

كتاب الإيمان "ومعالمه، وسننه، واستكمالها،
و درجاته"

أبو عُبَيد القاسم بن سَلَّام بن عبد الله الهروي
البغدادي (المتوفى: 224هـ)
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The Book of Īmān: Its Features, Practices,
Fulfilment, and Levels
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‘Abd Allāh al-Harawī al-Baghdādī (d. 224
AH)

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بسم الله الرحمن الرحيم
توكلت على الله

In the name of Allah, the Most Gracious, the Most Merciful
I rely on Allah

1. Chapter: The Nature of Faith in Its Fulfilment and Degrees

1. بَابُ نَعْتِ الْإِيمَانِ فِي اسْتِكْمَالِهِ وَدَرَجَاتِهِ

We were informed by Shaykh Abū Muḥammad ‘Abd al-Raḥmān ibn ‘Uthmān ibn Ma‘rūf—meaning: Ibn Abī Naṣr—in his home in Damascus, in the month of Ṣafar, in the year 420 AH.⁴ He said: Abū Ya‘qūb Ishāq ibn Aḥmad ibn Yaḥyā al-‘Askarī,⁵ the companion of [Abū] ‘Ubayd al-Qāsim ibn Sallām,⁶ relayed this treatise to us while I was listening. Abū ‘Ubayd said:

As for what follows: You have been asking me about īmān (faith), the differences among the ummah regarding its perfection, increase, and decrease, and you mentioned that you wished to know the stance of Ahl al-Sunnah on this matter, as well as the evidence against those who differ with them.

Indeed, may Allah have mercy on you, this is an important matter that the salaf (predecessors) of this ummah, their successors, and those after them have spoken about up until our time. I have written to you what has reached me of knowledge concerning this, clarified and distilled.

And with Allah lies success.

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ؛
عَبْدُ الرَّحْمَنِ بْنُ عُثْمَانَ
بْنِ مَعْرُوفٍ - أَعْنِي: ابْنَ
أَبِي نَصْرٍ - فِي دَارِهِ
بِدِمَشْقَ، فِي صَفَرٍ سَنَةِ
عِشْرِينَ وَأَرْبَعٍ مِائَةٍ،¹ قَالَ:
حَدَّثَنَا أَبُو يَعْقُوبَ إِسْحَاقُ
بْنُ أَحْمَدَ بْنِ يَحْيَى
الْعَسْكَرِيُّ² "صَاحِبُ
[أَبِي] عُبَيْدٍ؛³ الْقَاسِمُ ابْنُ
سَلَامٍ" هَذِهِ الرِّسَالَةُ وَأَنَا
أَسْمَعُ: قَالَ أَبُو عُبَيْدٍ:
أَمَّا بَعْدُ: فَإِنَّكَ كُنْتَ

¹ المترجم: قال الذهبي في السير: "الشيخ الإمام المعدل الرئيس، مسند الشام، أبو محمد، عبد الرحمن بن أبي نصر عثمان بن القاسم بن معروف بن حبيب، التميمي الدمشقي، الملقب بالشيخ العفيف. ولد سنة سبع وعشرين وثلاثمائة ... قال عبد العزيز الكتاني: توفي شيخنا ابن أبي نصر في جمادى الآخرة سنة عشرين وأربعمائة، فلم أر جنازة كانت أعظم من جنازته، كان بين يديه جماعة من أصحاب الحديث يهللون ويكبرون، ويظهرون السنة، وحضرها جميع أهل البلد، حتى اليهود والنصارى، ولم ألق شيخاً مثله زهداً، وورعاً وعبادة ورئاسة."

² المترجم: قال الذهبي في السير: "الإمام المحدث الرباني القدوة أبو يعقوب، إسحاق بن إبراهيم بن هاشم، النهدي الأذري شيخ دمشق. حدث عنه ... وأبو محمد بن أبي نصر ... توفي أبو يعقوب يوم النحر سنة أربع وأربعين وثلاثمائة."

³ المترجم: قلت: يتعذر أن يكون صاحب أبي عبيد، فقد مات أبو عبيد سنة أربع وعشرين ومائتين. وأرويه عنه قال أنبأنا عبد الله بن جعفر بن أحمد العسكري عن أبي عبيد - رحمهم الله.

⁴ **Translator's comment:** Al-Dhahabi said in *Siyar A‘lām al-Nubalā’*: "The shaykh, the imam, the credible and honorable leader, the hadith authority of the Levant, Abū Muḥammad ‘Abd al-Raḥmān ibn Abī Naṣr ‘Uthmān ibn al-Qāsim ibn Ma‘rūf ibn Ḥabīb, al-Tamīmī al-Dimashqī, known as Shaykh al-‘Afīf. He was born in the year 327 AH. ‘Abd al-‘Azīz al-Kattānī said: ‘Our shaykh Ibn Abī Naṣr passed away in Jumādā al-Ākhirah of the year 420 AH. I never saw a funeral greater than his. Before his bier were groups of hadith scholars chanting the tahlīl (proclamation of God’s oneness) and the takbīr (declaration of God’s greatness), openly displaying the sunnah. All the people of the town attended, including the Jews and Christians. I never met a shaykh like him in terms of asceticism, piety, worship, and leadership.’"

⁵ **Translator's comment:** Al-Dhahabi said in *Siyar A‘lām al-Nubalā’*: "The imam, the godly hadith scholar, the exemplar, Abū Ya‘qūb Ishāq ibn Ibrāhīm ibn Hāshim, al-Nahdī al-Adhra‘ī, the shaykh of Damascus. Narrated from him were ... and Abū Muḥammad ibn Abī Naṣr ... Abū Ya‘qūb passed away on the Day of Sacrifice (‘Īd al-Aḥḥā) in the year 344 AH."

⁶ **Translator's comment:** "It is inconceivable that he could have been a contemporary of Abū ‘Ubayd, for Abū ‘Ubayd passed away in the year 224 AH. However, I narrate from him that he said: ‘‘Abd Allāh ibn Ja‘far ibn Aḥmad al-‘Askarī informed us from Abū ‘Ubayd – may God have mercy on them all.’"

تَسْأَلُنِي عَنِ الْإِيمَانِ،
وَاخْتِلَافِ الْأُمَّةِ فِي
اسْتِكْمَالِهِ وَزِيَادَتِهِ
وَنَقْصِهِ، وَتَذَكُّرُ أَنَّكَ أَحْبَبْتَ
مَعْرِفَةَ مَا عَلَيْهِ أَهْلُ
السُّنَّةِ مِنْ ذَلِكَ، وَمَا
الْحُجَّةُ عَلَى مَنْ فَارَقَهُمْ
فِيهِ؟

فَإِنَّ هَذَا رَحِمَكَ اللَّهُ
خَطُبٌ قَدْ تَكَلَّمَ فِيهِ
السَّلَفُ فِي صَدْرِ هَذِهِ
الْأُمَّةِ وَتَابِعِيهَا وَمَنْ
بَعْدَهُمْ إِلَى يَوْمِنَا هَذَا،
وَقَدْ كَتَبْتُ إِلَيْكَ بِمَا
انْتَهَى إِلَيَّ عِلْمُهُ مِنْ
ذَلِكَ مَشْرُوحًا مُخَلَّصًا.
وَبِاللَّهِ التَّوْفِيقُ.

Know, may Allah have mercy on you, that the people of knowledge and those concerned with the religion have divided into two groups regarding this matter:

One group said: Īmān (faith) is sincerity to Allah with the heart, the testimony of the tongue, and the actions of the limbs.

The other group said: Rather, īmān is in the heart and the tongue, while actions are merely a form of taqwā (piety) and righteousness, and they are not part of īmān.

We examined the disagreement between the two groups and found that the Qur'an and the Sunnah affirm the position of the group that defined īmān as encompassing intention, speech, and action together, and they negate what the other group has claimed.

The fundamental principle upon which our evidence is based in this matter is adhering to what is explicitly stated in the Qur'an. For Allah

اعْلَمْ -رَحِمَكَ اللَّهُ- أَنَّ
أَهْلَ الْعِلْمِ وَالْعِنَايَةِ بِالْدِّينِ
افْتَرَقُوا فِي هَذَا الْأَمْرِ
فِرْقَتَيْنِ:

فَقَالَتْ إِحْدَاهُمَا: الْإِيمَانُ
بِالْإِخْلَاصِ لِلَّهِ بِالْقُلُوبِ،
وَشَهَادَةِ الْأَلْسِنَةِ وَعَمَلِ
الْجَوَارِحِ.

وَقَالَتِ الْفِرْقَةُ الْأُخْرَى بَلِ
الْإِيمَانُ بِالْقُلُوبِ

—exalted and greatly glorified is His mention—said in the definitive verses of His Book:

"If you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day. That is the best [way] and best in outcome." (Sūrat al-Nisā', 4:59)

We have referred the matter to what Allah sent His Messenger ﷺ with and revealed His Book concerning. We found that He established the foundation of īmān (faith) as the testimony that there is no god but Allah and that Muhammad ﷺ is the Messenger of Allah.

The Prophet ﷺ spent ten years, or a little more, in Makkah after receiving prophethood, calling exclusively to this testimony. At that time, faith (īmān) was not obligatory upon the people except for this declaration. Whoever accepted it was considered a believer, and no other designation was required for them in the religion. It was not obligatory upon them to pay zakāt, fast, or observe any other rulings of the religion at that time.

This leniency granted to the people at that time—according to what the scholars narrate—was a mercy from Allah to His servants and a gentleness towards them. This was because they were newly removed from the era of ignorance (jāhiliyyah) and its roughness. Had all the obligations been imposed on them simultaneously, their hearts would have turned away from it, and it would have been burdensome for their bodies. Thus, Allah made the verbal declaration alone the obligatory aspect of īmān (faith) for the people at that time. This was their state throughout their stay in Makkah and for several months after the hijrah (migration) to Madinah.

When the people embraced Islam and their desire for it became strong and sincere, Allah increased them in their īmān (faith) by redirecting the prayer (ṣalāh) towards the Ka'bah, after it had been directed towards Bayt al-Maqdis. He said: "We have certainly seen the turning of your face toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] are, turn your faces toward it." (Sūrat al-Baqarah, 2:144)

Then, while they were in Madinah, He addressed them by the name of the īmān (faith) they had previously attained, in all that He commanded them to do or forbade them from.

In commands, He said:

وَالْأَلْسِينَةَ، فَأَمَّا الْأَعْمَالُ
فَإِنَّمَا هِيَ تَقْوَى وَبِرٌّ،
وَلَيْسَتْ مِنَ الْإِيمَانِ.

وَإِنَّا نَظَرْنَا فِي اخْتِلَافِ
الطَّائِفَتَيْنِ، فَوَجَدْنَا الْكِتَابَ
وَالسُّنَّةَ يُصَدِّقَانِ الطَّائِفَةَ
الَّتِي جَعَلَتْ الْإِيمَانَ
بِالنَّبِيِّ وَالْقَوْلِ وَالْعَمَلِ
جَمِيعًا وَيَتَفَيَّانِ مَا قَالَتْ
الْأُخْرَى.

وَالْأَصْلُ الَّذِي هُوَ حَجَّتُنَا
فِي ذَلِكَ اتِّبَاعُ مَا نَطَقَ بِهِ
الْقُرْآنُ، فَإِنَّ اللَّهَ تَعَالَى
ذَكَرَهُ عُلُوقًا كَبِيرًا، قَالَ فِي
مُحْكَمِ كِتَابِهِ:

{ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا، }
[النساء: 59] .

وَإِنَّا رَدَدْنَا الْأَمْرَ إِلَى مَا
ابْتَعَثَ اللَّهُ عَلَيْهِ رَسُولَهُ □
وَأَنْزَلَ بِهِ كِتَابَهُ، فَوَجَدْنَاهُ
قَدْ جَعَلَ بَدْءَ الْإِيمَانِ
شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ □،

"O you who have believed, bow and prostrate." (Sūrat al-Ḥajj, 22:77)

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows." (Sūrat al-Mā'idah, 5:6)

And in prohibitions, He said:

"O you who have believed, do not consume usury, doubled and multiplied." (Sūrat Āl 'Imrān, 3:30)

"O you who have believed, do not kill game while you are in a state of iḥrām." (Sūrat al-Mā'idah, 5:95)

Based on this, every address directed at them containing a command or prohibition after the Hijrah was under the name of īmān (faith) due to their verbal acknowledgment alone, as no other obligation existed at that time. However, when the religious rulings were revealed thereafter, they became as obligatory upon them as the initial obligation, without distinction between them, since all of them were from Allah, by His command, and through His decree of obligation.

Had they, at the time of the change in qiblah to the Ka'bah, refused to pray in that direction and clung instead to the īmān (faith) associated with the previous qiblah and their initial acknowledgment, it would not have availed them anything. Such an act would have invalidated their testimony of faith, because obedience to the first command was no more deserving of being called īmān than obedience to the second command. When they responded to Allah and His Messenger ﷺ by accepting the change in prayer direction, just as they had responded to the initial testimony of faith, both together became īmān at that time. This was because the prayer was now joined to the testimony of faith.

The proof that prayer is part of īmān (faith) is the statement of Allah, the Exalted: "And Allah would never let your faith go to waste. Truly Allah is Kind and Merciful to the people." (Sūrat al-Baqarah, 2:143)

This verse was revealed concerning those among the companions of the Messenger of Allah ﷺ who passed away while praying towards Bayt al-Maqdis. The Messenger of Allah ﷺ was asked about them, and then this verse was revealed.¹³ So, what further proof is sought to establish that prayer is part of īmān after this verse?

They continued in this state for a period of their lives. Then, when they turned to prayer eagerly and their hearts embraced it willingly, Allah revealed the obligation of zakāt as part of their īmān, in

فَأَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ بَعْدَ
الثُّبُوءِ عَشْرَ سِنِينَ، أَوْ
بِضْعَ عَشْرَ سَنَةٍ يَدْعُو
إِلَى هَذِهِ الشَّهَادَةِ
خَاصَّةً، وَلَيْسَ الْإِيمَانُ
الْمُفْتَرَضُ عَلَى الْعِبَادِ
يَوْمَئِذٍ سِوَاهَا، فَمَنْ أَجَابَ
إِلَيْهَا كَانَ مُؤْمِنًا، لَا يَلْزَمُهُ
اسْمٌ فِي الدِّينِ غَيْرُهُ،
وَلَيْسَ يَجِبُ عَلَيْهِمْ زَكَاةٌ،
وَلَا صِيَامٌ، وَلَا غَيْرُ ذَلِكَ
مِنْ شَرَائِعِ الدِّينِ.

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

فَلَمَّا أَتَابَ النَّاسُ إِلَى

addition to what was already required of them. He said: "Establish prayer and give zakāt." (Sūrat al-Baqarah, 2:83, 110)¹⁴ And He said:

"Take from their wealth a charity by which you purify them and cause them to grow." (Sūrat al-Tawbah, 9:103) Had they refused to pay zakāt while verbally acknowledging it and performing prayer, but withheld zakāt, it would have nullified their previous actions. It would have negated their testimony of faith and prayer, just as refusing to perform prayer would have previously nullified their testimony of faith.

What confirms this is the jihad of Abū Bakr al-Ṣiddīq (rAa) alongside the Muhājirīn and the Anṣār against those Arabs who withheld zakāt. It was equivalent to the jihad of the Messenger of Allah ﷺ against the people of shirk, without any distinction in the shedding of blood, the taking of captives, or the confiscation of wealth. This was despite the fact that they were merely withholding zakāt and not denying its obligation. Similarly, this applied to all the rulings of Islam. Whenever a new ruling was revealed, it became an addition to what preceded it, joined with it. All of them together were encompassed by the name īmān, and its adherents were referred to as believers.

This is the point where those who claimed that īmān (faith) is merely verbal acknowledgment have erred. When they heard Allah refer to these individuals as believers, they wrongly assumed that this designation meant they possessed complete and perfect faith in its entirety. Similarly, they erred in interpreting the hadith of the Prophet ﷺ when he was asked, "What is īmān?" and he replied, "That you believe in Allah and [so on]."¹⁵ They also misunderstood when the Prophet ﷺ was asked by someone obligated to free a believing slave about freeing a non-Arab slavewoman. He instructed him to free her and referred to her as a believer.¹⁶

This is based on what I have explained regarding their entry into īmān (faith), their acceptance of it, and their affirmation of what had been revealed, as the revelations were sent down gradually, similar to the stages in which the Qur'an was revealed.

الْإِسْلَامِ وَحَسَنَتْ فِيهِ
رَغَبْتُهُمْ، زَادَهُمُ اللَّهُ فِي
إِيمَانِهِمْ أَنْ صَرَفَ الصَّلَاةَ
إِلَى الْكُفَّةِ، بَعْدَ أَنْ كَانَتْ
إِلَى بَيْتِ الْمَقْدِسِ، فَقَالَ:
{قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي
السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً
تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ} [البقرة: 144] .

ثُمَّ خَاطَبَهُمْ -وَهُمْ
بِالْمَدِينَةِ- بِاسْمِ الْإِيمَانِ
الْمُتَّقِمِ لَهُمْ، فِي كُلِّ مَا
أَمَرَهُمْ بِهِ أَوْ نَهَاَهُمْ عَنْهُ،
فَقَالَ فِي الْأَمْرِ:

{يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا
وَأَسْجُدُوا} [الحج: 77]

و {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا
قُمْتُمْ إِلَى الصَّلَاةِ
فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ}
[المائدة: 6]

وَقَالَ فِي النَّهْيِ:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَأْكُلُوا الرِّبَا أَضْعَافًا
مُضَاعَفَةً { [آل عمران: 30]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ
[المائدة: 95] .

وَعَلَىٰ هَذَا كُلُّ مُخَاطَبَةٍ
كَانَتْ لَهُمْ فِيهَا أَمْرٌ أَوْ
نَهْيٌ بَعْدَ الْهَجَرَةِ، وَإِنَّمَا
سَمَّاهُمْ بِهَذَا الْإِسْمِ
بِالْإِفْرَارِ وَحْدَهُ؛ إِذْ لَمْ يَكُنْ
هُنَاكَ فَرَضٌ غَيْرُهُ، فَلَمَّا
نَزَلَتْ الشَّرَائِعُ بَعْدَ هَذَا
وَجَبَتْ عَلَيْهِمْ وَجُوبُ
الْأَوَّلِ سَوَاءً، لَا فَرْقَ
بَيْنَهَا؛ لِأَنَّهَا جَمِيعًا مِنْ
عِنْدِ اللَّهِ، وَبِأَمْرِهِ،
وَبِإِيجَابِهِ.

فَلَوْ أَنَّهُمْ عِنْدَ تَحْوِيلِ
الْقِبْلَةِ إِلَى الْكَعْبَةِ أَبَوْا أَنْ
يُصَلُّوا إِلَيْهَا، وَتَمَسَّكُوا
بِذَلِكَ الْإِيمَانِ الَّذِي لَزِمَهُمْ
اسْمُهُ، وَالْقِبْلَةُ الَّتِي
كَانُوا عَلَيْهَا، لَمْ يَكُنْ ذَلِكَ
مُغْنِيًا عَنْهُمْ شَيْئًا، وَلَكَانَ
فِيهِ نَقْضٌ لِإِقْرَارِهِمْ، لِأَنَّ
الطَّاعَةَ الْأُولَى لَيْسَتْ
بِأَحَقَّ بِاسْمِ الْإِيمَانِ مِنْ

الطَّاعَةِ التَّائِبَةِ، فَلَمَّا
أَجَابُوا اللَّهَ وَرَسُولَهُ إِلَى
قَبُولِ الصَّلَاةِ كَاجَابَتِهِمْ
إِلَى الْإِقْرَارِ، صَارَا جَمِيعًا
مَعًا هُمَا يَوْمَنِيذِ الْإِيمَانِ، إِذْ
أُضِيفَتِ الصَّلَاةُ إِلَى
الْإِقْرَارِ.

وَالشَّهِيدُ⁷ عَلَى أَنَّ
الصَّلَاةَ مِنَ الْإِيمَانِ قَوْلُ
اللَّهِ عَزَّ وَجَلَّ: {وَمَا كَانَ
اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ
بِالنَّاسِ لَرَّوُوفٌ رَحِيمٌ}
[البقرة: 143].

وَإِنَّمَا نَزَلَتْ فِي الَّذِينَ
تُؤْفُوا مِنْ أَصْحَابِ رَسُولِ
اللَّهِ ﷺ، وَهُمْ عَلَى الصَّلَاةِ
إِلَى بَيْتِ الْمَقْدِسِ،
فَسُئِلَ رَسُولُ اللَّهِ ﷺ
فَنَزَلَتْ هَذِهِ الْآيَةُ.⁸ فَأَيُّ
شَاهِدٍ يُلْتَمَسُ عَلَى أَنَّ
الصَّلَاةَ مِنَ الْإِيمَانِ بَعْدَ

⁷ كذا الأصل، وفي المواطن الآتية: "والشاهد"، ولعله الصواب هنا بدليل قوله بعد سطور: "فأي شاهد ...".

⁸ أخرجه البخاري من حديث البراء، والترمذي من حديث ابن عباس وصححه.

¹³ It was recorded by al-Bukhārī from al-Barā' and by al-Tirmidhī from Ibn 'Abbās, who graded it ṣaḥīḥ.

¹⁴ I said: There are Meccan verses that mention zakāh, sometimes commanding it, at other times praising those who fulfill it, and at times condemning those who neglect it. For example, in Sūrat al-Muzzammil (73:20): (*Establish prayer and give zakāh*); in Sūrat al-Naml (27:3) and Luqmān (31:4): (*Those who establish prayer, give zakāh, and are certain of the Hereafter*); and in Sūrat Fuṣṣilat (41:6-7): (*Woe to the polytheists who do not give zakāh and deny the Hereafter*). It appears that the zakāh mentioned in these verses refers to obligatory almsgiving without specific quotas or amounts being prescribed. The determination of these quotas and amounts was mandated later in Madinah. And Allah knows best.

¹⁵ It refers to the ḥadīth of Jibrīl, which is included in al-Ṣaḥīḥayn from the narration of Abū Hurayrah, and in Muslim from the narration of Ibn 'Umar through 'Umar. See ḥadīth 119 in Kitāb al-Imān by Ibn Abī Shaybah.

¹⁶ This refers to the ḥadīth of Mu'āwiyah ibn al-Ḥakam al-Sulamī, in which he ﷺ asked the slave girl: 'Where is Allah?' It was recorded by Muslim; see Ibn Abī Shaybah, no. 84.

هَذِهِ الْآيَةُ؟

فَلْيَبْشُرُوا بِذَلِكَ بُرْهَةً مِنْ
دَهْرِهِمْ، فَلَمَّا أَنْ دَارُوا
إِلَى الصَّلَاةِ مُسَارِعَةً،
وَأَنْشَرَحَتْ لَهَا صُدُورُهُمْ،
أَنْزَلَ اللَّهُ قَرَضَ الزَّكَاةِ فِي
إِيمَانِهِمْ إِلَى مَا قَبْلَهَا،
فَقَالَ: {أَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ} [البقرة: 83
و110].⁹ وَقَالَ: {خُذْ مِنْ
أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ
وَتُزَكِّيهِمْ بِهَا}
[التوبة: 103] ، فَلَوْ أَنَّهُمْ
مُتَمَتِّعُونَ مِنَ الزَّكَاةِ عِنْدَ
الْإِقْرَارِ، وَأَعْطَوْهُ ذَلِكَ
بِالْأَلْسِنَةِ، وَأَقَامُوا الصَّلَاةَ
غَيْرَ أَنَّهُمْ مُتَمَتِّعُونَ مِنَ
الزَّكَاةِ كَانَ ذَلِكَ مُزِيلًا لِمَا
قَبْلَهُ، وَنَاقِضًا لِلْإِقْرَارِ
وَالصَّلَاةِ، كَمَا كَانَ إِيْتَا¹⁰
الصَّلَاةِ قَبْلَ ذَلِكَ نَاقِضًا لِمَا
تَقَدَّمَ مِنَ الْإِقْرَارِ.

وَالْمُصَدِّقُ لِهَذَا جِهَادُ أَبِي
بَكْرٍ الصِّدِّيقِ -رَحْمَةُ اللَّهِ
عَلَيْهِ- بِالْمُهَاجِرِينَ

⁹ قلت: قد جاءت آيات مكية ورد فيها ذكر الزكاة، تارة أمراً بها وأخرى مدحاً لفاعلها ومرة ذمّاً لتاركها، ففي سورة "المزمل:20" {وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ} [المزمل:20] ، و "في النمل:3" و "لقمان:4" {الَّذِينَ يُعِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ} . وفي "فصلت:6/7": {وَوَيْلٌ لِلْمُشْرِكِينَ، الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ} . فالظاهر أن المراد بهذه الزكاة، الصدقات المفروضة من غير تعيين الأنصبه والمقادير، وإنما فرض تعيينها في المدينة. والله أعلم.

¹⁰ كذا الأصل، ولعل الصواب "إياء".

وَالْأَنْصَارِ عَلَى مَنْعِ الْعَرَبِ
الزَّكَاةَ، كَحِجَادِ رَسُولِ اللَّهِ
□ أَهْلَ الشِّرْكِ سَوَاءً، لَا
فَرْقَ بَيْنَهَا فِي سَفْكِ
الدِّمَاءِ، وَسَبْيِ الذُّرِّيَّةِ،
وَاعْتِنَامِ الْمَالِ، فَإِنَّمَا كَانُوا
مَانِعِينَ لَهَا غَيْرَ جَاهِدِينَ
بِهَا. ثُمَّ كَذَلِكَ كَانَتْ
شُرَائِعُ الْإِسْلَامِ كُلُّهَا،
كُلَّمَا نَزَلَتْ شَرِيعَةٌ صَارَتْ
مُضَافَةً إِلَى مَا قَبْلَهَا
لَا حِقَّةَ بِهِ، وَيَشْمَلُهَا
جَمِيعًا اسْمُ الْإِيمَانِ
فَيُقَالُ لِأَهْلِهِ مُؤْمِنُونَ.

وَهَذَا هُوَ الْمَوْضِعُ الَّذِي
غَلِطَ فِيهِ مَنْ ذَهَبَ إِلَى
أَنَّ الْإِيمَانَ بِالْقَوْلِ، لَمَّا
سَمِعُوا تَسْمِيَةَ اللَّهِ إِيَّاهُمْ
مُؤْمِنِينَ، أَوْجَبُوا لَهُمُ
الْإِيمَانَ كُلَّهُ بِكَمَالِهِ. كَمَا
غَلَطُوا فِي تَأْوِيلِ حَدِيثِ
النَّبِيِّ □ حِينَ سُئِلَ عَنِ
الْإِيمَانِ مَا هُوَ؟ فَقَالَ: "أَنْ
تُؤْمِنَ بِاللَّهِ وَكَذَا وَكَذَا".¹¹
وَحِينَ سَأَلَهُ الَّذِي عَلَيْهِ
رَقَبَةٌ مُؤْمِنَةٌ عَنْ عِتْقِ
الْعَجَمِيَّةِ؟ فَأَمَرَ بِعِتْقِهَا،

¹¹ يشير إلى حديث جبريل المخرج في "الصحيحين" من حديث أبي هريرة، وعند مسلم من حديث ابن عمر عن عمر، وانظر الحديث 119. من "كتاب الإيمان" لابن أبي شيبة.

	وَسَمَّاهَا مُؤْمِنَةٌ.¹² وَإِنَّمَا هَذَا عَلَى مَا أَعْلَمْتُكَ مِنْ دُخُولِهِمْ فِي الْإِيمَانِ وَمِنْ قَبُولِهِمْ وَتَصْدِيقِهِمْ بِمَا نَزَلَ مِنْهُ، وَإِنَّمَا كَانَ يَنْزِلُ مُتَفَرِّقًا كَتُرُجٍ الْقُرْآنِ.
The evidence for this, and the proof supporting it, is found in the Book of Allah, Blessed and Exalted, and the Sunnah of the Messenger of Allah ﷺ. From the Qur'an, His statement: "And whenever a sūrah is revealed, there are among them those who say, 'Which of you has this increased in faith?' As for those who have believed, it increases them in faith, and they rejoice." (Sūrat al-Tawbah, 9:124). And His statement: "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and they rely upon their Lord." (Sūrat al-Anfāl, 8:2), along with other similar verses in the Qur'an. Do you not see that Allah, Blessed and Exalted, did not reveal īmān (faith) to them all at once, just as He did not reveal the Qur'an all at once? This is the evidence from the Qur'an. If īmān had been perfected by that initial acknowledgment alone, then the concept of increase in faith would have no meaning, nor would its mention have any relevance.	وَالشَّاهِدُ لِمَا نَقُولُ وَالدَّلِيلُ عَلَيْهِ كِتَابُ اللَّهِ تَبَارَكَ وَتَعَالَى، وَسُنَّةُ رَسُولِ اللَّهِ ﷺ: فَمِنَ الْكِتَابِ قَوْلُهُ: {وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيْمَانًا فَآمَنَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ} [التوبة: 124] . وَقَوْلُهُ: {إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيْمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ} [الأنفال: 2] فِي مَوَاضِعَ مِنَ الْقُرْآنِ مِثْلَ هَذَا.

¹² يشير إلى حديث معاوية بن الحكم السلمي الذي فيه أنه □ سأل الجارية: "أين الله". رواه مسلم، وانظر "أين أبي شيبه" رقم: 84.

	أَفَلَسْتُ تَرَى أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَنْزِلْ عَلَيْهِمْ الْإِيمَانَ جُمْلَةً، كَمَا لَمْ يُنْزَلِ الْقُرْآنَ جُمْلَةً؟ فَهَذِهِ الْحُجَّةُ مِنَ الْكِتَابِ، فَلَوْ كَانَ الْإِيمَانُ مُكَمَّلًا بِذَلِكَ الْإِقْرَارِ مَا كَانَ لِلزِّيَادَةِ إِذَا مَعْنَى، وَلَا لِذِكْرِهَا مَوْضِعٌ.
As for the evidence from the Sunnah and the successive narrations on this matter, they clearly indicate the gradual addition of the foundations of īmān, one after another. In some hadiths, four are mentioned, in others five, in a third nine, and in a fourth even more than that. Among the hadiths mentioning four are the words of Ibn ‘Abbās (rAa) regarding the Prophet ﷺ: When the delegation of ‘Abd al-Qays came to him, they said, "O Messenger of Allah, we are a people from the tribe of Rabī‘ah, and the disbelievers of Muḍar stand between us and you, so we can only come to you during the sacred months. Therefore, instruct us in something we can act upon and call those behind us to as well." He said, "I command you with four things and forbid you from four things: īmān—and he explained it to them: 'The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakāt, and giving a fifth of what you gain as spoils. And I forbid you from [consuming drinks in] gourds, green jars, hollowed stumps, and resin-coated vessels.'" 1- Abū ‘Ubayd said: ‘Abbād ibn ‘Abbād al-Muhallabī narrated to us, saying: Abū Jamrah²¹ narrated to us from Ibn ‘Abbās from the Prophet ﷺ with this narration.	وَأَمَّا الْحُجَّةُ مِنَ السُّنَّةِ وَالْآثَارِ الْمُتَوَاتِرَةِ فِي هَذَا الْمَعْنَى مِنْ زِيَادَاتِ قَوَاعِدِ الْإِيمَانِ بَعْضُهَا بَعْدَ بَعْضٍ، فَفِي حَدِيثٍ مِنْهَا أَرْبَعٌ، وَفِي آخَرَ خَمْسٌ، وَفِي الثَّلَاثِ تِسْعٌ، وَفِي الرَّابِعِ أَكْثَرُ مِنْ ذَلِكَ. فَمِنَ الْأَرْبَعِ، حَدِيثُ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّ وَقَدْ عَبَدَ الْقَيْسِ قَدِمُوا عَلَيْهِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا¹⁷ هَذَا الْحَيَّ مِنْ رَبِيعَةٍ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضِرٌّ، فَلَسْنَا نَخْلُصُ¹⁸ إِلَّا فِي شَهْرٍ حَرَامٍ، فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا، فَقَالَ: "أَمُرْكُمْ بِأَرْبَعٍ،

¹⁷ الأصل، "إن" والتصويب من "صحيح مسلم". لفظه غير مطابق لما هنا بخلاف لفظه في مسلم.

¹⁸ أي: نصل. زاد مسلم: "إليك".

	وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الْإِيمَانُ " ثُمَّ فَسَّرَهُ لَهُمْ: "شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وِإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا حُمْسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيْرِ" ¹⁹ 1- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ، ²⁰ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ □ بِذَلِكَ.
Among the hadiths mentioning five is the narration of Ibn ‘Umar (rAa), who heard the Messenger of Allah ﷺ say, "Islam is built on five: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakāt, fasting in Ramaḍān, and pilgrimage to the House." 2- Abū ‘Ubayd said: Ishāq ibn Sulaymān al-Rāzī narrated to us from Ḥanzalah ibn Abī Sufyān, from ‘Ikrimah ibn Khālīd, from Ibn ‘Umar (rAa), from the Prophet ﷺ with this narration. ²³	وَمِنَ الْخَمْسِ، حَدِيثُ ابْنِ عُمَرَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ □ يَقُولُ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وِإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ". 2- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ حَنْظَلَةَ بْنِ

¹⁹ هو: الوعاء المزفت، وهو المطلي بالقار، وهو الزفت. و"النقير" جذع ينقر وسطه. و"الحنتم": جرار خضر. و"الدباء": القرع اليابس، أي: الوعاء منه.

²⁰ الأصل: "أبو حمزة، والتصحيح من "مسلم"، فقد أخرجه من طريق أخرى عن عباد بن عباد به. واسم أبي حمزة: نصر بن عمران.

	أَبِي سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِذَلِكَ.²²
Among the hadiths mentioning nine is the narration of Abū Hurayrah (rAa) from the Prophet ﷺ, who said: "[Indeed,] Islam has landmarks and waypoints, like the waymarks of a road." —Abū 'Ubayd explained: The term <i>ṣuwā</i> refers to what is prominent and elevated from the ground, and its singular is <i>ṣuwwah</i>—²⁶ Among these landmarks are: that you believe in Allah and do not associate anything with Him, establish prayer, give zakāt, fast during Ramaḍān, perform ḥajj to the House, enjoin what is right, forbid what is wrong, greet your family when you enter upon them, and greet people when you pass by them. Whoever abandons any of these has abandoned a portion of Islam, and whoever abandons all of them has turned their back on Islam." 3- Abū 'Ubayd said: Yaḥyā ibn Sa'īd al-ʿAṭṭār²⁷ narrated this to me from Thawr ibn Yazīd, from Khālīd ibn Ma'dān, from a man, from Abū Hurayrah, from the Prophet ﷺ.	وَمِنَ التَّسْعِ، حَدِيثُ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: " [إِنَّ] لِلْإِسْلَامِ صَوَى وَمَنَارًا كَمَنَارِ الطَّرِيقِ — قَالَ أَبُو عُبَيْدٍ: "صَوَى": هِيَ مَا غُلِظَ وَارْتَفَعَ مِنَ الْأَرْضِ، وَاحِدَتُهَا صَوَّةٌ —²⁴ مِنْهَا أَنْ تُؤْمِنَ بِاللَّهِ وَلَا تَشْرِكَ بِهِ شَيْئًا، وَإِقَامَةَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحُجَّ الْبَيْتِ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَأَنْ تُسَلِّمَ عَلَى أَهْلِكَ إِذَا دَخَلْتَ عَلَيْهِمْ، وَأَنْ تُسَلِّمَ عَلَى الْقَوْمِ إِذَا مَرَرْتَ بِهِمْ، فَمَنْ تَرَكَ مِنْ ذَلِكَ شَيْئًا [فَقَدْ تَرَكَ سَهْمًا مِنَ الْإِسْلَامِ، وَمَنْ تَرَكَهُمْ] فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ". 3- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنِيهِ يَحْيَى بْنُ سَعِيدٍ الْعَطَّارُ²⁵

²¹ The original text states "Abū Ḥamzah," but the correction comes from *Muslim*, as he narrated it through another chain from 'Abbād ibn 'Abbād with the same content. The name of Abū Jamrah is Naṣr ibn 'Imrān.

²² قلت: وإسناده صحيح على شرط الشيخين، وقد أخرجه.

	الإِسْلَامَ ظَهْرَةً". 3- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنِيهِ يَحْيَى بْنُ سَعِيدٍ الْعَطَّارُ²⁵ عَنْ ثَوْرٍ بْنِ يَزِيدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ □.
Those ignorant of the different implications imagined that the variations in these hadiths indicated contradictions. However, by Allah's praise and mercy, they are far removed from any contradiction. The explanation lies in what I have already clarified: the obligations of īmān (faith) were revealed gradually. Whenever one was revealed, the Messenger of Allah ﷺ would include it as part of the enumeration of īmān. Then, whenever Allah added another obligation, he would increase the count. This continued until the number surpassed seventy elements. Similarly, in the confirmed hadith, the Prophet ﷺ said: "Īmān has more than seventy parts, the highest of which is the testimony that there is no god but Allah, and the lowest of which is removing harm from the road." 4- Abū 'Ubayd said: Abū Aḥmad al-Zubayrī narrated to us from Sufyān ibn Sa'īd, from Suhayl ibn Abī Ṣāliḥ, from 'Abd Allāh ibn Dīnār, from Abū Ṣāliḥ, from Abū Hurayrah with this ḥadīth.⁵⁰ Even though the number increases, it does not contradict what came	فَطَنَّ الْجَاهِلُونَ يُوجُوهُ هَذِهِ الْأَحَادِيثِ أَنَّهَا مُتَنَاقِضَةٌ؛ لِاخْتِلَافِ الْعَدَدِ مِنْهَا، وَهِيَ بِحَمْدِ اللَّهِ وَرَحْمَتِهِ بَعِيدَةٌ عَلَى التَّنَاقُضِ، وَإِنَّمَا وَجُوهُهَا مَا أَعْلَمْتُكَ مِنْ نُزُولِ الْفَرَائِضِ بِالْإِيمَانِ مُتَقَرِّقًا، فَكُلَّمَا نَزَلَتْ وَاحِدَةً، أَلْحَقَ رَسُولُ اللَّهِ □ عَدَدَهَا بِالْإِيمَانِ، ثُمَّ كُلَّمَا جَدَّدَ اللَّهُ لَهُ مِنْهَا أُخْرَى زَادَهَا فِي الْعَدَدِ حَتَّى جَاوَزَ ذَلِكَ

²⁵ الأصل: "القطان"، والتصحيح من "الأمر بالمعروف" للحافظ المقدسي، ويحيى بن سعيد العطار هذا حمصي ضعيف. وقد خولف في إسناده، فرواه جماعة عن ثور بن يزيد عن خالد عن أبي هريرة، لم يذكروا الرجل. أخرجه جمع، منهم: الحاكم 1/21، وصححه على شرط البخاري ووافقه الذهبي. وهو كما قال على ما حققته في "سلسلة الأحاديث الصحيحة".

²⁷ The original text states "al-Qaṭṭān," but the correction comes from *Al-Amr bil-Ma'rūf* by Ḥāfiẓ al-Maqdisī. Yahyā ibn Sa'īd al-ʿAṭṭār, a resident of Ḥimṣ, is weak. There is a discrepancy in the chain of transmission, as several narrators reported it from Thawr ibn Yazīd, from Khālīd, from Abū Hurayrah, without mentioning the "man." It was narrated by several, including al-Ḥākim (1:21), who authenticated it according to al-Bukhārī's standards, and this was agreed upon by al-Dhahabī. Their assessment holds true, as I clarified in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*.

²⁶ The original text included: "Islam is marked by signs (*ṣuwā*) and beacons like the beacons of a road. Abū 'Ubayd said: *Ṣuwā* refers to elevations on the ground, with the singular being '*ṣūra*', similar to a beacon among them." I corrected the wording of the ḥadīth from *Al-Amālī* by Ibn Bishrān (2/98) and *Al-Amr bil-Ma'rūf wal-Nahy 'an al-Munkar* by Ḥāfiẓ 'Abd al-Ghanī al-Maqdisī (1/82), both of which cited the ḥadīth through the author's transmission but did not include his explanation of *ṣuwā*. I corrected the interpretation using *Al-Qāmūs* and *Lisān al-'Arab*. The latter quotes al-Aṣma'ī's account and reports from Abū 'Amr, who said, "*Ṣuwā* are stone markers placed in deserts or uncharted wildernesses to guide travelers to the road and its edges." Regarding the ḥadīth, this implies that Islam has pathways and markers that guide one toward the truth. *Lisān al-'Arab* adds: "Abū 'Ubayd's statement aligns more closely with Abū 'Amr's explanation and is more fitting to the meaning of the ḥadīth."

before it. Rather, those are the foundational pillars and principles, while these are their branches, additional parts of the subdivisions of īmān (faith) beyond those pillars. We believe—Allah knows best—that this statement represents the final description the Messenger of Allah ﷺ gave of īmān, because the enumeration concluded with it, and through it, the traits of īmān were perfected.

What confirms this is the statement of Allah, Blessed and Exalted: "This day I have perfected for you your religion and completed My favor upon you." (Sūrat al-Mā'idah, 5:3).

5- Abū 'Ubayd said: 'Abd al-Rahmān narrated to us from Sufyān, from Qays ibn Muslim, from Ṭāriq ibn Shihāb: The Jews said to 'Umar ibn al-Khaṭṭāb (rAa), "You recite a verse which, if it had been revealed to us, we would have taken that day as a festival." Then they mentioned this verse, and 'Umar said, "I know where it was revealed and on what day it was revealed—it was revealed at 'Arafah while the Messenger of Allah ﷺ was standing at 'Arafah." Sufyān said: "I am uncertain whether he also said that it was on a Friday or not."⁵¹

6- Abū 'Ubayd said: Yazīd narrated to us from Ḥammād ibn Salamah, from 'Ammār ibn Abī 'Ammār, who said: Ibn 'Abbās recited this verse while a Jew was present. The Jew said, "If this verse had been revealed to us, we would have taken the day of its revelation as a festival!" Ibn 'Abbās replied, "It was indeed revealed on a day of celebration—on a Friday and the Day of 'Arafah."

7- Abū 'Ubayd said: Ismā'īl ibn Ibrāhīm narrated to us from Dāwūd ibn Abī Hind, from al-Sha'bī, who said: "It was revealed to him while he was standing at 'Arafah, at the time when shirk (polytheism) had vanished, the monuments of ignorance (jāhiliyyah) had been demolished, and no one circumambulated the House naked."⁵² Allah, exalted by His mention, then proclaimed the perfection of the religion in this verse. It is reported that this verse was revealed eighty-one nights before the death of the Prophet ﷺ.

8- Abū 'Ubayd said: Ḥajjāj also narrated to us from Ibn Jurayj. If īmān had been complete with mere acknowledgment, as these people claim, while the Messenger of Allah ﷺ was in Makkah during the early days of prophethood, then the concept of perfection would

السَّبْعِينَ كَلِمَةً.

كَذَلِكَ [فِي] الْحَدِيثِ
الْمُثَبَّتِ عَنْهُ أَنَّهُ قَالَ:
"الْإِيمَانُ بِضْعَةٌ وَسَبْعُونَ
جُزْءًا، أَفْضَلُهَا شَهَادَةُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا
إِمَاطَةُ الْأَذَى عَنِ
الطَّرِيقِ".

4- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
أَبُو أَحْمَدَ الزُّبَيْرِيُّ، عَنْ
سُفْيَانَ بْنِ سَعِيدٍ، عَنْ
سَهِيلِ بْنِ أَبِي صَالِحٍ،
عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ
أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ
بِهَذَا الْحَدِيثِ.²⁸

وَإِنْ كَانَ زَائِدًا فِي الْعَدَدِ
فَلَيْسَ هُوَ بِخِلَافٍ مَا
قَبْلَهُ، وَإِنَّمَا تِلْكَ دَعَائِمُ
وَأَصُولٌ، وَهَذِهِ فُرُوعُهَا
زَائِدَاتٌ فِي شَعَبِ الْإِيمَانِ
مِنْ غَيْرِ تِلْكَ الدَّعَائِمِ.
فَنَرَى -اللَّهُ أَعْلَمُ- أَنَّ هَذَا
الْقَوْلَ آخِرُ مَا وَصَفَ بِهِ
رَسُولُ اللَّهِ ﷺ الْإِيمَانُ؛ لِأَنَّ
الْعَدَدَ إِنَّمَا تَنَاهَا بِهِ، وَبِهِ
كَمُلَتْ خِصَالُهُ.

²⁸ إسناده صحيح على شرط مسلم، وقد أخرجه في "صحيحه" عن جرير عن سهيل به. وتابعه عن ابن دينار به، انظر ابن أبي شيبة 66.

have no meaning. How could something be perfected if it had already been fully encompassed and reached its ultimate form?

Abū 'Ubayd said: If someone were to ask you, "What are these seventy-three parts?"...

It is said to him: "These parts have not been named for us collectively so that we may enumerate them, but knowledge encompasses the fact that they are acts of obedience to Allah and piety toward Him, even if they have not been mentioned in a single hadith. If you were to examine the narrations, you would find them scattered among them.

Do you not hear his statement about removing harm from the road, which he made a part of īmān? Similarly, in another hadith, he said:

'Modesty is a branch of īmān.'⁵³ In a third, he said: 'Protective jealousy is part of īmān.'⁵⁴ In a fourth: 'Simplicity in appearance is part of īmān.'⁵⁵ And in a fifth: 'Keeping good ties is part of īmān.'⁵⁶

All of this falls under the branches of īmān (faith). Among them is the hadith of 'Ammār: "Three qualities are part of īmān: spending in times of hardship, fairness even against oneself, and spreading peace to the world."⁵⁷

Then there are the well-known hadiths mentioning the perfection of īmān, such as when the Prophet ﷺ said: "Who among creation has the greatest īmān?" It was said: "The angels." Then it was said: "We, O Messenger of Allah." He replied: "Rather, it is a people who will come after you,"⁵⁸ and he described their qualities.

Another is his statement: "Indeed, the most complete, or among the most complete, of the believers in īmān are those with the best character."⁵⁹ Similarly, he said: "A person does not have complete

īmān until he refrains from lying even in jest, and from argumentation even if he is truthful."⁶⁰ A similar or related narration has also been reported from 'Umar ibn al-Khaṭṭāb and Ibn 'Umar.

One of the clearest and most explicit examples of this is the hadith of the Prophet ﷺ about intercession, in which he said: "From the Fire will emerge those who had in their hearts the weight of a grain of

وَالْمُصَدِّقُ لَهُ قَوْلُ اللَّهِ
تَبَارَكَ وَتَعَالَى: {الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي}
[المائدة: 3].

5- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ، عَنْ
سُفْيَانَ، عَنْ قَيْسِ بْنِ
مُسْلِمٍ، عَنْ طَارِقِ بْنِ
شِهَابٍ: "أَنَّ الْيَهُودَ قَالُوا
لِعُمَرَ بْنِ الْخَطَّابِ -رَحِمَهُ
اللَّهُ عَلَيْهِ: إِنَّكُمْ تَقْرَأُونَ
آيَةً، لَوْ نَزَلَتْ فِيْنَا لَاتَّخَذْنَا
ذَلِكَ الْيَوْمَ عِيدًا، فَذَكَرَ
هَذِهِ الْآيَةَ، فَقَالَ عُمَرُ:
إِنِّي لِأَعْلَمُ حَيْثُ أُنْزِلَتْ،
وَأَيَّ يَوْمٍ أُنْزِلَتْ، [أُنْزِلَتْ]
بِعَرَفَةَ، وَرَسُولُ اللَّهِ ﷺ
وَاقِفٌ بِعَرَفَةَ". قَالَ
سُفْيَانُ: وَأَشْكُ أَقَالَ يَوْمَ
الْجُمُعَةِ أَمْ لَا.²⁹

6- قَالَ (أَبُو) عُبَيْدٍ: حَدَّثَنَا
يَزِيدُ عَنْ حَمَادِ بْنِ
سَلَمَةَ، عَنْ عَمَارِ بْنِ

²⁹ إسناده صحيح على شرط الشيخين، وقد أخرجاه، وفي رواية لمسلم من طريق أبي عمير، عن قيس: نزلت على رسول الله ﷺ بعرفات يوم الجمعة.

⁵² Its chain of transmission is *mursal* and authentic [up to the tābi 'ī].

⁵¹ Its chain of transmission is authentic according to the criteria of both al-Bukhārī and Muslim, and they have both reported it. In a narration recorded by Muslim through the route of Abū 'Umays, from Qays: 'It was revealed to the Messenger of Allah ﷺ at 'Arafāt on a Friday.'

³⁰ الأصل: عن.

⁵⁰ Its chain of transmission is authentic according to the criteria of Muslim, and he included it in his *Ṣaḥīḥ* from Jarīr, from Suhayl with this wording. It was corroborated through Ibn Dīnār with the same chain; see Ibn Abī Shaybah, 66.

barley of īmān, or a grain of wheat of īmān, or even an atom's⁶¹ weight of īmān."⁶² Otherwise, they remain.

Additionally, there is his hadith about waswasah (whispers), when he was asked about it and said: "That is clear īmān."⁶³

Likewise is the hadith of 'Alī (rAa): "Īmān begins as a small light in the heart. As īmān grows in magnitude, that whiteness grows in size."⁶⁴ There are many similar narrations of this kind, too numerous to mention in full. They make it clear that īmān varies in degree according to the heart and actions, and most of them affirm that righteous deeds are part of īmān. How, then, can these narrations be contradicted with denial and rejection?

What further confirms the variability of īmān through actions is the statement of Allah, glorified be His mention: "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in īmān, and upon their Lord they rely... They are the true believers." (Sūrat al-Anfāl, 8:2-3).

Thus, Allah did not attribute the reality of īmān except to those who act according to these conditions. As for the one who claims that īmān is merely verbal acknowledgment, asserting that it makes a person a true believer even without any accompanying actions, he is opposing the Book of Allah and the Sunnah.

What clarifies the varying levels of īmān in the heart is the statement of Allah: "O you who have believed, when the believing women come to you as emigrants, test them." (Sūrat al-Mumtaḥanah, 60:10).

Do you not see here the distinction between levels: "Allah is most knowing of their īmān; and if you know them to be believers..." (Sūrat al-Mumtaḥanah, 60:10). Similarly, the verse: "O you who have believed, believe in Allah and His Messenger." (Sūrat al-Nisā', 4:136).

If there were no additional levels to īmān, this command to believe further would have no meaning. Furthermore, He says: "Alif, Lām, Mīm. Do the people think that they will be left to say, 'We believe,' and they will not be tested? But We have certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars." (Sūrat al-Ankabūt, 29:1-3).

أَبِي عَمَار قَالَ: تَلَى ابْنُ عَبَّاسٍ هَذِهِ الْآيَةَ، وَعِنْدَهُ يَهُودِيٌّ، فَقَالَ الْيَهُودِيُّ: لَوْ أَنْزَلْتَ هَذِهِ الْآيَةَ فِينَا لَأَتَّخَذْنَا يَوْمَهَا عِيدًا! قَالَ ابْنُ عَبَّاسٍ: فَإِنَّهَا نَزَلَتْ فِي يَوْمٍ عِيدٍ؛ يَوْمِ جُمُعَةٍ وَيَوْمِ عَرَفَةٍ.

7- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ الشَّعْبِيِّ قَالَ: "نَزَلَتْ عَلَيْهِ وَهُوَ واقِفٌ بعرفة حينَ اضمَحَلَّ الشَّرِيطُ، وَهَدِمَ مَنَارَ الْجَاهِلِيَّةِ، وَلَمْ يَطْفُءْ بِالنَّبِيِّ عُرْيَانٌ".³¹ فَذَكَرَ اللَّهُ جَلَّ شَأُوهُ إِكْمَالَ الدِّينِ فِي هَذِهِ الْآيَةِ، وَإِنَّمَا نَزَلَتْ فِيمَا يُرَوَى قَبْلَ وَفَاةِ النَّبِيِّ □ بِإِخْدَى وَتَمَانِينَ لَيْلَةً.

8- قَالَ أَبُو عُبَيْدٍ كَذَلِكَ حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ. فَلَوْ كَانَ الْإِيمَانُ كَامِلًا بِالْإِقْرَارِ، وَرَسُولُ اللَّهِ □ بِمَكَّةَ فِي أَوَّلِ النَّبُوَّةِ كَمَا

He also says: "And among the people are those who say, 'We believe in Allah,' but when they are harmed for [the cause of] Allah, they consider the trial of the people as like the punishment of Allah." (Sūrat al- 'Ankabūt, 29:10). And He says: "That Allah may purify the believers and destroy the disbelievers." (Sūrat Āl 'Imrān, 3:141).

Do you not see that Allah, Blessed and Exalted, has tested them by requiring their actions to confirm their words, and He did not accept from them verbal acknowledgment without deeds, making the two inseparable? What could be followed after the Book of Allah, the Sunnah of His Messenger ﷺ, and the methodology of the righteous predecessors, who are the models of guidance and leadership?

The position upheld by the Sunnah, as understood by our scholars and as we have detailed in this book, is that īmān consists of intention, speech, and action altogether, and that it comprises varying degrees, some higher than others. The first and highest is the testimony of faith uttered by the tongue, as the Messenger of Allah ﷺ mentioned in the hadith describing īmān as being more than seventy parts. When a person utters the testimony of faith and affirms what has come from Allah, they attain the designation of īmān by entering into it, though not by perfecting it in the sight of Allah or through the purification of the soul. With every additional act of obedience and piety performed for Allah, their īmān increases accordingly.

يَقُولُ هَؤُلَاءِ مَا كَانَ
لِلْكَمَالِ مَعْنَى، وَكَيْفَ
يُكْمِلُ شَيْئًا قَدْ اسْتَوْعَبَهُ
وَأَتَى عَلَى آخِرِهِ؟!

قَالَ [أَبُو] عُبَيْدٍ: فَإِنْ قَالَ
لَكَ قَائِلٌ: فَمَا هَذِهِ الْأَجْزَاءُ
الثَّلَاثَةُ وَسَبْعُونَ؟

قِيلَ لَهُ: لَمْ تُسَمِّ لَنَا
مَجْمُوعَةً فَتُسَمِّيَهَا، غَيْرَ
أَنَّ الْعِلْمَ يُحِيطُ أَتَاهَا مِنْ
طَاعَةِ اللَّهِ وَتَقْوَاهُ، وَإِنْ لَمْ
تُذَكِّرْ لَنَا فِي حَدِيثٍ وَاحِدٍ،
وَلَوْ تَفَقَّدْتَ الْآثَارَ لَوَجِدْتَ
مُتَفَرِّقَةً فِيهَا، أَلَا تَسْمَعُ
قَوْلَهُ فِي إِمَاطَةِ الْأَذَى
وَقَدْ جَعَلَهُ جُزْءًا مِنْ
الْإِيمَانِ؟ وَكَذَلِكَ³² قَوْلُهُ
فِي حَدِيثٍ آخَرَ: "الْحَيَاءُ
شُعْبَةٌ مِنَ الْإِيمَانِ"³³،
وَفِي الثَّالِثِ: "الْغَيْرَةُ مِنَ
الْإِيمَانِ"³⁴، وَفِي الرَّابِعِ:
"الْبَدَاذَةُ مِنَ الْإِيمَانِ"³⁵،
وَفِي الْخَامِسِ: "حُسْنُ
الْعَهْدِ مِنَ الْإِيمَانِ"³⁶.

³² الأصل: "وذلك".

³³ متفق عليه من حديث أبي هريرة. وانظر ابن أبي شيبة 66.

³⁴ رواه البزار وابن بطة في "الإبانة" عن أبي سعيد مرفوعاً بسند فيه مجهول الحال.

³⁵ يعني التقشف. والحديث أخرجه أبو داود وابن ماجه وغيرهم عن أبي أمامة الحارثي مرفوعاً، وصححه الحاكم، ووافقه الذهبي.

³⁶ حديث حسن، وصححه الحاكم، وقد خرجته في "سلسلة الأحاديث الصحيحة".

فَكُلُّ هَذَا مِنْ فُرُوعِ
الْإِيمَانِ.
وَمِنْهُ حَدِيثُ عَمَّارٍ: "ثَلَاثٌ
مِنَ الْإِيمَانِ: الْإِنْفَاقُ مِنَ
الْإِقْتَارِ، وَالْإِنْصَافُ مِنَ
نَفْسِكَ، وَبَذْلُ السَّلَامِ
عَلَى الْعَالَمِ".³⁷
ثُمَّ الْأَحَادِيثُ الْمَعْرُوفَةُ
عِنْدَ ذِكْرِ كَمَالِ الْإِيمَانِ

³⁷ روي مرفوعاً وموقوفاً، والراجح الموقوف على أن في سنده من كان اختلط، انظر الكلام عليه مع تخريجه فيما علقته على "الكلم الطيب" لابن تيمية رقم الحديث 195، والحديث 125، من "الإيمان" لابن أبي شيبه وهما طبع مكتبة المعارف بالرياض.

⁶⁴ This is a statement attributed to 'Alī (rAa). It was also recorded by Ibn Abī Shaybah in his book (no. 8), and its chain of transmission is broken, as I have clarified there.

⁶³ Recorded by Muslim and others from the narration of Abū Hurayrah (rAa). It has been documented in *al-Aḥādīth al-Ṣaḥīḥah*.

⁶² Agreed upon (muttafaqun 'alayh) from the narration of Anas (rAa) and recorded by Ibn Abī Shaybah, 35.

⁶¹ Traditionally, ذُرَّة referred to the smallest particle imaginable, such as a mote of dust visible in sunlight or the tiniest seed. While "atom" works in a contemporary context, a more faithful translation might be "speck", "particle", or "grain."

⁶⁰ Narrated by Aḥmad in *Musnad* 2/352, 353, 354, from the narration of Makḥūl from Abū Hurayrah as marfū'. However, Makḥūl did not hear directly from Abū Hurayrah (rAa).

⁵⁹ A ṣaḥīḥ ḥadīth, authenticated by several scholars. It was narrated by Ibn Abī Shaybah from Abū Hurayrah, 'Ā'ishah, and al-Ḥasan al-Baṣrī. For further details, refer to our commentary on it under numbers: 17, 20, and 120.

⁵⁸ It was narrated by al-Ḥasan ibn 'Arafah in his *Juz'* (folio 90/2) from 'Amr ibn Shu'ayb, from his father, from his grandfather, as marfū', but its chain of transmission is weak. It was also narrated by al-Ḥākim from 'Umar, who declared it authentic; however, al-Dhahabī refuted his judgment. A detailed explanation can be found in the seventh hundred entries of *Silsilat al-Aḥādīth al-Ḍa'īfah*.

⁵⁷ It has been narrated both marfū' (ascribed to the Prophet ﷺ) and mawqūf (ascribed to a companion), with the stronger opinion favoring it being mawqūf. However, its chain includes someone who experienced confusion in narrations. Refer to the detailed commentary and takhrīj in my annotations on *al-Kalim al-Tayyib* by Ibn Taymiyyah, ḥadīth no. 195, and *al-Īmān* by Ibn Abī Shaybah, ḥadīth no. 125, both published by Maktabat al-Ma'ārif in Riyadh.

⁵⁶ A ḥasan ḥadīth authenticated by al-Ḥākim. I have also documented it in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*.

⁵⁵ The ḥadīth was narrated by Abū Dāwūd and Ibn Mājah, among others, on the authority of Abū Umāmah al-Ḥārithī as a marfū' report. It was authenticated by al-Ḥākim, and al-Dhahabī concurred with him.

⁵⁴ It was narrated by al-Bazzār and Ibn Baṭṭah in *al-Ibānah* on the authority of Abū Sa'īd as a marfū' narration, with a chain containing a narrator with unknown state of reliability (majhūl al-ḥāl).

⁵³ It is agreed upon, narrated by Abū Hurayrah. See *Ibn Abī Shaybah*, no. 66.

حِينَ قَالَ: "أَيُّ الْخَلْقِ
أَعْظَمُ إِيمَانًا؟ فَقِيلَ
الْمَلَائِكَةُ، ثُمَّ قِيلَ نَحْنُ يَا
رَسُولَ اللَّهِ، فقال بل قوم
يأتون بعدكم"³⁸ فَذَكَرَ
صِفَتَهُمْ.

وَمِنْهُ أَيْضًا قَوْلُهُ: "إِنَّ
أَكْمَلَ، أَوْ مِنْ أَكْمَلَ
الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ
خُلُقًا"³⁹

وَكَذَلِكَ⁴⁰ قَوْلُهُ: "لَا يُؤْمِنُ
الرَّجُلُ الْإِيمَانَ كُلَّهُ حَتَّى
يَدَعَ الْكَذِبَ فِي الْمَزَاجِ،
وَالْمِرَاءِ وَإِنْ كَانَ صَادِقًا"⁴¹.
وَقَدْ رُوِيَ مِثْلُهُ أَوْ نَحْوَهُ
عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ
عُمَرَ.

ثُمَّ مِنْ أَوْضَحِ ذَلِكَ وَأَبْيَنِهِ
حَدِيثُ النَّبِيِّ ﷺ فِي
الشَّفَاعَةِ، حِينَ قَالَ:
"فَيَخْرُجُ مِنَ النَّارِ مَنْ كَانَ
فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ
مِنْ إِيمَانٍ، وَبُرَّةٍ مِنْ
إِيمَانٍ، وَمِثْقَالُ ذَرَّةٍ"⁴².
وَالْأَصْلُ⁴³.

³⁸ أخرجه الحسن بن عرفة في "جزئه" ق/2/90 عن عمرو بن شعيب عن أبيه عن جده مرفوعاً وسنده ضعيف. وأخرجه الحاكم من حديث عمر، وصححه، وردّه الذهبي عليه، وبيان ذلك في المائة السابعة من "سلسلة الأحاديث الضعيفة".

³⁹ حديث صحيح، وصححه جماعة، وقد أخرجه ابن أبي شيبة من حديث أبي هريرة وعائشة والحسن البصري، فراجع تعليقنا عليه رقم: 17 و20 و120.

⁴⁰ الأصل: "وذلك".

⁴¹ أخرجه أحمد 2/352، 353، 354. من حديث مكحول عن أبي هريرة مرفوعاً به، ومكحول لم يسمع من أبي هريرة رضي الله عنه.

⁴² متفق عليه من حديث أنس رضي الله عنه، وأخرجه ابن أبي شيبة 35.

وَمِنْهُ حَدِيثُهُ فِي
الْوُسُوسَةِ حِينَ سُئِلَ
عَنْهَا؟ فَقَالَ: "ذَلِكَ صَرِيحُ
الْإِيمَانِ"⁴⁴

وَكَذَلِكَ حَدِيثُ عَلِيٍّ
-عَلَيْهِ السَّلَامُ-: "إِنَّ
الْإِيمَانَ يَبْدَأُ لُمَظَةً⁴⁵ فِي
الْقَلْبِ، فَكُلَّمَا ازْدَادَ
الْإِيمَانُ عِظَمًا ازْدَادَ ذَلِكَ
الْبَيَاضُ عِظَمًا"⁴⁶ فِي
أَشْيَاءَ مِنْ هَذَا النَّحْوِ
كَثِيرَةٌ يَطُولُ ذِكْرُهَا⁴⁷ تَبَيَّنَ
لَكَ التَّفَاضُلُ فِي الْإِيمَانِ
بِالْقُلُوبِ وَالْأَعْمَالِ، وَكُلُّهَا
يَشِدُّ أَوْ أَكْثَرُهَا أَنَّ أَعْمَالَ
الْبِرِّ مِنَ الْإِيمَانِ، فَكَيْفَ
تُعَانِدُ هَذِهِ الْأَثَارُ بِالْإِبْطَالِ
وَالْتَّكْذِيبِ؟!

وَمِمَّا يُصَدِّقُ تَفَاضُلَهُ
بِالْأَعْمَالِ قَوْلُ اللَّهِ جَلَّ
شَنَاؤُهُ: {إِنَّمَا الْمُؤْمِنُونَ
الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ ... } إِلَى

⁴³ كذا الأصل مهمل الحروف.

⁴⁴ أخرجه مسلم وغيره من حديث أبي هريرة، وهو مخرج في "الأحاديث الصحيحة".

⁴⁵ بضم اللام مثل النكتة من البياض.

⁴⁶ هذا موقف علي رضي الله عنه، كذلك أخرجه ابن أبي شيبة في كتابه رقم 8، وإسناده منقطع كما بينته هناك.

⁴⁷ قلت: يراجع الكثير الطيب منها في كتاب ابن أبي شيبة.

قَوْلِهِ: {أُولَئِكَ هُمُ
الْمُؤْمِنُونَ حَقًّا}
[الأنفال: 2-3].⁴⁸ فَلَمْ
يَجْعَلِ اللَّهُ لِلْإِيمَانِ حَقِيقَةً
إِلَّا بِالْعَمَلِ عَلَى هَذِهِ
الشروط، والذي يزعم أَنَّهُ
بِالْقَوْلِ خَاصَّةً يَجْعَلُهُ
مُؤْمِنًا حَقًّا وَإِنْ لَمْ يَكُنْ
هُنَاكَ عَمَلٌ فَهُوَ مُعَانِدٌ
لِكِتَابِ اللَّهِ وَالسُّنَّةِ.

وَمِمَّا يُبَيِّنُ لَكَ تَفَاضُلَهُ
فِي الْقَلْبِ قَوْلُهُ: {يَا أَيُّهَا
الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ
الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
فَامْتَحِنُوهُنَّ}

[الممتحنة: 10] .

أَلَسْتَ تَرَى أَنَّ هَاهُنَا
مَنْزِلًا دُونَ مَنْزِلِ: {اللَّهُ
أَعْلَمُ بِإِيمَانِنِهِنَّ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ}

[الممتحنة: 10] . كَذَلِكَ

وَمِثْلُهُ قَوْلُهُ: {يَا أَيُّهَا الَّذِينَ
آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ}
[النساء: 136]

فلولا أَن هُنَاكَ مَوْضِعٌ
مَزِيدٌ، مَا كَانَ لِأَمْرِهِ
بِالْإِيمَانِ مَعْنَى، ثُمَّ قَالَ

⁴⁸ وتماهما: {الَّذِينَ يُؤْمِنُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ} .

أَيْضًا: {أَلَمْ، أَحْسِبَ النَّاسُ
 أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا
 وَهُمْ لَا يُفْتَنُونَ، وَلَقَدْ فَتَنَّا
 الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ
 اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
 الْكَاذِبِينَ} [العنكبوت: 1 -
 3] . وَقَالَ: {وَمِنَ النَّاسِ
 مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا
 أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً
 النَّاسِ كَعَذَابِ اللَّهِ}
 [العنكبوت: 10] . وَقَالَ:
 {وَلَيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا
 وَيَمْحَقَ الْكَافِرِينَ} [آل
 عمران: 141]

أَفَلَسْتُ تَرَاهُ تَبَارَكَ
 وَتَعَالَى، قَدْ امْتَحَنَهُمْ
 بِتَصْدِيقِ الْقَوْلِ بِالْفِعْلِ،
 وَلَمْ يَرْضَ مِنْهُمْ بِالْإِفْرَارِ
 دُونَ الْعَمَلِ، حَتَّى جَعَلَ
 أَحَدَهُمَا مِنَ الْآخِرِ؟ فَأَيُّ
 شَيْءٍ يُتَّبَعُ بَعْدَ كِتَابِ اللَّهِ
 وَسُنَّةِ رَسُولِهِ □ وَمِنْهَا
 السَّلَفُ بَعْدَهُ الَّذِينَ هُمْ
 مَوْضِعُ الْقُدْوَةِ وَالْإِمَامَةِ؟!
 فَالْأَمْرُ الَّذِي عَلَيْهِ السُّنَّةُ
 عِنْدَنَا مَا نَصَّ عَلَيْهِ
 عُلَمَاؤُنَا مِمَّا افْتَصَحْنَا فِي
 كِتَابِنَا⁴⁹ هَذَا: أَنَّ الْإِيمَانَ

بِالنِّيَّةِ وَالْقَوْلِ وَالْعَمَلِ
جَمِيعًا، وَأَنَّهُ دَرَجَاتٌ
بَعْضُهَا فَوْقَ بَعْضٍ، إِلَّا أَنْ
أَوَّلَهَا وَأَعْلَاهَا الشَّهَادَةُ
بِاللِّسَانِ، كَمَا قَالَ رَسُولُ
اللَّهِ ﷺ فِي الْحَدِيثِ الَّذِي
جَعَلَهُ فِيهِ بَضْعَةٌ وَسَبْعِينَ
جُزْءًا، فَإِذَا نَطَقَ بِهَا
الْقَائِلُ، وَأَقَرَّ بِمَا جَاءَ مِنْ
عِنْدِ اللَّهِ لَزِمَهُ اسْمُ
الْإِيمَانِ بِالدُّخُولِ فِيهِ لَا
بِالِاسْتِكْمَالِ عِنْدَ اللَّهِ، وَلَا
عَلَى تَزَكِيَةِ النَّفُوسِ،
وَكُلَّمَا ارْتَدَّادَ لِلَّهِ طَاعَةً
وَتَقْوَى، ارْتَدَّادَ بِهِ إِيْمَانًا.

2. Chapter: The Exception in Faith

2- بَابُ الْإِسْتِثْنَاءِ فِي الْإِيمَانِ

9- Abū 'Ubayd said: Yaḥyā ibn Sa'īd narrated to us from Abū al-Ashhab, from al-Ḥasan, who said: "A man said before Ibn Mas'ūd, 'I am a believer!' Ibn Mas'ūd replied, 'Are you among the people of Paradise?' The man said, 'I hope so.' Ibn Mas'ūd then said, 'Why didn't you delegate the first claim as you did the second?'"⁷²

10- Abū 'Ubayd said: 'Abd al-Raḥmān ibn Mahdī narrated to us from Sufyān ibn Sa'īd, from al-A'mash, from Abū Wā'il, who said: "A man came to 'Abd Allāh and said, 'While we were traveling, we met a caravan and asked, 'Who are you?' They replied, 'We are the believers.'" 'Abd Allāh said, 'Why didn't they say, 'We are the people of Paradise?'"⁷³

11- Abū 'Ubayd said: Yaḥyā ibn Sa'īd and Muḥammad ibn Ja'far both narrated to us from Shu'bah, from Salamah ibn Kuhayl, from Ibrāhīm, from 'Alqamah, who said: "A man said before 'Abd Allāh, 'I am a believer!' 'Abd Allāh said, 'Then say: I am in Paradise! But rather, say: We believe in Allah, His angels, His books, and His messengers.'"

12- Abū 'Ubayd said: 'Abd al-Raḥmān narrated to us from Sufyān, from Muḥill ibn Muḥriz, who said: "Ibrāhīm told me, 'If you are asked, 'Are you a believer?' reply, 'I believe in Allah, His angels, His books, and His messengers.'"

13- Abū 'Ubayd said: 'Abd al-Raḥmān narrated to us from Sufyān, from Ma'mar, from Ibn Ṭāwūs, from his father, who said: "If you are asked, 'Are you a believer?' reply, 'I believe in Allah, His angels, His books, and His messengers.'"

14- Abū 'Ubayd said: 'Abd al-Raḥmān narrated to us from Ḥammād ibn Zayd, from Yaḥyā ibn 'Atīq, from Muḥammad ibn Sīrīn, who said: "If you are asked, 'Are you a believer?' reply with: {We believe in Allah, and what has been revealed to us, and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes...} [Sūrat al-Baqarah, 2:136]."

15- Abū 'Ubayd said: Jarīr ibn 'Abd al-Ḥamīd narrated to us from

9- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: " قَالَ رَجُلٌ عِنْدَ ابْنِ مَسْعُودٍ: أَنَا مُؤْمِنٌ! فَقَالَ ابْنُ مَسْعُودٍ: أَقَانْتَ مِنْ أَهْلِ الْجَنَّةِ؟ فَقَالَ: أَرْجُو، فَقَالَ ابْنُ مَسْعُودٍ: أَفَلَا وَكَلْتَ الْأُولَى كَمَا وَكَلْتَ الْآخِرَى؟"⁶⁵

10- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: "جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ: بَيْنَا نَحْنُ نَسِيرُ إِذْ لَقِينَا رَكْبًا فَقُلْنَا: مَنْ أَنْتُمْ؟ فَقَالُوا نَحْنُ الْمُؤْمِنُونَ! فَقَالَ: أَوَلَا قَالُوا: إِنَّا مِنْ أَهْلِ الْجَنَّةِ؟!"⁶⁶

11- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ كِلَاهُمَا عَنْ

⁶⁵ رجال إسناده ثقات رجال السنة، إلا أنه منقطع بين الحسن، وابن مسعود. وأبو الأشهب اسمه جعفر بن حبان.

⁶⁶ إسناده على شرط الشيخين. وكذا إسناده الذي بعده. والأول أخرجه ابن أبي شيبة في كتابه 122 من طريق أخرى عن أبي وائل به نحوه.

Manṣūr, from Ibrāhīm, who said: "A man asked 'Alqamah, 'Are you a believer?' He replied, 'I hope so, if Allah wills.'"

Abū 'Ubayd added: This is why Sufyān and those who agreed with him allowed the exception in such claims. Their concern, as I have explained in the first chapter, was that claiming full faith outright could imply self-purification or perfection before Allah. However, in matters of worldly rulings, they would refer to all members of the Muslim community as believers, as their guardianship, sacrifices, testimonies, marriages, and overall social norms are all based on īmān.

For this reason, al-Awzā'ī considered both making the exception and leaving it out as acceptable practices.

16- Abū 'Ubayd said: Muḥammad ibn Kathīr narrated to us from al-Awzā'ī, who said: "Whoever says, 'I am a believer,' it is good. And whoever says, 'I am a believer, if Allah wills,' it is also good, as Allah Almighty said: {You will surely enter al-Masjid al-Ḥarām, if Allah wills, in security.} [Sūrat al-Fath, 48:27], even though He knew they would enter."

This, to me, explains the statement of 'Abd Allāh (ibn Mas'ūd)⁷⁴ when a companion of Mu'ādh said to him: "Did you not know that during the time of the Messenger of Allah ﷺ, the people were of three types: believers, hypocrites, and disbelievers? From which of these were you?" He replied, 'From the believers.' I understand this to mean that he was referring to being part of this religion and not from the other groups."

As for claiming such a status before Allah, we believe that He is more knowledgeable about Allah and more pious before Him than to make such a claim for himself. How could this be when Allah says: "Do not claim yourselves to be pure; He knows best who fears Him." [Sūrat al-Najm, 53:32].

The evidence, as we believe, is that prior to this, he would not say, "I am a believer," whether in self-purification or otherwise, nor do we think he disapproved of others saying it in any form. Instead, he would say, "I believe in Allah, His books, and His messengers," without

شُعْبَةً، عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: أَنَا مُؤْمِنٌ! فَقَالَ عَبْدُ اللَّهِ: "فَقُلْ: إِنِّي فِي الْجَنَّةِ! وَلَكِنْ آمَنَّا بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ".

12- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مُحَلٍّ⁶⁷ بْنِ مُحَرِّزٍ قَالَ: قَالَ لِي إِبْرَاهِيمُ: "إِذَا قِيلَ لَكَ أَمُومٌ أَنْتَ؟ فَقُلْ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ".

13- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: "إِذَا قِيلَ لَكَ أَمُومٌ أَنْتَ؟ فَقُلْ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ".

14- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ حَمَادٍ

⁶⁷ هو بضم أوله، وكسر ثانيه، وتشديد اللام، وكان الأصل: "مجلي"، فصَحَّحناه من كتب الرجال. وهو كوفي، ولا بأس به.

⁷³ Its chain of transmission meets the conditions of al-Bukhārī and Muslim, as does the chain of the subsequent narration. The first was also recorded by Ibn Abī Shaybah in his work (122) through another route from Abū Wā'il with similar wording.

⁷² The narrators of its chain of transmission are reliable, they are among the narrators of the six books, except that it is interrupted between al-Ḥasan and Ibn Mas'ūd. Abū al-Ashhab's name is Ja'far ibn Ḥayyān.

adding anything beyond these words. This was the practice of Ibrāhīm, Ṭāwūs, and Ibn Sīrīn. Later, ‘Abd Allāh came to respond by saying, "I am a believer." If the original position attributed to him is accurate, it aligns with what I have explained. However, I have seen Yaḥyā ibn Sa‘īd reject this attribution and criticize its chain of transmission, as the companions of ‘Abd Allāh held a contrary view.

Likewise, we observe the approach of the jurists who referred to themselves with that title without exception, stating, "We are believers." Among them were ‘Abd al-Raḥmān al-Sulamī, Ibrāhīm al-Taymī, ‘Awn ibn ‘Abd Allāh, and those who followed them, such as ‘Umar ibn Dharr, al-Ṣalt ibn Bahram, and Miṣ‘ar ibn Kidām and those who followed their approach. This designation, as we understand from them, relates to entering into faith, not to its completion. Do you not see the difference between them and figures like Ibrāhīm [al-Nakha‘ī], Ibn Sīrīn, and Ṭāwūs lies in the fact that these did not use that designation to begin with. As for those who claim that their faith is akin to that of the angels and prophets—God forbid!—such a notion contradicts the scholars' path, and many of them explicitly disliked it.

17- Abū ‘Ubayd said: Hushaym—or it was narrated on his authority—said, from Juwaybir, from al-Ḍaḥḥāk: "He disliked anyone saying, 'My īmān is like the īmān of Gabriel and Michael, peace be upon them.'"

18- Abū ‘Ubayd said: Sa‘īd ibn Abī Maryam al-Miṣrī narrated to us from Nāfi‘, from ‘Umar al-Jumaḥī, who said: "I heard Ibn Abī Mulaykah, and a man said to him: "There is someone in your gatherings who claims that his īmān is like the īmān of Gabriel!" Ibn Abī Mulaykah disapproved of this and said: "Glory be to Allah! By Allah, Gabriel (pbuh) has been given superiority in praise over Muhammad ﷺ, as Allah says: "{Indeed, it is the word of a noble Messenger, who is possessed of power and with the Owner of the Throne secure [in position], obeyed there [in the heavens] and trustworthy.}" [al-Takwīr, 81:19-21].

19- Abū ‘Ubayd said: It was narrated about Maymūn ibn Mihrān: "He saw a servant girl singing and said, 'Whoever claims that her īmān is like that of Maryam, the daughter of ‘Imrān, has lied.'"

بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: "إِذَا قِيلَ لَكَ أَمُومِنٌ أَنْتَ؟ فَقُلْ: {أَمَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ ... } الآية [البقرة: 136]. 68.

15 - قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: "قَالَ رَجُلٌ لِعَلْقَمَةَ أَمُومِنٌ أَنْتَ؟ فَقَالَ: أَرَجُو إِنْ شَاءَ اللَّهُ."

قَالَ أَبُو عُبَيْدٍ: وَلِهَذَا كَانَ يَأْخُذُ سُفْيَانُ وَمَنْ وَافَقَهُ الْإِسْتِثْنَاءَ فِيهِ، وَإِنَّمَا كَرَاهَتُهُمْ عِنْدَنَا أَنْ يَبْثُوا الشَّهَادَةَ بِالْإِيمَانِ مَخَافَةَ مَا أَعْلَمْتُمْ فِي الْبَابِ الْأَوَّلِ مِنَ التَّزْكِيَةِ وَالْإِسْتِكْمَالِ عِنْدَ اللَّهِ، وَأَمَّا عَلَى أَحْكَامِ الدُّنْيَا فَإِنَّهُمْ يُسَمُّونَ أَهْلَ الْمِلَّةِ جَمِيعًا مُؤْمِنِينَ؛ لِأَنَّ وَلَايَتَهُمْ، وَذَبَابِحَهُمْ، وَشَهَادَاتِهِمْ، وَمُنَاكَحَتَهُمْ، وَجَمِيعَ

68 وتامها: { ... وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ } .

سُنَّتِهِمْ: إِنَّمَا هِيَ عَلَى
الْإِيمَانِ، وَلِهَذَا كَانَ
الْأَوْرَاعِيُّ يَرَى الْإِسْتِثْنَاءَ
وَتَرْكُهُ جَمِيعًا وَاسِعَيْنِ.

16 - قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ
الْأَوْرَاعِيِّ قَالَ: "مَنْ قَالَ
أَنَا مُؤْمِنٌ فَحَسَنٌ، وَمَنْ
قَالَ: أَنَا مُؤْمِنٌ إِنْ شَاءَ اللَّهُ
فَحَسَنٌ؛ لِقَوْلِ اللَّهِ عَزَّ
وَجَلَّ: {لَتَدْخُلَنَّ الْمَسْجِدَ
الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ}
[الفتح: 27] ، وَقَدْ عَلِمَ
أَنَّهُمْ دَاخِلُونَ".

وَهَذَا عِنْدِي وَجْهٌ حَدِيثِ
عَبْدِ اللَّهِ⁶⁹ حِينَ أَتَاهُ
صَاحِبُ مُعَاذٍ فَقَالَ: "أَلَمْ
تَعْلَمْ أَنَّ النَّاسَ كَانُوا عَلَى
عَهْدِ رَسُولِ اللَّهِ ﷺ ثَلَاثَةَ
أَصْنَافٍ: مُؤْمِنٌ وَمُنَافِقٌ⁷⁰
وَكَافِرٌ، فَمِنْ أَيِّهِمْ كُنْتَ؟
قَالَ: مِنَ الْمُؤْمِنِينَ، إِنَّمَا
نَرَاهُ أَرَادَ أَنِّي كُنْتُ مِنْ
أَهْلِ هَذَا الدِّينِ لَا مِنْ
الْآخِرِينَ.

⁶⁹ هو ابن مسعود، وحديثه المشار إليه، أخرجه ابن أبي شيبة في كتابه 73، وفي سنده رجل لم يُسم، وقد أنكره يحيى بن سعيد كما يأتي عند المصنف بعد قليل.

⁷⁴ He is Ibn Mas'ūd, and the narration referenced was recorded by Ibn Abī Shaybah in his work (73). Its chain of transmission includes an unnamed individual, and it was criticized by Yahyā ibn Sa'īd, as will be mentioned shortly by the author.

فَأَمَّا الشَّهَادَةُ بِهَا عِنْدَ
اللَّهِ، فَإِنَّهُ كَانَ عِنْدَنَا أَعْلَمَ
بِاللَّهِ وَاتَّقَى لَهُ مِنْ أَنْ
يُرِيدَهُ، فَكَيْفَ يَكُونُ ذَلِكَ،
وَاللَّهُ يَقُولُ: {فَلَا تُزَكُّوا
أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ
اتَّقَى} [النجم:32] .

وَالشَّاهِدُ: -عَلَى مَا
نَظُنُّ - أَنَّهُ كَانَ قَبْلَ هَذَا لَا
يَقُولُ: أَنَا مُؤْمِنٌ عَلَى
تَزَكِّيَّةٍ وَلَا عَلَى غَيْرِهَا، وَلَا
تَرَاهُ أَنَّهُ كَانَ يُنْكِرُهُ عَلَى
قَائِلِهِ بِأَيِّ وَجْهِ كَانَ، إِنَّمَا
كَانَ يَقُولُ: آمَنْتُ بِاللَّهِ
وَكُتِبَهِ وَرُسُلِهِ، لَا يَزِيدُ
عَلَى هَذَا اللَّفْظِ، وَهُوَ
الَّذِي كَانَ أَخَذَ بِهِ إِبْرَاهِيمُ
وِطَاوُوسُ وَابْنُ سِيرِينَ. ثُمَّ
أَجَابَ عَبْدُ اللَّهِ إِلَى أَنْ
قَالَ: "أَنَا مُؤْمِنٌ" فَإِنْ كَانَ
الْأَصْلُ مَحْفُوظًا عَنْهُ⁷⁰ فَهُوَ
عِنْدِي عَلَى مَا أَعْلَمْتُكَ،
وَقَدْ رَأَيْتَ يَحْيَى بْنَ سَعِيدٍ
يُنْكِرُهُ وَيَطْعَنُ فِي إِسْنَادِهِ
لِأَنَّ أَصْحَابَ عَبْدِ اللَّهِ عَلَى
خِلَافِهِ.
وَكَذَلِكَ نَرَى مَذْهَبَ

⁷⁰ الأصل: "محفوظ".

الْفُقَهَاءِ الَّذِينَ كَانُوا
 يَتَسَمَّوْنَ بِهَذَا الْإِسْمِ بِلَا
 اسْتِثْنَاءٍ، فَيَقُولُونَ نَحْنُ
 الْمُؤْمِنُونَ، مِنْهُمْ: عَبْدُ
 الرَّحْمَنِ السُّلَمِيُّ،
 وَإِبْرَاهِيمُ التَّيْمِيُّ، وَعَوْنُ
 بَنِي عَبْدِ اللَّهِ، وَمَنْ بَعْدَهُمْ،
 مِثْلُ: عُمَرُ بْنُ ذَرٍّ، وَالصَّلْتُ
 بْنُ بَهْرَامٍ، وَمِسْعَرُ بْنُ
 كِدَامٍ، وَمَنْ نَحَا نَحْوَهُمْ،
 إِنَّمَا هُوَ عِنْدَنَا مِنْهُمْ عَلَى
 الدُّخُولِ فِي الْإِيمَانِ لَا
 عَلَى الْإِسْتِكْمَالِ، أَلَا تَرَى
 أَنَّ الْفَرْقَ بَيْنَهُمْ وَبَيْنَ
 إِبْرَاهِيمَ وَبَيْنَ ابْنِ سِيرِينَ
 وَطَاوُسٍ إِنَّمَا كَانَ أَنَّ هَؤُلَاءِ
 كَانُوا بِهِ ⁷¹ أَصْلًا، وَكَانَ
 الْآخَرُونَ يَتَسَمَّوْنَ بِهِ. فَأَمَّا
 عَلَى مَذْهَبِ مَنْ قَالَ
 كَيْمَانِ الْمَلَائِكَةِ وَالنَّبِيِّينَ!
 فَمَعَاذَ اللَّهِ، لَيْسَ هَذَا
 طَرِيقَ الْعُلَمَاءِ، وَقَدْ جَاءَتْ
 كَرَاهِيَتُهُ مَفْسُورَةً عَنْ عِدَّةٍ
 مِنْهُمْ.

17- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
 هُشَيْمٌ -أَوْ حَدَّثَ عَنْهُ-
 عَنْ جُوَيْرٍ عَنِ الضَّحَّاكِ:
 أَنَّهُ كَانَ يَكْرَهُ أَنْ يَقُولَ

⁷¹ كذا الأصل، وفيه سقط ظاهر، ولعله "كانوا لا يتسمون به أصلاً".

الرَّجُلُ: أَنَا عَلَى إِيمَانٍ
جَبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا
السَّلَامُ.

18 - قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
سَعِيدُ بْنُ أَبِي مَرْيَمَ
الْمِصْرِيُّ، عَنْ نَافِعٍ، عَنْ
عُمَرَ الْجُمَحِيِّ قَالَ:
سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ،
وَقَالَ لَهُ إِنْسَانٌ: إِنَّ رَجُلًا
فِي مَجَالِسِكَ يَقُولُ: إِنَّ
إِيمَانَهُ كإِيمَانِ جَبْرَائِيلَ!
فَأَنْكَرَ ذَلِكَ وَقَالَ: سُبْحَانَ
اللَّهِ! وَاللَّهِ قَدْ فَضَّلَ جَبْرِيلُ
عَلَيْهِ السَّلَامُ فِي الثَّنَاءِ
عَلَى مُحَمَّدٍ □، فَقَالَ:
{إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ،
ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ،
مَكِينٍ مُطَاعٍ ثَمَّ أَمِينٍ}
[التكوير: 19-21]

19 - قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
عَنْ مَيْمُونِ بْنِ مِهْرَانَ: أَنَّهُ
رَأَى جَارِيَةً تُغَيِّي فَقَالَ:
"مَنْ زَعَمَ أَنَّ هَذِهِ عَلَى
إِيمَانِ مَرْيَمَ بِنْتِ عِمْرَانَ
فَقَدْ كَذَبَ".

How can anyone compare humans to angels, when Allah has reprimanded the believers in multiple places in His Book with the severest reproach and threatened them with the gravest warnings, while there is no evidence of such treatment directed toward the

وَكَيْفَ يَسْعَ أَحَدًا أَنْ
يُشَبَّهَ الْبَشَرُ بِالْمَلَائِكَةِ،
وَقَدْ عَاتَبَ اللَّهُ الْمُؤْمِنِينَ

angels? Allah says:

For instance, He says: "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is ever Merciful to you. And whoever does that in aggression and injustice—We will drive him into a Fire. And that, for Allah, is [always] easy." [Sūrat al-Nisā', 4:29-30].

He also says: "O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger." [Sūrat al-Baqarah, 2:278-279].

He further states: "O you who have believed, why do you say what you do not do?" [Sūrat al-Şaff, 61:2].

And: "Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient." [Sūrat al-Ĥadīd, 57:16].

He threatened them with Hellfire in one verse, declared war upon them in another, warned them of His wrath in a third, and reproached their delay in a fourth—all while still referring to them as believers. How, then, can these believers be compared to Gabriel and Michael, given their exalted station with Allah!?

I fear that such claims may amount to boldness against Allah and ignorance of His Book.

فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ
أَشَدَّ الْعِتَابِ، وَأَوْعَدَهُمْ
أَغْلَظَ الْوَعِيدِ، وَلَا يُعْلَمُ
فَعَلَ بِالْمَلَائِكَةِ مِنْ ذَلِكَ
شَيْئًا، فَقَالَ:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا
أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا، وَمَنْ يَفْعَلْ ذَلِكَ
عُدُوًّا ظَلَمًا فَنُصِيبْهُ
نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا {النساء: 29-30}

وَقَالَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا
اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ
مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ،
فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا
بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ
الْآيَةُ⁷⁵ [البقرة: 278-279]}

وَقَالَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا
لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
[الصف: 2]}

{أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ

⁷⁵ وتامامها: {وَإِنْ تُبْتِغُوا رُؤُوسَ أَمْوَالِكُمْ لَا تَحْطَمُوا وَلَا تُظْلَمُونَ} .

تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا
يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ
الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {
[الحديد: 16] .

فَأَوْعَدَهُمُ النَّارَ فِي آيَةٍ،
وَأَذَنَّهُمُ بِالْحَرْبِ فِي
أُخْرَى، وَخَوَّفَهُمُ بِالْمَقْتِ
فِي ثَالِثَةٍ، وَاسْتَبْطَأَهُمُ
فِي رَابِعَةٍ، وَهُوَ فِي هَذَا
كُلِّهِ يُسَمِّيهِمْ مُؤْمِنِينَ،
فَمَا تَشَبَّهُ هَؤُلَاءِ مِنْ
جِبْرِيلَ وَمِيكَائِيلَ مَعَ
مَكَانِهِمَا مِنَ اللَّهِ!؟

إِنِّي لَخَائِفٌ أَنْ يَكُونَ هَذَا
مِنَ الْاجْتِرَاءِ عَلَى اللَّهِ
وَالْجَهْلِ بَكِتَابِهِ.

1. Chapter: The Increase and Decrease of Faith

3. بَابُ الزِّيَادَةِ فِي الْإِيمَانِ وَالْإِنْتِقَاصِ مِنْهُ

20. Abū 'Ubayd said: 'Abd al-Rahmān ibn Mahdī narrated to us from Sufyān, from Jāmi' ibn Shaddād, from al-Aswad ibn Hilāl, who said: "Mu'ādh ibn Jabal said to a man, 'Sit with us so we may increase in faith for a while,' meaning, engage in the remembrance of Allah."⁷⁸

This view was upheld by Sufyān, al-Awzā'ī, and Mālik ibn Anas, who considered all righteous deeds to be an increase in Islam, as they regarded them all to be part of faith. Their evidence for this is what Allah described about the believers in five instances in His Book, among them:

His saying: "Those to whom the people said, 'Indeed, the people have gathered against you, so fear them.' But it [merely] increased them in faith, and they said, 'Sufficient for us is Allah, and [He is] the best Disposer of affairs.'" [Sūrat Āl 'Imrān, 3:173].

He also says: "So that those who were given the Scripture will be certain and those who have believed will increase in faith." [Sūrat al-Muddaththir, 74:31]

And: "That they may increase in faith along with their [present] faith." [Sūrat al-Fath, 48:4].

Two other verses, mentioned earlier in the first chapter, support this understanding.

The adherents of the Sunnah followed these verses, interpreting them to mean that righteous deeds are the increases in faith.

As for those who argued that faith is speech alone without action, they explained these verses in four ways:

The first: They said the foundation of faith is acknowledgment of the general obligations, such as prayer, zakāh, and others. The increase, according to them, pertains to the specifics of these obligations, such as believing that the prescribed prayers are five, that zuhr consists of four units, maghrib three, and so on for the rest of the obligations.

The second: They said the foundation of faith is acknowledgment of what has come from Allah, and the increase is the establishment of

20- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ قَالَ: قَالَ مُعَاذُ بْنُ جَبَلٍ لِرَجُلٍ: "اجْلِسْ بِنَا نُؤْمِنُ سَاعَةً يَعْنِي نَذْكُرُ اللَّهَ"⁷⁶.

وَبِهَذَا الْقَوْلِ كَانَ يَأْخُذُ سُفْيَانُ وَالْأَوْزَاعِيُّ وَمَالِكُ بْنُ أَنَسٍ، يَرَوْنَ أَعْمَالَ الْبِرِّ جَمِيعًا مِنَ الْإِزْدِيَادِ فِي الْإِسْلَامِ؛ لِأَنَّهَا كُلُّهَا عِنْدَهُمْ مِنْهُ، وَحُجَّتُهُمْ فِي ذَلِكَ مَا وَصَفَ اللَّهُ بِهِ الْمُؤْمِنِينَ فِي خَمْسِ مَوَاضِعَ مِنْ كِتَابِهِ،

مِنْهُ قَوْلُهُ: {الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} [آل عمران: 173].

وَقَوْلُهُ: {لَيَسْتَيَقِنَ الَّذِينَ

⁷⁶ إسناده صحيح على شرط الشيخين، وأخرجه ابن أبي شيبة في كتابه "رقم: 105 و 107 عن الأعمش، عن جامع به.

what has come from Allah, and the increase is the establishment of that acknowledgment.

The third: They said the increase in faith refers to an increase in certainty.

The fourth: They said that faith itself does not increase at all, but people gain more from it.

All these opinions lack confirmation from the interpretations of jurists or the language of the Arabs. The correct explanation is what we have narrated from Mu'adh when he said, "Sit with us so that we may strengthen our faith for a moment." To assume from such statements that he did not know about the five daily prayers or the number of their bowings and prostrations until after the Prophet ﷺ is an unthinkable assumption. The Prophet ﷺ preferred Mu'adh over many of his companions in knowledge of the lawful and unlawful, and even said about him, "He will surpass the scholars by a distance."⁷⁹ Such a notion would never occur to anyone who knows Mu'adh.

As for the language, we do not find it supporting their interpretation. It is akin to a man admitting that he owes another one thousand dirhams, then breaking it down by saying, "One hundred is for this purpose, and two hundred for that purpose," until he accounts for the entire thousand. This would not be called an increase but rather a clarification and detailing. Similarly, if he did not clarify it but merely repeated the acknowledgment several times, it would not be called an increase; it would simply be repetition and reiteration because it does not alter or add to the original meaning.

As for those who claim, "Faith increases, but the increase itself is not part of faith," this view is baseless. For instance, if a man were to describe his wealth and it was said, "It is one thousand," then it was later said, "It increased by one hundred," there would be no meaning understood by people except that the one hundred is an addition to the thousand. The same applies to all other matters. Faith is no different; people do not increase in faith without that increase itself being part of faith.

As for those who interpreted the increase as an increase in certainty, their argument is flawed because certainty is part of faith. If, according to them, faith consists entirely of acknowledgment and this acknowledgment is already fully affirmed with certainty, how can one increase in something that has already been encompassed? Consider a

وَقَوْلُهُ: {لَيْسَتَيْنِ الَّذِينَ
أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ
آمَنُوا إِيمَانًا} [المدثر: 31]

وَقَوْلُهُ: {لِيَزْدَادُوا إِيمَانًا مَعَ
إِيمَانِهِمْ} [الفتح: 4]

وَمَوْضِعَانِ آخَرَانِ قَدْ
ذَكَرْنَاهُمَا فِي الْبَابِ الْأَوَّلِ.

فَاتَّبَعَ أَهْلُ السُّنَّةِ هَذِهِ
الْآيَاتِ وَتَأَوَّلُوهَا أَنَّ
الرِّيَادَاتِ هِيَ الْأَعْمَالُ
الزَّكَاةُ.

وَأَمَّا الَّذِينَ رَأَوْا الْإِيمَانَ
قَوْلًا وَلَا عَمَلًا فَإِنَّهُمْ ذَهَبُوا
فِي هَذِهِ الْآيَاتِ إِلَى أَرْبَعَةِ
أَوْجُهٍ:

أَحَدُهَا: أَنَّ قَالُوا: أَصْلُ
الْإِيمَانِ الْإِقْرَارُ بِجُمْلِ
الْفَرَائِضِ، مِثْلُ الصَّلَاةِ
وَالزَّكَاةِ وَغَيْرِهَا، وَالزِّيَادَةُ
بَعْدَ هَذِهِ الْجُمْلِ، وَهُوَ أَنْ
تُؤْمِنُوا بِأَنَّ هَذِهِ الصَّلَاةَ
الْمَفْرُوضَةَ هِيَ خَمْسٌ،
وَأَنَّ الظُّهْرَ هِيَ أَرْبَعٌ
رَكَعَاتٍ، وَالْمَغْرِبَ ثَلَاثَةً،
وَعَلَى هَذَا رَأَوْا سَائِرَ
الْفَرَائِضِ.

man who observes the daylight in mid-morning, fully enveloped by its light—could he possibly increase in certainty that it is day, no matter how many people or jinn gathered to convince him? This notion is illogical and beyond human comprehension.

وَالْوَجْهُ الثَّانِي: أَنْ قَالُوا:
أَصْلُ الْإِيمَانِ الْإِقْرَارُ بِمَا
جَاءَ مِنْ عِنْدِ اللَّهِ، وَالزِّيَادَةُ
تَمَكَّنَ مِنْ ذَلِكَ الْإِقْرَارِ.

وَالْوَجْهُ الثَّالِثُ: أَنْ قَالُوا
الزِّيَادَةُ فِي الْإِيمَانِ
الْإِزْدِيَادُ مِنَ الْيَقِينِ.

وَالْوَجْهُ الرَّابِعُ: أَنْ قَالُوا إِنَّ
الْإِيمَانَ لَا يَزْدَادُ أَبَدًا، وَلَكِنْ
النَّاسُ يَزْدَادُونَ مِنْهُ.

وَكُلُّ هَذِهِ الْأَقْوَالِ لَمْ أَجِدْ
لَهَا مُصَدِّقًا فِي تَفْسِيرِ
الْفُقَهَاءِ وَلَا فِي كَلَامِ
الْعَرَبِ، فَالتَّفْسِيرُ مَا
ذَكَرْنَاهُ عَنْ مُعَاذٍ حِينَ
قَالَ: اجْلِسْ بِنَا نُؤْمِنُ
سَاعَةً، فَيَتَوَهَّمُ عَلَى
مِثْلِهِ أَنْ يَكُونَ لَمْ يَعْرِفِ
الصَّلَوَاتِ الْخَمْسَ، وَمَبْلَغُ
رُكُوعِهَا وَسُجُودِهَا إِلَّا بَعْدَ
رَسُولِ اللَّهِ ﷺ، وَقَدْ فَضَّلَهُ
النَّبِيُّ ﷺ عَلَى كَثِيرٍ مِنْ
أَصْحَابِهِ فِي الْعِلْمِ بِالْحَلَالِ
وَالْحَرَامِ ثُمَّ قَالَ: "يَتَقَدَّمُ
الْعُلَمَاءُ بِرُتُوبِهِ"؟!⁷⁷
هَذَا لَا يَتَأَوَّلُهُ أَحَدٌ يَعْرِفُ

⁷⁷ أي: بزمية سهم. والحديث رواه ابن سعد عن محمد بن كعب والحسن البصري مرسلاً مرفوعاً، وهو وابن عساكر عن عمر رضي الله عنه موقوفاً، والحاكم عن أنس رضي الله عنه موقوفاً، ورفع الطبراني، فالحديث صحيح بمجموع الطرق.

هَذَا لَا يَتَأَوَّلُهُ أَحَدٌ يَعْرِفُ
مُعَادًا.

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

فَأَمَّا الَّذِينَ قَالُوا: يَزِدَادُ مِنَ
الْإِيمَانِ، وَلَا يَكُونُ الْإِيمَانُ
هُوَ الزِّيَادَةُ، فَإِنَّهُ مَذْهَبٌ
غَيْرُ مَوْجُودٍ؛ لِأَنَّ رَجُلًا لَوْ
وَصَفَ مَالَهُ فَقِيلَ: هُوَ
أَلْفٌ، ثُمَّ قِيلَ: إِنَّهُ أَرْدَادُ
مِائَةٍ بَعْدَهَا، مَا كَانَ لَهُ
مَعْنَى يَفْهَمُهُ النَّاسُ إِلَّا
أَنْ يَكُونَ الْمِائَةُ هِيَ

الزَّائِدَةُ عَلَى الْأَلْفِ،
وَكَذَلِكَ سَائِرُ الْأَشْيَاءِ،
فَالْإِيمَانُ مِثْلُهَا، لَا يَزْدَادُ
النَّاسُ مِنْهُ شَيْئًا، إِلَّا كَانَ
ذَلِكَ الشَّيْءُ هُوَ الزَّائِدُ
فِي الْإِيمَانِ.

وَأَمَّا الَّذِينَ جَعَلُوا الزِّيَادَةَ
ازْدِيَادَ الْيَقِينِ فَلَا مَعْنَى
لَهُمْ؛ لِأَنَّ الْيَقِينَ مِنَ
الْإِيمَانِ، فَإِذَا كَانَ الْإِيمَانُ
عِنْدَهُمْ كُلُّهُ بِرُمَّتِهِ إِنَّمَا
هُوَ الْإِقْرَارُ، ثُمَّ اسْتَكْمَلَهُ
هَؤُلَاءِ الْمُقَرُّونَ بِإِقْرَارِهِمْ،
أَفَلَيْسَ قَدْ أَحَاطُوا بِالْيَقِينِ
مِنْ قَوْلِهِمْ!! فَكَيْفَ يَزْدَادُ
مِنْ شَيْءٍ قَدْ اسْتُقْصِيَ
وَأَحِيطَ بِهِ؟! أَرَأَيْتُمْ رَجُلًا
نَظَرَ إِلَى النَّهَارِ بِالضُّحَى
حَتَّى أَحَاطَ عَلَيْهِ كُلُّهُ
بِضَوْئِهِ هَلْ كَانَ يَسْتَطِيعُ
أَنْ يَزْدَادَ يَقِينًا بِأَنَّهُ نَهَارٌ
وَلَوْ اجْتَمَعَ عَلَيْهِ الْإِنْسُ
وَالْجِنُّ؟! هَذَا يَسْتَحِيلُ
وَيَخْرُجُ مِمَّا يَعْرِفُهُ النَّاسُ.

4- Chapter: Naming Faith as Speech Without Action

4- بَابُ تَسْمِيَةِ الْإِيمَانِ بِالْقَوْلِ دُونَ الْعَمَلِ

Abū 'Ubayd said: This group argued, "If one acknowledges what has come from Allah and testifies to the truth with their tongue, then that constitutes the entirety of faith, as Allah, Glorified and Exalted, has referred to them as believers."

And what they have claimed is not, in our view, a valid statement, nor do we regard it as having any substance. This is for two reasons:

The first reason is what I have previously explained in the first section: that the obligatory faith (īmān) at the onset of Islam consisted solely of affirmation (iqrār) and nothing more at that time.

The second proof is that we find all matters share a common name when people initially engage in them, even though they may differ in their levels within them. For example, you will see a group of people in prayer rows: one has just begun the prayer, another is bowing, another is prostrating, while others are standing or sitting. Yet, they are all collectively referred to as "those praying," even though they differ in their acts of prayer.

Similarly, with crafts and professions, if a group of people were building a wall, with one person working on the foundation, another halfway through, and a third nearing completion, they would all be called "builders," despite their varying progress. Likewise, if a group was commanded to enter a house, and one entered and stopped at the threshold, another took a few steps further, and a third reached the middle of the house, they would all be described as "entering," even though some have progressed further into the house than others.

قَالَ أَبُو عُبَيْدٍ: قَالَتْ هَذِهِ
الْفِرْقَةُ: إِذَا أَقَرَّ بِمَا جَاءَ
مِنْ عِنْدِ اللَّهِ، وَشَهِدَ
شَهَادَةَ الْحَقِّ بِلِسَانِهِ،
فَذَلِكَ الْإِيمَانُ كُلُّهُ؛ لِأَنَّ
اللَّهَ عَزَّ وَجَلَّ سَمَّاهُمْ
مُؤْمِنِينَ.

وَلَيْسَ مَا ذَهَبُوا إِلَيْهِ
عِنْدَنَا قَوْلًا، وَلَا تَرَاهُ
شَيْئًا، وَذَلِكَ مِنْ
وَجْهَيْنِ:

أَحَدُهُمَا مَا أَعْلَمْتُكَ فِي
الثَّلَاثِ الْأَوَّلِ؛ أَنَّ الْإِيمَانَ
الْمَقْرُوضَ فِي صَدْرِ
الْإِسْلَامِ لَمْ يَكُنْ يَوْمَئِذٍ
شَيْئًا إِلَّا إِقْرَارٌ فَقَطْ.

وَأَمَّا الْحُجَّةُ الْأُخْرَى: فَإِنَّا
وَجَدْنَا الْأُمُورَ كُلَّهَا
يَسْتَحِقُّ النَّاسُ بِهَا
أَسْمَاءَهَا مَعَ ابْتِدَائِهَا
وَالدُّخُولِ فِيهَا، ثُمَّ يَفْضُلُ
فِيهَا بَعْضُهُمْ بَعْضًا، وَقَدْ
شَمِلَهُمْ فِيهَا اسْمٌ
وَاحِدٌ، مِنْ ذَلِكَ أَنَّكَ تَجِدُ

الْقَوْمَ صُفُوفًا بَيْنَ
مُسْتَفْتِحٍ لِلصَّلَاةِ وَرَاكِعٍ
وَسَاجِدٍ، وَقَائِمٍ وَجَالِسٍ،
فَكُلُّهُمْ يَلْزَمُهُ اسْمُ
الْمُصَلِّي، فَيُقَالُ لَهُمْ
مُصَلُّونَ، وَهُمْ مَعَ هَذَا
فِيهَا مُتَقَاضِلُونَ.

وَكَذَلِكَ صِنَاعَاتُ النَّاسِ،
لَوْ أَنَّ قَوْمًا ابْتَنُوا حَائِطًا
وَكَانَ بَعْضُهُمْ فِي
تَأْسِيسِهِ، وَآخَرُ قَدْ
نَصَقَهُ، وَثَالِثٌ قَارَبَ
الْفَرَاغَ مِنْهُ، قِيلَ لَهُمْ
جَمِيعًا بُنَاةٌ، وَهُمْ
مُتَبَايِنُونَ فِي بِنَائِهِمْ.
وَكَذَلِكَ لَوْ أَنَّ قَوْمًا أَمَرُوا
بِدُخُولِ دَارٍ، فَدَخَلَهَا
أَحَدُهُمْ، فَلَمَّا تَعَتَّبَ
الْبَابَ⁸⁰ أَقَامَ مَكَانَهُ،
وَجَاوَزَهُ الْآخَرُ بِخُطُوَاتٍ،
وَمَضَى الثَّالِثُ إِلَى
وَسَطِهَا، قِيلَ لَهُمْ
جَمِيعًا دَاخِلُونَ، وَبَعْضُهُمْ
فِيهَا أَكْثَرُ مَدْخَلًا مِنْ
بَعْضٍ.

This reasoning is the logical and widely accepted understanding among the Arabs, and the same principle applies to faith (īmān): it signifies entering into the religion. Allah, the Exalted, says: “When the victory of

فَهَذَا الْكَلَامُ الْمَعْقُولُ
عِنْدَ الْعَرَبِ السَّائِرِ

⁸⁰ تجاوز عتبة الباب، وهي ... خشبة الباب التي يوطأ عليها.

Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then glorify the praises of your Lord.” (Surah al-Naṣr: 1–3). And He also says: “O you who have believed, enter into submission completely.” (Surah al-Baqarah: 208). Here, "submission" (al-silm) refers to Islam, and the word "completely" (kāffah) in the Arabic language denotes encompassing or surrounding something in its entirety.

The Messenger of Allah ﷺ said, "Islam is built upon five," and these five collectively form the faith (millah) that Allah has referred to as the obligatory silm (submission). We observe that acts of righteousness, manual labor, and entering dwellings all attest to the shared designation of their name while also demonstrating varying degrees of ranks within them. This is the proper analogy and examination, along with what we have cited as evidence from the Qur'an and the Sunnah.

Thus, faith comprises levels and ranks, even though its adherents are called by a single name. It is essentially an act among the acts of worship with which Allah has commanded His servants, obligating it upon their faculties. He made its foundation the heart's recognition, followed by the testimony of the tongue as a witness to it, and then the actions that affirm it. Allah assigned each faculty a specific act, distinct from the others: the heart's act is belief, the tongue's act is speech, the hand's act is taking or handling, and the feet's act is walking. All of these are encompassed under the term "action."

Thus, faith, when considered in this manner, is entirely built upon action from its beginning to its end. However, it varies in levels and degrees, as we have described.

Those who opposed us claimed that faith is merely a statement without action. However, this view is contradictory in our understanding because, by defining it as a "statement," they have already admitted that it involves action, perhaps without realizing the flawed reasoning I have explained, namely their presumption that the Arabs exclusively refer to the actions of the limbs when using the term "action."

The affirmation of this lies in the interpretation of the Qur'an regarding the actions of the heart and tongue. Allah's words concerning the heart include: "Except for those who are compelled while their hearts are secure in faith" [Al-Naḥl: 106], "If you both repent to Allah, then your hearts have inclined" [Al-Taḥrīm: 4], and "Those whose hearts tremble

فِيهِمْ، فَكَذَلِكَ الْمَذْهَبُ فِي الْإِيمَانِ، إِنَّمَا هُوَ دُخُولٌ فِي الدِّينِ، قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ، وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا، فَسَبِّحْ بِحَمْدِ رَبِّكَ} [النصر]. وَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

[البقرة: 208]. فالسلم الإسلام، وقوله: {كافة} مَعْنَاهَا عِنْدَ الْعَرَبِ الْإِحَاطَةُ بِالشَّيْءِ⁸¹.

قَالَ رَسُولُ اللَّهِ ﷺ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ"، فَصَارَتِ الْخَمْسُ كُلُّهَا هِيَ الْمِلَّةُ الَّتِي سَمَّاها اللَّهُ سَلَمًا مَفْرُوضًا. فَوَجَدْنَا أَعْمَالَ الْبَرِّ، وَصِنَاعَاتِ الْأَيْدِي، وَدُخُولِ الْمَسَاكِينِ كُلِّهَا تَشْهَدُ عَلَى اجْتِمَاعِ الْإِسْمِ، وَتَفَاضُلِ الدَّرَجَاتِ فِيهَا، هَذَا فِي التَّشْبِيهِ وَالنَّظَرِ، مَعَ مَا احْتَجَجْنَا بِهِ⁸² مِنْ

when Allah is mentioned” [Al-Hajj: 35]. Furthermore, the Messenger of Allah ﷺ said: “Indeed, in the body, there is a piece of flesh: if it is sound, the entire body is sound; and if it is corrupt, the entire body is corrupt. Indeed, it is the heart.”⁹⁰

And if the heart is at times content, at other times inclined, and at yet other times fearful, and it is the source of both righteousness and corruption, then what action could be greater than this?

Then, what we have mentioned is clarified by His statement: {And they say within themselves, “Why does Allah not punish us for what we say?”} [Al-Mujādilah: 8]. This pertains to the actions of the heart.

As for the actions of the tongue, His statement: {They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them when they spend the night plotting what He does not approve of in speech. And Allah is encompassing of what they do.} [Al-Nisā’: 108], mentions speech and then calls it an action.

Then He says: {If they deny you, say, “For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do.”} [Yūnus: 41]. Was the action of the Messenger of Allah ﷺ with them anything other than his calling them to Allah and their rejecting his words with denial? Yet, here it has been termed an 'action.'

And in another instance, He said: {One of them will say, ‘Indeed, I had a companion who used to say, “Are you truly among those who believe?”’} up to {For the like of this, let the workers work} [Al-Şāffāt: 51–61]. Is affirmation not expressed through speech, yet here its proponent has been described as a 'worker'?

Then He said: {Work, O family of David, in gratitude} [Saba’: 13]. The most common understanding of gratitude among people is that it refers to praise and acknowledgment expressed through the tongue, although reciprocation can also be referred to as gratitude.

All that we have interpreted here aligns with the apparent meaning of the Qur’ān and what we have found scholars to interpret, though Allah knows best what He truly intended. However, this interpretation aligns with what is widespread in the language of the Arabs, unchallenged and well-known. They refer to speech as an action, as when one might say,

الْكِتَابِ وَالسُّنَّةِ.

فَهَكَذَا الْإِيمَانُ هُوَ
دَرَجَاتٌ وَمَنَازِلٌ، وَإِنْ كَانَ
سَمَّى أَهْلَهُ اسْمًا
وَاحِدًا، وَإِنَّمَا هُوَ عَمَلٌ
مِّنْ أَعْمَالٍ تَعَبَّدَ اللَّهُ بِهِ
عِبَادَهُ، وَقَرَضَهُ عَلَى
جَوَارِحِهِمْ، وَجَعَلَ أَصْلَهُ
فِي مَعْرِفَةِ الْقَلْبِ، ثُمَّ
جَعَلَ الْمَنْطِقَ شَاهِدًا
عَلَيْهِ، ثُمَّ الْأَعْمَالُ
مُصَدِّقَةٌ لَهُ، وَإِنَّمَا أُعْطِيَ
اللَّهُ كُلَّ جَارِحَةٍ عَمَلًا لَمْ
يُعْطِهِ الْأُخْرَى، فَعَمَلُ
الْقَلْبِ: الْإِعْتِقَادُ، وَعَمَلُ
اللِّسَانِ: الْقَوْلُ، وَعَمَلُ
الْيَدِ: التَّنَاوُلُ، وَعَمَلُ
الرَّجْلِ: الْمَشْيُ، وَكُلُّهَا
يَجْمَعُهَا اسْمُ الْعَمَلِ.

فَالْإِيمَانُ عَلَى هَذَا
التَّنَاوُلِ إِنَّمَا هُوَ كُلُّهُ
مَبْنِيٌّ عَلَى الْعَمَلِ، مِنْ
أَوَّلِهِ إِلَى آخِرِهِ، إِلَّا أَنَّهُ
يَتَفَاضَلُ فِي الدَّرَجَاتِ
عَلَى مَا وَصَفْنَا.

وَزَعَمَ مَنْ خَالَفَنَا أَنَّ
الْقَوْلَ دُونَ الْعَمَلِ، فَهَذَا

'So-and-so has done a lot of work today' if he has spoken truthfully and upheld testimony, or similar acts. Likewise, if a man directs hateful speech at another, it is said, 'He has acted terribly against him,' or 'He has done this and that to him,' and similar expressions. They thus describe it as an action, even though it is no more than verbal expression.

Among this is the transmitted ḥadīth: "Whoever counts his speech as part of his deeds will speak less, except in what benefits him."⁹¹

Thus, we found that the interpretation of the Qur'an, the traditions of the Prophet ﷺ, the way of the scholars, and the soundness of reasoning all affirm the stance of Ahl al-Sunnah regarding faith. As for the opposing view, what remains to be followed after these four proofs?

And it follows for those who claim that merely speaking of faith completes it, that they are bound by a more severe consequence than what we have already mentioned. This is evident in the account of Iblīs concerning his refusal to prostrate to Adam. Allah said: {Except Iblīs; he was arrogant and became one of the disbelievers} [Ṣād: 74]. Allah declared him a disbeliever due to his arrogance, even though he acknowledged Allah without denying Him. Do you not hear his words: {You created me from fire and created him from clay} [Al-A'raf: 12], and his statement: {My Lord, because You have put me in error, I will surely make [disobedience] attractive to them} [Al-Hijr: 39]? Here, Iblīs openly acknowledges that Allah is his Lord and affirms divine decree with the words: {because You have put me in error} [Al-A'raf: 16; Al-Hijr: 39].

Some have interpreted the verse: {and he became one of the disbelievers} [Al-Baqarah: 34] to mean that Iblīs was already a disbeliever before the command to prostrate. However, this interpretation is implausible to me because, had he been a disbeliever prior to being commanded to prostrate, he would not have been counted among the angels,⁹² nor would he have been described as disobedient, as he would not have been included in the command to prostrate.

According to this view, it would necessitate that Iblīs returned to faith after disbelief because of his statements: {My Lord, because You have put me in error} [Al-Hijr: 39] and {You created me from fire and created him from clay} [Al-A'raf: 12]. But could anyone who knows Allah, His Book, and what has come from Him affirm faith for Iblīs

عِنْدَنَا مُتَنَاقِضٌ، لِأَنَّهُ إِذَا
جَعَلَهُ قَوْلًا فَقَدْ أَقَرَّ أَنَّهُ
عَمَلٌ وَهُوَ لَا يَذَرِي بِمَا
أَعْلَمْتُكَ مِنَ الْعِلَّةِ
الْمَوْهُومَةِ عِنْدَ الْعَرَبِ
فِي تَسْمِيَةِ أَفْعَالِ
الْجَوَارِحِ عَمَلًا.

وَتَصْدِيقُهُ فِي تَأْوِيلِ
الْكِتَابِ فِي عَمَلِ الْقَلْبِ
وَاللِّسَانِ، قَوْلُ اللَّهِ فِي
الْقَلْبِ: {إِلَّا مَنْ أَكْرَهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ}
[النحل: 106]. وَقَالَ:
{إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ
صَغَتْ قُلُوبُكُمَا}
[التحریم: 4]. وَقَالَ:
{الَّذِينَ إِذَا ذُكِرَ اللَّهُ
وَجِلَتْ قُلُوبُهُمْ}
[الحج: 35]. وَقَالَ
رَسُولُ اللَّهِ ﷺ: "إِنَّ فِي
الْجَسَدِ لَمْضَغَةً إِذَا
صَلَحَتْ صَلَحَ سَائِرُ
الْجَسَدِ، وَهِيَ
الْقَلْبُ"⁸³.

وَإِذَا كَانَ الْقَلْبُ مُطْمَئِنًّا
مَرَّةً، وَيَصْغَى أُخْرَى،
وَيُوجَلُ ثَالِثَةً، ثُمَّ يَكُونُ

today?

مِنْهُ الصَّلَاحُ وَالْفَسَادُ،
فَأَيُّ عَمَلٍ أَكْثَرُ مِنْ هَذَا؟

ثُمَّ بَيَّنَ مَا ذَكَرْنَا قَوْلُهُ:
{وَيَقُولُونَ فِي أَنْفُسِهِمْ
لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ}
[المجادلة:8] . فَهَذَا مَا
فِي عَمَلِ الْقَلْبِ.

وَأَمَّا عَمَلُ اللِّسَانِ⁸⁴،
فَقَوْلُهُ: {يَسْتَخْفُونَ مِنَ
النَّاسِ وَلَا يَسْتَخْفُونَ
مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ
يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ
الْقَوْلِ وَكَانَ اللَّهُ بِمَا
يَعْمَلُونَ مُحِيطًا}
[النساء:108] ، فَذَكَرَ
الْقَوْلَ ثُمَّ سَمَاهُ عَمَلًا.

ثُمَّ قَالَ: {فَإِنْ كَذَّبُوكَ
فَقُلْ لِّي عَمَلِي وَلَكُمْ
عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا
أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا
تَعْمَلُونَ} [يونس:41].
هَلْ كَانَ عَمَلُ رَسُولِ
اللَّهِ □ مَعَهُمْ إِلَّا دُعَاؤُهُ
إِيَّاهُمْ إِلَى اللَّهِ، وَرَدُّهُمْ
عَلَيْهِ قَوْلُهُ بِالتَّكْذِيبِ وَقَدْ
أَسْمَاهَا هَاهُنَا عَمَلًا؟

وَقَالَ فِي مَوْضِعٍ ثَالِثٍ:
{قَالَ قَائِلٌ مِّنْهُمْ إِنِّي
كَانَ لِي قَرِينٌ يَقُولُ أَتِنَّكَ
لَمِنَ الْمُصَدِّقِينَ} إِلَى
{لِمِثْلِ هَذَا فَلْيَعْمَلْ
الْعَامِلُونَ} [الصافات:
51-61] . فَهَلْ يَكُونُ
التَّصْدِيقُ إِلَّا بِالْقَوْلِ وَقَدْ
جَعَلَ صَاحِبُهَا هَاهُنَا
عَامِلًا؟!

ثم قال: {اعْمَلُوا آلَ
دَاوُدَ شُكْرًا}
[سبأ: 13] ، فَأَكْثَرَ مَا
يَعْرِفُ النَّاسُ مِنَ الشُّكْرِ
أَنَّهُ الْحَمْدُ وَالْتِنَاءُ
بِاللِّسَانِ، وَإِنْ كَانَتْ
الْمُكَافَأَةُ قَدْ تُدْعَى
شُكْرًا.

فَكُلُّ هَذَا الَّذِي تَأَوَّلْنَا
إِنَّمَا هُوَ عَلَى ظَاهِرِ
الْقُرْآنِ، وَمَا وَجَدْنَا أَهْلَ
الْعِلْمِ يَتَأَوَّلُونَهُ، وَاللَّهِ
أَعْلَمُ بِمَا أَرَادَ، إِلَّا أَنَّ هَذَا
هُوَ الْمُسْتَفِيزُ فِي
كَلَامِ الْعَرَبِ غَيْرِ
الْمَدْفُوعِ، فَتَسْمِيَّتُهُمْ⁸⁵
الْكَلَامَ عَمَلًا، مِنْ ذَلِكَ

⁸⁵ كذا الأصل، ولا يخلو من شيء.

أَنْ يُقَالَ: لَقَدْ عَمِلَ فَلَانٌ
 الْيَوْمَ عَمَلًا كَثِيرًا، إِذَا
 نَطَقَ بِحَقٍّ وَأَقَامَ
 الشَّهَادَةَ، وَنَحْوَ هَذَا.
 وَكَذَلِكَ إِنْ أَسْمَعَ رَجُلٌ
 صَاحِبَهُ مَكْرُوهًا، قِيلَ قَدْ
 عَمِلَ بِهِ⁸⁶ الْفَاقِرَةَ، وَفَعَلَ
 بِهِ الْأَفَاعِيلَ، وَنَحْوَهُ مِنْ
 الْقَوْلِ، فَسَمُوهُ عَمَلًا،
 وَهُوَ لَمْ يَزِدْهُ عَلَى
 الْمَنْطِقِ.

وَمِنْهُ الْحَدِيثُ الْمَأْثُورُ:
 "مَنْ عَدَّ كَلَامَهُ مِنْ
 عَمَلِهِ، قَلَّ كَلَامُهُ إِلَّا
 فِيمَا يَنْفَعُهُ"⁸⁷
 فَوَجَدْنَا تَأْوِيلَ الْقُرْآنِ،
 وَآثَارَ النَّبِيِّ ﷺ وَمَا مَضَتْ
 عَلَيْهِ الْعُلَمَاءُ، وَصِحَّتْ
 النَّظَرُ، كُلُّهَا تُصَدِّقُ أَهْلَ
 السُّنَّةِ فِي الْإِيمَانِ،
 فَيَبْقَى الْقَوْلُ الْآخَرُ،
 فَأَيُّ شَيْءٍ يُتَّبَعُ بَعْدَ

⁸⁶ الأصل: "بها".

⁸⁷ لم أقف عليه، وأغلب الظن أنه موقوف.

⁹² It means among those who were commanded to prostrate, and the author, may Allah have mercy on him, does not mean that he was among them in creation and innate nature. How could that be when the Qur'an says about him: (*He was one of the jinn*) [Al-Kahf: 50], and the Messenger of Allah ﷺ said: "**The angels were created from light, the jinn were created from smokeless fire, and Adam was created from what has been described to you.**" (Mukhtaṣar Muslim, No. 2169).

⁹¹ I have not come across this narration, and it is most likely a mawqūf report.

⁹⁰ It was recorded by al-Bukhārī and Muslim from the ḥadīth of al-Nu'mān ibn Bashīr (rAa) in a more complete version than what is mentioned here.

هَذِهِ الْحُجَّةُ الْأَرْبَعَةُ!⁸⁸

وَقَدْ يُلْزَمُ أَهْلَ هَذَا الرَّأْيِ
مِمَّنْ يَدَّعِي أَنَّ الْمُتَكَلِّمَ
بِالْإِيمَانِ مُسْتَكْمِلٌ لَهُ،
مِنَ التَّبَعَةِ مَا هُوَ أَشَدُّ
مِمَّا ذَكَرْنَا، وَذَلِكَ فِيمَا
قُصَّ عَلَيْنَا مِنْ نَبَأِ إِبْلِيسَ
فِي السُّجُودِ لِآدَمَ فَإِنَّهُ
قَالَ: {إِلَّا إِبْلِيسَ اسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ} [ص:
74] ، فَجَعَلَهُ اللَّهُ

بِالِاسْتِكْبَارِ كَافِرًا، وَهُوَ
مُقَرَّرٌ بِهِ غَيْرُ جَاحِدٍ لَهُ، أَلَا
تَسْمَعُ: {خَلَقْتَنِي مِنْ
نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ}
[الأعراف: 12] ، وَقَوْلُهُ:

{رَبِّ يَمَا أَغْوَيْتَنِي
لَأَزِينَنَّ} [الحجر: 39] ؟
فَهَذَا الْآنَ مُقَرَّرٌ بِأَنَّ اللَّهَ
رَبُّهُ، وَأَثْبَتَ الْقَدَرَ أَيْضًا
فِي قَوْلِهِ: {أَغْوَيْتَنِي}

[الأعراف: 16]

والحجر: 39]

وَقَدْ تَأَوَّلَ بَعْضُهُمْ قَوْلَهُ:

{وَكَانَ مِنَ الْكَافِرِينَ}

[البقرة: 34] أَنَّهُ كَانَ

كَافِرًا قَبْلَ ذَلِكَ! وَلَا وَجْهَ

⁸⁸ الأصل: "الحجة" وفيه بعد سطر "الشيعة ممّا" بدل التبعة ما".

لِهَذَا عِنْدِي؛ لِأَنَّهُ لَوْ كَانَ
كَافِرًا قَبْلَ أَنْ يُؤْمَرَ
بِالسُّجُودِ لَمَا كَانَ فِي
عِدَادِ الْمَلَائِكَةِ⁸⁹ وَلَا كَانَ
عَاصِيًا إِذَا لَمْ يَكُنْ مِمَّنْ
أُمِرَ بِالسُّجُودِ.

وَيَتَّبِعِي فِي هَذَا الْقَوْلِ
أَنْ يَكُونَ إِبْلِيسُ قَدْ عَادَ
إِلَى الْإِيمَانِ بَعْدَ الْكُفْرِ
لِقَوْلِهِ: {رَبِّ بِمَا
أَغْوَيْتَنِي} [الحجر: 39] ،
وَقَوْلِهِ: {خَلَقْتَنِي مِنْ نَّارٍ
وَخَلَقْتَهُ مِنْ طِينٍ}
[الأعراف: 12] فَهَلْ يَجُوزُ
لِمَنْ يَعْرِفُ اللَّهَ وَكِتَابَهُ
وَمَا جَاءَ مِنْ عِنْدِهِ أَنْ
يُثَبِّتَ الْإِيمَانَ لِإِبْلِيسَ
الْيَوْمَ؟!

⁸⁹ يعني الذين أمروا بالسجود، ولا يعني المصنف رحمه الله تعالى: أنه كان منهم في الخلق والجبلة، كيف والقرآن يقول عنه: {كَانَ مِنَ الْجِنِّ} [الكهف: 50] .
والرسول ﷺ قال: "خلقت الملائكة من نور، وخلق الجان من نار، وخلق آدم مما وصف لكم". مختصر مسلم رقم: 2169.

5. Chapter: Those Who Consider Faith to Be the Knowledge of the Heart Even Without Action

5. بَابُ مَنْ جَعَلَ الْإِيمَانَ الْمَعْرِفَةَ بِالْقَلْبِ وَإِنْ لَمْ يَكُنْ عَمَلًا:

Abū 'Ubayd said: We have already discussed the divergence of this group from us on the matter that action is an integral part of faith. Even though they disagree with us, they have adopted a position in which error may be expected.

Then a third group emerged, deviating from both parties entirely, which does not belong to the people of knowledge or religion. They claimed, "Faith is merely knowledge of God within the hearts, even if there is neither speech nor action!"

And this, in our view, is entirely detached from the position of the adherents of the Ḥanafīyyah creed, as it opposes the words of Allah and His Messenger ﷺ by rejection and denial.

Have you not heard Allah's words: "Say, 'We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the descendants...'" (Al-Baqarah: 136)? Here, Allah has made verbal declaration obligatory, just as He made knowledge of the heart obligatory. He did not suffice with saying: "Recognize Me in your hearts."

Moreover, Allah mandated, alongside verbal acknowledgment, belief in the scriptures and the messengers as part of faith. He granted no one faith without affirming belief in the Prophet ﷺ and everything he brought. Allah says: "O you who believe, believe in Allah and His Messenger..." (Al-Nisā': 136), and: "But no, by your Lord, they will not [truly] believe until they make you judge concerning that over which they dispute..." (Al-Nisā': 65). He also said: "Those to whom We gave the Book know him as they know their own sons..." (Al-Baqarah: 146), referring to the Prophet ﷺ. Allah did not count their knowledge of him as sufficient faith when they withheld bearing witness to him with their tongues.

When the Prophet ﷺ was asked about faith, he said: "It is to believe in Allah, His angels, His books, and His messengers." This, and many similar statements, cannot be enumerated in their entirety.

This group claimed that Allah was pleased with them based on their

قَالَ أَبُو عُبَيْدٍ: قَدْ ذَكَرْنَا مَا كَانَ مِنْ مُفَارَقَةِ الْقَوْمِ إِيَّانَا [فِي أَنْ] الْعَمَلِ مِنَ الْإِيمَانِ، عَلَى أَنَّهُمْ وَإِنْ كَانُوا لَنَا مُفَارِقِينَ، فَإِنَّهُمْ دَهَبُوا إِلَى مَذْهَبٍ قَدْ يَقَعُ الْغَلَطُ فِيهِ مِثْلِهِ.

ثُمَّ حَدَّثَتْ فِرْقَةٌ ثَالِثَةٌ شَدَّتْ عَنِ الطَّائِفَتَيْنِ جَمِيعًا لَيْسَتْ مِنْ أَهْلِ الْعِلْمِ وَلَا الدِّينِ، فَقَالُوا: الْإِيمَانُ مَعْرِفَةٌ بِالْقُلُوبِ بِاللَّهِ وَحْدَهُ وَإِنْ لَمْ يَكُنْ هُنَاكَ قَوْلٌ وَلَا عَمَلٌ!

وَهَذَا مُنْسَلِخٌ عِنْدَنَا مِنْ قَوْلِ أَهْلِ الْمِلَلِ الْحَنَفِيَّةِ؛ لِمُعَارَضَتِهِ⁹³ لِكَلَامِ اللَّهِ وَرَسُولِهِ □ بِالرَّدِّ وَالتَّكْذِيبِ.

أَلَا تَسْمَعُ قَوْلَهُ: {قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ} الْآيَةِ

mere acknowledgment (ma'rifah)! However, if Allah's command and His religion were as they claim, Islam would not have been distinguished from the ignorance (of Jāhiliyyah), nor would the different creeds have been differentiated from one another. This would imply that Allah would accept from them mere claims concerning the hearts, without requiring outward affirmation of what prophethood brought, disassociation from anything else, and renouncing rivals and idols with their tongues in addition to their hearts.

And if such a person could be considered a believer, then a man who professes with his tongue that Allah is one of two, as the Magians and heretics claim, or one of three, as the Christians say, and prays to the cross, and worships fire—while his heart retains knowledge of Allah—would, according to this view, have to be deemed a believer who has perfected faith, like the faith of the angels and prophets! Could anyone who knows Allah, or believes in His Book or Messenger, utter such a thing? This, in our view, constitutes a form of disbelief so severe that even Iblīs has not reached it, nor anyone among the disbelievers below him.

[البقرة: 136]؟ فَجَعَلَ
الْقَوْلَ فَرَضًا حَتْمًا، كَمَا
جَعَلَ مَعْرِفَتَهُ فَرَضًا، وَلَمْ
يَرْضَ بِأَنْ يَقُولَ: اعْرِفُونِي
بِقُلُوبِكُمْ.

ثُمَّ أَوْحَبَ مَعَ الْإِفْرَارِ
الْإِيمَانَ بِالْكَتُبِ وَالرُّسُلِ
كَإِجَابِ الْإِيمَانِ، وَلَمْ
يَجْعَلْ لِأَحَدٍ إِيمَانًا إِلَّا
بِتَصْدِيقِ النَّبِيِّ □ فِي
كُلِّ مَا جَاءَ بِهِ فَقَالَ: يَا
أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا
بِاللَّهِ وَرَسُولِهِ {

[النساء: 136] ، وَقَالَ:
{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا
شَجَرَ بَيْنَهُمْ}

[النساء: 65] . وَقَالَ:
{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ} [البقرة: 146]
يَعْنِي النَّبِيَّ □، فَلَمْ
يَجْعَلِ اللَّهُ مَعْرِفَتَهُمْ بِهِ إِذْ
تَرَكَوا الشَّهَادَةَ لَهُ
بِالْسَّنَتِهِمْ إِيمَانًا.

ثُمَّ سُئِلَ رَسُولُ اللَّهِ □
عَنِ الْإِيمَانِ فَقَالَ: "أَنْ
تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ

وَكُتِبَهِ وَرُسُلِهِ " فِي
أَشْيَاءَ كَثِيرَةٍ مِنْ هَذَا لَا
تُحْصَى.

وَزَعَمَتْ هَذِهِ الْفِرْقَةُ أَنَّ
اللَّهَ رَضِيَ عَنْهُمْ
بِالْمَعْرِفَةِ! وَلَوْ كَانَ أَمْرُ
اللَّهِ وَدِينُهُ عَلَى مَا يَقُولُ
هَؤُلَاءِ مَا عَرَفَ الْإِسْلَامُ
مِنَ الْجَاهِلِيَّةِ، وَلَا فُرِّقَتِ
الْمِلَلُ بَعْضُهَا مِنْ بَعْضٍ،
إِذْ كَانَ يَرْضَى مِنْهُمْ
بِالدَّعْوَى عَلَى قُلُوبِهِمْ،
غَيْرَ إِظْهَارِ الْإِقْرَارِ بِمَا
جَاءَتْ بِهِ التَّبَوُّهُ، وَالْبَرَاءَةُ
مِمَّا سِوَاهَا، وَخَلَعَ
الْأَنْدَادَ وَالْأَلِهَةَ بِالْأَلْسِنَةِ
بَعْدَ الْقُلُوبِ.

وَلَوْ كَانَ هَذَا يَكُونُ مُؤْمِنًا
ثُمَّ شَهِدَ رَجُلٌ بِلِسَانِهِ
أَنَّ اللَّهَ تَائِي اثْنَيْنِ كَمَا
يَقُولُ الْمَجُوسُ وَالزَّنَادِقَةُ،
أَوْ ثَالِثُ ثَلَاثَةٍ كَقَوْلِ
النَّصَارَى، وَصَلَّى
لِلصَّلِيبِ، وَعَبَدَ النَّيْرَانَ
بَعْدَ أَنْ يَكُونَ قَلْبُهُ عَلَى
الْمَعْرِفَةِ بِاللَّهِ لَكَانَ يَلْزَمُ
قَائِلَ هَذِهِ الْمَقَالَةِ أَنْ
يَجْعَلَهُ مُؤْمِنًا مُسْتَكْمِلًا

الْإِيمَانَ كَالْإِيمَانِ الْمَلَائِكَةِ
وَالنَّبِيِّينَ!

فَهَلْ يَلْفِظُ بِهَذَا أَحَدٌ
يَعْرِفُ اللَّهَ أَوْ مُؤْمِنٌ لَهُ
بِكِتَابٍ أَوْ رَسُولٍ؟ وَهَذَا
عِنْدَنَا كَفْرٌ لَنْ يَبْلُغَهُ
إِبْلِيسُ فَمَنْ دُونَهُ مِنَ
الْكُفَّارِ قَطُّ!

6. Chapter: Mentioning What the Scholars Criticized Regarding Those Who Considered Faith as Mere Speech Without Action, and Their Prohibition Against Sitting in Their Company

6. بَابُ ذِكْرِ مَا غَابَتْ بِهِ الْعُلَمَاءُ مَنْ جَعَلَ الْإِيمَانَ قَوْلًا بِلَا عَمَلٍ، وَمَا نَهَوْا عَنْهُ مِنْ مَجَالَسَتِهِمْ

Abū 'Ubayd said: Muḥammad ibn Kathīr narrated to us, from al-Awzā'ī, from Yaḥyā ibn Abī 'Amr al-Saybānī, who said: Ḥudhayfah said, "I know the people of two religions; the adherents of those two religions are in the Fire. One group says, 'Faith is mere speech, even if one commits adultery and theft.' Another group says, 'What is the matter with the five daily prayers? They are but two prayers!' He mentioned either the Maghrib or the 'Ishā' prayer, and the Fajr prayer." He also said, "Ḍamrah ibn Rabi'ah narrated from Yaḥyā ibn Abī 'Amr al-Saybānī, from Ḥumayd al-Maqrā'ī, who reported this statement of Ḥudhayfah." Compare this narration of Ḥudhayfah—it associates the ideology of irjā' (postponement) with the argument about prayers. Ibn 'Umar also described them similarly:

21. Abū 'Ubayd said: 'Alī ibn Thābit al-Jazarī narrated to us, from Ibn Abī Laylā, from Nāfi', from Ibn 'Umar, who said, "Two groups have no share in Islam: the Murji'ah and the Qadariyyah."¹⁰⁰

22. Abū 'Ubayd said: 'Abd al-Raḥmān narrated to us, from Sufyān, from Salamah ibn Kuhayl, who said: "Al-Ḍaḥḥāk, Maysarah, and Abū al-Bakhtarī gathered and unanimously agreed that shahādah (testimony), irjā' (deferment), and barā'ah (disavowal) are all innovations."¹⁰¹

23. Abū 'Ubayd said: Muḥammad ibn Kathīr narrated to us, from al-Awzā'ī, from al-Zuhrī, who said: "No innovation has arisen in Islam more harmful to its adherents than this irjā'."

24. Abū 'Ubayd said: Ismā'īl ibn Ibrāhīm narrated to us, from Maḥdī ibn Maymūn, from al-Walīd ibn Muslim, who said: "A certain individual—Ismā'īl named him, but I have omitted his name—came to Jundub ibn 'Abd Allāh al-Bajalī and asked him about a verse from the Qur'ān. Jundub said, 'I warn you, if you are a Muslim, do not remain with me.' Or he said something similar, meaning, 'Do not sit with me.'"

قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، قَالَ: قَالَ حَدِيثُهُ⁹⁴: "إِنِّي لَأَعْرِفُ أَهْلَ دِينَيْنِ، أَهْلَ دِينِكَ الدِّينَيْنِ فِي النَّارِ، قَوْمٌ يَقُولُونَ: الْإِيمَانُ قَوْلٌ، وَإِنْ رَزَا وَإِنْ سَرَقَ، وَقَوْمٌ يَقُولُونَ: مَا بَالُ الصَّلَوَاتِ الْخَمْسِ؟! وَإِنَّمَا هُمَا صَلَاتَانِ! قَالَ: فَذَكَرَ صَلَاةَ الْمَغْرِبِ أَوْ الْعِشَاءِ، وَصَلَاةَ الْفَجْرِ". قَالَ: "وَقَالَ صَمْرَةُ بْنُ رَبِيعَةَ يُحَدِّثُهُ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ حُمَيْدٍ الْمَقْرَائِيِّ، عَنْ حَدِيثِهِ. قَارَنُ حَدِيثَ حَدِيثِهِ هَذَا - قَدْ قَرَنَ الْأَرْجَاءُ⁹⁵ بِحُجَّةِ الصَّلَاةِ. وَبِذَلِكَ وَصَفَهُمْ ابْنُ عُمَرَ أَيْضًا:

21 - قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ الْجَزَرِيُّ، عَنْ

⁹⁴ الأصل "حديثه حذيفة هو".

⁹⁵ كذا الأصل ولا يخلو من شيء.

25. Abū 'Ubayd said: Ismā'īl ibn Ibrāhīm narrated to us, from Ayyūb, who said: "Sa'īd ibn Jubayr said to me, without me asking him or mentioning anything to him, 'Do not sit with so-and-so'—and he named him—'because he adheres to this view.'"

The reports concerning avoiding heretical inclinations (الأهواء) are numerous, yet our focus in this book is specifically directed toward addressing these particular groups.

On this stance were Sufyān, al-Awzā'ī, Mālik ibn Anas, and those who followed after them from among the scholars and adherents of the Sunnah. They were the beacons of the earth and leaders of knowledge in their eras, from the regions of Iraq, the Hijaz, Syria, and elsewhere. They were firmly opposed to all innovators and believed that faith encompasses both speech and action.

ابن أبي ليلى، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ:
صِنْفَانِ لَيْسَ لَهُمَا فِي
الْإِسْلَامِ نَصِيبٌ: الْمُرْجِيَّةُ
وَالْقَدَرِيَّةُ.⁹⁶

22- حَدَّثَنَا أَبُو عُبَيْدٍ قَالَ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ
سُفْيَانَ، عَنْ سَلَمَةَ بْنِ
كُهَيْلٍ قَالَ: اجْتَمَعَ الضَّحَّاكُ
وَمَيْسَرَةُ وَأَبُو الْبَخْتَرِيِّ،
فَاجْتَمَعُوا عَلَى أَنَّ الشَّهَادَةَ
بِدَعَةٍ، وَالْإِرْجَاءَ بِدَعَةٍ،
وَالْبَرَاءَةَ بِدَعَةٍ.⁹⁷

⁹⁶ هذا حديث موقوف، وإسناده ضعيف، من أجل ابن أبي ليلى واسمه محمد بن عبد الرحمن سبي الحفظ. وقد روي مرفوعاً، ولا يصح، وقد لخصت الكلام عليه في التعليق على "المشكاة" رقم: 105 بتحقيقي. و"المرجئة" هم فرقة من فرق الإسلام، يعتقدون أنه لا يضر مع الإيمان معصية، كما لا ينفع مع الكفر طاعة. سموها مرجئة؛ لا اعتقادهم أن الله أرجأ تعذيبهم على المعاصي أي أخره عنهم. كذا في النهاية. و"القدرية" هم المنكرون للقدر، من المعتزلة قديماً، وأشباههم حديثاً.

¹⁰¹ "Its chain of transmission to the aforementioned group is authentic, and they are from the elite of the tābi'ūn. Abū al-Bakhtarī's name is Sa'īd ibn Fayrūz, who died in the year 83 AH. Maysarah is Maysarah ibn Ya'qūb ibn Jamīlah al-Kūfī, the standard-bearer of 'Alī ibn Abī Tālib (rAa). Al-Ḍaḥḥāk is al-Ḍaḥḥāk ibn Sharāḥīl al-Hamdānī. The 'disassociation' (*al-barā'ah*) refers to the innovations of the Khawārij, who rebelled against 'Alī (rAa) and disassociated themselves from him. This *barā'ah* became a distinguishing doctrine of theirs to the extent that they would disassociate even from their own members for differing with them in a single issue. Refer to its explanation in *Maqālāt al-Islāmiyyīn* by Abū al-Ḥasan al-Ash'arī, 1:156–157.

As for 'witnessing' (*al-shahādah*), it appears to be among the innovations of the Murji'ah, who attest to Paradise for every believer and say: 'Just as deeds cannot avail alongside shirk, no sin can harm alongside faith.' Alternatively, it may be from the innovations of the Mu'tazilah, who differed on *shahādah* and held four positions, one of which is that martyrs (*shuhadā'*) are the just, regardless of whether they were killed or not. See the remaining views in *Maqālāt al-Islāmiyyīn*, 1:296–297."

¹⁰⁰ This is a mawqūf ḥadīth, and its chain of transmission is weak due to Ibn Abī Laylā, whose name is Muḥammad ibn 'Abd al-Raḥmān, and he is of poor memory. It has also been reported marfū', but it is not authentic. I summarized the discussion regarding it in the commentary on *al-Mishkāt*, no. 105, in my edition.

⁹⁷ إسناده إلى الجمع المذكور صحيح، وهم من صفوة التابعين، أبو البختري اسمه سعيد بن فيروز مات سنة: 83، وميسرة هو ابن يعقوب بن جميلة الكوفي صاحب راية علي بن أبي طالب رضي الله عنه، والضحاك: هو ابن شراحيل الهمداني. و"البراءة" هي من بدع الخوارج، الذين خرجوا على علي رضي الله عنه وتبرؤوا منه، ثم صارت البراءة لهم مذهباً عرفوا به، حتى كانوا يتبرؤون ممن كان منهم لمخالفته لهم، ولو في مسألة واحدة. انظر تفسير ذلك في "مقالات الإسلاميين" لأبي الحسين الأشعري 156/1-157. وأما الشهادة فالظاهر أنها من بدع "المرجئة" الذين يشهدون لكل مؤمن بالجنة، الذين يقولون: كما لا ينفع مع الشرك عمل، كذلك لا يضر مع الإيمان عمل. أو لعلها من بدع المعتزلة، فقد اختلفوا في "الشهادة" على أربعة أقوال، منها قول بعضهم: الشهداء هم العدول قتلوا أو لم يقتلوا. راجع بقية أقوالهم في "مقالات الإسلاميين" 197-1/296.

23- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ
الْأَوْزَاعِيِّ، عَنِ الرَّهْرِيِّ قَالَ:
مَا ابْتَدَعْتُ فِي الْإِسْلَامِ
بِدْعَةً أَعَزُّ عَلَى أَهْلِهَا مِنْ
هَذَا الْإِرْجَاءِ.

24 - قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ
مَهْدِيٍّ بْنِ مَيْمُونٍ، عَنِ
الْوَلِيدِ بْنِ مُسْلِمٍ قَالَ: دَخَلَ
فُلَانٌ "قَدْ سَمَّاهُ إِسْمَاعِيلُ
وَلَكِنْ تَرَكْتُ اسْمَهُ أَنَا"⁹⁸
عَلَى جُنْدُبِ بْنِ عَبْدِ اللَّهِ
الْبَجَلِيِّ فَسَأَلَهُ عَنْ آيَةٍ مِنَ
الْقُرْآنِ؟ فَقَالَ: أُحَرِّجُ عَلَيْكَ
إِنْ كُنْتَ مُسْلِمًا لَمَا قُفِّمْتَ،
قَالَ: أَوْ قَالَ: أَنْ تُجَالِسَنِي
أَوْ نَحْوَ هَذَا الْقَوْلِ.

25 - قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ
أَيُّوبَ قَالَ [قَالَ] لِي سَعِيدُ
بْنُ جُبَيْرٍ غَيْرَ سَائِلِهِ وَلَا
ذَاكِرًا لَهُ شَيْئًا: لَا تُجَالِسْ
فُلَانًا "وَسَمَّاهُ أَيْضًا"، فَقَالَ:
إِنَّهُ كَانَ يَرَى هَذَا الرَّأْيَ.

وَالْحَدِيثُ فِي مُجَانِبَةٍ
الْأَهْوَاءِ كَثِيرٌ، وَلَكِنَّا إِنَّمَا

قصدنا في كتابنا لهؤلاء
خاصة.

على مِثْلِ هَذَا الْقَوْلِ كَانَ
سُفْيَانُ وَالْأَوْزَاعِيُّ وَمَالِكُ
بْنُ أَنَسٍ، وَمَنْ بَعْدَهُمْ مِنْ
أَرْبَابِ الْعِلْمِ وَأَهْلِ السُّنَّةِ،
الَّذِينَ كَانُوا مَصَابِيحَ الْأَرْضِ
وَأَيِّمَةَ الْعِلْمِ فِي دَهْرِهِمْ،
مِنْ أَهْلِ الْعِرَاقِ وَالْحِجَازِ
وَالشَّامِ وَغَيْرِهَا، زَارِينَ⁹⁹
عَلَى أَهْلِ الْبَدْعِ كُلِّهَا،
ويرون الإيمان قولاً وعملاً.

⁹⁹ أي: عابدين.

7. Chapter: Leaving Faith Due to Sins

7. بَابُ الْخُرُوجِ مِنَ الْإِيمَانِ بِالْمَعَاصِي

Abū 'Ubayd said: As for this matter involving the mention of sins and crimes, the traditions (āthār) have emphasized stern warnings in four ways:

Two of these involve the negation of imān and disassociation (barā'ah) from the Prophet ﷺ.

The other two involve the labeling of actions with 'disbelief' (kufr) and the mention of 'association' (shirk).

Each of these four categories includes numerous related narrations.

قَالَ أَبُو عُبَيْدٍ: أَمَّا هَذَا
الَّذِي فِيهِ ذِكْرُ الذُّنُوبِ
وَالْجَرَائِمِ، فَإِنَّ الْأَثَارَ
جَاءَتْ بِالْتَّغْلِيظِ عَلَى
أَرْبَعَةِ أَنْوَاعٍ:

فَاثْنَانِ مِنْهَا فِيهَا نَفْيُ
الْإِيمَانِ، وَالْبَرَاءَةُ مِنَ
النَّبِيِّ □.

وَالْآخَرَانِ فِيهَا تَسْمِيَةُ
الْكُفْرِ وَذِكْرُ الشِّرْكِ.

وَكُلُّ نَوْعٍ مِنْ هَذِهِ
الْأَرْبَعَةِ تَجْمَعُ أَحَادِيثَ
ذَوَاتِ عِدَّةٍ.

From the type that negates faith:	فَمَنْ النَّوعِ الَّذِي فِيهِ نَفَى الْإِيمَانُ:
The hadith of the Prophet ﷺ: "A man does not commit adultery while he is a believer, nor does he steal while he is a believer." ¹¹¹	حديث النبي ﷺ: "لَا يَزْنِي الرَّجُلُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ" ¹⁰² .
And his ﷺ statement: "He is not a believer whose neighbor does not feel safe from his harm."	وَقَوْلُهُ: "مَا هُوَ بِمُؤْمِنٍ مَنْ لَا يَأْمَنُ جَارُهُ عَوَائِلَهُ" ¹⁰³ .
And his ﷺ statement: "Faith restrains treacherous killing; a believer does not kill treacherously." ¹¹²	وَقَوْلُهُ: "الْإِيمَانُ قَيْدُ الْفَتْكِ" ¹⁰⁴ ، لَا يَفْتِكُ مُؤْمِنٌ".
And his ﷺ statement: "No one who believes in Allah and His Messenger harbors hatred toward the Anṣār." ¹¹³	وَقَوْلُهُ: "لَا يُبْغِضُ الْأَنْصَارَ أَحَدٌ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ" ¹⁰⁵ .
And his ﷺ statement: "By the One in Whose Hand is my soul, you will not believe until you love one another." ¹¹⁴	وَمِنْهُ قَوْلُهُ: "وَالَّذِي نَفْسِي بِيَدِهِ لَا تُؤْمِنُوا حَتَّى تَحَابُّوا" ¹⁰⁶
The statement of Abū Bakr al-Ṣiddīq (rA): "Beware of lying, for it distances one from faith." ¹¹⁵	وَكَذَلِكَ قَوْلُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ "إِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ
The statement of ‘Umar (rA): "There is no faith in one who has no trustworthiness." ¹¹⁶	
The statement of Sa‘d: "Every characteristic may be found in a believer except betrayal and lying." ¹¹⁷	
The statement of Ibn ‘Umar (rA) ¹¹⁸ : "No one attains the full reality of faith until they abandon argumentation, even if they are correct, and abandon joking that involves lying."	

¹⁰² أخرجه الشيخان وابن أبي شيبه في "الإيمان" رقم: 38 و72.

¹⁰³ أي: المهلك، وهو جمع غائلة.

¹⁰⁴ أي: يمنع من الفتك الذي هو القتل بعد الأمان غدرًا، أي كما يمنع القيد من التصرف، يمنع الإيمان من الغدر، والحديث أخرجه أبو داود والحاكم عن أبي هريرة.

¹⁰⁵ وأبو داود عن معاوية، وأحمد عن الزبير.

¹⁰⁶ حديثان صحيحان [هذا، والذي بعده]، أخرجهما مسلم من حديث أبي هريرة، وأخرج أيضاً الأول منهما من حديث أبي سعيد أيضاً.

¹⁰⁷ حديثان صحيحان [هذا والذي قبله]، أخرجهما مسلم من حديث أبي هريرة، وأخرج أيضاً الأول منهما من حديث أبي سعيد أيضاً.

	يُجَانِبُ الْإِيمَانَ¹⁰⁷. وَقَوْلُ عُمَرَ -رَضِيَ اللَّهُ عَنْهُ-: "لَا إِيْمَانُ لِمَنْ لَا أَمَانَةٌ لَهُ"¹⁰⁸. وَقَوْلُ سَعْدٍ: كُلُّ الْخِلَالِ يُطْبَعُ عَلَيْهَا الْمُؤْمِنُ إِلَّا الْخِيَانَةُ وَالْكَذِبُ¹⁰⁹. وَقَوْلُ ابْنِ عُمَرَ¹¹⁰: "لَا يَبْلُغُ أَحَدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَدَعَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَيَدَعَ الْمُرَاحَةَ فِي الْكَذِبِ".
And among the type that involves disavowal: The statement of the Prophet ﷺ: "Whoever deceives us is not one of us." And likewise, his statement: "Whoever carries weapons against us is not one of us."¹²⁸ And similarly, his statement: "Whoever does not show mercy to our young is not one of us."¹²⁹ This applies to various similar cases. And among the type that involves the mention of disbelief (kufr): The statement of the Prophet ﷺ when rain fell, he said: "Do you know what your Lord has said? He said: 'This morning, some of My servants have become believers in Me and others disbelievers. As for those who said, 'We were given rain due to such-and-such star,' they have disbelieved in Me and believed in the star. But as for those who said, 'This is Allah's provision and mercy,' they have believed in Me and	وَمِنَ النَّوَءِ الَّذِي فِيهِ الْبَرَاءَةُ: قَوْلُ النَّبِيِّ ﷺ: "مَنْ غَشَّنَا فَلَيْسَ مِنَّا" وَكَذَلِكَ قَوْلُهُ: "لَيْسَ مِنَّا مَنْ حَمَلَ السِّلَاحَ عَلَيْنَا"¹¹⁹ وَكَذَلِكَ قَوْلُهُ: "لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا"¹²⁰ فِي أَشْيَاءَ مِنْ هَذَا

¹⁰⁷ أخرجه أحمد في "مسنده" 1/5 موقوفاً عليه بسند صحيح.

¹⁰⁸ هذا صح مرفوعاً من حديث أنس، انظر الحديث 7 من "الإيمان" لابن أبي شيبه.

¹⁰⁹ إسناده صحيح موقوفاً، وقد روي مرفوعاً ولا يصح. انظر الحديث 72 من ابن أبي شيبه، والتعليق على الذي قبله.

¹¹⁰ لم أره من قول ابن عمر، وقد رواه أبو يعلى من حديث أبيه من حديث عمر مرفوعاً بسند فيه نظر. انظر: "الترغيب" 4/28، ورواه أحمد من حديث أبي هريرة مرفوعاً كما سبق في ص30.

disbelieved in the star."¹³⁰ And his statement ﷺ: "Do not revert to disbelief after me, striking the necks of one another."¹³¹ And his statement ﷺ: "Whoever says to his brother, 'O disbeliever,' it will apply to one of them."¹³² And his statement ﷺ: "Whoever goes to a sorcerer or fortune-teller and believes in what he says, or has intercourse with a menstruating woman or through the anus, has disassociated himself from what was revealed to Muhammad ﷺ or has disbelieved in what was revealed to Muhammad ﷺ."¹³³ The statement of 'Abdullāh (Ibn Mas'ūd) (rA): "Reviling a believer is an act of wickedness, and fighting him is disbelief." Some narrators attribute it directly to the Prophet ﷺ.¹³⁴	القبيل¹²¹. ومن النوع الذي فيه تَسْمِيَةِ الْكُفْرِ: قَوْلُ النَّبِيِّ ﷺ □ حين مُطَرَا، فَقَالَ: "أَتَدْرُونَ مَا قَالَ رَبُّكُمْ؟ قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ وَكَافِرٌ، فَأَمَّا الَّذِي يَقُولُ مُطِرًا يَنْجُمُ كَذَا وَكَذَا؟ كَافِرٌ بِي مُؤْمِنٌ بِالْكُوكَبِ، وَالَّذِي يَقُولُ هَذَا رَزَقُ اللَّهِ وَرَحْمَتُهُ مُؤْمِنٌ بِي، وَكَافِرٌ بِالْكُوكَبِ."¹²². وَقَوْلُهُ □: "لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ
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¹¹⁸ I did not find it attributed to Ibn 'Umar. It was reported by Abū Ya'lā as *marfū'* from his father, 'Umar, with a chain of transmission that warrants scrutiny. See *al-Targhīb*, 4/28. It was also narrated by Aḥmad as *marfū'* from Abū Hurayrah, as mentioned earlier on p. 30.

¹¹⁷ Its chain of transmission is authentic as *mawqūf*, but it was also reported as *marfū'*, which is not authentic. Refer to Hadith no. 72 in Ibn Abī Shaybah, and the commentary on the preceding narration.

¹¹⁶ This was authentically reported as *marfū'* from the narration of Anas. See Hadith no. 7 in *al-Īmān* by Ibn Abī Shaybah.

¹¹⁵ t was narrated by Aḥmad in his *Musnad* (1/5) as a statement attributed to him (*maqūf*) with an authentic chain of transmission.

¹¹⁴ Both are authentic ḥadīths [this one and the one before it], narrated by Muslim from Abū Hurayrah. Muslim also narrated the first of them from Abū Sa'īd as well.

¹¹³ Both are authentic ḥadīths [this one and the following one], narrated by Muslim from Abū Hurayrah. Muslim also narrated the first of them from Abū Sa'īd as well.

¹¹² This means it prevents treachery, which is killing after granting safety in betrayal, just as a shackle prevents movement. Similarly, faith prevents treachery. This ḥadīth was narrated by Abū Dāwūd and al-Ḥākim from Abū Hurayrah, by Abū Dāwūd from Mu'āwiyah, and by Aḥmad from al-Zubayr.

¹¹¹ It was narrated by al-Bukhārī and Muslim, as well as Ibn Abī Shaybah in *Al-Īmān*, no. 38 and 72.

¹¹⁹ أخرجهما مسلم من حديث أبي هريرة مرفوعاً بلفظ: "من حمل علينا السلاح فليس منا، ومن غشنا فليس منا". وأخرج الشطر الأول منه من حديث ابن عمر، وأبي موسى أيضاً.

¹²⁰ أخرجه أحمد من حديث ابن عمر مرفوعاً وصححه الحاكم على شرط مسلم ووافقه الذهبي.

¹²¹ الأصل "القول".

¹²² متفق عليه من حديث زيد بن خالد الجهني.

	بَعْضُكُمْ رِقَابَ بَعْضٍ"¹²³. وَقَوْلُهُ: "مَنْ قَالَ لِصَاحِبِهِ كَافِرٌ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا"¹²⁴. وَقَوْلُهُ: "مَنْ أَتَى سَاحِرًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، أَوْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دَبْرِهَا فَقَدْ بَرِيءٌ مِمَّا¹²⁵ أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ، أَوْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ". وَقَوْلُ عَبْدِ اللَّهِ¹²⁶ "سَبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ"، وَبَعْضُهُمْ يَرْفَعُهُ"¹²⁷.
And from the type in which shirk is mentioned: The Prophet ﷺ said: "The thing I fear most for my Ummah is minor shirk." It was asked, "O Messenger of Allah, what is minor shirk?" He replied, "It is showing off (riyā)".¹³⁹ And among his ﷺ sayings is: "Omens are shirk, but there is none among us except that it affects him; however, Allah removes it through reliance upon Him."¹⁴⁰ And the statement of ‘Abdullāh: "Amulets and charms are forms of	وَمِنَ النَّوعِ الَّذِي فِيهِ ذِكْرُ الشِّرْكِ: قَوْلُ النَّبِيِّ ﷺ: "أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي الشِّرْكَ الْأَصْغَرَ"، قِيلَ يَا رَسُولَ اللَّهِ! وَمَا الشِّرْكَ

¹²³ متفق عليه من حديث جرير بن عبد الله البجلي، رواه البخاري من حديث ابن عمر، وابن عباس وأبي بكر رضي الله عنهم أجمعين.

¹²⁴ متفق عليه من حديث ابن عمر.

¹²⁵ الأصل "بما" وهو خطأ ظاهر. والحديث صحيح الإسناد من حديث أبي هريرة، وقد خرّجته في "آداب الزفاف" ص29، لكن ليس فيه ذكر الساحر.

¹²⁶ وهكذا مرفوعاً أخرجه مسلم في "صحيحه" 1/58.

¹²⁷ وهكذا مرفوعاً أخرجه مسلم في "صحيحه" 1/58.

¹²⁹ It was narrated by Aḥmad from the ḥadīth of Ibn ‘Umar as *marfū‘*, and al-Ḥākim authenticated it according to the criteria of Muslim, with al-Dhahabī concurring.

¹²⁸ Both were narrated by Muslim as *marfū‘* from the ḥadīth of Abū Hurayrah, with the wording: 'Whoever bears arms against us is not from us, and whoever deceives us is not from us.' The first part was also narrated from the ḥadīth of Ibn ‘Umar and Abū Mūsā.

replied, "It is showing off (riyā')." ¹³⁹

And among his ﷺ sayings is: "Omens are shirk, but there is none among us except that it affects him; however, Allah removes it through reliance upon Him." ¹⁴⁰

And the statement of ‘Abdullāh: "Amulets and charms are forms of shirk." ¹⁴¹

And the statement of Ibn ‘Abbās: "Indeed, some people associate partners with their dog! They say, 'Our dog guards us, and if it weren't for our dog, we would have been robbed.'" ¹⁴²

قَوْلُ النَّبِيِّ ﷺ: "أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي الشِّرْكَ الْأَصْغَرَ"، قِيلَ يَا رَسُولَ اللَّهِ! وَمَا الشِّرْكَ الْأَصْغَرُ؟ قَالَ: "الرِّيَاءُ" ¹³⁵
وَمِنْهُ قَوْلُهُ: "الطَّيْرَةُ شِرْكٌ، وَمَا مِنَّا إِلَّا" ¹³⁶
وَلَكِنَّ اللَّهَ يُدْهِبُهُ بِالتَّوَكُّلِ."

وَقَوْلُ عَبْدِ اللَّهِ - فِي التَّمَائِمِ وَالتَّوَلَّاتِ -: "إِنَّهَا مِنَ الشِّرْكِ" ¹³⁷.

وَقَوْلُ ابْنِ عَبَّاسٍ: "إِنَّ الْقَوْمَ يَشْرِكُونَ بِكَلْبِهِمْ! يَقُولُونَ كَلْبُنَا يَحْرُسُنَا، وَلَوْلَا كَلْبُنَا لَسْرِفْنَا." ¹³⁸

¹³⁵ أخرجه أحمد 428-5/429، عن محمد بن لبيد؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَهُ. وزاد: "قالوا: وما الشِّرْكَ الْأَصْغَرُ يا رسول الله؟ قال: "الرِّيَاءُ يقول الله عز وجل لهم يوم القيامة إذا جازى الناس بأعمالهم: اذهبوا إلى الذين كنتم تراؤن في الدنيا، فانظروا هل تجدون عندهم جزاء؟". ورجاله ثقات لكن اختلفوا في صحبة محمد بن لبيد.
¹³⁶ يعني - إلا ويعتريه شيء من الوهم - والحديث أخرجه الأربعة وغيرهم من حديث ابن مسعود بسند صحيح.
¹³⁷ يكسر التاء وفتح الواو، ما يحبب المرأة إلى زوجها من السحر وغيره. قال ابن الأثير: "جعله من الشِّرْكَ لاعتقادهم أَنَّ ذلك يؤثر ويفعل خلاف ما قدره الله تعالى". والحديث أخرجه أبو داود وابن ماجه وابن حبان وأحمد من طريقين عن ابن مسعود مرفوعاً إلى النبي ﷺ بلفظ: "إِنَّ الرِّقَى وَالتَّمَامَ وَالتَّوَلَّاتِ شِرْكَ"، وإسناد الحاكم صحيح، كما بينته في "سلسلة الأحاديث الصحيحة".
¹³⁸ رواه ابن أبي حاتم عن شبيب بن بشر حدثنا عكرمة، عن ابن عباس في قوله عز وجل: {فَلَا تَجْعَلُوا لِلَّهِ أَنْدَاداً} . فنكر بنحوه. وهذا سند ضعيف، شبيب هذا أورده الذهبي في "الضعفاء" وقال: "قال أبو حاتم: لين الحديث، ومن طريقه رواه ابن جرير عن عكرمة مرسلاً".

¹³⁹ t was narrated by Ahmad (5/428-429) from Muhammad ibn Labid that the Messenger of Allah ﷺ said it, and he added: 'They said: And what is minor shirk, O Messenger of Allah?' He replied: 'Showing off (riyā)'. Allah, Mighty and Majestic, will say to them on the Day of Resurrection when He rewards people for their deeds: Go to those for whom you used to show off in the worldly life and see if you can find any reward with them.' Its narrators are trustworthy, but there is a disagreement regarding the companionship of Muhammad ibn Labid.

¹⁴⁰ Meaning: 'None of us but is subject to some crossing thoughts. The hadith was narrated by the Four and others from the hadith of Ibn Mas'ūd with an authentic chain of transmission.

¹⁴¹ The hadith was narrated by Abū Dāwūd, Ibn Mājah, Ibn Hībān, and Ahmad through two chains from Ibn Mas'ūd, raised (marfū') to the Prophet ﷺ, with the wording: 'Indeed, incantations, amulets, and love spells are acts of shirk.' The chain of transmission authenticated by al-Hākim is ṣaḥīḥ, as I clarified in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*.

¹⁴² It was narrated by Ibn Abī Ḥātim from Shabīb ibn Bishr, who said: 'Ikrimah reported from Ibn 'Abbās regarding the verse of Allah, the Exalted: {So do not attribute to Allah equals...} [Al-Baqarah: 22], mentioning it with similar wording. This chain is weak. Shabīb was mentioned by al-Dhahabī in *al-Du'a'afā'*, where he said: 'Abū Ḥātim deemed him weak in ḥadīth.' It was also narrated through him by Ibn Jarīr from 'Ikrimah as a mursal report.

These are four types of hadiths, and people have interpreted them in four categories of explanation: A group that understands them as referring to kufr al-ni‘mah (ingratitude for blessings). A second group that interprets them as expressions of severity and warnings. A third group that considers them as referring to the disbelief (kufr) of apostates. A fourth group that dismisses them entirely and rejects them.	فَهَذِهِ أَرْبَعَةُ أَنْوَاعٍ مِنَ الْحَدِيثِ، قَدْ كَانَ النَّاسُ فِيهَا عَلَى أَرْبَعَةِ أَصْنَافٍ مِنَ التَّأْوِيلِ: فَطَائِفَةٌ: تَذْهَبُ إِلَى كُفْرِ النِّعْمَةِ. وَتَانِيَةٌ: تَحْمِلُهَا عَلَى التَّغْلِيظِ وَالتَّرْهِيبِ. وَتَالِثَةٌ: تَجْعَلُهَا كُفْرَ أَهْلِ الرَّدَّةِ. وَرَابِعَةٌ: تُذْهِبُهَا كُلَّهَا، وَتَرُدُّهَا.
All of these interpretations, in our view, are rejected and unacceptable due to the flaws and corruption inherent in them. What refutes the first interpretation is what we understand from the language and expressions of the Arabs. They recognize kufrān al-ni‘mah (ingratitude for blessings) only as the denial of Allah's favors and blessings. This is akin to someone falsely claiming poverty while Allah has bestowed wealth upon them or claiming illness while Allah has granted them health. Similarly, it includes concealing blessings and spreading grievances. This is what the Arabs term kufrān—whether in the relationship between an individual and Allah or among themselves when someone denies or disputes a favor bestowed upon them. The Prophet's ﷺ statement to women illustrates this point: "You frequently curse and are ungrateful to your companions [i.e., husbands]." This refers to instances when a woman becomes angry and declares, "I have never seen any good from you."¹⁴⁴ This is what concerns kufrān al-ni‘mah (ingratitude for blessings).	فَكُلُّ هَذِهِ الْوُجُوهِ عِنْدَنَا مَرْدُودَةٌ غَيْرُ مَقْبُولَةٍ، لِمَا يَدْخُلُهَا مِنَ الْخَلَلِ وَالْفَسَادِ. وَالَّذِي يَرُدُّ الْمَذْهَبَ الْأَوَّلَ مَا نَعْرِفُهُ مِنَ كَلَامِ العَرَبِ وَلُغَاتِهَا، وَذَلِكَ أَنَّهُمْ لَا يَعْرِفُونَ كُفْرَانَ النِّعَمِ إِلَّا بِالْجَحْدِ لِأَنْعَامِ اللَّهِ وَآلَائِهِ، وَهُوَ كَالْمُخْبِرِ عَلَى نَفْسِهِ بِالْعُدْمِ، وَقَدْ وَهَبَ اللَّهُ لَهُ الثَّرْوَةَ، أَوْ بِالسَّقَمِ وَقَدْ مَنَّ اللَّهُ عَلَيْهِ بِالسَّلَامَةِ وَكَذَلِكَ

	مَا يَكُونُ مِنْ كِتْمَانِ الْمَحَاسِنِ وَتَشْرِ الْمَصَائِبِ، فَهَذَا الَّذِي تُسَمِّيهِ الْعَرَبُ كُفْرَانًا إِنْ كَانَ ذَلِكَ فِيمَا بَيْنَهُمَا وَبَيْنَ اللَّهِ، أَوْ كَانَ مِنْ بَعْضِهِمْ لِبَعْضٍ إِذَا تَنَافَرُوا اصْطِنَاعَ الْمَعْرُوفِ عِنْدَهُمْ وَتَجَاحُدُوهُ. يُبَيِّنُكَ عَنْ ذَلِكَ مَقَالَةُ النَّبِيِّ ﷺ لِلنِّسَاءِ: "إِنَّكَ تُكْثِرِينَ اللَّعْنَ وَتَكْفُرِينَ الْعَشِيرَ -يَعْنِي: الزَّوْجَ- وَذَلِكَ أَنْ تَغْضَبَ إِحْدَاكُنَّ، فَتَقُولُ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ"¹⁴³. فَهَذَا مَا فِي كُفْرِ النِّعْمَةِ.
As for the second interpretation, which attributes these texts to warnings meant only for emphasis (taghlīz), this is among the gravest misinterpretations ascribed to the Messenger of Allah ﷺ and his companions. Such an understanding suggests that reports from Allah and His religion are threats without any real substance or fulfillment. This leads to the nullification of divine punishment altogether, for if it is deemed possible to treat one case in this manner, then it becomes plausible to treat all instances of punishment in the same way.	وَأَمَّا الْقَوْلُ الثَّانِي: الْمَحْمُولُ عَلَى التَّغْلِيظِ، فَمِنْ¹⁴⁵ أَفْطَحَ مَا تُؤَوِّلُ عَلَى رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ أَنْ جَعَلُوا الْخَبَرَ عَنِ اللَّهِ وَعَنْ دِينِهِ وَعِيدًا لَا حَقِيقَةَ لَهُ. وَهَذَا يُؤَوِّلُ إِلَى إِبْطَالِ الْعِقَابِ؛ لِأَنَّهُ إِنْ أُمِّكَنَ ذَلِكَ فِي وَاحِدٍ مِنْهَا كَانَ مُمَكِّنًا فِي

¹⁴³ أخرجه الشيخان عن ابن عباس رضي الله عنه.

	الْعُقُوبَاتِ كُلِّهَا.
As for the third interpretation, which considers such sins to amount to kufr (disbelief) that constitutes apostasy itself, it is worse than the previous one. This is because it reflects the stance of the Khawārij, those who deviated from the religion through erroneous interpretation (ta'wīl), declaring others disbelievers over both minor and major sins. You are already aware of how the Messenger of Allah ﷺ described them as those who "depart from the religion," and the permissibility of shedding their blood (fighting with them).¹⁴⁸ Moreover, we find that Allah, exalted and blessed, refutes their position. For instance, Allah legislated the punishment of cutting off the hand for theft, flogging for adultery, and flogging for slander. If committing these sins amounted to kufr, the only prescribed punishment for the perpetrators would have been execution, as indicated by the statement of the Prophet ﷺ: "Whoever changes their religion, kill them."¹⁴⁹ Do you not see that if these perpetrators were truly disbelievers, their punishments would not have been cutting off the hand or flogging? Likewise, Allah's statement regarding someone who kills another wrongfully: "We have made for their heir an authority" (Sūrat al-Isrā': 33). If murder were to render the perpetrator a disbeliever, the heir would not have the option to forgive or accept blood money; execution would be the only recourse.	وَأَمَّا الثَّالِثُ: الَّذِي بَلَغَ بِهِ كُفْرَ الرِّدَّةِ نَفْسِهَا فَهُوَ شَرٌّ مِنَ الَّذِي قَبْلَهُ؛ لِأَنَّهُ مَذْهَبُ الْخَوَارِجِ؛ الَّذِينَ مَرَقُوا مِنَ الدِّينِ بِالتَّوِيلِ، فَكَفَرُوا النَّاسَ بِصِغَارِ الذُّنُوبِ وَكِبَارِهَا، وَقَدْ عَلِمْتَ مَا وَصَفَهُمْ رَسُولُ اللَّهِ ﷺ مِنَ الْمُرُوقِ وَمَا أَذِنَ فِيهِمْ مِنْ سَفَكِ دِمَائِهِمْ.¹⁴⁶ ثُمَّ قَدْ وَجَدْنَا اللَّهَ تَبَارَكَ وَتَعَالَى يُكَذِّبُ مَقَالَتَهُمْ، وَذَلِكَ أَنَّهُ حَكَمَ فِي السَّارِقِ بِقَطْعِ الْيَدِ وَفِي الزَّانِي وَالْقَاضِي بِالْجَلْدِ، وَلَوْ كَانَ الذَّنْبُ يُكْفِرُ صَاحِبَهُ مَا كَانَ الْحُكْمُ عَلَى هَؤُلَاءِ إِلَّا الْقَتْلُ؛ لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ"¹⁴⁷. أَفَلَا تَرَى أَنَّهُمْ لَوْ كَانُوا كُفَّارًا لَمَا كَانَتْ عُقُوبَاتُهُمُ الْقَطْعُ وَالْجَلْدُ؟ وَكَذَلِكَ قَوْلُ اللَّهِ فِي مَنْ قَتَلَ مَظْلُومًا:

	{فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا} [الإسراء 33] ، فَلَوْ كَانَ الْقَتْلُ كُفْرًا مَا كَانَ لِلْوَلِيِّ عَفْوٌ وَلَا أَخَذَ دِيَّةً، وَلَزِمَهُ الْقَتْلُ.
As for the fourth interpretation, which involves undermining the authenticity of these narrations, it is not the stance of those whose opinions are given weight or consideration. Therefore, it should not be heeded. This interpretation arises from the arguments of the people of heresies (ahl al-ahwā') and innovations (ahl al-bid'ah), whose efforts have fallen short of comprehensive understanding, and whose minds have failed to grasp the proper meanings of these texts. As a result, they found it easiest to declare the narrations contradictory and, consequently, dismiss them entirely!	وَأَمَّا الْقَوْلُ الرَّابِعُ الَّذِي فِيهِ تَضَعِيفُ هَذِهِ الْأَثَارِ، فَلَيْسَ مَذْهَبَ مَنْ يُعْتَدُّ بِقَوْلِهِ، فَلَا يُلْتَفَتُ إِلَيْهِ، إِنَّمَا هُوَ احتِجَاجُ أَهْلِ الْأَهْوَاءِ وَالْبِدَعِ؛ الَّذِينَ قَصَرَ عَمَلُهُمْ عَنِ الِاتِّسَاعِ، وَغَيَّبَتْ أَذْهَانُهُمْ عَنْ وُجُوهِهَا، فَلَمْ يَجِدُوا شَيْئًا أَهْوَنَ عَلَيْهِمْ مِنْ أَنْ يَقُولُوا: مُتَنَاقِضَةً فَأَبْطَلُوهَا كُلَّهَا!
Our position on this entire matter is that sins and transgressions do not remove faith (īmān) entirely, nor do they necessitate disbelief (kufr). However, they do diminish the reality of faith and its sincerity, as described by Allah in reference to its people, and as He stipulated for them in various parts of His Book, where He says:	وَإِنَّ الَّذِي عِنْدَنَا فِي هَذَا الْبَابِ كُلِّهِ أَنَّ الْمَعَاصِيَ وَالذُّنُوبَ لَا تُزِيلُ إِيْمَانًا، وَلَا تُوجِبُ

¹⁴⁴ It was narrated by al-Bukhārī and Muslim from Ibn 'Abbās (rAa).

¹⁴⁵ الأصل "من".

¹⁴⁶ يشير إلى حديث علي رضي الله عنه مرفوعاً: "سيخرج في آخر الزمان قومٌ أحدث الأسنان، سفهاء الأحلام، يقولون من خير قول البرية، يقرؤون القرآن، لا يجاوز حناجرهم، يمرقون من الدين، كما يمرق السهم من الرمية، فإذا لقيتموهم، فإن في قتلهم أجراً لمن قتلهم عند الله يوم القيامة".
¹⁴⁷ أخرجه البخاري، وأصحاب السنن من حديث ابن عباس رضي الله عنه مرفوعاً. وأحمد 5/231 من حديث معاذ رضي الله عنه، وإسناده صحيح على شرط الشيخين.

¹⁴⁸ It refers to the hadith of 'Alī (rAa), attributed to the Prophet ﷺ: 'In the latter days, there will emerge a people young in age and foolish in intellect. They will speak from the best sayings of mankind, recite the Qur'ān, but it will not go beyond their throats. They will depart from the religion as an arrow departs from the prey. If you meet them, there is a reward with Allah on the Day of Judgment for the one who kills them.

¹⁴⁹ It was narrated by al-Bukhārī and the authors of the Sunan from the hadith of Ibn 'Abbās (rAa), attributed to the Prophet ﷺ. Aḥmad also narrated it in *Musnad* (5/231) from the hadith of Mu'ādh (rAa), with an authentic chain of transmission meeting the criteria of al-Bukhārī and Muslim.

"Indeed, Allah has purchased from the believers their lives and their wealth in exchange for Paradise. They fight in the way of Allah... to His words: The repentant, the worshipers, the praisers, the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits set by Allah. And give glad tidings to the believers." (Surah At-Tawbah: 112-113).

And He said: "Certainly will the believers have succeeded: They who are during their prayer humbly submissive... to His words: And they who carefully maintain their prayers - It is they who will inherit, those who will inherit al-Firdaws. They will abide therein eternally." (Surah Al-Mu'minun: 1-11).

And He said: "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. They are the ones who establish prayer, and from what We have provided them, they spend. It is they who are truly believers. For them are degrees [of high position] with their Lord, and forgiveness and noble provision." (Surah Al-Anfal: 2-4).

Abū 'Ubayd said: "These verses have clarified and explained the obligatory laws that Allah has imposed upon His people and excluded sins entirely from faith. The Sunnah further elaborated upon this through the ḥadīths that mention the traits of faith, as found in the chapter at the beginning of this book. When these sins mixed with this faith, which had been described without them, it was said: This is not among the conditions that Allah has set upon the believers, nor among the trusts by which faith is identified. As a result, the full reality of faith was negated from them at that point, but the name of faith was not removed from them.

كُفْرًا، وَلَكِنَّهَا إِنَّمَا تَنْفِي
مِنَ الْإِيمَانِ حَقِيقَتَهُ
وَإِخْلَاصَهُ الَّذِي نَعَتَ اللَّهُ
بِهِ أَهْلَهُ، وَاشْتَرَطَهُ
عَلَيْهِمْ فِي مَوَاضِعَ مِنْ
كِتَابِهِ فَقَالَ:

إِنَّ اللَّهَ اشْتَرَى مِنْ
الْمُؤْمِنِينَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ
يُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ ... { إِلَى قَوْلِهِ:
{التَّائِبُونَ الْعَابِدُونَ
الْحَامِدُونَ السَّائِحُونَ
الرَّاكِعُونَ السَّاجِدُونَ
الآمِرُونَ بِالْمَعْرُوفِ
وَالنَّاهُونَ عَنِ الْمُنْكَرِ
وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ}
[التوبة: 112-113]

وَقَالَ: {قَدْ أَفْلَحَ
الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي
صَلَاتِهِمْ خَاشِعُونَ}¹⁵⁰
إِلَى قَوْلِهِ: {وَالَّذِينَ هُمْ
عَلَى صَلَوَاتِهِمْ
يَحَافِظُونَ، أُولَئِكَ هُمْ
الْوَارِثُونَ، الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا

¹⁵⁰ وتماها: {وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ، وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ، وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ، إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ، فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ، وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ} .

خَالِدُونَ { [المؤمنون: 1-
[11] .

وَقَالَ: {إِنَّمَا الْمُؤْمِنُونَ
الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ
عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ
إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ، الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ، أُولَٰئِكَ هُمُ
الْمُؤْمِنُونَ حَقًّا لَهُمْ
دَرَجَاتٌ عِنْدَ رَبِّهِمْ
وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {
[الأنفال: 2-4] .

قَالَ أَبُو عُبَيْدٍ: فَهَذِهِ
الآيَاتُ الَّتِي شَرَحْتُ
وَأَبَانْتُ شَرَائِعَهُ
الْمَفْرُوضَةَ عَلَىٰ أَهْلِهِ
وَنَفَتْ عَنْهُ الْمَعَاصِي
كُلَّهَا، ثُمَّ فَسَّرْتُهُ السُّنَّةَ
بِالْأَحَادِيثِ الَّتِي فِيهَا
خِلَالُ الْإِيمَانِ فِي الْبَابِ
الَّذِي فِي صَدْرِ هَذَا
الْكِتَابِ، فَلَمَّا خَالَطْتُ
هَذِهِ الْمَعَاصِي هَذَا
الْإِيمَانَ الْمَنْعُوتَ بِغَيْرِهَا،
قِيلَ: لَيْسَ هَذَا مِنَ
الشَّرَائِطِ الَّتِي أَخَذَهَا

	اللَّهُ عَلَى الْمُؤْمِنِينَ وَلَا الْأَمَانَاتِ¹⁵¹ الَّتِي يُعْرِفُ بِهَا أَنَّهُ الْإِيمَانُ فَتَقَتْ عَنْهُمْ حِينَئِذٍ حَقِيقَتَهُ وَلَمْ يَزُلْ عَنْهُمْ اسْمُهُ.
If someone were to ask, "How can it be said, 'He is not a believer,' while the designation of faith still applies to him?" it would be answered: This is the prevalent usage of the Arabic language known to us, which is not deemed unusual when an action is negated from its doer if that action does not meet its true essence. Do you not see that they say to a craftsman whose work is not perfected, 'You have done nothing, nor have you accomplished any work,' though the meaning here pertains to the lack of precision and not the work itself? Thus, in their view, he is a doer in name but not in precision. This usage even extends further, as in the case of a man who disrespects and harms his father, where it is said, 'He is not a son,' though they know he is biologically his son. Similarly, this is said about a brother, a wife, or a servant in comparable contexts. The underlying principle in these expressions pertains to a departure from the obligatory actions of obedience and righteousness expected of them. However, as for marriage, servitude, and lineage, their essential designations remain as they were and do not change." Similarly, these sins through which faith is negated serve only to nullify the full realities of faith, specifically those prescribed acts and qualities that are among its attributes. As for the designation itself, it remains unchanged as it was before. Thus, they are still referred to as "believers," and judgments regarding them are based on this designation. And we have found evidence supporting our position in both the Qur'an and the Sunnah.	فَإِنْ قَالَ [قَائِلٌ] : كَيْفَ يَجُوزُ أَنْ يُقَالَ: لَيْسَ بِمُؤْمِنٍ، وَاسْمُ الْإِيمَانِ غَيْرُ زَائِلٍ عَنْهُ؟ قِيلَ: هَذَا كَلَامُ الْعَرَبِ الْمُسْتَفِيزُ عِنْدَنَا غَيْرُ الْمُسْتَنَكِرِ فِي إِزَالَةِ الْعَمَلِ عَنْ عَامِلِهِ، إِذَا كَانَ عَمَلُهُ عَلَى غَيْرِ حَقِيقَتِهِ إِلَّا تَرَى أَنَّهُمْ يَقُولُونَ لِلصَّانِعِ إِذَا كَانَ لَيْسَ بِمُحَكَّمٍ لِعَمَلِهِ: مَا صَنَعْتَ شَيْئًا وَلَا عَمِلْتَ عَمَلًا، وَإِنَّمَا وَقَعَ مَعْنَاهُمْ هَاهُنَا [عَلَى] نَفْيِ التَّجْوِيدِ، لَا عَلَى الصَّنْعَةِ نَفْسِهَا، فَهُوَ عِنْدَهُمْ عَامِلٌ بِالْإِسْمِ، وَعَبْرُ عَامِلٍ فِي الْإِتْقَانِ. حَتَّى تَكَلَّمُوا بِهِ فِيمَا هُوَ أَكْثَرُ مِنْ هَذَا، وَذَلِكَ كَرَجُلٍ يَعْقِي أَبَاهُ، وَيَبْلُغُ

مِنْهُ الْأَذَى، فَيَقَالُ: مَا
هُوَ بَوْلِدٍ، وَهُمْ يَعْلَمُونَ
أَنَّهُ ابْنُ صُلَيْهِ. ثُمَّ يُقَالُ
مِثْلُهُ فِي الْأَخِ، وَالزَّوْجَةِ،
وَالْمَمْلُوكِ.

وَأَتَمَّ مَذْهَبُهُمْ فِي هَذَا
الْمَزَايِلَةِ مِنَ الْأَعْمَالِ
الْوَاجِبَةِ عَلَيْهِمْ مِنَ
الطَّاعَةِ وَالْبِرِّ. وَأَمَّا
التَّيْكَاحُ وَالرَّقُّ وَالْأَنْسَابُ،
فَعَلَى مَا كَانَتْ عَلَيْهِ
أَمْكَانُهَا وَأَسْمَاؤُهَا.

فَكَذَلِكَ هَذِهِ الذُّنُوبُ
الَّتِي يُنْفَى بِهَا الْإِيمَانُ،
إِنَّمَا أَحْبَطَتِ الْحَقَائِقُ
مِنْهُ [وَالشَّرَائِعَ] الَّتِي
هِيَ مِنْ صِفَاتِهِ، فَأَمَّا
الْأَسْمَاءُ فَعَلَى مَا كَانَتْ
قَبْلَ ذَلِكَ وَلَا يُقَالُ لَهُمْ
إِلَّا: مُؤْمِنُونَ، وَبِهِ الْحُكْمُ
عَلَيْهِمْ.

وَقَدْ وَجَدْنَا مَعَ هَذَا
شَوَاهِدَ لِقَوْلِنَا مِنَ
التَّنْزِيلِ وَالسُّنَّةِ.

As for the Qur'an, the statement of Allah, Most Glorious, regarding the People of the Book, when He says: "And [recall] when Allah took a covenant from those who were given the Scripture, [saying], 'You must make it clear to the people and not conceal it.' But they threw it away behind their backs and exchanged it for a small price. How wretched is

فَأَمَّا التَّنْزِيلُ فَقَوْلُ اللَّهِ
جَلَّ ثَنَاؤُهُ فِي أَهْلِ
الْكِتَابِ، حِينَ قَالَ: {وَإِذْ

what they purchased." (Āl 'Imrān: 187). 26. Abū 'Ubayd said: Al-Ashja'ī narrated to us from Mālik ibn Mighwāl, from al-Sha'bī, who commented on this verse, saying: "Indeed, it was before them, but they cast aside acting upon it." Yet Allah made their slaughtered animals lawful for us, as well as marriage to their women. Thus, He ruled for them based on the rulings of the Scripture as long as they affirmed it and adhered to its teachings. They are included in the judgments and names of the Scripture, though they are separated from its realities. This is what the Qur'an establishes.	أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ [آل عمران: 187] 26- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا الْأَشْجَعِيُّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ الشَّعْبِيِّ - فِي هَذِهِ الْآيَةِ - قَالَ: أَمَّا إِنَّهُ كَانَ بَيْنَ أَيْدِيهِمْ، وَلَكِنْ نَبَذُوا الْعَمَلَ بِهِ. ثم أحل الله لنا ذبائِحَهُمْ وَنِكَاحَ نِسَائِهِمْ فَحَكَمَ لَهُمْ بِحُكْمِ الْكِتَابِ إِذَا كَانُوا [بِهِ] مُقَرَّرِينَ، وَلَهُ مُنْتَجِلِينَ، فَهُمْ بِالْأَحْكَامِ وَالْأَسْمَاءِ فِي الْكِتَابِ دَاخِلُونَ، وَهُمْ لَهَا بِالْحَقَائِقِ مُفَارِقُونَ، فَهَذَا مَا فِي الْقُرْآنِ.
As for the Sunnah, there is the hadith of the Prophet ﷺ narrated by Rifa'ah¹⁵² concerning the Bedouin who prayed a prayer but performed it hastily. The Messenger of Allah ﷺ said to him: "Go back and pray, for you have not prayed." This occurred several times, with the Prophet ﷺ repeating the command: "Pray," even though the Prophet ﷺ observed him performing the prayer. Do you not see that he was considered a person who prayed in name, but not in reality?	وَأَمَّا السُّنَّةُ فَحَدِيثُ النَّبِيِّ ﷺ الَّذِي يُحَدِّثُ بِهِ رِفَاعَةُ¹⁵² فِي الْأَعْرَابِيِّ الَّذِي صَلَّى صَلَاةً، فَخَفَفَهَا فَقَالَ لَهُ رَسُولُ

¹⁵² هو: رفاعة بن رافع الزرقعي، وحديثه المذكور أخرجه أبو داود والترمذي والحاكم وصححه ووافقه الذهبي. وهو مخرج في كتابنا "إرواء الغليل في تخريج أحاديث منار السبيل" رقم: 337، وأخرجه الشيخان وغيرهما من حديث أبي هريرة بنحوه.

Similarly, with regard to a woman who disobeys her husband, a runaway slave, and someone who leads a congregation in prayer while they resent him, their actions are not accepted.¹⁶⁰

Among these is the ḥadīth narrated from ‘Abd Allāh ibn ‘Umar regarding the one who consumes alcohol: "His prayer will not be accepted for forty nights."¹⁶¹

And the statement of ‘Alī (peace be upon him): "There is no prayer for the neighbor of the mosque except in the mosque."¹⁶²

And the ḥadīth of ‘Umar (rAa) regarding the one who advanced his departure on the night of al-nafr: "There is no ḥajj for him."

The statement of Ḥudhayfah: "Whoever gazes at the form of a woman through her clothes while fasting invalidates his fast."¹⁶³

Abū ‘Ubayd said: "All of these reports and those similar to them, in my view, align with the explanation I have provided to you.

اللَّهُ □: "ارْجِعْ فَصَلِّ
فَإِنَّكَ لَمْ تُصَلِّ" حَتَّى
فَعَلَهَا مِرَارًا كُلُّ ذَلِكَ
يَقُولُ: "فَصَلِّ"¹⁵³ وَهُوَ قَدْ
رَأَاهُ يُصَلِّيَهَا، أَفَلَسْتَ
تَرَى أَنَّهُ مُصَلِّ بِالْإِسْمِ،
وَعَبْرَ مُصَلِّ بِالْحَقِيقَةِ.

وَكَذَلِكَ فِي الْمَرَاةِ
الْعَاصِيَةِ لِزَوْجِهَا، وَالْعَبْدِ
الْأَبْقَى، وَالْمُصَلِّي بِالْقَوْمِ
الْكَارِهِينَ لَهُ¹⁵⁴ إِنَّهَا غَيْرُ
مَقْبُولَةٍ.

وَمِنْهُ حَدِيثُ عَبْدِ اللَّهِ بْنِ
عَمْرِ فِي شَارِبِ الْخَمْرِ
أَنَّهُ: لَا تُقْبَلُ لَهُ صَلَاةٌ
أَرْبَعِينَ لَيْلَةً¹⁵⁵.

وَقَوْلُ عَلِيٍّ عَلَيْهِ
السَّلَامُ، "لَا صَلَاةَ لِجَارِ
الْمَسْجِدِ إِلَّا فِي
الْمَسْجِدِ"¹⁵⁶.

وَحَدِيثُ عُمَرَ رَضِيَ اللَّهُ
عَنْهُ فِي الْمُقَدِّمِ
ثَقَلَهُ¹⁵⁷ لَيْلَةَ النَّفْرِ أَنَّهُ:

¹⁵³ الأصل: "تصلي".

¹⁵⁴ الأصل: "الكارهون" والحديث أخرجه ابن ماجه وابن حبان في "صحيحه"، والضياء في "المختارة" عن ابن عباس مرفوعاً بلفظ: "ثلاثة لا يقبل الله منهم صلاة، إمام قوم وهم له كارهون ... " الحديث، وله شاهد من حديث أبي أمامة حسنه الترمذي.

¹⁵⁵ أخرجه أحمد 2/35 من حديث ابن عمر مرفوعاً بلفظ: "من شرب الخمر، لم تقبل صلاته أربعين ليلة"، ورجاله ثقات وحسنه الترمذي، وأحمد 2/197، من حديث ابن عمر، وإسناده صحيح، وصححه ابن حبان 1378.

¹⁵⁶ لا يصح هذا عن علي، رواه الحارث الأعور، وهو متروك، أخرجه الدارقطني ص 161 بنحوه، وأخرجه من حديث جابر وأبي هريرة رضي الله عنهما مرفوعاً بلفظ الكتاب، ولا يصح أيضاً.

	"لَا حَاجَ لَهُ" وَقَالَ خُذَيْقَةُ "مَنْ تَأَمَّلَ خَلَقَ امْرَأَةً مِنْ وَرَاءِ الْثِّيَابِ وَهُوَ صَائِمٌ أَبْطَلَ صَوْمَهُ"¹⁵⁸ قَالَ أَبُو عُبَيْدٍ: فَهَذِهِ الْآثَارُ كُلُّهَا وَمَا كَانَ مُضَاهِيًا لَهَا فَهُوَ عِنْدِي عَلَى مَا فَسَّرْتُهُ لَكَ.
Likewise and the ahadith that mention dissociation, such as the Prophet ﷺ saying, "Whoever does such-and-such is not one of us," are not understood by us to mean dissociation from the Messenger of Allah ﷺ or from his religion. Rather, our interpretation is that such a person is not among those obedient to us, nor among those who follow our example, nor among those who uphold our prescribed laws. These are the intended attributes and their likes. Sufyān ibn 'Uyaynah used to interpret the phrase "is not one of us" as meaning "is not like us," and he narrated this interpretation from others as well. Although this explanation was put forth by an eminent scholar, I do not agree with it. This is because if someone who commits such acts is not like the Prophet ﷺ, it would necessitate that the one who refrains from such acts is like the Prophet ﷺ. Otherwise, there would be no distinction between the one who commits the act and the one who refrains from it. However, there is no equal or comparable to the Prophet ﷺ, whether among those who commit the act or those who abstain from it. Thus, what is mentioned concerning the negation of faith and dissociation from the Prophet ﷺ is, in essence, one and the same, and ultimately, they refer back to the same meaning.	وَكَذَلِكَ الْأَحَادِيثُ الَّتِي فِيهَا الْبَرَاءَةُ، فَهِيَ مِثْلُ قَوْلِهِ: "مَنْ فَعَلَ كَذَا وَكَذَا فَلَيْسَ مِنَّا". لَا نَرَى شَيْئًا مِنْهَا يَكُونُ مَعْنَاهُ التَّبَرُّؤُ مِنْ رَسُولِ اللَّهِ ﷺ وَلَا مِنْ مِلَّتِهِ. إِنَّمَا مَذْهَبُهُ عِنْدَنَا أَنَّهُ لَيْسَ مِنَ الْمُطِيعِينَ لَنَا، وَلَا مِنَ الْمُقْتَدِينَ بِنَا، وَلَا مِنَ الْمُحَافِظِينَ عَلَى شَرَائِعِنَا وَهَذِهِ النُّعُوتُ وَمَا أَشْبَهَهَا¹⁶⁴. وَقَدْ كَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يَتَأَوَّلُ قَوْلَهُ: "لَيْسَ مِنَّا": لَيْسَ مِثْلَنَا، وَكَانَ يَرْوِيهِ عَنْ غَيْرِهِ

¹⁵⁷ الثقل: متاع المسافر.

¹⁵⁸ قلت: وقد روي مرفوعاً، ولكنه موضوع كما في "اللالى المصنوعة" للسيوطي.

	أَيْضًا. فَهَذَا التَّأْوِيلُ وَإِنْ كَانَ الَّذِي قَالَهُ إِمَامٌ مِنْ أُمَّةِ الْعِلْمِ، فَإِنِّي لَا أَرَاهُ، مِنْ أَجْلِ أَنَّهُ إِذَا جَعَلَ مَنْ فَعَلَ ذَلِكَ لَيْسَ مِثْلَ النَّبِيِّ □، لَزِمَهُ أَنْ يَصِيرَ مَنْ يَفْعَلُهُ مِثْلَ النَّبِيِّ □، وَإِلَّا فَلَا فَرْقَ بَيْنَ الْفَاعِلِ وَالتَّارِكِ، وَلَيْسَ لِلنَّبِيِّ □ عَدِيلٌ وَلَا مَثَلٌ مِنْ فَاعِلٍ ذَلِكَ وَلَا تَارِكِهِ. فَهَذَا مَا فِي نَفْيِ الْإِيمَانِ وَفِي الْبِرَاءَةِ مِنَ النَّبِيِّ □ إِنَّمَا أَحَدُهُمَا مِنَ الْآخِرِ وَإِلَيْهِ يُؤُولُ.
As for the transmitted reports mentioning disbelief (kufr) and associating partners (shirk) being linked to sins, their meaning, according to us, does not establish upon those who commit such acts a level of disbelief or shirk that removes faith entirely from them. Rather, their purport is that these acts resemble the behaviors and practices characteristic of disbelievers and polytheists. Furthermore, we have found supporting evidence for these two types in both the Qur'an and Sunnah, similar to what we have found for the first two categories. Among the evidence for shirk in the Qur'an is the statement of Allah, Blessed and Exalted, regarding Adam and Ḥawwā' (Eve) in the context of Iblis addressing them: "It is He who created you from a single soul and made from it its mate so that he might find comfort in her. And when he covered her, she bore a light burden and carried it with ease, but when she grew heavy, they both prayed to Allah, their Lord, 'If You give us a good child, we will surely be among the grateful.' But when He	وَأَمَّا الْآثَارُ الْمَرْوِيَّاتُ¹⁶⁵ بِذِكْرِ الْكُفْرِ وَالشِّرْكِ وَوُجُوبِهِمَا بِالْمَعَاصِي، فَإِنَّ مَعْنَاهَا عِنْدَنَا لَيْسَتْ تُثَبَّتْ عَلَى أَهْلِهَا كُفْرًا وَلَا شِرْكًَا يُزِيلَانِ الْإِيمَانَ عَنْ صَاحِبِهِ، إِنَّمَا وَجُوهُهَا: أَنَّهَا مِنَ الْأَخْلَاقِ وَالسُّنَنِ الَّتِي عَلَيْهَا الْكُفَّارُ وَالْمُشْرِكُونَ، وَقَدْ

gave them a good child, they ascribed partners to Him in that which He had given them." (Sūrat al-A'raf, 189-190)

This is understood in the context of interpretation, where it is said that Shayṭān (Satan) told them to name their child 'Abd al-Hārith.¹⁶⁷ Is it conceivable for anyone who knows Allah and His religion to think that they (Adam and Ḥawwā') would associate partners with Allah despite their prophethood and their rank with Allah? Their action was termed shirk (association), but it was not shirk in the sense of associating partners with Allah.

وَجَدْنَا لَهُدَيْنِ النَّوْعَيْنِ
مِنَ الدَّلَائِلِ فِي الْكِتَابِ
وَالسُّنَّةِ نَحْوًا مِّمَّا وَجَدْنَا
فِي النَّوْعَيْنِ الْأُولَيْنِ.

فَمِنَ الشَّاهِدِ عَلَى
الشِّرْكِ فِي التَّنْزِيلِ:
قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى
فِي آدَمَ وَحَوَّاءَ عِنْدَ كَلَامِ
إِبْلِيسَ إِيَّاهُمَا: {هُوَ
الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ
وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
فَلَمَّا تَغَشَّاهَا حَمَلَتْ
حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ}
إِلَى {جَعَلَ لَهُ شُرَكَاءَ
فِيمَا آتَاهُم} [الأعراف:
189 و190]

وَأَنَّمَا هُوَ فِي التَّأْوِيلِ أَنَّ
الشَّيْطَانَ قَالَ لَهُمَا:
سَمِّيَا وَلَدُكُمَا عَبْدَ
الْحَارِثِ¹⁶⁶، فَهَلْ لِأَحَدٍ
يَعْرِفُ اللَّهَ وَدِينَهُ أَنْ
يُتَوَهَّمَ عَلَيْهِمَا الْإِشْرَاقُ
بِاللَّهِ مَعَ النُّبُوَّةِ وَالْمَكَانِ
مِنَ اللَّهِ، فَقَدْ سَمَّى
فِعْلُهُمَا شِرْكًَا، وَلَيْسَ
هُوَ الشِّرْكَ بِاللَّهِ.

As for what is found in the Sunnah, it includes the statement of the Prophet ﷺ: "The thing I fear most for my nation is minor shirk." He

وَأَمَّا الَّذِي فِي السُّنَّةِ،

explained to you by saying "minor" that this refers to a form of shirk distinct from that which renders its doer a mushrik (one who associates partners with Allah).

An example is the statement of ‘Abd Allāh: “Ribā (usury) has over sixty branches, and shirk is similar to that.”

He has informed you that there are numerous types of sins that are referred to by this term, yet they are not the shirk (association) that involves taking a deity besides Allah alongside Him—exalted is Allah, far above that. For these matters, in our view, there is no interpretation except that they reflect the traits of the polytheists: their character, terminology, traditions, expressions, and rulings, along with similar aspects of their behavior.

As for the distinction evidenced in the revelation, it is the statement of Allah, the Glorified and Exalted: "And whoever does not judge by what Allah has revealed, then they are disbelievers." (al-Mā'idah: 44).

Ibn ‘Abbās said: "It is not disbelief that removes one from the religion."¹⁷⁸

‘Aṭā’ ibn Abī Rabāḥ said: "It is disbelief less than disbelief."

It has thus become clear to us that this does not entail removal from the fold of Islam, and that the religion remains intact despite the presence of sins. Its meaning is nothing other than the deviations and traditions of the disbelievers, as I have explained to you regarding shirk. This is because it is among the practices of the disbelievers to judge by other than what Allah has revealed. Do you not hear His statement: "Do they then seek the judgment of ignorance?" (al-Mā'idah: 50).

Its interpretation, according to the scholars of tafsīr, is that whoever judges by other than what Allah has revealed while remaining upon the faith of Islam is, through that judgment, akin to the people of ignorance. This is because the people of the pre-Islamic period of ignorance would rule in the same way.

Similarly, the Prophet’s ﷺ statement: "Three practices are from the matters of ignorance: slandering lineage, wailing over the dead, and attributing rainfall to celestial movements."¹⁷⁹

A similar narration is attributed to Jarīr and Abū al-Bakhtarī al-Ṭā’ī: "Three practices are from the customs of Jāhiliyyah: wailing, preparing food, and a woman staying overnight with the family of the deceased without being part of them."¹⁸⁰

فَقَوْلُ النَّبِيِّ ﷺ: "أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي الشِّرْكَ الْأَصْغَرَ" ¹⁶⁸ فَقَدْ فَسَّرَ لَكَ بِقَوْلِهِ "الْأَصْغَرَ" أَنَّ هَاهُنَا شِرْكًا سِوَى الَّذِي يَكُونُ بِهِ صَاحِبُهُ مُشْرِكًا بِاللَّهِ.

وَمِنْهُ قَوْلُ عَبْدِ اللَّهِ "الرِّبَا بَضْعَةٌ وَسَيُّئُونَ بَابًا، وَالشِّرْكَ مِثْلُ ذَلِكَ" ¹⁶⁹.

فَقَدْ أَخْبَرَكَ أَنَّ فِي الذُّنُوبِ أَنْوَاعًا كَثِيرَةً تَسْمَى بِهَذَا الْإِسْمِ، وَهِيَ غَيْرُ الْإِشْرَاقِ الَّتِي يَتَّخِذُ لَهَا ¹⁷⁰ مَعَ اللَّهِ إِلَهَ غَيْرُهُ، تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا، فَلَيْسَ لِهَذِهِ الْأَبْوَابِ عِنْدَنَا وَجُوهٌ إِلَّا أَنَّهَا ¹⁷¹ أَخْلَاقُ الْمُشْرِكِينَ، وَتَسْمِيَّتُهُمْ، وَسُنَنُهُمْ، وَالْفَاطَةُ، وَأَحْكَامُهُمْ، وَنَحْوُ ذَلِكَ مِنْ أُمُورِهِمْ.

وَأَمَّا الْفُرْقَانُ الشَّاهِدُ عَلَيْهِ فِي التَّنْزِيلِ، فَقَوْلُ اللَّهِ جَلَّ وَعَزَّ: {وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ}

Likewise, the ḥadīth: "The sign of a hypocrite is threefold: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays."¹⁸¹

And ‘Abd Allāh’s statement: "Singing cultivates hypocrisy in the heart."¹⁸²

[المائدة:44] .

وَقَالَ ابْنُ عَبَّاسٍ: "لَيْسَ
بِكُفْرٍ يَنْقُلُ عَنِ
الْمِلَّةِ"¹⁷² .
وَقَالَ عَطَاءُ بْنُ أَبِي
رَبَاحٍ: "كُفْرٌ دُونَ كُفْرٍ".

فَقَدْ تَبَيَّنَ لَنَا أَنَّهُ¹⁷³ كَانَ
لَيْسَ بِنَاقِلٍ عَنْ مِلَّةِ
الْإِسْلَامِ أَنَّ الدِّينَ بَاقٍ
عَلَى حَالِهِ، وَإِنْ خَالَطَهُ
ذُنُوبٌ، فَلَا مَعْنَى لَهُ إِلَّا
خِلَافُ الْكُفَّارِ وَسُنَّتِهِمْ،
عَلَى مَا أَعْلَمْتُكَ مِنْ
الشِّرْكِ سَوَاءً؛ لِأَنَّ مِنْ
سُنَنِ الْكُفَّارِ الْحُكْمَ بِغَيْرِ
مَا أَنْزَلَ اللَّهُ، أَلَا تَسْمَعُ
قَوْلَهُ: {أَفْحُكُمَ الْجَاهِلِيَّةِ
يَبْغُونَ} [المائدة:50] .

تَأْوِيلُهُ عِنْدَ أَهْلِ
التَّفْسِيرِ أَنَّ مَنْ حَكَمَ
بِغَيْرِ مَا أَنْزَلَ اللَّهُ وَهُوَ
عَلَى مِلَّةِ الْإِسْلَامِ كَانَ
بِذَلِكَ الْحُكْمِ كَأَهْلِ
الْجَاهِلِيَّةِ، إِنَّمَا هُوَ أَنَّ
أَهْلَ الْجَاهِلِيَّةِ كَذَلِكَ
كَانُوا يَحْكُمُونَ.

وَهَكَذَا قَوْلُهُ: "ثَلَاثَةٌ مِنْ

أَمْرِ الْجَاهِلِيَّةِ الطَّعْنُ
فِي الْأَنْسَابِ وَالنِّيَاحَةِ
وَالْأَنْوَاءِ" ¹⁷⁴.

وَمِثْلُهُ الْحَدِيثُ الَّذِي
يُرَوَّى عَنْ جَرِيرٍ وَأَبِي
الْبَخْتَرِيِّ الطَّائِي: "ثَلَاثَةٌ
مِنْ سُنَّةِ الْجَاهِلِيَّةِ:
النِّيَاحَةُ، وَصَنَعَةُ الطَّعَامِ،
وَأَنْ تَبَيَّتَ الْمَرْأَةُ فِي
أَهْلِ الْمَيِّتِ مِنْ
غَيْرِهِمْ" ¹⁷⁵.

¹⁶³ I said: It has been narrated as *marfū*, but it is fabricated, as stated in *al-La'āl al-Maṣnū'ah* by al-Suyūfī.

¹⁶² This narration is not authentically attributed to 'Alī. It was transmitted by al-Ḥārith al-A'war, who is considered *matrūk* (abandoned). Al-Dāraquṭnī narrated it (p. 161) with a similar wording. It was also narrated as a *marfū* report from Jābir and Abū Hurayrah, may Allah be pleased with them, with the wording found in the text, but it is also not authentic.

¹⁶¹ It was narrated by Aḥmad in *Musnad* (2/35) from Ibn 'Umar as a *marfū* report with the wording: 'Whoever drinks alcohol, their prayer is not accepted for forty nights.' Its narrators are trustworthy, and it was deemed ḥasan by al-Tirmidhī. Aḥmad also narrated it (2/197) from Ibn 'Umar with an authentic chain of transmission. Ibn Ḥibbān authenticated it as well (1378).

¹⁶⁰ The hadith was narrated by Ibn Mājah, Ibn Ḥibbān in his *Ṣaḥīḥ*, and al-Diyā' in *al-Mukhtārah* from Ibn 'Abbās as a *marfū* narration with the wording: 'Three individuals whose prayer Allah does not accept: a leader of a people while they resent him...', and the rest of the hadith. It has a corroborating narration from Abū Umāmah, which was deemed ḥasan by al-Tirmidhī.

¹⁶⁴ كذا الأصل.

¹⁶⁵ الأصل "المرجيات" والآثار المشار إليها تقدّمت ص 40-41.

¹⁶⁶ يشير المصنف إلى حديث: "لما حملت حواء طاف بها إبليس، وكان لا يعيش لها ولد، فقال: سميها عبد الحارث فسمتها عبد الحارث، فعاش وكان ذلك من وحي الشيطان وأمره"، ولكنه حديث ضعيف كما كنت بينته في "الأحاديث الضعيفة" 342. والضمير في قوله تعالى "جعلنا" إنما يعود إلى اليهود، والنصارى، بذلك فسره الحسن البصري كما رواه ابن جرير بسند صحيح عنه، وهو أولى ما حملت عليه الآية كما قال الحافظ ابن كثير في "تفسيره".

¹⁶⁷ The author refers to the hadith: 'When Hawwa' became pregnant, Iblīs approached her, as she had no child who survived. He said: Name him 'Abd al-Ḥārith,' and she named him 'Abd al-Ḥārith,' and he lived. This was by the inspiration and command of Shayṭān.' However, this hadith is weak, as I have clarified in *al-Aḥādīth al-Ḍa'īfah*, no. 342. The pronoun in Allah's saying, 'They made...' (*fā-jā' alā*) in the verse actually refers to the Jews and Christians. This interpretation is supported by al-Ḥasan al-Baṣrī, as narrated by Ibn Jarīr with an authentic chain from him. It is the most appropriate understanding of the verse, as noted by al-Ḥāfiẓ Ibn Kathīr in his *Tafsīr*.

¹⁶⁸ تقدم تخريجه، فراجع إن شئت في ص 72.

¹⁶⁹ أخرجه البزار من حديث ابن مسعود مرفوعاً بسند رجاله صحيح كما قال المنذري والهيثمي. وهو عند ابن ماجه دون ذكر الشريك، وسنده صحيح.

¹⁷⁰ كذا الأصل، ولعل الصواب: "فيها".

¹⁷¹ الأصل: "أنا"، ولعل الصواب ما أثبتنا.

¹⁷² الأصل: "ملة"، التصويب من "مستدرك الحاكم"، وقد أخرجه 2/313 من طريق طاووس عن ابن عباس، وصححه هو والذهبي.

¹⁷³ كذا الأصل، ولعل الصواب: "إذ".

¹⁷⁴ حديث صحيح، رواه البخاري في "التاريخ"، والطبراني في "الكبير" 1/105/2 عن جنداب بن مالك، والبزار عن عمرو بن عوف، وابن جرير عن أبي هريرة وعن أنس بن مالك، وعنه أبو يعلى أيضاً باختصار بإسناد قوي، كما في "الفتح". 37/12، وهو في البخاري عن ابن عباس رضي الله عنه، موقوفاً عليه.

	وَكَذَلِكَ الْحَدِيثُ: "آيَةُ الْمُتَنَافِقِ [ثَلَاثٌ]: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اتُّمِّنَ خَانَ"¹⁷⁶. وَقَوْلُ عَبْدِ اللَّهِ "الْغِنَاءُ يَنْبِتُ النِّفَاقَ فِي الْقَلْبِ"¹⁷⁷.
The meanings of all these reports regarding sins do not suggest that anyone who commits them is ignorant, a disbeliever, or a hypocrite while still being a believer in God and what has come from Him, and while fulfilling their obligations. Rather, the intended meaning is that such actions are identified as behaviors of disbelievers, prohibited and forbidden in the Qur'an and Sunnah, so that Muslims may avoid them and steer clear of them. This is to prevent Muslims from resembling the disbelievers in their characteristics, ethics, or practices. It has been narrated in some ḥadīths: "Black dye is the adornment of the disbelievers."¹⁸⁷ Can anyone claim, then, that using such dye renders a person a disbeliever? Similarly, consider the ḥadīth about a woman who applies perfume and then passes by a group of people, causing them to perceive her	لَيْسَ وَجْهُ هَذِهِ الْأَثَارِ كُلِّهَا مِنَ الذُّنُوبِ: أَنَّ رَاكِبَهَا يَكُونُ جَاهِلًا وَلَا كَافِرًا وَلَا مُتَنَافِقًا وَهُوَ مُؤْمِنٌ بِاللَّهِ وَمَا جَاءَ مِنْ عِنْدِهِ، وَمُؤَدِّ لِفَرَائِضِهِ، وَلَكِنْ مَعْنَاهَا أَنَّهَا تَتَّبِعُ مِنْ أَفْعَالِ الْكُفَّارِ مُحَرَّمَةٌ مِنْهَا¹⁸³ عَنِهَا فِي الْكِتَابِ وَفِي السُّنَنِ

¹⁷⁵ أما حديث جرير وهو ابن عبد الله البجلي، فقد أخرجه ابن ماجه 1612 عن إسماعيل بن أبي خالد، عن قيس بن أبي حازم عن جرير قال: كنا نرى الاجتماع إلى أهل الميت، وصنعة الطعام من النياحة" وإسناده صحيح. وأما حديث أبي البخترى - واسمه سعيد بن فيروز تابعي ثقة - فلم أره.

¹⁷⁶ متفق عليه من حديث أبي هريرة رضي الله عنه.

¹⁷⁷ رواه أبو داود 4927 عن عبد الله بن مسعود مرفوعاً وإسناده ضعيف.

¹⁸⁰ As for the ḥadīth of Jarīr, who is Jarīr ibn 'Abd Allāh al-Bajalī, it was narrated by Ibn Mājah (1612) through Ismā'īl ibn Abi Khālid, from Qays ibn Abī Ḥāzim, from Jarīr, who said: "We used to consider gathering with the family of the deceased and preparing food as part of wailing." Its chain of transmission (*isnād*) is authentic (*ṣaḥīḥ*). As for the ḥadīth of Abū al-Bukhtārī—whose name is Sa'īd ibn Firūz, a reliable (*thiqa*) tābi'—I have not come across it.

¹⁷⁹ A ṣaḥīḥ ḥadīth, narrated by al-Bukhārī in *al-Tārīkh* and al-Ṭabarānī in *al-Kabīr* (1/105/2) from Junādah ibn Mālik, and by al-Bazzār from 'Amr ibn 'Awf. It was also narrated by Ibn Jarīr from Abū Hurayrah and Anas ibn Mālik, with Abū Ya'lā narrating it in an abridged form through a strong chain, as mentioned in *al-Fath* (37/12). Furthermore, it is found in al-Bukhārī from Ibn 'Abbās (rA), reported as mawqūf upon him.

¹⁷⁸ *Al-Mustadrak* by al-Ḥākim, who narrated it in 2/313 through Ṭāwūs from Ibn 'Abbās. Both al-Ḥākim and al-Dhahabī authenticated it.

¹⁸² Narrated by Abū Dāwūd (4927) from 'Abd Allāh ibn Mas'ūd as a marfū' report, but its chain of transmission (*isnād*) is weak.

¹⁸¹ Agreed upon (*muttafaquun 'alayh*) from the narration of Abū Hurayrah (rA).

¹⁸³ كذا الأصل، ولا يخلو من شيء.

fragrance, where it is said: "She is an adulteress."¹⁸⁸ Does this imply that she has committed adultery in the legal sense that necessitates the implementation of the prescribed legal punishments?

Likewise, the statement: "The two individuals who exchange insults are two devils, slandering and lying against one another."¹⁸⁹ Should this be interpreted to mean that they are literally devils, the offspring of Iblīs?

لِيَتَحَامَاهَا الْمُسْلِمُونَ
وَيَتَجَنَّبُوهَا فَلَا يَتَشَبَّهُوا
بِشَيْءٍ مِنْ أَخْلَاقِهِمْ وَلَا
شَرَائِعِهِمْ.

وَلَقَدْ رُوي فِي بَعْضِ
الْحَدِيثِ: "إِنَّ السَّوَادَ
خِضَابُ الْكُفَّارِ"¹⁸⁴. فَهَلْ
يَكُونُ لِأَحَدٍ أَنْ يَقُولَ إِنَّهُ
يَكْفُرُ مِنْ أَجْلِ
الْخِضَابِ؟!

وَكَذَلِكَ حَدِيثُهُ فِي
الْمَرْأَةِ إِذَا اسْتَعْطَرَتْ ثُمَّ
مَرَّتْ بِقَوْمٍ يُوجَدُ رِيحُهَا
"أَنَّهَا زَانِيَةٌ"¹⁸⁵. فَهَلْ
يَكُونُ هَذَا عَلَى الرَّبِّ
الَّذِي تَحِبُّ فِيهِ الْحُدُودُ؟

وَمِثْلُهُ قَوْلُهُ: "الْمُسْتَبَانِ
شَيْطَانَانِ يَتَهَاتَرَانِ
وَيَتَكَادِبَانِ."¹⁸⁶ أَفَيَتَّهِمُ
عَلَيْهِ أَنَّهُ أَرَادَ

¹⁸⁴ حديث ضعيف أخرجه الطبراني، والحاكم، وقال الذهبي وغيره: "حديث منكر".

¹⁸⁸ An authentic ḥadīth, recorded by Ibn Khuzaymah, Ibn Hibbān, and al-Ḥākim in their 'ṣiḥāḥ', from Abū Mūsā al-Ash'arī, attributed to the Prophet ﷺ: "Any woman who applies perfume and then passes by people so they may perceive her fragrance is a **fornicatress**, and every eye is a fornicator." It was also reported with a similar wording by Abū Dāwūd and al-Tirmidhī, who authenticated it.

¹⁸⁷ A weak ḥadīth recorded by al-Ṭabarānī and al-Ḥākim. Al-Dhahabī and others stated: "This is a rejected (munkar) ḥadīth.

¹⁸⁵ حديث صحيح، أخرجه ابن خزيمة وابن حبان والحاكم في "صحيحهم" عن أبي موسى الأشعري مرفوعاً بلفظ: "أيما امرأة استعطرت فمرت على قوم ليجدوا ريحها فهي زانية، وكل عين زانية". وأخرجه بنحوه أبو داود والترمذي وصححه.

¹⁸⁶ حديث صحيح، أخرجه البخاري في "الأدب المفرد"، وابن حبان في "صحيحه" وأحمد عن عياض بن حمار رضي الله عنه، وهو في "صحيح الجامع الصغير" رقم: 6572.

¹⁸⁹ Ṣaḥīḥ. It was narrated by al-Bukhārī in al-Adab al-Mufrad, Ibn Hibbān in his Ṣaḥīḥ, and Aḥmad from 'Iyād ibn Ḥimār (rA). It is also mentioned in Ṣaḥīḥ al-Jāmi' al-Ṣaghīr, no. 6572.

	الشیطانین الذین هُم أَوْلَادُ إِبْلِيسَ؟!
All of these examples fall under what has been explained earlier about actions, behaviors, and practices. Similarly, every mention of disbelief (kufr) or associating partners with Allah (shirk) concerning the people of the qiblah should be understood in this context. The terms "disbelief" or "shirk" that negate the rulings of Islam and categorize someone as an apostate are not applicable except in cases where explicit statements of disbelief are made. This understanding is clarified through the explanatory narrations that have come down to us. 28. Abū 'Ubayd said: Abū Mu'āwiyah narrated to us, from Ja'far ibn Burqān, from Ibn Abī Nushbah,¹⁹³ from Anas ibn Mālīk (rA), who said that the Messenger of Allah ﷺ said: "Three matters are foundational to Islam: refraining from declaring anyone who says 'There is no god but Allah' a disbeliever because of a sin, not expelling anyone from Islam due to their deeds, and jihad remains ongoing from the day Allah sent me until the last of my nation fights against the Dajjāl. Neither the injustice of a tyrant nor the justice of a just ruler will invalidate it. And [faith] is in all aspects of divine decree." 29. Abū 'Ubayd said: 'Abbād ibn 'Abbād narrated to us, from al-Ṣalt ibn Dīnār, from Abū 'Uthmān al-Nahdī, who said: "I entered upon Ibn Mas'ūd (rAa) while he was in the public treasury of Kūfah, and I heard him say: 'A servant does not reach a state of disbelief (kufr) or polytheism (shirk) unless he sacrifices to other than Allah or prays to other than Him.'"¹⁹⁴ 30. Abū 'Ubayd said: Abū Mu'āwiyah narrated to us, from al-A'mash, from Abū Sufyān, who said: "I stayed as a neighbor with Jābir ibn 'Abd Allāh (rA) in Makkah for six months. A man asked him: 'Did you use to call any of the people of the Qiblah (those who pray towards the Ka'bah) a disbeliever (kāfir)?' He replied: I seek refuge in Allah!' The man then asked: 'Did you call him a polytheist (mushrik)?' He said: 'No.'"¹⁹⁵	إِنَّمَا هَذَا كُلُّهُ عَلَى مَا أَعْلَمْتُكَ مِنَ الْأَفْعَالِ وَالْأَخْلَاقِ وَالسَّنَنِ. وَكَذَلِكَ كُلُّ مَا كَانَ فِيهِ ذِكْرُ كُفْرٍ أَوْ شِرْكٍ لِأَهْلِ الْقِبْلَةِ فَهُوَ عِنْدَنَا عَلَى هَذَا، وَلَا يَجِبُ اسْمُ الْكُفْرِ وَالشِّرْكِ الَّذِي تَزُولُ بِهِ أَحْكَامُ الْإِسْلَامِ وَيُلْحَقُ صَاحِبُهُ بِرِدَّةٍ إِلَّا بِكَلِمَةِ الْكُفْرِ خَاصَّةً دُونَ غَيْرِهَا وَبِذَلِكَ جَاءَتْ الْآثَارُ مُفَسَّرَةً. 28- قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنِ ابْنِ أَبِي نُشْبَةَ¹⁹⁰، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "ثَلَاثٌ مِنْ أَصْلِ الْإِسْلَامِ، الْكَفْرُ عَنْ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، لَا تُكْفَرُهُ بِذَنْبٍ، وَلَا تُخْرِجُهُ مِنَ الْإِسْلَامِ

¹⁹⁰ اسمه: يزيد السلمي، وهو مجهول كما في "التقريب"، والحديث أخرجه أبو داود عن أبي معاوية به.

¹⁹³ His name is **Yazīd al-Sulamī**, and he is considered **majhūl** (unknown), as mentioned in *al-Taqrīb*. The ḥadīth was narrated by **Abū Dāwūd** from [Sa'īd ibn Manṣūr from] **Abū Mu'āwiyah** with this chain of transmission.

¹⁹⁴ The report has a very weak chain of transmission, as **al-Ṣalt ibn Dīnār**, also known as **Abū Shu'ayb al-Hanā'ī al-Baṣrī**, is well-known by his kunyah and is deemed **matrūk** (abandoned) as in *al-Taqrīb*.

بِعَمَلٍ، وَالْجِهَادُ مَاضٍ
مِنْ يَوْمِ بَعَثَنِي اللَّهُ إِلَى
أَنْ يُقَاتِلَ آخِرُ أُمَّتِي
الدَّجَالَ، لَا يُبْطِلُهُ جَوْرُ
جَائِرٍ، وَلَا عَدْلُ عَادِلٍ،
وَالْإِيمَانُ بِالْأَقْدَارِ كُلِّهَا".

29- قَالَ أَبُو عُبَيْدٍ:
حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ،
عَنِ الصَّلْتِ بْنِ دِينَارٍ،
عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ
قَالَ: دَخَلْتُ عَلَى ابْنِ
مَسْعُودٍ - وَهُوَ فِي بَيْتِ
مَالِ الْكُوفَةِ - فَسَمِعْتُهُ
يَقُولُ: لَا يَبْلُغُ عَبْدٌ¹⁹¹
كُفْرًا وَلَا شِرْكًَا حَتَّى
يَذْبَحَ لِغَيْرِ اللَّهِ أَوْ يُصَلِّيَ
لِغَيْرِهِ".

30- قَالَ أَبُو عُبَيْدٍ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ
الْأَعْمَشِ، عَنْ أَبِي
سُفْيَانَ قَالَ: جَاوَرْتُ مَعَ
جَابِرِ بْنِ عَبْدِ اللَّهِ بِمَكَّةَ
سِتَّةَ أَشْهُرٍ، فَسَأَلَهُ
رَجُلٌ: هَلْ كُنْتُمْ تُسَمُّونَ
أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ
كَافِرًا؟ فَقَالَ: مَعَادَ اللَّهِ!

¹⁹¹ كذا الأصل، ولعل الصواب: "العبد"، أو "عبد"، والأثر ضعيف الإسناد جداً؛ لأنَّ الصلت بن دينار، وهو أبو شعيب الهناني البصري مشهور بكنيته متروك كما في "التقريب".

¹⁹⁵ Its chain of transmission is authentic according to the criteria of Muslim.

	قَالَ: فَهَلْ تُسَمُّونَهُ مُشْرِكًا؟ قَالَ: لَا. ¹⁹²
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¹⁹² إسناده صحيح على شرط مسلم

8- Chapter: Mentioning Sins That Are Classified as Major Without Exiting Faith

8- بَابُ ذِكْرِ الذُّنُوبِ الَّتِي تَلْحَقُ بِالْكَبَائِرِ بِلاَ خُرُوجٍ مِنَ الْإِيمَانِ

Abū 'Ubayd said: The Prophet's ﷺ statement, "Cursing a believer is like killing him,"²⁰⁴ and similarly his statement, "The sanctity of his wealth is like the sanctity of his blood."²⁰⁵

And from this is the statement of 'Abd Allāh, "The one who drinks alcohol is like the worshipper of al-Lāt and al-'Uzzā."²⁰⁶

And such examples belong to the category where a sin is likened to another that is greater than it.

There were those among the people who interpreted such statements as equating the two actions! However, I do not see this as having any validity, because God has made some sins greater than others, as He said: {If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.} [al-Nisā': 31] This principle is evident in many passages of the Qur'ān and the Sunnah, though mentioning all of them would take a long time.

The essence of the matter, in my view, is that God has forbidden all sins, though some are deemed graver than others. When someone commits any of these sins, they join the ranks of the sinners, just as others before them have done. Each is burdened with the label of disobedience, proportional to the magnitude of their sin, though the gravity and consequences vary among them.

This principle is elucidated in the hadith when it states: "Bearing false witness is equated with associating partners with God." Then he recited the verse: {So shun the abomination of idols and shun false speech.} [al-Hajj: 30].²⁰⁷ From this, it becomes clear that shirk and false testimony are equated in the prohibition; God forbade both together in

قَالَ أَبُو عُبَيْدٍ: حَدِيثُ
النَّبِيِّ ﷺ: "لَعْنُ الْمُؤْمِنِ
كَقَتْلِهِ"¹⁹⁶، وَكَذَلِكَ قَوْلُهُ:
"حُرْمَةُ مَالِهِ كَحُرْمَةِ
دَمِهِ"¹⁹⁷.

وَمِنْهُ قَوْلُ عَبْدِ اللَّهِ:
"شَارِبُ الْخَمْرِ كَعَابِدِ
اللات والعزى"¹⁹⁸

وَمَا كَانَ مِنْ هَذَا النَّوعِ
مِمَّا يُشَبَّهُ فِيهِ الذَّنْبُ
بِأَخَرٍ أَعْظَمَ مِنْهُ.

وَقَدْ كَانَ فِي النَّاسِ مَنْ
يَحْمِلُ ذَلِكَ عَلَى
التَّسَاوِي¹⁹⁹ بَيْنَهُمَا! وَلَا
وَجَهَ لِهَذَا عِنْدِي؛ لِأَنَّ اللَّهَ
قَدْ جَعَلَ الذُّنُوبَ بَعْضَهَا
أَعْظَمَ مِنْ بَعْضٍ فَقَالَ:
{إِنْ تَجْتَنِبُوا كَبَائِرَ مَا

¹⁹⁶ أخرجه مسلم 1/73 من حديث ثابت بن الضحاك الأنصاري رضي الله عنه.

¹⁹⁷ حديث حسن، أخرجه الدارقطني وأبو نعيم عن ابن مسعود، والبزار وأبو يعلى عن أنس. وله شاهد في "صحيح مسلم" من حديث جابر. انظر الفقرة

103 من "حجة النبي ﷺ" من تأليفي.

¹⁹⁸ حديث صحيح مرفوعاً إلى النبي ﷺ، ولم أره موقوفاً على عبد الله، وهو ابن مسعود عند الإطلاق، وقد رواه الحارث بن أبي أسامة في "مسنده" ص123 من "زوائد"، وأبو بكر الشيرازي في "سبعة مجالس من الأمالي" ق2/15 من طريقين عن عبد الله بن عمرو مرفوعاً به، وأحمد 1/272 وابن معين في "تاريخه" ق16/2 وابن حبان في "صحيحه" 1379-موارد" وأبو بكر الملمحي في "مجلستين من الأمالي" 1/2 وأبو الحسن الأبنوسي في "الفوائد" 2/3 والواحي في "الوسيط" 1/255 والضياء المقدسي في "المنتقى في الأحاديث الصحاح والحسان" ق278/2 عن أبي هريرة رضي الله عنه مرفوعاً.

¹⁹⁹ الأصل: "يحمل على ذلك على التساوي".

²⁰⁵ A ḥasan ḥadīth, narrated by al-Dāraqutnī and Abū Nu'aym from Ibn Mas'ūd, and by al-Bazzār and Abū Ya'lā from Anas. It has a supporting narration (shāhid) in *Ṣaḥīḥ Muslim* from the ḥadīth of Jābir. Refer to paragraph 103 in *Ḥajjat al-Nabī ﷺ*, authored by me.

the same context. However, they differ in the severity of their sin and consequence.

This is also evident in other crimes: for instance, the thief whose hand is amputated for stealing a quarter dinar or more, but if it is less than that amount, amputation does not apply. Yet, in general speech, both can be referred to as “thieves,” as they share the label of disobedience, though they differ in punishment based on the gravity of their crime.

Likewise, the unmarried person and the married person who both commit fornication are referred to as sinners, though one bears a greater sin and faces a harsher punishment than the other. Similarly, the Prophet’s ﷺ statement, “Cursing a believer is like killing him,” indicates that they share in the sinfulness of the act, though the consequences in this world differ according to the severity of their respective crimes. The same applies to his statement, “The sanctity of his wealth is like the sanctity of his blood.”

This understanding applies to these examples and similar cases as well.

تَنْهَوْنَ عَنْهُ نَكَفَرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ
مُدْخَلًا كَرِيمًا
[النساء: 31] فِي أَشْيَاءَ
كَثِيرَةٍ مِنَ الْكِتَابِ وَالسُّنَّةِ
يَطُولُ ذِكْرُهَا.

وَلَكِنَّ وُجُوهَهَا عِنْدِي أَنَّ
اللَّهَ قَدْ نَهَى عَنْ هَذِهِ
كُلَّهَا، وَإِنْ كَانَ بَعْضُهَا
عِنْدَهُ أَجَلٌ مِنْ بَعْضٍ،
يَقُولُ: مَنْ أَتَى شَيْئًا مِنْ
هَذِهِ الْمَعَاصِي فَقَدْ لَحِقَ
بِأَهْلِ الْمَعَاصِي، كَمَا
لَحِقَ بِهَا الْآخَرُونَ؛ لِأَنَّ
كُلَّ وَاحِدٍ مِنْهُمْ، عَلَى
قَدَرِ ذَنْبِهِ قَدْ لَزِمَهُ اسْمُ
الْمَعْصِيَةِ، وَإِنْ كَانَ
بَعْضُهُمْ أَعْظَمَ جُرْمًا مِنْ
بَعْضٍ.

وَفَسَّرَ ذَلِكَ كُلَّهُ الْحَدِيثُ
الْمَرْفُوعُ، حِينَ قَالَ:
"عَدَلْتُ شَهَادَةَ الزُّورِ"

²⁰⁷ A weak ḥadīth, reported by the compilers of the Sunan except for al-Nasā'ī and Aḥmad. Al-Tirmidhī considered it gharīb, and its defects are obscurity [here, of identity] and inconsistency. I have explained this in "Al-Aḥādīth al-Ḍa'īfah," no. 1110.

²⁰⁶ A ṣaḥīḥ ḥadīth traced back (marfū') to the Prophet ﷺ. I have not come across it as a mawqūf narration attributed to 'Abd Allāh, who is commonly identified as Ibn Mas'ūd when mentioned unqualified. It was narrated by al-Ḥārith ibn Abī Usāmah in his *Musnad* (p. 123 from its *Zawā'id*) and Abū Bakr al-Shīrāzī in *Sab'at Majālis min al-Amālī* (folio 15/2) through two chains from 'Abd Allāh ibn 'Amr, as marfū'. It was also reported by Aḥmad (1:272), Ibn Ma'in in *Tārīkh* (folio 16/2), Ibn Ḥibbān in *Ṣaḥīḥ* (1379 in *al-Mawārid*), Abū Bakr al-Malḥamī in *Majlisayn min al-Amālī* (1/2), Abū al-Ḥasan al-Abnūsī in *al-Fawā'id* (2/3), al-Wāḥidī in *al-Wasīṭ* (1:255), and al-Ḍiyā' al-Maqqisī in *al-Muntaqā min al-Muntaqā min al-Aḥādīth al-Ṣiḥāḥ wa-al-Ḥisān* (folio 278/2), from Abū Hurayrah (rA) as marfū'.

²⁰⁴ It was narrated by Muslim (1/73) from the ḥadīth of Thābit ibn al-Daḥḥāk al-Anṣārī (rAa).

الْإِشْرَاكَ بِاللَّهِ" ، ثُمَّ قَرَأَ:
 {فَاجْتَنِبُوا الرِّجْسَ مِنَ
 الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
 الزُّورِ} [الحج: 30]²⁰⁰ .
 فَقَدْ تَبَيَّنَ لَنَا الشِّرْكُ
 وَالزُّورُ وَإِنَّمَا تَسَاوِيَا فِي
 النَّهْيِ²⁰¹؛ نَهَى اللَّهُ
 عَنْهُمَا مَعًا فِي مَكَانٍ
 وَاحِدٍ، فَهُمَا فِي النَّهْيِ
 مُتَسَاوِيَانِ وَفِي الْأَوْزَارِ
 وَالْمَأْتِمِ مُتَفَاوِتَانِ.

وَمِنْ هُنَا وَجَدْنَا الْجَرَائِمَ
 كُلَّهَا أَلَّا تَرَى السَّارِقَ
 يُقْطَعُ فِي رُبْعِ دِينَارٍ
 فَصَاعِدًا وَإِنْ كَانَ دُونَ
 ذَلِكَ لَمْ يَلْزَمْهُ قَطْعٌ؟ فَقَدْ
 يَجُوزُ فِي الْكَلَامِ أَنْ يُقَالَ:
 هَذَا سَارِقٌ كَهَذَا،
 فَيَجْمَعُهُمَا فِي الْإِسْمِ،
 وَفِي رُكُوبِهِمَا الْمَعْصِيَةَ،
 وَيَفْتَرِقَانِ فِي الْعُقُوبَةِ
 عَلَى قَدْرِ الزِّيَادَةِ فِي
 الذَّنْبِ.

وكذلك البكر والثيب
 يذنبان فَيُقَالُ هُمَا لِلَّهِ
 عَاصِيَانِ مَعًا، وَأَحَدُهُمَا

²⁰⁰ حديث ضعيف، أخرجه أصحاب السنن إلا النسائي وأحمد، واستغربه الترمذي، وعلته الجهالة والاضطراب، وقد بيّنت ذلك في "الأحاديث الضعيفة"

1110.

²⁰¹ كذا الأصل.

أَعْظَمُ ذَنْبًا وَأَجَلُ عُقُوبَةٍ
مِنَ الْآخِرِ، وَكَذَلِكَ قَوْلُهُ:
"لَعَنَ الْمُؤْمِنِ كَقَتْلِهِ"²⁰²

إِنَّمَا اشْتَرَكَا فِي
الْمَعْصِيَةِ حِينَ رَكِبَاهَا، ثُمَّ
يَلْزَمُ كُلُّ وَاحِدٍ مِنْهُمَا مِنَ
الْعُقُوبَةِ فِي الدُّنْيَا بِقَدْرِ
ذَنْبِهِ، وَمِثْلُ ذَلِكَ قَوْلُهُ:
"حُرْمَةُ مَالِهِ كَحُرْمَةِ
دَمِهِ"²⁰³

وَعَلَى هَذَا وَمَا أَشْبَهَ
أَيْضًا.

²⁰² تقدم تخريجه ص 96.

²⁰³ حديث حسن، وقد مرّ تخريجه ص 96.