

REFUTATION OF al-Hazimi AND THE Misconceptions OF al-*Ghulah* al-Hazimiyyah



'Isa ibn Abi 'Abdillah

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Introduction

Indeed, all praise belongs to Allah. We praise Him, seek His aid and forgiveness. We seek refuge with Allah from the evil of ourselves and the evil of our actions. Whomsoever Allah guides, none can misguide. And whomsoever Allah leaves to stray, none can guide. I bear witness that there nothing worthy of worship except Allah, alone with no partner. And I bear witness that Muhammad is His slave and messenger. As for what follows...

In the continuous battle of the hearts and minds which began when the first man was placed on earth and will last until Allah inherits it, misguided individuals and deviant sects with their deviant ideology appear, usually in a glossy and misleading way and manner in order to cover up the reality of their affair. Fast forward to our times and that fact is witnessed and needs no further clarification. One specific situation arose when it seemed there was a gap to be filled.

After the working and truthful scholars and students of knowledge in the Arabian Peninsula were either killed or imprisoned, such as Nasir al-Fahd; ‘Ali al-Khudayr; Faris az-Zahrani; ‘Abdul-‘Aziz at-Tuwayli‘i; Sultan al-‘Utaybi; and

others, or managed to make *hijrah*, such as Abu Malik at-Tamimi; ‘Abdullah ar-Rashud; Abu Anas ash-Shami; Abu Sufyan al-Azdi; and others, to fill that missing void many misguided heads suddenly became role models in knowledge. Some even began propping up those sitting in the laps of the *tawaghit*, refraining from *jihad* with no excuse, as role models and voices of *jihad*! Two such individuals who wore this clever cloak were ‘Abdul-‘Aziz at-Tarifi¹ and Ahmad ibn ‘Umar al-Hazimi. Our focus here is on the latter.

Our intent, *bi-ithnillah*, is to shed light on the reality of this misguided individual and that he is not someone who should be trusted with regards to someone’s *din*. This is especially true for those whom Allah has had mercy upon and guided away from the scholars of the *tawaghit*, have taken *jihad* as their path, and make *takfir* of the *tawaghit* of the world. We also want, with *tanfiq* from Allah, to refute and clarify the misconceptions that al-Hazimi and the ignorant *ghulab* (extremists) bring.²

¹ ‘Abdul-‘Aziz at-Tarifi is from the Sururiyyah and a satellite TV “scholar” who the apostates in *Sham* venerate, giving them *fatawa* to fight the *muwabbid mujahidin* under the notion that they are “Khawarij.”

² We recommend that one goes through *Clarifying Matters of Methodology*, published by us due to the favor of Allah, before reading this, as we will be referring back to it throughout and gives one a solid foundation to build from.

This isn't a personal vendetta against him nor due to some personal grudge, rather, this is *nasibah* to the *ummah* of Islam and *tawhid*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said in reference to the leaders of *bida'* who promote that which conflicts with the Book and Sunnah,

Therefore, indeed, exposing and clarifying their reality, as well as warning against them, is obligatory according to the agreement of the *Muslimin*. To the point that it was said to Ahmad ibn Hanbal, "Which is more beloved to you: that a man fasts, performs *salah* and *i'tikaf*, or that he speaks against the people of *bida'?*" He replied, "When he performs *salah* and *i'tikaf* he does that for himself, but when he speaks against the people of *bida'* that is more beneficial for the *Muslimin* in regards to their *din* and a type of *jihad fi-sabillillah*..."³

And ibn Rajab (*rahimahullah*) after mentioning the correct manner one has when correcting a mistake, clarified,

All this is limited to the respected people of knowledge whom the people follow. As for the

³ *Majmu' al-Fatawa*, v. 28, p. 231-232.

people of *bida'* and misguidance who resemble the scholars but are not from them, then it is permissible to point out their ignorance and expose their shortcomings and faults to warn others against them in order that they do not follow them.⁴

⁴ *Al-Farq Bayna an-Nasihah wal-Ta'yir*, p. 36

Ahmad ibn ‘Umar al-Hazimi *al-Mubtadi’*

Ahmad ibn ‘Umar al-Hazimi *al-mubtadi’* (the innovator) is from one of the heads of the new-school, one could say, of the Jamiyyah⁵ that emerged after the old Jamiyyah dispersed and fell out. To understand, the Jamiyyah we speak of here is the school of thought, similar to a *mathhab*, that is pro-Saudi “*Salafi*.” They take their name from Muhammad Aman al-Jami, who is and was renowned for his staunch stance in defending the Saudi government when the *tawaghit* brought the crusaders to the Arabian Peninsula and started the tradition of criticizing the scholars, students, and *du‘ah* of Ahlus-Sunnah early on for rejecting the bold actions of the *tawaghit*. This school, the older one more so, has also been referred to the more notorious name: the Madakhilah, as Rabi’ al-Madkhali is better well-known than the former.

⁵ Not to be confused with the well-known sect the Jahmiyyah. The following sections speaking about al-Hazimi are largely drawn from an article entitled *Al-Hazimi: Between the Major Sin of Sitting Behind and the Misguidance of the Jamiyyah* by Abu Maysarah ash-Shami, editor of the infamous *Dabiq* magazine.

The new-school Jamiyyah, which al-Hazimi is apart of and falls under, brought together some statements of Ahlus-Sunnah in relation to *iman* and *tawhid*, such as making *takfir* of whoever leaves the category of actions and of the *jahil mushrik*, but follows the old path of the Jamiyyah in arguing in defense of Saudi government, rarely speaking about the reality of their *tawalli* (alliance) to the crusaders or about the *hukm* of *kufr* in regards to ruling by man-made law, and in abandoning *jihad*. For example, if al-Hazimi was to speak about any of these matters it would be from a mere theoretical realm with absolutely no ties to our realities and with no implementation; as if the Saudi regime is not in an open alliance with the nations of the cross and does not implement man-made law in many of its affairs!

Thus one could say that the Jamiyyah are more general in that they are those who ascribe themselves to *Salafyyah*, while inclining towards and defending the Saudi government, not speaking about the modern day crusade, keeping the ruling of those who rule by other than what Allah revealed in theory only, and leaving the compulsory *jihad* while being able and not excused.

One Of The Furthest Away From *Jihad*

Unlike other heads of misguidance - such as Abu Qatadah, at-Tarifi, and al-Maqdisi - al-Hazimi was one of the furthest away when it came to the topic of *jihad*, let alone calling people to counter the crusader campaign or engaging in it himself; his pen being just as far away. Instead, similar to al-Fawzan and al-‘Awdah, he ridiculed the zealous youth who want nothing more than to sacrifice themselves in defense of the *Din* of Allah and perform the *‘ibadah* of *jihad* for their Lord. Al-Hazimi said,

How many people today do not perfect their *salah*? Even from the youth who raise the banner of *jihad*, some of them have not perfected their *salah* and have not perfected their *wudu*. Where are you? Where are you in learning what is *fard ‘ayn*.⁶

In contrast to this, the *mujahid*, Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “There is no more important obligation after *iman* itself than resisting the invading enemy who threatens the *din* and *dunya*.” So where was al-Hazimi for all these years in carrying out, or even teaching and instructing, the most important obligation after *iman*, or at

⁶ From his 17th lecture on the explanation of *Lum‘ah al-I‘tiqad*.

the very least encouraging its preparation? Where was he in explaining to the youth that *jihad* is *fard ‘ayn*? Rather than fulfilling the trust Allah laid upon those given knowledge in clarifying the truth and aiding the believers in gaining closeness to their Lord, al-Hazimi fulfilled the objectives of the *tawaghit* in being a barrier for the sons of Adam in their path to *jihad*. Some of the *Salaf* mentioned,

Whoever does not wage *jihad* for the sake of Allah, will wage *jihad* for the sake of *Shaytan*. And whoever is miserly in spending in obedience to Allah, will spend it in sin and in what carries no benefit. And whoever does not walk in steps in the obedience of Allah, will walk for miles in disobedience for *Shaytan*.⁷

One of the leading scholars of *jihad* in our time, Shaykh al-Mujaddid Usamah ibn Ladin (*rahimahullah*) said speaking about the reality of those scholars who remain behind,

So from here, we are in need of making the youth aware that their scholarly leadership is content with the life of this world. It flees from a heavy obligation due to the neglect of which some of the companions of the Messenger of Allah (*sallallahu ‘alayhi wa sallam*)

⁷ *Ad-Durar as-Saniyyah*, v. 13, p. 174.

were blamed. Allah (*subhanahu wa ta'ala*) clarifies that in His saying, “As your Lord sent you out of your homes with the truth, when a group of the believers were averse to it.”⁸

Upon The *Din* Of His Close Companion

The Prophet (*sallallahu ‘alayhi wa sallam*) said, “A man is upon the *din* of his close companion, so let one of you look to whom you befriend.”⁹ This point is important; the *shaykh* of al-Hazimi who taught him, and whom he befriended for 20 years, was a man named Muhammad ‘Ali Adam al-Ithiyyawbi, who is from the *mashaikh* of the Jamiyyah and a defender of Rabi’ al-Madkhali, ‘Ali al-Halabi, and others. To give a better idea who this close companion of al-Hazimi was, also a staunch supporter of the Saudi government; he was once asked about Rabi’ al-Madkhali and replied,

You think I will dispraise him?... Shaykh Rabi’ came to me and said, ‘O Muhammad ‘Ali Adam, I love you because you explain the books of the Sunnah. This was enough for him to love me. He loves me, and I

⁸ *Tanjihat Manhajyyah*.

⁹ Related by Abu Dawud; and an-Nawawi said its chain is *sahih*.

love him. How's that? He is a *salafi*, and he is one of the scholars of *al-jarh wat-ta'dil*. Those who disparage him for his harshness, then he (i.e., al-Madkhali) was preceded by the *Salaf* in that.

And Rabi' al-Madkhali, when he was asked about him said, "I have seen no one better than him in presenting and explaining the creed." And how many people does Rabi' al-Madkhali vouch for unless he is certain he is upon the same path of misguidance as him?! So look to whom you befriend, *akhi fillah*. Clarifying the reality of al-Hazimi further is al-Hazimi himself when he stated in one of his lessons, after calling Sa'd al-Faqih a Khariji and those who rebel against the Saudi government as Khawarij,

We have here, for example, a kingdom (i.e., "Saudi" [occupied] Arabia); there is no country, there is no country like this country. We ask Allah to protect it. These plots are set in order to disrupt the security of this country, and they cling to the open *munkarat* (evils). Yes, we are not pleased with the *munkarat* [happening in the country], none of it is pleasing but how do we deal with these evils? Do we come out and protest and curse? This is not correct, we strive to

correct the creation, and this is the call of the Messengers.¹⁰

This while the *tawaghit* in the Arabian peninsula substitute the *Shari'ah* and assist the crusaders in attacking the people of *tawhid*. Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (*rahimahullah*) said,

Those *tawaghit* whom the people believe in, commend, and order the people with, from the people of al-Kharaj and other ones well-known and famous to all; they are all *kuffar* apostates from Islam. And whoever argues for them, or rebukes whoever makes *takefir* of them, or claims that their actions - although wrong - does not take them to *kufr*, then the least one can say about this defender is that he is a *fasiq*. His advice is not taken, nor his testimony, and *salah* is not performed behind him.¹¹

So look to whom you take knowledge from, *akbil-muwahhid*. This charge is brought against al-Hazimi because some do not know this about him and just saw him being promoted by the *ghulab* saying there is no excuse of ignorance in *asl*

¹⁰ From his 17th lecture on the explanation of *Lum'ab al-I'tiqad*.

¹¹ *Ad-Durar as-Saniyyah*, v. 10, p. 52.

ad-Din and making takfir of grave worshippers. However, this is not something rare and is just like other scholars who are soft with or ignore the *shirk* of the palaces, say there is no excuse of ignorance, and make *takfir* of the grave worshippers, and even those who do not make *takfir* of them, like al-Fawzan. Those who know the speech of both al-Fawzan and al-Hazimi will notice the eerie similarity between the two, with al-Fawzan having more knowledge; albeit the *riddah* of al-Fawzan is clear as compared to al-Hazimi, who is a *fasiq mubtadi'* and not a *murtadd*.

If one was to object to this charge under the claim that al-Hazimi has repented and retracted from his support and defense of the *tawaghit*, then the lessons in which he defended them are not so old and occurred well after the announced crusade by Bush - as well as after the *tawaghit* in the *Hijaz* went on a hunt in killing and imprisoning the scholars and students of knowledge. One can still find that defense on his website. So where is the open declaration of repentance?

Is it not odd that the *ghulab* al-Hazimiyyah will make *takfir* of people for matters less than this, but for al-Hazimi, it is excuses after excuses, ironically. All due to the fact that he conforms to their *bid'ah* in claiming '*takfir* is from *asl ad-Din*.' While at the same time, according to their *bid'ah* that '*takfir* is

from *asl ad-Din*,¹² they are *kuffar* for giving an excuse for al-Hazimi for not making *takfir* of the *kafir taghut*.

Allah (*'azza wa jall*) said, “Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the those who curse. Except those who repent and do righteous deeds, and openly declare. These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.”¹²

Imam ibn Kathir (*rahimahullah*) commenting on this in his *tafsir* said,

This *ayah* refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

Therefore, a condition of repentance from his previous words (and this is not meant to be a repentance from *riddah*) would be to show the people his innocence of the *tawaghit* of the Saudi regime after he argued for them and came to their

¹² Al-Baqarah: 159-160.

defense. It is not enough to speak about issues generally when his support and defense was explicit and specific.

Invalid Excuses And Contradictions

Some use words in which he mentions the general *kufr* of those who substitute the *Shari'ah*, but his words are no better than the official scholars of the *tawaghit* - such as al-Fawzan, Salih Al ash-Shaykh, and others - who make a broad mention of *takfir* of the ones who rules by the *taghut* and substitute the *Shari'ah*. While at the same time considering the Saudi regime as Muslim, even though they rule by the *taghut* and have substituted the *Shari'ah* in multiple matters! What is certain about al-Hazimi is his coming to the defense of the *tawaghit* and his retraction is doubtful, and the famous principle states that doubt does not remove certainty.

If one was to say he was *mukrah* (under compulsion) and therefore compelled to hide his *kufr* and animosity towards the *tawaghit*, then the claim of *mukrah* falls when one is able to make *hijrah* from the lands of *kufr* but chooses instead to stay in them. Opening this excuse with no proof for al-Hazimi opens the door for everyone. Does one forget his travels to Egypt and Tunisia, then calmly back to the lands ruled by the the *tawaghit*? Is anyone allowed to travel freely like this in

today's time except to spread poison, corruption, and in order to sow doubts and misconceptions - such as the likes of ar-'Ar'ur, al-'Arifi, and al-Madkhali? Some even related that he was called to and invited to make *hijrah* but he declined, preferring to "teach" under the shade of the *tawaghit*.

Did he, and those who make excuses after excuses for al-Hazimi, not see where Shaykh Sulayman Al ash-Shaykh, Hamad ibn 'Atiq, Ishaq Al ash-Shaykh, and others, said it is obligatory on the one in *darul-kufr* to make *hijrah* if he can not make manifest his *din*, and that it is obligatory to manifest animosity towards the *tawaghit* - the *tawaghit* of his people before others? Or is it double standards, contradictions, and the following of one's whims?

The strangest contradiction nevertheless is from al-Hazimi praising and asking Allah to have mercy upon ibn 'Uthaymin, while according to al-Hazimi the one who does not make *takfir* of the one who gives anyone the excuse of ignorance in major *shirk* is a *kafir* absolutely, and it is known that ibn 'Uthaymin himself believes *jahl* (ignorance) is an excuse and barrier of *takfir* in major *shirk*! Thus according to the *bida'* claim of the *ghulab* that '*takfir* is from *asl ad-Din*,' al-Hazimi is a *kafir* for not making *takfir* of ibn 'Uthaymin and whoever doubts the *kufr* of al-Hazimi is also a *kafir*! If not, then what

is the ruling, according the *ghulah*, of those who do not make *takfir* of al-Hazimi? Although there are indeed some *ghulah* who do call al-Hazimi a *mushrik*, *wallahul-musta'an*.¹³

Spoiled Knowledge

His spoiling his knowledge with the *fisq* of completely abandoning the *fard 'ayn jihad*, his refraining from making *takfir* of the *tawaghit*, his coming to their defense claiming that is the path of the Messengers, and his ridiculing the youth for their zeal in raising the banner of *jihad*, is clear evidence that al-Hazimi does not have understanding of the *Din* nor any understanding of current realities. Muhammad ibn Sirin (*rahimahullah*) said, “Indeed, this knowledge is *din*, so look to whom you take your *din* from.”¹⁴

Therefore, examine the reality of al-Hazimi, and look to whom you take your *din* from, *akhil-karim*. Don't let the prisons fool you, for the prisons have seen the likes of Mursi, al-'Awdah, and al-'Arifi. If he was ever sincere and upon the

¹³ The refutation of the *bida'* that '*takfir is from asl ad-Din*' and the refuting of the misconceptions of the *ghulah* will come shortly, *in sha Allah*.

¹⁴ *Sabih Muslim*.

truth he would have left the lands controlled by the *murtaddin tawaghit* and made *hijrah*.¹⁵

The *mujahid*, Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said,

The crux of *hijrah* is *hijrah* from evil and its people. Likewise, it is *abandonment* from the callers of *bida'*, the *fussaq*, and from those who mix with them or assist them, including whoever leaves *jihad* while they have no overwhelming benefit in doing so. Thus he is punished by their forsaking him, when he is not assisting them in *birr* and *taqwa* (i.e., he is not abandoned in matters such as uniting for *jihad*). So the one who commits adultery, the *lutiyyah* (homosexual), abandoner of *jihad*, people of *bida'*, and the drinker of alcohol; every category of these and mixing with them is harmful to the *Din* of Islam. There is none among them who provide assistance; neither upon *birr*, nor *taqwa*. Therefore, whoever does not make *hijrah* from them, then he would be leaving what is commanded and moving towards the forbidden.¹⁶

¹⁵ For more on this point, see *Clarifying Matters of Methodology*, ch. 1.

¹⁶ *Majmu' al-Fatawa*, v. 15, p. 311-312.

Ponder over how Shaykhul-Islam (*rahimabullah*) coupled the one who abandons *jihad* with no excuse with the *lutyyah* and the adulterer. So for betraying his trust, his concealing and distorting knowledge, his innovating in the *Din* of Allah, for his leaving *hijrah* and *jihad*, make *hijrah* from him and his ignorant following.

The *Millah* Of Ibrahim

Allah (*‘azza wa jall*) said, “And who turns away from the *Millah* of Ibrahim except him who fools himself?”¹⁷ Imam ibn Kathir in his *tafsir* stated,

[Meaning, one] who commits injustice against himself by deviating from the truth, to wickedness. Such a person will be defying the path of he who was chosen in this life to be a true leader, from the time he was young, until Allah chose him to be His *kehalil*, and who shall be among the successful in the last life. Is there anything more insane than deviating from this path and following the path of misguidance and deviation instead? Is there more injustice than this?

Thus the *Millah* of Ibrahim (*‘alayhis-salah was-salam*) is the path of guidance, and the one who forsakes it is a fool with no comprehension. Two groups have gone against this *millah*: one being lax and forsaking it and the other going to an

¹⁷ Al-Baqarah: 130.

extreme and consequently forsaking it while both trying to claim it. Al-Hazimi and the *ghulab* al-Hazimiyyah, who have helped and assisted the *tawaghit* in propping up this ignorant head, have exceeded the bounds of the *Shari'ah*, innovated, and went to extremes in declaring the people of *tawhid* as *kuffar mushrikin*, *wallahul-musta'an*.

The root, as one could say, from which these *mubtadi'ah* (innovators) stem from is their unprecedented and innovated claim that '*takfir* is from *asl ad-Din*,' and then based on that they falsely made absolute *takfir* of everyone who refrains from *takfir* of some *mushrikin*, or even *Muslimin*, according to their "'*aq'l*" (intellect), or rightly called whims. Then they followed the tracks of the Mu'tazilah of Baghdad in making chain *takfir*.

So from here we will, *bi-ithnillah*, refute this *bida'* and clarify their misconceptions that they try to mold into "proofs" in order for it to fit into their *bid'ah*. But first, an important principle in this issue, and all other issues of the *Din*, must be firmly understood for anyone sincerely looking for the *haqq*.

We Are Followers And Not Innovators

An extremely important point, one which makes clear the people of the *haqq* and the people of *batil*, is that from the *usul* of Ahlus-Sunnah wal-Jama‘ah is the matter of following. We, Ahlus-Sunnah, are followers and not innovators; meaning, we do not say anything about the *Din* of Allah unless we have a *salaf* (i.e., someone who preceded us). The *Din* of Allah is complete, and the Prophet (*sallallahu ‘alayhi wa sallam*) explained it perfectly and concisely. At the same time, we do not just open the Book of Allah and the Sunnah of His messenger (*sallallahu ‘alayhi wa sallam*) and interpret it out how our minds, which are already influenced by our surroundings, perceive it and then derive conclusions from them. Ahlus-Sunnah follow the Book and Sunnah completely based upon the understanding of the *Salaf as-Salib*. To adequately elaborate on this point, Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) explains,

From the path of Ahlus-Sunnah wal-Jama‘ah is following the *athar* (narrations) of the Messenger of Allah (*sallallahu ‘alayhi wa sallam*), both in the outward and inward sense. As well as following the way of the forerunners of the *Muhajirun* and *Ansar*, and following the will of the Prophet (*sallallahu ‘alayhi wa sallam*) in which he said, “Upon you is [to follow] my *sunnah* and the *sunnah* of the rightly guided *Khulafa* after me.

Grasp it and hold onto it with your molar teeth (i.e., grab it and do not let it go). Beware of newly innovated matters, for indeed, every newly innovated matter is a *bid'ah*, and every *bid'ah* is misguidance.”

They (i.e., Ahlus-Sunnah) know that the most truthful of speech is the speech of Allah, and the best guidance is the guidance of Muhammad (*sallallahu 'alayhi wa sallam*). They give precedence to the speech of Allah over other than it, from among the speech of the various types of people. They give precedence to the guidance of Muhammad (*sallallahu 'alayhi wa sallam*) over the guidance of anyone. For this they are referred to as the people of the Book and the Sunnah, as well as the people of the *Jama'ah*, because the *jama'ah* is a gathering together, and its opposite is separation and schism... And *ijma'* is the third source which is depended upon in knowledge and *Din*.

They weigh and evaluate the apparent and external sayings and actions of the people in whatever relates to the *Din* based upon these three foundations. And the stipulated *ijma'* is what the *Salaf as-Salih* were upon, since after them disagreement increased and the *ummah* spread out...

However, the Prophet (*sallallahu ‘alayhi wa sallam*) reported that his *ummah* will divide into seventy-three sects, all of them in the Fire except for one; and that is the *jama‘ah*. And in the *hadith* from him, that he said, “They are those who are upon what I and my companions are upon today.” Therefore, they hold tightly upon the pure Islam, free from distortion, as such as they are Ahlus-Sunnah wal-Jama‘ah. Among them are the *siddiqin*, *shuhada*, and the *salihin*. Among them are the signposts of guidance and lamps in the darkness; possessors of the transmitted merits and oft-mentioned virtues. Among them are the *Abdal*¹⁸ and the leading scholars of the *Din* which the *Muslimin* have united in regards to their guidance and knowledge.

They are *at-Taifah al-Mansurah* whom the Prophet (*sallallahu ‘alayhi wa sallam*) said about them, “There shall not cease to be a group of my *ummah* upon the *haqq*, supported. They will not be harmed by those who oppose them, nor by those who forsake them, until the Hour is established.”

¹⁸ They are those who distinguished due to their knowledge and when one of them dies, he is replaced by another.

We ask Allah to make us among them and not to let our hearts deviate after He has guided us, and that He grants us mercy from Him. Truly, He is the Bestower. And Allah knows best.¹⁹

Shaykh Ishaq Al ash-Shaykh (*rahimabullah*) said, “It is known in Islam by necessity that the reference in matters of *usul ad-Din* (foundational matters of the *Din*) return to the Book, the Sunnah, and the consensus of the *ummah* that is considered, and it is what the *Sahabah* were upon, and it does not return to a particular scholar for that.”²⁰

And Shaykh ash-Shanqiti (*rahimabullah*) clarifies this principle,

We are those who follow and do not innovate new matters in the *Din*. We point towards the transmitted knowledge from the past, as was stated by Imam Malik (*rahimabullah*), “It is an obligation upon every student of knowledge to be upon tranquility and steadfastness, and upon the narrations of those who have passed before him.” Therefore, it is a requirement for him to possess this transmitted knowledge from the past.²¹

¹⁹ *Al-'Aqidah al-Wasitiyyah*, p. 15.

²⁰ *Takfir al-Mu'ayyan*, p. 15.

²¹ *Various Questions* #9698.

The *ghulab* in their statement of *bida'* proclaim that '*takfir* is from *asl ad-Din*' and oft-repeat this particular phrase. But, is there a *salaf* in that? Surely one could find one of the scholars from Ahlus-Sunnah claiming such as these people also claim to follow the path of Ahlus-Sunnah. We have a multitude of scholars saying that *takfir* is a *hukm shar'i*,²² so where are those who preceded the *ghulab* and al-Hazimi? In short, there is no scholar from Ahlus-Sunnah who preceded them in this claim; it is a *bida'* and rejected. However, they do have a "*salaf*" in the form of a group of *bida'*: the Mu'tazilah.

²² See *Clarifying Matters of Methodology*, ch. 3.

A Bida' Of The Mu'tazilah

Abul-Husayn al-Malati al-Asqalani (*rahimabullah*) said the following in his renowned book *at-Tanbih war Radd 'ala Ahl Al-Ahwa wal-Bida'*,

As for that which the Mu'tazilah of Baghdad make *takfir* of the Mu'tazilah of Basrah is regarding the one who doubts [the *kufr*] of the one who doubts [the *kufr*] of the one who doubts [the *kufr* of the *kafir*]. The meaning of that is that the Mu'tazilah of Baghdad and Basrah, and all of the people of the *Qiblah*, do not differ that whoever doubts [the *kufr*] of the *kafir*, then he is *kafir*. Because the one who doubts the *kufr* [of the *kafir*] has no *iman*, due to him not knowing the difference between *kufr* and *iman*. Hence, there is no disagreement amongst the *ummah*, whether the Mu'tazilah or other than them, that the one who doubts [the *kufr*] of the *kafir* is himself a *kafir*.

Then the Mu'tazilah of Baghdad added (i.e., innovated) the following against the Mu'tazilah of Basrah, in that whoever doubts in [the *kufr* of] the one who doubts in [the *kufr* of] the one who doubts [in

the *kufr*] of the one who doubts [in the *kufr* of the *kafir*], and so on forever with no end, they judged them all as *kuffar*. [They claim] that their way is the same as the path of the first one who doubted [in the chain.]

The Mu'tazilah of Basrah said, [however], the first one who doubts [in the *kufr* of the *kafir*] is a *kafir*, because he doubts the [actual] *kufr* [of the *kafir*]. While the second one who doubts in [the *kufr* of] the one who doubts is not a *kafir*, rather, he is a *fasiq* due to him not doubting in the *kufr* [of the *kafir*]. He only doubts whether the one who doubted disbelieves with his doubt or not. His way is not like the path of doubting *kufr*, like the path of the first doubter. Like that, according to them, the one who doubts in [the *kufr* of] the one who doubts in [the *kufr* of] the one who doubts [in the *kufr*] of the one who doubts [in the *kufr* of the *kafir*], and so on forever with no end, they judged them all as *fussaq*, except the first one who is a *kafir*.

And their (i.e., the Mu'tazilah of Basrah) speech is better [than the speech of the Mu'tazilah of Baghdad].

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Thus the *ghulab*, in their ignorance, followed the tracks of the Mu'tazilah in making chain *takfir* due to their *bid'ah* claim that '*takfir* is from *asl ad-Din*.' They formulated their *bid'ah* without a precedent from the people of the Sunnah, then the *ghulab* headed to the texts and sayings of the scholars in a futile attempt to bend them, or to follow what is *mutashabihah* (broad, general, not specific) from them, leaving off what is *muhkam* (specific, clear), and promulgated certain misconceptions...²⁴

The First Misconception

The *ghulab* claim that '*takfir* is from *asl ad-Din*' which is taken from the '*aql* and *fitrah*;²⁵ to substantiate their *bid'ah* they erroneously use the *ayah*, "Indeed, there has been an excellent example in Ibrahim and those with him, when they said to

²³ *At-Tanbid war-Radd*, p. 41-42.

²⁴ The following sections is, with the exception of a few additional quotes, an abridgement of a rebuttal given by some *mujahid shuyukh*.

²⁵ For more on what is actually apart of *asl ad-Din* according to Ahlus-Sunnah, see *Clarifying Matters of Methodology*, ch. 2.

their people: ‘Verily, we are disassociated from you and whatever you worship besides Allah. We have denied you (*kaafarna bi-kum*), and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.’²⁶

Therefore, the *ghulab* take from this *ayah* that ‘*takfir* is from *asl ad-Din*’ because Ibrahim and those with him said “*kaafarna bi-kum*,” with the meaning, according to their claim, “*kaaffarna-kum*” (we make *takfir* of you all).

The reply to this misconception is that this is not correct; the *ayah* carries the meaning of “*tabarra’na minkum*” (we are free from you), or “*jahadna dinakum aw tariqatakum*” (we reject your *din* or your path), as mentioned by the generality of scholars from the people of *tafsir*. In the noble Quran, “*kaafarna bi-kum*” with its variances in wordings have also come to mean the same thing. From them is His (*ta’ala*) quoting *Shaytan* (*la’anabullah*), “Indeed, I deny (*kaafartu*) your association of me [with Allah] before.”²⁷ Meaning, “*tabarra’tu*” (I disassociate). And His (*ta’ala*) mentioning about the people of the Fire, “Then on the Day of Resurrection you will deny (*yakfuru*) one another.”²⁸ Meaning, *yatabarra’u* (disassociate)

²⁶ Al-Mumtahanah: 4.

²⁷ Ibrahim: 22.

²⁸ Al-‘Ankabut: 25.

from one another, and not “*yukaffiru*” (make *takfir*) of one another.

The leading scholar of the scholars of *tafsir*, ibn Jarir at-Tabari (*rahimabullah*), said in his *tafsir* of the above *ayah*, “Saying, ‘You will disassociate (*yatabbara’u*) from one another.’” And he said in regards to the *ayah* of Ibrahim and those with him,

When they said to their people, those who disbelieve in Allah and worship the *taghut*, “Oh people, indeed we are free from you and from that which you worship besides Allah from the false objects of worship and the rivals you set up... We renounce (*ankarna*) what you are upon of disbelief in Allah and we reject (*jabadna*) your worship that is done to other than Allah without any right. Between us and you there has appeared enmity forever because of your disbelief in Allah and your worship of others than Him; there is no reconciliation and no leniency until you believe in Allah alone.” In other words saying, “Until you believe in Allah alone, His *tawhid*, and single Him out in your worship.”

And ibn Kathir (*rahimabullah*) in his *tafsir* of “and from what you worship besides Allah. We have denied you (*kafarna*)

bi-kum)...”, said, “Meaning, your *din* and path (*dinakum aw tariqatakum*).”

Even if what was meant was *takfîr*, that does not imply or prove that ‘*takfîr* is from *asl ad-Din*’ in which there is no excuse of ignorance nor *tawil*, and that it is known by necessity of the ‘*aql* and *fitrah*. What it would imply is that *takfîr* is obligatory and following in the tracks of the prophets, meaning, after the *hujjah* of the Message. Thus this *ayah* is in no way, shape, or form, a proof for their *bid‘ah* claim that ‘*takfîr* is from *asl ad-Din*’.

The Second Misconception

The *ghulab* also try to prove their *bid‘ah* saying of ‘*takfîr* is from *asl ad-Din*’ by using His (*ta‘ala*) statement, “Say: Oh *kafirun*, I do not worship what you worship,” claiming the command to address them with the label of “*kafirun*” is a proof that it is *asl ad-Din*.

The reply to this is that nowhere in this *ayah* is there any proof to what they go for. None of the scholars understood the addressing of them with the label of *kufr* as *takfîr* being something which is known by necessity of the ‘*aql* and *fitrah*. There is also no disagreement between the people of

knowledge that *takfir* is a *hukm shar'i*, known through the revelation, and not from *asl ad-Din*.²⁹ And as mentioned previously, one of the principles of Ahlus-Sunnah is that we follow the understanding of those who preceded us.

Similar to what comes in this *surah* is His (*ta'ala*) statement, “Say, ‘O you who are *Hadu* (Jews), if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful.”³⁰ Is labeling someone a Jew now from *asl ad-Din* as well? Thus addressing them with *Yahudiyyah* (Jews) does not imply that this label is known by necessity of the *'aql* and *fitrah*.

As for addressing them with the label of *kufir* in the former *ayah*, then what is intended by it is to anger and disparage them and declaring the dissociation of their actions, as mentioned by some of the scholars of *tafsir*.

Ibn Kathir (*rahimahullah*) said, “This *surah* is the *surah* of *bara'ah* (dissociation). *Bara'ah* from the actions of the *mushrikin*... From their ignorance they invited the Messenger of Allah (*sallallahu 'alayhi wa sallam*) to worship their idols for

²⁹ See *Clarifying Matters of Methodology*, ch. 3.

³⁰ Al-Jumu'ah: 6.

a year and they would worship what he worships for a year. Therefore, Allah revealed this *surah* ordering His messenger (*sallallahu 'alayhi wa sallam*) to disassociate (*yatabarra'u*) from their *din* entirely.”

And ibn 'Ashur (*rahimahullah*) in *At-Tabrir wat-Tanwir* asserted,

They were addressed with the description of “*kafirun*” in order to disparage them and from the angle of making *bara'ah* from them; announcing that he does not fear them by calling them with that which they dislike, enraging them, because Allah is sufficient for him against them and will protect him from their harm.

Al-Qurtubi said that Abu Bakr al-Anbari said, “The meaning is: say to those who disbelieve, ‘O *kafirun*,’ giving them that [label] when calling them; so say to them, ‘O *kafirun*,’ in order that they become angry by attributing them to *kufr*.”

Some of the scholars also mentioned that the Prophet (*sallallahu 'alayhi wa sallam*) did not make *takfir* of the *mushrikin* except after this *surah* was revealed, and you will not find a scholar saying what the *ghulab* claim, proving further that

takfir is not from *asl ad-Din* and instead known through the revelation.

The Third Misconception

Another misconception the *ghulab* propagate for their *bid'ah* that '*takfir* is from *asl ad-Din*' is what is narrated about the *mumabhidin* before the coming of the Prophet (*sallallahu 'alayhi wa sallam*), claiming that they made *takfir* of the *mushrikin*.

On the authority of Asma bint Abi Bakr (*radiyallahu 'anha*) who said, "I saw Zayd ibn 'Amr ibn Nufayl standing with his back to the Ka'bah and saying: 'O people of Quraysh! By Allah, none amongst you is on the *Din* of Ibrahim except me.'"³¹

So they say that this is a proof that *takfir* is known by necessity of the '*aql* and *fitrah*' because he declared their *kufr* before the Message and before a command came from Allah to do so.

The reply to this misconception is that the apparent speech of this *mumabhid* is that he made *bara'ah* from them,

³¹ Narrated by al-Bukhari in *mu'allaq* form.

considered what they do as abominable, and upon misguidance - as other narrations mention - and not the making of *takfir* of them. But assuming that he made *takfir* based upon his *'aql* and *fitrah* does not imply that just because one person, or even a few people, perceive of *takfir* based on their *'aql* and *fitrah* that all of the people know of it. Thus what is known to a few based upon their *'aql* and *fitrah* does not make the matter known by necessity.

However, the story of this *muwabbid* is in actuality a proof against them and not for them.³²

The Fourth Misconception

The *ghulab* also try to prove their *bid'ah* that *'takfir* is from *asl ad-Din'* with a narration attributed to 'Ali ibn Abi Talib that he said to the Prophet (*sallallahu 'alayhi wa sallam*), "Did you ever worship an idol?" He replied, "No." [He was asked], "Did you ever drink wine?" He replied, "No, and I knew they were upon *kufr*. I did not know [at that time] what was the Book nor *iman*. This was the reason for Allah revealing in the

³² The story of Zayd ibn Nufayl and how it is a proof against the *ghulab*, and all praise belongs to Allah, is mentioned with a little more detail in *From Dabiq To Rome* (#13), p. 4-7.

Quran, ‘And you did not know what was the Book nor *iman*.’³³

The reply to this is that the narration is *mawdu’* (fabricated) and not authentic at all. In its chain of narration is the narrator Isma‘il ibn Yahya ibn ‘Ubaydillah at-Taymi, and he was graded by Salih Jazarah, al-‘Azdi, ad-Daraqutni, and al-Hakim as a liar. And ibn ‘Adi said, “The generality of what he narrates is false.” While adh-Dhahabi and ibn Hajr both said, “It is agreed upon leaving him (i.e., leaving his narrations).”

Even if the narration was authentic, then it would be a proof of the perfection and completion of the ‘*aql* and *fitrah* of the Prophet (*sallallahu ‘alayhi wa sallam*) and not that *takefir* is known by necessity of the ‘*aql* and *fitrah* of all people. And Allah knows best.

The Fifth Misconception

The *ghulab* attempt to justify their *bid‘ah* claim that ‘*takefir* is from *asl ad-Din*’ by using the speech of Shaykh al-Mujaddid

³³ Narrated by al-Wahidi in *Tafsir al-Wasit*.

Muhammad ibn ‘Abdil-Wahhab (*rahimahullah*) and understand from him that ‘*takfir* is from *asl ad-Din*.’

Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab (*rahimahullah*) said,

The foundation of the *Din* of Islam and its principle (*asl ad-Din al-Islam wa qa‘idatuhu*) is in two matters:

The first: the command to worship Allah alone with no partners, inciting towards that, allying based upon it, and *takfir* of whoever leaves it.

The second: warning against *shirk* in the worship of Allah, being harsh in regards to that, having animosity based upon it, and *takfir* of whoever performs it.

The reply to this is that the speech here from the shaykh (*rahimahullah*) with regards to *takfir* is in order to highlight the importance of *takfir al-mushrikin* in relation to the *Din*. His intention was not that ‘*takfir* is from *asl ad-Din*’ which is to be known by the necessity of the ‘*aql* and *fitrah*, and that one disbelieves if he makes a mistake in regards to it, and that there is no excuse of ignorance nor *tawil*; because that clashes with what the people of knowledge from Ahlus-Sunnah

wal-Jama‘ah have fixated.³⁴ It also goes against what Shaykh Muhammad ibn ‘Abdil-Wahhab (*rahimabullah*) mentioned himself, as is clear from his other letters and writings and what he stipulated in this issue.³⁵

Whoever takes from his speech that ‘*takfir* is from *asl ad-Din*’ in which there is no excuse of ignorance nor *tawil*, and that it is the *asl* of *kufir bit-taghut*, then the implication of that is that he must also say the same in regards to giving the *hukm* of Islam; in the sense it is the *asl* of *iman* in Allah (*ta‘ala*), and that whoever makes an error in making *takfir* of a Muslim is a *mushrik* with no excuse of ignorance nor *tawil*. So reflect over that.

Shaykh Muhammad ibn ‘Abdil-Wahhab (*rahimabullah*) labeling something of importance from the *Shari‘ah* with the term ‘*asl ad-Din*’ is just like what comes in many of the sayings of the scholars when they want to highlight an important aspect from the *Shari‘ah*. They would give it the broad label of ‘*asl ad-Din*’ for that reason and not for the reason, nor to be understood, that it is something to be

³⁴ See *Clarifying Matters of Methodology*, ch. 3.

³⁵ One was previously cited earlier. See *From Dabiq To Rome* (#12), p. 4-11, for more examples from the leading scholars of the *Da‘wab*, including Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab.

known by the necessity of the *'aql* and *fitrah*. And we will mentioned just a few examples of this:

Al-Qasim al-Ju'ī (*rahimahullah*) said, “*Asl ad-Din* is *war*’ (piety).”³⁶

Al-Qasim ibn Sallam (*rahimahullah*) said, “Purification is from *asl ad-Din al-Mafrud*.”³⁷

Ibn Battah (*rahimahullah*) said, “Know, may Allah have mercy upon you, that *asl ad-Din* is *nasihah*.”³⁸

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “Verily, *asl ad-Din* is [having] a good *niyyah* and sincere intention.”³⁹

And he said, “*Asl ad-Din* is justice in which Allah sent His messengers to establish.”⁴⁰

And he said, “*Asl ad-Din* is performing the obligations and leaving the prohibitions.”⁴¹

³⁶ *Az-Zuhd war-Raqaiq*, p. 76

³⁷ *At-Tabur*, p. 235.

³⁸ *Al-Ibanah al-Kubra*, v. 2, p. 546.

³⁹ *Majmu' al-Fatawa*, v. 16, p. 58.

⁴⁰ *ibid*, v. 19, p. 24.

⁴¹ *ibid*, v. 22, p. 136.

Al-‘Allamah ibnul-Qayyim (*rahimahullah*) said, “*Asl ad-Din* is *ghayrah* (protective jealousy), and whoever does not have *ghayrah*, then he has no *din*.”⁴²

This is a known trend for whoever is familiar with the speech of the scholars - when they want to emphasize a feature from the *Shari‘ah* they would label it in general terms as ‘*asl ad-Din*.’ And Shaykh Muhammad ibn ‘Abdil-Wahhab (*rahimahullah*) followed in the tracks of the scholars who preceded him.

In chapter three of *Clarifying Matters of Methodology* the speech of the people of knowledge defining *asl ad-Din* which is known by the ‘*aql* and *fitrah* are *muhkam* (clear, specific), leaving nothing unclear. The speech from the scholars mentioned in the book when defining *asl ad-Din* is apparent in what was intended by ‘*asl ad-Din*’ was not to stress a matter of the *Shari‘ah*. One is left in broad terms and the other in specific obvious terms; with that the *mutashabihah* and the *muhkam* speech of the scholars becomes distinct. An example of that is the shaykh in question, Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab (*rahimahullah*), when he stated,

⁴² *Ad-Da‘wad-Dawa*, p. 68.

Know, that *tawhid* in *'ibadah* is that which Allah created the creations for, revealed the Book for, and sent the messengers for. It is *asl ad-Din*, which one's *islam* is not valid except with it, nor is one forgiven if he leaves it and commits *shirk* with Allah, as He (*ta'ala*) said, "Verily, Allah does not forgive *shirk* with Him, but He forgives what is less than that to whom He wills."⁴³

Thus whoever wants to know the truth and follow it, then it is obligatory to take the clear specific speech from the scholars and put it up against their broad vague speech. Doing otherwise is following the path of those whose in their hearts is a disease; those who follow "what is indistinct from it seeking *fitnah*."⁴⁴ And we seek refuge with Allah from that.

What further proves and indicates Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (*rahimahullah*) did not mean for all the points he highlighted in the beginning quotation to be from *asl ad-Din*, which is to be known by the necessity of the *'aql* and *fitrah*, and that one disbelieves if he makes a mistake in regards to it, and that there is no excuse of ignorance nor *tawil*, are some of the points he mentioned and

⁴³ *Ad-Durar as-Saniyyah*, v. 1, p. 137.

⁴⁴ Al 'Imran: 3.

that he added to the title: “and its principle (*qa'idatuhu*).” From the points the shaykh (*rahimabullah*) mentioned is “inciting towards that,” and “being harsh in regards to that.” Would one come and say now just because the shaykh (*rahimabullah*) mentioned this as an essential part of the *Din* that one who does not perform these two points because he is weak or in fear that he is a *mushrik* that has not come with *asl ad-Din*?

The Sixth Misconception

After it becomes clear that the scholars have conditioned *takefir* dependent upon the *Shari'ah* and not from *asl ad-Din*, the *ghulab* sought to save themselves and their *bid'ah* by claiming that the word ‘*shirk*’ is established by the *fitrah* and the ‘*aql*’ before the Message. Thus they made knowing the word ‘*shirk*’ from *asl ad-Din* and make a distinction between the label of *shirk* and *kufr*. As a consequence, they claim that the label of *shirk* is established before the Message, while the label of *kufr* is established by the *Shari'ah*, meaning, after the *hujjah* of the Message.

They try to prove this by citing the words of Shaykhul-Islam ibn Taymiyyah (*rahimabullah*), “The label of *shirk* is established before the Message,” interpreting the speech here

upon the meaning that if one does not label those who commit *shirk* with the label ‘*mushrikin*’ then he is a *mushrik* like them since, according to their claim, knowing the label ‘*shirk*’ is known by the ‘*aql* and the *fitrah*’.

The reply to that is from a few angles:

The first: ibn Hazm (*rahimahullah*) in *Al-Fasl fi al-Milal wal Ahwa wan-Nabl* (v. 3, p. 126) cited a consensus that the labels of *kufr* and *shirk* are from the *shar’i* labels. Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) himself even stated,

Indeed, the label of ‘Muslim,’ ‘*Yahudi*,’ ‘*Nasrani*,’ and its like from the *asma ad-Din* (labels of the *Din*) hangs upon a ruling based upon the person’s belief, intention, saying, or action...

Every ruling dependent upon the *asma ad-Din*, such as ‘Islam,’ ‘*iman*,’ ‘*kufr*,’ ‘*riddah*,’ ‘*tabawwud*’ (becoming a Jew), ‘*tanassur*’ (becoming a Christian), is affirmed for whomever meets the description of what that [label] implies, and the nature of a person being from the *mushrikin* or from *Ahlul-Kitab* is from this aspect.⁴⁵

⁴⁵ *Majmu’ al-Fatawa*, v. 35, p. 226.

The second: nowhere in the speech of Shaykhul-Islam (*rahimahullah*) does he stipulate or fixate that labelling one with the term ‘*mushrik*’ is from *asl ad-Din*. His only intention was to make clear that those who perform *shirk* are labelled with its description (i.e., *mushrikin*) prior to the Message reaching them - although they are not punished. Meaning, whether a messenger came to them or not. And if one says that the label of *shirk* is known by the ‘*aql* and *fitrah*’, then it implies that he say the the label *jahl* and *jabiliyyah* are also known by the ‘*aql* and *fitrah*’, as Shaykhul-Islam mentioned those two next right after he mentioned the matter of the label of *shirk*; and this is impossible. What Shaykhul-Islam meant was to clarify the heinous of *shirk* and that that heinousness is established before the Message, and that there is at times a difference between the labels and rulings based upon certain *ayat*.⁴⁶ Thus he came to that conclusion due to derivation of the *Shari’ah* and after looking at the textual evidences, in contrast to his ‘*aql* and *fitrah*’.

The third: it is a mistake to assume Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) made a distinction between the labels of *kufr* and *shirk*. He pointed out elsewhere,

And from them are those who said, “Rather, there is no punishment until a messenger is sent to them,” as

⁴⁶ See *Majmu’ al-Fatawa*, v. 20, p. 37-38.

what the Book and the Sunnah indicate. However, their actions are nonetheless hideous, abominable, and censured by Allah. They are [as well] described with *kufr* and whom Allah vilifies and hates, even if they are not punished until a messenger is sent to them.⁴⁷

Thus you see that Shaykhul-Islam (*rahimahullah*) described them with *kufr* before the Message, like what was aforementioned in describing one with *shirk* before the Message. This also appears in the Quran where Allah (*ta'ala*) describes some with *kufr*, even though a messenger was not sent to them.

An example of that is His (*ta'ala*) narrating what the hoopoe said about Bilqis and her people, “I found her and her people worshipping the sun instead of Allah...” A number of *ayat* later Allah (*ta'ala*) labels them with *kufr* saying, “And that which she used to worship besides Allah has prevented her [from Islam], for she was from *kafirin* people.”⁴⁸

And in another place Shaykhul-Islam (*rahimahullah*) held that the correct opinion amongst the scholars is that there is no difference between the labels of *kufr* and *shirk*, and when one is mentioned alone then they both hold the same meaning,

⁴⁷ *Al-Jawab as-Sahib*, v., 2, p. 31.

⁴⁸ See *surah* an-Naml.

but when mentioned together then *kufir* is more general than *shirk*. Meaning, every *mushrik* is a *kafir*, and every *kafir* is a *mushrik*.

He (*subhanahu wa ta'ala*) said, "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the *kafirun* dislike it. It is He who sent His Messenger with guidance and the *Din* of truth to manifest it over all ways of life, although the *mushrikun* dislike it."⁴⁹

Thus Allah (*'azza wa jall*) used both labels and descriptions interchangeably. Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) sheds some light on this when speaking about the people of the Book and whether they can be called *mushrikin*,

The people of the Book do not enter into the complete and unconditional *shirk* that is in the Quran, but they do enter into the limitative and restrictive *shirk*. He (*ta'ala*) said, "Those who disbelieve from the people of the Book and the *mushrikin* will not leave..." So He made the *mushrikin* a separate category apart from the people of the Book. And He (*ta'ala*) said, "Indeed, those who have believed and those who were Jews, Sabeans, Christians, Magians and those who *ashraku* (i.e., committed *shirk*)..." Thus

⁴⁹ As-Saff: 8-9.

He made them (i.e., the *musbrikin*) a category apart from them. As for them entering into the restrictive *shirk*, then it is in His (*ta'ala*) saying, “They took their monks and rabbis as lords besides Allah, and [they also] took the Messiah son of Mary [as a lord]. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever *yushrikuun* (they associate with Him).” So He described them as *musbrikuun*.

The reason for this is that the foundation of their *din* which Allah revealed Books and sent messengers for did not contain any *shirk*...⁵⁰

This is similar to the names of *iman* and Islam in that when they are mentioned together they encompass different meaning, but when they are brought up by themselves, then they carry one in the same meaning.

⁵⁰See *Majmu' al-Fatava*, v. 35, p. 213-214.

A Desperate Gasp

So far we have, by the grace of Allah, responded to the main misconceptions brought forward by the *ghulab*. In a desperate attempt, the *ghulab* seek to raise an objection asking, “How can you say *bara’ah* from the *mushrikin* is from *asl ad-Din* but not *takfir*?!” Thus out of their compounded ignorance they think they have cornered the adherents to the path of Ahlus-Sunnah wal-Jama‘ah.

The reply to that is in two ways; a general response and a detailed one...

The first: it is in saying the definition of *asl ad-Din* and the position of *takfir* in the *Din* has been fixated and the speech of the people of knowledge in this regard is clear.⁵¹ If one was sincere in following the truth he would realize his mistake and correct himself and cling to following, as many have done, and all praise belongs to Allah, instead of trying to refute the scholars of the Sunnah without knowledge.

⁵¹ See *Clarifying Matters of Methodology*, ch. 2-3.

Secondly: to further explain for those who may have been caught in the web, even for a moment, by the misconceptions of the *ghulab* we say: *bara'ah* from the *mushrikin* is from *asl ad-Din* known by the *'aql* and *fitrah*; while *takfir* is a *hukm shar'i* known only by the Revelation. What is meant by *bara'ah* is the foundational aspect of it present in the heart, and it is hating and having animosity towards those who commit *shirk* due to their *shirk*, not following their whims, not allying with them, and staying away from agreeing with them in their *shirk*. Therefore, the one who avoids *shirk* himself, but loves those who commit *shirk* for their *shirk*, or manifests agreement with those who commit *shirk* in their *shirk*, or allies with the *mushrikin* against the *muwahhidin*, has nullified *asl ad-Din*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “*Bara'ah* goes against *wilayah*, and the *asl* of *bara'ah* is hatred, and the *asl* of *wilayah* is love. This is due to the fact that the reality of *tawhid* is one does not love except for the sake of Allah and what Allah loves, and does not hate except for the sake of Allah.”⁵²

Shaykh Hamad ibn 'Atiq (*rahimahullah*) said, “Know, that although hatred hangs and is related to the heart, it does not benefit until its traces and signs appear. And that will not be

⁵² *Majmu' al-Fatawa*, v. 10, p. 465.

until animosity and cutting of relations is paired with it. With that both the animosity and hatred become manifest, while if *mumalah* and relations continue, then it is an indicator of the lack of hatred.”⁵³

And Shaykh Hamud ibn ‘Uqla (*rahimahullah*) replied when asked about the meaning of *al-bara*,

The linguistic definition of *al-bara*: it is verbal known for *bari*, meaning, to cut off... What is intended here by “cut off” is to cut off ties with the *kuffar*. Thus one does not love them, does not support them, and does not reside in their lands....

Bara in the *Shar’* means to stay far away, to be free of, and to have enmity. Like how it is said ‘*bara wa tabarra’u minal-kuffar*’ when he cuts off ties between him and them, so he does not befriend them, love them, rely on them, or seek aid from them.

To give an example: one recently enters Islam, and he is one who is ignorant of the *shar’i* evidences stating the *kufr* and *shirk* of whoever does this or that, and sees someone by a

⁵³ *Sabil an-Najah wal-Fikak*, p. 44-45. See *Clarifying Matters of Methodology*, ch. 2 and ch. 6, for an explanation of the difference between having the *asl* of *bara’ah* present in the heart and manifesting it by Shaykh ‘Abdul-Latif Al ash-Shaykh.

grave asking the one in it to intercede for him. You ask that person who just recently entered Islam, “What is he?” He then stutters or gives an incorrect answer; he doesn’t label that one by the grave a *mushrik kafir* due to his ignorance of the textual evidence. From his clean *‘aql* and *fitrah* he knows what that person is doing by the grave is abominable but he doesn’t know what to label him nor rule him with. This one is not harmed by that as long as he fulfilled *asl ad-Din* and is ignorant of the texts. Thus the texts indicating that asking the dead is *kufr* and the one who asks the dead for something is a *mushrik kafir* is shown to him. After that he either confirms or rejects. This is only one example.⁵⁴

The reply of a *mumabhid* in this situation when he is not aware of the *asma* and *ahkam* of the *Din* lies in the fact that he knows that *shirk* (although he does not know this term) is falsehood and heinous. He doesn’t love those who commit it, rather, he feels disdain in his heart innately due to them performing it. Once the Quran comes calling those who do this or that *kuffar mushrikin* and rules upon them with *kufr* and *shirk*, he affirms it.

In summary, ruling something as *kufr* and *shirk*, or labeling someone a *kafir mushrik*, is not something that is known by

⁵⁴ See the levels of those who refrain from *takfir al-mushrikin* in *Clarifying Matters of Methodology*, ch. 4.

necessity of the *'aql* and *fitrah*. They are rulings and labels that are from the *Din* in which one comes to know after gaining knowledge of the textual evidences.

Conclusion

By Allah, we are not from the people of *irja* nor are we from the people of *ghulu*, and all praise belongs to Allah. It would not be an exaggeration to say that there has been a mass apostasy of those who claim Islam and that many are ignorant of *tawhid* and the basic meanings of *la ilaha illallah*. We know this, and all praise belongs to Allah, due to looking at the textual evidences and the speech of the scholars in relation to them. It is based upon sound and firm principles laid out by the people of knowledge, not based upon whims and desires. (Which some call “intellects”).

The *Salaf* spoke the truth in that the Khawarij have more of an excuse than the Murjiah and that the most dangerous *bida'* to effect this ummah is the *bid'a* of *irja*. Nonetheless, when there is laxity, there is also extremism. As long as we stick to the path of the *Salaf* and those who followed them in knowledge and action, then, with the permission of Allah, neither misguided paths will overcome us.

Shaykh ‘Abdullah ibn Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab (*rahimahumullah*) said,

In summary, it is obligatory for whomever is sincere with himself, not to speak about this matter except with knowledge and proof from Allah. He should beware lest he expels a person from Islam merely due to his own understanding and what his *'aql* thinks is correct. For indeed, removing a person from Islam, or entering a person into Islam, is from the greatest matters of the *Din*...

Moreover, it is obligatory upon us to follow and to avoid innovating, as ibn Mas'ud (*radiyallahu 'anhu*) said, "Follow and do not innovate. For indeed, you have been sufficed."...

Verily, *Shaytan* has misled many people in this issue into different groups. So some give the ruling of Islam to whom the texts of the Book, the Sunnah, and the consensus prove is a *kafir*, while on the other side, [there are those who] make *takfir* of whom the Book, the Sunnah, and the consensus have judged as Muslim.⁵⁵

⁵⁵ *Ad-Durar as-Saniyyah*, v. 10, p. 374-375.

And Allah knows best. May the *salah* and *salam* of Allah be upon our prophet Muhammad. We end by saying that all praise belongs to Allah, the Lord of creation.

