

قَوْلُ أَبِي عَبْدِ اللَّهِ فِي الْوَاقِفَةِ

Abū 'Abdullāh's (i.e. Imām Ahmad)  
opinion regarding *Al-Wāqifah*.

## Abū 'Abdullāh's opinion regarding *Al-Wāqifah*

Abū 'Abdur-Rahmān 'Abdullāh ibn Ahmad ibn Hanbal – *rahimahumallāh* – said:

قَوْلُ أَبِي عَبْدِ اللَّهِ فِي الْوَاقِفَةِ

### **Abū 'Abdullāh's opinion regarding *Al-Wāqifah*.**

**223** – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ وَسُئِلَ عَنِ الْوَاقِفَةِ فَقَالَ أَبِي: «مَنْ كَانَ يُخَاصِمُ وَيُعَرِّفُ بِالْكَلَامِ فَهُوَ جَهْمِيٌّ وَمَنْ لَمْ يَعْرِفْ بِالْكَلَامِ يُجَانِبْ حَتَّى يَرْجِعَ، وَمَنْ لَمْ يَكُنْ لَهُ عِلْمٌ يَسْأَلْ»

**223** – I heard my father while he was asked regarding the *Wāqifah*, so my father said: "Whoever used to debate and is known for speaking out (about this) then he is *jahmī*. And whoever is not known for speaking out is avoided until he returns (to the truth). And whoever (of them) who does not have knowledge then he should ask."

**224** – سُمِّلَ أَبِي رَحِمَهُ اللَّهُ – وَأَنَا أَسْمَعُ – عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ، فَقَالَ: «مَنْ كَانَ مِنْهُمْ جَاهِلًا لَيْسَ بِعَالِمٍ فَلْيَسْأَلْ وَلْيَتَعَلَّمْ»

**224** – My father was asked – while I was listening – regarding the *Lafdhiyyah* and the *Wāqifah*, so he said: "Whoever is ignorant among them and does not have knowledge, then let him ask and let him learn."

**225** – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ مَرَّةً أُخْرَى وَسُئِلَ عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ فَقَالَ: «مَنْ كَانَ مِنْهُمْ يُحْسِنُ الْكَلَامَ فَهُوَ جَهْمِيٌّ، وَقَالَ مَرَّةً أُخْرَى هُمْ شَرٌّ مِنَ الْجَهْمِيَّةِ»

**225** – I heard my father another time when he was asked about the *Lafdhiyyah* and the *Wāqifah*, so he said: "Whoever among them understands the words, then he is a *jahmī*." And he said another time: "They are worse than the *Jahmiyyah*."

**226** – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعِقِيُّ، قَالَ: قَالَ يَحْيَى بْنُ أَيُّوبَ وَذَكَرْنَا لَهُ الشُّكَّاءَ الَّذِينَ يَقُولُونَ لَا نَقُولُ الْقُرْآنَ مَخْلُوقٌ وَلَا غَيْرُ مَخْلُوقٍ فَقَالَ يَحْيَى بْنُ أَيُّوبَ: "كُنْتُ قُلْتُ لِأَبِي شَدَادٍ صَدِيقِي لِي: مَنْ قَالَ هَذَا فَهُوَ جَهْمِيٌّ صَغِيرٌ"، قَالَ يَحْيَى: وَهُوَ الْيَوْمَ جَهْمِيٌّ كَبِيرٌ "

**226** – Muhammad ibn Ishāq As-Sāghāni narrated to me and said: Yahyā ibn Ayyūb said when we mentioned to him those who doubt; those who say: We do not say the Qurān is created not that it is not created. So Yahyā ibn Ayyūb said: "I once said to Abū Shaddād one of my friends: Whoever says this then he is a small *jahmī*." Yahya said: "And today he is a big *jahmī*."

## Commentary

As for the cure for all these diseases such as claiming that the Qurān is created and not the words of Allāh, doubting regarding this or having doubts and confusion regarding any of the Names or Attributes of Allāh, then the cure is sticking to the evidences and what the *salaf* has understood from these, and not saying anything about Allāh, His Messenger (*sallAllāhu alayhi wa sallam*), His religion and His signs without knowledge.

Ibn Al-Qayyim – *rahimahullāh* – said in “*Madārij As-Sālikīn*”:

وأما القول على الله بلا علم فهو أشد هذه المحرمات تحريمًا وأعظمها إثمًا، ولهذا ذكر في المرتبة الرابعة من المحرمات التي اتفقت عليها الشرائع والأديان ولا تباح بحال، بل لا تكون إلا محرمة، وليست كالميتة والدم ولحم الخنزير، الذي يباح في حال دون حال، فإن المحرمات نوعان: محرم لذاته لا يباح بحال، ومحرم تحريمًا عارضًا في وقت دون وقت. قال الله تعالى في المحرم لذاته:

*“Regarding saying something about Allāh without knowledge this is the most forbidden of all forbidden things and the biggest of it in sin. And due to this He mentioned in order the four of the forbidden things which all the laws and religions agree upon and which does not become allowed under any circumstances. Rather it is only forbidden. And it is not like the self-dead or the blood or the meat from pig which become allowed in some situations without others. Because verily are the forbidden things of two types: (1) That which is forbidden in itself which never becomes allowed, and (2) that which only is forbidden sometimes and not other times. Allāh – the Exalted – said regarding that which is forbidden in itself:*

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

**“Say: Verily has my Lord forbidden *al-fawāhish* (illegal sexual intercourse) that which is apparent of it and that which is hidden.” (Al-A’rāf 7:33)**

ثم انتقل منه إلى ما هو أعظم منه فقال:

*Then He went on to that which is bigger (in sin) than in, so He said:*

وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ

**“And sin and oppression with right.” (Al-A’rāf 7:33)**

ثم انتقل منه إلى ما هو أعظم منه فقال:

*Then He went on to that which is bigger (in sin) than in, so He said:*

وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا

**"And that you should associate (partners in worship) with Allāh which He did not send down any authority for." (Al-A'rāf 7:33)**

ثم انتقل منه إلى ما هو أعظم فقال:

*Then He went on to that which is bigger (in sin) than in, so He said:*

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

**"And that you say about Allāh that which you do not know." (Al-A'rāf 7:33)**

فهذا أعظم المحرمات عند الله وأشد إثمًا، فإنه يتضمن الكذب على الله ونسبته إلى ما لا يليق به، وتغيير دينه ونفي ما أثبتته وإثبات ما نفاه، وتحقيق ما أبطله وإبطال ما حققه وعداوة من والاه وموالاته من عاداه، وحب ما أبغضه وبغض ما أحبه، ووصفه بما لا يليق به في ذاته وصفاته وأقواله وأفعاله. فليس من أجناس المحرمات أعظم عند الله منه ولا أشد إثمًا، وهو أصل الشرك والكفر، وعليه أسست البدع والضلالات، فكل بدعة مضلة في الدين أساسها القول على الله بلا علم. ولهذا اشتد نكير السلف والأئمة لها وصاحوا بأهلها من أفطار الأرض وحذروا فتنهم أشد تحذير، وبالغوا في ذلك ما لم يبالغوا في إنكار الفواحش والظلم والعدوان، إذ مضرة البدع وهدمها للدين ومنافاتها له أشد".

*So this (i.e. speaking about Allāh without knowledge) is the biggest of the forbidden things with Allāh and the worst in sin. Because verily does it contain lying about Allāh and ascribing to Him that which is not suitable for Him, and changing His religion, and negating what He has affirmed and affirming what He has negated, and establishing what He has invalidated and invalidating what He has established, and having enmity to those He allied with and allying with those He has enmity towards, and loving those whom He hates and hating those whom He loves, and describing Him with what is not suitable for Him in His Dhāt (Being), His Attributes, His sayings and His actions. So there are not among the types of forbidden things that which is bigger than this and worse in sin. And it is the root of shirk and kufr, and the innovations and misguidance was founded upon it, because every misguiding innovation in the religion its foundation is saying something about Allāh without knowledge. And due to this the salaf and the aimmah (leaders) were very harsh in their rejection of this and they called out to its people from the lands of the earth and warned against their fitnah with the severest of warnings. And they did this more than they would do in the rejection of immorality, injustice and tyranny, since the damage of bida' and its destruction and negation of the religion is worse (than immorality, injustice and tyranny)."*

(Madārij As-Sālikīn 1/378)

Regarding *Al-Wāqifah*, then when the *fitnah* occurred and the people was invited to saying that the Qurān is created, then the people of *Sunnah* distinguished themselves from the people of *bida'* by defining the Qurān as: 'The words of Allāh – the Exalted – and not created.' Then a group appeared who said: 'We say regarding the Qurān that it is the words of Allāh and then we stop. We don't say it is created and not that it is not created.' And due to this statement some of the scholars would also describe *Al-Wāqifah* as *Ash-Shukkāk* (those who doubt), since they are in a place between saying created and not created, due to their doubt.

Abū Bakr Al-Ājurri – *rahimahullāh* – said:

وَأَمَّا الَّذِينَ قَالُوا: "الْقُرْآنُ كَلَامُ اللَّهِ وَوَقَّفُوا فِيهِ" وَقَالُوا: "لَا نَقُولُ غَيْرَ مَخْلُوقٍ"، فَهَؤُلَاءِ عِنْدَ كَثِيرٍ مِنَ الْعُلَمَاءِ -مِمَّنْ رَدَّ عَلَى مَنْ قَالَ بِخُلُقِ الْقُرْآنِ- قَالُوا: هَؤُلَاءِ الْوَاقِفَةُ مِثْلُ مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ "وَأَشْرُ"; لِأَنَّهُمْ شَكُّوا فِي دِينِهِمْ، وَنَعُوذُ بِاللَّهِ مِمَّنْ يَشْكُ فِي كَلَامِ الرَّبِّ: "إِنَّهُ غَيْرُ مَخْلُوقٍ"، وَأَنَا أَذْكُرُ مَا تَأْدَى إِلَيْنَا مِنْهُ مِمَّنْ أَنْكَرَ عَلَى الْوَاقِفَةِ مِنْ أَهْلِ الْعِلْمِ.

"And regarding those who said: 'The Qurān is the words of Allāh', and then they stopped regarding it, and they said: 'We do not say that it is not created.' Then these are for many of the scholars – among those who answered those claimed that the Qurān is created – they said: 'These are the *Wāqifah*; just like those who said the Qurān is created, and even worse.' Because they doubted in their religion, and we seek refuge with Allāh from the one who doubts regarding the words of the Lord: 'Verily it is not created.' And I will mention what was conveyed to us of this from those who rejected the *Wāqifah* from the people of knowledge."

(*As-Sharī'ah* 1/232)

And among that which he – *rahimahullāh* – mentioned, is:

1- سُئِلَ الإمام أحمد: هَلْ لَهُمْ رُحْصَةٌ أَنْ يَقُولَ الرَّجُلُ: "الْقُرْآنُ كَلَامُ اللَّهِ"، ثُمَّ يَسْكُتُ؟ فقال: "وَلَمْ يَسْكُتْ؟ لَوْلَا مَا وَقَعَ فِيهِ النَّاسُ كَانَ يَسْعُهُ السُّكُوتُ، وَلَكِنْ حَيْثُ تَكَلَّمُوا فِيمَا تَكَلَّمُوا لِأَيِّ شَيْءٍ لَا يَتَكَلَّمُونَ؟".

1 – Imām Ahmad was asked: 'Do they have an excuse (for example) that a man says: The Qurān is the words of Allāh, and then after that be quiet?' So he said: "And why is he quiet? If it was not for what the people have fallen into, then being quiet was acceptable for him, but when they spoke about what they have spoken about, then for what reason do they not speak?"

قال الحافظ أبو بكر الأَجْرِيُّ -معلقاً على كلام للإمام أحمد-: "معنى قول أحمد بن حنبل في هذا المعنى، يقول: لم يختلف أهل الإيمان أنَّ القرآنَ كلامُ الله عزَّ وجلَّ، فلمَّا جاءَ جَهْمٌ فَأَخَذَتْ الكُفْرَ بقوله: إِنَّ القرآنَ مخلوقٌ، لم يسع العلماء إلاَّ الرَّدُّ عليه بأنَّ القرآنَ كلامُ الله - عزَّ وجلَّ - غيرُ مخلوقٍ بلا شكٍّ ولا تَوْقُفٍ فيه، فَمَنْ لم يَقُلْ: "غَيْرُ مخلوقٍ"، سُمِّيَ واقفياً شاكاً في دينه."

Al-Hāfidh Abū Bakr Al-Ājurī said, while commenting on the words of Imām Ahmad: *"The meaning of the words of Ahmad ibn Hanbal in this meaning is that he is saying: The people of imān do not disagree that the Qurān is the words of Allāh 'azza wa jalla. So when Jahm came and invented the kufr with his statement: Verily the Qurān is created, then nothing was appropriate for the scholars except to answer to this with (saying that) the Qurān is the words of Allāh – 'azza wa jalla – and not created without doubt or stopping in this. So whoever does not say: It is not created, then he was called wāqifi and doubting in his religion."*

2 – قال الإمام إسحاق بن راهويه: "مَنْ قَالَ لَا أَقُولُ الْقُرْآنُ غَيْرُ مَخْلُوقٍ فَهُوَ جَهْمِيّ."

2 – Al-Imām Ishāq ibn Rāhawayh said: *"Whoever says: 'I do not say that the Qurān is not created', then he is a jahmī."*

3 – قال الإمام قُتَيْبَةُ بْنُ سَعِيدٍ: "هَؤُلَاءِ الْوَاقِفَةُ شَرٌّ مِنْهُمْ، يَعْنِي مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ."

3 – Al-Imām Qutaybah ibn Sa'īd said: *"These Wāqifah are worse than them, i.e. worse than those who say: The Qurān is created."*

4 – عُثْمَانُ بْنُ أَبِي شَيْبَةَ يَقُولُ: "هَؤُلَاءِ الَّذِينَ يَقُولُونَ: الْقُرْآنُ كَلَامُ اللَّهِ وَيَسْكُتُونَ شَرٌّ مِنْ هَؤُلَاءِ، يَعْنِي مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ."

4 – 'Uthman ibn Abū Shaybah said: *"Those who say: The Qurān is the words of Allāh then they are quiet, are worse than these, i.e. worse than those who say: The Qurān is created."*

5 – قَالَ أَحْمَدُ بْنُ إِبْرَاهِيمَ، سَمِعْتُ مُحَمَّدَ بْنَ مُقَاتِلِ الْعَبَّادِيِّ -وَكَانَ مِنْ خِيَارِ الْمُسْلِمِينَ- يَقُولُ فِي الْوَاقِفَةِ: "هُمْ عِنْدِي شَرٌّ مِنَ الْجَهْمِيَّةِ."

5 – Ahmad ibn Ibrāhīm said: I heard Muhammad ibn Muqātil Al-'Abbādānī – and he was among the best of Muslims – say about the Wāqifah: *"For me they are worse than the Jahmiyyah."*

(As-Sharī'ah 1/527-530)

Abū Hājar