^Ammariyyah, the Isma'iliyyah, the Mubarakiiyyah, the Musawiyyah, the Qat'iyyah, the Ithna-^Ashriyyah (Twelvers), the Hishamiyyah, the Zurariyyah, the Yunusiyyah, and the Shaytaniyyah.



Al-Kamiliyyah

الكاملية هم أتباع أبي كامل. يَقُولُونَ: إِنَّ الصَّحَابَةَ كُلَّهُمْ كَفَرُوا بِتَرْكِهِمْ بَيْعَةَ عَلَى وَكَفَرُوا عَلَى أَيْضًا بِتَرْكِهِ قِتَالَهُمْ إِذْ كَانَ وَاجِبًا عَلَيْهِ أَنْ يقاتلهم كَمَا قَاتَلَ أَهْلَ صَفِّينَ وَالْجَمَلِ.

The Kamiliyyah follow Abu Kamil. They say that all Companions committed blasphemy for not paying allegiance to ^Aliyy, and that ^Aliyy himself committed blasphemy for not fighting them. They claimed it was obligatory upon him to fight them like he fought the people of Siffin and of Al-Jamal.

منهم شاعر مشهور اسمه بشار بن برد زاد عليهم بنوعين من البدعة: أحدهما أنه كان يقول بالرجعة قبل القيامة كما كان يقولها الرجعية من الروافض، والثاني أنه كان يقول بتصويب إبليس في تفضيل النار على الأرض. فإنه قال:

One of them was a famous poet, Bashshar Ibn Burd (d. 167), who had two more corrupt convictions: One was that he used to believe in resurrection before Judgment Day, like the Raj'iyyah Shiites would say. The second was that he used

to see Satan as having a correct opinion about fire being better than earth. In a line of poetry he said:

الأرض مظلمة والنار مشرقة والنار معبودة مذ كانت النار

Earth is darker, and fire is brighter,

And fire was worshipped ever since there was fire.

ووفق الله سبحانه المهدي بن منصور الخليفة حتى غرقه وأتباعه في دجلة. ذلك لهم خزي في الدنيا
ولهم في الآخرة عذاب عظيم!

And Allah - subhanahu wa-ta'ala - enabled the Caliph, Mahdiyy Ibn Mansur¹ (D. 169 AH), to drown him and his followers in the Tigris river. That is a great shame for them in the earthly life, and for them, in the Afterlife, is a great torture.



The Fanatics of An-Nafs Az-Zakiyyah: Al-Muhammadiyyah

المحمدية يقولون بانتظار محمد بن عبد الله بن الحسن بن علي بن أبي طالب الذي جمع عسكرا وغلب على نواحي البصرة وغيرها. وكان المغيرة بن سعيد العجلي مع ضلالاته في التشبيه يقول لأصحابه إن المهدي المنتظر محمد بن عبد الله. ويستدل على ذلك بالحديث عن النبي ﷺ: **يُوَاطِي اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمَ أَبِي.**

The Muhammadiyyah are awaiting An-Nafs Az-Zakiyyah (D. 145 AH), Muhammad Ibn ^Abdillah Ibn Al-Husayn Ibn ^Aliyy Ibn Abi Talib, who mobilized an army and overthrew Al-Basrah and other areas. Al-Mughirah Ibn Sa'id Al-^Ijliyy, along with his strays in likening, claimed that An-Nafs Az-Zakiyyah was the Mahdiyy and used as evidence the hadith about the Mahdiyy: **"His name is my name and his father's name is my father's name."**

ولما استشهد بالمدينة اختلف أصحاب المغيرة. فمنهم من قال إن المغيرة كذب في قوله إن محمد بن عبد الله بن الحسن سيملك الأرض، فإنه قتل وما ملك! فخرجوا على المغيرة.

¹ Became caliph in 158.

When Muḥammad Ibn ʿAbdillāh was martyred in Al-Madīnah, Al-Mughīrah's followers differed about him. Some were definitive that Muḥammad Ibn ʿAbdillāh was killed, so they defected from Al-Mughīrah, saying that he lied about An-Nafs Az-Zakiyyah being the Mahdiyy, since he died without conquering the world.

ومنهم من قال إنه صدق ومحمد لم يقتل ولم يميت، بل الذي قُتل بالمدينة كان شيطاناً تصوّر في صورته. بل غاب عن أعين الناس في جبل حاجر من ناحية نجد يُقيم هناك إلى أن يؤذن له في الخروج، فيخرج ويملك الأرض ويبايعه بين الركن والمقام سبعة عشر رجلاً يُحيون لأجله ويُعطي كل واحد منهم حرفاً من حُرُوف اسم الله الأعظم فهم يهزمون العساكر بذلك ويملا الأرض عدلاً كما ملئت جوراً!

Others said that he told the truth, and that Muḥammad Ibn ʿAbdillāh was not killed and did not die! The one killed in Al-Madīnah was merely a devil who took Muḥammad's shape! He rather disappeared from the eyes of the people in Mt. Hajir, in the area of Najd, until he gets permission to come back out. Then, he will come out and conquer the world! Seventeen men will come forth from their graves to pay allegiance to him at the Kaʿbah. He will give each of them one of the letters of the greatest Name of Allāh, and by that they shall defeat all the armies and fill the earth with justice!

وأصحابنا يقولون لهم: إن جؤزتم أن ترتكبوا مثل هذه الخرافات، فهلاً انتظرتم الحسين بن عليّ وقتلتم إنه لم يقتل؟ وهلا انتظرتم عليّ بن أبي طالب وقتلتم إن الذي قتله ابن ملجم كان شيطاناً تصور بصورة عليّ؟

Our colleagues say to them: "If you approve of committing to these fairy tales, why do you not await Al-Husayn Ibn ʿAliyy and say that he was never killed? Why not wait for imām ʿAliyy himself and say that the one killed by Ibn Muljim was merely a devil who took the form of Imām ʿAliyy?"



Al-Baqiriyyah

الباقرية يقولون إن الإمامة كانت في أولاد عليّ إلى أن انتهى الأمر إلى الباقر: محمد بن عليّ بن الحسين. وهم ينتظرونه ولا يصدقون بموته.

Al-Baqiriyyah say that the rulership went through the children of ^Aliyy until reaching Al-Baqir (d. 114): Muḥammad Ibn ^Aliyy Ibn Al-Ḥusayn. They await him and do not believe that he died.

وَيَقُولُونَ إِنَّ سَبَبَ إِمَامَتِهِ أَنْ النَّبِيِّ ﷺ أَخْبَرَ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّهُ سَيَطُولُ عَمْرُهُ وَيَدْرِكُ أَيَّامَهُ وَقَالَ لَهُ أَفَرَأَيْتَ مِنِّي عَلَيْهِ السَّلَامُ. وَكَانَ جَابِرٌ آخِرَ مَنْ مَاتَ بِالْمَدِينَةِ مِنَ الصَّحَابَةِ وَكَانَ قَدْ كُفَّ بَصَرُهُ فِي آخِرِ عَمْرِهِ فَجَاءَتْ جَارِيَةٌ وَوَضَعَتْ فِي حَجْرِهِ صَبِيًا وَقَالَتْ هَذَا (مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ) فَأَدَّى جَابِرُ الْأَمَانَةَ وَبَلَغَهُ سَلَامُ جَدِّهِ وَتَوَفَّى جَابِرٌ فِي لَيْلَتِهِ.

And they say that the reason for his rulership is that the Prophet ﷺ, told Jābir Ibn ^Abdillāh Al-Anṣariyy that he shall live a long life; long enough to meet Al-Baqir. They claim that the Prophet ﷺ said to Jābir, “When you meet little Muḥammad, give him my salām!” According to them, Jābir had gone blind at the end of his life, and a young woman came and put a baby in his chamber, saying: “This is Muḥammad Ibn ^Aliyy Ibn Al-Ḥusayn Ibn ^Aliyy!” Then, Jābir fulfilled the trust that the Messenger of Allāh ﷺ gave him, delivered to that baby his grandfather’s salām, and died that night as the last Companion to die in Al-Madīnah!

والرد على هؤلاء أن يقال: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَ عُمَرَ وَعَلِيًّا بِأَنَّهُمَا يَدْرِكَانِ رَجُلًا اسْمُهُ أُوَيْسُ الْقُرْنِيِّ وَأَمْرُهُمَا أَنْ يَبْلُغَاهُ سَلَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَلِكَ لَا يُوجِبُ أَنْ يَكُونَ هُوَ الْمَهْدِيُّ الْمُنْتَظَرُ فَإِنَّهُ اسْتَشْهَدَ فِي حَرْبِ صَقِينٍ! فَكَذَلِكَ التَّسْلِيمُ عَلَى مُحَمَّدَ بْنِ عَلِيٍّ لَا يُوجِبُ كَوْنَهُ مَهْدِيًا مُنْتَظَرًا.

And the refutation of those people is that – assuming that the story is true - the Messenger of Allāh ﷺ also informed ^Umar and ^Aliyy that they shall meet a man named Uways Al-Qaraniyy and commanded them to convey his salām to him. That does not dictate that Uways should be the awaited Mahdiyy! In fact, he was martyred in the battle of Siffin. Likewise, delivering a greeting does not demand that Al-Baqir be the Awaited Imām.



The Fanatics of Imām Ja^far As-Sādiq: An-Nawusiyyah

الناووسية أتباع رجل من أهل البصرة، يسوقون الإمامة في أولاد عليٍّ إلى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ويزعمون أنه لم يمت وأنه المَهْدِيُّ الْمُنْتَظَرُ وَجَمَاعَةٌ مِنَ السَّبَايَةِ يُوَافِقُونَهُمْ فِي هَذَا الْقَوْلِ.

The Nawusiyyah are followers of a man from Baṣrah. They trace rulership through the children of ʿAlīyy until Jaʿfar Ibn Muḥammad Aṣ-Ṣadiq (d. 148)¹, claiming he did not die and that he is the awaited Mahdiyy. A group of Sabaʿiyyah agreed with them.

ويزعمون أنه كان يعلم كل ما يحتاج إليه من علم الدين والدنيا - عقلي وشرعي - ويقلدونه في جملة أبواب الدين، حتى لو سئل واحد منهم عن جواز رؤية الله تعالى أو نفي خلق القرآن أو إثبات الصفات أو غير ذلك لكان جوابه أن يقول: إننا نقول فيه بقول جعفر ولا ندرى ما قول جعفر فيه!

They claim that he used to know everything needed in religion and worldly matters, whether mental or religious, and they claim to follow him in all aspects of Religion, to the extent that had one been asked about if God can be seen or not, or if the Qur'an is created or not, or if God has Attributes or not, his answer would be: "Indeed, we say whatever Jaʿfar said about it, and we do not even know what Jaʿfar said about it!"

غير أنهم يتفقون في تكفير أبي بكر وعمر! ولو طردوا أصلهم في تقليده لأجابوا به أيضا عليه!

However, they deem Abū Bakr and ʿUmar blasphemers. Had they been consistent in their fundamental of imitating Jaʿfar Aṣ-Ṣadiq in everything, they would have also given a similar answer about Abū Bakr and ʿUmar!



Al-Khattabiyyah

الخطابية أتباع أبي الخطاب الأسدي. يقولون إن الإمامة كانت في أولاد علي إلى أن انتهت إلى محمد بن جعفر الصادق.

An outspoken Shiite cult is called the Khattabiyyah; the followers of Abul-Khattab Al-Asadiyy (d. 138 or 145). They say that rulership is reserved for the descendants of ʿAlīyy, until it got to Muḥammad, the son of Jaʿfar Aṣ-Ṣadiq.

¹ And the general Numayriyy and Shariʿiyy, and Khattabiyy in general these cults were worshipping Jaʿfar Aṣ-Ṣadiq claiming that he was god. And they used to claim that Jaʿfar gave to them a patch of leather that had written on it every knowledge that they need, and that no one would read that patch of leather, unless he is on their religion.



وَيَقُولُونَ إِنَّ الْأَئِمَّةَ كَانُوا آلَهِ يَعْرِفُونَ الْغَيْبَ. وَكَانَ أَبُو الْخَطَّابِ يَقُولُ فِي أَيَّامِهِ إِنَّ أَوْلَادَ الْحَسَنِ وَالْحُسَيْنِ كَانُوا أَبْنَاءَ اللَّهِ وَأَحِبَّاءَهُ. وَكَانَ يَقُولُ إِنَّ جَعْفَرَ إِلَهٌ.

And they said that the imams were gods who knew the Unseen. And in his days, Abul-Khattab used to say that the descendants of Al-Hasan and Al-Husayn are God's children and His beloveds. And he used to say that Ja'far was a god.

فَلَمَّا بَلَغَ ذَلِكَ جَعْفَرَ لَعَنَهُ وَطَرَدَهُ.

When Ja'far knew of this person he damned and disavowed him.

وَكَانَ أَبُو الْخَطَّابِ يَدْعِي بَعْدَ ذَلِكَ الْإِلَهِيَّةَ. وَكَانَ أَتْبَاعُهُ يَقُولُونَ إِنَّ جَعْفَرَ كَانَ إِلَهًا إِلَّا أَنْ أَبَا الْخَطَّابِ كَانَ أَفْضَلَ مِنْهُ!

After that, Abul-Khattab claimed Godhood. His followers used to say that Ja'far was a god, but Abul-Khattab was better!

وَخَرَجَ أَبُو الْخَطَّابِ عَلَى وَالِي الْكُوفَةِ فِي أَيَّامِ الْمَنْصُورِ فَبَعَثَ عَسْكَرًا إِلَيْهِ فَأَسْرَوْهُ وَأَمَرَ بِصَلْبِهِ فِي كِنَاسَةِ الْكُوفَةِ.

Abul-Khattab rebelled against the mayor of Kufah, in the days of Al-Mansur, so an army was sent to him. He was captured and hung upon a pole in the Kufah trash dump.



وَالْخَطَّابِيَّةُ يَرَوْنَ شَهَادَةَ الزُّورِ لِمَوَافِقِهِمْ عَلَى مُخَالَفَتِهِمْ.

The Khattabiyyah believed in perjury for their partisans against their opponents.

وَكَانُوا يَقُولُونَ إِنَّهُ يَنْبَغِي أَنْ يَكُونَ فِي كُلِّ وَقْتٍ إِمَامٌ نَاطِقٌ وَآخَرٌ سَاكِتٌ، وَيَقُولُونَ إِنَّ عَلِيًّا كَانَ فِي وَقْتِ النَّبِيِّ صَامِتًا وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاطِقًا ثُمَّ صَارَ عَلِيٌّ بَعْدَهُ نَاطِقًا.

And that at any time there should be two imams; one speaking and one silent. They said that at the time of the Prophet ﷺ, he was the speaking imam and ^Aliyy

was the silent imām. Then, after the Prophet ﷺ, ^Aliyy became the speaking imām, and someone else became the silent imām.

وَهَكَذَا يَقُولُونَ فِي الْأُيُومَةِ إِلَى أَنْ أَنْتَهَى الْأَمْرُ إِلَى جَعْفَرٍ. وَكَانَ أَبُو الْخَطَّابِ فِي وَقْتِهِ إِمَامًا صَامِتًا وَصَارَ بَعْدَهُ نَاطِقًا.

And like that they go until they reach Ja^far, who was the speaking imām, and Abul-Khattab was the silent imām. Then he became the speaking imām.



وَأَتَّبَعَ أَبِي الْخَطَّابِ أَفْتَرَقُوا بَعْدَ صَلْبِهِ خَمْسَ فِرَقٍ:

His followers broke into five groups;

Al-Ma^mariyyah

مِنْهُمْ الْمَعْمَرِيَّةُ كَانُوا يَقُولُونَ إِنَّ الْإِمَامَ بَعْدَ أَبِي الْخَطَّابِ رَجُلٌ اسْمُهُ مَعْمَرٌ وَكَانُوا يَعْبُدُونَهُ كَمَا يَعْبُدُونَ أَبَا الْخَطَّابِ وَكَانُوا يَقُولُونَ إِنَّ الدُّنْيَا لَا تَفْنَى وَكَانُوا يُنْكِرُونَ الْقِيَامَةَ وَيَقُولُونَ بِتَنَاسُخِ الْأَرْوَاحِ.

The first is the Ma^mariyyah who said the imām after Al-Khattab is someone named Ma^mar whom they used to worship, like they used to worship Abul-Khattab. They used to say that the world will never end, and they denied Judgment Day, and believed in reincarnation.



Ar-Rabi^iyyah

وَمِنْهُمْ الرَّبِيعِيَّةُ أَتَّبَعَ أَبِي رَبِيعٍ وَكَانَ يَقُولُ إِنَّ جَعْفَرَ كَانَ إِلَهًا وَلَمْ يَكُنْ جَعْفَرٌ ذَلِكَ الَّذِي يَرَاهُ النَّاسُ، بَلْ كَانَ مَا يَرَاهُ النَّاسُ فِي صُورَةِ مِثَالِهِ.

The Rabi^iyyah follow Abu Rabi^, and they are called the Bazighiyyah for following Bazigh Ibn Musa. They used to say that Ja^far was a god, and that Ja^far was not who the people used to see; the people used to see his doppelganger.

وَكَانُوا يَقُولُونَ إِنَّهُ لَا مُؤْمِنَ إِلَّا وَاللَّهُ تَعَالَى يُوحِي إِلَيْهِ وَعَلَى هَذَا الْمَعْنَى كَانُوا يَتَأَوَّلُونَ قَوْلَهُ تَعَالَى {وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَابًا مُؤَجَّلًا} وَكَانَ يَقُولُ مَعْنَاهُ يُوْحِي اللَّهُ وَكَانَ يَقُولُ إِذَا جَارَ أَنْ يُوحِيَ إِلَى

النَّحْلُ كَمَا وَرَدَ فِي قَوْلِهِ تَعَالَى {وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ}
لَمْ لَا يَجُوزُ أَنْ يُوحَى إِلَيْنَا؟

And they used to say that Allāh gives revelation to every Believer, and their evidence was that God said [what means]: **<And no soul dies except by the Permission of Allāh. (That is written) as a timed decree.>** They claimed this means that God gives them all revelation. They also used to say: “If it is valid that Allāh reveals to the bees, how would it not be valid that He reveal to us?”

وَكَانَ يَقُولُ قَدْ يَكُونُ فِيمَا بَيْنَهُمْ مَنْ هُوَ أَفْضَلُ مِنْ جِبْرِيلَ وَمِيكَائِيلَ وَمُحَمَّدَ عَلَيْهِمُ السَّلَامُ!

And he used to say that some of their own people could be greater than Jibrīl and Mikā'il, or even greater than Muḥammad ﷺ!

وَزَعَمُوا أَنَّهُمْ لَا يَمُوتُونَ، وَأَنَّ الْوَاحِدَ مِنْهُمْ إِذَا انْتَهَى إِلَى النَّهَائَةِ رَفَعَ إِلَى الْمَلَكَوَتِ وَهُمْ يَرَوْنَ الَّذِينَ رَفَعُوا إِلَى الْمَلَكَوَتِ غَدَوَةً وَعَشِيًّا.

And they claimed that they do not die, and that when one of them reaches the end, he will be raised up to the Kingdom, and see those who were raised up to the Kingdom morning and evening.



Al-[^]Amriyyah

وَمِنْهُمْ الْعَمْرِيَّةُ أَتْبَاعَ عَمْرٍو بْنِ بَيَانَ الْعَجَلِيِّ وَهَؤُلَاءِ كَانُوا يَغْبُدُونَ جَعْفَرًا وَيُرَوْنَهُ إِلَهًا.

The second is the [^]Amriyyah who are also called the [^]Umayriyyah; the followers of [^]Amr or [^]Umayr Ibn Bayan Al-[^]Ijliyy. They used to contradict the Ma[^]mariyyah and say, “We do indeed die, but there will always be people on earth; imams and Prophets!” They used to worship Ja[^]far and believe he was a god.



Al-Mufaddaliyyah

وَمِنْهُمْ الْمُفَضَّلِيَّةُ أَتْبَاعَ مُفَضَّلِ الصَّيْرِيِّ وَكَانَ يَقُولُ بِالْهَيْةِ جَعْفَرٌ وَيَتَبَرَّأُ مِنْ أَبِي الْخَطَّابِ.

The Mufaddaliyyah followed Mufaddal, the money exchanger. He used to say that Ja^far was a god, and he disavowed Abul-Khattab, because Ja^far disavowed him.



The Absolute Khattabiyyah

وَمِنْهُمْ الْخَطَابِيَّةُ الْمُطْلَقَةُ وَكَانُوا يَقُولُونَ إِنَّهُ لَمْ يَكُنْ بَعْدَ أَبِي الْخَطَابِ إِمَامٌ.

Al-Khattabiyyah Al-Mutlaqah said there is no imam after Abul-Khattab.



وَاعْلَمُ أَنَّ جُمْلَةَ النُمَيْرِيَّةِ وَالشَّرِيعِيَّةِ وَالْخَطَابِيَّةِ كَانُوا يَدْعُونَ إِلَهِيَّةَ جَعْفَرِ الصَّادِقِ وَكَانُوا يَقُولُونَ إِنْ جَعَفَرًا دَفَعَ إِلَيْهِمْ جِلْدًا مَكْتُوبًا فِيهِ كُلُّ عِلْمٍ يَحْتَاجُونَ إِلَيْهِ وَكَانُوا يَقُولُونَ لَا يَقْرَأُ مَا فِي ذَلِكَ الْجِلْدِ إِلَّا مَنْ كَانَ عَلَى دِينِهِمْ.

And know that the Numayris, the Shari^is and the Khattabis all claim the godhood of Imam Ja^far As-Sadiq, and that he gave them a patch of leather on which was written every knowledge they need, and that no one reads that patch but someone upon their religion.



The Fanatics of the Four Sons of Ja^far:

كَانَ لَجَعْفَرٍ أَرْبَعَةُ أَبْنَاءَ لِكُلِّ مِنْهُمْ غَلَاةٌ يَنْتَسِبُونَ إِلَيْهِمْ زُورًا.

Ja^far As-Sadiq had four sons: Muhammad, ^Abdullah, Isma^il and Musa. Each had fanatics:

Muhammad's Fanatics:

قَالَ بِإِمَامَةِ ابْنِهِ مُحَمَّدٍ فَرَقَتَانِ:

Ash-Shumaytiyyah

الشميطية أَتْبَاعُ يَحْيَى بْنِ شَمِيطٍ يَقُولُونَ إِنَّ الْإِمَامَةَ صَارَتْ مِنْ جَعْفَرٍ إِلَى ابْنِهِ مُحَمَّدَ بْنِ جَعْفَرٍ وَأَنَّهَا تَدُورُ فِي أَوْلَادِهِ وَأَنَّ الْمُنْتَظَرَ وَاحِدٌ مِنْ أَوْلَادِهِ.

Ash-Shumayṭiyyah are the followers of Yaḥya Ibn Shumayṭ. They claim that the rulership went from Jaʿfar, to his son Muḥammad Ibn Jaʿfar, and then was deserved by his children, and that the Awaited Imām is one of them.



Aftah's Fanatics: Al-ʿAmmariyyah

العمارية يَقُولُونَ إِنَّ الْإِمَامَةَ صَارَتْ مِنْ جَعْفَرٍ إِلَى أَكْبَرِ أَوْلَادِهِ **عبد الله** الَّذِي كَانَ يَدْعَى أَفْطَحَ وَهَؤُلَاءِ يَدْعُونَ الْأَفْطَحِيَّةَ بِسَبَبِهِ.

The ʿAmmariyyah claim that the rulership went from Jaʿfar to his oldest son ʿAbdullah (D. 147), who is called Aftah. For that reason, those people are also called the Aftahiyyah.



Al-Ismaʿiliyyah

الإسماعيلية يَزْعُمُونَ أَنَّ الْإِمَامَةَ صَارَتْ مِنْ جَعْفَرٍ إِلَى ابْنِهِ إِسْمَاعِيلَ وَكَذَبَهُمْ فِي هَذِهِ الْمَقَالَةِ جَمِيعُ أَهْلِ التَّوَارِيخِ لَمَّا صَحَّ عَنْهُمْ مِنْ مَوْتِ إِسْمَاعِيلَ قَبْلَ أَبِيهِ جَعْفَرٍ!

The Ismaʿiliyyah claim that the rulership went from Jaʿfar to his son Ismaʿil (D. 133). All historians belie them in this, because it is confirmed for them that this Ismaʿil died before his father Jaʿfar!

وَقَوْمٌ مِنْ هَذِهِ الطَّائِفَةِ يَقُولُونَ بِإِمَامَةِ مُحَمَّدَ بْنِ إِسْمَاعِيلَ وَهَذَا مَذْهَبُ الْإِسْمَاعِيلِيَّةِ مِنَ الْبَاطِنِيَّةِ.

There is an offshoot from this group of Ismaʿiliyyah who claim rulership for Muḥammad Ibn Ismaʿil. This is the Batiniyy madhhab of Ismaʿiliyyah.



Al-Musawiyyah / Al-Mamturah

الموسوية يَزْعُمُونَ أَنَّ الْإِمَامَةَ صَارَتْ بَعْدَ جَعْفَرٍ إِلَى ابْنِهِ مُوسَى بْنِ جَعْفَرٍ وَأَنَّهُ حَيٌّ لَمْ يَمُتْ وَأَنَّهُ هُوَ الْمُنْتَظَرُ وَيَقُولُونَ إِنَّهُ دَخَلَ دَارَ الرِّشِيدِ وَلَمْ يَخْرُجْ وَنَحْنُ نَشْكُ فِي مَوْتِهِ!

The Musawiyyah claim the rulership after Ja`far went to his son Musal-Kadhim (d. 173¹), and that he is alive and he did not die, and that he is the Awaited Imam. They say: “He entered Caliph Harun Ar-Rashid’s place (D. 193) and he never came out, and we doubt that he died!”

وَهَذَا الْقَوْلُ مِنْهُمْ يُوجِبُ عَلَيْهِمْ أَنْ يَشْكُوا فِي إِمَامَتِهِ كَمَا شَكُوا فِي حَيَاتِهِ! عَلَى أَنَّ هَذَا الْقَوْلَ هُوسٌ مِنْهُمْ لِأَنَّ
مُشْهَدَ مُوسَى بْنِ جَعْفَرٍ مَشْهُورٌ بِبَغْدَادَ فِي الْجَانِبِ الْغَرْبِيِّ يَزَارُ وَيَتَبَرَّكُ بِهِ.

They should then be doubtful if he is the imam, just as they are doubtful if he is alive! Regardless, this saying is gibberish, because the site of Musa’s martyrdom is famous, on the west side of Baghdad. It is visited and people seek blessings from that spot.

ولهؤلاء الموسوية لقب آخر وهو أنهم يدعون الممطورة. لِأَنَّ زُرَّارَةَ بْنَ أَعْيَنَ قَالَ لَهُمْ يَوْمًا أَنْتُمْ أَهْوَنُ فِي
عَيْنِي مِنَ الْكَلَابِ الْمَمْطُورَةِ أَرَادَ الْكَلَابَ الَّذِي ابْتَلَتْ بِالْمَطَرِ وَالنَّاسَ يَطْرُدُونَهُمْ وَيَتَحَرِّزُونَ مِنْهُمْ.

Those Musawis have another name: the Mamturah (Wet Dogs). That is because once Zurarah Ibn A^yun said to them: “You people are more pathetic than dogs caught in the rain!”



Al-Mubarakiiyyah

المباركية أَيْضًا يَقُولُونَ بِإِمَامَةِ مُحَمَّدَ بْنِ إِسْمَاعِيلَ.

The Mubarakiiyyah also talk about the rulership of Muhammad Ibn Isma`il.

قَالَ الْبَغْدَادِي: هَؤُلَاءِ يُرِيدُونَ الْإِمَامَةَ فِي وَلَدِ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ كَدَعَايِ الْبَاطِنِيَةِ فِيهِ وَقَدْ ذَكَرَ
أَصْحَابُ الْأَنْسَابِ فِي كِتَابِهِمْ أَنَّ مُحَمَّدَ بْنَ إِسْمَاعِيلَ بْنِ جَعْفَرٍ مَاتَ وَلَمْ يَعْقِبْ.

Al-Baghdadiyy said: “They trace the rulership to the children of Muhammad Ibn Isma`il Ibn Ja`far, like the Allegorists. However, the historians have documented that Muhammad Ibn Isma`il Ibn Ja`far died without children.”



¹ Kawthari, 183 according to other sources.

Al-Qat`iyyah/The Twelvers

القطعية سموا بذلك لأنهم ساقوا الإمامة بعد جَعْفَرٍ إِلَى ابْنِهِ مُوسَى ثُمَّ قَطَعُوا بِمَوْتِ مُوسَى.

The Qat`iyyah traced the rulership after Ja`far to his son, Musa, and then had 'qat` (definitiveness)' that Musa died.

وَقَالُوا إِنَّ الْمَهْدِي الْمُنْتَظَرُ مُحَمَّدٌ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ الرَّضَا بْنِ مُوسَى الْكَاسِمِ. فَهَؤُلَاءِ يَدْعُونَ الْاِثْنَى عَشْرِيَّةً لِأَنَّهُمْ ادَّعَوْا أَنَّ الْإِمَامَ الْمُنْتَظَرَ هُوَ الثَّانِي عَشَرَ مِنْ أَوْلَادِ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

Thus, they said that the Mahdiyy is Muhammad Ibn Al-Hasan Ibn `Aliyy Ibn Muhammad Ibn `Aliyy Ibn `Aliyy Ar-Rida Ibn Musal-Kadhim. Those people are called the Twelvers because they claimed that the Awaited Imam is the twelfth great-grandson of `Aliyy.

ثُمَّ اخْتَلَفَ هَؤُلَاءِ فِي سَنِهِ عِنْدَ وَفَاةِ أَبِيهِ: فَمِنْهُمْ مَنْ قَالَ إِنَّهُ كَانَ ابْنُ أَرْبَعِ سِنِينَ، وَمِنْهُمْ مَنْ قَالَ ابْنُ ثَمَانِ سِنِينَ.

Then they differed about how old this Muhammad Ibnul-Hasan was. When his father died: some said he was only four, and some said eight.

ثُمَّ قَالَ قَوْمٌ مِنْهُمْ: إِنَّهُ كَانَ إِمَامًا وَأَدَّى الطَّاعَةَ فِي ذَلِكَ الْوَقْتِ وَكَانَ عَالِمًا بِجَمِيعِ مَعَالِمِ الدِّينِ. وَقَالَ قَوْمٌ إِنَّهُ كَانَ إِمَامًا عَلَى مَعْنَى أَنَّهُ سَيَصِيرُ إِمَامًا إِذَا بَلَغَ وَأَنَّهُ غَابَ عَنِ أَعْيُنِ النَّاسِ إِلَى أَنْ يُؤْذَنَ لَهُ فِي الْخُرُوجِ

Furthermore, some said that he was indeed an imam; he fulfilled the duties during that time, and knew everything about the Religion. Others said: his being the imam means that he shall become the imam when he reaches puberty, and that he disappeared from the eyes of the people until he gets permission to come back out.



Az-Zurariyyah

الزُرَّارِيَّةُ أَتْبَاعُ زُرَّارَةَ بْنِ أَعْيُنٍ وَقَدْ كَانَ عَلَى مَذْهَبِ الْقَطْعِيَّةِ الَّذِينَ كَانُوا يَقُولُونَ بِإِمَامَةِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، ثُمَّ انْتَقَلَ عَنْهُ فَكَانَ يَقُولُ بِمَذْهَبِ الْمَوْسَوِيَّةِ. وَقَدْ تَقَدَّمَ تَشْبِيهِهُ وَتَعْطِيلُهُ.

Az-Zurariyyah they are followers of Zurarah Ibn A^yun (d. 150). He was a Twelver who switched to be a Musawiyy. His likening and atheism have already been presented.



Ash-Shaytaniyyah

الشیطانية أَتْبَاعُ مُحَمَّدَ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ الرَّافِضِيِّ الَّذِي كَانَ يَلْقَبُ بِشَيْطَانِ الطَّاقِ. وَكَانَ فِي الْإِمَامَةِ عَلَى مَذْهَبِ الْقِطْعِيَّةِ وَكَانَ يَقُولُ إِنَّ اللَّهَ تَعَالَى لَا يَعْلَمُ الشَّيْءَ قَبْلَ أَنْ يَكُونَ كَمَا كَانَ يَقُولُهُ هِشَامُ بْنُ الْحَكَمِ. وَقَدْ كَانَ يُوَافِقُ هِشَامَ الْجَوَالِيقِيِّ فِي كَثِيرٍ مِنْ بَدْعِهِ

The Shaytaniyyah are the followers of Muhammad Ibn ^Aliyy Ibn An-Nu^man Ar-Rafidiyy, nicknamed Shaytan At-Ta¹. He was also a Twelver who used to say that Allah - ta^ala - does not know anything before it happens, just like Hisham Ibn Al-Hakam. He also used to agree with Hisham Al-Jawaliqiyy in many of his heresies.



Al-Hishamiyyah

وَأَمَّا الْهَشَامِيَّةُ فَرِيقَانِ وَقَدْ تَقَدَّمَ أَنَّهُمْ أَفْصَحُوا عَنِ التَّشْبِيهِ بِمَا هُوَ كُفْرٌ مَحْضٌ بِاتِّفَاقِ جَمِيعِ الْمُسْلِمِينَ.

Al-Hishamiyyah are the two groups of Al-Jawaliqiyy (d. 187) and Ibnul-Hakam (d. 190) whose explicit God comparing has already been discussed. Their beliefs are unadulterated blasphemy by the agreement of all Muslims.

وَأِنَّمَا أَخَذُوا تَشْبِيهِهُمْ مِنَ الْيَهُودِ حِينَ نَسَبُوا إِلَيْهِ الْوَلَدَ وَقَالُوا عَزَّيرُ ابْنِ اللَّهِ وَأَثْبَتُوا لَهُ الْمَكَانَ وَالْحَدَّ، وَالنَّهْيَةَ، وَالْمَجِيءَ، وَالذَّهَابَ.

They took their comparisons for God from the Jews who said that ^Uzayr is God's son, and then confirmed place, limit, and coming and going to Allah.

تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا.

¹ It was said: 180, and also: 183

Greatly Exalted is He from what they say!



Al-Yunusiyyah

اليونسية أتباع يُونس بن عبد الرَّحْمَنِ القمي. وَكَانَ فِي الْإِمَامَةِ عَلَى مَذْهَبِ الْقِطْعِيَّةِ وَكَانَ مَفْرُطًا فِي التَّشْبِيهِ
كما تقدم.

The Yunusiyyah are followers of Yunus Ibn ^Abdir-Rahman Al-Qummiyy (d. 208),
the Twelver who was an excessive Comparer, as already presented.



وَلَيْسَ مَقْصُودُهُمْ مِنْ هَذَا تَحْقِيقَ الْكَلَامِ فِي الْإِمَامَةِ، بَلْ مَقْصُودُهُمْ إِسْقَاطَ كَلْفَةِ تَكْلِيفِ الشَّرِيعَةِ عَنْ
أَنْفُسِهِمْ حَتَّى يَتَوَسَّعُوا فِي اسْتِحْلَالِ الْمُحَرَّمَاتِ الشَّرْعِيَّةِ. وَيَعْتَذِرُوا عِنْدَ الْعَوَامِ بِمَا يَعْدُونَهُ مِنْ تَحْرِيفِ
الشَّرِيعَةِ وَتَغْيِيرِ الْقُرْآنِ مِنْ عِنْدِ الصَّحَابَةِ.

And it is not their goal by this talk to verify the truth about rulership; their intent
is to remove accountability from themselves, so that they can indulge in legalizing
what the Sacred Law forbade, and they blame the Companions for what they
have of perverted religion.

وَلَا يَرَى لَهُمْ قَدَمٌ ثَابِتٌ وَلَا كَلِمَةٌ مَجْتَمِعَةٌ وَلَا رَايَةٌ مَنْصُوبَةٌ وَلَا يَنْصُرُهُمْ أَحَدٌ إِلَّا صَارَ مَخْذُولًا لَشُؤْمِ بَدْعَتِهِمْ.

And they are not seen having any firm foot, nor one uniting word, nor any raised
banner. Because of the misfortune of their heresies, no one assists them without
being Godforsaken.



الْبَاب الثَّامِنُ: فُضَائِحُ الْمُعْتَرِةِ

THE EIGHTH CHAPTER: THE SCANDALS OF THE OUTCASTS

قد بَيَّنَّا قَبْلُ أَنَّهُمْ يَنْقَسِمُونَ إِلَى عَشْرِينَ فِرْقَةً: الْوَاصِلِيَّةُ وَالْعَمْرِيَّةُ وَالْهَذَلِيَّةُ وَالنِّزَامِيَّةُ وَالْأَسْوَارِيَّةُ وَالْمَعْمَرِيَّةُ وَالْبَشْرِيَّةُ وَالْهَشَامِيَّةُ وَالْمَرْدَارِيَّةُ وَالْجَعْفَرِيَّةُ وَالْإِسْكَافِيَّةُ وَالْثُمَامِيَّةُ وَالْجَاخِظِيَّةُ وَالْخِيَاطِيَّةُ وَالْكَعْبِيَّةُ وَالشَّحَامِيَّةُ وَالْجَبَائِيَّةُ وَالْبَهْشَمِيَّةُ وَأَصْحَابُ صَالِحِ قُبَّةِ وَالْمُونَسِيَّةُ . كُلُّ فَرِيقٍ مِنْهُمْ يَكْفُرُ سَائِرَهُمْ.

The 20 groups of Mu[^]tazilah all deem each other blasphemers. They are: The Wasiliyyah, the [^]Amriyyah, the Hudhaliyyah, the Nadhdhamiyyah, the Iswariyyah, the Ma[^]mariyyah, the Bishriyyah, the Hishamiyyah, the Mardariyyah, the Ja[^]fariyyah, the Iskafiyyah, the Thumamiyyah, the Jahidhiyyah, the Khayyatiyyah, the Ka[^]biyyah, the Shahhamiyyah, the Jubba[^]’iyyah, the Bahshamiyyah, those who claim to follow Salih Qubbah, and the Mu[^]nisiyyah.

وَفَرِيقَتَانِ لَا تَعْدَانِ مِنْ فِرْقِ الْإِسْلَامِ وَهُمَا الْخَابِطِيَّةُ وَالْحِمَارِيَّةُ كَمَا ذَكَرْنَا.

Two groups are not counted: the Khabitiyyah, the Himariyyah, as previously mentioned.



فَمِمَّا اتَّفَقَ عَلَيْهِ جَمِيعُهُمْ مِنْ مَسَاوِي فُضَائِحِهِمْ: نَفْيُهُمْ صِفَاتِ الْبَارِي جَلَّ جَلَالُهُ كَمَا تَقْدِمُ.

Among what all these groups have agreed upon is negating the Attributes of Allah - tabaraka wa-ta[^]ala, as already presented.



وَمِمَّا اتَّفَقُوا عَلَيْهِ قَوْلُهُمْ إِنَّ أَفْعَالَ الْعِبَادِ مَخْلُوقَةٌ لَهُمْ. وَقَدْ فَارَقُوا بِهَذِهِ الْمَقَالَةِ لِسَانَ الْأُمَّةِ فَإِنَّ الْأُمَّةَ كُلَّهَا قَبْلَهُمْ كَانُوا يَقُولُونَ لَا خَالِقَ إِلَّا اللَّهُ كَمَا يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ وَخَالَفُوا بِهَذَا أَيْضًا قَوْلَهُ سُبْحَانَهُ وَتَعَالَى ﴿أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقَ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾ وَقَوْلَهُ تَعَالَى ﴿فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ﴾ فَلَوْ كَانَ لِغَيْرِهِ خَلْقٌ عَلَى الْحَقِيقَةِ لَبُطِلَ تَحْقِيقُ هَذِهِ الْمَطَالِبَةِ وَلَمْ يَكُنْ لِهَذَا الْإِنْكَارِ عَلَيْهِمْ حَقِيقَةٌ.

And they agree amongst themselves that the slaves create their own actions. They have departed what the Muslims said: 'There is no Creator but Allāh,' like they also said: 'There is no god except Allāh.' They are like those in the Saying of Allāh ta'ālā [which means]: **<Have they made partners for Allāh who create as He creates, and thus creating became something confusing to them? Say (Muḥammad): "Allāh is the Creator of everything, and He is Al-Wahidul-Qahhar (Dominator over everything without a partner.) And Allāh challenges them [with what means]: <Show me what those other than Him have created.> Had anyone but Him created anything, the challenge would be meaningless.**

وَمِنْهَا قَوْلُهُمْ إِنَّ كُلَّ مَا لَمْ يَأْمُرِ اللَّهُ تَعَالَى بِهِ أَوْ نَهَى عَنْهُ مِنْ أَعْمَالِ الْعِبَادِ لَمْ يَشَأِ اللَّهُ شَيْئًا مِنْهَا.

And that Allāh did not will for anything that He did not command, or for anything He forbade.

وَمِمَّا اتَّفَقُوا عَلَيْهِ مِنْ مَسَاوِي مَقَالَاتِهِمْ قَوْلُهُمْ إِنَّ اللَّهَ تَعَالَى لَمْ يَرِدْ أَنْ يَكُونَ الزِّنَا وَاللُّوَاطُ وَالْقَتْلُ وَمَعْصِيَةُ الْعَصَاةِ وَكَفَرُ الْكَافِرِينَ وَجَمِيعِ الْفَوَاحِشِ قَبِيحَةٍ مَذْمُومَةٍ. وَهَذَا يُوجِبُ أَنْ تَكُونَ جَمِيعُهَا مَرْضِيَّةً حَسَنَةً أَوْ يَكُونَ عَنْ جَمِيعِهَا غَافِلًا سَاهِيًا.

And that Allāh - ta'ālā - did not will for fornication, sodomy, murder, sin blasphemy, and all atrocities and heinous villainies to be ugly and dispraised. If that were the case, then either they must be acceptable and good, or else God made them heedlessly.

وَهَذَا خِلَافُ قَوْلِهِ تَعَالَى ﴿مِنْ شَرِّ مَا خَلَقَ﴾ وَخِلَافُ قَوْلِهِ تَعَالَى ﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾ وَخِلَافُ مَا اتَّفَقَ عَلَيْهِ الْعُقَلَاءُ مِنْ أَنْ لَمْ يُرِدْ أَنْ يَكُونَ الْقَبِيحُ قَبِيحًا وَالْمَذْمُومُ مَذْمُومًا وَلَمْ يُرِدْ أَنْ يَكُونَ كُفَرُ الْكَافِرِينَ وَمَعْصِيَةُ الْعَصَاةِ وَظَلَمُ الظَّالِمِينَ وَزِنَا الزَّانَةِ مَذْمُومَةً غَيْرَ مَرْضِيَّةٍ كَانَتْ فِي السَّفَهَةِ وَالْجَبَا، وَعَنْ حُكْمِ الْحِكْمَةِ خَارِجًا.

That is contrary to the Saying of God [that means]: **<... From the evil of what He created,>** and His Saying [that means]: **<We did not create the sky and the earth in vain. That is the presumption of those who disbelieved.>** It is also contrary to what the intelligent have agreed upon; anyone who did not mean for the ugly to be ugly, or for the blameworthy to be blameworthy, nor meant for blasphemy

and sins to be dispraised, is in the depths of buffoonery and outside of the scope of wisdom.



وَقَوْلُهُمْ إِنَّ الْفَاسِقَ فِي مَنْزِلَةٍ بَيْنَ الْمَنْزِلَتَيْنِ، وَهِيَ زَعْمُهُمْ أَنَّ الْفَاسِقَ لَا مُؤْمِنَ وَلَا كَافِرَ خَارِجَ مِنَ الْإِيمَانِ مِنْ غَيْرِ أَنْ يَبْلُغَ الْكُفْرَ.

And that the major sinner is in a status between the two statuses. That is their claim; that the major sinner is not a Believer or a non-believer; he is outside of Faith without entering blasphemy.

وَزَادُوا غَرِيبَةً: أَنَّ الْفَسَاقَ مَعَ الْكُفَّارِ فِي النَّارِ خَالِدِينَ مَخْلُودِينَ. وَهَذَا الْقَوْلُ مِنْهُمْ خِلَافَ مَا أَنْزَلَ اللَّهُ تَعَالَى مِنْ قَوْلِهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

Then they added atop that something strange: that the major sinners will be with the blasphemers in Hellfire forever and ever. However, that is against what Allāh revealed [that means]: **<Indeed, Allāh does not forgive the association of partners with Him, and He forgives what is less than that for whomever He wills.>**

وَزَادُوا: لَا يَجُوزُ لِلَّهِ تَعَالَى أَنْ يَغْفِرَ لَهُمْ. وَلَيْتَ شِعْرِي كَيْفَ حَجَرُوا عَلَى اللَّهِ فِي مَقْدُورِهِ وَحَظُّوا عَلَيْهِ التَّصَرُّفَ فِي مُطْلَقِ مُلْكِهِ وَكَيْفَ مَنَعُوهُ الْعَفْوَ فِيمَا يَثْبُتُ لَهُ فِي عِبْدِهِ مِنْ حَقِّهِ؟

Then they added that is not permissible for Allāh to forgive them after that! But how could they forbid Allāh from doing with His creation as He wills, and from pardoning a slave who violated God's Right to be obeyed?

وَزَادُوا أَنَّهُ لَوْ غَفَرَ لَهُمْ لَخَرَجَ مِنَ الْحِكْمَةِ! وَهَذَا خِلَافُ قَوْلِهِ تَعَالَى: وَقَوْلِهِ تَعَالَى: ﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾.

Then they added that had Allāh forgiven them, He would not have been Wise, and that is contrary to what God says [which means]: **<Convey from Me, O Muḥammad: 'O My slaves who have wronged themselves, do not be hopeless of God's Mercy! Indeed, God made all sins (that are less than blasphemy) forgivable.'>**



وَمِمَّا اتَّفَقُوا عَلَيْهِ مِنْ فُضَائِحِهِمْ قَوْلُهُمْ إِنَّ كَثِيرًا مِنَ الْأَشْيَاءِ تَجِبُ عَلَى الْعَبْدِ مِنْ غَيْرِ أَنْ يَكُونَ مِنَ اللَّهِ تَعَالَى فِيهِ أَمْرٌ مِثْلَ النَّظَرِ وَالْإِسْتِدْلَالِ وَشُكْرِ الْمُنْعَمِ وَتَرْكِ الْكُفْرِ وَالْكَفْرَانِ.

And one of their conspiracies is that there are many things obligatory on a slave without a Command from Allāh, like thinking and reflecting, thanking God, refraining from blasphemy, and refraining from ungratefulness.

ثُمَّ يَقُولُونَ إِنَّ هَذَا الْعَبْدَ إِذَا أَتَى بِهَذِهِ الْأَشْيَاءِ عَلَى قَضِيَّةٍ عَقَلَهُ دُونَ أَمْرٍ مِنْ رَبِّهِ سُبْحَانَهُ وَجِبَ عَلَى اللَّهِ تَعَالَى أَنْ يَثِيبَهُ مِنْ غَيْرِ أَنْ يَكُونَ مِنْ قَبْلِهِ فِيهِ أَمْرٌ أَوْ خَيْرٌ أَوْ وَعْدٌ أَوْ وَعِيدٌ أَوْ تَكْلِيفٌ.

Then they built on that, saying that if the slave does these obligations by what is merely dictated mentally and did not come from Allāh - ta'ala, it would be obligatory upon Allāh to reward that slave.

ثُمَّ إِذَا أَثَابَهُ وَجِبَ عَلَى الْعَبْدِ شُكْرُهُ، فَإِذَا شَكَرَهُ وَجِبَ عَلَى اللَّهِ ثَوَابُهُ، وَهَكَذَا يَدُورُ الْأَمْرُ بَيْنَ الْعَبْدِ وَالرَّبِّ. وَهَذَا يُوجِبُ أَنْ لَا يَتِمَّكَنَ الرَّبُّ عَلَى قَوْلِهِمْ مِنْ أَنْ يَخْرُجَ مِنْ وَاجِبَاتِ الْعَبْدِ، تَعَالَى اللَّهُ عَنْ قَوْلِهِمْ. وَعَلَى قِيَاسِ هَذَا يَكُونُ كُلُّ وَاحِدٍ مِنْهُمَا مُؤَدِيًا لِلْوَاجِبِ وَلَا يَكُونُ لَأَحَدِهِمَا فَضْلٌ عَلَى الْآخَرِ.

Then, it would be obligatory for the slave to thank Him, then there would be a perpetual circle between Allāh and the slave! This would dictate that the Lord could never get out of obligations upon Him from the slave! And if both are fulfilling an obligation toward each other, then neither has a merit over the other.

وَرَأَدُوا عَلَى هَذَا فَقَالُوا: إِذَا خَلَقَ اللَّهُ شَيْئًا مِنَ الْجَمَادِ وَجِبَ عَلَيْهِ أَنْ يَخْلُقَ حَيًّا وَأَنْ يُنَمَّ عَقْلَهُ حَتَّى يَسْتَدِلَّ وَيُعْتَبِرَ وَيَسْتَحِقَّ الثَّوَابَ بِأَدَاءِ الْمُسْتَحَقِّ. وَإِذَا كَانَ الَّذِي يَفْعَلُهُ الْعَبْدُ وَاجِبًا كَيْفَ يَسْتَحِقُّ الثَّوَابَ؟ بَلْ مِنْ قَضَى وَاجِبًا لَمْ يَسْتَحِقَّ عَلَيْهِ شَيْئًا كَمَنْ يَقْضِي دَيْنًا لَمْ يَسْتَحِقَّ عَلَى صَاحِبِهِ فَضْلًا عَلَى هَذَا! وَإِذَا كَانَ الثَّوَابُ عَلَى اللَّهِ وَاجِبًا لَمْ يَسْتَحِقَّ الشُّكْرَ عَلَى الْعَبْدِ بِأَدَاءِ الْمُسْتَحَقِّ.

Then they added that if God created an inanimate object, it would become obligatory on Him to create a living creature, and then to give it complete intellect so that it can infer and reflect, and then deserve reward by doing an obligation. However, how would one deserve something for doing his duty? Whoever did what he is supposed to do does not deserve anything for doing it, like paying a debt: one does not deserve anything more from who gave him the loan!

Therefore, if reward is obligatory on God, He would not deserve to be thanked by the slave!



وَمِمَّا اتَّفَقُوا عَلَيْهِ مِنْ فُضَائِحِهِمْ قَوْلُهُمْ إِنَّ الْعَبْدَ لَا يَحْصِلُ لَهُ صِفَةُ الْإِيمَانِ حَتَّى يَعْلَمَ جَمِيعَ مَا هُوَ شَرَطٌ فِي اعْتِقَادِهِمْ وَيَبْلُغَ فِي مَعْرِفَتِهِ دَرَجَةَ عُلَمَائِهِمْ كَأَبِي الْهَذِيلِ وَالنِّظَامِ وَغَيْرِهِمَا وَيَقْدِرَ فِيهِ عَلَى تَقْرِيرِ الدَّلَالَةِ وَيَتِمَّكَنَ مِنَ الْمُنَازَعَةِ وَالْمُجَادَلَةِ. وَمَنْ لَمْ يَبْلُغْ تِلْكَ الدَّرَجَةَ كَانَ كَافِرًا لَا يُحْكَمُ لَهُ بِالْإِيمَانِ. وَلِهَذَا حَكَمُوا بِالْكَفْرِ عَلَى جَمِيعِ عَوَامِّ الْمُسْلِمِينَ وَرَعَمُوا أَنَّ عُلَمَاءَ مُخَالَفِيهِمْ كُفْرًا كُلَّهُمْ. وَكَفَرَ كُلُّ فَرِيقٍ مِنْهُمْ جَمِيعَ فَرَقِهِمْ وَهَذَا يُوجِبُ أَنْ لَا يَكُونَ عِنْدَ كُلِّ وَاحِدٍ مِنْهُمْ مُؤْمِنٌ سِوَاهُ! وَأَنْ يَكُونَ مُنْفَرِدًا بِدُخُولِ الْجَنَّةِ مَعَ مَا وَرَدَ مِنَ الْأَخْبَارِ فِي كَثْرَةِ أَهْلِ الْجَنَّةِ! وَلِأَجْلِ هَذِهِ الْمَقَالَةِ قَالَ عُلَمَاءُ أَهْلِ الْحَقِّ وَأَثَمَتُهُمْ إِنَّ الْمَعْتَزِلِيَّ بِالتَّقْلِيدِ كَافِرٌ بِالْإِجْمَاعِ!

And amongst their conspiracies is that a person will not be a Believer until he knows every condition of their convictions, and reaches the status of a debating scholar. Until then, he is merely an imitator, and the imitator in conviction according to them is a blasphemer. This is why they deem all laymen blasphemers as well as the scholars of their opponents. And when considering the fact that every sect of Mu[^]tazilah deems the others as blasphemers, that leads to saying that no one is a Believer but a single individual who will be the only one to enter Paradise, despite the reports of the vast numbers of the People of the Garden! This is why the Sunni scholars said that anyone who is a Mu[^]taziliyy by imitation is a blasphemer by consensus!



ثُمَّ زَادُوا عَلَى هَذَا مَا هُوَ أَفْضَحُ مِنْهُ فَأَنْكَرُوا مِنْ مَفَاخِرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ مُخْتَصًّا بِهِ زَائِدًا عَلَى الْأَنْبِيَاءِ كَوْجُودِ الْمِعْزَاجِ وَتُبُوتِ الشَّفَاعَةِ لَهُ يَوْمَ الْقِيَامَةِ وَوُجُودِ الْحَوْضِ وَالْكَوْثَرِ وَأَنْكَرُوا مَا وَرَدَ فِي هَذِهِ الْأَبْوَابِ مِنَ الْأَثَارِ وَالْأَخْبَارِ.

And that the Prophet ﷺ does not have the special merits unique to him and not for any other Prophet, like the Mi[^]raj, the greater intercession on Judgment Day, his basin, and the Kawthar river. And they denied all the reports that came about these issues.

وأنكروا عَذَابَ الْقَبْرِ أَيضًا وأنكروا قوله ﷺ "إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ" مَعَ اتَّفَاقِ أَهْلِ النَّقْلِ عَلَى رِوَايَتِهِ هَذَا الْخَبَرِ عَلَى الْإِسْتِفَاضَةِ، وَفِي عَذَابِ الْقَبْرِ قَدْ بَلَغَتْ الْأَخْبَارُ حَدَ التَّوَاتُرِ فِي الْمَعْنَى وَإِنْ كَانَ كُلُّ وَاحِدٍ مِنْهَا لَمْ يَبْلُغْ حَدَ التَّوَاتُرِ فِي اللَّفْظِ فَانْكَرُوا مَا فِي ذَلِكَ مِنْ نُصُوصِ الْقُرْآنِ كَقَوْلِهِ تَعَالَى فِي صِفَةِ آلِ فِرْعَوْنَ ﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

And they deny the torture of the grave, which is reported by successive mass narration in meaning, and its evidence has already been cited.



Al-Wasiliyyah

مِنْهُمْ الْوَاصِلِيَّةُ أَتْبَاعُ وَاصِلِ بْنِ عَطَاءٍ الْغَزَالِ وَهُوَ رَأْسُ الْمُعْتَزَلَةِ وَأَوَّلُ مَنْ دَعَا الْخَلْقَ إِلَى بَدْعَتِهِمْ.

The first Mu^ʿtazilah were the followers of Wasil Ibn ^ʿAta' Al-Ghazzal, the head of all Mu^ʿtazilah. He was the first propagator of their heresy.

وَذَلِكَ أَنَّ مَعْبَدًا الْجُهَنِيَّ وَغِيلَانَ الدِّمَشْقِيَّ كَانَا يَضْمُرَانِ بَدْعَةَ الْقَدَرِيَّةِ وَيَخْفِيَانَهَا عَنِ النَّاسِ. وَلَمَّا أَظْهَرَا ذَلِكَ فِي آخِرِ أَيَّامِ الصَّحَابَةِ لَمْ يَتَابِعْهُمَا عَلَى ذَلِكَ أَحَدٌ وَصَارَا مَهْجُورَيْنِ بَيْنَ النَّاسِ بِذَلِكَ السَّبَبِ إِلَى أَيَّامِ الْحَسَنِ الْبَصْرِيِّ.

Concerning Ma^ʿbad Al-Juhaniyy and Ghaylan Ad-Dimashqiyy, they were unable to propagate the denial of destiny. When they exposed their beliefs during the last days of the Companions, no one followed them, and they were shunned until the days of Al-Hasan Al-Bisriyy.

وَكَانَ وَاصِلٌ فِي غَمَارٍ مِّنْ كَانَ يَخْتَلِفُ إِلَيْهِ مِنَ النَّاسِ وَكَانَ فِي السَّرِّ يَضْمُرُ اعْتِقَادَ مَعْبَدٍ وَغِيلَانَ وَكَانَ يَقُولُ بِالْقَدْرِ.

Wasil Ibn ^ʿAta' used to attend the sessions of Al-Hasan Al-Bisriyy, but was secretly believing like Ma^ʿbad and Ghaylan; denying the Qadar.



وَالنَّاسُ كَانُوا فِي فِسَاقٍ أَهْلُ الْمِلَّةِ عَلَى قَوْلَيْنِ: فَكَانَتْ الصَّحَابَةُ وَالتَّابِعُونَ وَجَمِيعُ أَهْلِ السَّنَةِ يَقُولُونَ إِنَّهُمْ مُؤْمِنُونَ مُوَحِّدُونَ بِمَا مَعَهُمْ مِنَ الْإِعْتِقَادِ الصَّحِيحِ فَاسْقُوتُ عَصَاةٍ بِمَا يَقْدُمُونَ عَلَيْهِ مِنَ الْمَعْصِيَةِ وَإِنْ أَفْعَالُهُمْ بِالْأَعْضَاءِ وَالْجَوَارِحِ لَا تَنَافِي إِيْمَانًا فِي قُلُوبِهِمْ.

At that time, the people were of two factions: the Companions, the Followers, and all of Ahlus-Sunnah were saying that whoever believes in the Oneness of Allah but commits a major sin is still a Believer whose sin does not take him out of the Religion. They said that actions of the extremities do not negate faith of the heart.

وَكَانَ الْخَوَارِجُ يَقُولُونَ إِنَّهُمْ كُفَرَةٌ مُخَلَّدُونَ فِي النَّارِ مَعَ الْكُفَّارِ.

On the other hand, the Khawarij were saying that anyone who commits a major sin goes out of Faith, enters into blasphemy, and if he dies like that, will be forever in Hell.

فَخَالَفَ وَاصِلُ الْقَوْلَيْنِ وَقَالَ إِنَّ الْفَاسِقَ لَا مُؤْمِنَ وَلَا كَافِرَ وَإِنَّهُ فِي مَنْزِلَةٍ بَيْنَ الْمَنْزِلَتَيْنِ. وَالْمُعْتَزِلَةُ بَعْدَهُ تَمْسُكُوا بِهَذَا الْقَوْلِ.

Then came Wasil who wanted to disagree with both groups, and thus said that the major sinner is not a Believer and is not a blasphemer; he is in a station between the two stations, and the Mu[^]tazilah who came after him held fast to this heresy.

وَلَكِنْ كَانَ قَوْلُهُ مُوَافِقًا لِقَوْلِ الْخَوَارِجِ فِي تَخْلِيدِ الْعَصَاةِ فِي النَّارِ. وَلِهَذَا قِيلَ فِي الْمُعْتَزِلَةِ إِنَّهُمْ مَخَانِيثُ الْخَوَارِجِ.

However, by saying that they will be in Hell forever, he did not avoid agreeing with the Khawarij¹. This is why it was said about the Mu[^]tazilah that they are Khawarij hermaphrodites².

وَلَمَّا أَظْهَرَ وَاصِلُ هَذِهِ الْبِدْعَةَ وَوَافَقَهُ عَمْرُو بْنُ عُبَيْدٍ، طَرَدَهُ الْحَسَنُ الْبَصْرِيُّ مِنْ مَجْلِسِهِ فَاعْتَزَلَ جَانِبًا مَعَ أَتْبَاعِهِ فَسُمُّوا مُعْتَزِلَةً لِاعْتَزَالِهِمْ مَجَالِسَ الْمُسْلِمِينَ وَقَوْلِهِمْ. وَلَمْ يَقْدِرُوا عَلَى نَشْرِ قَوْلِهِمَا.

When Wasil exposed these heresies - and Amr Ibn Ubayd had agreed with him – Al-Hasan expelled them from his session. He therefore withdrew to the side with

¹ It is mentioned in Al-Farqu Baynal-Firaq that these events took place during the time of the Azariqah.

² Which is to say they were sissies - for two reasons: The Khawarij said that if you commit a sin, or a major sin, you are a blasphemer, and we will kill you. They got up to fight the Muslims. The Mu[^]tazilah did not get up to engage the Muslims, rather they fought the Muslims through debate, not pillage. Also, the Khawarij said: "You are a blasphemer," while the Mu[^]tazilah said: "You are not a blasphemer, though you are neither a Believer."

his followers, and they were henceforth called the Mu[^]tazilah (Outcasts). Those two deviants were unable to spread their convictions.



ثُمَّ أَحْدَثَ وَاصِلٌ بَدْعَةً ثَالِثَةً وَزَعَمَ أَنَّ فَرِيقِي حَرْبِ الْجَمَلِ كَانُوا فَسَاقًا لَا بَعِيْنَهُ.

Then Wasil introduced a third heresy: that the two parties involved in the conflict of Al-Jamal were major sinners together, not individually.

وَذَلِكَ أَنَّ النَّاسَ كَانُوا فِي عَلِيٍّ وَأَصْحَابِهِ وَفِي أَصْحَابِ الْجَمَلِ الَّذِينَ كَانَتْ فِيهِمْ عَائِشَةُ وَطَلْحَةُ وَالزُّبَيْرُ عَلَى قَوْلَيْنِ:

The story behind this is that concerning those involved in the incident of Al-Jamal, like [^]A'ishah, Talhah and Az-Zubayr, there were two positions:

فَكَانَتْ الْخَوَارِجُ تَقُولُ إِنَّ عَائِشَةَ وَطَلْحَةَ وَالزُّبَيْرَ كَفَرُوا بِمَقَاتِلَتِهِمْ عَلِيًّا وَكَانَ عَلِيٌّ يَوْمِئِذٍ عَلَى الْحَقِّ، وَلَكِنَّهُ كَفَرَ بَعْدَ ذَلِكَ بِالتَّحْكِيمِ،

The Khawarij were saying that they blasphemed for fighting against [^]Aliyy, and that [^]Aliyy was upon the truth until he agreed to the moderation, for which he blasphemed.

وَكَانَ الْبَاقُونَ مِنَ الْأُمَّةِ يَقُولُونَ إِنَّ فَرِيقِي حَرْبِ الْجَمَلِ كَانُوا مُؤْمِنِينَ مُسْلِمِينَ، وَلَكِنَّ الْحَقَّ كَانَ مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ.

The rest of the nation were saying that both armies involved in the conflict were believing Muslims, but [^]Aliyy was the rightful caliph.

لَأَنَّ الْخُرُوجَ عَلَى الْإِمَامِ الْعَادِلِ مِنَ الْكِبَائِرِ، وَإِنْ امْتَنَعَ مِنْ إِطْلَاقِ الْفَاسِقِ فِي حَقِّ هَؤُلَاءِ الصَّحَابَةِ، لِمَصْلَحَةٍ حَدِيثِيَّةٍ، فَإِنَّ مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً.

Because revolutionary war against the just imām is one of the major sins, even if calling those Companions “fasiqs (major sinners)” was avoided for a benefit concerning ḥadīth reporting. That being a major sin is proven by the ḥadīth: **“Anyone who withdraws allegiance and defects from the main body of Muslims, then dies, dies an Era-of-Ignorance death.”**

ولا يمكن أن يكون عن اجْتِهَادٍ شرعيٍّ لأن الاجتهاد الشرعي لا بد له من حجة، وَمَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ. فلا اجتهاد شرعي فيه.

Furthermore, such mutinies could not even be legally justified, because legal justification requires evidence, and the Prophet ﷺ said that **anyone who withdraws allegiance shall encounter God's Judgment without evidence!**

وأيضًا فلا اجتهاد مع وجود النص، وقد النص أنه إِذَا التَّقَى الْمُسْلِمَانِ بِسَيَفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ. فبان أنه لا يجوز ولا يصح لكل من طائفتين من المؤمنين أن يباشر بقتال الأخرى.

How could there be evidence for such an insurrection when legal ijtihad cannot be performed in the face of explicit religious evidence? Evidence that it is impossible that two groups of Muslims could both legally fight each other is that the Prophet ﷺ said: **"If two Muslims meet with their weapons, then both the killer and the killed are in Hell."**

بل قال تعالى: {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ}.
أَلَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ}.

The fact is that it is only possible that one Muslim group have legal grounds to fight another, while the other group must stand down. God says [what means]: **<If two groups of the Believers fight each other, reconcile the situation between them. If one transgresses, then fight the transgressing group until it returns back to God's Command.>**

كان لذلك تاب طلحة والزبير وعائشة من وقوفهم خلاف موقف علي، ولذلك قال عمار بن ياسر: لَا تَقُولُوا كَفَرُ أَهْلِ الشَّامِ، وَلَكِنْ قُولُوا فَسَقُوا وَظَلَمُوا.

This is why ^A'ishah, Talhah and Az-Zubayr all repented for not being on ^Aliyy's side, and why ^Ammar Ibn Yasir said: "Do not say that the people of the Levant blasphemed. Rather, say that they committed major sins and were unjust!"¹

فأراد واصل أن يخالف الفريقين كرة أخرى، فَقَالَ: لَوْ شَهِدَ عِنْدِي رَجُلَانِ مِنْ هَذَا الْعَسْكَرِ، أَوْ مِنْ ذَلِكَ الْعَسْكَرِ لَقَبِلْتُ، وَلَوْ شَهِدَ رَجُلٌ مِنْ هَذَا الْعَسْكَرِ وَرَجُلٌ مِنْ ذَلِكَ الْعَسْكَرِ لَمْ أَقْبَلْ!

¹ Al-Bayhaqiyy narrates in *As-Sunanu-l-Kubra* (السنن الكبرى للبيهقي وفي ذيله الجوهر النقي - ج 8 / ص 174)

So, Wasil once again wanted to oppose both prior groups, and therefore said:
“Had two men from either army testified, I would accept, but had one man from each army testified, I would not accept!”

فَقِيلَ لَهُ: لَوْ شَهِدَ مِنْ هَذَا الْعَسْكَرِ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَابْنُ عَبَّاسٍ وَعِمَارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمْ وَمِنْ ذَلِكَ الْعَسْكَرِ عَائِشَةُ وَطَلْحَةُ وَالزُّبَيْرُ هَلْ تَقْبَلُ شَهَادَتَهُمْ؟ فَقَالَ لَوْ شَهِدُوا جَمِيعُهُمْ عَلَى بَاقَةٍ بِقُلٍّ لَمْ أَقْبَلْ!

It was then said to him: “If ^Aliyy, Al-Hasan, Al-Husayn, Ibn ^Abbas and ^Ammar testify from one army, and ^A'ishah, Talhah and Az-Zubayr testified from the other army, you would not accept their testimonies? He said: “Had they altogether testified about a bug on a sprout, I would not accept!”



Al-^Amriyyah

مِنْهُمْ الْعَمْرِيَّةُ وَهُمْ أَتْبَاعُ عَمْرِو بْنِ عَبْدِ مَوْلَى بَنِي تَمِيمٍ وَكَانَ يُوَافِقُ وَاصِلًا فِيمَا ذَكَرْنَا مِنْ بَدْعِهِ.

The ^Amriyyah are the followers of Ibn Bab - ^Amr Ibn ^Ubayd, Wasil's henchman and minion who agreed with Wasil.

وَزَادَ عَلَيْهِ أَنْ قَالَ كِلَا الْفَرِيقَيْنِ مِنْ أَصْحَابِ حَرْبِ الْجَمَلِ فَسَقُوا وَهُمْ خَالِدُونَ فِي النَّارِ وَهَؤُلَاءِ.

Then he added to what Wasil innovated, saying that both parties involved in the battle of Al-Jamal were major sinners who shall be in Hell forever.

وَلَا يَقْبَلُونَ شَهَادَةَ وَاحِدٍ مِنْ فَرِيقِي حَرْبِ الْجَمَلِ.

They do not accept even a single witness from either party.



Al-Hudhaliyyah

مِنْهُمْ الْهُذَلِيَّةُ أَتْبَاعُ أَبِي الْهُذَيْلِ مُحَمَّدِ بْنِ الْهُذَيْلِ الْمَعْرُوفِ بِالْعَلَّافِ. وَكَانَ مِنْ مَوَالِي عَبْدِ الْقَيْسِ وَلَهُ فَضَائِحُ كَثِيرَةٌ فِيمَا أُخْدِثَتْهُ مِنَ الْبَدْعِ ذَكَرْنَا مِنْهَا شَيْئًا وَلَا يَحْتَمِلُ هَذَا الْمُخْتَصِرُ بَيَانُ كُلِّهَا. حَتَّى إِنَّهُ قَدْ كَفَرَهُ بِتِلْكَ الْبَدْعِ جَمِيعُ الْأُمَّةِ وَكَفَرَهُ أَيْضًا سَائِرُ الْمُعْتَرِلَةِ. وَصَنَّفَ الْمُرْدَارُ مِنَ الْمُعْتَرِلَةِ كِتَابًا فِي تَكْفِيرِ أَبِي الْهُذَيْلِ، وَكَذَا الْجَبَائِئِ وَذَكَرَا فِي تَصْنِيفِهِمَا أَنَّ قَوْلَهُ يُؤَدِّي إِلَى قَوْلِ الدَّهْرِيَّةِ.

And amongst those Mu[^]tazilah are the Hudhaliyyah who follow Muḥammad Abul-Hudhayl, known as Al-[^]Allaf. He has many heresies. His case was so bad that everyone deemed him a blasphemer. Al-Mirdar the Mu[^]taziliyy wrote a book about his blasphemy, as well as Al-Jubba'iiyy. They both said that Abul-Hudhayl's talk aids the atheists.

وَمِنْ فُضَائِحِهِ قَوْلُهُ بِأَنَّ عِلْمَ الْبَارِي هُوَ هُوَ، وَقُدْرَتُهُ هِيَ هُوَ.

Among his scandals is that he said that God's Knowledge is God, and His Power is Him.

. وَلَوْ كَانَ كَمَا قَالَ لَمْ يَكُنْ عَالِمًا وَلَا قَادِرًا.

Had it been as he said, Allāh would neither be Knowledgeable nor Powerful.

وَلَكِنْ عِلْمُهُ قُدْرَتُهُ وَقُدْرَتُهُ عِلْمُهُ وَكَانَ لَا يَتَحَقَّقُ الْفَرْقُ بَيْنَهُمَا إِذَا كَانَا يَرْجِعَانِ إِلَى ذَاتٍ وَاحِدَةٍ!

Also, His Knowledge would be His Power, and His Power would be His Knowledge, and there would be no way to tell the difference between them if they are the same thing!



An-Nadhdhamiyyah

فيهم النظامية أَتْبَاعُ أَبِي إِسْحَاقَ إِبْرَاهِيمَ بْنِ سَيَّارِ الَّذِي كَانَ يَلْقَبُ بِالنَّظَامِ. وَالْمُعْتَزِلَةُ يَقُولُونَ إِنَّمَا سَمِيَ نَظَامًا لِأَنَّهُ كَانَ حَسَنَ الْكَلَامِ فِي النَّظْمِ وَالنَّثْرِ وَلَيْسَ كَذَلِكَ. وَإِنَّمَا سَمِيَ بِهِ لِأَنَّهُ كَانَ يَنْظُمُ الْخَرَزَ فِي سَوْقِ الْبَصْرَةِ وَيَبِيعُهَا.

The Nadhdhamiyyah follow Abu Is-haq Ibrahīm Ibn Sayyar, nicknamed An-Nadhdham (composer; orchestrator). The Mu[^]tazilah claimed it is because of how nice he could speak prose and poetry, but this is not true. Truly, it was because he worked in the market of Al-Baṣrah as a bead stringer selling beads.

وَفَرَّقَ الْإِسْلَامَ كُلَّهُمْ يَكْفُرُونَهُ وَأَسْلَافُ الْمُعْتَزِلَةِ أَيْضًا يَكْفُرُونَهُ وَكَفَرَهُ أَبُو الْهَذِيلِ فِي كِتَابِ الْأَعْرَاضِ وَصَنَّفَ الْإِسْكَافِي مِنْهُمْ كِتَابًا فِي تَكْفِيرِهِ وَصَنَّفَ جَعْفَرُ بْنُ حَرْبٍ أَيْضًا فِي تَكْفِيرِهِ.

All groups deem him a blasphemer. Abul-Hudhayl did so in his book *Al-'A`rad*.
Likewise did Al-Iskafiy and Ja`far Ibn Harb.

وقد تقدم تعطيله وتكذيبه وإلحاده.

His atheism, obstinacy and irreligiousness have already been cited.



Al-Aswariyyah

مِنْهُمْ الْأَسْوَارِيَّةُ وَهُمْ أَتْبَاعُ عَلِيِّ الْأَسْوَارِيِّ وَكَانَ مِنْ أَتْبَاعِ النَّظَامِ مُوَافِقًا لَهُ فِي جَمِيعِ مَا ذَكَرْنَاهُ مِنْ فُضَائِحِهِ وَضَلَالَاتِهِ وَزَادَ عَلَيْهِ بِأَنَّ قَالَ: إِنْ مَا عَلَّمَ اللَّهُ تَعَالَى أَنْ لَا يَكُونَ لَمْ يَكُنْ مَقْدُورًا لِلَّهِ تَعَالَى. وَهَذَا الْقَوْلُ مِنْهُ يُوجِبُ أَنْ تَكُونَ قَدْرَةُ اللَّهِ تَعَالَى مَتْنَاهِيَّةً وَمَنْ كَانَ قَدْرَتُهُ مَتْنَاهِيَّةً كَانَ ذَاتُهُ مَتْنَاهِيَّةً وَالْقَوْلُ بِهِ كُفْرٌ مِنْ قَائِلِهِ.

The Aswariyyah are the followers of `Aliyy Al-Aswariyy. He followed An-Nadhdham in everything, and added that anything Allah knew would not happen is not under Allah's Power. According to that, Allah's Power is limited, and if His Power is limited, His Self is limited, and that is blasphemy.



Al-Ma`mariyyah

مِنْهُمْ الْمَعْمَرِيَّةُ أَتْبَاعُ مَعْمَرِ بْنِ عَبَّادٍ وَكَانَ رَأْسًا مِنْ رُؤُوسِ الضَّلَالِ وَالْإِلْحَادِ.

The Ma`mariyyah follow Ma`mar Ibn `Abbad, one of the heads of misguidance and atheism, and some of his destiny denial and stupidities have been presented.

وَأَعْجَبُ مِنْ ذَهَابِهِ إِلَى تِلْكَ الْمَذَاهِبِ الْفَاحِشَةِ افْتِخَارَ الْكَعْبِيِّ بِهِ فِي كِتَابِهِ وَإِثْبَاتِهِ إِيَّاهُ فِي مَشَائِخِ الْمُعْتَرِلَةِ! وَمِثْلُهُ لَا يَفْتَخِرُ بِهِ إِلَّا مِثْلُهُ وَكُلُّ طَيْرٍ يَقَعُ مَعَ شَكْلِهِ وَقَدْ وَهَبْنَاهُ لَهُ وَلَأَمْثَالِهِ.

It is baffling that Al-Ka`biyy is proud of this man and confirms him as a legendary Mu`tazilite shaykh. No one boasts of such loser but one like him, because birds of a feather flock together, and he can have him, for we do not want him!



Al-Bishriyyah

مِنْهُمْ الْبَشْرِيَّةُ وَهُمْ أَتْبَاعُ بَشْرِ بْنِ الْمُعْتَمِرِ

The Bishriyyah follow Bishr Ibnul-Mu[^]tamir.

وَمِنْ فَضَائِحِهِ: قَوْلُهُ فِي بَابِ التَّوَلَّدِ

Amongst his scandals is what he said concerning chain reaction.



وَمِنْ ضَلَالَتِهِ قَوْلُهُ إِنَّ اللَّهَ إِذَا غَفَرَ ذُنُوبَ عَبْدٍ مِنْ عِبَادِهِ ثُمَّ رَجَعَ الْعَبْدُ إِلَى ذَنْبٍ عَذِبَهُ عَلَى هَذَا الذَّنْبِ الثَّانِي وَعَلَى مَا تَقَدَّمَ مِنْ ذُنُوبِهِ الَّتِي غَفَرَهَا لَهُ.

Also, he said that if Allah - ta[^]ala - forgave the sins of a slave, then that slave went back to sin again, Allah will torture him for the second and first sins, although He already forgave him for it; Allah will take back the forgiveness because the slave went back to the sin again.

قِيلَ لَهُ فَمَا تَقُولُ فِي كَافِرٍ تَابَ عَنْ كُفْرِهِ، ثُمَّ شَرِبَ الْخَمْرَ، ثُمَّ يَمُوتُ قَبْلَ أَنْ يَتُوبَ مِنْ شَرِبِ الْخَمْرِ؟ فَقَالَ يُعَاقَبُ عَلَى شَرِبِ الْخَمْرِ وَعَلَى كُفْرِهِ الَّذِي كَانَ مِنْ قَبْلُ. فَقِيلَ لَهُ أَلَا تُوجِبُ أَنْ يَكُونَ مِنْ شَرِبِ الْخَمْرِ مِنَ الْمُسْلِمِينَ يَنَالُهُ فِي الْعَاقِبَةِ مَا يَنَالُ الْكُفَّارَ مِنَ الْعُقُوبَةِ؟ قَالَ هَكَذَا أَقُولُ!

He was asked: "What about a person who repented from his blasphemy, but then he went and drank alcohol, and died before repenting from drinking?" He said: "He will be tortured for drinking and for the blasphemy he committed before that!" So, he was asked: "Do you confirm that any Muslim who drinks shall be tortured like a blasphemer?" He said: "Yes, indeed!"

وَهَذَا مِنْهُ قَوْلٌ بِخِلَافِ إِجْمَاعِ الْمُسْلِمِينَ لِأَنَّ الْمُعْتَزِلَةَ وَإِنْ قَالُوا بِمَنْزِلَةِ بَيْنِ الْمَنْزِلَتَيْنِ وَإِنْ أَلْفَسِقَ يَخْلُدُ فِي النَّارِ فَإِنَّهُمْ لَا يَقُولُونَ إِنَّهُ يُعَاقَبُ فِي النَّارِ عَلَى مَا تَابَ مِنْهُ مِنَ الذُّنُوبِ وَالْأَفْعَالِ.

This is even against the other Mu[^]tazilah, because though they do say that a major sinner is not a Believer who will be tortured in Hell forever if he dies without repentance, they do not say that he will be tortured for the sins he did before that.

قال رسول الله ﷺ: التائب من الذنب كمن لا ذنب له!

The Messenger of the Allāh said: “Whoever repents from a sin is like someone who has no sin!”



Al-Hishamiyyah

مِنْهُمْ الهشامية أَتْبَاعُ هِشَامِ بْنِ عَمْرِو الْفُوطِيِّ. وَكَانَ مِنْ جَمَلَةِ الْقَدَرِيَّةِ وَزَادَ عَلَيْهِمْ فِي بَدْعٍ كَثِيرَةٍ.

The Hishamiyyah follow Hisham Ibn ^Amr Al-Futiyy, the destiny denier who added many heresies.

وَمِنْ فُضَائِحِ الْفُوطِيِّ وَبَدْعِهِ قَوْلُهُ إِنَّ الْجَنَّةَ وَالنَّارَ لَيْسَتَا بِمَخْلُوقَتَيْنِ الْآنَ وَإِنْ كُلٌّ مِنْ قَالٍ أَنَّهُمَا مَخْلُوقَتَانِ الْآنَ فَهُوَ كَافِرٌ. وَهَذَا الْقَوْلُ مِنْهُ زِيَادَةٌ مِنْهُ عَلَى ضَلَالَةٍ الْمُعْتَزَلَةِ لِأَنَّ الْمُعْتَزَلَةَ لَا يَكْفُرُونَ مَنْ قَالٍ بِوُجُودِهِمَا وَإِنْ كَانُوا يُنْكِرُونَ وَجُودَهُمَا الْآنَ.

One of his scandals is that he said that he did not settle with saying that Paradise and Hell do not yet exist, like the other Mu^tazilah; he added that whoever confirms them existent is a disbeliever.

وَكُلٌّ مِنْ أَنْكَرَ كَوْنَ النَّارِ مَخْلُوقَةً يُقَالُ لَهُ يَوْمَ الْقِيَامَةِ مَا أَخْبَرَ اللَّهُ عَنْهُ وَهُوَ قَوْلُهُ {انْظُرُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ}.

However, for everyone who denies Hellfire in this world, it shall be said to him in the next: <March onward toward that which you used to deny!>



وَكَانَ هَذَا الْمُدْبِرُ يَجُوزُ قَتْلَ مُخَالَفِيهِ حِيلَةً وَمِنْ جُوزِ هَذَا فِي الْمُسْلِمِينَ لَمْ يَتَحَاشَ الْمُسْلِمُونَ عَنْ تَجْوِيزِهِ فِيهِ وَفِي أَتْبَاعِهِ.

And he used to permit killing his opponents deceptively.



وَأَعْلَمَ أَنَّ عِبَادَ بْنِ سُلَيْمَانَ كَانَ مِنْ أَصْحَابِهِ وَزَادَ عَلَيْهِ بِدْعَةٍ فَقَالَ: مَا خَلَقَ اللَّهُ سُبْحَانَهُ وَتَعَالَى كَافِرًا قَطُّ.
قَالَ: لِأَنَّ الْكَافِرَ يَشْتَمِلُ عَلَى ذَاتِهِ وَكَفَرَهُ، قَالَ وَاللَّهِ لَا يَخْلُقُ الْكَافِرَ عِنْدِي.

And he had a comrade named ^Abbad Ibn Sulayman who added to his heresies, saying: "Since Allāh did not create any blasphemy, Allāh did not create a single blasphemer!"

وَقِيَاسُ قَوْلِهِ يُوجِبُ أَنْ لَا يَكُونَ خَالِقًا لِمُؤْمِنٍ لِأَنَّ إِيْمَانَ الْمُؤْمِنِ لَا يَكُونُ مَخْلُوقًا عِنْدَهُ لِلْبَارِئِ تَعَالَى.

However, it is also His belief that Allāh does not create Belief, since to him, that is a creation of the slave. Then, according to his way, Allāh never created a Believer either! If that were the case, then Allāh did not create any human, Angel or genie, since they are all either Believers or disbelievers¹.



Al-Murdariyyah

هم المردارية أتباع أبي موسى المردار وكان يُقال له رَاهِبُ الْمُعْتَزَلَةِ يَشْتَغِلُ بِالترَّهْبِ كَمَا كَانَ يَشْتَغِلُ بِهِ رُهْبَانُ النَّصَارَى. وَكَانَ فِي الْحَقِيقَةِ مُرْدَارًا حَقَّقَ اللَّهُ فِيهِ حَقِيقَةَ لِقَبِهِ.

The Murdariyyah follow Abu Musa Al-Murdar. They used to call him the monk of the Mu'tazilah for his Christian monk-like ascetic lifestyle. And he truly lived up to his name, because 'murdar' is Persian for corpse, and could be used for a wretched individual.

وَكَانَ مِنْ أَنْوَاعٍ مَا ارْتَكَبَهُ مِنْ كَفَرِهِ قَوْلُهُ: إِنَّ النَّاسَ قَادِرُونَ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ وَبِمَا هُوَ أَفْصَحُ مِنْهُ.

Amongst his heresies is that the people are able to produce something like the Qur'an, and in fact, even more eloquent.

وَكَانَ يَقُولُ إِنَّ كُلَّ مَنْ جَالَسَ السُّلَاطِينَ فَهُوَ كَافِرٌ لَا يَرِثُ الْمُسْلِمِينَ وَلَا يَرِثُهُ الْمُسْلِمُونَ. وَالْبَاقُونَ مِنَ الْمُعْتَزَلَةِ كَانُوا يَقُولُونَ إِنَّ مَنْ جَالَسَ السُّلْطَانَ فَهُوَ فَاسِقٌ لَا مُؤْمِنَ وَلَا كَافِرَ خَالِدٍ مَخْلُودٍ فِي النَّارِ وَهَذَا خِلَافُ قَوْلِ الْمُسْلِمِينَ قَبْلَهُمْ وَخِلَافُ أَصُولِ أَهْلِ السَّنَةِ.

¹ Angels are only Believers.

And he used to say that anyone who sits with the sultans is a blasphemer. The other Mu[^]tazilah used to say that such a person is a major sinner who shall be in Hell forever. All of that is against what Ahlus-Sunnah said.

وَكَانَ يَقُولُ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يَظْلِمَ وَيَكْذِبَ وَلَوْ ظَلَمَ وَكَذَبَ كَانَ إِلَهًا ظَالِمًا كَاذِبًا. وَهَذَا الْقَوْلُ لَا يَلِيْقُ إِلَّا بِدِينِهِ الرَّقِيقِ الَّذِي لَيْسَ بِهِ تَحْقِيقٌ.

And he used to say that Allāh - ta[^]ālā - has the Power to be unjust and to lie, and that had He been unjust and lied, He would be an unjust, lying god. Saying such a thing is a clear demonstration of his weak and inaccurate religion.

وَكَانَ يَقُولُ كُلُّ مَنْ قَالَ بِجَوَازِ رُؤْيَا الْبَارِئِ سُبْحَانَهُ فَهُوَ كَافِرٌ وَمَنْ شَكَّ فِي كُفْرِهِ فَهُوَ كَافِرٌ وَمَنْ شَكَّ فِي كُفْرِ مَنْ شَكَّ فِي كُفْرِهِ فَهُوَ كَافِرٌ لَا إِلَى غَايَةٍ.

And he used to say that anyone who said that Allāh can be seen is a blasphemer, and whoever doubts that he is a blasphemer is a blasphemer, and whoever doubts in the blasphemy of who doubts in his blasphemy is a blasphemer, until infinity!

وكل من أطلق مثل هذه المقالة فهو مخذول لا شك في كفره.

Such a speaker is forsaken, and for sure, it is he who is the blasphemer!



Al-Ja[^]fariyyah

مِنْهُمْ الْجَعْفَرِيَّةُ وَهُمْ أَتْبَاعُ جَعْفَرِ بْنِ مُبَشَّرٍ وَجَعْفَرِ بْنِ حَرْبٍ وَهُمَا كَانَا أَصْلَحِينَ فِي الْجَهَالَةِ وَالضَّلَالَةِ.

The Ja[^]fariyyah follow two men: Ja[^]far Ibn Mubashshir, and Ja[^]far Ibn Harb, whose stupidities have been mentioned already. Both were hubs of ignorance and misguidance.

أَمَّا جَعْفَرُ بْنُ مُبَشَّرٍ فَكَانَ يَقُولُ: فَسَاقَ هَذِهِ الْأُمَّةَ شَرٌّ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالزُّنَادِقَةِ مَعَ قَوْلِهِ بِأَنَّهُمْ مُوَخَّدُونَ فِي مَنْزِلَةٍ بَيْنَ الْمَنْزِلَتَيْنِ لَا مُؤْمِنٌ وَلَا كَافِرٌ.

As for Ibn Mubashshir, he used to say that the major sinners in this nation are worse than the Jews, Christians, Majūs and atheists, although, they are according to him, monotheists in a status between the two statuses.

وَكَيْفَ يَعْقِلُ قَوْلَ الْقَائِلِ أَنَّ الْمَوْحِدَ شَرٌّ مِنَ الْمُشْرِكِ وَمَنْ كَانَ هَذَا قَوْلُهُ كَانَ حَقِيقًا بِأَنْ يُقَالَ بِأَنَّهُ شَرٌّ مِنْ جَمِيعِ الْكَفَرَةِ؟

What kind of mind arrives at the conclusion that a monotheist is worse than a pagan? He would, in fact, be among the worst of blasphemers!



Al-Iskafiyyah

مِنْهُمْ الْإِسْكَافِيَّةُ وَهُمْ أَتْبَاعُ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ الْإِسْكَافِيِّ الَّذِي اقْتَدَى فِي ضَلَالَةِ الْقَدَرِيَّةِ بِجَعْفَرِ بْنِ حَرْبٍ وَكَانَ أَسَاتِذَهُ.

The Iskafiyyah follow Muḥammad Ibn ʿAbdillāh Al-Iskafiyy, whom we have already mentioned some of his ramblings. He followed Jaʿfar Ibn Ḥarb, the mentally challenged one.

ثُمَّ زَادَ عَلَيْهِ فَقَالَ إِنَّ اللَّهَ تَعَالَى قَادِرٌ عَلَى ظَلْمِ الْأَطْفَالِ وَالْمَجَانِينِ وَلَيْسَ بِقَادِرٍ عَلَى ظَلْمِ الْعُقَلَاءِ الْبَالِغِينَ.

He added to what Jaʿfar Ibn Ḥarb said that Allāh - taʿālā - has the Power to wrong the children and the insane people, not the sane, pubescent people.



Ath-Thumamiyyah

مِنْهُمْ الثُّمَامِيَّةُ أَتْبَاعُ أَبِي مَعْنٍ ثُمَامَةَ بْنِ أَشْرَسَ الثُّمَيْرِيِّ وَكَانَ مِنْ مَوَالِيهِمْ لَا مِنْ نَسَبِهِمْ. وَكَانَ زَعِيمَ الْقَدَرِيَّةِ فِي أَيَّامِ الْمَأْمُونِ وَالْمُعْتَصِمِ وَالْوَاتِقِ. وَزَادَ عَلَى أَسْلَافِهِ مِنْ مَلَاعِينَ الْمُعْتَزَلَةِ شَيْئَيْنِ (مَعَ أَشْيَاءَ أُخَرَ):

The Thumamiyyah follow Abū Maʿn Thumamah Ibn Ashras An-Numayriyy. He was born to a slave woman. He was the leader of the Qadariyyah at the time of Al-Maʾmūn, Al-Muʿtaṣim and Al-Waṭīq. He added two heresies amongst others to the previous heresies of the Muʿtazilah:

أحدهما قَوْلُهُ بِأَنَّ الْمَعَارِفَ صُرُورِيَّةً كَمَا تَقُولُهُ الْجَاهِظِيَّةُ.

One of those heresies is that he said that all crafts and talents are intuitive, like the Jahidhiyyah say.

وَكَانَ يَقُولُ إِنْ مِنْ لَمْ يَعْرِفِ اللَّهَ سُبْحَانَهُ وَتَعَالَى صُرُورَةً لَيْسَ عَلَيْهِ أَمْرٌ وَلَا نَهْيٌ وَإِنْ اللَّهُ خَلَقَهُ لِلْسُخْرَةِ وَالْإِعْتِبَارِ لَا لِلتَّكْلِيفِ وَالْإِخْتِبَارِ، كَمَا خَلَقَ الْبَهَائِمَ لَذَلِكَ.

And he used to say that anyone who does not know Allāh by necessity is not accountable, and commands and prohibitions do not apply to him, and he was created to be subjugated, and learn a lesson from him, like the animals.

ثُمَّ رَكِبَ عَلَى هَذَا فَقَالَ: عَوَامُ الدَّهْرِيَّةِ وَالزَّنَادِقَةِ فِي الْآخِرَةِ لَا تَكُونُ فِي جَنَّةٍ وَلَا نَارٍ وَإِنْ اللَّهُ يَجْعَلُهُمْ فِي الْآخِرَةِ تُرَابًا. وَكَذَلِكَ كَانَ يَقُولُ فِيمَنْ مَاتَ فِي حَالِ الطُّفُولِيَّةِ.

From there he said that in the Afterlife, atheists and irreligious people will neither be in Paradise or Hell; they will turn to soil like the animals, and likewise those who died in childhood.

وَكَانَ يَقُولُ إِنْ دَارَ الْإِسْلَامِ دَارُ شَرْكَ لَغَلَبَةٍ مِنْ يُخَالِفُهُ فِي بَدْعَتِهِ فِي دَارِ الْإِسْلَامِ

And because of how many people there were opposing him, he used to say that the land of Islām is the land of paganism.

وَكَانَ يَقُولُ لَا يَجُوزُ سَبِي النِّسَاءِ مِنْ دَارِ الْكُفْرِ وَإِنْ مِنْ سَبِي امْرَأَةٍ ثُمَّ أَلَمَ بِهَا فَهُوَ زَانٌ وَإِنْ وَلَدَهُ وَلِدَ الزَّانَا. هَذَا مِنْهُ إِقْرَارُ بَأْنِهِ مِنْ وَلَدِ الزَّانَا لِأَنَّهُ كَانَ مِنْ أَوْلَادِ السَّبَايَا.

And he used to say it is not permissible to capture women in the land of blasphemy, and that anyone who took a woman amongst his spoils and had intercourse with her is a fornicator, and any child born from that is a bastard. That is him labelling himself a bastard, since he was born from a woman taken as spoils.



وَكَانَ مِنْ شِدَّةِ عِدَاوَتِهِ لِأَهْلِ السُّنَّةِ أَنَّهُ أَغْرَى الْوَاتِقَ بِأَحْمَدَ بْنِ نَصْرِ الْمُرُوزِيِّ السَّنِّي الْخُرَازْمِيَّ لِأَجْلِ أَنَّهُ كَانَ يَطْعَنُ عَلَى الْقَدَرِيَّةِ. وَوَافَقَهُ ابْنُ الزِّيَّاتِ وَابْنُ أَبِي دُوَادَ.

And from the intensity of his animosity for the People of the Sunnah, he, along with another named Ibn Az-Ziyat, and a third named Ibn Abi Du'ad, instigated the Caliph Al-Wathiq against a scholar named Ahmad Ibn Nasr Al-Marwaziyy, Al-Khuza'iyy, because he used to dispraise and criticize the Qadariyyah.

لما قَتَلَهُ نَدِمَ عَلَى قَتْلِهِ وَعَاتَبَهُمْ عَلَى ذَلِكَ.

So that caliph beheaded that scholar¹. Then he regretted killing him and blamed them for their instigating him against him.

فَقَالَ ابْنُ الزِّيَاتِ تَطْيِيبًا لِقَلْبِ الْوَائِقِ: إِنْ لَمْ يَكُنْ قَتْلُهُ صَوَابًا فَقَتَلَنِي اللَّهُ بَيْنَ الْمَاءِ وَالنَّارِ! وَقَالَ ابْنُ أَبِي دُوَادَ: حَبَسَنِي اللَّهُ فِي جُلْدِي إِنْ لَمْ يَكُنْ قَتْلُهُ صَوَابًا! وَقَالَ ثُمَامَةُ: سَلَطَ اللَّهُ عَلَيَّ السَّيْفَ إِنْ لَمْ يَكُنْ قَتْلُهُ صَوَابًا!

Ibnuz-Ziyat wanted to make him feel better, so he said: "If killing him were not right, then may Allah kill me between water and fire!" Then Ibn Abi Du'ad joined and said: "May Allah imprison me in my own skin if killing him were not right!" Thumamah said: "May Allah unleash the swords upon me if killing him were not right!"

فَاسْتَجَابَ اللَّهُ دَعْوَاتِهِمْ!

Then Allah answered their supplications!

فَأَمَّا ابْنُ الزِّيَاتِ فَإِنَّهُ لَمَّا دَخَلَ الْحَمَامَ خَسَفَ بِهِ الْأَرْضُ وَوَقَعَ فِي الْأَتُونِ وَهَلَكَ فِيهِ بَيْنَ الْمَاءِ وَالنَّارِ.

As for Ibnuz-Ziyat, he went to the spa, and Allah made the ground break beneath his feet. He fell into the furnace and died between the fire and the water.

وَأَمَّا ابْنُ أَبِي دُوَادَ فَأَصَابَهُ الْفَالَجُ فَبَقِيَ فِي جُلْدِهِ حَبُوسًا إِلَى أَنْ مَاتَ.

Ibn Abi Du'ad was struck with paralysis and therefore was imprisoned in his own skin until he died.

¹ It was said; (Shaykh ^Abdur-Rahman told SR. and who was with him that this scholar that was beheaded, and his head was put on a pole, and they put a guard there on that pole so no one would take his head down, and at night that head would turn towards the Qiblah and recite 'يسن' and they would turn the head away from the Qiblah, and it would turn back, and it would recite.)

وَأَمَّا ثُمَامَةُ فَرَأَاهُ بَنُو خُزَاعَةَ بِمَكَّةَ وَقَالُوا هَذَا الَّذِي سَعَى فِي دَمِ عَالِمِنَا أَحْمَدُ بْنُ نَصْرٍ! ثُمَّ أَحَاطُوا بِهِ وَتَبَادَرُوا بِالسَّيْفِ فَقَتَلُوهُ ثُمَّ أَخْرَجُوا جِيفَتَهُ مِنَ الْحَرَمِ حَتَّى أَكَلَتْهُ السَّبَاعُ!

And as for Thumamah, some of the tribe of Khuza'ah saw him in Makkah, and said: "That is the one who strove to kill our scholar, Ahmad Ibn Nasr! Get him!" They surrounded him, drew their swords on him, killed him, threw his corpse out of the haram, and the animals devoured his corpse.

هَذِهِ كَانَتْ عَاقِبَتُهُ فِي الدُّنْيَا وَسَيَالُهُ شَوْمٌ بِدَعْتِهِ فِي الْآخِرَةِ كَمَا يَسْتَحَقُّهُ.

That is what Allah willed for him in the worldly life, and in the Afterlife, he shall get what he deserves for his heresies.



Al-Jahidhiyyah

الْجَاهِظِيَّةُ أَتْبَاعُ عَمْرِو بْنِ بَحْرٍ الْجَاهِظِ فَقَدْ اغْتَرَّ أَصْحَابُهُ بِحَسَنِ بَيَانِهِ فِي تَصَانِيفِهِ وَلَوْ عَرَفُوا ضَلَالَتَهُ وَمَا أَحْدَثَهُ فِي الدِّينِ مِنْ بِدْعَةٍ وَجَهَالَاتِهِ لَكَانُوا يَسْتَغْفِرُونَ عَنْ مَدْحِهِ وَيَسْتَنْكَفُونَ عَنِ الْإِنْتِسَابِ إِلَيْهِ مِثْلِهِ.

The Jahidhiyyah follow ^Amr Ibn Bahr Al-Jahidh (Bulging Eyes) who fooled his comrades with his talent for authoring. Had they known his misguidance and what he innovated in the Religion of heresies, and had they known his ignorant statements, they would have repented for praising him, and they would have disassociated themselves from him.

وَمَنْ بِدَعَهُ قَوْلُهُ: لَا يَبْلُغُ أَحَدٌ مِنَ النَّاسِ إِلَّا وَهُوَ عَالِمٌ بِاللَّهِ تَعَالَى وَهَذَا يُوجِبُ أَنْ يَكُونَ جَمِيعُ الْمُنْكَرِينَ لِلَّهِ تَعَالَى عَارِفِينَ بِهِ وَهَذَا خِلَافُ الْمَعْقُولِ وَالشَّرْعِ.

One heresy of his is that no one reaches puberty without knowing Allah. However, that would mean that those who deny God's Existence have a right belief in Him! This is irrational and contrary to the Religion.

وَمِنْ جَهَالَاتِهِ الْمَعْرُوفَةُ قَوْلُهُ: إِنَّ الْمَعَارِفَ كُلَّهَا طَبَاعٌ - أَيُّ لَيْسَ بِالْاِكْتِسَابِ وَالتَّعَلُّمِ - وَهِيَ مَعَ ذَلِكَ فَعْلٌ لِلْعِبَادِ وَلَيْسَتْ بِاخْتِيَارٍ لَهُمْ. وَإِنْ كُلٌّ مِنْ عَرَفَ شَيْئًا فَإِنَّمَا يَعْرِفُهُ بِطَبْعِهِ لَا بِأَنْ يَتَعَلَّمَهُ وَلَا بِأَنْ يَخْلُقَ اللَّهُ تَعَالَى لَهُ عِلْمًا بِهِ¹.

And amongst his known ignorant statements is that all skills and talents are natural; not by learning, yet they are still a deed of the slave; one that he never chose! He said that all of what one knows, he knew it by his nature, not by learning it, nor by Allah creating that knowledge in him.

وَقَدْ رَكِبَ الْجَاهِظُ عَلَى قَوْلِهِ هَذَا قَوْلًا شَرًّا مِنْهُ فَقَالَ إِنَّ اللَّهَ تَعَالَى لَا يَدْخُلُ أَحَدًا النَّارَ، وَلَكِنَّ النَّارَ بِطَبْعِهَا تَجْذِبُ إِلَى نَفْسِهَا أَهْلَهَا ثُمَّ تَمْسِكُهُمْ فِي جَوْفِهَا خَالِدِينَ مَخْلَدِينَ. وَهَذَا يُوجِبُ أَنْ يُقَالَ فِي الْجَنَّةِ مِثْلَ هَذَا فَقَالَ إِنَّهَا تَجْذِبُ أَهْلَهَا إِلَى نَفْسِهَا بِطَبْعِهَا.

Al-Jahidh then went further and said that Allah - ta'ala - does not put anyone in Hell, rather, Hell pulls the people into itself, and then detains them in itself forever and ever. If that were the case, it would be necessary to say the same about Paradise.

فَيَبْطُلُ بِهِ الرَّغْبَةُ وَالرَّهْبَةُ وَالثَّوَابُ وَالْعِقَابُ مِنَ اللَّهِ تَعَالَى وَيَكْذِبُ قَوْلُهُ: {يَدْخُلُهُ نَارًا}.

This nullifies hope for reward and threat of punishment, and it contradicts God saying [what means]: <(The consequence is that) Allah puts him into a fire.>

وَكَانَ مَعَ هَذِهِ الْبِدْعِ الْفَاحِشَةِ كَرِيهَ الْمَنْظَرِ حَتَّى قَالَ فِي وَصْفِهِ الشَّاعِرُ:

Atop all of these heresies, this man Jahidh was ugly. One poet said in describing him:

لَوْ يُمَسَّخُ الْخِزْيُ مَسْخًا ثَانِيًا
مَا كَانَ إِلَّا دُونَ قُبْحِ الْجَاهِظِ
شَخْصٌ يَنْوُبُ عَنِ الْجَحِيمِ بِنَفْسِهِ
وَهُوَ الْقَدَى فِي كُلِّ طَرْفٍ لَاحِظٌ

Had the pig been made uglier than it already is;

وَأَمَّا قَوْلُهُ إِنَّ الْمَعَارِفَ ضَرُورِيَّةٌ فَإِنَّهُ يُوجِبُ أَنْ لَا يَكُونَ ثَوَابٌ وَلَا عِقَابٌ عَلَى أَفْعَالِهِ الْمَوْجُودَةِ مِنْهُ وَهَذَا خِلَافُ قَوْلِ الْمُسْلِمِينَ وَإِنَّمَا صَنَّفَ كِتَابُ¹ طِبَاعِ الْخِيَوَانِ لِمَتَّهِدِ هَذِهِ الْبِدْعَةِ الشَّنْعَاءِ أَرَادَ أَنْ يَقَرَّرَ فِي نَفْسٍ مَنْ يَطَالَعُهُ هَذِهِ الْبِدْعَةَ وَيَزِينُهَا فِي عَيْنِهِ فَيَغْتَرِبُ بِحَسَنِ الْفَاطَةِ الْمُبْتَدَلَةِ فِيهَا وَيُظَنُّ أَنَّهُ إِنَّمَا جَمَعَهُ لِنَشْرِ نَوْعٍ مِنَ الْعِلْمِ وَلَا يَعْلَمُ أَنَّهُ إِنَّمَا قَصِدَ بِهِ التَّمْهِيدَ لِبِدْعَتِهِ حَتَّى إِذَا أَلْفَهُ وَاسْتَأْنَسَ بِهِ وَاعْتَقَدَ مُفْتَضَّاهُ ائْتَسَلَ بِهِ عَنْ دِينِهِ

It would still not be as ugly as Jahidh;

A person (so ugly) that he could replace Hell himself!

He is the crust in every eye that falls upon him!



Al-Khayyatiyyah

الخياطية أتباع أبي الحُسَيْن الخياط أستاذ الكعبي في ضلالته

The Khayyatiyyah follow Abul-Husayn Al-Khayyat, the teacher of Al-Ka[^]biyy.

فقد أفرط في قوله في صفة المَعْدُوم حَتَّى زَادَ فِيهِ عَلَى جَمِيعِ الْقَدَرِيَّةِ فوصف المَعْدُوم بِأَنَّهُ جِسْم!

He became even more extreme in the case of nothingness being something, going as far as to describe nothingness as a body!

فَيُلْزِمُهُ أَنْ يَجُوزَ كَوْنُ الْمَعْدُومِ رَجُلًا رَاكِبًا جَمَلًا وَبِيَدِهِ سَيْفٌ مُسَلِّطٌ عَلَيْهِ يَصُولُ عَلَيْهِ يَلْقَنَهُ مِثْلَ هَذِهِ الْبَدْعِ فَيَتَلَقَّنَهَا خَوْفًا مِنْ صَوْلَتِهِ!

It would then be binding that he permits nothingness being a man upon a camel with a drawn sword in hand, charging this deviant and forcing him to say these heresies, by which he then says them out of fear of this non-existent one, spreading them to protect himself from his charge!

وَقَدْ تَبَرَّأَ مِنْهُ صَاحِبُهُ الْكَعْبِيُّ بِسَبَبِ هَذِهِ الْبِدْعَةِ وَاسْتَفْظَعَهَا مِنْهُ وَقَالَ إِنَّ الْقَدَرِيَّةَ وَإِنْ قَالُوا إِنَّ الْمَعْدُومَ شَيْءٌ وَجَوْهَرٌ وَعَرَضٌ وَسَوَادٌ وَبَيَاضٌ، فَإِنَّهُمْ لَا يَقُولُونَ إِنَّهُ جِسْمٌ وَإِنَّهُ قَابِلٌ لِلْأَعْرَاضِ.

Because of this heresy, his comrade Al-Ka[^]biyy renounced him and deemed this case abominable. Al-Ka[^]biyy said that though the Qadariyyah do say that the non-existent was a particle and a quality, and blackness and whiteness, they did not say it was a body accepting of qualities.

وَهَذَا الْقَوْلُ مِنْهُ يُوجِبُ كَوْنَ الْأَجْسَامِ قَدِيمَةً وَيُفْضِي بِهِ إِلَى نَفْيِ الصَّانِعِ

Such a saying implies that bodies are eternal and imply negating the Existence of the Maker.

وَقَدْ ضَلَّه الكعبي بِهَذِهِ الْمَسْأَلَةِ وَبِإِنْكَارِهِ أَخْبَارَ الْأَحَادِ وَقَوْلَهُ لَا يُخْتَجُّ بِهِ فِي أَحْكَامِ الشَّرِيعَةِ.

Al-Ka`biyy also deemed him misguided for denying any religious evidence in the reports of individuals.

وَكَفَى الكعبي فخرًا أَنْ يَكُونَ لَهُ مِثْلُ هَذَا الْأُسْتَاذِ الَّذِي هُوَ عِنْدَهُ ضَالٌ مُبْتَدِعٌ وَذَلِكَ ذُلٌّ لَهُ فِي الدُّنْيَا وَلَهُ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

Al-Ka`biyy has enough to boast about for having such a misguided teacher even according to him! That is a shame for him in the worldly life, and in the Afterlife he shall have a great torture!



Al-Ka`biyyah

الْكَعْبِيَّةُ أَتْبَاعُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ مَحْمُودِ الْبَلْخِيِّ الْمَعْرُوفِ بِأَبِي الْقَاسِمِ الْكَعْبِيِّ وَكَانَ يَدْعِي فِي كُلِّ عِلْمٍ وَلَمْ يَكُنْ خَلَصَ إِلَى خُلَاصَةِ شَيْءٍ مِنَ الْعُلُومِ، بَلْ كَانَ مَتَحَلِّيًا بِطَرَفٍ مِنْ كُلِّ شَيْءٍ، كَانَ يَدْعِي فِيهِ شَيْئًا مِنَ الْعُلُومِ.

The Ka`biyyah follow `Abdullah Ibn Ahmad Ibn Mahmud Al-Balkhiyy, known as Abul-Qasim Al-Ka`biyy. He used to claim to be an expert in every field of knowledge, though he never graduated in any field! He merely used to present himself as knowledgeable by having trivial knowledge of many subjects.

وَخَالَفَ قَدْرِيَةَ الْبَصْرَةِ فِي أَشْيَاءَ: مِنْهَا قَوْلُهُ بِأَنَّ اللَّهَ تَعَالَى لَا يَرَى نَفْسَهُ وَلَا يَرَى غَيْرَهُ وَلَا يَسْمَعُ. وَكَانَ يُزْعَمُ أَنَّ مَعْنَى وَصْفِهِ بِأَنَّهُ سَمِيعٌ بَصِيرٌ عَالِمٌ بِالسَّمْعِ وَبِالْمَرِئِيِّ.

He opposed the Qadariyyah of Basra in a number of things. One is that He said that Allah - ta`ala - does not see Himself nor anyone else, and does not hear. He claimed that the meaning of describing Him as the Hearer and Seer is that He is Knower of the heard and the seen.

وَمِنْهَا أَنَّهُ كَانَ يُزْعَمُ أَنَّ اللَّهَ تَعَالَى لَا إِرَادَةَ لَهُ وَأَنَّ عِلْمَهُ يُغْنِي عَنْ إِرَادَتِهِ لِأَنَّ مَعْلُومَهُ كَانَ لَا مُحَالَاةَ، فَصَدَّهُ أَوْ لَمْ يَقْصِدْهُ.

And he claimed that Allāh has no Will; He rather has Knowledge that spares Him from having a Will, because whatever He knew to be would be, whether or not He willed.

وَهَذَا الْقَوْلُ مِنْهُ يُوجِبُ نَفْيَ الْقُدْرَةِ وَكَوْنَهُ قَادِرًا إِذْ كَانَ يَقُولُهُ فِي نَفْسِ الْإِرَادَةِ عَلَى أَنَّ مَعْلُومَهُ كَائِنْ لَا مَحَالَةَ.

This would dictate also denying God's Power, since the same argument would apply.

وَمِنْهَا أَنَّهُ كَانَ يَقُولُ بِإِجَابِ الْأَصْلَحِ لِلْعَبْدِ عَلَى اللَّهِ تَعَالَى. وَإِلْإِجَابِ عَلَى اللَّهِ تَعَالَى مَحَالٌ لِاسْتِحَالَةِ مُوجِبِ فَوْقِهِ يُوجِبُ عَلَيْهِ شَيْئًا.

And he used to believe that Allāh is obligated to do what is best for the slave, which is impossible since there is no one to demand anything from God.



Ash-Shahhamiyyah

الشحامية أَتْبَاعُ أَبِي يَعْقُوبَ بْنِ الشَّحَامِ أَسْتَازَ الْجُبَّائِيِّ فِي ضَلَالَةِ الْقَدَرِيَّةِ

The Shahhamiyyah follow Abu Ya'qub Ash-Shahham, who taught Al-Jubba'iyy the ways of the destiny deniers.

وَجَوَزَ هُوَ وَالْعَلَّافُ مَقْدُورًا بَيْنَ قَادِرَيْنِ كَمَا قَالَه أَهْلُ السَّنَةِ، وَلَكِنْهُمْ جَوَزُوا انْفِرَادَ كُلِّ وَاحِدٍ مِنْهُمَا بِخَلْقِهِ بِخِلَافِ أَهْلِ السَّنَةِ وَخِلَافِ قَوْلِ أَهْلِ الْقَدْرِ.

Along with Al-Allaf, he said that it is possible that one thing be under two independent powers. That is different from Ahlus-Sunnah who said that the slave's deed is under Allāh's creating Power as a creation, and under the slave's created power as an acquisition. It is also different from the other Qadariyyah who said that the slave's deed is his own creation.



Al-Jubba'iyyah

الجبائية أَتْبَاعُ أَبِي عَلِيِّ الْجُبَّائِيِّ وَهُوَ الَّذِي أَغْوَى أَهْلَ خَوْزِسْتَانَ وَلَهُ مِنَ الْبِدْعِ الْفَاحِشَةِ مَا لَا يُحْصَى:

The Jubba'iyyah follow Abu ʿAliyy Al-Jubba'iyy, who duped the people of Khuzestān, and has uncountable heresies.

مِنْهَا أَنَّهُ كَانَ يَقُولُ إِنَّ أَسْمَاءَ الْبَارِي تَعَالَى يَجُوزُ أَنْ تُؤْخَذَ قِيَاسًا وَيَجُوزُ أَنْ يُشْتَقَّ لَهُ مِنْ أَعْمَالِهِ أَسْمَاءٌ لَمْ يَرِدْ بِهِ السَّمْعُ وَلَمْ يَأْذَنْ فِيهِ الشَّرْعُ.

And he said that it is permissible to derive names for the Creator¹, and that God can be named after anything He did, even if no such name or permission came in the Religion.

حَتَّى قِيلَ لَهُ يَجُوزُ أَنْ يُسَمَّى مُحْبِلَ النِّسَاءِ قَالَ: نَعَمْ! وَهَذِهِ بَدْعَةٌ شَنِيعَةٌ فَضِيحَةٌ.

When he was asked if it is then valid to say Allāh is the impregnator of women, He said: "Yes!" This is very scandalous, and ugly.

وَمِنْهَا أَنَّهُ كَانَ يَقُولُ إِنَّ الْعَرَضَ الْوَاحِدَ يَجُوزُ أَنْ يَكُونَ فِي مَحَلٍّ كَثِيرَةٍ وَذَلِكَ أَنَّهُ كَانَ يَقُولُ إِنَّ الْكَلَامَ يَكْتَبُ فِي مَحَلٍّ فَيَكُونُ عَرْضًا مَوْجُودًا فِيهِ ثُمَّ يَكْتَبُ فِي مَحَلٍّ ثَانٍ فَيَصِيرُ أَيْضًا مَوْجُودًا فِيهِ مِنْ غَيْرِ أَنْ يَنْتَقِلَ مِنَ الْمَحَلِّ الْأَوَّلِ أَوْ يُعْدَمَ فِيهِ.

He used to also say that a single transient quality could spread across numerous sites, because he said that speech could be written in one spot; that spot thereby becoming a site for that quality, then the same speech could be written in a second place, thereby being confirmed as the same quality for the second site, without transferring from the first spot, nor vanishing.

وَمِنْهَا أَنَّهُ كَانَ يَقُولُ إِنَّ اللَّهَ تَعَالَى لَيْسَ بِقَادِرٍ عَلَى أَنْ يَفْنَى شَيْئًا مِنْ أَجْسَامِ الْعَالَمِ بَانْفِرَادِهِ، وَلَكِنَّهُ إِنْ شَاءَ أَفْنَى الْعَالَمَ بِنَفْثِهِ يَخْلُقُهُ لَا فِي مَحَلٍّ فَيَفْنِي بِهِ جَمِيعَ الْعَالَمِ وَهَذَا الْقَوْلُ مِنْهُ يُوجِبُ تَخْصِصَ قُدْرَةِ الْبَارِي بِبَعْضِ الْمَقْدُورَاتِ وَفِيهِ التَّنْبِيهِ عَلَى صِحَّةِ التَّنْذِيرِ.

And he used to say that God alone does not have the Power to destroy a single body in the world. Rather, if He wanted to destroy the world, He would create a

¹ Ahlus-Sunnah Wal-Jamā'ah have two sayings here, one of which is stronger than the other. The correct saying, and the saying of the majority, including Abu Al-Hasan Al-Ash'ariyy and Abu Mansur Al-Baghdadiyy, is that the Names and Attributes of Allāh are tawqifiyyah (limited to the Revelation). The other saying is that of Al-Ghazaliyy; that Names can be derived, but under the conditions of being adjectives in particular, as well not having a misleading connotation.

destruction that is not anywhere, by which He can destroy everything in the world. This claim of his limits the Creator's Power to only some subjects, and hints to validating partnership in Godhood.



Al-Bahshamiyyah

البهشمية أتباع أبي هاشم بن الجبائي. وكان أكثر المعتزلة في أيام أبي المظفر على مذهبه لأن ابن عباد كان يدعو إلى مذهبه.

The Bahshamiyyah follow Abu Hashim Ibnul-Jubba'iyy. Abul-Mudhaffar says that at his own time, most Mu'tazilah were these, because Ibn 'Abbad used to propagate this madhhab.

وَيُسَمَّى أَصْحَابُهُ الذِّمِّيَّةَ لِتَجْوِيزِهِ كَوْنَ الْعَبْدِ مُسْتَحَقًّا لِلْعِقَابِ لَا عَلَى فِعْلٍ فَعَلَهُ.

They were also called the *Dhimmiyyah* because they believed in no-fault liability; that a slave of God would be deserving of punishment for something he did not do¹.

وَهَذَا يُوجِبُ أَنْ الْمَرْءُ يَكُونُ عَاصِيًا لَا عَلَى مَعْصِيَةٍ فَعَلَهَا وَيُوجِبُ أَنْ يَكُونَ مُطِيعًا لَا عَلَى طَاعَةٍ فَعَلَهَا وَكَافِرًا لَا لِكُفْرِهِ.

However, if it were true that a person could deserve punishment for what he never did, then one could be sinful for a sin that he did not commit, or be obedient without obeying anyone, or even a blasphemer for blasphemy he never committed!



وَكَانَ أَبُو هَاشِمٍ هَذَا يَقُولُ إِنْ مَنْ تَابَ عَنْ ذَنْبٍ مَعَ إِصْرَارِهِ عَلَى ذَنْبٍ آخَرَ لَا تَصِحُّ تَوْبَتُهُ عَمَّا تَابَ.

And this Abu Hashim also used to say that anyone who repented from a sin, but then insisted on doing a different sin, his repentance from the first sin is invalid.

¹ That is the belief of the Christians. They say that all human beings are born with the sin of Adam

حَتَّىٰ لَوْ أَنَّ يَهُودِيًّا تَابَ عَنْ كُفْرِهِ، وَلَكِنَّهُ مَنَعَ حَبَّةَ مِثْلًا عَنْ مُسْتَحَقٍّ لَمْ تَصِحَّ تَوْبَتُهُ عَنْ الْيَهُودِيَّةِ!

According to him, had a Jew repented from his blasphemy, but then withheld a single seed from its deserving recipient, his repentance from Judaism is not valid!

وَهَذَا يُوجِبُ أَنْ يُؤْخَذَ مِنْهُ الْجِزْيَةُ بَعْدَ مَا أَسْلَمَ وَأَنْ لَا تَحُلَّ ذَبِيحَتُهُ وَلَا مَنَاكِحَتُهُ إِذَا أَسْلَمَ عَنْ مَجُوسِيَّتِهِ مَعَ هَذِهِ الْحَالَةِ وَهَذَا خِلَافُ إِجْمَاعِ الْأُمَّةِ.

However, this would demand that the jizyah still be taken from him after embracing Islam, and that had he previously been a Majusiyy, his sacrifice would still be forbidden to eat, and it would not become valid for him to marry a Muslimah! This is against the consensus of the nation.

وَكَانَ يَقُولُ إِنْ التَّوْبَةُ عَنِ الذَّنْبِ بَعْدَ عَجْزِ الْمَذْنِبِ عَنِ الذَّنْبِ لَا تَقْبَلُ، حَتَّىٰ لَوْ كَذَبَ أَوْ زَنَى ثُمَّ قُطِعَ لِسَانُهُ أَوْ فَرَجُهُ قَبْلَ أَنْ يَتُوبَ لَمْ تَصِحَّ تَوْبَتُهُ.

Also, he said that repenting from a sin after becoming unable to do the sin again is invalid. Accordingly, had someone told a lie, but then his tongue were severed before he could repent, or had someone fornicated but then his private part were amputated before he could repent, his repentance would not be valid.

وَهَذَا يُوجِبُ أَنْ يَكُونَ الظَّالِمُ الَّذِي ظَلَمَهُ بِقُطْعِ لِسَانِهِ مَنَعَ رِيَهُ عَنْ قَبُولِ تَوْبَتِهِ!

If this were true, an unjust person could cut off a liar's tongue, and then prevent Allah from accepting his repentance!

وَكَانَ أَبُو هَاشِمٍ هَذَا مَعَ إِفْرَاطِهِ فِي الْقَوْلِ بِالْوَعِيدِ أَفْسَقَ أَهْلَ زَمَانِهِ حَتَّىٰ قَالَ فِي صِفَتِهِ شَاعِرٌ عَنِ الْمُرْجِئَةِ:

Contrary to these extreme views concerning the major sinner, this Abu Hashim was ironically one of the most sinful people of his time! A Murji'iy poet said about him:

يرى بعض الرجاء من الجرائر

وعيدي أصر على الكبائر

يعيب القول بالإرجاء حتى

وأعظم من ذوي الإرجاء جرما

He dispraises the position of irja'¹ to the extent;

That he deems having any hope as one of the crimes!

But greater than the people of irja' in crime,

Is who believes only in punishment, yet lives a life of crime!



وقد ذكرنا تناقضاته التي اقتدى فيها بقول الباطنية حَيْثُ قَالُوا إِنَّ الصَّانِعَ لَا مَعْدُومٌ وَلَا مَوْجُودٌ.

We have already mentioned his contradictory ramblings in which he imitated the Batiniyyah who said that the Maker is neither existent nor nonexistent.

وَمَا مِنْ ثَابِتٍ إِلَّا وَهُوَ فِي الْحَقِيقَةِ مَوْجُودٌ إِذْ لَا وَاسِطَةَ بَيْنَ الْعَدَمِ وَالْوُجُودِ.

However, anything that is confirmed is, in reality, existent, since there is no medium between existence and nonexistence.

وَلَوْ ثَبَتَ بَيْنَهُمَا وَاسِطَةٌ لَجَازَ أَنْ يَخْرُجَ الشَّيْءُ مِنَ الْعَدَمِ إِلَى الثُّبُوتِ ثُمَّ مِنَ الثُّبُوتِ إِلَى الْوُجُودِ كَمَا جَازَ أَنْ يَخْرُجَ مِنَ الْقِيَامِ إِلَى الْقُعُودِ ثُمَّ مِنَ الْقُعُودِ إِلَى الْإِضْطِجَاعِ إِذْ كَانَ الْقُعُودُ وَاسِطَةً بَيْنَ الطَّرَفَيْنِ.

Had there been something confirmed between them, then it would have been valid for something to go from nothingness to confirmation, then from confirmation to existence, like it is valid to go from standing to sitting to laying down; sitting being the medium between the two!



وَمِنْ ضَلَالَاتِهِ قَوْلُهُ إِنَّ الطَّهَارَةَ لَيْسَتْ بِوَاجِبَةٍ مُسْتَدِلًّا بِجَوَازِ أَنْ يُطَهَّرَهُ غَيْرُهُ.

One of his strayings is that he said that purification is not obligatory, because it is possible that someone else can wash one's organs for him.

¹ It is called irja', and the belief/position/school of the Mu'tazilah is called i'tizal, which is the way of the Mu'tazilah. Irja' is the way of the Murji'ah.

ثُمَّ كَانَ يَرْتَبِ عَلَى هَذَا فَيَقُولُ إِنَّ الْوُقُوفَ بِعَرَفَةَ وَالسَّعْيِ وَالطَّوَافِ لَيْسَتْ بِوَاجِبَةٍ لِأَنَّ مَشْيَ دَابَّتِهِ فِي جَمِيعِ ذَلِكَ يَنْوِبُ عَنْ مَشْيِهِ.

Based on this he said that none of being at ^Arafah, striding between the two mountains, or going around the Ka^bah at Hajj is obligatory, because had one been upon an animal, the animal's walking replaces his.

وَيُلْزَمُ عَلَى هَذَا أَنْ يَقُولَ إِنَّ الزَّكَاةَ وَالْكَفَّارَاتِ كُلَّهَا لَيْسَتْ بِوَاجِبَةٍ لَجَوَازِ أَدَائِهَا بِالْوَكَلَاءِ وَالنَّائِبِينَ وَهَذَا الْقَوْلُ كُفْرٌ مِنْهُ خَالَفَ فِيهِ جَمِيعُ الْأُمَّةِ.

According to this, it should be that zakah and expiations are not obligatory, since it is valid that one pays them through a proxy. This assertion is blasphemy and against all of the nation.



وَكَانَ يَقُولُ تَجُوزُ الطَّهَّارَةُ بِمَاءٍ مَغْصُوبٍ وَلَا تَجُوزُ الصَّلَاةُ فِي أَرْضٍ مَغْصُوبَةٍ يُفَرِّقُ بَيْنَهُمَا بِأَنَّ الطَّهَّارَةَ غَيْرُ وَاجِبَةٍ وَالصَّلَاةُ وَاجِبَةٌ. وَهَذَا الْقَوْلُ مِنْهُ خِلَافُ إِجْمَاعِ الْأُمَّةِ.

And he said that it is permissible to make purification with stolen water, but impermissible to pray on stolen land. To him, the difference is that purification is not obligatory, but prayer is.



كَانَ مَعَ ارْتِكَابِهِ هَذِهِ الْبُدْعَ يَكْفُرُ الْمُعْتَزِّلَةَ وَيَتَبَرَأُ مِنْهُمْ حَتَّى كَانَ يَكْفُرُ أَبَاهُ وَتَبَرَأَ مِنْهُ وَلَمْ يَأْخُذْ مِيرَاثَهُ بَعْدَ مَوْتِهِ لَتَكْفِيرِهِ إِيَّاهُ وَتَبْرِيهِ مِنْهُ.

Beyond these heresies, he used to deem all other Mu^tazilah blasphemers and disavow them, even his own father, Al-Jubba'iy. When his father died, he did not take any of his inheritance, deeming him an apostate.

وَكَانَ سَائِرِ الْمُعْتَزِّلَةِ يَكْفُرُونَهُ أَيْضًا وَحَالَهُمْ فِي هَذَا الْمَعْنَى كَمَا وَصَفَهُ اللَّهُ تَعَالَى مِنْ حَالِ الْكُفَّارِ حَيْثُ قَالَ ﴿إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾!

And the other Mu^tazilah also used to deem him a blasphemer. Thus, their situation is like that of the blasphemers mentioned in the Qur'an, about <When

those who were followed disavow those who followed, but they all see the torture ...>



Al-Mu'nisiyyah

The Mu'nisiyyah are listed in name only, in what I have of Al-Farqu Baynal-Firaq and At-Tabṣir. Also, the commentary of Al-Kawthariyy does not supplement anything. Allāh Knows Best.



The Affiliates of Salih Qubbah

وَأَمَّا أَصْحَابُ صَالِحِ قُبَّةٍ فَهُمْ قَدَرِيَّةٌ مُرْجِيَّةٌ. وَهَذِهِ الْفِرْقَةُ عِنْدَ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَكْفَرُ أَصْنَافِ الْمُرْجِيَّةِ لِأَنَّهَا جَمَعَتْ بَيْنَ ضَلَالَتِي الْقَدَرِ وَالْإِرْجَاءِ. قَالَ الرَّسُولُ ﷺ: صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا نَصِيبٌ فِي الْإِسْلَامِ الْقَدَرِيَّةُ وَالْمُرْجِيَّةُ.

The affiliates of Salih Qubbah are Qadariyyah who are also Murji'ah. Therefore, this sect is deemed by Ahlus-Sunnah Wal-Jama'ah to be the most blasphemous faction of Murji'ah for merging irja' with destiny denial. The Messenger ﷺ said: "Two factions from my nation have no share in Islām: the Qadariyyah and the Murji'ah."



الباب التاسع فضائح المرجئة

THE NINTH CHAPTER: THE SCANDALS OF THE EXONORATORS, REMITTERS¹

وَاعْلَمَ أَنَّ الْإِرْجَاءَ فِي اللُّغَةِ هُوَ التَّأْخِيرُ

The meaning of irja' in the Arabic language is delay; postponement; deferment.

وَإِنَّمَا سَمَوْا مَرْجئَةً لِأَنَّهُمْ يُؤَخِّرُونَ الْعَمَلَ مِنَ الْإِيمَانِ عَلَى مَعْنَى أَنَّهُمْ يَقُولُونَ لَا تَضُرُّ الْمَعْصِيَةَ مَعَ الْإِيمَانِ كَمَا لَا تَنْفَعُ الطَّاعَةُ مَعَ الْكُفْرِ. وَقَوْلُهُمْ بِالْإِرْجَاءِ خِلَافَ قَوْلِ الْمُسْلِمِينَ قَبْلَهُمْ.

They were called Murji'ah because they alleviate all torture for anyone having belief; they deny punishment for every Believer. Their slogan is: "Sin is not harmful with Faith, like obedience is not helpful with blasphemy!"

وَجُمْلَةُ الْمَرْجئَةِ ثَلَاثَ فِرَقٍ يَقُولُونَ بِالْإِرْجَاءِ فِي الْإِيمَانِ غَيْرَ أَنَّ: فَرِيقًا مِنْهُمْ وَافَقُوا الْقَدَرِيَّةَ فِي الْقَوْلِ بِالْقَدْرِ، وَوَافَقَ فَرِيقٌ مِنْهُمْ الْجَهْمِيَّةَ فِي الْقَوْلِ بِالْجَبْرِ، كَمَا ذَكَرْنَا فِي تَدَاخُلِ الْفِرَقِ. وَانْفَرَدَ فَرِيقٌ مِنْهُمْ بِالْإِرْجَاءِ الْمَحْضِ لَا يَقُولُونَ بِالْجَبْرِ وَلَا بِالْقَدْرِ وَهُمْ افْتَرَقُوا خَمْسَ فِرَقٍ:

All Murji'ah return back to three broad groups: One denies destiny, a second denies created choice, as we have mentioned in the overlapping of sects, and the third merely remits punishment for the Believers, without those additions. Those split into five factions:



Al-Yunusiyyah

اليونسية أَتْبَاعُ يُونُسَ بْنِ عَوْنٍ.

The Yunusiyyah follow Yunus Ibn ^Awn.



¹ Here, they are mentioned after the Qadariyyah because they are mentioned in the hadith by name.

Al-Ghassaniyyah

الغسانية أَتْبَاعُ غَسَّانِ الْمُرْجِيِّ.

The Ghassaniyyah follow Ghassan Al-Murji'iyy.



Ath-Thawbaniyyah

الثوبانية أَصْحَابُ أَبِي ثَوْبَانَ الْمُرْجِيِّ.

The Thawbaniyyah follow Abu Thawban Al-Murji'iyy.



Al-Mirrisiyyah

المريسية أَتْبَاعُ بَشْرِ الْمُرِّيْسِيِّ. هَؤُلَاءِ مَرْجئةٌ بَغْدَادَ.

The Marisiyyah, or Mirrisiyyah¹ are the Murji'ah of Baghdad, the followers of Bishr Al-Mirrisiyy/Al-Marisiyy.

وَهُوَ الَّذِي نَظَرَ الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ فِي أَيَّامِهِ. كَانَ فِي الْفِقْهِ عَلَى رَأْيِ أَبِي يُوسُفَ الْقَاضِي غَيْرَ أَنَّهُ لَمَّا أَظْهَرَ قَوْلَهُ بِخَلْقِ الْقُرْآنِ هَجَرَهُ أَبُو يُوسُفَ. وَضَلَلَتْهُ الصِّفَاتِيَّةُ فِي ذَلِكَ.

He is that one who debated with Ash-Shafi'iyy during his day, may God have mercy on him. Bishr was following Judge Abu Yusuf in fiqh, but when he exposed what he believed about the Qur'an being created, the Judge shunned him, and the Sifatyyah (Attribute-Confirmers) deemed him misguided.

وَلَمَّا وَافَقُوا الصِّفَاتِيَّةَ فِي الْقَوْلِ بِأَنَّ اللَّهَ تَعَالَى خَالِقُ أَكْسَابِ الْعِبَادِ وَفِي أَنَّ الْإِسْطِطَاعَةَ مَعَ الْفِعْلِ أَكْفَرْتَهُ الْمُعْتَزِّلَةُ فِي ذَلِكَ فَصَارَ مَهْجُورَ الصِّفَاتِيَّةِ وَالْمُعْتَزِّلَةِ مَعًا!

But since they agreed with the Attribute-Confirmers about Allah being the Creator of the slave's deeds, and the ability to do a deed existing when the deed is done,

¹ (You can say Al-Marisiyyah with a fathah on the meem and a kasrah on the raa' or Mirisiyyah with 2 kasrahs one the one meem, one on the raa', and a shaddah on the raa')

the Mu[^]tazilah deemed them blasphemers, so they were shunned from both sides!



At-Tumaniyyah

التومنية أَصْحَاب أَبِي مَعَاذ التومني.

The Tumaniyyah follow Abū Mu[^]adh At-Tumaniyy, whose ramblings were already presented.



الباب العاشر: فضائح الكرامية

THE TENTH CHAPTER: THE SCANDALS OF THE KARRAMIYYAH¹

زعيمهم مُحَمَّد بن كرام كَانَ من سجستان فنفي عَنْهَا فَوَقَعَ فِي غرجستان، فاغتر بِظَاهِر عِبَادَتِهِ أَهْل شومين وافشين وانخدعوا بنفاقه وَبَايَعُوهُ عَلَى خرافاته.

Their leader is Muḥammad Ibn Karrām As-Sijistāniyy (d. 255). He was banished from there, and went to Gharjistan where the people of Shumīn and Afshīn, fooled by his hypocrisy, were deluded by his outward display of worship. They thus followed him in his fairy tales.

وخرج مَعَهُ قَوْمٌ إِلَى نيسابور فِي أَيَّامِ مُحَمَّد بن ظَاهِر بن عبد الله بن ظَاهِر. فاغتر بِمَا كَانَ يَرِيهِ من زهده جَمَاعَةٌ من أَهْلِ السَّوَادِ، فَدَعَاَهُمْ إِلَى بدعه وأفشى فِيهِمْ ضلالاته. وَاتَّبَعَ بِهَا قَوْمٌ من أَتْبَاعِهِ وتمردوا عَلَى نَصْرَةِ جَهْلَاتِهِ!

Some people went to Naysabur with him in the days of Muḥammad Ibn Tahir Ibn ^Abdillāh Ibn Tahir. Some people of As-Sawād were fooled by his display of detachment. He thus led them on and fed them his heresies. Some of his followers even stepped forward to defend his ignorant statements!

وَمَا أَحَدُهُ من الْبِدْعِ فِي الْإِسْلَامِ أَكْثَرُ من أَنْ يُمكن جَمْعُهُ فِي هَذَا الْمُخْتَصَرِ. وذكرنا تشبيهه وكلامه فِي حلول الحوادث فِي ذاته تعالى.

All of what he introduced into Islām is too abundant to be included in this summary. We have already mentioned his likening and what he says about God being a site for events.



Distortion of the Language

وَمِمَّا أَحَدَثُوهُ قَوْلُهُمْ إِنَّهُ تَعَالَى خَالِقٌ بِخَالِقِيَّةٍ ورازقٌ بِرازِقِيَّةٍ عليمٌ بِعَالِمِيَّةٍ قَادِرٌ بِقَادِرِيَّةٍ لَا يَعْلَمُ وَلَا بِقُدْرَةٍ وَإِنْ كَانَ لَهُ عِلْمٌ وَقُدْرَةٌ.

¹ They are mentioned after the Murji'ah because of their extensive details.

Among their silly innovations was saying that God is Creator by creator-ness, and Provider by provider-ness, and Knower by knower-ness, and Powerful by powerfulness, not by Knowledge or Power – though He has Knowledge and Power.

فَلَحَقُوا بِالْمَعْتَزِلَةِ فِي قَوْلِهِمْ إِنَّهُ عَلِيمٌ قَادِرٌ لَا بِقُدْرَةٍ وَزَادُوا عَلَيْهِمْ قَوْلَهُمْ إِنَّ لَهُ عِلْمًا.

They are thereby like the Muʿtazilah who said that God is Powerful and Knower, but not by Power or Knowledge. They differed from them by confirming the Attribute; saying that He still has (Power and) Knowledge.



وَقَوْلُهُمْ بِالْخَالِقِيَّةِ وَالْعَالَمِيَّةِ إِحْدَاثَ لَفْظٍ لَمْ يَتَكَلَّمْ بِهِ عَرَبِيٌّ وَلَا عَجَمِيٌّ. وَلَا تَعْجَبْ مِنْهُمْ أَنْ يَحْدِثُوا مِثْلَ هَذِهِ الْعِبَارَةِ وَقَدْ تَكَلَّمْ زَعِيمُهُمْ فِي كِتَابِ الْقَبْرِ مِمَّا هُوَ أَعْجَبُ مِنْهُ:

Their coinage of “creator-ness” and “knower-ness” is made-up. It is not surprising that they would invent such slang while still being serious, because their leader, in his book *The Torture of the Grave*, invented what is even sillier!

فَقَالَ: بَابُ كَيْفُوفِيَّةِ اللَّهِ! فَلَا يَذَرِي الْعَاقِلُ مِمَّ يَتَعْجَبُ مِنْ لَفْظِهِ الَّذِي أَطْلَقَهُ أَوْ مِنْ حَسَنِ مَعْرِفَتِهِ
بِمَوَاضِعِ الْعَرَبِيَّةِ! وَلَيْتَ شِعْرِي كَيْفَ أَطْلَقَ الْكَيْفِيَّةَ عَلَيْهِ!

He has a chapter in which he confirms the objectionable “kayfiyyah (how)” for Allāh, but calls it “kayfuḥfiyyah (hizow)”! Someone with some wits cannot decide what is dumber: confirming a kayf for Allāh in the first place, or calling it kayfuḥfiyyah!

وَلَعَلَّهُ أَرَادَ أَنْ يَخْتَرِعَ مِنْ نَفْسِهِ عِبَارَةً لَمْ يَسْبِقْ إِلَيْهَا تَلْيِيقٌ بِعَقْلِهِ، فَلَمَّا أَرَادَ أَنْ يَعْبُرَ عَنْ مَكَانٍ مَعْبُودِهِ قَالَ فِي هَذَا الْكِتَابِ: لَهُ حَيْثُوثِيَّةٌ يَخْتَصُّ بِهَا!

Perhaps he wanted to invent an expression to demonstrate his mental prowess! He said in the same book, when speaking about the “ḥayth (place)” of what he worships, that what he worships has a special “ḥaythuthiyyah (plizace)”¹!



¹ This Ibn Karrām plays a ‘language game’, like ‘pig Latin’. A **language game** (also called a [cant](https://en.wikipedia.org/wiki/Language_game), **secret language**, **ludling**, or **argot**) is a system of manipulating spoken words to render them incomprehensible to the untrained ear. https://en.wikipedia.org/wiki/Language_game

Describing Allah as a Jawhar (Entity) or a Jism (Body)

وَهَذَا الْكِتَابُ الْمَلْقَبُ بِعَذَابِ الْقَبْرِ أَصْلَ مَذْهَبِهِمْ. فِيهِ أُطْلِقَ عَلَى اللَّهِ اسْمُ الْجَوْهَرِ كَمَا أُطْلِقَتْهُ النَّصَارَى. وَاتَّبَاعَهُ يَتَبَرَّؤُونَ مِنْ إِطْلَاقِ اسْمِ الْجَوْهَرِ عَلَيْهِ، بَلْ عَلَيْهِ يَطْلُقُونَ اسْمَ الْجِسْمِ.

This book, *^Adhqbul-Qabr* (the Torture of the Grave) is the source of their methodology. Therein, he said like the Christians, that Allah is a 'jawhar'¹. However, his followers denounce using 'jawhar' for Allah, although they approve of using jism (body).

ذَلِكَ كَامْتِنَاعِ الْمَعْرُوفِ بِشَيْطَانِ الطَّاقِ مِنَ الرِّوَافِضِ مِنْ إِطْلَاقِ اسْمِ الْجِسْمِ عَلَيْهِ ثُمَّ يَقُولُ إِنَّهُ عَلَى صُورَةِ إِنْسَانٍ! فَكَانَ مَا فَرُوا إِلَيْهِ شَرًّا مِمَّا فَرُوا عَنْهُ.

That is like how the Shiite, Shaytan At-Taqa, refused to call Allah a body, but then says that He has the appearance of a human! What they resorted to was as evil as what they fled from!

وَمِمَّا ذَكَرَ فِي ذَلِكَ الْكِتَابِ قَوْلُهُ إِنَّهُ تَعَالَى مَمَسُّ لِلْعَرْشِ وَالْعَرْشُ مَكَانٌ لَهُ.

Some of what is documented in that book is that Allah is touching the ^Arsh, and that it is a place of His.

وَلَمَّا نَظَرَ اتَّبَاعُهُ إِلَيْهِ فَرُوا مِنَ الشُّنْعَةِ فِيهِ فَقَالُوا لَا نَقُولُ إِنَّهُ مَمَسَّ لِلْعَرْشِ، وَلَكِنَّا نَقُولُ إِنَّهُ مُلَاقٍ لِلْعَرْشِ!

When his followers looked therein, they deemed this ugly, so they avoided it and said: "We do not say Allah is touching the ^Arsh; we rather say He is contacting it!"

وَلَيْتَ شِعْرِي أَيْ تَفَرُّقَةً بَيْنَهُمَا لَوْلَا غِبَاوَةُ الْقَوْمِ وَغَفْلَتُهُمْ عَنِ التَّحْقِيقِ.

God knows! Nothing can make a difference between those but stupidity of an entire group, and lack of accuracy!

فَلَحِقَ بِهِمْ أَقْوَامٌ مَسْهُمٌ شَيْءٌ مِنَ الْفَضْلِ فِي بَابِ الْأَدَبِ فَاسْتَحْيَوْا مِنْ إِظْهَارِ الْكِتَابِ الْمَلْقَبِ بِعَذَابِ الْقَبْرِ فَوَضَعُوا كِتَابًا آخَرَ سَمَوْهُ بِهَذَا الْاسْمِ وَنَسَبُوهُ إِلَيْهِ وَهُمْ يَظْهَرُونَ وَأَخَفُوا أَصْلَهُ الَّذِي صَنَفَهُ!

¹ Could mean origin, or entity, or perhaps otherwise like something with a nature.

They gained some followers who had more command of the language. They were ashamed of exposing this book, so they compiled another, gave it the same name, attributed it to Ibn Karrām, and hid the original!



Prophethood

وَمِنْ بَدْعِهِمْ مَا كَانَ فِي بَابِ النَّبُوءَةِ وَالرَّسَالَةِ، وَهُوَ قَوْلُهُمْ: إِنَّ النَّبُوءَةَ وَالرَّسَالَةَ عَرْضَانِ حَالَانِ فِي الرَّسُولِ وَالنَّبِيِّ. فَالنَّبُوءَةُ لَيْسَتْ هِيَ الْمَعْجَزَةُ وَلَا الْوَحْيُ وَلَا الْعِصْمَةُ.

Some of their rebellious heresies are on the topic of prophethood: that prophethood is merely one of the fleeting, temporal qualities that make one a prophet or messenger, not the miracle, nor the Revelation, nor the divine impeccability.

وَأَعْلَمُ بِأَنَّ هَذَا الَّذِي قَالُوهُ فِي وَصْفِ الرَّسُولِ مِنْ أَنَّ هَذَا الْمَعْنَى فِيهِ عِنْدَهُمْ عَرْضٌ خُلِقَ فِيهِ قَبْلَ أَنْ أُوحِيَ إِلَيْهِ لَيْسَ بِكَسْبٍ وَلَا لَهُ فِيهِ كَسْبٌ.

What they are saying is that this quality of messengership was created in him before receiving Revelation. It is not something related to his acquisition of deeds.

لَكِنْ مَا لَا يَتَعَلَّقُ بِكَسْبِهِ فَلَا أَجْرَ لَهُ عَلَيْهِ بِحَالِ كَخُلُقِهِ، وَخُلُقُهُ وَلَوْنُهُ وَكَوْنُهُ.

However, they are implying that the Prophet's status of prophethood is not rewardable for him, because it is no different from his complexion or his voice.

وَيُزْعَمُونَ أَنَّ مَنْ حَصَلَ فِيهِ ذَلِكَ الْمَعْنَى وَجَبَ عَلَى اللَّهِ تَعَالَى أَنْ يُرْسِلَهُ إِلَى الْخَلْقِ رَسُولًا بِذَلِكَ الْمَعْنَى فَإِذَا أُرْسِلَ يَكُونُ مُرْسَلًا وَلَمْ يَكُنْ قَبْلَهُ مُرْسَلًا.

They furthermore assert that God must make anyone having such qualities a Rasūl (Messenger), but that he will not be a mursāl (dispatched) before being sent.

وَلِهَذَا الْمَعْنَى يَقُولُونَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقَبْرِ رَسُولٌ وَلَيْسَ بِمُرْسَلٍ.

According to this, they say that as long as the Prophet is in his grave, he is a Rasūl without being a Mursāl.

وَالَّذِي عَلَيْهِ أَهْلُ السَّنَةِ أَنَّهُ فِي الْقَبْرِ رَسُولٌ وَمُرْسَلٌ عَلَى مَعْنَى أَنَّ اللَّهَ تَعَالَى أُرْسِلَهُ وَأَنَّهُ أَدَّى رِسَالَتَهُ.

The position of the Sunni Muslims is that in his grave he is a Messenger and still described as Mursal, meaning that God sent him and he fulfilled his task.

وَهَذَا الْاسْمُ مُسْتَحَقٌّ لَهُ وَإِنْ كَانَ قَدْ فَرَغَ مِنْ ذَلِكَ الْفِعْلِ كَمَا أَنَّ الْمُؤْمِنَ فِي قَبْرِهِ مُؤْمِنٌ عَلَى مَعْنَى أَنَّ هَذَا الْاسْمَ مُسْتَحَقٌّ لَهُ فِيمَا تَقَدَّمَ مِنْ فَعْلِهِ.

Therefore, this name is applicable even if he finished his task, just as a Believer in his grave is still a Believer; this name will be applicable because of what he previously did.

وَكَذَلِكَ فِي الْعَرَفِ وَالْعَادَةِ يُطْلَقُ اسْمُ مَا فَعَلَهُ الْإِنْسَانُ مِنْ قَبِيحٍ وَإِنْ كَانَ قَدْ فَرَغَ مِنْ فَعْلِهِ كَمَا يُسَمَّى حَاجًا وَغَازِيًا أَوْ سَارِقًا أَوْ زَانِيًا وَإِنْ كَانَ قَدْ فَرَغَ مِنْ فَعْلِهِ وَكَذَلِكَ اسْمُ الْحَرْفِ كَالْخِيَّاطِ وَالنَّجَّارِ وَالصَّفَّارِ وَإِنْ كَانَ فَارِعًا مِنْ فَعْلِهِ.

It is normal to name someone after a deed of his, good or bad or indifferent, even if he finished doing it¹. This is why one is still called a hajj (pilgrim) although he finished it. One may still be called by his profession, even if he retired, such as soldier, tailor or carpenter.

وَلَا عَاقِلٌ يَسْتَجِيزُ أَنْ يَقُولَ إِنَّ الْمُسَمَّى بِالرَّسُولِ مُشْتَغَلٌ بِأَدَاءِ رِسَالَتِهِ فِي قَبْرِهِ كَمَا أَنَّ الْمُسَمَّى لِهَذِهِ الْأَسْمَاءِ الَّتِي عَدَدْنَاهَا لَا يَكُونُ مُشْتَغَلًا بِفِعْلِهِ الَّذِي سَمِيَ بِهِ، وَلَكِنَّهُ يَكُونُ مُسْتَحَقًّا لَوْصَفِهِ بِمَا سَبَقَ مِنْهُ مِنْ فَعْلِهِ!

Otherwise, no one with sense permits saying that the Messenger is actively on duty while in his grave, just as those whom we have mentioned do not have to be actively engaged in what names them or describes them. It is enough for a name to be applicable that one did it prior.



The Claim of a Name being a Temporal Attribute

وَكَانَ مِنْ مَتَأَخِّرِهِمْ رَجُلٌ يُقَالُ لَهُ إِبْرَاهِيمُ بْنُ مَهَاجِرٍ وَكَانَ يَقُولُ إِنَّ الْاسْمَ عَرَضٌ فِي الْمُسَمَّى قَائِمٌ بِهِ.

¹ **NOTICE:** It is not permissible to call a Muslim by the name of a sin from which he repented. It is narrated from [^]Ikrimah that: {وَلَا تَتَابَرُوا بِالْأَلْقَابِ} <And do not call each other names> refers to calling the Believer a blasphemer or hypocrite. It was narrated from Ibn [^]Abbaas that it refers to calling a person by the Religion he had before embracing Islam, such as, "O Jew." In this case, if he means that he is a blasphemer, then he blasphemes, and if he only understands from it that he is saying, "O you who used to be a Jew," then he does not blaspheme. It was also narrated from him that it refers to calling one by the bad deeds from which he repented[, like, "O alcoholic"]. It was also said that it refers to wrongfully calling him such names as "thief", "fornicator", or "major sinner". {بِئْسَ} <What a bad name is (the name that implies) grave sin after (the establishment of one's) belief> means that it is a terrible thing to call him a blasphemer or a major sinner after he has believed. Some said it means that the one who gives his brother such a name and degrades him is the one who commits a major sin.

One of their latter-day figures was Ibrahīm Ibn Muhājir, who was mentioned in the section on Comparing God to the creations. He said a name is a fleeting quality existing through the named one.

وَهَذَا يُوجِبُ أَنْ يَكُونَ مَعْبُودُهُ عَرْضًا لَا ذَاتَ الْبَارِيَّ جَلَّ جَلَالُهُ.

However, since a name truly refers to the named one himself, his claim dictates that what he worships is a mere quality, not a self.

وَكَانَ يُجْرِي ذَلِكَ فِي أَسْمَاءِ النَّاسِ، فَكَانَ يَقُولُ إِنَّ الزَّانِيَ لَيْسَ بِجِسْمٍ، بَلْ هُوَ عَرْضٌ فِي جِسْمٍ وَإِنْ الْحَدَّ يَكُونُ حُدًّا عَلَى الْجِسْمِ لَا عَلَى الزَّانِي! وَهَكَذَا كَانَ يَقُولُ فِي السَّارِقِ وَغَيْرِهِ مِنَ الْأَسْمَاءِ.

He applied this same confusion to people's names. He therefore said that a fornicator is not a body, it is a transient quality in the body, so that punishment for fornication would fall upon the body, not the fornicator! He said the same about the thief and other names.

وَكَانَ مَعَ ذَلِكَ يَقُولُ إِنَّ اللَّهَ تَعَالَى جِسْمٌ وَكَانَ يَقُولُ إِنَّ قَوْلَ الْقَائِلِ اللَّهُ الرَّحْمَنُ الرَّحِيمُ الْخَالِقُ الرَّازِقُ كُلُّهَا أَعْرَاضٌ فِي الْمُسَمَّى.

Despite that, he still calls Allah a body, and He said that someone saying: "God is Merciful, and Creator, and Sustainer," is a statement about temporary qualities in the Named One.



Deviances in Jurisprudence

وَمِنْ خِرَافَاتِهِمْ فِي بَابِ الْفِقْهِ قَوْلُهُمْ إِنَّ الصَّلَاةَ جَائِزَةٌ فِي أَرْضٍ نَجَسَتْ وَفِي مَكَانٍ نَجَسَ وَفِي ثِيَابٍ نَجَسَتْ وَإِنَّهَا جَائِزَةٌ وَإِنْ كَانَ بَدَنُهُ نَجَسًا.

And amongst their fairy tales concerning practical rules is that prayer is permissible even if the ground, the clothing, and all of the body were filthy.

وَزَعَمُوا أَنَّ الطَّهَارَةَ مِنَ النَّجَاسَةِ لَيْسَتْ بِوَاجِبَةٍ، بَلِ الْوَاجِبُ الطَّهَارَةُ مِنَ الْحَدَثِ.

And they claimed that purification from filth is not obligatory; it is only obligatory from religious impurity.

وَزَعَمُوا أَنَّ غَسْلَ الْمَيِّتِ لَيْسَ بِوَاجِبٍ وَأَنَّ الصَّلَاةَ عَلَيْهِ لَيْسَتْ بِوَاجِبَةٍ، بَلِ الْوَاجِبُ تَكْفِينُهُ وَدَفْنُهُ.

And they claim that washing and praying for the dead is not obligatory; only shrouding and burial are.

وَأَنَّ الصَّلَاةَ الْمَفْرُوضَةَ وَالْحَجَّ الْمَفْرُوزَ لَا يَحْتَاجَانِ إِلَى النِّيَّةِ، بَلْ يَكْفِي فِيهِمَا النِّيَّةُ السَّابِقَةُ فِي الذَّرِّ الْأَوَّلِ. وَكَذَلِكَ فِي جَمِيعِ الْفَرَائِضِ، وَلَكِنَّ التَّوَافِلَ تَجِبُ فِيهَا النِّيَّةُ لِأَنَّهُمْ لَمْ يَقْبَلُوهَا فِي الذَّرِّ الْأَوَّلِ.

And they claim that obligatory prayer, pilgrimage, and all other obligations do not require an intention, because the intention was made when the souls first came out of Adam. However, optional deeds require an intention because they were not covered by that initial intention.



وليتهم علموا من أين يَقُولُونَ هَذَا وَمِنْ أَيْنَ عِلْمُوا أَنَّهُ قَدْ عَرَضَتْ عَلَيْهِمُ الْفَرَائِضُ بِتَفَاصِيلِهَا وَمِنْ أَيْنَ عِلْمُوا قَبُولَهَا!

Had only they known where they got their own statements from! How do they know that the obligations were presented to them in detail, and that they accepted that?

فَإِنْ كَانُوا يَبْنُونَ هَذَا عَلَى مَا فِي الْقُرْآنِ فَلَيْسَ فِي الْقُرْآنِ أَكْثَرُ مِنْ عَرْضِ كَلِمَةِ الْإِيمَانِ عَلَيْهِمْ!

They cannot base that on something from God's Book, because there is nothing more therein than that the Word of Faith was presented to them!

وَمِنْ حِمَاقَاتِهِمْ مَعَ مَا حَكَمْنَاهُ مِنْ جَهَالَتِهِمْ فِي الْفُرُوعِ وَالْأَصُولِ إِنْ زَعَمُوا مِنْ زَعَمَائِهِمْ كَانَ يُرِيدُ تَفْصِيلَ الْكَلَامِ عَلَى الْفِقْهِ وَكَانَ يَقُولُ إِنْ عِلْمُ الشَّافِعِيِّ وَأَبِي حَنِيفَةَ جَمَلَتْهُ لَا تَخْرُجُ مِنْ سَرَاوِيلِ امْرَأَةٍ!

And amongst their vulgarities, atop their ignorant statements about the belief and the rules, is that one of their leaders wanted to talk extensively about fiqh, and said that the knowledge of Ash-Shāfi'yy and Abū Hanīfah could not come out of a woman's pants!

وَمَنْ تَكَلَّمَ عَلَى سَبِيلِ التَّحْقِيرِ عَلَى عِلْمِ الشَّرِيعَةِ وَقَصِدَ الْإِزْرَاءَ بِأُتَمَّةِ الدِّينِ وَتَكَلَّمَ فِيهِمْ وَفِي عِلْمِ الشَّرِيعَةِ بِمِثْلِ هَذَا الْكَلَامِ كَانَ بَعِيدًا مِنْ أَنْ يَكُونَ لَهُ حَظٌّ مِنَ الدِّيَانَةِ!

Anyone who would speak like that about the knowledge and its possessors would truly be lacking in religiosity!

وَمَنْ أَرَادَ أَنْ يَجْمَعَ كِتَابًا يَحْصِرُ فِيهِ فَضَائِحَهُمْ طَالَ عَلَيْهِ الْأَمْرُ وَتَعَذَّرَ عَلَيْهِ الْحُضْرُ!

If one wanted to compile a book to exactify all of their strayings, he would come up with a textbook and still would not be able to catch everything they said!

فَنَسْأَلُ اللَّهَ التَّوْفِيقَ وَالْعَصْمَةَ مِنْ كُلِّ إِحَادٍ وَبِدْعَةٍ.

We ask God for compliance and protection from every blasphemy and heresy!



الباب الحادي عشر: فضائح النجارية

THE ELEVENTH CHAPTER: THE SCANDALS OF THE NAJJARIYYAH

هم أتباع الحسين بن محمد النجار الذين يوافقون أهل السنة في بعض أصولهم، والمعتزلة في بعض الأصول، كما ذكرنا.

The Najjariyyah follow Husayn Ibn Muhammad An-Najjar, who agreed with Ahlus-Sunnah in some fundamentals, and with the Mu'tazilah in some fundamentals, as mentioned.



ومما يقولونه: إن حقيقة الجسم أغراض مجتمعة كاللون والطعم والرائحة وما لا يخلو عنه الجسم من جملة الأغراض، وإذا اجتمعت كانت جسما وربما قالوا كانت جواهر.

Among what they say is that a body is nothing but a collection of attributes, like color, flavor, smell, and whatever attributes a body must have; whenever these qualities group together they form a body, or perhaps they would call it something like an entity.

وهذا متناقض لأن الجسم أو الجوهر لا يكون إلا قائما بنفسه والعرض لا يكون قائما بنفسه!

This talk is contradictory, because a body and a particle are self-contained, while a quality is not self-contained!

واختلف أصحاب النجار في العبارة عن قولهم بخلق القرآن بعد اتفاقهم على أنه مخلوق وفي غيره اختلاف كثيرا.

And they agreed that the Qur'an is created, but they have various wordings about that, and some other cases.

فأشهرهم ثلاث فرق:

The most famous of the Najjariyyah are three groups:



Al-Burghuthiyyah

البرغوثية أَتْبَاعُ مُحَمَّدَ بْنِ عِيسَى الْمَلَقِبِ بِبِرْغُوثٍ وَكَانَ عَلَى مَذْهَبِ الْحُسَيْنِ النَّجَّارِ إِلَّا أَنَّهُ خَالَفَهُ فِي قَوْلِهِ إِنَّ الْمَكْتَسَبَ لَا يَكُونُ فَاعِلًا عَلَى الْحَقِيقَةِ!

The Burghuthiyyah follow Muḥammad Ibn ʿIsa, nicknamed Burghuth (Flea). He was following An-Najjar, then opposed him by saying that whoever acquires a deed is not truly a doer of anything!

وَكَانَ يَقُولُ إِنَّ الْأَفْعَالَ الْمُتَوَلَّدَةَ فَعَلَ اللَّهُ تَعَالَى لَا بِاخْتِيَارٍ مِنْهُ لَكِنَّهُ بِإِجَابِ الطَّبْعِ وَالْخَلْقَةِ وَكَانَ يُخَالِفُ بِهِ النَّجَّارَ إِذْ كَانَ النَّجَّارُ يُوَافِقُ أَهْلَ السَّنَةِ فِي قَوْلِهِ إِنَّ الْأَفْعَالَ الْمُتَوَلَّدَةَ فَعَلَ اللَّهُ تَعَالَى لَا بِإِجَابِ الطَّبْعِ وَالْخَلْقَةِ.

And by saying that a chain reaction is a doing of God, but without God choosing it; it was by the law of nature. Concerning An-Najjar himself, in this case, he agreed with Ahlus-Sunnah.



Az-Zaʿfaraniyyah

الزُّعْفَرَانِيَّةُ أَتْبَاعُ الرَّعْفَرَانِيِّ الَّذِي كَانَ بِالرَّيِّ وَكَانَ يَعْبُرُ عَنْ مَذْهَبِهِمْ بِعِبَارَاتٍ مُتَنَاقِضَةٍ. فَكَانَ يَقُولُ كَلَامَ اللَّهِ تَعَالَى غَيْرُهُ وَإِنْ كُلُّ مَا هُوَ غَيْرُهُ فَهُوَ مَخْلُوقٌ ثُمَّ كَانَ يَقُولُ الْكَلْبُ خَيْرٌ مِمَّنْ يَقُولُ إِنَّ كَلَامَ اللَّهِ مَخْلُوقٌ.

The Zaʿfaraniyyah follow Az-Zaʿfaraniyy, who was in the area of Rayy. He used to express his position with contradictory terms, like saying that the Speech of Allāh is other than Allāh, and everything other than Allāh is a creation, but then he said that a dog is better than anyone who says that the Speech of Allāh is created.

وَمَنْ كَانَ كَلَامُهُ عَلَى هَذَا النَّمطِ كَانَ الْكَلَامُ فِي عَقْلِهِ لَا فِي دِينِهِ!

Certainly, the issue of anyone who talks like this is the crookedness of his mind, not that he has valid religious arguments!



Al-Mustadrikah

المستدركة وهم قوم من الزعفرانية سموا بِهَذَا الاسم لِأَنَّهُمْ رَعَمُوا أَنَّهُمْ اسْتَدْرَكُوا عَلَى أَسْلَافِهِمْ مَا خَفِيَ عَلَيْهِمْ.



الباب الثاني عشر: فضائح الضاررية

THE TWELFTH CHAPTER: THE SCANDALS OF THE DIRARIYYAH

وَالضَّرَارِيَّةُ تَقْدَمُ ذِكْرَهُمْ، وَذَكَرَ شَيْءٌ مِنْ تَشْبِيهِ ضَرَارِ بْنِ عَمْرِو وَتَعْطِيلِهِ.

The Dirariyyah have already been mentioned, as well as some of Dirar's God-comparing and atheism.

وَأَنَّهُ كَانَ يُوَافِقُ أَهْلَ الْقَدَرِ فِي قَوْلِهِمْ أَنَّ الْإِسْطِطَاعَةَ قَبْلَ الْفِعْلِ. لَكِنَّهُ زَادَ عَلَيْهِمْ بِأَنَّهُ قَالَ يَجِبُ أَنْ يَكُونَ مَعَ الْفِعْلِ أَيْضًا.

And that he agreed with the destiny deniers about created ability existing before the deed. However, he added to what they said that it also must exist with the deed.

وَفَارَقَهُمْ أَيْضًا بِقَوْلِهِمْ إِنَّ الْإِسْطِطَاعَةَ بَعْضُ مِنَ الْمُسْتَطِيعِ.

He also differed with them by saying that the ability is part of the able one.

وَوَافَقَ النَّجَّارَ فِي وَقَوْلِهِ إِنَّ الْجِسْمَ أَغْزَاؤُ مُجْتَمِعَةٌ.

And he agreed with An-Najjar about the body being a collection of attributes.



الباب الثالث عشر: فضائح الجهمية

THE THIRTEENTH CHAPTER: THE SCANDALS OF THE JAHMIYYAH

والجهمية تقدم ذكرهم وذكر مذهب جهم في باب الاختيار وفناء الجنة والنار، وتشبيهه وتعطيله.

The Jahmiyyah have already been cited in the general listing of the 73 Sects, as well as Jahm's position about no living creature having any choice, and his belief about Heaven and Hell perishing, and his giving God comparisons and his atheism.

وكان جهم بن صفوان يعاني الخروج وتعاطي السلاح وكان يحمل السلاح ويخرج على السلطان وينصب القتال معه. ورافق سريج بن الحارث في وقائعه وخرج على نصر بن سيار حتى قتله سلم بن أحوز المازني.

He was a trained insurrectionist militant who was armed at all times. He used to accompany Surayj Ibnul-Harith in his rebellions. He mutinied against Nasr Ibn Sayyar, and was killed by Salm Ibn Ahwaz Al-Maziniyy.



الباب الرابع عشر: فضائح البكرية

THE FOURTEENTH CHAPTER: THE SCANDALS OF THE BAKRIYYAH

وقد تقدم ذكرهم وذكر تشبيه بكر غباوته وسبه لبعض الصحابة.

The Bakriyyah have already been presented, as well as Bakr's comparisons for God, some of his stupid statements, and his insults of some Companions.

وكان بكر ابن أخت عبد الواحد بن زيد في أيام النظام يُوافقه في قوله إِنَّ الْإِنْسَانَ هُوَ الرُّوحُ لَا هَذَا الْقَالِبُ الَّذِي تَكُونُ الرُّوحُ فِيهِ.

Bakr Ibn Ukhti ^Abdil-Wahid Ibn Zayd was a contemporary of An-Nadhdham, agreeing with him about the human being merely the soul, not the mold that houses the soul.

وَكَانَ يَقُولُ فِي التَّوَلَّدَ بِقَوْلِ أَهْلِ السَّنة.

He said as Ahlus-Sunnah said concerning chain reaction.

وَكَانَ مَعَ هَذِهِ الْبِدْعِ يَتَكَلَّمُ فِي الْفِقْهِ يَقُولُ بِتَحْرِيمِ الثُّومِ وَالْبَصْلِ. وَكَانَ يَقُولُ مَتَى مَا تَحَرَّكَ رِيحٌ فِي الْجَوْفِ وَجَبَ بِهِ الطَّهَارَةُ.

And besides his creedal heresies, he spoke about fiqh judgments, saying that garlic and onion are unlawful, and that performing purification is obligatory for a mere bubbly stomach.

وَمَنْ كَانَ هَذَا حَالَهُ فِي انْتِحَالِ مِثْلِ هَذِهِ الْبِدْعِ لَمْ يُعَدَّ خِلَافًا فِي الشَّرِيعَةِ مُعْتَبَرًا! وَنَسْأَلُ اللَّهَ سُبْحَانَهُ وَتَعَالَى الْعِصْمَةَ مِنْ مِثْلِ هَذِهِ الْأَقْوَالِ الْفَظِيحَةِ!

Anyone whose practice of religion is by these heresies, his difference would not be recognized in the Sacred Law. We ask God Almighty for protection from such abominations!



الباب الخامس عشر: فضائح الحلولية

THE FIFTEENTH CHAPTER: THE SCANDALS OF THE HULULIYYAH

الحلولية فرق أخذوا طريقتهم من النصارى. ظهرت في دولة الإسلام وغرضهم إفساد التوحيد على المسلمين.

The Hululiyah, who took their way from the Christians, believe in hulul (God dwelling within creatures; god-bodies). They appeared in the Islamic empire to ruin the Muslims' Monotheism.

ومثلهم أهل الوحدة، والفرق بينهم أن مذهب الاتحاد وجود ذات واحدة ومذهب الحلول أن ذات الإله حل في غيره.

Similar to them are the pantheists. The difference is that to pantheists there is a single existing self: God, Who is everything, while hulul confirms a self other than God's Self; the one in which God dwells – in their claim.

وهذان مع التعطيل أشد الكفر كفرًا!

The belief in hulul, as well as believing that God and the entire creation are one and the same, and atheism, are the worst of blasphemy in terms of being blasphemous!

فَمَنْ جُمِلَتْهُمْ مَا ذَكَرْنَاهُمْ مِنْ غَلَاةِ الرَوَافِضِ الَّذِينَ ادَّعَوْا حُلُولَ إِلَهِ فِي الْأَيْمَةِ.

We have mentioned several Hululiy cults, who are frequently Shiites claiming that God dwells in the Imams.

وَحَدَّثَ بَعْدَهُمْ أَقْوَامٌ مِنَ الْحُلُولِيَّةِ كَالْمَقْنَعِيَّةِ بِمَا وَرَاءَ النَّهْرِ وَالرَّزَامِيَّةِ وَالْحَلْمَانِيَّةِ وَالْحَلَاجِيَّةِ وَالْغَذَافِرَةِ.

After those Shiite cults, other hululiy people appeared, like Al-Muqanna'iyah, Al-Hallajiyah and Al-Ghadhafirah.



Ar-Razzamiyyah

فالرزامية هم الذين أفرطوا في موالاة أبي مُسلم صاحب الدولة العباسية.

The Razzamiyyah are the fanatical supporters of Abu Muslim (d. 137), founder of the Abbasid dynasty.

قَالُوا إِنَّ الْإِمَامَةَ انْتَقَلَتْ مِنْ أَبِي هَاشِمٍ عَبْدَ اللَّهِ بْنِ مُحَمَّدٍ ابْنَ الْحَنْفِيَّةِ إِلَى مُحَمَّدَ بْنِ عَلِيٍّ عَبْدَ اللَّهِ بْنِ عَبَّاسٍ بَوْصِيَّةَ أَبِي هَاشِمٍ، ثُمَّ انْتَقَلَتْ مِنْ مُحَمَّدٍ إِلَى ابْنِهِ إِبْرَاهِيمَ ثُمَّ مِنْ إِبْرَاهِيمَ إِلَى عَبْدِ اللَّهِ الَّذِي كَانَ يُدْعَى أَبَا الْعَبَّاسِ السَّفَّاحِ وَمِنْهُ إِلَى أَبِي مُسْلِمٍ وَهَؤُلَاءِ يَعْتَرِفُونَ بِمَوْتِ أَبِي مُسْلِمٍ.

They said that the rulership went from Abu Hashim, son of Muhammad Ibnul-Hanafiyyah, to Muhammad (Ibn ^Aliyy) Ibn ^Abdillah Ibn ^Abbas – at the bequest of Abu Hashim, to his son Ibrahim, then to ^Abdullah, who is called Abul-^Abbas As-Saffah. From him it went to Abu Muslim, and these Razzamiyyah confess that Abu Muslim died.

إِلَّا فَرِيقٌ مِنْهُمْ اسْمُهُمْ أَبُو مُسْلِمِيَّةٍ قَالُوا إِنَّ أَبَا مُسْلِمٍ حَيٌّ وَإِنَّهُ رُوحُ الْإِلَهِ انْتَقَلَتْ إِلَيْهِ. وَهُمْ عَلَى انْتِظَارِهِ وَيَقُولُونَ إِنَّ الَّذِي قَتَلَهُ أَبُو جَعْفَرٍ الْمَنْصُورُ كَانَ شَيْطَانًا تَصُورُ بِصُورَةِ أَبِي مُسْلِمٍ.

However, a group of them said that he is still alive, and the soul of God went to him. They are called the Abu-Muslimiyyah. They are awaiting him, and they say that the one killed by Abu Ja^far Al-Mansur was merely a devil in the form of Abu Muslim.



Al-Muqanna'iyyah

وَأَمَّا الْمُقَنَّعِيَّةُ فَهُمْ مَبِیضَةُ مَا وَرَاءَ النَّهْرِ.

The Muqanna'iyyah were a population beyond the (Jayhun¹) river².

¹ Farq

² Transoxiana or Transoxania (Land beyond the Oxus) is the Latin name for a region and civilization located in lower Central Asia roughly corresponding to modern-day eastern Uzbekistan, western Tajikistan, parts of southern Kazakhstan, parts of Turkmenistan and southern Kyrgyzstan. Geographically, it is the region between the rivers Amu Darya to its south and the Syr Darya to its north.^[1] Historically known in Persian as *Farā-rūd* (Persian: فرارود, [færoːˈruːd] – 'beyond the [Amu] river'), *Faro-rūd* (Tajik: Фарорӯд) and *Varaz-*

وَكَانَ زَعِيمُهُمْ رَجُلًا قَصَارًا أَعُورًا مِنْ قَرْيَةٍ مِنْ قَرْيٍ مَرُو يَعْرِفُ بِالْمَقْنَعِ، قَدْ نَظَرَ فِي شَيْءٍ مِنَ الْهَنْدَسَةِ وَالنِّيرَنَجَاتِ. كَانَ عَلَى دِينِ الرِّزَامِيَّةِ ثُمَّ ادَّعى لِنَفْسِهِ الْإِلَهِيَّةَ وَاحْتَجَبَ مِنَ النَّاسِ.

Their leader was a short, one-eyed man known as Al-Muqanna¹ (d. 163), from one of the villages of Marw. An engineer who practiced nīranj², he was a Razzāmiyy, but then claimed godhood for himself, and then left society.

فَاغْتَرِبَ بِهِ جَمَاعَةٌ مِنْ أَهْلِ جَبَلِ إِبْلَاقٍ. وَدَامَتْ فَتْنَتُهُ أَرْبَعَ عَشْرَةَ سَنَةً وَوَأَفَقَهُ جَمَاعَةٌ مِنَ الْأَتْرَاقِ عَلَى كُفْرِهِ. وَكَانُوا يَغَيِّرُونَ عَلَى الْمُسْلِمِينَ وَيَهْزِمُونَ عَسَاكِرَ الْمُسْلِمِينَ فِي أَيَّامِ الْمُهْدِيِّ بْنِ الْمَنْصُورِ.

Then a community from Mt. Iblāq were deceived by him, and his tribulation lasted 14 years. A group of Turks agreed with his blasphemy, and they used to raid Muslims and defeat Muslim armies in the days of Caliph Al-Mahdiyy Ibn Al-Mansur.

وَكَانَ الْمَقْنَعُ أَحْلَ الْمُحَرَّمَاتِ لِاتِّبَاعِهِ وَأَسْقَطَ مِنْهُمْ الصَّلَاةَ وَالصَّوْمَ وَجُمْلَةَ الْفَرَائِضِ.

Al-Muqanna¹ legalized all prohibitions for his followers, and waived prayer, fasting, and all obligations.



وَكَانَ يَقُولُ لِاتِّبَاعِهِ إِنَّهُ هُوَ الْإِلَهِ وَإِنَّهُ يَظْهَرُ مَرَّةً بِصُورَةِ آدَمَ وَكَانَ يَظْهَرُ بَعْدَهُ فِي صُورَةِ كُلِّ وَاحِدٍ مِنَ الْأَنْبِيَاءِ وَظَهَرَ فِي صُورَةِ عَلِيٍّ ثُمَّ فِي صُورَةِ أَوْلَادِهِ عَلَى التَّرْتِيبِ الَّذِي ذَكَرْنَاهُ. ثُمَّ فِي صُورَةِ أَبِي مُسْلَمٍ وَقَدْ ظَهَرَ الْآنَ فِي صُورَةِ هِشَامِ بْنِ الْحَكَمِ يَعْنِي بِهِ نَفْسَهُ.

He used to say that he is God, and that at first, he appeared in the form of Adam, then in the form of every Prophet, one by one, until he came as Muḥammad, then as ¹Aliyy, then in the form of the children of ¹Aliyy in sequence, until he came as Abū Muslim, then as Hishām Ibn Al-Hakam – meaning himself.

rūd (Tajik: Барзрӯд), the area had been known to the ancient [Iranians](#) as [Turan](#), a term used in the Persian national epic [Shahnameh](#).^[2] The corresponding Chinese term for the region is [Hezhong](#) (Chinese: 河中地区). The Arabic term [Mā Warā' an-Nahr](#) (Arabic: ما وراء النهر, [ma: wa'ra:ʔ an'nahr] – 'what is beyond the [Jayhūn] river') passed into Persian literary usage and stayed on until [post-Mongol](#) times.^[3] (Wikipedia)

¹ Kawthari

² Al-Qamūs Al-Muḥit: [أَخَذَ كَالسِّخْرِ وَلَيْسَ بِهِ]: Nīranj is a sort of spell or charm similar to magic, but is not truly magic.

وَكَانَ يَقُولُ إِنَّمَا يَظْهَرُ فِي هَذِهِ الصُّورَةِ لِأَن عَبِيدَهُ لَا يُطِيقُونَ أَنْ يَرَوْهُ فِي صَوْرَتِهِ الْأَصْلِيَّةِ وَإِنْ مِنْ رَأَاهُ فِي صَوْرَتِهِ الْأَصْلِيَّةِ احْتَرَقَ!

He used to say he merely appears in these forms because his slaves are unable to bear seeing him in his true form, and that anyone who saw his true form would burn!

فَالْحَاجُّ عَلَيْهِ قَوْمَهُ وَقَالُوا نَحْنُ نُرِيدُ أَنْ نَرَاكَ فِي الصُّورَةِ الْأَصْلِيَّةِ.

But they insisted and said: “We want to see you in your original form!”

فَقَالَ هَذَا شَيْءٌ سَأَلَهُ قَوْمُ مُوسَى فَاحْتَرَقُوا! وَذَلِكَ فِي الْقُرْآنِ: {وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ}

He said: “This is what Moses’ people requested, and they burned: < And (recall) when you (Jews) said: “O Moses, we will not believe in you until we see Allah clearly!” Then the sa`iqah¹ overtook you (and you died) while you were beholding (what was happening to you).>

فَقَالَ قَوْمٌ مِنْهُمْ رَضِينَا بِذَلِكَ وَيجوز لنا أَنْ نَرَاكَ وَنَحْتَرِقَ.

Despite that, some said: “We accept! We want to see you and burn!”

فَوَعَدَهُمْ يَوْمًا وَأَمَرَ قَوْضِعَ لَهُ مِنْبَرٌ فِي مُقَابَلَةِ الشَّمْسِ وَقَتِ الضُّحَى. وَعَلِقَ مِرْآةً مَقْعَرَةً مِنَ الْحَدِيدِ الصِّينِيِّ فَوْقَ الْمِنْبَرِ بِحَيْثُ يَكُونُ شِعَاعُهَا الْخَارِجَ بَيْنَهُمَا بِالزَّوَايَةِ الْقَائِمَةِ فِي مُقَابَلَةِ الْبَابِ الَّذِي يَدْخُلُونَ مِنْهُ.

He thus promised them a day. In preparation, he had a pulpit assembled and directed against the morning sun. Atop it, he hung a concave mirror of Chinese brass², situated such that the sunrays would reflect onto the corner directly by the entrance.

ثُمَّ أَذِنَ لَهُمْ بَعْدَ ازْتِفَاعِ النَّهَارِ وَأَمَرَ بِرَفْعِ السَّيْرِ. فَلَمَّا وَقَعَ عَلَيْهِمُ الشَّعَاعُ احْتَرَقَ مِنْهُمْ قَوْمٌ وَهَرَبَ الْبَاقُونَ مِنْ ذَلِكَ الْمَكَانِ!

¹ The Scream (Jalalayn) OR Lightning OR death itself (Nasafi).

² Perhaps this has a more suitable translation.

He awaited the right time after sunrise, removed the veil from the mirror, and permitted them to enter. When the laser beam hit them as they came through the door, they burned, and the rest ran!

فاغتر به الْقَوْمَ وَلَمْ يَطَالِبُوهُ بَعْدَ ذَلِكَ بِالرُّؤْيَا وَكَانُوا يَتَابِعُونَهُ بَعْدَ فِيمَا يَأْمُرُهُمْ بِهِ.

They were thus led on, and they never asked to see him in his true form again, and they did whatever he told them to do.



وَاتَّخَذَ حَصَارًا بِكَشٍ وَكَانَ عَرْضُ جِدَارِهِ مِائَةَ آجِرَةٍ وَكَانَ قَدْ أَحْدَثَ قُدَّامَ الْجِدَارِ ثَلَاثَةَ خَنَادِقَ بَيْنَ كُلِّ خَنْدَقَيْنِ جِدَارٌ.

He had a fortress in the area of Kesh¹. It had a wall 100 blocks thick! In front of that wall were three trenches, between some trenches was another wall.

فَبَعَثَ الْمَهْدِيُّ جُنْدًا فِيهِمْ سَبْعُونَ أَلْفَ مُقَاتِلٍ وَأَتْبَعَهُمْ سَعْدُ بْنُ عَمْرٍو الْجَرَشِيُّ مَعَ عَسْكَرٍ آخَرَ. وَكَانُوا يُقَاتِلُونَ الْمُقَنَعِ سِنِينَ.

Caliph Al-Mahdiyy sent an army of 70,000 fighters to them. And Sa^d Ibn ^Amr reinforced that first army with another, and they had already been fighting Al-Muqanna^ for years.

فَأَمَرَ هُوَ بِإِصْلَاحِ سَلَالِمٍ مِنَ الْخَشَبِ وَمِنَ الْحَدِيدِ وَكَانَ يَصْنَعُهَا عَلَى عَرْضِ تِلْكَ الْخَنَادِقِ وَبَعَثَ إِلَى مَوْلَتَانِ حَتَّى حَمَلَ إِلَيْهِ عِدَدٌ كَثِيرٌ مِنْ جُلُودِ الْجَوَامِيسِ فَمَلَأَهَا رَمْلًا وَطَرَحَهَا فِي الْخَنْدَقِ لِيَعْبُرَ عَلَيْهِ الْعَسْكَرُ.

This time, they had wooden and metallic ladders as wide as the trenches, and they ordered a delivery of sandbags of water buffalo hide. They were filled with sand and thrown into the trenches for the soldiers to cross easier.



¹ **Shakhrisabz** (**Uzbek**: Шаҳрисабз *Shahrīsabz*; **Tajik**: Шаҳрисабз; **Persian**: شهر سبز, **romanized**: *shahr-e sabz*: "city of green" / "verdant city"; **Russian**: Шахрисабз) is a district-level city in [Qashgadaryo Region](#) in southern [Uzbekistan](#).^[2] It is located approximately 80 km south of [Samarkand](#), at an altitude of 622 m. Its population is 140,500 (2021).^[1] Historically known as Kesh or Kish, Shahrīsabz was once a major city of [Central Asia](#) and was an important urban center of [Sogdiana](#), a province of the [Achaemenid Empire](#) of Persia. <https://en.wikipedia.org/wiki/Shahrīsabz>

فَلَمَّا رَأَوْا تِلْكَ الْحَالِ اسْتَأْمَنَ إِلَيْهِ ثَلَاثُونَ أَلْفًا مِنْهُمْ وَقَتَلَ الْبَاقُونَ.

When they saw the force of the invasion, 30,000 sought a truce, and the rest were killed.

وَكَانَ الْمُقَنَّعُ قَدْ أَصْلَحَ تَنْوَرًا أَذَابَ فِيهِ السَّكْرَ وَالْقَطْرَانَ. فَلَمَّا ضَاقَ بِهِ الْأَمْرُ طَرَحَ نَفْسَهُ فِيهِ حَتَّى ذَابَ وَلَمْ يَبْقَ مِنْهُ شَيْءٌ يَظْهَرُ.

Al-Muqanna^h had a metallurgical furnace for melting brass and the like. When he became desperate, he threw himself in, and his body disintegrated without any apparent trace.

فَلَمَّا طَلَبَهُ مِنْ بَقِيٍّ مِنْ أَتْبَاعِهِ وَلَمْ يَجِدُوا مِنْهُ شَيْئًا قَالُوا إِنَّهُ رَفَعَ إِلَى السَّمَاءِ!

Afterwards, when his remaining followers searched for his remains without finding any, they said: "Indeed, he was raised to the sky!"



وَكَانَ أَكْثَرُ تِلْكَ الْقُرَى أَتْبَاعَهُ، وَبِجَبَلِ إِبْلَاقٍ، لَا يَصْلُونَ وَلَا يَصُومُونَ.

Most people of those villages, as well as the people of Mt. Iblaq, were his followers, neither praying nor fasting.

وَكَانَ لَهُمْ مَسَاجِدُ بَنَوْهَا يَسْتَأْجِرُونَ مَنْ يُؤَدِّنْ لَهُمْ فِيهَا، يَسْتَحِلُّونَ أَكْلَ الْمَيْتَةِ وَالْخِزِيرِ وَالزَّنَا. حَتَّى إِنْ كَلَّ وَاحِدٌ مِنْهُمْ يَسْتَحِلُّ حَلِيلَةَ صَاحِبِهِ وَيَخْفُونَ هَذِهِ الْأَحْوَالَ عَنْ عَوَامِ إِبْلَاقٍ.

They built masjids and hired who would call the adhān in there. They legalized dead meat, pig meat, and adultery. They even legalized each other's wives, and they hid these practices from the general public in Iblaq.



Al-Hallajyyah

وَأَمَّا الْحَلَاجِيَّةُ فَهُمْ يَنْتَسِبُونَ إِلَى أَبِي الْمَغِيثِ الْحُسَيْنِ بْنِ مَنْصُورِ الْحَلَاجِ مِنْ أَرْضِ فَارَسٍ مِنْ بَلَدٍ يُقَالُ لَهُ بَيْضَاءُ.

The Hallajiyyah are affiliated with Abul-Mughith Al-Husayn Ibn Mansur Al-Hallaj (d. 309), from an area of Persia called Bayda'.

وَكَانَ فِي أَوَّلِ أَمْرِهِ يَتَكَلَّمُ عَلَى لِسَانِ الصُّوفِيَّةِ وَيَتَعَاطَى الْعِبَارَاتِ الَّتِي تَسْمِيهَا الصُّوفِيَّةُ الشُّطْحَ وَهُوَ أَنْ يَتَكَلَّمَ بِكَلَامٍ يَحْتَمِلُ مَعْنَيْنِ أَحَدُهُمَا مَذْمُومٌ وَالْآخَرُ مَحْمُودٌ وَكَانَ يَدَّعِي فِي كُلِّ عِلْمٍ.

In the beginning, he used to talk like a Sufi, and he used to talk with mystical riddles, and he claimed to have every type of knowledge.

وَاخْتَلَفَ الْمُتَكَلِّمُونَ وَالْفُقَهَاءُ وَالصُّوفِيَّةُ فِي حَالِهِ:

The theologians, judges and sufis differed about him:



أَمَّا الْمُتَكَلِّمُونَ فَأَكْثَرُهُمْ عَلَى أَنَّهُ كَانَ مُحْتَالًا مَمْخَرِقًا مِنَ الْحُلُولِيَّةِ. وَأَنَّهُ افْتَنَّ بِهِ أَهْلَ الْعِرَاقِ وَجَمَاعَةً مِنْ أَهْلِ طَالِقَانَ وَخُرَّاسَانَ. وَإِلَيْهِ ذَهَبَ الْقَاضِي أَبُو بَكْرٍ وَحَكِيَ فِي كِتَابِهِ كَثِيرًا مِنْ حِيلِهِ.

Most theologians said that he is a conniving Hululiyy who practiced dark arts, and that the people of Iraq, Taliquan and Khurasan were deceived by him. That was the position of Judge Abu Bakr Al-Baqillaniyy, may God have mercy upon him, who cited many of Hallaj's tricks in a book of his.

وَجَمَاعَةٌ مِنْ مُتَكَلِّمِي الْبَصْرَةِ يُقَالُ لَهُمُ السَّالِمِيَّةُ وَهُمْ مِنْ جَمَلَةِ الْحَشْوِيَّةِ يَتَكَلَّمُونَ بِبَدْعٍ مُتَنَاقِضَةٍ قَبْلُوهُ وَقَالُوا إِنَّهُ كَانَ صُوفِيًّا مُحَقِّقًا وَلَهُ كَلَامٌ فِي مَعَانٍ دَقِيقَةٍ فِي حَقَائِقِ الصُّوفِيَّةِ.

Some deviants in Basrah who delved into theological rhetoric, called the Salimiyyah, accepted Al-Hallaj. They are rambling God-comparers with contradictory heresies. They said: "He is indeed a precise sufi with very fine perception of sufism!"



وَكَذَلِكَ أَهْلُ التَّصَوُّفِ اخْتَلَفُوا فِي حَالِهِ:

Likewise, the sufis differed about his case:

فَقَبِلَهُ أَبُو الْعَبَّاسِ بْنِ عَطَاءٍ وَأَبُو عَبْدِ اللَّهِ بْنِ خَفِيفٍ وَأَبُو الْقَاسِمِ النَّصْرَابَادِيُّ وَفَارِسُ الدِّينَوْرِيُّ وَقَالُوا أَظْهَرَ اللَّهُ عَلَيْهِ أَحْوَالًا مِنَ الْكَرَامَاتِ وَكَانَ مِنْ حَقِّهِ أَنْ يَحْفَظَ سِرَّهُ فِيهَا فَعَاقَبَهُ اللَّهُ تَعَالَى بِتَسْلِيْطٍ مِنْ كَانَ يَرُدُّهُ عَلَيْهِ حَتَّى بَقِيَ حَالُهُ مُشْكَلاً مَلْتَبِيساً.

Some sufis accepted Al-Hallaj, like Abul-[^]Abbas, Abu [^]Abdillah Ibn Khafif, Abu Qasim An-Nasrabadiyy and others. They said that Allah granted him supernatural sainthood privileges, but he should have kept them hidden so that they would not be used against him.

قَالُوا: الدَّلِيلُ عَلَى صِحَّةِ بَاطِنِهِ أَنَّهُ كَانَ يَقُولُ وَتُقَطَّعُ يَدُهُ وَرِجْلُهُ: حَسْبِيَ الْوَاحِدُ، أَفَرِدُ الْوَاحِدَ!

They said the proof he was really a Believer is that when his hands and feet were being amputated, he was saying: "The One is Enough! I single out the One!"

وَحُكِيَ عَنْهُ أَنَّهُ سُئِلَ يَوْمًا عَنْ دِينِهِ فَقَالَ: "ثَلَاثَ أَحْرَفٍ لَا عَجَمَ فِيهَا وَمَعْجَمَانِ!" وَانْقَطَعَ الْكَلَامُ. قَالُوا أَرَادَ بِهِ التَّوْحِيدَ.

And it was reported about him that once he was asked about his religion. He said: "It is three letters without dots, and two more with dots!" and then went silent. Some interpreted that as meaning: "Monotheism¹".

ورده عمرو بن عثمان المكي وأبو يعقوب الأقطع.

Other sufis, like [^]Amr Ibn [^]Uthman Al-Makkiyy and Abu Ya[^]qub Al-Aqta[^], rejected him.

وردوا من كلامه أنه قال يومًا للجنيْد أنا الحق فقال له الجنيْد أنت بالحق! أي خَشَبَة تفسد.

And they hold against him that he once said to Al-Junayd Al-Baghdadiyy (d. 298): "I am Al-Haqq (God)!" Al-Junayd said: "You shall be hung upon a pole!"



وَكَذَلِكَ الْفُقَهَاءُ اخْتَلَفُوا فِي حَالِهِ:

¹ Because three letters that do not have dots 'ح', 'د', 'و' from the word 'واحد', and two letters that have dots 'ت', 'ي' so 'توحيد'.

Also, the jurists differed about him.

سُئِلَ أَبُو الْعَبَّاسِ بْنِ سُرَيْجٍ عَنْ حَالِهِ لَمَّا أُريدَ قَتْلُهُ، فتوقف فيه.

When there was talk of executing him, Abū Al-ʿAbbās Ibn Surayj was neutral.

وأفتى أبو بكر بن داود بجواز قتلته.

However, Abu Bakr Ibn Dawūd gave a verdict for the legality of his execution.



فإن الذين قالوا بتكفيره إنما قالوه لما حكوا عنه أنه كان يقول: كل من هذب نفسه في الطاعة وصبر على اللذة وصفا حتى لا يبقى فيه شيء من البشرية حل فيه روح الإله كما حل في عيسى عليه السلام ولا يريد شيئا إلا كان كما أراد ويكون جملة فعله قول الله تعالى.

Because those who said he is a blasphemer said so for what was cited about him saying: “When someone finally accustoms himself to obedience, and bears abandoning pleasure, and becomes pure until no trace of humanity is left in him, the soul of God will dwell within him, like it dwelled within Jesus. Then, if he wants something to happen, it only happens as he wants it to happen, and his actions would be the word of God.’

وكان يدعي لنفسه هذه المنزلة

And he used to claim he reached that level.

ووجد له كتب كتبها إلى أتباعه عنوانها: "من هو هو رب الأرباب المتصور في كل صورة إلى عبده فلان."

Letters that he wrote to his followers were discovered. One is addressed as: “From the He! He is the Lord of lords who takes any form, to His slave, So&so.”

وأتباعه كانوا يكتبون إليه: "يا ذات الذات ومنتهى غاية اللذات نشهد أنك تتصور فيما شئت من الصور وأنت الآن متصور في صورة الحسين بن منصور ونحن نستجيرك يا علام الغيوب!"

His followers would write back to him: “O Essence of the Self, You extent of pleasure! We bear witness that you take any form You wish, and that You are now

in the form of Al-Husayn Ibn Mansur! We seek Your protection, O Knower of the Unseen!”



وَيُقَالُ إِنَّهُ اخْتَدَعَ جَمَاعَةً مِنْ خَوَاصِّ الْمُقْتَدِرِ فَخَافَ الْمُقْتَدِرُ فِتْنَةَ فَعَرَضَ حَالَهُ عَلَى الْفُقَهَاءِ وَاسْتَفْتَى فِيهِ الْفُقَهَاءُ فَوَافَقَ مُرَادَهُ فَتَوَى أَبِي بَكْرٍ بْنُ دَاوُدَ.

And it was said that he became an influence over a group of Al-Muqtadir’s elites. Then, Al-Muqtadir feared sedition. He wanted to execute him, so he explained the situation to the scholars, and the verdict of Abu Bakr Ibn Dawud gave him what he needed.

فَأَمَرَ حَتَّى ضَرَبَ أَلْفَ سَوْطٍ وَقَطَعَتْ يَدَاهُ وَرِجْلَاهُ وَصَلَبَ يَوْمَ الثَّلَاثَاءِ لثَلَاثَ بَقِيَّاتٍ مِنْ ذِي الْقَعْدَةِ سَنَةِ تِسْعٍ وَثَلَاثِمِائَةٍ.

So, he gave the command, and on Thursday, with three nights left to the month of Dhul-Qa’dah, 309 AH, Al-Hallaj was arrested, whipped 1,000 lashes, his hands and feet were amputated, and he was hung upon a pole¹.

فَظْهَرَتْ فِرَاسَةُ الْجَنِيْدِ فِيهِ.

Thus, Al-Junayd’s premonition about him came true.

ثُمَّ أَمَرَ حَتَّى أَنْزَلَ مِنْ خَشْبَتِهِ وَأَحْرَقَ وَطَرَحَ رِمَادَهُ فِي دَجَلَةٍ.

Then he was taken down from his pole, cremated, and his ashes were thrown into the Tigris.

وَأَتَّبَعَهُ الَّذِينَ مِنْ أَهْلِ طَالِقَانَ قَالُوا إِنَّهُ حَيٌّ وَإِنَّ الَّذِي قُتِلَ كَانَ شَخْصًا أُلْقِيَ عَلَيْهِ شَبْهُهُ!

After that, he still had followers amongst the people of Talikan. They said: “He is indeed still alive! Whoever was killed is someone who was given his appearance!”



¹ They did that to frighten his followers. Some of his followers claimed that when some of his parts were amputated, and his blood spilled on the ground, his blood spelled ‘لا اله الا الله’. That is not true.

Al-^Adhafirah

وَأَمَّا الْعِذَافِرَةُ فَهَمَّ أَتْبَاعُ رَجُلٍ ظَهَرَ فِي أَيَّامِ الرَّاضِي بْنِ الْمُقْتَدِرِ سَنَةَ اثْنَيْنِ وَعِشْرِينَ وَثَلَاثَمِائَةَ وَهُوَ أَبُو الْعِذَافِرِ.

The ^Adhafirah follow a man who appeared in the days of Ar-Radi Ibnul-Muqtadir, year 322, named Abul-^Adhafir.

وَكَانَ يَدْعِي أَنَّ رُوحَ الْإِلَهِ قَدْ حَلَّ فِيهِ وَكَانَ يُسَمِّي نَفْسَهُ رُوحَ الْقُدُسِ.

He used to claim that the soul of God dwelled within him, and he called himself the Holy Spirit.

وَكَانَ قَدْ وَضَعَ لِأَصْحَابِهِ كِتَابًا سَمَّاهُ كِتَابَ الْحَاسَةِ السَّادِسَةِ فِيهِ أَبَاحَ لَهُمُ اللَّوَاطَةَ. وَأَتَّبَاعُهُ كَانُوا يَبِيحُونَ لَهُ حَرَمَهُمْ وَكَانُوا يَقُولُونَ إِنَّهُ إِذَا أَلَمَ بِشَخْصٍ وَصَلَ نُورُهُ إِلَيْهِ.

He authored a book for his followers called *The Book of the Sixth Sense*, in which he legalized sodomy for them. His followers allowed him to have their families, and they would say that if he penetrates someone, his light reaches them.

فَقَتَلَهُ الرَّاضِي بِاللَّهِ وَظَفَرَ بِجَمَاعَةٍ مِنْ أَصْحَابِهِ مِثْلَ الْحُسَيْنِ بْنِ الْقَاسِمِ بْنِ عَبْدِ اللَّهِ وَأَبِي عِمْرَانَ إِبرَاهِيمَ بْنِ مُحَمَّدٍ.

Ar-Radi killed him and defeated a group of his comrades, like Al-Husayn Ibnul-Qasim Ibn ^Abdillah, and Abu ^Imran Ibrahim Ibn Muhammad.

وَوَجَدَ الْكُتُبَ الَّتِي كَتَبَهَا إِلَيْهِ فَوَجَدَ فِيهَا أَنَّهُمْ قَالُوا فِي وَصْفِهِ إِنَّهُ قَادِرٌ عَلَى كُلِّ شَيْءٍ.

They found documents that they had written to him, and that amongst what they said about him was that he had power over everything.

فَعَرَضُوا عَلَى الْفُقَهَاءِ الَّذِينَ كَانُوا فِي زَمَانِهِ مِثْلَ ابْنِ سُرَيْجٍ. فَأَظْهَرُوا التَّوْبَةَ فَأَفْتَى أَبُو الْعَبَّاسِ بْنُ سُرَيْجٍ بِقَبُولِ تَوْبَتِهِمْ كَمَا هُوَ مَذْهَبُ الشَّافِعِيِّ.

They were presented to the jurists of the time, like Abul-^Abbas Ibn Surayj. They displayed repentance, so Abul-^Abbas gave the verdict of the Shafi'iyy school; that their repentance is complete.

وَأَفْتَى أَبُو الْفَرَجِ الْمَالِكِيُّ عَلَى مَذْهَبِ مَالِكٍ أَنَّهُ لَا تَقْبَلُ ثَوْبَتُهُمْ إِذَا عَثَرُوا عَلَيْهِمْ وَإِنَّمَا تَقْبَلُ إِذَا أَظْهَرُوا حَالَهُمْ عَلَى الْإِبْتِدَاءِ.

However, Abul-Faraj the Malikiyy gave the verdict of the Malikiyy school: execution as completion of their repentance, since they did not turn themselves in, and only repented under threat of execution.

فَأَمَرَ الرَّادِّي بِاللَّهِ بِقَتْلِهِمَا مَعَ أَبِي الْعِذَافِرِ وَطَرَحَ رِمَادَهُمْ فِي دَجَلَةٍ بَعْدَ إِحْرَاقِ جِثَّتِهِمْ.

Thus, Ar-Radi commanded that they be executed, just as Abul-^Adhafir was killed, then he threw their ashes in the Tigris after cremating them.



الباب السادس عشر: فضائح أهل التناسخ

THE SIXTEENTH CHAPTER: THE SCANDALS OF THE REINCARNATIONISTS

هم في الأصل قوم من الفلاسفة قبل الإسلام. وَكَانَ سقراط من جُمَلَتِهِمْ.

They are originally pre-Islamic philosophers, including Socrates.

وماني الثنوي قَالَ بالتناسخ فِي بعض كتبه، وَذَكَرَ أَنَّ أَرْوَاحَ الصَّادِقِينَ إِذَا خَرَجَتْ مِنْ أَجْسَادِهِمْ اتَّصَلَتْ بِعَمُودِ الصُّبْحِ إِلَى أَنْ تَبْلُغَ النُّورَ الَّذِي فَوْقَ الْفَلَكَ، وَيَكُونُونَ فِي السَّرُورِ دَائِمًا، وَأَرْوَاحُ أَهْلِ الضَّلَالَةِ تَتَنَاسَخُ فِي أَجْسَامِ الْحَيَوَانِ، فَلَا تَزَالُ تَنْتَقِلُ مِنْ حَيَوَانٍ إِلَى حَيَوَانٍ إِلَى أَنْ تَصْفَوْا مِنْ ظُلُمَتِهَا فَحِينَئِذٍ تَتَوَصَّلُ بِالنُّورِ الَّذِي فَوْقَ الْفَلَكَ.

Mani¹ the Dualist² talked about reincarnation in some of his books. He said when the souls of the highly pious saints depart their bodies, they connect with the pillars of dawn, until they reach the light above the stars, and there they will be in happiness forever, and the souls of the people of misguidance are reincarnated in the bodies of animals, transferring from animal to animal until purified from their injustice. Only then shall he connect with the light above the stars.



وَقَوْمٌ مِنَ الْيَهُودِ أَيْضًا يَقُولُونَ بِتَنَاسُخِ الْأَرْوَاحِ وَيَقُولُونَ إِنَّهُمْ وَجَدُوا فِي كِتَابِ دَانِيَالٍ أَنَّ اللَّهَ تَعَالَى مَسَخَ بَخْتِ نَصْرٍ فِي سَبْعِ صُورٍ مِنْ صُورِ الدَّوَابِّ وَالسَّبَاعِ.

¹ Al-Kawthariyy: His was is a blend of Majus religion and Christianity. He appeared at the time of Shapur son of Ardashir. This Mani was a philosophical monk. Many people went astray by him and he influenced the various groups of God-comparers. Wikipedia: Mani (in New Persian: مانی Māni, Chinese: 摩尼 Móní, Syriac Mānī, Greek Μάνης, Latin Manes; also Μανιχαῖος, Latin Manichaeus, from Syriac ܡܢܝ ܗܝܝܐ Mānī ḥayyā "Living Mani", c. April AD 216–2 March AD 274 or 26 February AD 277) was an Iranian^{[3][4][5][6]} and the founder of Manichaeism, a religion most prevalent in late antiquity strongly influenced by Gnosticism, Christianity, Zoroastrianism, and Buddhism, which was once widespread but is now confined to small areas of China, such as Fujian.^{[7][8][9]}

² Dualism noun du·al·ism | \ ˈdū-ə-,li-zəm also ˈdyū- \ : a doctrine that the universe is under the dominion of two opposing principles one of which is good and the other evil. <https://www.merriam-webster.com/dictionary/dualism>

There are also Jews who believe in reincarnation of souls. They say that they found in the book of Daniel that Allāh deformed Nebuchadnezzar into seven forms of animals.



وَكَانَ فِي دَوْلَةِ الْإِسْلَامِ مِنْ أَهْلِ التَّنَاسُخِ فَرِيقَانِ: فَرِيقٌ مِنْ جَمَلَةِ الْقَدَرِيَّةِ وَفَرِيقٌ مِنْ غَلَاةِ الرُّوَافِضِ.

Within the Islāmic empire were two groups believing in reincarnation. One was a cult of destiny deniers, and one was a Shiite cult.

وَأَمَّا الَّذِينَ يَقُولُونَ بِالتَّنَاسُخِ مِنَ الْقَدَرِيَّةِ فَهُمْ أَتْبَاعُ أَحْمَدَ بْنِ خَابِطٍ مِنْ أَصْحَابِ النِّزَامِ. وَكَانَ انْتِسَابُهُ إِلَيْهِمْ بِمِقَالَتَيْنِ:

The reincarnationists amongst the destiny deniers followed Ahmad Ibn Khabit, a colleague of An-Nadhdham. He was called a Mu[^]taziliyy for two cases:

لَا انْتِسَابَهُ إِلَى النِّزَامِ يَقُولُ بِالطَّفَرَةِ، وَيَنْفِي الْجُزْءَ الَّذِي لَا يَتَجَزَأُ.

He was a Nadhdhamiyy, denying the unsplitable piece, and even believing in the leap of the ant!

وَكَانَ يَقُولُ إِنَّ قُدْرَةَ اللَّهِ تَعَالَى تَنْقَطِعُ حَتَّى لَا يَقْدِرَ عَلَى أَنْ يَزِيدَ فِي نَعِيمِ أَهْلِ الْجَنَّةِ شَيْئًا وَلَا أَنْ يَزِيدَ فِي عَذَابِ أَهْلِ النَّارِ شَيْئًا.

And he used to say what Abul-Hudhayl said about the Power of Allāh stopping, such that Allāh will be unable to give the people of Paradise anymore pleasure, nor to give the people of Hell anymore torture.

ثُمَّ زَادَ عَلَيْهِمُ الْقَوْلَ بِمَذْهَبِ أَهْلِ التَّنَاسُخِ.

He departed the rest of the Mu[^]tazilah by introducing reincarnation.



وَكَانَ مِنْ أَصْحَابِهِ أَحْمَدُ بْنُ بَانُوشٍ، يَنْتَسِبُ إِلَيْهِ وَيَقُولُ بِالتَّنَاسُخِ، وَبَيْنَهُمَا خِلَافٌ كَثِيرٌ فِي مَوَاضِعَ.

Aḥmad Ibn Banuṣh was a colleague and a follower of his, and he also used to believe in reincarnation, but between the two were many differences.

وَكَانَ أَحْمَدُ بْنُ مُحَمَّدٍ الْقَحْطِيُّ فِي زَمَانِ الْجَبَائِي يَجْمَعُ بَيْنَ الْقَوْلِ بِالْإِعْتِرَالِ وَالتَّنَاسُخِ.

There was also Aḥmad Ibn Muḥammad Al-Qaḥṭiyy, at the time of Al-Jubba'iyy; he blended reincarnation with i'tizāl.



وَكَانَ عَبْدُ الْكَرِيمِ بْنُ أَبِي الْعَوْجَاءِ خَالَ مَعْنِ بْنِ زَائِدَةَ فِي السِّرِّ عَلَى دِينِ الْمَانَوِيَّةِ¹. وَكَانَ يَقُولُ بِالتَّنَاسُخِ. وَكَانَ فِي الظَّاهِرِ يَنْتَسِبُ إِلَى الْقَدَرِيَّةِ وَالرَّافِضَةِ.

And there was another man named ^Abdul-Karīm Ibn Abī Al ^Awja', who was secretly upon the religion of Manj, believing in reincarnation. But outwardly, he was a Qadariyy and a Shiite.

وَوَضَعَ كَثِيرًا مِنَ الْأَحَادِيثِ اغْتَرَّ بِهَا الرُّوَافِضُ وَأَفْسَدَ عَلَيْهِمْ صَوْمَهُمْ وَوَضَعَ لَهُمْ حِسَابًا يَغَيِّرُونَ بِهِ رُءُوسَ الشُّهُورِ وَنَسَبَ ذَلِكَ إِلَى جَعْفَرِ الصَّادِقِ رَضِيَ اللَّهُ عَنْهُ.

And he fabricated many ḥadīths by which the Shiites were deluded, and he corrupted their fasting for them, and established for them some calculation by which they altered the beginnings of the months, saying that such a calculation is from Ja'far As-Sādiq may Allāh accept his deeds.

وَلَمَّا ظَهَرَ خَبْرُ وَضْعِ الْحِسَابِ أَمَرَ بِقَتْلِهِ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ سُلَيْمَانَ الْهَاشِمِيِّ فَصَلَبَ.

When the news of his calculations appeared, Abū Ja'far Muḥammad Ibn Sulaymān Al-Ḥaṣhimiyy ordered for his execution². He was arrested, executed, and hung on a pole.



وَبَيْنَهُمْ خِلَافٌ كَثِيرٌ فِي مَعْنَى التَّنَاسُخِ:

¹ Manichaeism

² According to the commentary of Al-Kawthariyy, he was the Mayor/Amir of Basrah,

Between all of these are many differences about the meaning of reincarnation.

كَانَ أَحْمَدُ بْنُ خَابِطٍ يَقُولُ: إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فِي أَعْدَانٍ صَحِيحَةٍ وَعُقُولٍ تَامَّةٍ فِي دَارٍ لَيْسَتْ دَارَ الدُّنْيَا وَخَلَقَ لَهُمُ الْمَعْرِفَةَ بِهِ وَأَتَمَّ نِعْمَتَهُ عَلَيْهِمْ وَأَمَرَهُمْ بِشُكْرِهِ.

Aḥmad Ibn Khabiṭ used to say that Allāh - taʿālā - originally created the creations with sound bodies and perfect intellects in some realm other than this realm. He enabled them to know Him, and He completed His endowment upon them, and commanded them to thank Him.

وَكَانَ يَقُولُ إِنَّ الْإِنْسَانَ فِي الْحَقِيقَةِ هُوَ الرُّوحُ لَا هَذَا الْقَالِبُ الَّذِي نَشَاهِدُهُ وَإِنَّ الرُّوحَ هِيَ حَيِّ عَالِمٌ قَادِرٌ.

And that the human being in reality is merely the soul, not the shell that we witness, and is alive, knowing, and powerful.

وَكَانَ يَقُولُ إِنَّ الْحَيَوَانَاتَ كُلَّهَا جِنْسٌ وَاحِدٌ وَإِنْ جَمِيعُ الْحَيَوَانَاتِ فِي مَحَلِّ التَّكْلِيفِ.

And that all living things are really one kind; the same race, and all are accountable.

ثُمَّ كَانَ يَقُولُ إِنَّ مَنْ أَطَاعَهُ فِي تِلْكَ الدَّارِ أَقْرَهُ هُنَاكَ، وَمَنْ عَصَاهُ هُنَاكَ أَخْرَجَهُ مِنْهَا إِلَى النَّارِ. وَكُلٌّ مِنْ عَصَاهُ فِي الْبَعْضِ وَأَطَاعَهُ فِي الْبَعْضِ بَعَثَهُ إِلَى دَارِ الدُّنْيَا وَأَلْبَسَهُ هَذِهِ الْقَوَالِبَ وَابْتَلَاهُمْ تَارَةً بِالشَّدَةِ وَتَارَةً بِالرَّاحَةِ وَتَارَةً بِالْأَلَمِ وَتَارَةً بِاللَّذَةِ.

And he used to say that anyone who obeyed God in that realm, then He kept him there, and whoever disobeyed there, He put him out and put him in Hell, and whoever obeyed sometimes and disobeyed other times, Allāh put him in the earth realm, and gave him a fleshly mold, then tested him with hardship and ease, and pain and pleasure.

وَجَعَلَ قَوْمًا مِنْهُمْ فِي صُورَةِ النَّاسِ وَقَوْمًا فِي صُورَةِ الطُّيُورِ وَقَوْمًا فِي صُورَةِ السَّبَاعِ وَقَوْمًا فِي صُورَةِ الدَّوَابِّ وَقَوْمًا فِي صُورَةِ الْحَشَرَاتِ كَالْحِيَةِ وَمَا أَشْبَهَ ذَلِكَ.

And He shaped some as humans, and some as birds, and some as predators, and some as cattle, and some as vermin.

وَكَاثَتْ دَرَجَاتُهُمْ فِي هَذَا الْمَعْنَى عَلَى قَدَرِ مَعَاصِيهِمْ فَمَنْ كَانَتْ مَعْصِيَتُهُ أَقْلَ فِي تِلْكَ الدَّارِ كَانَتْ صُورَتُهُ فِي الدُّنْيَا أَحْسَنَ، وَمَنْ كَانَتْ مَعْصِيَتُهُ هُنَاكَ أَكْثَرَ كَانَ قَالِبُ رُوحِهِ فِي الدُّنْيَا أَقْبَحَ.

And their shapes reflect their sins, the fewer sins one had in his previous life, the more beautiful he would be, and the more sins one had in his previous life, his fleshly shell would be uglier.

وَيَقُولُونَ إِنَّ الْحَيَوَانَ فِي الْحَقِيقَةِ هُوَ الرُّوحُ وَلَا يَزَالُ فِي دَارِ الدُّنْيَا يَنْتَقِلُ مِنْ قَالِبٍ إِلَى قَالِبٍ عَلَى مِقْدَارِ الطَّاعَاتِ وَالْمَعَاصِي مِنْ قَوَالِبِ النَّاسِ وَالْذَّوَابِ حَتَّى تَتَمَحُّضَ طَاعَاتُهُ فَيُنْقَلُ إِلَى دَارِ النَّعِيمِ أَوْ مَعَاصِيهِ فَيُنْقَلُ إِلَى دَارِ الْجَحِيمِ.

And those people used to say that the living creature in reality is merely a soul that never leaves this world, going from shell to shell, body to body, depending on one's obedience and sins. It would enter the forms of humans or animals until either one's obedience becomes pure and he can transfer to the realm of bliss, or he becomes absolutely evil and then be transferred to the inferno realm.



وَخَالَفَهُ أَحْمَدُ بْنُ بَانُوشٍ فَقَالَ مَتَى كَانَ فِي صُورَةِ بَهِيمَةٍ لَا يَكُونُ عَلَيْهِ تَكْلِيفٌ.

Ahmad Banush differed with him and said that whenever one is in the form of an animal, he would not be accountable.

وَكَانَ أَحْمَدُ بْنُ خَابِطٍ يَقُولُ، بَلْ يَكُونُ عَلَيْهِ التَّكْلِيفُ، وَيَكُونُ التَّسْخِيرُ لِلذَّبْحِ وَالرُّكُوبِ عُقُوبَةً لَهُ.

And Ahmad Ibn Khabit said that as an animal, one is still accountable, and the fact that he could be subjected and slaughtered or ridden is punishment for him.

وَكَانَ أَحْمَدُ بْنُ بَانُوشٍ يَقُولُ مِنَ الْمُكَلَّفِينَ مَنْ يُكْرَرُ طَاعَاتُهُ حَتَّى يَصِيرَ مُسْتَحَقًّا لِأَنْ يَصِيرَ نَبِيًّا أَوْ مَلَكًا.

And Ahmad Ibn Banush said that the accountable one's obedience could be so repetitious that he becomes worthy of becoming a prophet or angel.

وَكَانَ الْقَحْطِيُّ مِنْهُمْ يَقُولُ إِنَّ اللَّهَ تَعَالَى لَمْ يَكْلِفْهُمْ ابْتِدَاءً، وَلَكِنْهُمْ سَأَلُوا أَنْ يَكْلِفَهُمْ لِيَرْفَعَ بِهِ دَرَجَاتَهُمْ لِأَنَّ اللَّهَ تَعَالَى عَرَفَهُمْ أَنَّهُمْ لَا يَدْرِكُونَ الدَّرَجَاتِ إِلَّا بِالتَّكْلِيفِ وَأَنَّهُمْ إِنْ عَصَوْا يَسْتَحَقُّونَ الْعُقُوبَةَ، وَقَالُوا رَضِينَا

بِهِ! وَكَانَ يَقُولُ هَذَا مَعْنَى قَوْلِهِ تَعَالَى ﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾.

Al-Qahtiyiyy used to say that Allāh did not make the people accountable at first, but they asked for it so that Allāh would raise their ranks, since God informed them that their ranks would not be raised without accountability. And if they disobeyed, they would deserve punishment. They said, “We accept!” Allāh said¹ [what means (in his claim)]: <Allāh made Heavens and Earth sentient, as well as the mountains, and offered accountability to them, and they refused out of fear, but the human accepted. Indeed, the human is unjust for his falling short in that accountability and is an ignorant one².>

وَكَانَ أَبُو مُسْلِمٍ الْحَرَّانِيُّ مِنْهُمْ يَقُولُ: إِنَّ اللَّهَ تَعَالَى خَلَقَ أَرْوَاحَهُمْ وَكَلَفَ مِنْ عِلْمٍ أَنَّهُ يَعْصِيهِ لَكِنْهُمْ عَصَوْا عَلَى الْإِبْتِدَاءِ فَنَقَلَهُمْ بِالْمَسْخِ وَالنَّسْخِ إِلَى قَوَالِبٍ مُخْتَلَفَةٍ عَلَى قَدَرِ مَعَاصِيهِمْ.

Then there was Abu Muslim Al-Harraniyy who used to say that Allāh - ta'ālā - created their souls and made accountable whom He knew would disobey Him. They then disobeyed Him instantly, so He deformed them in various casts in accordance with their sins.



¹ Al-Aḥzab 72

² Some said this last part that is not about the obedient Believer who believed and he obeyed, he is not included in this ‘that certainly the human being is very unjust and very ignorant’.

الباب السابع عشر: فضائح الباطنية

THE SEVENTEENTH CHAPTER: THE SCANDALS OF THE ALLEGORISTS¹

مِنْهُمْ الْبَاطِنِيَّةُ وَفَتَنَتْهُمْ عَلَى الْمُسْلِمِينَ شَرٌّ مِنْ فِتْنَةِ الدَّجَالِ فَإِنْ فِتْنَةُ الدَّجَالِ إِنَّمَا تَدُومُ أَرْبَعِينَ يَوْمًا وَفِتْنَةُ هَؤُلَاءِ الدَّجَالَةِ ظَهَرَتْ أَيَّامَ الْمَأْمُونِ وَهِيَ قَائِمَةٌ بَعْدَ.

The tribulation of the Allegorists is worse than that of the Imposter, because his tribulations will last only 40 days, while these imposters appeared in the days of Al-Ma'mun and have never ceased to be!

وَإِنَّمَا ظَهَرَتْ فَتْنَتُهُمْ عَنْ تَدْيِيرِ جَمَاعَةٍ وَهُمْ: عَبْدُ اللَّهِ بْنُ مَيْمُونِ الْقَدَاحِ وَكَانَ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ وَمُحَمَّدُ بْنُ الْحُسَيْنِ الْمَعْرُوفِ بِدَنْدَانَ. وَجَمَاعَةٌ كَانُوا يَدْعُونَ الْجَهَارِبِجَةَ الَّذِينَ كَانُوا مَعَ الْمَلَقِبِ بِدَنْدَانَ وَمَعَ مَيْمُونِ بْنِ دِيصَانَ. كُلُّهُمْ اجْتَمَعُوا فِي سَجْنِ الْعِرَاقِ وَوَضَعُوا مَذْهَبَ الْبَاطِنِيَّةِ فَلَمَّا خَلَصُوا مِنَ السَّجْنِ ظَهَرَتْ دَعْوَتُهُمْ.

This tribulation appeared under the management of a group: ^Abdullah Ibn Maymun Al-Qaddah, a former slave of Ja^far As-Sadiq, Muhammad Ibnul-Husayn, nicknamed Dandan, and a gang called Al-Jaharabijah (The Four Lads²). They all gathered in the prison of Iraq and made a secret society. When they were released, they split up, and called to their cult.

وَذَكَرَ أَهْلُ التَّارِيخِ أَنَّ دَعْوَةَ الْبَاطِنِيَّةِ ظَهَرَتْ فِي أَيَّامِ الْمَأْمُونِ وَانْتَشَرَتْ فِي أَيَّامِ الْمُعْتَصِمِ

The historians mentioned that the call of the Allegorists appeared in the days of Al-Ma'mun, but spread in the days of Al-Mu'tasim.

¹ And amongst the big cults that has been attributed to Islam is Al-Batiniyyah, Al-Batin means inside/inward/hidden, batin means not apparent. So, these are the people of the hidden meanings. Perhaps you are aware of some iterations of the Batiniyyah of our time. If you are aware of this group called the Nation of Islam who are a cult of Batiniyyas, people of secret/inward/hidden meanings, and also the group that branched off from them called the Five-Percenters, they are also Batiniyyas. And there is another group who split from the so-called Nation who are Batiniyyas and SR. has seen them with his own eyes from their own building, and their own speaker that they invited and loved everything he had to say, some of the followers of 'Warith Ad-Deen' who is said to be the son of 'Elijah Muhammad' – 'Elijah Poole', the so-called founder of the Nation of Islam, or if not the exact founder the one who is supposed to be according to them 'the Messenger of Allaah' to the black man. So, they broke away from the so-called 'Nation of Islam' and they wanted to have a more Sunniyy take i.e., approach to the Religion, but they are still Batiniyyas.

² Kawthariyy



وَأَنَّ الَّذِينَ وَضَعُوا دِينَ الْبَاطِنِيَّةِ كَانُوا مِنْ أَوْلَادِ الْمَجُوسِ وَكَانَ مِثْلُهُمْ إِلَى دِينِ أَسْلَافِهِمْ،

And that the founders of the Batiniyy religion were descendants of the Majus with inclinations towards their ancestral religion:

وَذَلِكَ أَنَّ الثَّنَوِيَّةَ قَالُوا إِنَّ لِلْعَالَمِ صَانِعَيْنِ أَحَدَهُمَا النُّورُ يَكُونُ مِنْهُ الْخَيْرَاتُ وَالْمَنَافِعُ وَالْآخَرُ الظُّلْمَةُ يَكُونُ مِنْهُ الشُّرُورُ وَالْمَضَارُ.

That being that the religion of Manichaeism believed in two gods; light who is creator of good and benefit, and dark who is creator of evil and harm.

وَقَالُوا إِنَّ جَمَلَةَ الْأَجْسَامِ امْتَزَجَتْ مِنْهُمَا ثُمَّ قَالُوا إِنَّ كُلَّ وَاحِدٍ مِنْ هَذَيْنِ الْأَصْلَيْنِ لَهُ طَبَائِعُ أَرْبَعَةِ الْخَرَازَةِ وَالْبُرُودَةِ وَالرُّطُوبَةِ وَالْيَبُوسَةِ

And they said that everything in the world came forth from those two, and that each of these two sources has four elements: warmth, coldness, moisture and dryness.¹

ثُمَّ اقْتَدَى بِهِمُ الْمَجُوسُ وَقَالُوا إِنَّ لِلْعَالَمِ صَانِعَيْنِ يَزْدَانُ وَأَهْرَمَنْ

Then the Majus imitated them and said that the world has two makers, Yazdan, and the devil-god, Ahriman.

وَلَكِنْهُمْ لَمْ يَقْدِرُوا عَلَى إِظْهَارِهِ مَخَافَةَ سِیُوفِ الْمُسْلِمِينَ. فَوَضَعُوا قَوَاعِدَ عَلَى مُوَافَقَةِ أَسَاسِ وَضْعِهِ حَتَّى تَغْتَرِبَ بِهِ الْأَعْمَارُ.

However, they were unable to display their ancestral religion for fear of the swords of the Muslims. Instead, they established codes that mislead the unsuspecting.

ثُمَّ غَيَّرَتِ الْبَاطِنِيَّةُ عِبَارَاتِهِمْ. فَقَالُوا إِنَّ اللَّهَ تَعَالَى خَلَقَ النَّفْسَ وَكَانَ اللَّهُ هُوَ الْأَوَّلُ وَالنَّفْسُ هُوَ الثَّانِي وَرُبَّمَا قَالُوا الْعَقْلُ هُوَ الْأَوَّلُ وَالنَّفْسُ هُوَ الثَّانِي وَرَعَمُوا أَنَّ هَذَيْنِ يَدْبِرَانِ الْعَالَمَ بِتَدْيِيرِ الْكَوَاكِبِ السَّبْعَةِ وَالطَّبَائِعِ الْأَرْبَعَةِ.

¹ This is a different usage of "four elements", and opposed to them being earth, fire, air, and water.

They therefore said: Allāh - taʿālā - is the First, and He created the self, which is second. Or they might say: "The mind is the first, and self is the second." And they claimed that these two were the managers of the world, controlling everything by using the seven stars¹ and the four elements.

وَهَذَا بِعَيْنِهِ قَوْلُ الْمَجُوسِ حَيْثُ قَالُوا إِنَّ مُدَبِّرَ الْعَالَمِ اثْنَانِ أَحَدُهُمَا قَدِيمٌ وَالْآخَرُ حَادِثٌ حَدَثَ مِنْ فِكْرَتِهِ
إِلَّا أَنَّ الْمَجُوسَ قَالُوا هُمَا يَزْدَانِ وَأَهْرَمَنْ وَالْبَاطِنِيَّةُ قَالُوا هُمَا الْعَقْلُ وَالنَّفْسُ.

This is the very saying of the Majūs; that there are two managers for the world, an eternal one, and a created one who came forth from the thought of the eternal one. The Allegorists opted to use "mind" and "self".



وَأَوَّلُ مَنْ قَامَ بِهَا مُحَمَّدٌ بْنُ الْحُسَيْنِ الْمَلَقَبِ بِدَنْدَانٍ ابْتَدَأَ الدَّعْوَةَ فِي أَكْرَادِ جِبَالِ تَوْزَ حَتَّى دَخَلَ فِي دَعْوَتِهِ
جَمَاعَةٌ مِنْ أَهْلِ بَدِينِ.

The first to propagate this call was Dandān. He started his call with Kurds of the mountains of Tuz, until a group of people of Badīn responded.

ثُمَّ إِنْ مَيِّمُونُ بْنُ دِيصَانَ قَصِدَ نَاحِيَةَ الْمَغْرِبِ وَانْتَسَبَ إِلَى عَقِيلِ بْنِ أَبِي طَالِبٍ. فَلَمَّا أَجَابَتْهُ جَمَاعَةٌ ادَّعَى أَنَّهُ
مِنْ أَوْلَادِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ جَعْفَرِ الصَّادِقِ فَقَبِلَهُ مِنْهُ جَمَاعَةٌ مِنَ الْجُهَالِ الَّذِينَ لَمْ يَعْلَمُوا مَا اتَّفَقَ
عَلَيْهِ النَّسَابَةُ: أَنَّ مُحَمَّدًا هَذَا خَرَجَ مِنَ الدُّنْيَا وَلَمْ يَعْقِبْ.

Then Maymun Ibn Daysan went to North Africa and claimed to be a descendant of ʿAqil Ibn Abi Talib. When a group of people followed him, he claimed be from the children of Muḥammad Ibn Ismaʿil Ibn Jaʿfar Aṣ-Ṣadiq². Some people who did not

¹ In [classical antiquity](#), the **seven classical planets** or **seven luminaries** are the seven moving [astronomical objects](#) in the sky visible to the [naked eye](#): the [Moon](#), [Mercury](#), [Venus](#), the [Sun](#), [Mars](#), [Jupiter](#), and [Saturn](#). The word [planet](#) comes from two related [Greek](#) words, [πλάνης](#) *planēs* (whence [πλανήτες](#) *ἀστέρες* *planētes* *asteres* "wandering stars, planets") and [πλανήτης](#) *planētēs*, both with the original meaning of "wanderer", expressing the fact that these objects move across the [celestial sphere](#) relative to the [fixed stars](#).^{[1][2]} Greek astronomers such as [Geminus](#)^[3] and [Ptolemy](#)^[4] often divided the seven planets into the Sun, the Moon, and the five planets.

² Now if you recall in our early lessons in this book about the 73 factions, we learned about this man Muḥammad Ibn Ismaʿil Ibn Jaʿfar Aṣ-Ṣadiq. Muḥammad Ibn Ismaʿil he is the one that the [Batiniyyah](#), the [Ismaʿiliyyah](#) of the [Batiniyy](#)s attribute themselves to him.

know that this Muḥammad Ibn Ismaʿīl died without children - something all scholars of lineage agree about - accepted this claim.

ثُمَّ ظَهَرَ فِي أَتْبَاعِهِ رَجُلٌ اسْمُهُ حَمْدَانُ قَرْمَطٌ فَدَعَا أَهْلَ الْبَحْرَيْنِ وَكَانَ أَبُو سَعِيدٍ الْجَنَابِيُّ الَّذِي تَغَلَّبَ عَلَى أَهْلِ الْبَحْرَيْنِ مِنْ أَتْبَاعِهِ وَأَجَابَهُ جَمَاعَةٌ.

Amongst his followers was a man named Ḥamdān Qarmat, who called the Bahrainis. Abū Saʿīd Al-Janābiyy, who overthrew Bahrain, was one of his followers, and a group followed him.

ثُمَّ خَرَجَ سَعِيدُ بْنُ الْحُسَيْنِ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونِ بْنِ دِيصَانَ الْقَدَاحِ إِلَى الْمَغْرِبِ وَغَيْرِ اسْمِهِ وَنَسَبِهِ فَقَالَ أَنَا عَبِيدُ اللَّهِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلِ بْنِ جَعْفَرِ الصَّادِقِ وَأَجَابَهُ جَمَاعَةٌ مِنْ أَهْلِ الْمَغْرِبِ.

Then Saʿīd Ibnul-Ḥusayn Ibn ʿAbdillāh Ibn Maymun Ibn Daysān Al-Qaddāh went to North Africa and took on the alias of ʿUbaydullāh Ibnul-Ḥusayn Ibn Muḥammad Ibn Ismaʿīl Ibn Jaʿfar Aṣ-Ṣadiq. There, some people responded to his call.

ثُمَّ خَرَجَ مِنْهُمْ رَجُلٌ كَانَ يُدْعَى أَبَا حَاتِمٍ إِلَى أَرْضِ الدَّيْلَمِ فَأَجَابَتْهُ مِنْهُمْ جَمَاعَةٌ.

Then, one called Abū Ḥatim, went to the land of Daylam where he gained followers.

وَدَخَلَ فِي دَعْوَتِهِمْ مِنْ أَهْلِ خُرَاسَانَ الْحُسَيْنُ بْنُ عَلِيِّ الْمُرُوزِيِّ فِي الْوَقْتِ الَّذِي كَانَ يَتَوَلَّى هَرَاةَ وَمَرْوَرُودَ

Amongst the people of Khurasān, Al-Ḥusayn Ibn ʿAliyy Al-Marwaziyy, who had control of Herat¹ and Marw-Rud² joined their call.

¹ Herāt (/heˈrɑːt/; ^[4] Dari/Pashto: هرات) is an oasis city and the third-largest city of Afghanistan. ^[5] In 2020, it had an estimated population of 574,276, and serves as the capital of Herat Province, situated south of the Paropamisus Mountains (Selseleh-ye Safēd Kōh) in the fertile valley of the Hari River in the western part of the country. An ancient civilization on the Silk Road between the Middle East, Central and South Asia, ^[6] it serves as a regional hub in the country's west. <https://en.wikipedia.org/wiki/Herat>

² Marw-Rud (Persian: مرو رود, also Persian: مرو رود Marw-Rudh) ^[1] or Marw al-Rudh (from Arabic: مرو الروذ; "Marw on the river"), locally used to be known by the older variants Marwarudh (مرو رود) and Marrudh (مروذ). ^[1] was a medieval settlement in Khurasan. It was also known as Marw-i Kuchik (Persian: مرو کوچک, "Little Marw") to distinguish it from the nearby Marw al-Shahijan or Greater Marw. ^[2] The town was located near the modern Afghan settlement of Bala Murghab, at the site where the Murghab River leaves the mountains of Gharjistan and enters the steppe of the Karakum Desert. The modern settlement of Maruchak or Marv-i Kuchik, although named after the medieval town, appears to be the site of a former suburb of it, named Qasr-i Ahnaf. ^[2] https://en.wikipedia.org/wiki/Marw_al-Rudh

وَلَمَّا قُتِلَ قَامَ بِدَعْوَتِهِ فِيمَا وَرَاءَ النَّهْرِ مُحَمَّدُ بْنُ أَحْمَدَ النَّسَافِيِّ الْمَعْرُوفُ بِالْبَزْدَوِيِّ وَأَبُو يَعْقُوبَ السَّجْزِيَّيَّ أَقَامَ دَعْوَتَهُ بِنَاحِيَةِ سَجِسْتَانَ.

When he was killed, Muḥammad Ibn Aḥmad An-Nasafiyy, also known as Al-Bazdawiyy, took his place 'beyond the river', and Abū Yaʿqub As-Sijziyy took his place in the area of Sijistan.

وَهَذَا الْبَزْدَوِيُّ صَنَفَ لَهُمْ كِتَابًا سَمَى وَاحِدًا مِنْهَا كِتَابَ الْمَحْضُولِ وَآخِرُ كِتَابِ أَسَاسِ الدَّعْوَةِ وَآخِرُ كِتَابِ كَشْفِ الْأَسْرَارِ وَآخِرُ كِتَابِ تَأْوِيلِ الشَّرِيعَةِ.

This Bazdawiyy authored books for them. He named one of them *The Product*, and another *The Basis of the Call*, a third was *Exposure of the Secrets*, and another was *The Interpretation of the Sacred Law*.

وَدَخَلَ فِي دَعْوَتِهِمْ مِنْ حِشْمِ الْمُعْتَصِمِ رَجُلٌ يُقَالُ لَهُ أَفْشِينُ. وَكَانَ بِسَبَبِهِ يَدَاهُنْ بَابُكَ الْخُرَاصِيُّ الَّذِي ظَهَرَ بِنَاحِيَةِ أَذْرَبَيْجَانَ وَكَثُرَتْ أَتْبَاعُهُ وَهَزَمَ عِدَدًا كَثِيرًا مِنْ عَسَاكِرِ الْمُسْلِمِينَ مِنْ عَسَاكِرِ بَنِي الْعَبَّاسِ فِي مُدَّةِ عَشْرِينَ سَنَةً حَتَّى اجْتَمَعَ أَبُو دُلْفِ الْعَجَلِيُّ وَقَوَادِ عَبْدِ اللَّهِ بْنِ طَاهِرٍ وَهَزَمُوا بَابُكَ. أَسْرَوْهُ وَصَلَبَ بِسَرٍ مِنْ رَأْيِ سَنَةِ ثَلَاثَ وَعَشْرِينَ وَمِائَتَيْنِ. وَكَانَ بَابُكَ يَسْتَحِلُّ الْمُحْرَمَاتِ كُلَّهَا وَهَزَمَ إِلَى أَنْ أَسْرَمَعَ أَخِيهِ إِسْحَاقَ وَصَلَبَ بِسَرٍ مِنْ رَأْيِ فِي أَيَّامِ الْمُعْتَصِمِ

Someone on Al-Muʿtaṣim's staff named Afshin joined them. Because of him, Bābak Al-Khurramiyy, who appeared in Azerbaijan and gained a large following, was enabled to defeat a number of Muslim armies within a span of 20 years, until Abū Dulf Al-ʿIjliyy teamed up with the commanders of ʿAbdullah Ibn Tahir, and finally defeated Babak. They captured him and he was killed upon a pole in Samarra, 223 AH.



وَقَدْ كَانَ مِنْهُمْ مِنْ جَمَلَةِ الْبَرَامِكَةِ مَنْ سَعَى فِي إِظْهَارِ عِبَادَةِ النَّارِيِّينَ الْمُسْلِمِينَ! فَقَالَ لِهَارُونَ الرَّشِيدِ يَنْبَغِي أَنْ تَرْتَّبَ فِي الْكُعْبَةِ إِحْرَاقَ الْعُودِ وَالنَّدَى لِيَكُونَ ذَلِكَ أَثَرًا زَائِدًا عَلَى مَنْ قَبْلَكَ!

Some Batiniyyah were Barmakids¹ in political power who strove to establish fire worship in the midst of the Muslims! One said to Caliph Harun Ar-Rashid: "You should burn incense in the Ka'bah, as a contribution unlike any of those before you!"

فَلَمَّا وَقَفَ عَلَيْهِ عُلَمَاءُ زَمَانِهِمْ عَرَفُوا الْخَلِيفَةَ حَالَهُ وَصَرَفُوهُ عَنِ ذَلِكَ الرَّأْيِ!

When the Muslim scholars discovered this, they tipped-off the caliph and stopped him!



وَكَانَ مِنْ جُمْلَتِهِمْ رَجُلٌ اسْمُهُ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ الْقَيْرَوَانِي كَتَبَ رِسَالَةً إِلَى سُلَيْمَانَ بْنِ الْحَسَنِ الْقَرْمَاطِيِّ فِيهَا:

Amongst them was ^Ubaydullah Ibnul-Husayn Al-Qayrawaniyy. He wrote a message to Sulayman Ibn Al-Hasan Al-Qarmatiyy:

أَوْصِيكَ بِتَشْكِيكِ النَّاسِ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ فَإِنَّهُ أَعْظَمُ عَوْنٍ لَكَ عَلَى الْقَوْلِ بِقَدَمِ الْعَالَمِ!

"I advise you to make the people skeptical about the Torah, the Bible and the Qur'an, for that is your greatest assistance to say that the world is beginningless!

وَأَوْصَيْتُ إِلَيْكَ بِأَنْ تَعْرِفَ مَخَارِيقَ الْأَنْبِيَاءِ وَالْأُمُورِ الَّتِي نَاقَضُوا فِيهَا كَمَا قَالَ عِيسَى لِلْيَهُودِ أَنَا لَا أَرْفَعُ شَيْئًا مِنْ شَرِيعَتِكُمْ وَلَا أَنْسَخَ ثُمَّ رَفَعَ السَّبْتَ وَوَضَعَ بَدْلَهُ الْأَحَدَ وَغَيْرَ قَبْلَةَ مُوسَى فَلَمَّا عَثَرَ الْيَهُودُ مِنْهُ عَلَى هَذِهِ الْمَنَاقِضَةِ قَتَلُوهُ!

And I advise you to know the tricks and schemes of the Prophets, and all of their contradictions, like how Jesus told the Jews that he will not abrogate any of their Sacred Law, then he replaced Saturday with Sunday, and changed the prayer direction of Moses, so when the Jews knew about that, they killed him!"

وَيَنْبَغِي أَنْ لَا تَكُونَ كصاحب الأمة المنكوسة لما سألوه عَنِ الرُّوحِ لَمْ يَدْرِ مَا يَقُولُ! فَقَالَ {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا} وَهُمْ قَبِلُوا مِنْهُ ذَلِكَ!

¹ They were statesmen. Wikipedia: The **Barmakids** ([Persian](#): بَرْمَكِيان *Barmakiyân*; [Arabic](#): البرامكة *al-Barāmikah*^[1]), also spelled **Barmecides**, were an influential [Iranian](#)^{[2][3]} family from [Balkh](#).

And be not like the master of this degenerate nation: when he was asked about the soul, he did not know what to say: <O Muḥammad, they ask you about the soul. Say: "The soul is a matter of my Lord, and you have not been given of the knowledge but little.> How could they accept such a thing from him?

وَيَنْبَغِي أَنْ لَا تَكُونَ كَمُوسَى ادَّعَى مَا ادَّعَاهُ وَلَمْ يَكُن لَهُ بَرَهَانٌ سِوَى الْمَخْرَقَةِ وَحِيلِ الشَّعْبِذَةِ!

And do not be like Moses, who claimed what he claimed without a shred of evidence but a rag and some amateur sleight of hand!

وَذَلِكُمُ الْمُحَقِّقُ فِي زَمَانِهِ قَالَ {فَحْشَرُ فَنَادَى فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى} وَإِنَّمَا سَمَّاهُ مُحَقِّقًا عَلَى مَذْهَبِهِ عَلَى مَعْنَى أَنَّهُ كَانَ صَاحِبَ زَمَانِهِ فِي دَوْرِهِ.

The real master of his time was the one who gathered the people and called out:
"I am your Lord, Most High!"

وَذَكَرَ فِي تِلْكَ الرِّسَالَةِ فَقَالَ وَأَعْجَبَ مِنْ هَذَا فِي دِينِهِمْ أَنَّ الْوَاحِدَ مِنْهُمْ يَكُونُ لَهُ ابْنَةٌ حَسَنَاءٌ يَحْرِمُهَا عَلَى نَفْسِهِ وَيُبِيحُهَا لِلْأَجْنَبِيِّ وَلَوْ كَانَ لَهُ عَقْلٌ لَعَلِمَ أَنَّهُ أَوْلَى بِهَا مِنَ الرَّجُلِ الْأَجْنَبِيِّ!

And also he said in his message: "What is even more bewildering is that in their religion, someone would have a beautiful daughter, and forbid her from himself yet permit her for a stranger! Had he had a bit of sense, he would have known that he is more worthy of his own daughter than that stranger!

وَلَكِنَّهُمْ قَوْمٌ خَدَعَهُمْ رَجُلٌ بِشَيْءٍ لَا يَكُونُ أَبَدًا! خَوْفُهُمْ بِالْقِيَامَةِ وَالنَّارِ وَمَنَاهُمُ الْجَنَّةُ وَاسْتَعْبَدَهُمْ لِهَذَا السَّبَبِ! فَكَيْفَ لَمْ يَخَفْ فِي نَفْسِهِ مِمَّا خَوْفُهُمْ بِهِ حِينَ اسْتَعْبَدَهُمْ فِي الْعَاجِلِ وَلَمْ يَبَالِ بِهِ؟

But those Muslims are people fooled by a man about something that will never, ever happen! He frightened them about Judgment Day and Hell, and made them desirous of Paradise, and thereby enslaved them! How did he not fear within himself what he made them fear when he enslaved them in the Here-and-Now without giving a care?

ثُمَّ ذَكَرَ الْمُدَبِّرُ فِي آخِرِ هَذَا الْكِتَابِ: إِنَّكَ وَإِخْوَانُكَ هُمُ الْوَارِثُونَ الَّذِينَ وَرِثُوا الْفَرْدُوسَ وَأَرَادَ بِإِخْوَانِهِ الْبَاطِنِيَّةَ وَزَعَمَ أَنَّهُمْ هُمُ الَّذِينَ يَرِثُونَ الْفَرْدُوسَ ثُمَّ فَسَّرَ الْفَرْدُوسَ فَقَالَ هُوَ نَعِيمُ الدُّنْيَا وَلِذَاتِهَا الَّتِي حَرَمَهَا عَلَى هَؤُلَاءِ

الْجَهَّال الَّذِينَ تَمْسِكُوا بِشَرَائِعِ قَوْمٍ مِنَ الْمُتَنَبِّئِينَ! هَنِيئًا لَكُمْ بِالرَّاحَاتِ الَّتِي وَصَلْتُمْ إِلَيْهَا وَالْخَلَاصَ مِنَ التَّكْلِيفَاتِ الَّتِي ابْتَلَوْا بِهَا!

And amongst what this evil villain said in his message was: “You and your brothers are the heirs! Those who shall inherit Paradise; the pleasures of this earthly life that are avoided by ignoramuses steadfast to the laws of false prophets! Congratulations! Enjoy the pleasures and ease! You have arrived and are done with the accountability by which those others have been burdened!”



وَأَعْلَمُ أَنَّ أَوَّلَ مَا يَحْتَالُونَ بِهِ هَؤُلَاءِ عَلَى السُّلَاطِينِ وَالْعَوَامِ الَّذِينَ لَا خَبْرَةَ لَهُمْ فِي الْعُلُومِ تَقْبِيحُهُمُ الْعُلَمَاءَ فِي أَعْيُنِ الْعَوَامِ.

Know that their first tactic to fool a naïve statesman or layman is to propagate vitriol against the scholars, to make the scholars look ugly in the face of the layman.

يَقُولُونَ لِلوَاحِدِ مِنْهُمْ إِنْ عُلَمَاءُكُمْ لَا يَعْرِفُونَ شَيْئًا! وَلَوْ شِئْتُمْ لَجَرَبْتُمُوهُمْ وَعَرَفْتُمْ مِنْ حَالِهِمْ مَا يَقُولُونَ!

They say to that naïve one: “Your scholars do not know anything! If you want, you can test them, and you will see!

سلوهم: لِمَ وَجِبَ غَسْلُ الْوَجْهِ فِي الْوُضُوءِ وَالْحَدَثِ خَرَجَ مِنْ مَوْضِعٍ آخَرَ؟ وَأَيُّ حِكْمَةٍ وَأَيُّ عَاقِلٍ يَسْتَحْسِنُ مِثْلَ هَذَا؟ وَلَمْ وَجِبَ غَسْلُ جَمِيعِ الْبَدَنِ مِنْ قَطْرَةٍ مِنْ مَنِي خَرَجَتْ مِنْهُ وَلَمْ يَجِبَ عَلَى كَثِيرٍ مِنَ الْحَدَثِ وَالْبَوْلِ يَخْرُجُ مِنْهُ إِلَّا غَسْلُ أَعْضَاءَ مِنَ الْبَدَنِ؟ قَالُوا وَهَذَا بِالْعَكْسِ أَوَّلَى!

Ask them why it is obligatory to wash the face in wudu' when the impurity came from another spot? What wisdom is that, and what kind of smart person thinks that makes sense? And why is it obligatory to wash all of the body for a single drop of semen, but loads of urine and feces only require washing a few organs?

The other way around is more sensible!

وَأَسْأَلُوا مِنْهُمْ لِمَ كَانَتْ صَلَاةُ الْمَغْرِبِ ثَلَاثَ رَكَعَاتٍ وَصَلَاةُ الصُّبْحِ رَكَعَتَيْنِ كُلِّ وَاحِدٍ مِنْهُمَا فِي طَرَفٍ مِنْ طَرَفِي النَّهَارِ؟

And ask them why sunset prayer is three bowings while dawn prayer is only two, although both are at the extremity of the daytime?

وَلَمْ كَانَ الرُّكُوعَ وَاحِدًا وَالسُّجُودَ اثْنَيْنِ؟ وَلَمْ يَقْطَعْ فَرْجَ الزَّانِي وَتَقْطَعْ يَدَ السَّارِقِ وَهُمَا جَمِيعًا آلَةُ الْخِيَانَةِ؟

And why must one bow once but prostrate twice? And why is the private part of the fornicator not cut, but the hand of the thief is, when both were the tool of treachery?

وَأَسْأَلُوهُمْ لِمَ كَانَ اللِّسَانُ وَاحِدًا وَالْأُذُنَ اثْنَتَيْنِ وَالذَّكَرَ وَاحِدًا وَالْخَصِيَّةَ اثْنَتَيْنِ وَلَمْ كَانَتْ الْأَهْدَابُ ثَابِتَةً عَلَى جَفَنِ الْإِنْسَانِ وَلَا يَكُونُ لِسَائِرِ الْحَيَوَانَاتِ الْأَهْدَابُ إِلَّا عَلَى أَحَدِ الْجَفْنَيْنِ وَلَمْ كَانَ ثَدْيَ الْإِنْسَانِ عَلَى صَدْرِهِ وَثَدْيَ سَائِرِ الْحَيَوَانَاتِ عَلَى بَطْنِهَا؟ وَلَمْ كَانَ بَعْضُ الْحَيَوَانَاتِ يَبْيِضُ وَبَعْضُهَا يَلِدُ؟

And ask them why there is only one tongue but two ears? And one penis but two testicles? And why do human eyelashes grow on both eyelids while animals only have eyelashes on one? And why is the human tit on the chest, while the tit of animals is on their stomachs? And why do some animals lay eggs while others give birth to live babies?"

وَإِذَا ظَفَرُوا بِوَاحِدٍ مِنَ السَّلَاطِينِ وَالْمُحْتَسِبِينَ قَالُوا لَهُ: وَضَعْتَ هَذِهِ الشَّرِيعَةَ لِلْحَمِيرِ وَالْعَوَامِ وَأَنْتُمْ مِنْ جَمَلَةِ الْخَوَاصِ! يَنْبَغِي أَنْ يَكُونَ لَدَيْنِكَ خَاصِيَةٌ تَخَالِفُ دِينَهُمْ!

If they lure a statesman, they would say: "These rules were put for the donkeys and peasants. You are a noble! It should be that your religion be special; against their religion!"

وَيَقُولُونَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ نَبِيًّا وَلَا رَسُولًا، وَلَكِنَّهُ كَانَ حَكِيمًا أَرَادَ أَنْ يَسْتَعْبِدَ الْعَوَامَ فَكَلَفَهُمْ هَذِهِ التَّكَالِيفَ وَلَا بُدَّ لِلْخَوَاصِ أَنْ يَتَمَيَّزُوا عَنْهُمْ وَلَا يَنْقَادُوا لِسَيِّئِهِ لَا أَصْلَ لَهُ.

And they say: "Muhammad was not really a Prophet or Messenger; he was a wiseman who wanted to enslave the masses and charge them with these responsibilities. The nobles must distinguish themselves and should not follow what is baseless!"

وَإِذَا وَرَدَتْ هَذِهِ الْأَسْئَلَةُ عَلَى الْعَامِيِّ تَحِيرُ فِيهَا وَرَجَعَ إِلَى وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ. فَيَقُولُ الْعَالِمُ لَا تَسْمَعُ هَذَا الْكَلَامَ وَلَا تَغْتَرِ بِهِ لِأَنَّهُ كَلَامُ الْبَاطِنِيَّةِ!

When these questions come across the layman, he becomes confused, and goes back to a person of knowledge, who says to him: “Do not listen to this talk, and do not be fooled by that! This is the talk of the Allegorists!

وَهَذَا الَّذِي تَسْأَلُنِي عَنْهُ إِنَّمَا هُوَ أُمُورُ أَمْرِ اللَّهِ بِهَا فَلَا اغْتِرَاضَ عَلَيْهِ وَلَوْ أَمَرَ بِخِلَافِهِ لَكَانَ يَجُوزُ.

And these matters of prayer, purification, and the like, are by the Command of God! There is no objection to Him about them, and had He commanded that they be done another way, that would be valid too!

وَأَشْيَاءَ خَلَقَهَا اللَّهُ كَانَ يَجُوزُ أَنْ يَخْلُقَ بِخِلَافِهَا لِعُمُومِ قُدْرَتِهِ! أَلَا تَرَى أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ بَعْضَ الْحَيَوَانَاتِ عَلَى رَجْلَيْنِ وَبَعْضَهَا عَلَى أَرْبَعٍ وَبَعْضَهَا خَلَقَ بِلَا رَجْلٍ تَمْشِي عَلَى بَطْنِهَا وَفِيهَا مَا يَطِيرُ بِالْجَنَاحِ وَخَلَقَ بَعْضَهَا يَمْشِي عَلَى الْبَرِّ وَلَوْ سَقَطَ فِي الْمَاءِ هَلَكَ وَبَعْضَهَا يَعِيشُ فِي الْبَرِّ وَالْبَحْرِ وَخَلَقَ بَعْضَ الْأَجْسَامِ بِحَيْثُ تَرَسَّبَ فِي الْمَاءِ مِثْلَ الْحَجَرِ وَالْحَدِيدِ وَبَعْضَهَا يطفو عَلَى الْمَاءِ كَالْخَشَبِ وَغَيْرِهِ.

And all those creations you asked about are things that Allah created, and He could have created them differently, because of the generality of His Power! Do you not see that Allah created some creatures with two feet, and others with four, and yet others without any, so they slither about on their bellies? And He created some that fly with wings, and some that walk on land such that if they fall in water they drown, and He made some things amphibious! And He created heavy things that sink in water, like stone and metal, and other things that float, like wood?

فَهَذَا كُلُّهُ دَلِيلُ عُمُومِ قُدْرَةِ اللَّهِ تَعَالَى وَأَنَّهُ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ {لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ}

All of that is because Allah has Power over everything possible, and He does whatever He wills, and He rules as He wills. **<He is not questioned about what He does; they are questioned!>**”



فَإِذَا رَجَعَ الْعَامِي إِلَى مَنْ لَقِنَهُ تِلْكَ الْأَسْئَلَةَ وَذَكَرَ لَهُ الْجَوَابَ الَّذِي وَصَفَهُ قَالَ لَهُ: قَدْ عَلِمْتُ الْآنَ أَنَّ عَالِمَكَ لَا يَعْرِفُ شَيْئًا! فَشَكَكْتُ فِي أَمْرِ الدِّينِ وَفِي حَالِ الْعَالَمِ. فَأَوْهَمَ بِذَلِكَ الْغُرُ الْغُمْرَ أَنَّ تَحْتَهَا حِكْمَةٌ عَظِيمَةٌ يَعْرِفُهَا.

When that layman takes the answers back to who produced the questions, he would say: “You now know that your scholar does not know anything!” Then, he would make that layman skeptical about the Religion, and he would make him doubtful about the scholars, and he would give a false impression to anyone who was gullible.

وَيَقُولُونَ إِذَا تَحِيرَ الْعَامِيُّ: لَا يَعْرِفُ أَسْرَارَ هَذِهِ الْأُمُورِ غَيْرَنَا! فَإِذَا طَالِبُهُمُ الْعَامِيُّ بَيَانَهُ يَقُولُونَ: لَيْسَ هَذَا مِنَ الْأَسْرَارِ الَّتِي تَفْشَى بِهَا عَهْدٌ وَلَا مِيثَاقٌ! فَإِنَّهَا أَسْرَارٌ يَعْرِفُهَا الْخَوَاصُّ!

So, they would say to that layman once he is confused: “No one is aware of these secrets but us!” Then that layman says: “Tell me your secrets!” They say: “These are not secrets merely given without a pact! Only the special ones know it!”

فَيَحْلِفُونَهُ بِاللَّهِ وَبِالرَّسُولِ وَبِالْعِتَاقِ وَالطَّلَاقِ وَتَسْبِيلِ الْمَالِ وَالتَّعَمِّ وَإِنْ كَانَ هَذَا الْيَمِينُ لَا خَطَرَ لَهَا عَنْدهُمْ. فَإِنَّهُمْ لَا يُؤْمِنُونَ بِاللَّهِ وَبِالرَّسُولِ،

So, they make that layman swear by Allah, and by the Messenger, and by emancipating slaves, and by divorce, and by dedicating money for the sake of God, though truly nothing of that means anything to them, because they do not believe in Allah, and they do not believe in the Messenger.

وَلَكِنَّهُمْ يُرِيدُونَ التَّهْوِيلَ عَلَى الْمُسْلِمِ.

Rather, they want to prey upon Muslims.

وَيَقُولُونَ أَيْضًا لَا نَظْهَرُهُ إِلَّا بِتَقْدِيمِ خَيْرٍ عَلَيْهِ. فَيَطْلُبُونَ مِائَةَ وَتِسْعَةَ عَشَرَ دِرْهَمًا مِنَ السَّبِيكَةِ الْخَالِصَةِ، وَيَقُولُونَ: هَذَا تَأْوِيلُ قَوْلِ اللَّهِ تَعَالَى: {وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا}! فَالْحَاءُ وَالسَّيْنُ وَالنُّونُ وَالْأَلِفُ إِذَا جُمِعَ عَدَدُهُمْ بِحِسَابِ الْجَمَلِ يَكُونُ مَبْلَغُهُ مِائَةُ وَتِسْعَةَ عَشَرَ!

So they say to him: “We shall not expose our secrets to you until you offer a good offering: 119 bars of pure silver! This is what Allah meant when He said: <Give God a “hasan (good)” loan>; The word ‘hasan’ equals 119 according to the supreme alphabets!”

فَإِذَا بَذَلَ لَهُمُ الْعَهْدَ وَأَعْطَى هَذَا الْمَالَ قَالَ لَهُمْ لَمْ يَبْقَ إِلَّا أَنْ تَهْدُونِي إِلَى طَرِيقِكُمْ وَتَفْشُوا إِلَيَّ أَسْرَارَكُمْ!

When the gullible one pays, he would make a pledge with them. Then he says:
“There is nothing left but for you to guide me to your way and expose your secrets to me!”

فيخافون أن يظهروا لَهُ حَقِيقَةَ مَا هُمْ عَلَيْهِ فيظهرون لَهُ مَا يشبه أن يكون ظَاهِرَةً دِينَ الْإِسْلَامَ حَتَّى لَا يُبَادِرَ إِلَى الْإِنْكَارِ عَلَيْهِمْ. وَيَسْتَقِرُّ مَعَ ذَلِكَ مَقْدَارٌ مِنْ خِرَافَاتِهِمْ ثُمَّ يَلْقَوْنَ الْأَمْرَ إِلَيْهِ دَرَجَةً دَرَجَةً فَيَسْلُخُونَهُ مِنَ الدِّينِ سَلْخًا!

But they would still be afraid to expose their secrets to him. So, they present him with something that seems like it might be Islam, so that he would not immediately object to them. The fallacies begin to settle, then they expose more and more to him, stripping and peeling him from the Religion, as if he sheds out of it!



فمما يلقونه إِلَى الْمَبْتَدِئِ قَوْلُهُمْ إِنَّ اللَّهَ تَعَالَى خَلَقَ ذَوَاتَ الْأَرْبَعِ مِنَ الْحَيَوَانَاتِ فَاخْتَارَ مِنْهَا وَاحِدًا وَهُوَ الظَّبْيُ جَعَلَهَا مَحَلًّا لِلْمَسْكِ الَّذِي فِيهِ تَكُونُ هَذِهِ الرِّوَائِحُ الطَّيِّبَةُ فِي هَذِهِ الْجَنَّةِ وَيَعْنُونَ بِالْجَنَّةِ دَارَ الدُّنْيَا وَنَعِيمِهَا. وَخَلَقَ ذَوَاتَ الْأَجْنَحَةِ مِنَ الْحَيَوَانَاتِ وَاخْتَارَ مِنْهَا وَاحِدَةً وَهِيَ النِّحْلَةُ وَجَعَلَهَا مَحَلًّا لِلشَّرْبِ الَّذِي مِنْهُ أَطْيَبُ الْحَلَاوَاتِ فِي هَذِهِ الْجَنَّةِ! وَخَلَقَ الْحَيَوَانَاتِ الَّتِي تَمْشِي وَتَتَحَرَّكُ عَلَى بَطْنِهَا فَاخْتَارَ وَاحِدَةً وَهِيَ دَوْدَةُ الْقَزِ وَجَعَلَ مِنْهَا الْإِبْرِسِمَ الَّذِي مِنْهُ زِينَةُ هَذِهِ الْجَنَّةِ! وَخَلَقَ النَّاسَ وَاخْتَارَ مِنْهُمْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!

And they say to the beginner: “Of all four legged beasts that God created, He chose the deer and made it the source of musk. So, from the deer comes the beautiful fragrances of this paradise ...” and they mean the earthly pleasure. “And of all winged creatures He chose the bee, and made it the source of honey, the nicest of the sweets in this paradise! And of all that crawls, He chose the silkworm, and made it the source of silk, the décor of this paradise! And He created the people, and chose Muhammad!

فَيَسْتَحْسِنُ الْمَبْتَدِئُ هَذَا الْكَلَامَ الَّذِي يَلْقَاهُ إِلَيْهِ.

That beginner enjoys this talk.

وَيَقُولُ أَتَدْرِي مِنْ مُحَمَّدٍ؟

Then they say to him: “Do you know who Muḥammad is?”

فَيَقُولُ نَعَمْ! مُحَمَّدٌ رَسُولُ اللَّهِ خَرَجَ مِنْ مَكَّةَ وَادَّعَى النُّبُوَّةَ وَأَظْهَرَ الرِّسَالَةَ وَعَرَضَ الْمَعْجِزَةَ!

He would say: “Yes, Muḥammad is the Messenger of Allāh! He came out of Makkah, claimed Prophethood, had a Message, and displayed miracles!”

فَيَقُولُ لَيْسَ هَذَا الَّذِي تَقُولُ إِلَّا كَقَوْلِ هَؤُلَاءِ الْحَمِيرِ! إِنَّمَا مُحَمَّدٌ أَنْتَ!

They would say to him: “This talk of yours is the talk of the donkeys! Muḥammad is you!”

فِيَسْتَعِيزُ السَّامِعَ وَيَقُولُ لَسْتُ أَنَا مُحَمَّدًا!

The one hearing this would seek refuge with God and say: “I am not Muḥammad!”

فَيَقُولُ لَهُ: اللَّهُ تَعَالَى وَصَفَ فِي هَذَا الْقُرْآنِ فَقَالَ ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾! وَهَؤُلَاءِ الْحَمِيرُ يَقُولُونَ هُوَ جَاءَ مِنْ مَكَّةَ!

So, they say to him: “God said so: <There has come to you a Messenger from yourselves.> And those donkeys have the nerve to say the Messenger came from Mecca!”

فَيَقُولُ لَهُ الْغَرُّ الْغَمْرُ عَلَى أَيِّ مَعْنَى نَقُولُ أَنَا مُحَمَّدٌ؟

Then that drowning, gullible one says: “What does it mean that I am Muḥammad?”

فَيَقُولُ خَلَقَكَ وَصَوَّرَكَ خَلَقَ مُحَمَّدٌ فَالرَّأْسُ بِمَنْزِلَةِ الْمِيمِ وَالْيَدَانِ بِمَنْزِلَةِ الْحَاءِ وَالسَّرَّةُ بِمَنْزِلَةِ الْمِيمِ وَالرِّجْلَانِ بِمَنْزِلَةِ الدَّالِ!

They say: “Allāh created you and formed you as a Muḥammad, because ‘M’ is the head, ‘H’ is for the two hands, the navel is the second ‘M’, and the two feet are the ‘D’!

وَكَذَلِكَ أَنْتَ عَلَيَّ أَيْضًا عَيْنُكَ هِيَ الْعَيْنُ وَالْأَنْفُ هِيَ اللَّامُ وَالْفَمُ هِيَ الْيَاءُ!

... And also, you are ^Aliyy!" He would say: "How am I ^Aliyy?" They would say: "Because the 'A' is the eye, the 'L' is the nose, and the 'Y' is the mouth!"

ثُمَّ يَقُولُ إِنَّ اللَّهَ مَا خَلَقَ شَيْئًا إِلَّا عَلَى صُورَةِ مُحَمَّدٍ وَعَلَى حَتَّى الْفَارَةِ خَلَقَهَا عَلَى هَذِهِ الصُّورَةِ! يُوهِمُهُ بِأَنْ
قَوْلَ الْقَائِلِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى رَضِيَ اللَّهُ عَنْهُ لَا لِشَخْصَيْنِ مِنَ الْأَشْخَاصِ الْمَعِينَةِ يُرِيدُ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمَسْمُوعِ بِعَلَى رَضِيَ اللَّهُ عَنْهُ

Then he says: "Allah created everything in Muhammad's and ^Aliyy's image, even the mouse!" They thus make that person believe that *Muhammad* and ^Aliyy are not proper names for two individuals in particular: the Prophet and the son of Abu Talib.

وَكَذَلِكَ يَقُولُونَ إِنْ الْمُرَادُ بِإِثْبَاتِ الذَّاتِ يَرْجِعُ إِلَى نَفْسِكَ وَيُؤَوَّلُونَ عَلَيْهِ قَوْلَهُ تَعَالَى {فَلْيَعْبُدُوا رَبَّ هَذَا
الْبَيْتِ} وَيَقُولُونَ الرَّبُّ هُوَ الرُّوحُ وَالْبَيْتُ هُوَ الْبَدَنُ يَمْهَدُونَ بِكَلَامِهِمْ هَذَا أَنْ لَا إِلَهَ وَلَا نَبِيَّ سِوَى هَذَا الْبَدَنِ
عَلَى التَّصْوِيرِ الَّذِي صَوَّرَهُ حَتَّى يَقَرُّوا عَنْهُ أَنْ لَا تَكْلِفُ عَلَيْهِ وَلَا قَطْعَ لَهُ عَنِ الرَّاحَةِ الْبَشَرِيَّةِ.

And they say to him that confirmation of self ultimately refers to one's own self. They explain the Lord as the soul and the house as the body, thus using [what means] <Let them worship the Lord of this house> to say that there is no god, and no prophet but this form upon which one has. That is to confirm for him that he has no accountability, and no limit to human enjoyment.

فَيَبْدُؤُونَ بِالذِّعَاءِ لِأَهْلِ الْبَيْتِ وَيَخْتُمُونَ بِالسَّلْخِ عَنِ الدِّينَانَةِ!

Thus, they start with supplication for the Prophet's family, and end by shedding out of religion!



وَرُبَّمَا دَعَا إِلَى الْأَيْمَةِ السَّبْعَةِ أَوْ الْأَيْمَةِ الْاثْنِي عَشَرَ. فَإِذَا أَجَابَهُم الْجَاهِلُ وَأَنَسَ بِهِمْ قَالُوا: هَذِهِ الْأَيْمَةُ نَاسٌ
مِثْلُكَ لَيْسَ لَهُمْ شَرَفٌ عَلَيْكَ! هَذِهِ أَسْمَاءُ تَذَكَّرْ وَلَهَا سِرٌّ مَعْلُومٌ أَنَّهَا هِيَ الْمُدَبِّرَةُ لِلْعَالَمِ بِطَبَاعِهَا! فَيُخْرِجُونَهُ
عَنِ الدِّينِ بِمِثْلِ هَذِهِ الْحِيلِ.

And they might call the person to believe in the seven imams, or the 12 imams.

When an ignoramus responds and becomes accustomed to them, they say: "Those imams are people like you! They have no merit or nobility over you! Their

names are merely uttered expressions, and they carry a known secret: these names control the world by the four elements!" By these tricks do they take one out of the Religion.



وَإِنْ صَادَفُوا مِنْ لَهُ حَرَصَ عَلَى التَّنَسُّكِ وَالْعِبَادَةِ كَلَفُوهُ الْوَصَالَ فِي الصَّوْمِ أَيَّامًا حَتَّى إِذَا ضَعُفَ الْمُسْكِينُ وَمَلَ عَنْ جَمِيعِهِ وَرَأَوْا مِنْهُ السَّلَامَةَ الظَّاهِرَةَ دَعَوْهُ إِلَى تَرْكِ الْعِبَادَاتِ وَالْإِقْبَالَ عَلَى اللَّذَاتِ وَصَوَّرُوا لَهُ أَنَّ الْأَصْلَ لِهَذِهِ التَّكْلِيفَاتِ فِي الْأُمُورِ الشَّرْعِيَّةِ مِثْلَ مَا ذَكَرْنَاهُ مِنْ طَرِيقَتِهِمْ.

And if they encounter someone who likes to worship, they make him fast many days without breaking, until that poor one gets weak and tired and bored of fasting, and they see that he is broken. Then they tell him: "Now you may stop and enjoy everything!" Then they depict the matters of religious accountability to him as we have described.



فَكَمَا أَنَّ الْبَاطِنِيَّةَ اخْتَالُوا فِي أَصُولِ الدِّينِ اخْتَالُوا فِي اخْتِدَاعِ أَتْبَاعِهِمْ وَاسْتِمَالَةِ قُلُوبِهِمْ فَأَبَاحُوا لَهُمْ جَمْلَةَ اللَّذَاتِ وَالشَّهَوَاتِ وَأَبَاحُوا لَهُمْ نِكَاحَ الْبَنَاتِ وَالْأَخَوَاتِ وَأَسْقَطُوا عَنْهُمْ فَرَائِضَ الْعِبَادَاتِ.

Thus, since deception is the fundamental of their religion, they lure and entrap their followers by legalizing all pleasures and entertainments, even incest with their daughters and sisters¹. They also nullified all obligatory worship.

وَتَأَوَّلُوا أَزْكَانَ الشَّرِيعَةِ فَقَالُوا مَعْنَى الْفَرَائِضِ مُوَالَاةُ زَعَمَائِهِمْ وَأَثْمَتُهُمْ وَمَعْنَى الْمُحَرَّمَاتِ تَحْرِيمُ مُوَالَاةِ أَبِي بَكْرٍ وَعَمْرٍ وَكُلِّ مَنْ خَالَفَ مَذْهَبَ الْبَاطِنِيَّةِ.

They said the secret meaning of these fundamental elements of the Religion is pledging allegiance to their leaders. And the real meaning of the unlawful is supporting Abu Bakr and Umar, and opposing the Batiniyyah way.

وَكَانُوا يُؤَوَّلُونَ الْمَلَائِكَةَ عَلَى دَعَائِهِمُ الَّذِينَ يَدْعُونَ إِلَى بَدْعَتِهِمْ وَقَالُوا إِنَّ الشَّيَاطِينَ هُمُ الَّذِينَ لَا يَكُونُونَ عَلَى مَذْهَبِهِمْ مِنَ الْمُسْلِمِينَ مِنْ عُلَمَاءِ أَصْحَابِ الْحَدِيثِ وَالرَّأْيِ وَكَانُوا يَسْمُونَ مُوَافِقِيهِمْ عَلَى بَدْعِهِمُ الْمُؤْمِنِينَ وَمُخَالَفِيهِمُ الْحَمِيرَ وَالظَّاهِرِيَّةَ.

¹ which is from the practices of the Majus

And that the Angels are those who call to their cult, and the devils are those not upon their way; those pesky Sunni scholars. They called anyone who agreed with their way the Believers, and the opposition donkeys and Exoterics.

وَرُبَّمَا صُورُوا لِلْغُرَطْرِيقِ التَّنَاسُخِ كَمَا وَصَفْنَاهُ قَبْلَ ثُمَّ يَخْتُمُونَ كَلَامَهُمْ بِنَعْيِ الشَّرِيعَةِ وَنَعْيِ الرَّسُولِ وَالْمُرْسَلِ
نَسْأَلُ اللَّهَ سُبْحَانَهُ وَتَعَالَى أَنْ يَكْفِيَ الْمُسْلِمِينَ شَرَّهُمْ فَمَا هُمْ إِلَّا كَمَا قَالَ اللَّهُ تَعَالَى {أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ
عَلَى قُلُوبِهِمْ وَاسْمَعَهُمْ وَأَبْصَارَهُمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ}.

And they might teach the person reincarnation, and they seal the deal with negation of Sacred Law and prophethood. We ask Allāh - tabāraka wa-ta'ālā - to spare the Muslims from the evil of these people and their likes. <They are those whom Allāh has sealed their hearts, their hearing and their visions, and they are those who are oblivious. It is indubitable that in the Afterlife, they shall be the losers.>



الباب الثامن عشر: حقائق الأحباش

THE EIGHTEENTH CHAPTER: THE REALITY OF THE AHBASH

أما هؤلاء المسمَّون بالأحباش، فهم أتباع عالم حبشيٍّ اسمه عبد الله بن محمد بن يوسف من مدينة هرر.

Those who were called Aḥbāsh (the Abyssinians; the Ḥabashis) are a group following an Abyssinian scholar named ^Abdullāh Ibn Muḥammad Ibn Yūsuf, from the town of Harar.

وعند بعض مناقشةٍ في كونهم من أهل السنة أو من أهل البدعة وهنا جملة من المسائل في أمرهم مع ردود مختصرة:

Some dispute their status as Sunnis or deviants, and here is a presentation of a number of cases concerning them, with brief answers:



Those Called the Salafiyyah

فضّلهم الوهابية لقولهم بوجوب تعلم ثلاث عشرة صفةً من صفات الله، ولتأويلهم الآيات المتشابهات في الصفات، وفي التوسل، والتبرك، ولتكفيرهم علماءهم. لكن على هذا فهؤلاء الحبشية مع جمهور الأمة!

The Wahḥabiyyah deemed them deviant for saying there are 13 Attributes that must be learned, and for giving alternative interpretations for the ambiguous verses about the Attributes, and for their stance on tawassul and tabarruk, and for deeming their scholars blasphemers. However, according to this, those Ḥabashis are with the majority of the Nation!

فلا فضيحة من هذا الباب.

There is nothing scandalous about them from this perspective.



Takfir (Accusing Others of Blasphemy)

أما مسألة التكفير، فضللهم بعض لتكفيرهم لعدة من المعاصرين المشهورين، وربما لبعض الماضين كابن تيمية،

Some deemed them deviants for deeming famous contemporaries as blasphemers, or even past figures, like Ibn Taymiyah;

ولتكفيرهم مَنْ إنما أعان على الكفر وكَمَن سَبَّ اللهَ لكن بغير قصد خروج من الدين.

And for deeming as blasphemers those who merely help others blaspheme, or the likes of those who insult God, but without an intention to exit the Religion.

يقولون لا ينجو من تكفيرهم أحد!

They say: “No one is safe from their charge of blasphemy!”



أما هؤلاء المعاصرون فلتكن المناقشة في المسألة التي تُكَلِّم فيها لا شهرة المكفر، ليتبين إن كانوا على الصواب أم لا، فإن النبي صلى الله عليه وسلم قال: **من قال لأخيه يا كافر فقد باء بها أحدهما. إن كان كما قال وإلا رجعت عليه.**

As for those contemporaries, let there be a debate about each respective case, case by case, not the personality, so to see if the issue is as the Habashis say it is, or if their judgment comes back on them. The Prophet ﷺ said: **“Whoever says to his brother, ‘Blasphemer!’ then one of the two is a blasphemer. If it is as he said, (then so be it!) If it is not, it comes back on him.”**

فلا فضيحة ههنا إلا إن غلطوا في مسألة الكفر.

There is no true scandal here, unless they are incorrect about what they deemed as blasphemy;

لأنه لا يستحيل أن يأتي زمن يكثر فيه جهال في صورة المشايخ. قال رسول الله صلى الله عليه وسلم: **إذا لم يبق عالماً اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.**

Because it is not impossible that there comes a time with many ignorant shaykhs, as the Prophet ﷺ said: **“When Allāh does not leave a scholar remaining, the people will take ignorant leaders who are asked, and they answer without knowledge, going astray and misleading others!”**

وقد نهى الرسول عن ترك مؤاخذه الشريف حينما قال ﷺ لأَسَامَةَ: " أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟ ثُمَّ قَامَ فَاحْتَضَبَ، ثُمَّ قَالَ: إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِيمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا"

Furthermore, the Messenger ﷺ forbade putting anyone above the Sacred Law when he said to Usamah Ibn Zayd: **“Do you intercede concerning one of God’s limits that has been crossed? Then he stood and delivered a speech: “What it was that destroyed those before you was that if a noble stole, they would release him, and if a weakling stole, they would punish him! I swear to God! Had Fatimah the daughter of Muhammad stole, I would indeed dismember her hand!”**

وعادة من ينكر عليهم في هذا الباب أن يقولوا: "كفروا فلانا وفلانا وفلانا!" لكن من غير ذكر للمسائل التي كفروهم فيها! كأنهم يجتنبونها ولا يريدون للعوام توضيحاً.

The norm of those who object to them in this issue is to say: “They have deemed Imam So&so a disbeliever, and Shaykh So&so, and So&so!” However, they do that without any mention of the cases for which they deemed them disbelievers. It is as if they deliberately avoid mentioning those cases and do not want full clarity for the commoners.

ولو سئلوا: لِمَ كفروهم؟ لسكتوا

And had they been asked: “Why did they deem them disbelievers?” They do not respond.



أما من إنما أعان غيره على كفر ولم يقصد الكفر لنفسه، كأن أخذه إلى الكنيسة للشرك على بصيرة، فالدليل يقتضي أن هذه الإعانة كفر!

As for those who merely help others commit blasphemy, without intending to blaspheme themselves, like by knowingly taking another to church for worship of other than Allah, the religious evidence dictates that such cooperation is itself blasphemy!

لذلك قال تعالى في موضع: ﴿فَعَقَرُ﴾ أي أشقى القوم قدار بن سالف. وقال في ثلاثة مواضع: ﴿فَعَقَرُوهَا﴾. وذلك لأنهم بعثوه!

That is why, in one spot, God informs that <the group amongst the people of Salih called upon their cohort,> Qudar Ibn Salif, <who had the audacity, and it was he who hamstrung the camel.> But in four¹ other spots He also informs that: <they hamstrung the camel².>³ This means they shared in the act for dispatching him!

إِذَا مَنْ أَعَانَ غَيْرَهُ عَلَى الْكُفْرِ كَفَرَ! وَلَا فَضَاحَةٌ ههنا للمكفِّر!

Therefore, whoever facilitated for a blasphemer to blaspheme blasphemes, and there is nothing scandalous about the Habashis in this regard!

لأن القاعدة أن كل من له دخل في المعصية فهو عاصٍ. لذلك لعن رسول الله صلى الله عليه وسلم في الخمر عَشْرَةً: عَاصِرَهَا، وَمُعْتَصِرَهَا، وَشَارِبَهَا، وَحَامِلَهَا، وَالْمَحْمُولَةَ إِلَيْهِ، وَسَاقِيَهَا، وَبَائِعَهَا، وَآكِلَ ثَمَنِهَا، وَالْمُشْتَرِيَ لَهَا، وَالْمُشْتَرَاةَ لَهُ

That is because the rule is that all who participate in a sin share in it! This is why the Messenger of Allah ﷺ damned over wine: the grape squeezer, the drinker, the deliverer, the receiver, the server, the seller, the consumer of its price, its buyer, and anyone for whom it is purchased.

وكذا لعن رسول الله صلى الله عليه وسلم آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ

And over usurious gain, he damned its consumer, its authorizer, its official witnesses, and its record keeper.

¹ There are four spots, three mention the pronoun as mentioned in the text (Hud 65, Shu'ara' 157, Qamar 29, shams 14) and one mentions the she-camel directly (A'raf 77).

² Ash-Shams, 14

³ And although only one brother of Joseph suggested killing him - as it was said - the reason it was said: <they said: "Kill Joseph!"> was because they all accepted, except who said: <"Do not kill Joseph!">



وأما كون المعين على الكفر يكفر بلا نية فلأن الكفر حرام، والحرام لا يحتاج إلى نية، بخلاف الطاعة.

Concerning the facilitator of blasphemy blaspheming without intending to blaspheme, that is true; the intention is unneeded because blasphemy is forbidden, and unlike an act of worship, the forbidden does not require an intention¹!

فمن عمل حسنة فلا بد أن تكون لله تعالى، ومن عمل سيئة فلا يمكن أن تكون لله تعالى! فلا تحتاج إلى نية.

Doing a good deed must be for the sake of God, while doing a bad deed could not be for the sake of God! Therefore, a bad deed does not require an intention.

لذلك قال الرسول: لا يرى بها بأسا يهوي بها في النار!

This is why the Prophet ﷺ said: **“Without seeing wrong in what one says, he will fall into Hell because of saying it.”**



The Civil War Between the Companions

ومن الناس من يضلّهم لقولهم إن كل من قاتل عليًا وقع في فسق حقيقة وإن كان علماء الحديث اجتنبوا وصف الصحابة بالفساق لفسق عملوا لمصلحة حديثية لا لأنهم معصومون من الفسق والكبائر، وقد مر في فصل الواسلية فراجع.

And some deem them deviants for believing that all Companions who fought Imam ^Aliyy fell into major sin - or for uttering those words, although the hadith scholars refrained from describing the Companions as fasiqs (major sinners) for a benefit in the hadith science, not because they are divinely protected from major sins in reality. This was already covered in the section about the Mu^taziliyy, Wasil, so review it there.

ولاحظ أن من خالف الأحباش قالوا قولاً قريباً من قول الكرامية:

¹ Just as a sin can be counted from a Believer or a nonbeliever, but a good deed only counts from a Believer

But notice that those who opposed the Habashis in this case said close to what the Karramiyyah said:

فإن من بدعهم في باب الإمامة أن عليا ومعاوية كانا إمامين محقين في وقت واحد، وكان واجبا على أتباع كل واحد منهما طاعة أميره،

Concerning rulership, the Karramiyyah said that both ^Aliyy and Mu^awiyah were entitled rulers at the same time, and that it was obligatory on the followers of each respective ruler to obey him.

والرد على ذلك أن لو كان كما قالوا لوجب أن يكون كل واحد منهما ظالما في مقاتلة صاحبه لأن من زاحم إماما عادلا محقا كان مبطلا ظالما!

And the refutation of this is that had the matter been as they claimed, then both would have actually been unjust for fighting the other, because whoever fought an entitled ruler is unjust!

وأما مخالفو الأحباش فتارة قالوا كلاهما مصيب، وهذا معنى قول الكرامية!

As for the opponents of the Habashis, they sometimes say that both were correct, which is the meaning of what the Karramiyyah said!

وتارة قالوا كان علي هو محقا، ولكن كل اجتهد، وكل مثاب!

And they sometimes say: truly ^Aliyy was the entitled ruler, but he and Mu^awiyah both made ijtiḥad, and both were rewarded!

ووجه الخبط أنه إذا جاز الاجتهاد من الجميع وكان شرعيا، كان كلا المجتهدين محقا! وكان مقلده محقا!

The blunder here is that if the ijtiḥad of both is permitted and legal, then each mujtahid who arrived at his answer was indeed entitled! And anyone with the status of followship who mimics him is also entitled!

فقولهم: كل اجتهد، فكل مثاب بمنزلة قول الكرامية: إن عليا ومعاوية كانا إمامين محقين في وقت واحد، لأن اجتهد كل أن يقاتل الآخر، وإن أدى إلى القتل، ولكل أتباع!

Therefore, for them to say: "They both made ijtiḥad and both were rewarded," is like what the Karramiyyah said: "Both ^Aliyy and Mu^awiyah were entitled rulers

at the same time,” because the ijtiḥād of each was to assume command and fight the other, even to the death, and both had followers!

لكن الكرامية صرحوا بما أرادوا، وأما هؤلاء فقد ناقض كلامهم مضمون نفسه وفيه تسرُّ، فكان أرك وأشد حيلة!

However, the Karramiyyah were straightforward in their mistake, while those others made the same mistake while contradicting themselves! Their argument was therefore shakier and more covert!

ثم الاجتهاد الشرعي يجب على المجتهد، ولا يصح أن يقلد. ومن وظائف الخليفة أن يقاتل المتغلبة والبغاة وقطاع الطريق. فكان هؤلاء يقولون بوجوب تلك الحرب من الجهتين، فضلا عن إثبات الثواب!

Furthermore, according to the rules of legal ijtiḥād, the mujtahid is obligated to make ijtiḥād, and must not imitate another’s ijtiḥād. It is furthermore the duty of the caliph to crush insurrections, repel invaders and combat waylayers. The Habashi’s opponents therefore imply that their civil war was, in fact, not merely rewardable, but obligatory from both sides!

وهذا المؤدى كتحريم الخوارج التحكيم!

Implying that both sides were obligated to fight is like saying that neither side was allowed to moderate, which is what the Outlaws said!

ثم إن صح القولان، صح لمقلد أن يأخذ بأي من القولين أراد، إذ ليس أحد إلا يؤخذ من قوله ويدع غير النبي صلى الله عليه وسلم! وما خير رسول الله صلى الله عليه وسلم بين أمرين إلا أخذ أيسرهما، ما لم يكن إثمًا!

Furthermore, if neither ijtiḥād is a sin in this case, it would be legal for someone with followship to take by whichever saying he wanted, because **anyone’s statement can be taken or abandoned, but the Prophet ﷺ¹ and whenever the Prophet ﷺ had the choice between two things, he would take what is easier, as long as it was not a sin²!**

¹ Tabariyy, Al-Muʿjam Al-Kabir (11941)

² Al-Bukhariyy

فيقتل مسلمين من أي فريق شاء!

Then one could kill Muslims from whichever side he wanted, since a follower of mujtahids is allowed to switch schools!

فيكون كأول الخوارج الذي قتله رجل من همدان!

Then the first Outlaw who was killed by a man from Hamadān after killing someone from both sides would be like that one who legally kills Muslims on both sides because of following two valid sayings!

فلا بد إذا إما أن يُجْزَمَ بِخَطَأِ الاثنين جميعاً أو بِخَطَأِ واحدٍ منهما وإصابة الآخر.

Therefore, it must be that either both were wrong, or one was right and the other was wrong!

ويستحيل أن كانا أصابا لقول الرسول: **إِذَا التَقَى الْمُسْلِمَانِ بِسَيَفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ.**

And it is impossible that they could both be correct about fighting each other, because the Prophet ﷺ said: **“If two Muslims meet with their weapons, then both the killer and the killed are in Hell.”**



وأما إطلاق الاجتهاد على ما صدر من معاوية من قبل بعض العلماء فَلْيُعْلَمَ أن العلماء يطلقون الاجتهاد على أكثر من شيء. إن لم يقيّدوا فهو الاجتهاد الشرعي لكنه قد يطلق على تأويل فاسد. فمن جَوَزَ اجتهاد معاوية وأثبتته مشروعا، لزمه كلُّ ما أدى ذلك إليه!

As for some scholars calling what Mu[^]awiyah did an ijtiḥad, let it be known that the scholars use the term ijtiḥad with two connotations: Without a qualifier, it is the “legal ijtiḥad” of the top imams, but sometimes it refers to a misapplication! Whoever deemed his ijtiḥad legal and sanctioned must commit to all of what that implies!

ولا يسعه أن يقول نسكت عن هذا احتراما للصحابة، إذ أغفل عن احترام دين الله بتعظيمه عن تناقضات!

He has no room to cop-out by saying: “We are silent about this out of respect for the Companions,” because by that he becomes oblivious to respecting the Religion of God by defending it from contradictory claims!

وكذا أغفل في باب الأمر بالمعروف والنهي عن المنكر.

And has also been heedless in the issue of bidding the good and forbidding the evil.

ولو وجب السكوت لما قالوا، لوجب السكوت عن قصّة الثلاثة الذين قعدوا عن غزوة تبوك. ولو وجب السكوت عن هاتين المسألتين، وجب السكوت عن كثير من المنقول في أحداث الصحابة، فنستنّ بسنة اليهود في كتمان العلم!

If this were true, then mentioning the story of the three Companions who skipped the invasion of Tabuk would also be denigration of the Companions. If these two are both forbidden for denigrating the Companions, then anything reported in the hadith books, in the chapters of prescribed punishments and the like, must be treated as the Jews handled their confirmed documents that they wanted to hide.

فالعالم الذي أوجب السكوت هنا، فلم يوجبه بنصّ من الكتاب أو السنة. بل استدلّ بمثل ما قاله الطحاوي والنسفي أن الصحابة لا يذكرون إلا بخير، وقد ساء فهمه!

Any scholar who mandates silence in this issue has done so without explicit evidence from the Book or the Sunnah. Truly, he merely inferred this obligation of silence from the likes of what At-Tahawiyy and An-Nasafiyy said; that the Companions are only mentioned with goodness, while lacking comprehension of the generality of their statement!

كيف ولم يسكت الله عنه بقوله: {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ}. ولم يسكت الرسول عنه إذ قال: ويح عمار تقتله الفئة الباغية!

Allah was not silent about civil war; He said [what means]: <If two groups of the Believers fight each other, reconcile the situation between them. If one transgresses, then fight the transgressing group until it returns back to God's

Command.> The Messenger of Allāh was not silent about this civil war when he said: **“Woah is ^Ammar, the transgressing group shall kill him!”**

وقول العالم ساقط إذا خالف الدليل!

The saying of a scholar is weightless in opposition to confirmed religious evidence!

فما أنسب نصيحة حذيفة: أَنْظَرُوا الْفِرْقَةَ الَّتِي تَدْعُو إِلَى أَمْرِ عَلِيٍّ فَالزُّمُوهَا فَإِنَّهَا عَلَى الْحَقِّ!

O how relevant is Hudhayfah’s advice¹: “Look into that group that calls for agreeing with ^Aliyy in this issue, and stick to it, for indeed, it is upon the truth!”

ومن قال في هذه المسألة بقول الأحابش، فقد قال بقول عليٍّ وعمار بعينه!

Whoever takes the position of the Habashis in this case has taken the very position of ^Aliyy and ^Ammar!

لذلك قال عمار: إِنِّي لَأَعْلَمُ أَنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّ اللَّهَ ابْتَلَاكُمْ لِتَتَّبِعُوهُ أَوْ إِيَّاهَا!

That is why ^Ammar said: “I do indeed know that ^A’ishah is the Prophet’s wife, however, Allāh has tested you! You will either follow Allah’s Religion, or you will follow her!”

وهو مذهب الشافعي وغيره، فلا تغتر!

Ash-Shāfi’iyy took all the rules for fighting mutineers from ^Ali’s war against Mu’awiyah, so do not be deluded about this case!

فلا فضاحة إذ يأخذون باجتهاد صح عند خصمهم!

There is therefore no scandal for those Habashis, since they are going by ^Ali’s ijtiḥād, which is valid even according to their opponents!

ومما استدل به علي ما رواه الحاكم: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَلَاهُ، وَعَادِ مَنْ عَادَاهُ!»

¹ Fat-hul-Bari

Among ^Ali's proofs is what Al-Hakim narrates in Al-Mustadrak, that the Messenger of Allah ﷺ said: **<Whomever I support, ^Aliyy supports, O Allah, support whoever supports him and take as an enemy whoever takes him as an enemy!>**

وما قال للزبير: أَنَشُدَّكَ اللَّهُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تُقَاتِلُهُ وَأَنْتَ لَهُ ظَالِمٌ»
فَقَالَ: لَمْ أَذْكَرْ، ثُمَّ مَضَى الزُّبَيْرُ مُنْصَرِفًا!

And what he said to Az-Zubayr: “By Allah I ask you! Did you hear the Messenger of Allah say (to you), **<You will fight him (^Aliyy) while you are dhalim (unjust) to him>**”? He said, “**I did not remember.**” Then Az-Zubayr left (the battlefield).

وصحَّ عند ابن عمر الذي قال: «مَا وَجَدْتُ فِي نَفْسِي فِي شَيْءٍ مِنْ أَمْرِ هَذِهِ الْآيَةِ إِلَّا مَا وَجَدْتُ فِي نَفْسِي أَيْ لَمْ أَقَاتِلْ هَذِهِ الْفِتَّةَ الْبَاغِيَّةَ كَمَا أَمَرَنِي اللَّهُ تَعَالَى».

^Ali's way is also valid according to Ibn ^Umar, who said: “I am not more disappointed in myself concerning the topic of this verse (about fighting the unjust group) for anything more than the fact that I did not participate in the fight against this transgressing group, as my Lord commanded me!”



The Brothers of Yusuf

وهناك قوم ضللوهم لأنهم ما اعتقدوا أنَّ إخوة يوسف معصومون، فلم يؤولوا الضلال الذي به وصفوا أباهم رسول الله يعقوبَ على أنه معيَّ ليس كفر استخفافٍ.

And some deemed them deviant because they did not believe that the brothers of Yusuf were impeccable¹, and thus did not find it necessary to explain those brothers' describing their father, Prophet Jacob, with dalal (misguidance; being astray or lost) as other than disrespectful blasphemy.

بل قالوا كشيخهم: الأخذ بظاهر القرآن أقوى من التأويل إن أمكن. وقالوا بقاعدة ثابتة: التأويل لا يجوز إلا بدليل عقلي قاطع أو نقلي ثابت.

¹ Except Benjamin according to the saying that he became a Prophet.

The Habashis took after their Shaykh in saying: *As long as taking what appears from the Book of Allāh is possible, that is stronger than reinterpreting it!* They also took by a confirmed rule: *Alternative interpretation is forbidden without a decisive rational argument or confirmed documentary evidence.*



The Sin of Muḥammad

وهم الذين ضلّوهم لأنهم ما أولوا ذنبَ محمد المذكور في الكتاب والسنة بأنه غير حقيقي. وسبّوهم أشدّ الشتم لهذه المسألة، حبا للرسول على زعمهم، فليتقوا الله.

Those same ones also said that the Habashis are deviants for not giving alternative explanation to Muḥammad's *dhamb* (sin) in particular, as an unreal sin. They have profanely insulted those Muslims over this – out of love for the Prophet in their claim, so let them fear Allāh!

وتخبطوا في غلطهم إلى أن قالوا نوى آدم الطاعة بالأكل من الشجرة!

They stumbled in their blunder until they said that Adam meant to obey Allāh by eating from the tree!



وهؤلاء، وربما معهم غيرهم، كذلك أخذوا على الأحباش أنهم قالوا: من يميز بين الكفر والإيمان وشك إن كان وقع في الكفر، يجب عليه أن يتشهد احتياطا.

And those same ones, and perhaps others too, held against them that they said that if someone knows something is blasphemy, but is doubtful about whether or not he committed it, then he must say the Shahādah for precaution.



وضللهم بعض قائلين إن الأحباش يقولون لا زكاة في العملة الورقية.

And some deemed them deviants because they said that there is no zakāh on paper money.

وقال بعضُ إن الهري يُحلُّ الربا في كتابه صريح البيان!

And some disparaged their shaykh by claiming that in his book *Sarih Al-Bayan* (The Explicit Evidence), he legalizes usury.

ونصُّ عبارته فيه: نقول: ونحن لا نحبُّ لأنفسنا ولا لغيرنا العمل بذلك، وإنما ننقل ما قاله مَنْ قبلنا من الأئمة – اهـ. يعني مذهب الحنفية.

His verbatim quote therein is: “We do not prefer for ourselves nor anyone else to practice that, we are merely conveying what some previous imams said.” He means what the Hanafis said about usury with a non-Muslim.



Matters Pertaining to Women

ومن الناس من يأخذ عليهم أنهم لا يُحرِّمون اللباس الضيق ولا اجتماع الرجال والنساء وأنَّ النساء عندهم أحيانا يصلين خلف الرجال من غير فسح بين الصفوف.

And some hold against them that they do not deem tight clothing forbidden, nor do they forbid a gathering of men and women, and sometimes the women pray directly behind the men without a gap between their lines.

وأجابوا عن مسألة الثياب بنقول من المذاهب، وعن الاجتماع بأنَّ النبي ما حرَّم أكثر من الخلوة بين رجل واحد وامرأة واحدة، وأنَّ ما اعتادوه في بعض البلاد ليس دليلا شرعيا. وأنهم وصلوا الصفوف لأن ترك وصل الصفوف مكروه.

They responded about the clothing with documents from the verified schools, and about intermingling with the fact that the Prophet ﷺ never forbade more than privacy between one man and one woman, and regional customs or societal norms are not religious evidence. And concerning not making a gap between the men and women, they said because a gap of more than three cubits between the lines is disliked.



Prayer

وُطِعَ فِيهِمْ لِأَنَّهُمْ لَا يَصْلُونَ خَلْفَ مَنْ يَخَالِفُهُمْ فِي الْقِبْلَةِ، أَوْ مَنْ هُمْ لَا يَرْضُونَ بِفَاتِحَتِهِ، وَرَبِمَا يُضْحَكُ عَلَيْهِمْ لِتَصْفِيرِهِمْ فِي الصَّلَاةِ!

And some criticize them for not praying with anyone who disagrees with their qiblah, or does not satisfy their standard of reciting the Fatīḥah, and for hearing whistling from them as they pray!

وكل ذلك صحيح يُرَاجَعُ فِي كُتُبِ الْفِقْهِ وَالتَّجْوِيدِ.

However, all of that is correct. Those cases can be referenced in the books of fiqh and tajwid.



وَعُذِبَ عَلَيْهِمْ كَثِيرًا لِإِبْطَالِهِمْ اسْتِقْبَالَ الشَّمَالِ الشَّرْقِيِّ فِي الْوَلَايَاتِ الْمُتَحِدَةِ وَكَانَدَا.

And they have earned much ire for invalidating the northeast prayer direction presently accepted by the majority of the United States and Canada.

فَمَنْ النَّاسُ مَنْ قَالَ نَسْتَقْبِلُ الشَّمَالِ الشَّرْقِيَّ مُسْتَدْلِينَ بِشَكْلِ الْأَرْضِ الْكَرْوِيِّ! نَسْتَقْبِلُهُ مَقْلِدِينَ لِسَيْرِ الطَّائِرَاتِ لِأَنَّهُ يَدُلُّ عَلَى أَقْصَرِ الطَّرِيقِ!

Some people said: “We face northeast because the earth is round! The airplanes fly northeast because it is the shortest route due to the earth’s curvature!”

قال الأحباش: شكل الأرض لا تدل على جهة! والفرض استقبال عين الكعبة أو جهتها، لا أقصر الطرق، فإن ذلك يقال له مسافة لا جهة! ولا يمكن استقبال المسافة!

The Habashis said: “The earth’s shape does not prove any direction! And the obligation is to face the exact building of the Ka’bah or its direction, not the shortest route! That is a distance, not a direction, and it is not possible to face a distance!”

قالوا لا نسلم، بل نستقبل المسافة!

Their opponents said: We do not concur! Indeed, we face the Ka^bah's distance (shortest route)!

قال بعض: هذا اختلاف شرعي تجوز الجهتين!

Some said: "This is merely a valid difference of ijtiḥād. Both ways are valid; northeast and southeast!"

فالأحباش قالوا: "أما الشرق فمسلم لأن الشمس تطلع عند الكعبة قبل طلوعها في أمريكا الشمالية!"

The Ḥabashis said: "East is granted! Indeed, the sun rises at the Ka^bah before it rises in North America!"

وأما شمال الشرق، فقطعوا ببطلانها ومما استدلوا عليه كون النجم القطبي أعلى ارتفاعا في السماء في تلك البلاد منه في بلاد مكة، فدل بالقطع على وجوب استقبال شيء من الجنوب بعد الشرق، لا الشمال!

As for turning northward after facing east, they were definitive that it is invalid. One of their arguments is that the Polaris is higher in the North American sky than it is in the Meccan sky, decisively proving - according to classical, traditional, orthodox fiqh - the obligation of turning, after facing the east, some degree southward, not northward.

ولو جاز التوجه بعد الشرق نحو الشمال، مع أن النجم القطبي أعلى ارتفاعا في السماء في الولايات المتحدة، لجاز التوجه نحو الغرب مع أن الشمس تطلع عند الكعبة قبل طلوعها في الولايات!

Had it been permissible to turn northward after facing east, although the northern star is higher in the sky in the United states than it is in Mecca, it would be permissible to turn westward, although the sun rises at the Ka^bah before it does in the States!

ويقولون: الإجماع في قول أبي حنيفة: الجنوب قبلة أهل الشمال. زيادة ارتفاع النجم في الولايات يدل على أننا أهل الشمال!

They said: "The consensus is in the statement of Abū Ḥanīfah: 'The south is the qiblah of the people of the north.' The north star being higher in the States than it is in Mecca proves that the people in the States are people of the north!"

فهو إجماع لا اختلاف فيه! ﴿وَبِالنَّجْمِ هُمْ يَهْتَدُونَ﴾

Thus it is a case of consensus and there is no valid difference concerning what is correct in this issue! <By the star, they are guided.>



ومن الناس من أبغضهم لافتخارهم بشيخهم. إذ يرونه مجدداً إمام هدى كالأئمة القدماء لكثرة ما انتفعوا به من العلوم والدقائق في هذه الأزمنة المظلمة.

And some hate them because they boast about their Shaykh being the renovator of the time, and they see him as an imām of guidance reminiscent of the imāms of old, due to the many fine benefits they got from him and did not find elsewhere in these dark times of ignorance.

ولأنهم تشرفوا بإمامهم فتقدموا كرجل واحد على منهاج بَيْنِ سُنِّي كَانَهُمْ غُرَبَاء يَصْلِحُونَ ما أَفْسَدَهُ النَّاسُ مِنْ سُنَّةِ الرَّسُولِ مِنْ بَعْدِهِ.

And because they see honor in their congregation by virtue of their imām, and thus stepped forward as a trailblazing group upon a clear Sunni way, as if they are strangers in their time, fixing what others have ruined of the Prophet's Sunnah,



وَاللَّهُ وَلِي الْعِصْمَةِ مِنْ كُلِّ إِحَادٍ وَبِدْعَةٍ.

It is Allāh - ta'ālā - Who protects from any blasphemy and heresy.



تم الكتاب بمن الوهاب

والصلاة والسلام على محمد رسول الله وآله والأصحاب.

The [second draft of the] Book is complete by the Grace of the Generous God (Rabi[^] Al-Akhir 22, 1444 = 11-16-22).

The third draft was completed Rabi[^] Al-Awwal 23, 1445 = 10-8-23

May peace and blessings be upon Muḥammad, his Family and his
Companions.



DETAILED CONTENTS

INTRODUCTION	3
The Disunion of the People of the Torah.....	6
The Disunion of the People of the Injil	8
The Disunion of Muhammad's Nation	10
Following the Sunnah.....	11
Following the Companions	13
Following the Majority of the Nation	16
THE FIRST CHAPTER: THE CREED OF AHLUS-SUNNAH WAL-JAMA'AH	21
Createdness	21
God's Existence	26
Eternality.....	27
Independence	28
Oneness.....	30
Dissimilarity.....	31
Alternative Interpretation.....	33
Absolute Perfection	36
The Confirmation of Attributes.....	36
Everlastingness.....	38
Speech.....	39
The Pertinence of the Attributes	41
The Intellectual Judgements	44
He is not His Attributes, nor Other than Them, and They are not Him, nor Other than Him.	45
Seeing God	47
God is Unquestioned.....	48
God's Wisdom	49
Created Choice	50
Accountability	51
Prophethood	53
Miracles.....	55
The Message	58
Religious Evidence.....	62
Followship	65

Sins	68
Weak Sayings & Heresies	69
Blasphemy	71
Calling to the Correct Religion	76
THE SECOND CHAPTER: THE FIRST DIFFERENCES THAT APPEARED AFTER AL-MUSTAFA ﷺ	77
THE THIRD CHAPTER: THE FACTIONS OF THE NATION IN GENERAL	84
Ar-Rawafid/Ash-Shi'ah	84
Al-Khawarij/Al-Haruriyyah	85
Al-Mu'tazilah/Al-Qadariyyah	86
Al-Murji'ah	87
An-Najjariyyah	87
Al-Bakriyyah	88
Ad-Dirariyyah	88
Al-Jahmiyyah	89
Al-Karramiyyah	89
Ahlus-Sunnah Wal-Jama'ah	90
THE FOURTH CHAPTER: THE OVERLAPPING OF SECTS AND VARIETIES OF CORRUPT CREEDS	98
The Most Famous Strayings	98
The Speech of God	98
Faith	101
Rulership	104
The Major Sinner	104
Created Will	105
Comparing God: The Essence of Paganism	105
Imagination Worship	106
The Karramis	107
The Shiites	109
Atheism: The Ta'til (Dismantling) of Monotheism	111
Denial of God's Attributes	111
A Doing Without a Doer	113
The Indivisible Atom	113
Eternal Creation: the Beginningless Chain	115
Destiny Denial	116

Irreligiousness	119
Section: <i>Atop His Blasphemy, He Denies Destiny!</i>	126
The Tainted Murji'ah.....	127
Atheistic Pagans	127
Stupidities and Ramblings.....	129
Sophistry	129
Contradictory Statements.....	132
Ramblings.....	135
Idiocy.....	136
THE FIFTH CHAPTER: CULTS THAT ARE NOT COUNTED AMONG THE 73 SECTS	146
Ash-Shari'iyah and An-Numayriyyah	148
Al-Ghurabiyyah	148
Al-Janahiyyah	151
Al-Hilmaniyyah	152
Al-Mansuriyyah	152
Al-Khattabiyyah.....	153
Al-Mughiriyyah.....	153
THE SIXTH CHAPTER: THE SCANDALS OF THE OUTLAWS, THE FIRST SECT TO DEVIATE FROM THE CREED OF THE COMPANIONS.....	155
Al-Muhakkimatul-Ula	155
Al-Azariqah.....	163
An-Najadat	167
Al-^Atawiyyah.....	167
As-Sufriyyah	169
Al-^Ajaridah	171
Al-Khazimiyyah.....	173
Ash-Shu^aybiyyah	174
Al-Khalafiyyah	175
As-Saltiyyah.....	176
Al-Hamziyyah	177
Ath-Tha^alibah	178
Al-Akhnasiyyah.....	179
Al-Ma^badiyyah.....	180
Ash-Shaybaniyyah	180

Ar-Rushaydiyyah	180
Al-Mukramiyyah.....	181
Al-Ibadiyyah	181
Al-Hafsiyyah	182
Al-Harithiyyah	183
Those Who Believe in Good Deeds Not Done for God: The Ibrahimiyyah, the Maymuniyyah, and the Waqifiyyah	183
Al-Bayhasiyyah	185
Ash-Shabibiyyah.....	186
THE SEVENTH CHAPTER: THE SCANDALS OF THE DESERTERS	190
The Saba'iyyah	191
Al-Kaysaniyyah	194
Bada': Believing that God Reconsiders	195
The Fanatics of Imam Muhammad Ibnul-Hanafiyyah.....	196
Imam Zayd.....	200
Zaydism	201
Al-Jarudiyyah.....	202
As-Sulaymaniyyah	204
Al-Abtariyyah	204
Al-Imamiyyah	205
Al-Kamiliyyah.....	206
The Fanatics of An-Nafs Az-Zakiyyah: Al-Muhammadiyyah	207
Al-Baqiriyyah	208
The Fanatics of Imam Ja^far As-Sadiq: An-Nawusiyyah	209
The Fanatics of the Four Sons of Ja^far:	214
Al-Mubarakdiyyah.....	216
Al-Qat^iyyah/The Twelvers	217
Az-Zurariyyah	217
Ash-Shaytaniyyah.....	218
Al-Hishamiyyah	218
Al-Yunusiyyah.....	219
THE EIGHTH CHAPTER: THE SCANDALS OF THE OUTCASTS	220
Al-Wasiliyyah.....	225

Al-^Amriyyah	229
Al-Hudhaliyyah	229
An-Nadhdhamiyyah	230
Al-Aswariyyah	231
Al-Ma^mariyyah	231
Al-Bishriyyah	232
Al-Hishamiyyah	233
Al-Murdariyyah	234
Al-Ja^fariyyah	235
Al-Iskafiyyah	236
Ath-Thumamiyyah.....	236
Al-Jahidhiyyah	239
Al-Khayyatiyyah.....	241
Al-Ka^biyyah.....	242
Ash-Shahhamiyyah.....	243
Al-Jubba'iyah	243
Al-Bahshamiyyah.....	245
Al-Mu'nisiyyah	249
The Affiliates of Salih Qubbah.....	249
THE NINTH CHAPTER: THE SCANDALS OF THE EXONORATORS; REMITTERS	250
Al-Yunusiyyah.....	250
Al-Ghassaniyyah.....	251
Ath-Thawbaniyyah	251
Al-Mirrisiyyah	251
At-Tumaniyyah.....	252
THE TENTH CHAPTER: THE SCANDALS OF THE KARRAMIYYAH	253
Distortion of the Language	253
Describing Allah as a Jawhar (Entity) or a Jism (Body).....	255
Prophethood	256
The Claim of a Name being a Temporal Attribute	257
Deviances in Jurisprudence.....	258
THE ELEVENTH CHAPTER: THE SCANDALS OF THE NAJJARIYYAH	261
Al-Burghuthiyyah	262

Az-Za^faraniyyah.....	262
Al-Mustadrikah	263
THE TWELFTH CHAPTER: THE SCANDALS OF THE DIRARIYYAH	264
THE THIRTEENTH CHAPTER: THE SCANDALS OF THE JAHMIYYAH	265
THE FOURTEENTH CHAPTER: THE SCANDALS OF THE BAKRIYYAH.....	266
THE FIFTEENTH CHAPTER: THE SCANDALS OF THE HULULIYYAH	267
Ar-Razzamiyyah.....	268
Al-Muqanna^iyyah	268
Al-Hallajiyyah	272
Al-^Adhafirah	277
THE SIXTEENTH CHAPTER: THE SCANDALS OF THE REINCARNATIONISTS	279
THE SEVENTEENTH CHAPTER: THE SCANDALS OF THE ALLEGORISTS	285
THE EIGHTEENTH CHAPTER: THE REALITY OF THE AHBASH	301
Those Called the Salafiyyah	301
Takfir (Accusing Others of Blasphemy)	302
The Civil War Between the Companions	305
The Brothers of Yusuf	311
The Sin of Muhammad.....	312
Matters Pertaining to Women	313
Prayer	314
DETAILED CONTENTS.....	318