

One *hadīth* to break the backs of the people of  
*bida'* – the people of general *takfīr*

Ibn Mundih (died 395 hijrī) – rahimahullāh – said in one of the chapters in his book “Kitāb Al-Īmān”:

ذَكَرَ مَا يَدُلُّ عَلَى أَنَّ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ يُوجِبُ اسْمَ الْإِسْلَامِ وَيَحْرِمُ مَالَ قَاتِلِهَا وَدَمَهُ

**Mentioning what proves that the saying of *Lā ilāha illa Allāh* obligates the name of Islām (to the one who says it) and it forbids the wealth of the one who says it and his blood.**

51 – أَخْبَرَنَا مُحَمَّدُ بْنُ يَعْقُوبَ، ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعِقَانِيُّ، ثَنَا أَبُو النَّضْرِ، ثَنَا سُلَيْمَانُ بْنُ الْمُعِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ عِتْبَانَ، لَقَيْتُهُ فَقُلْتُ حَدِيثٌ بَلَغَنِي عَنْكَ فَذَكَرَ الْحَدِيثَ.

51 – Muhammad ibn Ya’qūb informed us, from Muhammad ibn Ishāq As-Sāghānī, from Abū An-Nadr, from Sulaymān ibn Al-Mughīrah, from Thābit, from Anas, from ‘Itbān, I met him and said to him: ‘A hadīth was mentioned to me from you’, so he mentioned the hadīth.

52 – أَنبَأَ عَبْدُ الرَّحْمَنِ بْنُ يَحْيَى، ثَنَا أَبُو مَسْعُودٍ، أَنبَأَ شَبَابَةَ بْنُ سَوَّارٍ، ح، وَأَنْبَأَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ الدِّمَشْقِيَّ، وَأَحْمَدُ بْنُ عُبَيْدِ الْحَمِصِيِّ، قَالَا: ثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سَعِيدٍ، ثَنَا شَيْبَانُ بْنُ فَرُّوخٍ أَبُو مُحَمَّدٍ، قَالَ: ثَنَا سُلَيْمَانُ بْنُ الْمُعِيرَةِ، ثَنَا ثَابِتُ الْبُنَائِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الرَّبِيعِ، عَنْ عُثْمَانَ بْنِ مَالِكٍ، قَالَ: قَدِمْتُ الْمَدِينَةَ فَلَقَيْتُ عِتْبَانَ بْنَ مَالِكٍ، فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ، قَالَ: أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّيْءِ، فَبَعَثْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ أَحَبُّ أَنْ تَأْتِيَنِي، فَمُصَلِّي فِي مَنْزِلِي، فَأَتَّخِذَهُ مُصَلًى، فَأَتَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَنْ شَاءَ مِنْ أَصْحَابِهِ، فَدَخَلَ عَلَيَّ فَهُوَ يُصَلِّي فِي مَنْزِلِي وَأَصْحَابُهُ يَتَحَدَّثُونَ بَيْنَهُمْ، ثُمَّ أَسْنَدُوا عَظْمَ ذَلِكَ، وَكَرِهَهُ إِلَى مَالِكِ بْنِ الدُّخَيْشِمِ قَالَ: وَدُّوا أَنَّهُ لَوْ دَعَا عَلَيْهِ فَهَلَكَ، وَوَدُّوا أَنَّهُ لَوْ أَصَابَهُ شَرٌّ فَقَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ، فَقَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ»، قَالُوا: إِنَّهُ يَقُولُ ذَلِكَ وَمَا هُوَ فِي قَلْبِهِ، فَقَالَ: «كَمَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ اللَّهِ فَيَدْخُلُ النَّارَ أَوْ تَطْعَمَهُ النَّارُ»

52 – ‘Abdur-Rahmān ibn Yahyā narrated, from Abū Mas’ūd (who said): Shabābah ibn Sawwār narrated (and said): And Muhammad ibn Ibrāhīm ibn ‘Abdul-Mālik ibn Marwān Ad-Dimashqī and Ahmad ibn ‘Ubayd Al-Himsī both narrated and said: Ahmad ibn ‘Alī ibn Sa’īd narrated to us, from Shaybān ibn Furūkh Abū Muhammad who said: Sulaymān ibn Al-Mughīrah narrated to us, from Thābit Al-Bunānī, from Anas ibn Mālik who said: Mahmūd ibn Ar-Rabī’ narrated to me, from ‘Uthmān ibn Mālik who said: “I came to Madīnah and I met ‘Itbān ibn Mālik so I said to him: ‘A hadīth from you has reached me.’ So he said: ‘Something (of disease) befell me in my eye, so I sent a message to the Messenger of Allāh (sallAllāhu alayhi wa sallam) that I would love for you to come to me and pray in my house, so I can take it as a place of prayer. So the Messenger of Allāh (sallAllāhu alayhi wa sallam) came to me, and whoever wanted from his companions (also came). So

*he entered upon me and while he was praying his companions was speaking between them. Then they ascribed (most of) the mighty and great of it (i.e. of evil things which they have seen from the munafiqūn<sup>1</sup>) to Malik ibn Dukhaysim.’ He said: ‘They wanted him to make du’ā against him so he would be destroyed, and they wanted that something evil should befall him. Then the Prophet (sallAllāhu alayhi wa sallam) finished with the prayer, so he said: ‘Does he not bear witness to Lā ilāha illa Allāh and that I am the Messenger of Allāh?’ They said: ‘He says this but he does not have it in his heart.’ So he said: ‘There is no-one who bears witness to Lā ilāha illa Allāh and that I am the Messenger of Allāh and then enters the fire or the fire will eat him.’”<sup>2</sup>*

قَالَ أَنَسٌ: فَأَعْجَبَنِي هَذَا الْحَدِيثُ فَقُلْتُ لِأَنِّي: «أَكْتُبُهُ فَكَتَبَهُ» هَذَا إِسْنَادٌ مُجْمَعٌ عَلَى صِحَّتِهِ مِنْ هَذَا الْوَجْهِ وَأَنْبَأَ مُحَمَّدُ بْنُ يَعْقُوبَ، ثَنَا يَحْيَى بْنُ مُحَمَّدٍ، ثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، ثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، ثَنَا سُلَيْمَانُ بْنُ الْمُعِيرَةَ نَحْوَهُ

Anas said: “So this hadith pleased me, so I said to my son: ‘Write it down, so he wrote it down.’”

This chain of narration there is agreement regarding its correctness from this angle. And Muhammad ibn Ya’qūb narrated, from Yahyā ibn Muhammad, from ‘Ubayd ibn Mu’ādh, from Al-Mu’tamar ibn Sulaymān, from Sulaymān ibn Al-Mughhīrah (a *hadīth*) similar to it. (Kitāb Al-Īmān by Ibn Mundih p. 198-199)

The Shaykh of the Hanābilah in his time Hasan ibn ‘Alī Al-Barbahārī – rahimahullāh – explained that the only acceptable principle with regards to the Islamic sources is the submission to them and the belief in them without asking, distorting or invalidating:

الحمد لله الذي هدانا للإسلام ومن علينا به وأخرجنا في خير أمة فנסأله التوفيق لما يحب ويرضى والحفظ مما يكره ويسخط.

*“All praise is due to Allāh who guided us to Islām and bestowed it upon us (as a blessing) and made us be from the best Ummah. So we ask Him for success to what He loves and is pleased with, and the protection from what He hates and what causes His displeasure.*

اعلم أن الإسلام هو السنة والسنة هي الإسلام ولا يقوم أحدهما إلا بالآخر فمن السنة لزوم الجماعة و من رغب غير الجماعة وفارقها فقد خلع ريقه الإسلام من عنقه وكان ضالاً مضلاً.

<sup>1</sup> This understanding of the wording is in agreement with the other narrations of this *hadīth*, and the explanation given in Sharh Sahīh Muslim, by An-Nawawī.

<sup>2</sup> This *hadīth* was also narrated by Muslim and Abu Ya’lā.

*Know that Islām is the Sunnah, and the Sunnah is Islām, and neither of these two can be established without the other. And from the Sunnah is sticking to the Jamā'ah, and whoever seeks something else than the Jamā'ah and departs from it, then he has taken the loop of Islām of his neck and he is misguided and misguiding.*

والأساس الذي بينا عليه الجماعة هم أصحاب محمد ﷺ رحمهم الله أجمعين وهم أهل السنة والجماعة فمن لم يأخذ عنهم فقد ضل وابتدع وكل بدعة ضلالة والضلال وأهله في النار قال عمر بن الخطاب رضي الله عنه لا عذر لأحد في ضلاله ركبها حسبها هدى ولا في هدى تركه حسبه ضلاله فقد بينت الأمور وثبتت الحجة وانقطع العذر وذلك أن السنة والجماعة قد أحكما أمر الدين كله وتبين للناس فعلى الناس الاتباع.

*And the basis upon which we clarify who the Jamā'ah is, are the Companions of Muhammad (sallAllāhu alayhi wa sallam), may Allāh have mercy upon them all. And they are Ahlu Sunnah wal-Jamā'ah. So whoever does not take from them he has verily gone astray and become an innovator. And every innovation is misguidance, while the misguidance and its people are in the fire. 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) said: 'There is no excuse for anyone in a misguidance which he has indulged in while thinking it is guidance, nor in a guidance which he has left while thinking it is misguidance. Because verily has the issues become clear and the argument has been established and the excuse has been cut off.' And this is that the Sunnah and the Jamā'ah firmly established all issues in the religion and clarified it for the people, so it is upon them to follow it.*

واعلم رحمك الله أن الدين إنما جاء من قبل الله تبارك وتعالى لم يوضع على عقول الرجال وآرائهم وعلمه عند الله وعند رسوله فلا تتبع شيئاً بهواك فتمرق من الدين فتخرج من الإسلام فإنه لا حجة لك فقد بين رسول الله ﷺ لأمته السنة وأوضحها لأصحابه وهم الجماعة وهم السواد الأعظم والسواد الأعظم الحق وأهله فمن خالف أصحاب رسول الله ﷺ في شيء من أمر الدين فقد كفر.

*And know – may Allāh have mercy upon you – that the religion is what has come from Allāh – tabāraka wa ta'ālā – and it was not put upon the intellects of men and their opinions. And its (i.e. the religion) knowledge is with Allāh and with His Messenger, so do not follow anything with you desires so you will pass through the religion and leave Islām, because there is no excuse for you. Verily did the Messenger of Allāh (sallAllāhu alayhi wa sallam) clarify the Sunnah for his Ummah and he made it clear for his Companions, and they are the Jamā'ah, and they are As-Suwād Al-A'dham, and As-Suwād Al-A'dham is the truth and its people. So whoever opposes the companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam) in anything from issues of the religion then he has committed kufr.*

واعلم أن الناس لم يبتدعوا بدعة قط حتى تركوا من السنة مثلها فاحذر المحرمات من الأمور فإن كل محدثة بدعة وكل بدعة ضلالة والضلالة وأهلها في النار.

*And know that no people have ever innovated an innovation except that they left a Sunnah equal to it. So beware of the forbidden of things, because verily newly invented matter is an innovation, and every innovation is misguidance, and the misguidance and its people are in the fire.*

واحذر صغار المحدثات من الأمور فإن صغار البدع تعود حتى تصير كبارا وكذلك كل بدعة أحدثت في هذه الأمة كان أولها صغيرا يشبه الحق فاغتر بذلك من دخل فيها ثم لم يستطع المخرج منها فعظمت وصارت ديننا يدان بما فخالف الصراط المستقيم فخرج من الإسلام فانظر رحمك الله كل من سمعت كلامه من أهل زمانك خاصة فلا تعجلن ولا تدخلن في شيء منه حتى تسأل وتنظر هل تكلم فيه أحد من أصحاب النبي ﷺ أو أحد من العلماء فإن أصبت فيه أثرا عنهم فتمسك به ولا تجاوزه لشيء ولا تختبر عليه شيئا فتسقط في النار.

*And beware of the small innovations, because the small of bida' returns until they become big. And every bid'ah which was innovated in this Ummah began like this as something small that looked like the truth, so the one who entered it was deceived by that. Then he was not able to exit from it, and it grew and became a religion which he adopted. So he opposed the Straight Path and exited from Islām. So beware – may Allāh have mercy upon you – of everyone whose words you listen to specifically from the people of your time. Do not hasten and do not believe in anything until you ask and look; did anyone from the Companions of the Prophet (sallAllāhu alayhi wa sallam) speak about this, or anyone from the scholars (of the Salaf)? Then if you find an athar (narration) regarding it from them, then hold on to it and do not deviate from it for anything, and do not chose anything over it, so you (if you do that) would fall in the fire.*

واعلم أن الخروج عن الطريق على وجهين أما أحدهما فرجل قد زل عن الطريق وهو لا يريد إلا الخير فلا يقتدى بزلته فإنه هالك ورجل عاند الحق وخالف من كان قبله من المتقين فهو ضال مضل شيطان مرید في هذه الأمة حقيق على من عرفه أن يحذر الناس منه ويبين لهم قصته لئلا يقع في بدعته أحد فيهلك.

*And know that leaving the (right) path is from two angles. Regarding the first of them then it is a man who made an error upon the path while he does not want anything but good. So his error is not followed because he is verily dead. And (the second is) a man who was stubborn towards the truth and opposed those who came before him of the God-fearing, so he is a misguided and misguiding rebellious shaytān in this Ummah, and it is befitting for the one who knows him to warn the people against him and tell them his story so no-one should fall in his innovation and become destroyed.*

واعلم رحمك الله أنه لا يتم إسلام عبد حتى يكون متبعا مصدقا مسلما فمن زعم أنه قد بقي شيء من أمر الإسلام لم يكفونا أصحاب رسول الله ﷺ فقد كذبهم وكفى بهذا فرقة وطعنا عليهم فهو مبتدع ضال مضل محدث في الإسلام ما ليس منه.

*And know – may Allāh have mercy upon you – that the Islām of the slave does not become complete until he is a follower, a believer and a person who submits himself. So whoever claims that there remains something from Islām in which the Companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam) has not been sufficient for us, then he has verily belied them. And this is verily enough for*

*him, of leaving them and insulting them. So he is a misguided and misguiding innovator who invents in Islām what is not from it.*

واعلم رحمك الله أنه ليس في السنة قياس ولا تضرب لها الأمثال ولا تتبع فيها الأهواء بل هو التصديق بآثار رسول الله ﷺ بلا كيف ولا شرح ولا يقال لم ولا كيف فالكلام والخصومة والجدال والمرء محدث يقدر الشك في القلب وإن أصاب صاحبه الحق والسنة.

*And know – may Allāh show you mercy – that in the Sunnah there is no qiyās, nor is similitudes put forth with it, nor is desires followed in it. Rather is it believing in the narrations of the Messenger of Allāh (sallAllāhu alayhi wa sallam) without conditions, nor explaining it, nor do you ask ‘why’ or ‘how’, because speaking, disagreeing, disputing and arguing are newly invented and causes doubt to enter the heart, even if the one who does this is upon truth and the Sunnah.*

(Sharh As-Sunnah by Al-Barbahārī)

So what is left of arguments for those who refuse to give the name of Islām to the person who bears witness to *Lā ilāha illa Allāh Muhammadu RasūlAllāh (sallAllāhu alayhi wa sallam)* and prays and fasts and do not show a *nāqid* (nullifier) of Islām, except clear and obvious deviance from the Qurān, the *Sunnah* and the agreement of the rightly guided *Salaf*?

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.

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. *Allāhumma āmīn.*

Abū Hajār