

سُئِلَ عَنِ الْإِيمَانِ وَالرَّدِّ عَلَى الْمُرْجِيَّةِ

He was asked about the *īmān*  
and the refutation of the Murjiah

## Introduction to the chapter

*Bismillāh*. The following chapter contains a refutation of the Murjiah.

The Murjiah is a sect which ascribes to Islām that claim that the deeds of worship – such as prayer, fast, etc. – are not from *īmān*. Rather *īmān* for them is restricted to being only in the heart and on the tongue. And due to this they would say: With *īmān* (in words) disobedience does not harm, and with *kufr* obedience does not benefit. They would furthermore say that *īmān* does not increase or decrease. And all this opposes the beliefs of *Ahl As-Sunnah wal-Jamā'ah*.

So they are the Murjiah and their belief is called *irjā*.

In order to understand the following chapter and the narrations which it contains easier, the basic points of the '*aqīdah* of the Murjiah, which the chapter gives an answer to, have been listed first. By this the reader can recognize which of these points the narrations is regarding during the reading.

The chapter contains narrations that deals with the following points:

### 1. Al-Istithnā (the exeption)

The general opinion of *Ahl As-Sunnah wal-Jamā'ah* in this issue is, that *istithnā* (exception) in *īmān* is a matter which is allowed, legislated and obligatory in the Islāmic law. Because for us *īmān* includes the beliefs, the sayings and the deeds (or actions). So if one of the *Salaf* was asked: 'Are you are believer?' then he would make an exception in his *īmān* due to fear that he had not fulfilled all aspect of *īmān*. So they would instead say when they answered: '*I am a believer in shā Allāh*', or '*I hope to be a believer*' or something similar to it. By this they would flee from claiming that anyone had fulfilled the *īmān* inwardly and outwardly or approving for someone that they would go to paradise, or purifying themselves.

This does not mean that they doubted in their *īmān* and fundamental beliefs because they were far above that. And they would build this *istithnā* upon evidences as it will be seen from the chapter.

### 2. Good deeds are from *īmān*

The Murjiah claim that the deeds (such as prayer, fasting, giving charity etc.) are not included in the reality of *īmān*, nor are they a part of it, and that leaving the deeds completely does not negate *īmān* completely. For them the good deeds are the fruits of *īmān* but not a

part of it. *Ahl As-Sunnah wal-Jamā'ah* believes that *īmān* includes all acts of obedience in belief, speech and deeds, both internal and external.

### 3. Sins' effect upon *īmān*

The Murjiah claim that sinners are people with complete *īmān* if they have complete faith in their speech, despite of their sins. *Ahl As-Sunnah wal-Jamā'ah* believes that sins have an effect upon *īmān* and it makes it decrease.

### 4. *Īmān* increases and decreases

The Murjiah claim that *īmān* does not increase nor decrease. *Ahl As-Sunnah wal-Jamā'ah* believe that sins make *īmān* decrease while good deeds make *īmān* increase.

So beware of the following points when *ahādīth* and *āthār* are mentioned that either links deeds with *īmān*, or says someone's *īmān* is bigger than others', or the *Salaf* not claiming to be true believers with certainty due to the principle described above.

## Chapter: He was asked about *īmān* and the refutation of the Murjiah

Abū ‘Abdur-Rahmān ‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumullāh* – said<sup>1</sup>:

سُئِلَ عَنِ الْإِيمَانِ وَالرِّدِّ عَلَى الْمُرْجِيَّةِ

**He was asked about *īmān* and the refutation of the Murjiah.**

599 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، وَسُئِلَ، عَنِ الْإِرْجَاءِ، فَقَالَ: "نَحْنُ نَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ إِذَا زِنَى وَشَرِبَ الْخَمْرَ نَقَصَ إيمَانُهُ "

599 – I heard my father – *rahimahullāh* – when he was asked about *irjā*, so he said: “We say: *īmān* is in speech and deeds, and it increases and decreases. If he commits *zinā* and drinks alcohol his *īmān* decreases.”

600 – سَأَلْتُ أَبِي عَنِ رَجُلٍ، يَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ وَلَكِنْ لَا يَسْتَثْنِي أَمْرُجِي؟ قَالَ: «أَرْجُو أَنْ لَا يَكُونَ مُرْجِيًّا»

600 – I asked my father about a man who says: *Īmān* is in speech and deeds, and it increases and decreases, but he does not make *istithnā* (exception), is he a *murjī*? He said: “I hope that he is not a *murjī*.”

601 – سَمِعْتُ أَبِي يَقُولُ الْحُجَّةَ، عَلَى مَنْ لَا يَسْتَثْنِي قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الْقُبُورِ: «وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ» قَالَ أَبِي حَدَّثَنِيهِ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ شَرِيكَ بْنِ أَبِي نَمْرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ إِذَا كَانَتْ لَيْلَةُ عَائِشَةَ فَيَقُولُ هَذَا الْكَلَامَ»

601 – I heard my father mention the argument against those who do not make *istithnā* (which is) the saying of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) to the people of the graves: “And verily will we follow you in *shā Allāh* (if Allāh wants).” My father said: ‘Abdur-Rahmān ibn Mahdī narrated it to me, from Zuhayr ibn Muhammad, from Sharīk ibn Abū Namir, from ‘Atā ibn Yasār (who said) that ‘Āishah (*radiAllāhu ‘anhā*) said: “The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) used to go out when it was the night of ‘Āishah and he would say these words.”

602 – حَدَّثَنِي أَبِي، نَا يَزِيدُ بْنُ هَارُونَ، أَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَمَّا فِتْنَةُ الْقَبْرِ فَيُفْتَتُونَ وَعَنِّي تُسْأَلُونَ» فَذَكَرَ الْحَدِيثَ، وَيُقَالُ: هَذَا مَفْعَلُكَ مِنْهَا وَيُقَالُ عَلَى الْيَقِينِ كُنْتُ

<sup>1</sup> This chapter has been shortened.

وَعَلَيْهِ مِتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ " قَالَ مُحَمَّدُ بْنُ عَمْرٍو، فَحَدَّثَنِي سَعِيدُ بْنُ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ هَذَا الْحَدِيثَ مِثْلَ حَدِيثِ عَائِشَةَ سَوَاءً، قَالَ أَبِي: إِنَّمَا نَصِيحَةُ الْإِسْتِثْنَاءِ عَلَى الْعَمَلِ لِأَنَّ الْقَوْلَ قَدْ جِئْنَا بِهِ

602 – My father narrated to me from Yazīd ibn Hārūn, from Ibn Abū Dhib, from Muhammad ibn ‘Amr ibn ‘Atā, from Dhakwān, from ‘Āishah (*radiAllāhu ‘anhā*) that the Prophet (*sallAllāhu alayhi wa sallam*) said: **“Regarding the trial of the grave then you will be tested with me and you will be asked about me.”** And he mentioned the *hadīth*. **“And it will be said: ‘This is your seat’ and it will be said: ‘You were upon certain faith and you died upon that and you will be resurrected upon that in shā Allāh (if Allāh wills).”** Muhammad ibn ‘Amr said: Sa’īd ibn Yasār then narrated to me, from Abū Hurayrah (*radiAllāhu ‘anhu*) from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*), and he mentioned this *hadīth*, the same as the *hadīth* of ‘Āishah. My father said: **“We verily apply the *istithnā* over the deeds, because the speech we have already come with.”**

603 – حَدَّثَنِي أَبِي، نا معاويةُ بْنُ هِشَامٍ، وَأَبُو أَحْمَدَ، قَالَا: نا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ فَكَانَ قَاتِلُهُمْ يَقُولُ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ»

603 – My father narrated to me, from Mu’āwiyah ibn Hishām and Abū Ahmad who both said: From Sufyān, from ‘Alqamah ibn Marthad, from Sulaymān ibn Buraydah, from his father who said: The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) used to teach them that when they went out to the graves that whoever of them who would speak should say: **“As-Salāmu Alaykum people of the abodes of believers and Muslims. We will verily – in shā Allāh – follow you.”**

604 – حَدَّثَنِي أَبِي، نا أَبُو نُعَيْمٍ، سَمِعْتُ سُفْيَانَ يَعْني التَّوْرِيَّ، يَقُولُ: «الإِيمَانُ يَزِيدُ وَيَنْقُصُ»

604 – My father narrated to me, from Abū Nu’aym (who said): I heard Sufyān – i.e. Ath-Thawrī – say: **“Īmān increases and decreases.”**

605 – حَدَّثَنِي أَبِي، سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ: ما أَدْرَكْنَا مِنْ أَصْحَابِنَا وَلَا بَلَغَنِي إِلَّا عَلَى الْإِسْتِثْنَاءِ، وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ قَالَ يَحْيَى: وَكَانَ سُفْيَانُ التَّوْرِيُّ «يُنْكِرُ أَنْ يَقُولَ أَنَا مُؤْمِنٌ» وَحَسَنَ يَحْيَى الرِّيَاذَةَ وَالتَّقْصَانَ وَرَأَاهُ "

605 – My father narrated to me (and said): I heard Yahyā ibn Sa’īd say: **“We did not see any of our companions, nor has it reached me except that they (believed in) the *istithnā*, and that *īmān* is in speech and deeds.”** Yahyā said: **“And Sufyān Ath-Thawrī used to ‘negate to say I am a believer’.”** And Yahyā spoke good about the increasing and decreasing (of *īmān*) and he believed in it.

606 – حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ وَكَيْعًا، يَقُولُ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ» وَكَذَا مَا كَانَ سُفْيَانُ يَقُولُ

606 – My father narrated to me and said: I heard Wakī' say: *"Īmān increases and decreases."* And likewise did Sufyān use to say.

607 – حَدَّثَنِي أَبِي قَالَ، كَانَ وَكَيْعٌ يَقُولُ: «تُرَى إِيْمَانَ الْحَجَّاجِ بْنِ يُوسُفَ مِثْلَ إِيْمَانِ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؟»

607 – My father narrated to me and said: Wakī' used to say: *"Is the īmān of Al-Hajjāj ibn Yūsuf seen to be the same as the īmān of Abū Bakr and 'Umar – radiAllāhu 'anhumā?"*

608 – حَدَّثَنِي أَبِي، سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ: " إِذَا سُئِلَ: مُؤْمِنٌ؟ لَمْ يُجِبْهُ وَسُئِلَ إِيَّايَ بِدَعَةٍ وَلَا أَشْكَتُ فِي إِيْمَانِي وَلَا يُعْتَفُ مَنْ قَالَ إِنَّ الْإِيْمَانَ يَنْقُصُ إِنْ قَالَ إِنْ شَاءَ اللَّهُ لَيْسَ يُكْرَهُ وَلَيْسَ بِدَاخِلٍ فِي الشَّكِّ "

608 – My father narrated to me (and said): I heard Sufyān ibn 'Uyaynah say: *"If he (i.e. a person) is asked: 'Are you a believer?' The he should not answer to him. (And he should say:) 'Your question to me is a bid'ah and I do not doubt in my īmān and the one who says that īmān decreases is not rebuked.' If he says: '(I am a believer) in shā Allāh', then it is not hated, nor is this considered to be doubt."*

609 – حَدَّثَنِي أَبِي، نَا وَكَيْعٌ، قَالَ: قَالَ سُفْيَانُ التَّوْرِيُّ: «النَّاسُ عِنْدَنَا مُؤْمِنُونَ فِي الْأَحْكَامِ وَالْمَوَارِيثِ وَنَرْجُو أَنْ يَكُونُوا كَذَلِكَ وَلَا نَدْرِي مَا حَالُنَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

609 – My father narrated to me, from Wakī' who said: Sufyān Ath-Thawrī said: *"The people for us are believer in the judgments and inheritance, and we hope that they are like this (in reality), and we do not know what our status is with Allāh 'azza wa jalla."*

610 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نَا عَبْدُ اللَّهِ بْنُ مُنْمِرٍ، قَالَ: سَمِعْتُ سُفْيَانَ، وَذَكَرَ الْمُرْجِيَّةَ، فَقَالَ: «رَأَيْتُ مُحَدِّثًا أَدْرَكْنَا النَّاسَ عَلَى غَيْرِهِ»

610 – My father – rahimahullāh – narrated to me, from 'Abdullāh ibn Numayr who said: I heard Sufyān when he mentioned the Murjiah, then he said: *"A newly invented opinion. We met the people upon something else than that."*

611 – حَدَّثَنِي أَبِي، نَا عَبْدُ الصَّمَدِ بْنِ حَسَّانَ، أَنَا سُفْيَانُ التَّوْرِيُّ، عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، قَالَ: «الْإِيْمَانُ يَزِيدُ وَيَنْقُصُ وَالْإِيْمَانُ قَوْلٌ وَعَمَلٌ»

611 – My father narrated to me, from 'Abdus-Samad ibn Hassān, from Sufyān Ath-Thawrī, from Yazīd – i.e. Ibn Abū Ziyād – from Mujāhid who said: *"Īmān increases and decreases and īmān is in speech and deeds."*

612 – حَدَّثَنِي أَبِي، نا أَبُو سَلَمَةَ الْخُزَاعِيُّ، قَالَ: قَالَ مَالِكُ وَشَرِيكُ وَأَبُو بَكْرٍ بْنُ عَبَّاشٍ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَحَمَّادُ بْنُ سَلَمَةَ وَحَمَّادُ بْنُ زَيْدٍ: «الْإِيمَانُ الْمَعْرِفَةُ وَالْإِقْرَارُ وَالْعَمَلُ إِلَّا أَنَّ حَمَّادَ بْنَ زَيْدٍ كَانَ يُفَرِّقُ بَيْنَ الْإِيمَانِ وَالْإِسْلَامِ وَيَجْعَلُ الْإِسْلَامَ عَامًّا وَالْإِيمَانَ خَاصًّا»

612 – My father narrated to me, from Abū Salamah Al-Khuzā’ī who said: “Mālik, Sharik, Abū Bakr ibn ‘Ayyāsh, ‘Abdul-‘Azīz ibn Abū Salamah, Hammād ibn Salamah and Hammād ibn Zayd all said: ‘Īmān is the knowledge, the acknowledgement and the deeds’. Except Hammād ibn Zayd used to differentiate between Īmān and Islām and he would make Islām general and Īmān specific.”

613 – حَدَّثَنَا أَبِي، نا عَبْدُ اللَّهِ بْنُ مُنَبِّهٍ، عَنْ جَعْفَرِ الْأَحْمَرِ، قَالَ: قَالَ مَنْصُورُ بْنُ الْمُعْتَمِرِ شَيْءٌ: « لَا أَقُولُ كَمَا قَالَتِ الْمُرْجِئَةُ الضَّالَّةُ الْمُتَّبِعَةُ »

613 – My father narrated to me, from ‘Abdullāh ibn Numayr, from Ja’far Al-Ahmar who said: Mansūr ibn Mu’tamar said regarding something: “I do not say like the misguided innovators the Murjiah say.”

614 – حَدَّثَنِي أَبِي، نا حَجَّاجٌ، سَمِعْتُ شَرِيكَاً: وَدَكَرَ الْمُرْجِئَةَ، فَقَالَ هُمْ أَحَبُّ قَوْمٍ وَحَسْبُكَ بِالرَّافِضَةِ خُبْنًا وَلَكِنَّ الْمُرْجِئَةَ يَكْذِبُونَ عَلَى اللَّهِ تَعَالَى "

614 – My father narrated to me, from Hajjāj (who said): I heard Sharīk while he mentioned the Murjiah, then he said: “They are the most dirty people. And there is enough dirt for you in the Rāfidah. But the Murjiah are lying about Allāh.”

620 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ بَشْرٍ، نا سَعِيدُ بْنُ صَالِحٍ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، قَالَ: قَالَ إِبْرَاهِيمُ: «الْمُرْجِئَةُ أَخَوْفُ عِنْدِي عَلَى أَهْلِ الْإِسْلَامِ مِنْ عَدَائِهِمْ مِنَ الْأَزَارِقَةِ»

620 – My father narrated to me, from Muhammad ibn Bishr, from Sa’īd ibn Sālih, from Hakīm ibn Jubayr who said: Ibrāhīm said: “The Murjiah are more feared in my opinion for the people of Islām due to their numbers, than the Azāriqah<sup>2</sup>.”

621 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ غَيْرَ سَائِلِهِ وَلَا ذَاكِرًا ذَاكَ لَهُ: « لَا تُجَالِسَنَّ طَلْقًا يَعْني أَنَّهُ كَانَ يَرى رَأْيَ الْمُرْجِئَةِ »

<sup>2</sup> Al-Azāriqah are the followers of Nāfi’ ibn Al-Azraq, and they are a sect from the sects of the Khawārij. Their fitnah occurred after the death of Yazīd ibn Mu’āwiyah and it continued for more than twenty years.

**621** – My father narrated to me, from Ismā’īl, from Ayyūb who said: Sa’īd ibn Jubayr said without anyone asked him or anyone mentioned this to him: “Do not sit with Talq, i.e. because he had the opinion of the Murjiah.”

**622** – حَدَّثَنِي أَبِي، نَا هَيْثَمُ، أَحْبَبَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: «الْإِيمَانُ يَزْدَادُ وَيَنْقُصُ»

**622** – My father narrated to me, from Haytham, from Ismā’īl ibn ‘Ayyāsh, from Safwān ibn ‘Amr, from ‘Abdullāh ibn Rabī’ah Al-Hadramī, from Abū Hurayrah (radiAllāhu ‘anhu) that he used to say: “*Īmān increases and decreases.*”

**623** – حَدَّثَنِي أَبِي، حَدَّثَنَا هَيْثَمُ بْنُ خَارِجَةَ، أَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ جَرِيرٍ، عَنْ عُثْمَانَ، عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ كَانَ يَقُولُ: «الْإِيمَانُ يَزْدَادُ وَيَنْقُصُ»

**623** – My father narrated to me (and said): Haytham ibn Khārijah narrated to us, from Ismā’īl ibn ‘Ayyāsh, from Jarīr, from ‘Uthmān, from Al-Hārith ibn Muhammad, from Abū Ad-Dardā that he used to say: “*Īmān increases and decreases.*”

**624** – حَدَّثَنِي أَبِي، نَا عَقَّانُ بْنُ مُسْلِمٍ، نَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عُمَيْرِ بْنِ حَبِيبِ بْنِ مُهَاشَةَ أَنَّهُ قَالَ: " الْإِيمَانُ يَزِيدُ وَيَنْقُصُ، فَقِيلَ لَهُ وَمَا زِيَادَتُهُ وَنُقْصَانُهُ، قَالَ: إِذَا ذَكَرْنَا اللَّهَ عَزَّ وَجَلَّ وَحَشِينَاهُ فَذَلِكَ زِيَادَتُهُ وَإِذَا غَفَلْنَا وَنَسِينَا وَضَيَعْنَا فَذَلِكَ نُقْصَانُهُ "

**624** – My father narrated to me, from ‘Affān ibn Muslim, from Hammād ibn Salamah, from Abū Ja’far Al-Khatmī, from his father, from his grandfather ‘Umayr ibn Habīb ibn Khumāshah that he said: “*Īmān increases and decreases.*” It was said to him: And how does it increase and decrease? So he said: “*When we remember Allāh – ‘azza wa jalla – and we fear Him then this is it increasing. And when we are inattentive and we forget and are neglectful then this is it decreasing.*”

**627** – قَالَ إِبْرَاهِيمُ بْنُ شَمَّاسٍ: وَسُئِلَ فَضَيْلُ بْنُ عِيَّاضٍ وَأَنَا أَسْمَعُ، عَنِ الْإِيمَانِ، فَقَالَ: «الْإِيمَانُ عِنْدَنَا دَاخِلُهُ وَخَارِجُهُ الْإِفْرَازُ بِاللِّسَانِ وَالْقَبُولُ بِالْقَلْبِ وَالْعَمَلُ بِهِ»

**627** – Ibrāhīm ibn Shammās said: Fudayl ibn ‘Iyyād was asked while I was listening about *īmān*, so he said: “*Īmān for us, both the inwardly of it and the outwardly of it, is the acknowledgement with the tongue, the accept with the heart and acting upon it.*”

**631** – قَالَ وَسَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْإِيمَانُ يَتَفَاضَلُ»



631 – He said: And I heard Ibn Al-Mubāarak say: “*Īmān is in speech and deeds. And the īmān differs (from person to person).*”

636 – حَدَّثَنِي أَبِي، نا سُرَيْحُ بْنُ النُّعْمَانِ، نا عَبْدُ اللَّهِ بْنُ نَافِعٍ، قَالَ: كَانَ مَالِكٌ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ»

636 – My father narrated to me, from Surayj ibn An-Nu’mān, from ‘Abdullāh ibn Nāfi’ who said: Mālik used to say: “*Īmān is in speech and deeds, it increases and decreases.*”

640 – حَدَّثَنِي أَبِي، نا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ أَبُو عَبْدِ الرَّحْمَنِ الرَّقِئِيِّ، نا أَبُو الْمَلِيحِ، قَالَ: سُئِلَ مَيْمُونٌ عَنْ كَلَامِ الْمُرْجِيَةِ، فَقَالَ: «أَنَا أَكْبَرُ مِنْ ذَلِكَ»

640 – My father narrated to me, from ‘Abdullāh ibn Maymūn Abū ‘Abdur-Rahmān Ar-Raqqī, from Abū Al-Malīj who said: Maymūn was asked about the words of the Murjiah, so he said: “*I am bigger than that.*”

641 – حَدَّثَنِي أَبِي، نا مُعَاوِيَةُ بْنُ عَمْرٍو، نا أَبُو إِسْحَاقَ، قَالَ: قَالَ الْأَوْزَاعِيُّ: كَانَ يَحْيَى وَقَتَادَةُ يَقُولَانِ: «لَيْسَ مِنَ الْأَهْوَاءِ شَيْءٌ أَحْوَفُ عِنْدَهُمْ عَلَى الْأُمَّةِ مِنَ الْإِرْجَاءِ»

641 – My father narrated to me, from Mu’āwiyah ibn ‘Amr, from Abū Ishāq who said: Al-Awzā’ī said: Yahyā and Qatādah both used to say: “*There is nothing from the desires that are more feared for them for the Ummah than the irjā.*”

647 – حَدَّثَنِي أَبِي، نا سُلَيْمَانُ بْنُ دَاوُدَ، نا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بُكَيْرِ السُّلَمِيِّ، قَالَ: كُنْتُ عِنْدَ مُحَمَّدٍ وَعِنْدَهُ أُيُوبُ فَقُلْتُ لَهُ: يَا أَبَا بَكْرٍ، يَقُولُ لِي: مُؤْمِنٌ أَنْتَ؟ أَقُولُ: مُؤْمِنٌ، فَاثْتَهَرَنِي أُيُوبُ فَقَالَ مُحَمَّدٌ: «وَمَا عَلَيْكَ أَنْ تَقُولَ آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ؟»

647 – My father narrated to me, from Sulaymān ibn Dāwūd, from Khālid ibn ‘Abdur-Rahmān ibn Bukayr As-Sulamī who said: “*I was with Muhammad, and Ayyūb was there with him, so I said to him: ‘O Abū Bakr, (a person) says to me: ‘Are you a believer?’ Should I say: ‘I am a believer?’ So Ayyūb spoke angrily to me and then Muhammad said: ‘And what would it harm you to say: I have believed in Allāh, His angels, His books and His messengers?’*”

648 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، نا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، وَحَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: " إِذَا قِيلَ لَكَ أَمُومِنٌ أَنْتَ؟ فَقُلْ: { آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ } "

648 – My father narrated to me, from ‘Abdur-Rahmān, from Hammād ibn Zayd, from Yahyā ibn ‘Atīq and Habīb ibn Ash-Shahīd, from Muhammad ibn Sīrīn who said: “*If someone asks you: Are you a believer? Then say: “We have believed in Allāh and what has been revealed to us and what has been revealed to Ibrāhīm and Ismā’īl and Ishāq.”* (Al-Baqarah 2:136)”

651 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ، نا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عَمْرٍو عَنْ إِبْرَاهِيمَ قَالَ: " إِذَا قِيلَ لَكَ أَمْؤُومٌ أَنْتَ؟ فُئِلَ: لَا إِلَهَ إِلَّا اللَّهُ "

651 – My father narrated to me, from ‘Abdur-Rahmān, from Sufyān, from Al-Hasan ibn ‘Amr, from Ibrāhīm who said: *“If some asks you: ‘Are you a believer’, then say: ‘Lā ilāha illa Allāh.’”*

656 – حَدَّثَنِي أَبِي، نا وَكَيْعٌ، نا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، قَالَ: " جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، لَقِيتُ رَجُلًا فُئِلْتُ: مَنْ أَنْتُمْ؟ فَقَالُوا: نَحْنُ الْمُؤْمِنُونَ، قَالَ عَبْدُ اللَّهِ: أَفَلَا قَالُوا نَحْنُ أَهْلُ الْجَنَّةِ "

656 – My father narrated to me, from Wakī’, from Al-A’mash, from Abū Wāil who said: *“A man came to ‘Abdullāh and said: ‘I met a caravan so I asked them: ‘Who are you?’ So they said: ‘We are the believers.’ So ‘Abdullāh said: ‘Why did they not say: We are the people of paradise.’”*

657 – حَدَّثَنِي أَبِي، نا أَبُو مُعَاوِيَةَ، نا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: تَكَلَّمَ عِنْدَهُ رَجُلٌ مِنَ الْخَوَارِجِ بِكَلَامٍ كَرِهَهُ فَقَالَ عَلْقَمَةُ {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا} [الأحزاب: 58] فَقَالَ لَهُ الْخَارِجِيُّ: أَوْ مِنْهُمْ أَنْتَ؟ قَالَ: «أَرْجُو»

657 – My father narrated to me, from Mu‘āwiyah, from Al-A’mash, from Ibrāhīm, from ‘Alqamah who said: *“That a man from the Khawārij spoke some words in front of him which he disliked, so ‘Alqamah said: **“And those who undeservedly harm the believing men and women, then they verily bear upon themselves slander and a clear sin.”** (Al-Ahzāb 33:58) So the khārijī said to him: ‘And are you from them?’ So he said: ‘I hope (to be).’”*

661 – حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، نا عَبْدُ اللَّهِ بْنُ حَبِيبٍ، عَنْ أُمِّهِ، قَالَتْ: سَعَتُ سَعِيدَ بْنَ جُبَيْرٍ: " وَذَكَرَ الْمُرْجِيَّةَ، فَقَالَ: الْيَهُودُ "

661 – My father narrated to me, from Muhammad ibn ‘Abdullāh, from ‘Abdullāh ibn Habīb, from his mother who said: I heard Sa‘īd ibn Jubayr when he mentioned the Murjiah, then he said: *“The Jews.”*

663 – حَدَّثَنِي أَبِي، نا الْوَلِيدُ بْنُ مُسْلِمٍ، نا أَبُو عَمْرٍو يَعْني الْأَوْزَاعِيَّ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّبَّابِيَّ، عَنْ حُدَيْفَةَ، قَالَ: " إِنِّي لَأَعْلَمُ أَهْلَ دِينَيْنِ أَهْلُ دِينِكَ الدِّينَيْنِ فِي النَّارِ: قَوْمٌ يَقُولُونَ إِنَّمَا الْإِيمَانُ كَلَامٌ، وَقَوْمٌ يَقُولُونَ مَا بَالُ الصَّلَوَاتِ الْخَمْسِ وَإِنَّمَا هُمَا صَلَاتَانِ "

663 – My father narrated to me, from Al-Walīd ibn Muslim, from Abū ‘Amr – i.e. Al-Awzā‘ī – from Yahyā ibn Abū ‘Amr Ash-Shaybānī, from Hudhayfah who said: *“I verily know of the people of two religions. The people of these two religions are in the fire: A people who say that the īmān is only in words, and a people who say: ‘What is it with the five prayers, they are only two prayers.’”*

672 – حَدَّثَنِي أَبِي، نا أسودُ بنُ عامرٍ، نا شريكٌ، عن المغيرة، قال: «مرَّ إبراهيمُ التَّيميُّ بإبراهيمَ النَّحَعيِّ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ»

672 – My father narrated to me, from Aswad ibn ‘Āmir, from Sharīk, from Al-Mughīrah who said: “Ibrāhīm At-Taymī passed by Ibrāhīm An-Nakh’ī, so he greeted him, but he did not return his greeting.”

678 – كَتَبَ إِلَى فُتَيْبَةَ بْنِ سَعِيدٍ كَتَبْتُ إِلَيْكَ بِحَظِّي وَخَتَمْتُ الْكِتَابَ بِخَاتَمِي وَنَفَسْتُ خَاتَمِي «اللَّهُ وَلِيُّ سَعِيدٍ» وَكَانَ خَاتَمَ أَبِي رَحِمَهُ اللَّهُ – يَذُكُرُ أَنَّ بَكْرَ بْنَ مُضَرَ، حَدَّثَهُمْ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِيمَانُ أَرْبَعَةٌ وَسِتُّونَ بَابًا أَرْفَعُهَا وَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ»

678 – Qutaybah ibn Sa’īd wrote to me: “I have written to you with my own writing and I have sealed the writing with my seal, and the inscription of my seal is: ‘Allāh is the Walī of Sa’īd’ and it was the seal of my father – rahimahullāh – (who) mentioned that Bakr ibn Mudar narrated to them, from ‘Umārah ibn Ghaziyyah, from Abū Sālih, from Abū Hurayrah (radiAllāhu ‘anhu) that the Messenger of Allāh (sallAllāhu alayhi wa sallam) said: “*Īmān is sixty-four (different) categories. The loftiest and highest of it is the saying of Lā ilāha illa Allāh and the lowest of it is removing the harm from the road.*”

682 – حَدَّثَنِي عَبْدُ الْأَعْلَى النَّرْسِيُّ، نا حمادُ بنُ سلمة، عن عبد الله بن المُختار، عن عبد الملك بن عُمر، عن عبد الله بن الزبير، عن عَمْرِ بْنِ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ سَاءَتْهُ سَيِّئَتُهُ وَسَرَتْهُ حَسَنَتُهُ فَهُوَ مُؤْمِنٌ»

682 – ‘Abdul-A’lā An-Narsī narrated to me, from Hammād ibn Salamah, from ‘Abdullāh ibn Al-Mukhtār, from ‘Abdul-Malik ibn ‘Umayr, from ‘Abdullāh ibn Az-Zubayr, from ‘Umar ibn Al-Khattāb (radiAllāhu ‘anhu) that the Messenger of Allāh (sallAllāhu alayhi wa sallam) said: “*Whoever is saddened by his bad deeds and becomes happy because of his good deeds then he is a believer.*”

683 – حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، نا بشرُ بنُ منصورٍ يَعْنِي السَّلِيمِيَّ الْعَابِدَ، عن سُفْيَانَ الثَّوْرِيِّ، عن سُهِيلِ بْنِ أَبِي صَالِحٍ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِيمَانُ بَضْعٌ وَسِتُّونَ أَوْ بَضْعٌ وَسَبْعُونَ بَابًا أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

683 – ‘Abdul-A’lā ibn Hammād An-Narsī narrated to me, from Bishr ibn Mansūr – i.e. As-Salīmī Al-‘Ābid – from Sufyān Ath-Thawrī, from Suhayl ibn Abū Sālih, from his father, from Abū Hurayrah (radiAllāhu ‘anhu) who said: The Messenger of Allāh (sallAllāhu alayhi wa sallam) said: “*Īmān is sixty odd or seventy odd categories. The best of them is Lā ilāha illa*

*Allāh and the lowest of them is removing the harm from the road. And hayā (shyness) is from īmān."*

687 – حَدَّثَنِي أَبِي وَقْرَانَةُ عَلَيْهِ، نا مَهْدِيُّ بْنُ جَعْفَرٍ، نا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَمْرٍو يَعْجِي الْأَوْزَاعِيَّ، وَمَالِكًا، وَسَعِيدَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُونَ: «لَيْسَ لِلْإِيمَانِ مُنْتَهَى هُوَ فِي زِيَادَةِ أَبَدًا وَيُنْكِرُونَ عَلَى مَنْ يَقُولُ أَنَّهُ مُسْتَكْمَلُ الْإِيمَانِ وَأَنَّ إِيْمَانَهُ كِإِيمَانِ جِبْرِيلَ عَلَيْهِ السَّلَامُ»

687 – My father narrated to me, and I read it for him, from Mahdī ibn Ja’far, from Al-Walīd ibn Muslim who said: I heard Al-Awzā’ī and Mālik and Sa’īd ibn ‘Abdul-Azīz all say: “*Īmān does not end, it can always increase. And they would rebuke the one who said that his īmān is complete and that his īmān is equal to the īmān of Jibrīl (alayhi as-salām).*”

688 – حَدَّثَنِي يَعْقُوبُ الدَّورَقِيُّ، قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: «أَنَا أَقُولُ الْإِيمَانَ، يَتَفَاضَلُ»، وَكَانَ الْأَوْزَاعِيُّ يَقُولُ: «لَيْسَ هَذَا زَمَانٌ تَعْلَمُ هَذَا زَمَانٌ تَمْسُكُ»

688 – Ya’qūb Ad-Dawraqī narrated to me and said: ‘Abdur-Rahmān ibn Mahdī said: “*I say that the īmān differ.*” And Al-Awzā’ī used to say: “*This is not the time for learning, it is the time for holding on (to the religion).*”

690 – حَدَّثَنِي عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، نا أَبُو أُسَامَةَ، نا سُفْيَانُ، عَنِ الْأَعْمَشِ، قَالَ: سَمِعْتُ دَرًّا الْأَهْمَدَابِيَّ يَقُولُ: «لَقَدْ أَشْرَعْتُ رَأْيًا خَفْتُ أَنْ يُتَّخَذَ دِينًا»

690 – ‘Uthmān ibn Muhammad ibn Abū Shaybah narrated to me, from Abū Usāmah, from Sufyān, from Al-A’mash who said: I heard Dhar Al-Hamdānī<sup>3</sup> say: “*I have verily invented an opinion which I feared would be taken as a religion.*”

692 – حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: بَلَغَنِي أَنَّ شُعْبَةَ: قَالَ لِشَرِيكِ كَيْفَ لَا تُجِيزُ شَهَادَةَ الْمُرْجِعَةِ؟ قَالَ: «كَيْفَ أُجِيزُ شَهَادَةَ قَوْمٍ يَزْعُمُونَ أَنَّ الصَّلَاةَ لَيْسَتْ مِنَ الْإِيمَانِ»

692 – Ya’qūb ibn Ibrāhīm Ad-Dawraqī narrated to me, from ‘Abdur-Rahmān ibn Mahdī who said: “*It reached me that Shu’bah said to Sharīk: ‘How do you not allow the testimony of the Murjiah?’ So he said: ‘How should I allow the testimony of a people who claim that the prayer is not from īmān?’*”

<sup>3</sup> A man from the tābi’īn who – according to one opinion – is the one who invented the opinion of the Murjiah.

697 - حَدَّثَنِي أَبِي، نَا عَلِيُّ بْنُ بَحْرٍ، سَمِعْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»، وَكَانَ الْأَعْمَشُ وَمَنْصُورٌ وَمُعْبِرَةٌ وَكَيْتٌ وَعَطَاءٌ بْنُ السَّائِبِ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَعَمَارَةُ بْنُ الْقَعْقَاعِ وَالْعَلَاءُ بْنُ الْمُسَيَّبِ وَابْنُ شُرَيْمَةَ وَسُفْيَانُ الثَّوْرِيُّ وَأَبُو يَحْيَى صَاحِبُ الْحَسَنِ وَحَمْرَةُ الرَّيَّانُ يَقُولُونَ: «نَحْنُ مُؤْمِنُونَ إِنْ شَاءَ اللَّهُ، وَيَعْبِوْنَ عَلَى مَنْ لَا يَسْتَنِي»

697 - My father narrated to me, from 'Alī ibn Bahr (who said): I heard Jarīr ibn 'Abdul-Hamīd say: "Imān is in speech and deeds." And Al-A'mash, Mansūr, Mughīrah, Layth, 'Atā ibn Sāib, Ismā'il ibn Abū Khālid, 'Umārah ibn Al-Qa'Qā', 'Alā ibn Al-Musayyib, Ibn Shubrumah, Sufyān Ath-Thawrī, Abū Yahyā the companion of Al-Hasan and Hamzah Az-Zayyāt all say: "We are the believers in shā Allāh. And they would criticize those who did not make istithnā."

698 - حَدَّثَنَا اللَّيْثُ بْنُ خَالِدٍ أَبُو بَكْرٍ الْبَلْخِيُّ، نَا حَمَّادُ بْنُ زَيْدٍ، سَمِعْتُ دَاوُدَ بْنَ أَبِي هِنْدٍ، يَقُولُ: «الْإِسْلَامُ: الْإِقْرَارُ، وَالْإِيمَانُ: التَّصْدِيقُ»

698 - Al-Layth ibn Khālid Abū Bakr Al-Balkhī narrated to us, from Hammād ibn Zayd (who said): I heard Dāwūd ibn Abū Hind say: "Islām is the acknowledgement, and imān is the belief."

706 - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ الْحَضْرَمِيُّ سَجَّادُهُ، نَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنِ مُسْلِمِ الْمُلَائِيِّ، عَنِ إِبْرَاهِيمَ، قَالَ: «الْخَوَارِجُ أَعْدَرُ عِنْدِي مِنَ الْمُرْجِيَّةِ»

706 - Al-Hasan ibn Hammād Al-Hadramī Sajjādah narrated to us, from Muhammad ibn Fudayl, from Muslim Al-Mulāī, from Ibrāhīm who said: "The Khawārij for me are more excused than the Murjiah."

712 - حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤَيْنُ الْأَسَدِيُّ، قَالَ: قِيلَ لِسُفْيَانَ: رَجُلٌ يَقُولُ مُؤْمِنٌ أَنْتَ؟ قَالَ: «مَا أَشْكُ فِي إِيْمَانِي وَسؤالَكَ إِيَّاي بِدَعَاةٍ مَا أَدْرِي مَا أَنَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ شَقِيٌّ أَوْ مُقْبُولُ الْعَمَلِ أَوْ لَا؟»

712 - Muhammad ibn Sulaymān Luwayn Al-Asadī narrated to me and said: "It was said to Sufyān: 'Are you a believer?' So he said: 'I do not doubt in my imān, and your question to me is a bid'ah. I do not know what status I have with Allāh, if I am unhappy or my deeds have been accepted or not?'"

723 - حَدَّثَنَا حَسَنُ بْنُ حَمَّادٍ أَبُو عَلِيٍّ سَجَّادُهُ، نَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنِ أَبِيهِ، عَنِ الْمُعْبِرَةِ بْنِ عُثَيْبَةَ بْنِ النَّهَّاسِ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ قَالَ: «الْمُرْجِيَّةُ يَهُودُ الْقِبْلَةِ»

723 - Hasan ibn Hammād Abū 'Alī Sajjādah, from Muhammad ibn Fudayl, from his father, from Al-Mughīrah ibn 'Utaybah ibn An-Nahhās, from Sa'īd ibn Jubayr that he said: "The Murjiah are the Jews of the Qiblah."

727 – حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ أَبُو عَبْدِ اللَّهِ، نا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ الْأَشْعَثِ، قَالَ: سَمِعْتُ الْفَضِيلَ يَعْنِي ابْنَ عِيَّاضٍ، يَقُولُ: «يَا سَفِيهٌ مَا أَجْهَلَكَ، أَلَا تَرْضَى أَنْ تَقُولَ أَنَا مُؤْمِنٌ حَتَّى تَقُولَ أَنَا مُسْتَكْمِلُ الْإِيمَانِ؟ لَا وَاللَّهِ لَا يَسْتَكْمِلُ الْعَبْدُ حَتَّى يُؤَدِّيَ مَا فَرَضَ اللَّهُ عَلَيْهِ وَيَجْتَنِبَ مَا حَرَّمَ اللَّهُ عَلَيْهِ وَيَرْضَى بِمَا قَسَمَ اللَّهُ عَزَّ وَجَلَّ لَهُ ثُمَّ يَخَافُ مَعَ ذَلِكَ أَنْ لَا يُقْبَلَ مِنْهُ»

727 – Muhammad ibn ‘Alī ibn Al-Hasan ibn Shaqīq Abū ‘Abdullāh narrated to us, from Abū Ishāq Ibrāhīm ibn Al-Ash’ab who said: I heard Al-Fudayl (i.e. ibn ‘Iyyād) say: “You fool, how ignorant are you. Are you not pleased with saying I am a believer so you can say I have completed īmān? No by Allāh, the slave will not fulfill (his īmān) until he performs what Allāh has obliged upon him and avoids that which Allāh has forbidden for him, and he is pleased with what Allāh – ‘azza wa jalla – has divided for him (of provision). And thereafter, despite of all this, he still fears that it will not be accepted from him.”

730 – حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، نا رِشْدِينُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنِ الْمُعْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: " إِذَا أَتَى الرَّجُلُ الْمَرْأَةَ حَرَامًا فَارْفَهُ الْإِيمَانُ هَكَذَا وَوَضَعَ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى وَوَصَفَّهَا بِيَدِهِ ثُمَّ فَزَّقَ بَيْنَهُمَا قَلِيلًا، ثُمَّ قَالَ: يُفَارِقُهُ الْإِيمَانُ هَكَذَا فَإِذَا فَرَّغَ رَاجَعَهُ الْإِيمَانُ وَرَدَّ إِحْدَاهُمَا عَلَى الْأُخْرَى "

730 – Suwayd ibn Sa’īd narrated to me, from Rishdīn ibn Sa’d, from Yazīd ibn ‘Abdullāh ibn Usāmah ibn Al-Hād from Al-Maqburī, from Abū Hurayrah (radiAllāhu ‘anhu) who said: “When a man comes to (have intercourse with) the women unlawfully his īmān separates from him like this – and he put one of his hands upon the other and he described with his hand and then he separated between them a little. Then he said: His īmān separates from him like this. Then when he is finished his īmān returns to him – and he returned the one (hand) upon the other.”

731 – حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، نا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ، قَالَ: سَمِعْتُ ابْنَ مُجَاهِدٍ، قَالَ: كُنْتُ عِنْدَ عَطَاءِ بْنِ أَبِي رَبَاحٍ فَجَاءَ ابْنُهُ يَعْجُوبُ، فَقَالَ: يَا أَبَتَاهُ إِنَّ أَصْحَابًا لَنَا يَزْعُمُونَ أَنَّ إِيْمَانَهُمْ كِإِيْمَانِ جِبْرِيلَ عَلَيْهِ السَّلَامُ، فَقَالَ: «يَا بُنَيَّ كَذَبُوا لَيْسَ إِيْمَانُ مَنْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ كِإِيْمَانِ مَنْ عَصَى اللَّهَ تَعَالَى»

731 – Suwayd ibn Sa’īd narrated to me, from ‘Abdullāh ibn Maymūn who said: I heard Mujāhid say: “I was with ‘Atā ibn Abū Rabāh when his son Ya’qūb came, and then said: ‘O father, some of our companions claim that their īmān is like the īmān of Jibrīl (alayhi as-salām).’ So he said: ‘O my son. They have lied. The īmān of the one who obeys Allāh – ‘azza wa jalla – is not like the īmān of the one who disobeys Allāh the Exalted.’”

732 – حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ، نا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَ الْعَبْدِ وَبَيْنَ الشِّرْكِ تَرْكُ الصَّلَاةِ فَإِذَا تَرَكَهَا فَقَدْ أَشْرَكَ»

732 – Suwayd ibn Sa'īd Al-Harawī narrated to me, from Al-Walīd ibn Muslim, from Al-Awzā'ī, from Yazīd Ar-Raqqāshī who said: I asked Anas ibn Mālik (*radiAllāhu 'anhu*) so he said: The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: **“Between the slave and shirk is leaving the prayer, so if he leaves it he has verily committed shirk.”**

742 – وَقَالَ: سَمِعْتُ الْفُضَيْلَ، يَقُولُ: " أَهْلُ الْإِرْجَاءِ يَقُولُونَ: الْإِيمَانُ قَوْلٌ بِلاَ عَمَلٍ، وَتَقُولُ الْجَهْمِيَّةُ: الْإِيمَانُ الْمَعْرِفَةُ بِلاَ قَوْلٍ وَلَا عَمَلٍ، وَيَقُولُ أَهْلُ السُّنَّةِ: الْإِيمَانُ الْمَعْرِفَةُ وَالْقَوْلُ وَالْعَمَلُ "

742 – And he said: I heard Al-Fudayl say: *“The people of irjā say: ‘Īmān is in speech and not deeds.’ And the Jahmiyyah says: ‘Īmān is the knowledge without speech nor deeds.’ And Ahl As-Sunnah says: ‘Īmān is the knowledge and the speech and the deeds.’”*

743 – حَدَّثَنَا اللَّيْثُ بْنُ خَالِدٍ الْبَلْخِيُّ أَبُو بَكْرٍ، سَمِعْتُ حَمَادَ بْنَ زَيْدٍ،: " وَسَأَلْنَا، عَنْ رَجُلٍ، مِنْ بِلَادِنَا فَعَرَفْنَا، فَقَالَ: مَا كَانَ أَجْرَاهُ يَقُولُ: أَنَا مُؤْمِنٌ حَقًّا بَتَّةً وَيُسَمُّونَا الشُّكَّاءَ وَاللَّهِ مَا شَكَّكْنَا فِي دِينِنَا قَطُّ، وَلَكِنْ جَاءَتْ أَشْيَاءُ أَلَيْسَ ذَكَرَ أَنَّ الْيَسِيرَ مِنَ الرِّيَاءِ شِرْكٌ فَأَيُّنَا لَمْ يُرَاءَ "

743 – Al-Layth ibn Khālid Al-Balkhī Abū Bakr narrated to us (and said): I heard Hammād ibn Zayd say when we asked him about a man from our land, and we described him, so he said: *“How daring he is. He says: ‘I am a certainly a believer in reality.’ And they call us doubters. By Allāh we never doubted in our religion, but there has come some things (i.e. narrations). Is it not mentioned that a small amount of riyā (showing off) is shirk? So who of us do not show off?”*

744 – قَرَأْتُ عَلَى أَبِي رَحْمَةَ اللَّهِ، نا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ، نا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ، وَمَالِكُ بْنُ أَنَسٍ، وَسَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، يُنْكِرُونَ أَنْ يَقُولَ: «أَنَا مُؤْمِنٌ، وَيَأْذَنُونَ، فِي الْإِسْتِثْنَاءِ أَنْ أَقُولَ، أَنَا مُؤْمِنٌ، إِنْ شَاءَ اللَّهُ»

744 – I read for my father *rahimahullāh*, from Mahdī ibn Ja'far Ar-Ramlī, from Al-Walīd – i.e. ibn Muslim – who said: I heard Abū 'Amr – i.e. Al-Awzā'ī – and Mālik ibn Anas, Sa'īd ibn Jubayr who all rejected that a person should say: I am a believer. And they allowed to make *istithnā*; that a person says: I am a believer in shā Allāh.

745 – حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ، قَالَ: سَأَلْنَا سُفْيَانَ بْنَ عُيَيْنَةَ عَنِ الْإِرْجَاءِ، فَقَالَ: " يَقُولُونَ: الْإِيمَانُ قَوْلٌ، وَنَحْنُ نَقُولُ الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْمُرْجِيَّةُ أَوْجُبُوا الْجَنَّةَ لِمَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَ اللَّهُ مُصِرًّا بِقَلْبِهِ عَلَى تَرْكِ الْفَرَائِضِ، وَسَمُوا تَرْكَ الْفَرَائِضِ دَنْبًا بِمَنْزِلَةِ رُكُوبِ الْمُحَارِمِ وَلَيْسَ بِسَوَاءٍ لِأَنَّ رُكُوبَ الْمُحَارِمِ مِنْ غَيْرِ اسْتِخْلَالٍ مَعْصِيَّةً، وَتَرْكَ الْفَرَائِضِ مُتَعَمِّدًا مِنْ غَيْرِ جَهْلٍ وَلَا عُدْرٍ هُوَ كُفْرٌ، وَبَيَانُ ذَلِكَ فِي أَمْرِ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَإِبْلِيسَ وَعُلَمَاءِ الْيَهُودِ، أَمَّا آدَمُ فَتَهَاهُ اللَّهُ عَزَّ وَجَلَّ عَنْ أَكْلِ الشَّجَرَةِ وَحَرَّمَهَا عَلَيْهِ فَأَكَلَ مِنْهَا مُتَعَمِّدًا لِيَكُونَ مَلَكًا أَوْ يَكُونَ مِنَ الْخَالِدِينَ فَسَمِّيَ عَاصِيًا مِنْ غَيْرِ كُفْرٍ، وَأَمَّا إِبْلِيسَ لَعَنَهُ اللَّهُ فَإِنَّهُ فُرِضَ عَلَيْهِ سَجْدَةٌ وَاحِدَةٌ فَجَحَدَهَا مُتَعَمِّدًا فَسَمِّيَ كَافِرًا، وَأَمَّا عُلَمَاءُ الْيَهُودِ

فَعَرَفُوا نَعْتَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ نَبِيُّ رَسُولٍ كَمَا يُعْرَفُونَ أَنْبَاءَهُمْ وَأَقْرَبُوا بِهِ بِاللِّسَانِ وَمَا يَتَّبِعُوا شَرِيعَتَهُ فَسَمَّاهُمْ اللَّهُ عَزَّ وَجَلَّ كُفَّارًا، فَرَكِبَ الْمُحَارِمِ مِثْلَ ذَنْبِ آدَمَ عَلَيْهِ السَّلَامُ وَغَيْرِهِ مِنَ الْأَنْبِيَاءِ، وَأَمَّا تَرْكُ الْفَرَائِضِ جُحُودًا فَهُوَ كُفْرٌ مِثْلُ كُفْرِ إِبْلِيسَ لَعَنَهُ اللَّهُ، وَتَرْكُهُمْ عَلَى مَعْرِفَةٍ مِنْ غَيْرِ جُحُودٍ فَهُوَ كُفْرٌ مِثْلُ كُفْرِ عُلَمَاءِ الْيَهُودِ وَاللَّهُ أَعْلَمُ "

745 – Suwayd ibn Sa’īd Al-Harawī narrated to us and said: We asked Sufyān ibn ‘Uyaynah about *irjā* so he said: “They say: ‘*Īmān* is (only) in speech’, and we say: ‘*Īmān* is in speech and deeds’. And the Murjiah obliged the paradise for the one who testifies to *Lā ilāha illa Allāh*, even if he in his heart is determined on leaving the obligated deeds of worship. And they call leaving the obligated deeds of worship a sin, on the level of committing the forbidden, but they are not the same. Because committing the forbidden without allowing it is a sin, and leaving the obligated deeds of worship on purpose without ignorance or an excuse is *kufr*. And the clarification of this is in the story of *Ādam* (alayhi as-salām), *Iblīs* and the scholars of the Jews. Regarding *Ādam* then Allāh – ‘azza wa jalla – forbade him from eating from the tree, and made it impermissible for him, but he ate from it on purpose in order to become a king or to be from those who live forever. So he was called a sinner without *kufr*. Regarding *Iblīs* – may the curse of Allāh be upon him – then one prostration was made obligatory upon him but he refused on purpose and he was called a *kāfir*. And regarding the scholars of the Jews then they knew the description of the Prophet (sallAllāhu alayhi wa sallam) and that he is a prophet and a messenger, just like they know their own sons, and they acknowledged him with their tongues but they did not follow his *sharī’ah*, so Allāh – ‘azza wa jalla – called them *kuffār*. So performing the forbidden such as the sin of *Ādam* (alayhi as-salam) and others than him from the prophets (is not *kufr*), but leaving the obligatory deeds of worship out of rejection then this is *kufr*, just like *Iblīs* – may the curse of Allāh be upon him – and leaving them while knowing about them but not rejecting them is also *kufr*, just like the *kufr* of the scholars of the Jews. And Allāh knows best.”

748 – حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، نَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ سِمَاكِ بْنِ سَلَمَةَ الضَّبِّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِصْمَةَ، قَالَ: كُنْتُ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَأَتَاهَا رَسُولُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ بِهَدِيَّةٍ فَقَالَ: أَرْسَلَ بِهَا إِلَيْكَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَتْ: «أَنْتُمْ الْمُؤْمِنُونَ إِنْ شَاءَ اللَّهُ تَعَالَى وَهُوَ أَمِيرُكُمْ وَقَدْ قَبِلْتُ هَدِيَّتَهُ»

748 – Abū Bakr ibn Abū Shaybah narrated to me, from Jarīr ibn ‘Abdul-Hamīd, from Mughīrah, from Simāk ibn Salamah Ad-Dabbī, from ‘Abdur-Rahmān ibn ‘Ismah who said: “I was with ‘Āishah (radiAllāhu ‘anhā) when the messenger of Mu‘āwiyah (radiAllāhu ‘anhu) came to her with a gift. So he said: ‘Amīr Al-Muminīn has sent this for you.’ So she said: ‘You are the believers in shā Allāh ta’ālā, and he is your amīr, and I have verily accepted his gift.’”



749 – حَدَّثَنِي أَبِي، نا صَفْوَانُ بْنُ عَيْسَى، نا ثَوْرُ بْنُ يَزِيدَ، عَنْ أَبِي عَوْنٍ، عَنْ أَبِي إِدْرِيسَ، قَالَ: سَمِعْتُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَانَ قَلِيلَ الْحَدِيثِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا الرَّجُلُ يَمُوتُ كَافِرًا أَوْ الرَّجُلُ يَقْتُلُ مُؤْمِنًا مُتَعَمِدًا»

749 – My father narrated to me, from Safwān ibn ‘Īsā, from Thawr ibn Yazīd, from Abū ‘Awn, from Abū Idrīs who said: I heard Mu‘āwiyah (*radiAllāhu ‘anhu*) say – and he did not narrate many *ahādīth* from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) – he said: I heard the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) say: **“Every sin Allāh perhaps will forgive, except a man who dies while he is kāfir or a man who kills a believer on purpose.”**

757 – حَدَّثَنِي أَبِي، نا سُلَيْمَانُ بْنُ حَرْبٍ، نا جَرِيرُ بْنُ حَارِظٍ، عَنْ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: قَالَ مُحَمَّدُ بْنُ عَلِيٍّ: " هَذَا الْإِسْلَامُ وَدَوْرَ دَائِرَةٍ فِي وَسْطِهَا دَائِرَةٌ أُخْرَى، وَهَذَا الْإِيمَانُ الَّتِي فِي وَسْطِهَا مَقْصُورٌ فِي الْإِسْلَامِ، قَالَ: فَقَوْلُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزْنِي الرَّائِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ» يَخْرُجُ مِنَ الْإِيمَانِ إِلَى الْإِسْلَامِ وَلَا يَخْرُجُ مِنَ الْإِسْلَامِ، فَإِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ قَالَ: رَجَعَ إِلَى الْإِيمَانِ "

757 – My father narrated to me, from Sulaymān ibn Harb, from Jarīr ibn Hāzim, from Al-Fudayl ibn Yasār who said: Muhammad ibn ‘Alī said: **“This is Al-Islām – and he drew a circle in the middle of which was another circle – and this is Al-Īmān which is in the middle of it confined to Al-Islām. So the saying of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*): “The fornicator is not a believer when he fornicates, nor is the thief a believer when he steals, nor is the one who drinks alcohol a believer when he drinks it.” He (i.e. the person who commits the sins) exits from Al-Īmān to Al-Islām, but he does not exit from Al-Islām. Then if he repents Allāh forgives him.”** He said: **“(Then) he returns to Al-Īmān.”**

758 – حَدَّثَنِي أَبِي، نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «مَنْ فَارَقَ الْجَمَاعَةَ شِرْبًا فَمَاتَ فَمَيْتُهُ جَاهِلِيَّةٌ»

758 – My father narrated to me, from Sufyān ibn ‘Uyaynah, from Ayyūb, from Abū Ar-Rajā who said: I heard Ibn ‘Abbās (*radiAllāhu ‘anhu*) say: **“Whoever separates from the Jamā‘ah a hands span and then dies, then his death is in jāhiliyyah.”**

759 – حَدَّثَنِي أَبِي، نا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، نا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بَيْنَ حَلَاوَةِ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَدَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ تُوقَدَ لَهُ نَارٌ فَيُقْتَدَفَ فِيهَا "

759 – My father narrated to me, from ‘Abdul-Wahhāb Ath-Thaqafī, from Ayyūb, from Abū Qilābah, from Anas (*radiAllāhu ‘anhu*) that the Prophet (*sallAllāhu alayhi wa sallam*) said: **“Three (traits) whoever possesses them, then by them he will taste the sweetness of Īmān: That Allāh and His Messenger is more beloved to him than everything besides them, and that he does not love a person except for the sake of Allāh, and that he hates to return to kufr after Allāh has saved him from it, just like he hates that a fire is kindled for him and he is thrown in it.”**

770 – حَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ، نَا هَاشِمُ بْنُ الْقَاسِمِ، نَا شَيْبَانُ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ أَنْ يَتْرَكَ الصَّلَاةَ وَبَيْنَ الرَّجُلِ وَبَيْنَ الْكُفْرِ أَنْ يَتْرَكَ الصَّلَاةَ»

770 – My father – *rahimahullāh* – narrated to me, from Hishām ibn Al-Qāsim, from Shaybān, from Layth, from ‘Atā, from Jābir, from the Prophet (*sallAllāhu alayhi wa sallam*) who said: **“Between a man and shirk is that he leaves the prayer, and between a man and kufr is that he leaves the prayer.”**

775 – حَدَّثَنِي أَبِي، نَا مُحَمَّدُ بْنُ جَعْفَرٍ، نَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَيْسَى الْأَسَدِيِّ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ، عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الطَّيْرَةُ مِنَ الشِّرْكِ وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ»

775 – My father narrated to me, from Muhammad ibn Ja’far, from Shu’bah, from Salamah ibn Kuhayl, from ‘Īsā Al-Asadī, from Zir, from ‘Abdullāh (*radiAllāhu ‘anhu*) from the Prophet (*sallAllāhu alayhi wa sallam*) who said: **“The *tiyarah*<sup>4</sup> (evil omen) is from shirk, but Allāh makes it go away with *tawakkul*.”**

777 – حَدَّثَنِي أَبِي، نَا وَكَيْعٌ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلَانَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ زِيَادِ بْنِ أَبِي مَرْزِيمٍ، قَالَ: خَرَجَ سَعْدُ بْنُ مَالِكٍ عَلَى جَيْشٍ مِنْ جُيُوشِ الْمُسْلِمِينَ، فَإِذَا ظَنِّي قَدْ سَخَتْ فَجَاءَهُ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ لَهُ: ارْجِعْ أَيُّهَا الْأَمِيرُ، فَقَالَ سَعْدُ: «مِنْ أَيِّ شَيْءٍ تَطَّيَّرْتَ أَمِنْ قُرُونِهَا حِينَ أَقْبَلْتَ أَمْ مِنْ أَدْنَاهَا حِينَ أَدْبَرْتَ امْضِ فَإِنَّ الطَّيْرَةَ شِرْكٌ»

777 – My father narrated to me, from Wakī’ (who said): Muhammad Ibn ‘Abdullāh ibn ‘Ulāthah narrated to me, from ‘Abdul-Karīm Al-Jazarī, from Ziyād ibn Abū Maryam who said: **“Sa’d ibn Mālik went out with an army among the armies of the Muslims. Then an antelope came crossing<sup>5</sup>. So a man from his companions came to him and said to him: ‘O Amīr turn back.’ So**

<sup>4</sup> Pessimism, where a person sees or hears a bad thing and then acts according to it. Such as believing he has seen a bad sign and therefore refrains from doing what he intended to do.

<sup>5</sup> They would use to consider it as a bad sign when an antelope would cross from the right to the left, similar to what some kuffār believe today regarding a black cat crossing the road or a broken mirror.

Sa'd said: *'Which thing did you regard as an evil omen? Was it from its horns when it came, or from its tail when it ran away? Go, for verily the evil omen is shirk.'*

781 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، نا خَالِدُ الْحَدَّادِ، عَنْ أَبِي قِلَابَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلَطَّهُمْ بِأَهْلِهِ»

781 – My father narrated to me, from Ismā'il ibn Ibrāhīm, from Khālid Al-Hadhdhā, from Abū Qilābah, from 'Āishah (*radiAllāhu 'anhā*) who said: The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: *"Verily the believers with the most complete īmān are those with the best manners, and who are most kind with his family."*

786 – حَدَّثَنِي أَبِي، نا أَبُو كَامِلٍ، نا زُهَيْرٌ، نا أَبُو إِسْحَاقَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ أَبَا بَكْرَ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ يَقُولُ: «اتَّقُوا الْكُذِبَ فَإِنَّ الْكُذِبَ مُجَانِبٌ لِلْإِيمَانِ»

786 – My father narrated to me, from Abū Kāmil, from Zuhayr, from Abū Ishāq, from Qays ibn Abū Hāzim who said: I heard Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) say: *"Fear lying, for verily lying keeps the īmān away."*

790 – حَدَّثَنِي أَبِي، نا أَبُو كَامِلٍ، عَنْ زُهَيْرٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنِ الْمِنْهَالِ، عَنْ سَيِّدِ بْنِ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ، قَالَ: «التَّمَائِمُ وَالرَّقَى وَالْتَوَلَةُ شِرْكٌ»

790 – My father narrated to me, from Abū Kāmil, from Zuhayr, from 'Amr ibn Qays, from Al-Minhāl, from Sīrīn Umm Abū 'Ubaydah, from 'Abdullāh who said: *"Amulets, charms and beads (all used for magic and protection against evil) is shirk."*

795 – حَدَّثَنِي أَبِي، نا وَكَيْعٌ، نا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: «مَا نَقَصَتْ أَمَانَةُ عَبْدٍ قَطُّ إِلَّا نَقَصَ إِيمَانُهُ»

795 – My father narrated to me, from Wakī', from Sufyān, from Hishām ibn 'Urwah who said: *"The slave does not breach his amānah (trust), except that his īmān decreases."*

797 – حَدَّثَنِي أَبِي، نا وَكَيْعٌ، عَنْ شَرِيكِ، عَنْ هِلَالِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ زِدْنَا إِيمَانًا وَتَقِيئًا وَفِقْهًا»

797 – My father narrated to me, from Wakī', from Sharīk, from Hilāl ibn Humayd, from 'Abdullāh ibn 'Ukaym who said: I heard Ibn Mas'ūd (*radiAllāhu 'anhu*) say in his invocation: *"O Allāh, increase us in īmān, yaqīn and fiqh (understanding)."*

798 – حَدَّثَنِي أَبِي، نا وَكَيْعٌ، نا إِسْرَائِيلُ، عَنِ أَبِي الْهَيْثَمِ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: " {وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي} [البقرة: 260] قَالَ: لِيَزِدَا إِيمَانِي "

798 – My father narrated to me, from Wakī', from Isrāīl, from Abū Al-Haytham, from Sa'īd ibn Jubayr who said: **"But for my heart to be at ease."** (Al-Baqarah 2:260)<sup>6</sup> He said: *"(That means:) For my īmān to increase."*

799 – حَدَّثَنِي أَبِي، نا وَكَيْعٌ، عَنِ حَمَّادِ بْنِ نَجِيحٍ، نا أَبُو عَمْرَانَ الْجَوْنِيُّ، عَنِ جُنْدُبٍ، قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا فِتْيَانًا حَزَاوِرَةً فَتَعَلَّمْنَا الْإِيمَانَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا»

799 – My father narrated to me, from Wakī', from Hammad ibn Najīh, from Abū 'Imrān Al-Jawnī, from Jundub who said: *"We were with the Messenger of Allāh (sallAllāhu alayhi wa sallam) and we were young boys, so we would learn about īmān and then learn the Qurān, and that would increase our īmān."*

806 – حَدَّثَنِي أَبِي، نا وَكَيْعٌ، نا الْأَعْمَشُ، وَسُفْيَانُ، عَنِ ثَابِتِ بْنِ هُرْمُزٍ أَبِي الْمِقْدَامِ، عَنِ أَبِي يَحْيَى، قَالَ: " سُئِلَ حَدِيثُهُ مَا الْمُنَافِقُ؟ قَالَ: «الَّذِي يَصِفُ الْإِيمَانَ وَلَا يَعْمَلُ بِهِ»

806 – My father narrated to me, from Wakī', from Al-A'mash, from Sufyān, from Thābit ibn Hurmuz Abū Al-Miqdām, from Abū Yahyā who said: Hudhayfah was asked: What is a *munāfiq*? So he said: *"Then one who describes īmān but does not act according to it."*

818 – قَالَ وَجَدْتُ فِي كِتَابِ أَبِي رَحْمَهُ اللَّهُ، قَالَ: أَخْبَرْتُ أَنَّ فَضَيْلَ بْنَ عِيَاضٍ: قَرَأَ أَوَّلَ الْأَنْفَالِ حَتَّى بَلَغَ {أَوْلَيْكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ} [الأنفال: 4] ثُمَّ قَالَ حِينَ فَرَغَ: «إِنَّ هَذِهِ الْآيَةَ تُخْبِرُكَ أَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ، وَأَنَّ الْمُؤْمِنَ إِذَا كَانَ مُؤْمِنًا حَقًّا فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، فَمَنْ لَمْ يَشْهَدْ أَنَّ الْمُؤْمِنَ حَقًّا مِنْ أَهْلِ الْجَنَّةِ فَهُوَ شَاكٌّ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ مُكَدِّبٌ بِهِ أَوْ جَاهِلٌ لَا يَعْلَمُ، فَمَنْ كَانَ عَلَى هَذِهِ الصِّفَةِ فَهُوَ مُؤْمِنٌ حَقًّا مُسْتَكْمِلُ الْإِيمَانِ وَلَا يُسْتَكْمَلُ الْإِيمَانُ إِلَّا بِالْعَمَلِ وَلَنْ يَسْتَكْمَلَ عَبْدُ الْإِيمَانِ وَلَا يَكُونُ مُؤْمِنًا حَقًّا حَتَّى يُؤْتَرَ دِينَهُ عَلَى شَهْوَتِهِ، وَلَنْ يَهْلِكَ عَبْدٌ حَتَّى يُؤْتَرَ شَهْوَتُهُ عَلَى دِينِهِ، يَا سَفِيهَ مَا أَجْهَلَكَ لَا تَرْضَى أَنْ تَقُولَ أَنَا مُؤْمِنٌ حَتَّى تَقُولَ أَنَا مُؤْمِنٌ حَقًّا مُسْتَكْمِلُ الْإِيمَانِ، وَاللَّهِ لَا تَكُونُ مُؤْمِنًا حَقًّا مُسْتَكْمِلُ الْإِيمَانِ حَتَّى تُؤَدِّيَ مَا افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ وَتَجْتَنِبَ مَا حَرَّمَ اللَّهُ عَلَيْكَ وَتَرْضَى بِمَا قَسَمَ اللَّهُ لَكَ، ثُمَّ تَخَافُ مَعَ هَذَا أَنْ لَا يَقْبَلَ اللَّهُ عَزَّ وَجَلَّ مِنْكَ»

818 – He said: I found in the book of my father – *rahimahullāh*: I was informed that Fudayl ibn 'Iyyād read the first of (*sūrah*) Al-Anfāl until he reached: **"Those are the true believers. They will have (high) degrees with their Lord and forgiveness and a generous provision."**

<sup>6</sup> When Ibrāhīm (*alayhi as-salām*) asked Allāh to show him how He gives life to the dead.

(Al-Anfal 8:4) Then he said when he was finished: *"Verily this verse informs you that īmān is both in speech and deeds, and that the believer if he is a true believer then he is from the people of paradise. So whoever does not testify to, that the true believer is in paradise then he is doubting in the Book of Allāh – 'azza wa jalla – and rejecting it, or he is ignorant and doesn't know. So whoever is according to this description (given in the first verses of surah Al-Anfāl) he is a true believer who has completed īmān, and the slave does not complete īmān except through deeds. And the slave will not complete īmān nor will he be a true believer until he prefers his religion over his desires. And the slave will not be destroyed until he prefers his desires over his religion. You fool, how ignorant are you. Are you not pleased with saying I am a believer so you can say I have completed īmān? No by Allāh, the slave will not fulfill (his īmān) until he performs what Allāh has obliged upon him and avoids that which Allāh has forbidden for him, and he is pleased with what Allāh – 'azza wa jalla – has divided for him (of provision). And thereafter, despite of all this, he still fears that it will not be accepted from him."*

وَوَصَفَ فَضِيلَ الْإِيمَانِ بِأَنَّهُ قَوْلٌ وَعَمَلٌ وَقَرَأَ ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾ [البينة: 5] فَقَدْ سَمِيَ اللَّهُ عَزَّ وَجَلَّ دِينًا قِيَمَةً بِالْقَوْلِ وَالْعَمَلِ، فَالْقَوْلُ: الْإِقْرَارُ بِالتَّوْحِيدِ وَالشَّهَادَةُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَلَاغِ، وَالْعَمَلُ: آدَاءُ الْفَرَائِضِ وَاجْتِنَابُ الْمَحَارِمِ، وَقَرَأَ ﴿وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾ [مريم: 55] وَقَالَ عَزَّ وَجَلَّ ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾ [الشورى: 13] فَالدِّينُ التَّصَدِيقُ بِالْعَمَلِ كَمَا وَصَفَهُ اللَّهُ عَزَّ وَجَلَّ وَكَمَا أَمَرَ أَنْبِيَاءَهُ وَرُسُلَهُ بِإِقَامَتِهِ: وَالتَّفَرُّقُ فِيهِ تَرْكُ الْعَمَلِ، وَالتَّفَرُّقُ بَيْنَ الْقَوْلِ وَالْعَمَلِ قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ [التوبة: 11] فَالتَّوْبَةُ مِنَ الشِّرْكِ جَعَلَهَا اللَّهُ عَزَّ وَجَلَّ قَوْلًا وَعَمَلًا بِإِقَامَةِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَقَالَ أَصْحَابُ الرَّأْيِ: لَيْسَ الصَّلَاةُ وَلَا الزَّكَاةُ وَلَا شَيْءٌ مِنَ الْفَرَائِضِ مِنَ الْإِيمَانِ افْتِرَاءً عَلَى اللَّهِ عَزَّ وَجَلَّ وَخِلَافًا لِكِتَابِهِ وَسُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَوْ كَانَ الْقَوْلُ كَمَا يَقُولُونَ لَمْ يُقَاتَنَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَهْلَ الرِّدَّةِ،

And Fudayl described īmān as being in speech and deeds, and he recited: **"And they were not commanded except to worship Allāh, being sincere to Him in religion, hunafā (free from shirk) and to establish prayer and to give zakāh. And that is the correct religion."** (Al-Bayyinah 98:5) (The he said:) *"Verily did Allāh call the correct religion with speech and deeds. So the speech is: The acknowledgment of Tawhīd and testifying that the Prophet (sallAllāhu alayhi wa sallam) has brought the Message. And the deeds are: Performing the obligatory acts of worship and avoiding the forbidden things, and he recited: "And mention Ismā'īl in the Book. Verily he was true to his promise, and he was a messenger and a prophet. And he used to order his family to (establish) the prayer and pay the zakāh, and his Lord was pleased with him."* (Maryam 19:54-55) And Allāh – 'azza wa jalla – said: **"He has ordained for you of religion**

what He enjoined upon Nūh and that which We have revealed to you, (O Muhammad), and what We enjoined upon Ibrāhīm and Mūsā and ‘Īsā; to establish the religion and not be divided therein.” (Ash-Shūrā 42:13) So the religion is the verification (of what you have testified to verbally) with the deeds, just like Allāh – ‘azza wa jalla – described it and like He ordered His prophets and messengers to establish it. And being divided therein is to leave the deeds and differentiating between the speech and the deeds. Allāh – ‘azza wa jalla – said: **“So if they repent and establishes the prayer and give the zakāh, then they are your brothers in the religion.”** (At-Tawbah 9:11) So Allāh – ‘azza wa jalla – made the tawbah from shirk to be in speech and in deeds, by establishing the prayer and paying the zakāh. And the companions of rai (opinion) said: ‘Neither the prayer nor the zakāh, or anything from the obligatory acts of worship are from īmān’, and (with this) they invented a lie against Allāh and opposed His Book and the Sunnah of His Prophet (sallAllāhu alayhi wa sallam). And if the opinion were as they claim then Abū Bakr (radiAllāhu ‘anhu) would not have fought the people of riddah.”

وَقَالَ الْفُضَيْلُ رَحِمَهُ اللَّهُ: " يَقُولُ أَهْلُ الْبِدْعِ: الْإِيمَانُ الْإِقْرَارُ بِلَا عَمَلٍ وَالْإِيمَانُ وَاحِدٌ، وَإِنَّمَا يَتَفَاضَلُ النَّاسُ بِالْأَعْمَالِ، وَلَا يَتَفَاضَلُونَ بِالْإِيمَانِ، وَمَنْ قَالَ ذَلِكَ فَقَدْ خَالَفَ الْأَنْبِيَاءَ وَرَدَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ» وَتَفْسِيرُ مَنْ يَقُولُ الْإِيمَانُ لَا يَتَفَاضَلُ يَقُولُ: إِنَّ الْفَرَائِضَ لَيْسَتْ مِنَ الْإِيمَانِ، فَمَيَّزَ أَهْلُ الْبِدْعِ الْعَمَلَ مِنَ الْإِيمَانِ، وَقَالُوا: إِنَّ فَرَائِضَ اللَّهِ لَيْسَ مِنَ الْإِيمَانِ وَمَنْ قَالَ ذَلِكَ فَقَدْ أَغْطَمَ الْفَرِيضَةَ، أَخَافُ أَنْ يَكُونَ جَاحِدًا لِلْفَرَائِضِ، رَادًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَمْرَهُ، وَيَقُولُ أَهْلُ السُّنَّةِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَرَنَ الْعَمَلَ بِالْإِيمَانِ وَأَنَّ فَرَائِضَ اللَّهِ عَزَّ وَجَلَّ مِنَ الْإِيمَانِ، قَالُوا {وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ} [محمد: 2] فَهَذَا مَوْصُولُ الْعَمَلِ بِالْإِيمَانِ وَيَقُولُ أَهْلُ الْإِرْجَاءِ: إِنَّهُ مَقْطُوعٌ غَيْرُ مَوْصُولٍ، وَقَالَ أَهْلُ السُّنَّةِ: {وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ} [النساء: 124] فَهَذَا مَوْصُولٌ وَأَهْلُ الْإِرْجَاءِ يَقُولُونَ بَلْ هُوَ مَقْطُوعٌ، وَقَالَ أَهْلُ السُّنَّةِ {وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ} [الإسراء: 19] فَهَذَا مَوْصُولٌ وَكُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ أَشْبَاهِ ذَلِكَ، فَأَهْلُ السُّنَّةِ يَقُولُونَ: هُوَ مَوْصُولٌ مُجْتَمِعٌ، وَأَهْلُ الْإِرْجَاءِ يَقُولُونَ هُوَ مَقْطُوعٌ مُتَفَرِّقٌ، وَلَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ لَكَانَ مِنْ عَصَى وَارْتَكَبَ الْمَعَاصِيَ وَالْمَحَارِمَ لَمْ يَكُنْ عَلَيْهِ سَبِيلٌ وَكَانَ إِفْرَازُهُ يَكْفِيهِ مِنَ الْعَمَلِ، فَمَا أَسْوَأَ هَذَا مِنْ قَوْلٍ وَأَقْبَحَهُ فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ "

And Al-Fudayl – rahimahullāh – said: “The people of bida’ say: ‘Īmān is the acknowledgment without the deeds, and the īmān (of all people) is the same, verily do they differ in their deeds, but they do not differ in their īmān.’ And whoever says this has verily opposed the narrations and answered back to the saying of the Messenger of Allāh (sallAllāhu alayhi wa sallam), because the Messenger of Allāh (sallAllāhu alayhi wa sallam) said: **“Īmān is sixty odd or seventy odd categories. The best of them is Lā ilāha illa Allāh and the lowest of them is removing the harm from the road. And hayā (shyness) is from īmān.”** And the interpretation of the one who says that the īmān does not differ is saying: ‘Verily the obligatory acts of worship are not from īmān.’ So the people of bida’ distinguished between the deeds and the īmān, and they said: ‘Verily the

obligatory acts of worship of Allāh are not from īmān.' And whoever says this has verily invented a big lie, and I fear that he is rejecting the obligatory acts of worship, and refuting Allāh – 'azza wa jalla – in His command. And the people of Sunnah say: 'Verily Allāh – 'azza wa jalla – joined the deeds with the īmān, and that the obligatory acts of worship are from īmān.' They said: **"Verily those who believe and make good deeds."** (Muhammad 49:2) So that is connecting the deeds with the īmān. And the people of irjā say: 'It is disconnected and not connected.' And the people of Sunnah say: **"And whoever does good deeds, male or female, and is a believer."** (An-Nisā 4:124) Then this is connected, and the people of irjā say that it is disconnected. And the people of Sunnah say: **"And whoever wants the hereafter and strives for it with its true striving, and he is a believer."** (Al-Isrā 17:19) Then this is connected and everything in the Qurān that looks like this (is also connected). So the people of Sunnah say: 'This is connected and gathering (all the meanings under īmān)', while the people of irjā say: 'It is disconnected and separating (the meanings into their own categories). And if the matter were as they say, then the one who disobeys and commits the disobedience and the sins, then there would be no way of reaching him (i.e. no authority over him), and his acknowledgment (of īmān) would suffice him from (performing) the deeds. So how evil is this saying and how repulsive. So verily we belong to Allāh and to Him we shall return."

وَقَالَ فَضَيْلٌ: «أَصْلُ الْإِيمَانِ عِنْدَنَا وَفَرَعُهُ بَعْدَ الشَّهَادَةِ وَالتَّوْحِيدِ وَبَعْدَ الشَّهَادَةِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَلَاغِ وَبَعْدَ أَدَاءِ الْفَرَائِضِ صِدْقُ الْحَدِيثِ، وَحِفْظُ الْأَمَانَةِ، وَتَرْكُ الْخِيَانَةِ، وَالْوَفَاءُ بِالْعَهْدِ، وَصِلَةُ الرَّحِمِ، وَالتَّصَبُّحُ لِجَمِيعِ الْمُسْلِمِينَ، وَالرَّحْمَةُ لِلنَّاسِ عَامَّةً»، قِيلَ لَهُ يَعْني فَضَيْلًا هَذَا مِنْ رَأْيِكَ تَقُولُهُ أَوْ سَمِعْتَهُ؟ قَالَ: بَلَى سَمِعْتَاهُ وَتَعَلَّمْتَاهُ، وَلَوْ لَمْ آخُذْهُ مِنْ أَهْلِ الْفِقْهِ وَالْفَضْلِ لَمْ أَتَكَلَّمْ بِهِ "،

And Fudayl said: "The foundation of īmān for us and its branches – after the Shahādah and the Tawhīd, and after the testimony to the Prophet (sallAllāhu alayhi wa sallam) that he brought the Message, and after performing the obligatory acts of worship – is believing in the hadīth, preserving the trust, leaving betrayal, fulfilling the promise, keeping the bond of kinship, giving advice to all of the Muslims and being merciful with all people in general." So it was said to him – i.e. to Fudayl – Is this something you say from your opinion or did you hear this? He said: "Rather we have heard this and learned this. And if I had not taken this from the people of understanding and precedence then I would not have said it."

وَقَالَ فَضَيْلٌ: " يَقُولُ أَهْلُ الْإِرْجَاءِ: الْإِيمَانُ قَوْلٌ بِلَا عَمَلٍ وَيَقُولُ الْجَهْمِيَّةُ: الْإِيمَانُ الْمَعْرِفَةُ بِلَا قَوْلٍ وَلَا عَمَلٍ، وَيَقُولُ أَهْلُ السُّنَّةِ: الْإِيمَانُ الْمَعْرِفَةُ وَالْقَوْلُ وَالْعَمَلُ، فَمَنْ قَالَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ فَقَدْ أَحَدَ بِالْوَثِيقَةِ، وَمَنْ قَالَ: الْإِيمَانُ قَوْلٌ بِلَا عَمَلٍ فَقَدْ خَاطَرَ لِأَنَّهُ لَا يَدْرِي أَيْقَبَلُ إِفْرَارُهُ أَوْ يُرَدُّ عَلَيْهِ بِدُنُوبِهِ "، وَقَالَ يَعْني فَضَيْلًا: قَدْ بَيَّنْتُ لَكَ إِلَّا أَنْ تَكُونَ أَعْمَى "، وَقَالَ فَضَيْلٌ: " لَوْ قَالَ رَجُلٌ مُؤْمِنٌ أَنْتَ؟ مَا كَلَّمْتُهُ مَا عَشْتُ، وَقَالَ: إِذَا قُلْتَ آمَنْتُ بِاللَّهِ فَهُوَ يَجْزِيكَ مِنْ أَنْ تَقُولَ أَنَا مُؤْمِنٌ، وَإِذَا قُلْتَ: أَنَا مُؤْمِنٌ لَا يَجْزِيكَ مِنْ أَنْ تَقُولَ آمَنْتُ بِاللَّهِ، لِأَنَّ آمَنْتُ

بِاللَّهِ أَمْرٌ، قَالَ اللَّهُ عَزَّ وَجَلَّ { قُولُوا آمَنَّا بِاللَّهِ } [البقرة: 136] الْآيَةِ، وَقَوْلِكَ أَنَا مُؤْمِنٌ تَكَلَّفْتُ لَا يَضُرُّكَ أَنْ لَا تَقُولَهُ وَلَا بَأْسَ إِنْ قُلْتَهُ عَلَيَّ وَجْهِ الْإِفْرَارِ وَأَكْرَهُهُ عَلَيَّ وَجْهِ التَّرَكُّبِيَّةِ "

And Fudayl said: *"The people of irjā say: 'Īmān is in speech and not deeds.' And the Jahmiyyah says: 'Īmān is the knowledge without speech nor deeds.' And Ahl As-Sunnah says: 'Īmān is the knowledge and the speech and the deeds.' So whoever says: Īmān is in speech and deeds, then he has verily grasped that which is trustworthy. And whoever says that Īmān is in speech and not in deeds, then he has verily taken a risk because he doesn't know whether his acknowledgment will be accepted or it will be refused due to his sins."* And he – i.e. Fudayl – said: *"I have verily clarified this for you, except (you will not understand) if you are blind."* And Fudayl said: *"If a man says: 'Are you a believer?' I would never speak to him as long as I live."* And he said: *"If you said: 'I have believed in Allāh, then that is sufficient for you from saying: 'I am a believer'. But if you say: 'I am a believer', then it is not sufficient for you from saying: 'I have believed in Allāh', because (saying) 'I have believed in Allāh' is an order. Allāh – 'azza wa jalla – said: "Say: We have believed in Allāh."* (Al-Baqarah 2:136) until the rest of the verse. *And your saying: 'I am a believer' is a burden you take upon yourself while it doesn't harm you if you do not say it, and there is no harm if you say it for the sake of acknowledging (īmān) and I hate (saying that) for the sake of purifying (oneself)."*

وَقَالَ فَضَيْلٌ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: مَنْ صَلَّى إِلَى هَذِهِ الْقِبْلَةِ فَهُوَ عِنْدَنَا مُؤْمِنٌ وَالنَّاسُ عِنْدَنَا مُؤْمِنُونَ بِالْإِفْرَارِ وَالْمَوَارِيثِ وَالْمَنَاحِجِ وَالْحُدُودِ وَالذَّبَائِحِ وَالنُّسُكِ وَهُمْ ذُنُوبٌ وَخَطَايَا اللَّهُ حَسِيبُهُمْ إِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ عَفَرَ لَهُمْ، وَلَا نَدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ، وَقَالَ فَضَيْلٌ سَمِعْتُ الْمُغِيرَةَ الصَّبِيَّ يَقُولُ: مَنْ شَكَّ فِي دِينِهِ فَهُوَ كَافِرٌ وَأَنَا مُؤْمِنٌ إِنْ شَاءَ اللَّهُ، قَالَ فَضَيْلٌ: «الِاسْتِثْنَاءُ لَيْسَ بِشَكٍّ» وَقَالَ فَضَيْلٌ: «الْمُرْجِيَّةُ كُلَّمَا سَمِعُوا حَدِيثًا فِيهِ تَخْوِيفٌ، قَالُوا: هَذَا تَهْدِيدٌ وَإِنَّ الْمُؤْمِنَ يَخَافُ تَهْدِيدَ اللَّهِ وَتَحْذِيرَهُ وَتَخْوِيفَهُ وَوَعِيدَهُ وَيَرْجُو وَعْدَهُ، وَإِنَّ الْمُنَافِقَ لَا يَخَافُ تَهْدِيدَ اللَّهِ وَلَا تَحْذِيرَهُ وَلَا تَخْوِيفَهُ وَلَا وَعِيدَهُ وَلَا يَرْجُو وَعْدَهُ "، وَقَالَ فَضَيْلٌ: «الْأَعْمَالُ تُحْبِطُ الْأَعْمَالَ، وَالْأَعْمَالُ تُحَوِّلُ دُونَ الْأَعْمَالِ»

And Fudayl said: *"I heard Sufyān Ath-Thawrī say: 'Whoever prays towards this qiblah then for us he is a believer. And the people for us are believers through acknowledgement (of faith), inheritance, marriage, punishments, slaughtering and sacrifices. And they have sins and mistakes. Allāh is their Reckoner, if He wants He punishes them and if He wants He forgives them. And we do not know what they are (i.e. in hukm) for Allāh.'" And Fudayl said: "I heard Al-Mughīrah Ad-Dabbī say: 'Whoever doubts in his religion then he is a kāfir. And I am a believer in shā Allāh.'" Fudayl said: "Al-Istithnā is not doubting." And Fudayl said: "Everytime the Murjiah hear a hadīth in which there is frightening they said: 'This is (merely) a threat.' While the believer fears the threat of Allāh, His admonition, His frightening, His warning and he hopes for His promise. And verily the hypocrite does not fear the threat of Allāh, nor His admonition, nor His frightening, nor His warning and he*



does not hope for His promise.” And Fudayl said: “(Some) deeds destroy (other) deeds, and (some deeds) prevents from (other) deeds.”

821 – حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، عَبَّيْرَ مَرَّةٍ، نَا ضَمْرَةَ، عَنِ ابْنِ شَوْذَبٍ، عَنِ مُحَمَّدِ بْنِ جُهَادَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْهَرِيِّ بْنِ شَرْحِبِيلٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «لَوْ وُزِنَ إِيمَانُ أَبِي بَكْرٍ بِإِيمَانِ أَهْلِ الْأَرْضِ لَرَجَحَ بِهِ»

821 – Hārūn ibn Ma’rūf narrated to us more than one time, from Damrah, from Ibn Shawdhab, from Muhammad ibn Juhādah, from Salamah ibn Kuhayl, from Al-Huzayl ibn Shurahbīl who said: ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) said: “If the *īmān* of Abū Bakr was weighed against the *īmān* of the inhabitants of the earth, then it would verily exceed it in weight.”

## Commentary

This chapter refutes the Murjiah in the time of the *Salaf* in all aspects of their beliefs. It also refutes some people who ascribe themselves to Tawhīd today but have some mistakes in their belief. These groups are as follows:

### 1. Those who excuse in ignorance in the major *shirk*.

These people believe that a person as long as he remains on *īmān* in his speech, then his act of major *shirk* will not harm him. And by this they give the *hukm* of Islām to a person who claims to be a Muslim while he with his deeds commits a *nāqid* (nullifier) of Islām; in this case major *shirk*. If the person would remain within the fold of Islām when performing major *shirk*, the scholars would not have called major *shirk* a *nāqid* (nullifier). So these modern-time Murjiah took the principles of the Murjiah of old times and applied it upon those who commit *shirk*, and by this they themselves fall into *kufir*, because declaring *takfir* upon the one who commits *shirk* is an included part of *al-kufr bit-tāghūt* which must be performed in order to be a Muslim.

Furthermore they are worse than the Murjiah (of Jahmiyyah) of old times because the Murjiah (of Jahmiyyah) of old times, despite of their faulty beliefs would still declare *takfir* upon the one who commits *shirk*, claiming that this person is a *kāfir*, not due to the act of *shirk* itself, rather because this *shirk* – for them – would be a sign that the person is a *kāfir* inwardly and furthermore they would say that Allāh has stated that the act of *shirk* would not be performed except by a *kāfir*.

Ibn Taymiyyah – *rahimahullāh* – conveyed what Abū Al-Hasan Al-Ash’arī said when he mentioned some of the beliefs of the sects who held a *murjī* stance regarding *īmān*:

الفرقة الثانية من المرجئة : يزعمون أن الإيمان هو المعرفة بالله فقط والكفر به هو الجهل به فقط فلا إيمان بالله إلا المعرفة به ولا كفر بالله إلا الجهل به وإن قول القائل : إن الله ثالث ثلاثة ليس بكفر ولكنه لا يظهر إلا من كافر وذلك أن الله كفر من قال ذلك وأجمع المسلمون أنه لا يقوله إلا كافر... والقائل بهذا القول أبو الحسين الصالحى .

“And the second sect of the Murjiah: They claim that *īmān* is knowing Allāh alone, and *kufir* (disbelief) in Allah is only being ignorant about him. So there is no *īmān* in Allāh except by having knowledge regarding Him and there is no *kufir* in Allāh except through ignorance regarding Him. And the one who says: ‘Verily Allāh is the third of three’, then this (saying) is not *kufir*, but it (i.e. this saying)

does not come from anyone but a *kāfir*. And this is because Allāh has declared *takfīr* upon the one who says this, and the Muslims have agreed upon that no-one but a *kāfir* says this. And the one who holds this opinion is Abū Al-Hasan As-Sālihī.” (Majmū’ Al-Fatāwā 7/543)

And he said:

والفرقة " الحادية عشر " من المرجئة : أصحاب بشر المريسي يقولون : إن الإيمان هو التصديق لأن الإيمان في اللغة هو التصديق وما ليس بتصديق فليس بإيمان ويزعم أن التصديق يكون بالقلب وباللسان جميعا وإلى هذا القول كان يذهب ابن الراوندي وكان ابن الراوندي يزعم أن الكفر هو الجحد والإنكار والستر والتغطية وليس يجوز أن يكون الكفر إلا ما كان في اللغة كفرا ولا يجوز إيمان إلا ما كان في اللغة إيمانا وكان يزعم أن السجود للشمس ليس بكفر ولا السجود لغير الله كفر ولكنه علم على الكفر لأن الله بين أنه لا يسجد للشمس إلا كافر .

“And the eleventh sect of the Murjiah: Are the companions of Bishr Al-Marīsī. They said: Verily *īmān* is the belief (in the heart), because *īmān* in the language means believing, and whatever is not believing then it is not *īmān*. And they claim that all of believing is in the heart and upon the tongue (only). And Ibn Al-Rāwandī used to hold this opinion, and Ibn Al-Rāwandī used to claim that *kufr* is rejecting, denying, covering and concealing (the truth). And nothing is allowed to be (called) *kufr* except that which is *kufr* in the language. And nothing is allowed to be (called) *īmān* except that which is *īmān* in the language. And he used to claim that making *sujūd* (prostration) to the sun is not *kufr*, nor is the *sujūd* to others than Allāh *kufr* (in itself), rather it is a sign of *kufr*, because Allāh has clarified that no-one but a *kāfir* makes *sujūd* to the sun (or others than Allāh).” (Majmū’ Al-Fatāwā 7/544)

So have a look at how these misguided sects of old times, despite of their *bid’ah* and misguidance, had a more correct belief regarding the one who commits *shirk*, which is closer to the truth of the Qurān, than these modern Murjiah who refuse to declare *takfīr* upon the one who worships others than the Lord of the worlds and ascribes partners to him. *Lā harwla wa lā quwwata illā billāh*.

## 2. The habitual sinner who doesn’t stop sinning, either in secret or openly.

There are many people of today who ascribe themselves to Tawhīd and speaks openly about Tawhīd, *al-kufr bit-tāghūt*, declaring *takfīr* upon the *mushrikūn* etc. But in reality with this they are habitual sinners who either secretly or openly commits disobedience to the Lords of the worlds. Despite of this, they still think that with this claim of Tawhīd they remain upon the same level of *īmān* as those *Muwahhidūn* who does not sin like they do. This illusion – and basically the principle of the Murjiah who said that sins have no effect upon *īmān* –

closes the door of *tawbah* to Allāh for the sinner and it strongly soften up his view upon the sins that he is committing. The result of this is a catastrophe in *dunyā* and destruction in the *ākhirah*. Because how many callers to Tawhid fell in *kufr* because of their continuous sins, how many *Muwahhidūn* left the religion because of their farness from Allah and His Forgiveness and how many so-called ‘callers to the religion’ ended up as enemies to the religion of Allāh because of them being impressed with themselves? The *Muwahhid* is advised to be aware of his own status and hold himself to account. For every sin there should be a request for forgiveness and a good deed, for every act of arrogance there should be humility, for every aspect of ignorance there should be a search for knowledge.

### 3. Those who do general *takfīr* and does not accept the Islamic signs.

After almost a year of this issue has been discussed and those who claim that *at-takfīr bil-‘umūm* (general *takfīr*) is from the religion has been unable to produce a single piece of evidence for their misguided opinion, these people of *bid’ah* should in reality be ashamed of themselves for not accepting the truth in this issue. It is not intended to dwell into that issue in this text, but one quote that demonstrates the clean and un-distorted understanding that the *Salaf – rahimahumullāh –* had regarding the Qurān, deserves to be highlighted. And this is when Fudayl ibn ‘Iyyād – *rahimahullāh –* said:

قَالَ اللَّهُ عَزَّ وَجَلَّ {فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ} [التوبة: 11] فَالتَّوْبَةُ مِنَ الشِّرْكِ جَعَلَهَا اللَّهُ عَزَّ وَجَلَّ قَوْلًا وَعَمَلًا بِإِقَامَةِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

“Allāh – ‘azza wa jalla – said: “So if they repent and establishes the prayer and give the *zakāh*, then they are your brothers in the religion.” (At-Tawbah 9:11) So Allāh – ‘azza wa jalla – made the *tawbah* from *shirk* to be in speech and in deeds, by establishing the prayer and paying the *zakāh*.”

So a person who with his words distance himself from the *shirk* he was upon – by testifying to *Lā ilāha illa Allāh –* and thereafter with his deeds perform the obligatory acts of worship, then Allāh informed that these people were to be considered as Muslim brothers. And Al-Fudayl – *rahimahullāh –* described this as the *tawbah* from *shirk*. So where are the arguments of the one who dares to contradict Allāh the Exalted, His Messenger (*sallAllāhu alayhi wa sallam*) and the three best generations of people?

We ask Allāh to show us the truth as the truth and provide us with following it. And we ask Him to show us the falsehood as falsehood and provide us with keeping away from it.

*Allāhumma āmīn.*

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

Abū Hājar