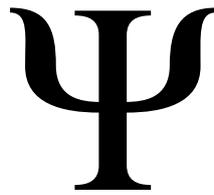


# فتن المجسمة و صنوف مخازيهم

An Account of the Dissension  
Subversion and Temptation Wreaked  
Throughout the History of Islam by the  
Anthropomorphists and Some  
Examples of Their Infamous Deeds:  
The Persecution of the Believers and  
Their Attempt to Misguide Them by  
Attributing Physicality Contingency  
Movement and Change to Allah



An article by Imam Muhammad Zahid al-Kauthari

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

بين تقاعس العلماء عن السهر على مداخل الفساد في الدين أصيب مسلمو هذا العصر - فيما أصيبوا - بمن يدرّ الرزق على ناشري هذه النحلة السخيفة ، فقام أناس جياح متحللون من كل قيد - غيروا الشكل لأجل الأكل - يحملون حملات شعواء على القائمين بالدفاع عن حريم الإسلام متظاهرين بإنكار البدع والدعوة إلى السنة ، كما مهد لهم كبيرهم الذي علمهم السحر ، ولسنا نذكر أسماء القائمين بتلك الدعوة في الأقطار إلى حين - وإنما نغفل أبا جهل مراعاة لخاطر عكرمة - ولكن سرعان ما انكشف الستر عن وجوه دعوتهم إلى الوثنية الملبسة بلباس السنة ، فخرّبوا بيوتهم بأيديهم ، وقضوا بأنفسهم على أنفسهم ، وقد صدق من قال : ضرر الجاهل بجهله لنفسه أبلغ من ضرر عدوه له .

While the ulama were neglecting [their duty] to stay awake at night to guard the entrances of religion from subversive intrusions, the Muslims of this age have been afflicted, among other things that have afflicted them, by those who seek a living at the hands of those who propagate that stupid sect<sup>1</sup>: some hungry people came along and without any restraint they subverted the religion in order to eat launching a large-scale attack on those who defend the sanctum of Islam pretending to be denouncing heresies and calling to the sunnah according to the precedent established for them by their big one<sup>2</sup> who taught them that magic.<sup>3</sup> Until

<sup>1</sup> He refers to the modern version of that sect which orthodox ulama have traditionally referred to as the Hashawiyah. The deviation of the sect consisted in an extreme literalist perspective which caused them to assume that Allah literally and actually possesses accidental physical corporeal contingent originated attributes and actually and thus all the imperfection of bodies among which is the imperfection of being preceded by nonexistence and being subject to it again. The followers of this sect nowadays usually refer to themselves presumptuously as the Salafis, or Ansar al-Sunnah in Egypt and Sudan, or Ahl al-Hadith in Indo-Pak, while their opponents generally refer to them pejoratively as Wahhabis.

<sup>2</sup> This appears to be a reference to al-Qaseemi, a Wahhabi zealot from Najd, about whom al-Kauthari has spoken in another article; al-Qaseemi was one of the first people to promote the Wahabi, or as it is called more frequently today the Salafi, agenda in Egypt.

<sup>3</sup> Here al-Kauthari is making an eloquent and sarcastic allusion to the story of Musa ﷺ and Pharaoh for when the magicians saw with their own eyes the evident miracle worked at the hand of Musa ﷺ they declaring their belief in him and fell down to him in prostration, whereupon Pharaoh accused them of being disciples of Musa ﷺ and exclaimed as the Qur'an informs us: *إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ*: "He is your big one that taught you magic" (20:71).

now we have not mentioned the names of those responsible for introducing their sectarian ideas in the region since for the sake of the feelings of 'Ikrimah we do not mention Abu Jahl [the Father of Ignorance]<sup>4</sup>; however it was not long before the veil covering the true nature of their sectarianism was removed exposing their pandering of idolatry in the name of the sunnah so that they tore down their own homes with their own hands and they ruined themselves at their own hands. How truly did he speak who said: "The harm done by the ignorant to himself is greater than the harm done to him by his enemy."

ولو لا نشرهم لنقض الدرامي السجزي ، وسنة عبد الله ، وتوحيد ابن خزيمة ، لما وضع الصبيح ، ولا ستم أناس على ظن أنهم براء مما ينسب إليهم من الآراء ، ولكن قطعت جهيزة قول كل خطيب ، وظهرت نحلتهم الوثنية بجليتها فخاب المستغفلون والمستغفلون ، وخاب المدر والمستدر .

If it were not that they [the Salafis of the day] published the book *al-Naqd* by al-Daarimi al-Sijzi<sup>5</sup> [d. 280 / 894; Herat] and the book *al-Sunnah* by Abd Allah ibn Ahmad [d. 290 / 903; Baghdad] and the book *al-Tauheed* of Ibn Khuzaimah [d. 311 / 924; Nishapur] the light would not have dawned [that is, we would not realize what they are really up to] and people would have continued to think that they were actually

<sup>4</sup> The allusion here is to the case of the Companion 'Ikrimah for the Prophet ﷺ instructed the rest of the Companions not to mention Abu Jahl, which was the insulting nickname of 'Ikrimah's father, in the presence of 'Ikrimah in order not to hurt the feelings of 'Ikrimah. It is not clear to me why al-Kauthari has alluded to the case of 'Ikrimah because none of the founders of the Salafi movement in Egypt had honorable forebears that al-Kauthari would feel ashamed to criticize them out of the honor in which he held their father or grandfather. The allusion fits the case of Imam Ahmad, since Imam Ahmad is one of the four great imams although it seems his son was steeped in the heresy of anthropomorphism judging by the book that bears his name *Sunnah Abd Allah ibn Ahmad*. It may be that al-Kauthari disdained to denounce his son Abd Allah as long as that could be avoided; however once the book *al-Sunnah* of Abd Allah had been punished there was no choice but to denounce him and his book in defense of the transcendence of Allah, a matter that takes precedence over all other matters. However, if that is the case it is not clear from what he says here.

<sup>5</sup> He should not be confused with the other al-Darimi (d. 255 / 869), Abd al-Rahman ibn al-Fadl, the author of the famous *Sunan al-Darimi* and the more famous of the two.

innocent of the [anthropomorphist] perspective they are accused of; however “The word of Jaheezah cut off the speech of every speaker”<sup>6</sup>: their idolatrous beliefs are now exposed in plain view so that the hopes of the ones that were trying to fool and the ones they were trying to fool [by making them think that they were the true defenders of the sunnah] and the ones who were on the give and the ones who were on the take have been dashed [by the Salafis’ open support of these three highly objectionable works].

ولا أعتقد أن عاقلاً يطلع على الكتب الثلاثة وعلى ما فيها من المخازي المشروحة في مقالاتنا السابقة دون أن ينبذهم نبذاً بمرّة واحدة ، ومن الغريب أن دعاهم أنفسهم لا يدينون إلا باستدرار المادة من موردها واستغفال من يظنون به التغفل . ومن ذلك الغافل الذي ينتظر من رواد المسارح والملاهي صدق الدعوة ؟ ومن ذلك الأخرق الذي يؤمل ممن يلقي عليه القبض متلبساً بجرمة سرقة الكتب أن يكون مرشداً رشيداً ؟ وحكاية تلك المسكينة المستولدة معروفة هنا وهناك .

I don’t believe that any reasonable person can look at these three books and see the disgraceful things that are in them examples of which I cited in my previous article [that is, in the previous edition of al-Azhar’s magazine, *Mujallah al-Islam*] except that he will reject them [the Salafis and of course the books] once and for all. The strange thing is that those who push these heretical doctrines don’t believe in anything but getting material gain from its sources [here in insinuates that the originators of the Salafi movement in Egypt were on the payroll of wealthy persons] and from taking as fools those they think can be fooled. [That being the case] who is so simple as to expect from fans of actors and singers/musicians honest guidance in religion? And who is so stupid as to expect from one who has been arrested for the crime of stealing books that he should prove a righteous guide?<sup>7</sup> The story of that wretch the one who fathered a son from a slave girl is known here and there.<sup>8</sup>

<sup>6</sup> This statement is a famous Arab Proverb. Al-Zamakhshari mentioned it in his *al-Mustaqsa*, a dictionary of proverbs; he said that while people were debating how much blood-money should be paid by one clan by another whose member had killed a person of the other clan a slave woman named Jaheezah came along and informed them that the male relatives of the slain had killed the killer and thereby abruptly finished their discussion. In the same way the publishing of works that are riddled with crass examples of anthropomorphism proves decisively that the group responsible for publishing them really advocate the anthropomorphic perspective.

<sup>7</sup> Here al-Kauthari seems to be referring to the Salafi leader Muhammad Haamid al-Faqee who was accused of stealing a book from the famous Khaanjee Bookstore. The next sentence suggests that, Shaikh al-Ghumaari has mentioned the matter in his book *Ju’lah al-’Attaar*. [NB: Mention the gist of the story and the publication information.]

ومن ذلك الجاهل الذي يجهل أن الجاهل جهلاً مكعباً لا يصلح للدعوة إلى غير الجهل ؟ ومن ذلك المأفون الذي لا يعلم أن المتحللين من كل قيد لا يصلحون لغير الامتهان والاحتقار ؟ ومن ذلك البليد الذي يظن أن من يبدأ في دعوته الهمجية مبسماً بسباب وشتائم وبهت يأبأها السوقة يكسب القضية ؟ ومن ذلك الذي يظن بالعقلاء أنهم يبألون بغير قرع الحجّة بالحجة ؟ وأمام هؤلاء الدعاة الجياع من السوقة والرعاع مهلة يتوبون فيها عن أكل السحت والدعوة إلى الطاغوت ليحترزوا من الجمع بين الشقوتين شقاء الدنيا وشقاء الآخرة .

And who is so ignorant as not to know that one who suffers from compound ignorance [that is, to be ignorant but not to know that one is ignorant] is not fit to guide those who are not ignorant? And who is so stupid as not to know that those who have no restraint are not fit for anything but abuse and scorn? And who is such a fool to think that one who starts off his vicious campaign with insult revilement and slander that shocks even the street people is going to win his case? And who is that that imagines that intelligent people take notice of anything other than pitting argument against argument? Ahead of these famished propagandists these street people and riffraff there is a period of grace a time for them to repent from eating of unlawful gain and serving Mammon lest they earn double misery: misery is this world and misery in the next.

ولو كانوا ما تعدوا الألفاظ الواردة في الكتاب والسنة المشهورة الصحيحة الصريحة من غير أن يقولوا إنه يتكلم بحرف وصوت ، ويهبط بحركة ، ويمشي ويتقل ويخف ، ويقوم ويجلس ويستلقي ، وأنه عال علواً حسياً أو فوقية حسية ، أو بائن بينونة مسافة ، وأنه في جهة ، وأن له حداً ، وأنه يمس ، وأن له أبعاضاً وفماً وهوات وأضراساً .. إلى آخر تلك المخازي ، بل قالوا كلم الله موسى عليه السلام تكليماً ، واستوى على العرش استواء يليق بجلاله لا كاستواء خلقه من التمكن والركوب والاستقرار والحلول والقعود والجلوس ، لما حكم أحد عليهم بمفارقة جماعة المسلمين ، لكن الواقع بكل أسف هو ما سبق بيانه .

<sup>8</sup> Al-Kauthari here refers to an incident that was famous at the time both in Egypt and Saudi Arabia. It is rumored that the Salafi leader referred to here owned a slave girl who conceived a child from him. During a visit to Hejaz he sold her, a thing which is categorically forbidden by Islamic law since a slave girl who conceives from her master may not be sold and becomes free upon his death. Having sold her he embarked on a ship sailing back to Egypt, so the poor woman complained forthwith to King Abd al-Azeez ibn Sa’ood who, much to his credit, became enraged and had the ship returned to harbor at Jeddah where the wretch was arraigned before him and denounced and the sale of the woman was revoked and she was returned to the custody of her master. NB: Mention source.

If only they did not go beyond mentioning the words that come in the Book and the sunnah that is famous authentic and expressly [anthropomorphic] without saying that He speaks with letters and sounds and He comes down by moving and He walks and is heavy or light and He stands up and sits down and stretches out his legs and that He is on high with a physical highness or above with a physical aboveness or separate from His creation by way of physical distance and that He has a direction and a limit and that He touches [or can be touched] and that He has dimensions and a mouth and a uvula and molar teeth and so on with similar enormities. If only they had said “Allah spoke to Musa ﷺ” and “He made *istiwa’* on the Throne in a way that befits His majesty not in the manner of His creatures which involves occupying a place and mounting on or being settled in a place and settling in something and sitting down and sitting on nobody would have declared them to have gone out of the community of Muslims; however the unfortunate fact is that they profess what I have mentioned above.<sup>9</sup>

ولأهل هذه النحلة السخيفة في جميع أدوار التاريخ – ولا سيما في أيام ضعف الإسلام – فتن كقطع الليل المظلم ، لا بأس من الإشارة هنا إلى بعضها استذكراً للماضي لنزداد تبصراً في شؤون المستقبل .

The followers of this stupid sect in all stages of its history, especially during times of Islam’s weakness, have fomented different forms of “trials and tribulations like the pieces of a dark night”<sup>10</sup> and it will not be wrong to intimate here some of what they have done in order to take a lesson from the past so as to be

<sup>9</sup> In other words if those people had restricted themselves to merely report what came in the Book and the Sunnah there would not have been any reason to object because those statements are susceptible to figurative interpretations that are appropriate for the transcendent uniqueness of Allah. What is objectionable is their professing unequivocal and expressly that Allah moves and changes and has parts and other such explicit concomitants of corporeality and physicality and originatedness.

<sup>10</sup> Here al-Kauthari alludes to a famous hadith reported by Ahmad, Muslim Abu Dawood, al-Tirmidhi, Ibn Maajah, al-Daarimi and many others from Abu Hurairah; the following is the wording of the report of al-Tirmidhi:

2195 حدثنا قتيبة حدثنا عبد العزيز بن محمد عن العلاء بن عبد الرحمن عن أبيه عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال : يادروا بالأعمال فتنا كقطع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً ويمسي مؤمناً ويصبح كافراً يبيع دينه بعرض من الدنيا قال أبو عيسى هذا حديث حسن صحيح .

Be quick to perform good deeds before there comes trials and tribulations like the pieces of a dark night: a man will start the day as a believer and reach the night as an unbeliever, and a man will begin the night as an believer and reach the morning as an unbeliever; he will sell his religion for some gain in the world.

enlightened about the affairs in store for us in the future.

والتاريخ يحدثنا أنهم سألوا الإمام ابن جرير عن المقام المحمود ببغداد ينتظرون منه ان يوافقهم على زيغهم القائل بإقعاد الرسول عليه السلام في جنبه – جل جلاله – على العرش ، فنهرهم قائلاً :

سبحان من ليس له أنيس ولا له في عرشه جليس

فتأروا عليه يرمونه بالمخابر والأحجار حتى أوشكوا أن يقتلوه ، وقد تمكنت الجنود بشق الأنفس من استنقاذ هذا الإمام الجليل من أيديهم حتى أوصلوه إلى بيته وعاش تحت حراسة الجنود في بيته إلى أن مات سنة 310 هـ ولم ينفع سعيه في إرضائهم بإدخال كليبات في تفسيره وفي بعض كتبه الأخر والمكره له أحكام ، والحكاية مبسوسة في تجارب الأمم لابن مسكويه ومعجم الأدياب لياقوت ، وكامل ابن الأثير .

History tells us that they [the anthropomorphists who as I have noted were called al-Hashawiyah] that in Baghdad they asked Imam Ibn Jareer al-Tabari [(d. 310 / 923; Baghdad), the author of the most celebrated extant work of exegesis] what was the meaning of المقام المحمود “the praiseworthy station” [that is mentioned in the Qur’an (17:79)<sup>11</sup>] expecting that he would agree with them in their heresy which prescribed that it means that the Messenger ﷺ would be seated beside Allah ﷻ on the Throne; however he upbraided them reciting [in verse]: “He is far exalted beyond [what they ascribe to Him of imperfect attributes] who does not have any intimate and has no one to sit on His Throne.” Thereupon they became enraged with him and began to throw ink wells and stones at home until they had almost killed him and the soldiers were barely able to rescue that illustrious imam from their hands and they saw him to his home where he lived under the guard of soldiers [for his own good] until he died in 310 h. Nor was he able to propitiate them by inserting certain words in his commentary of the Qur’an and in some other books of his. Those who are under coercion have special rules. The incident [I have referred to] is narrated in detail in the book *Tajaarib al-Umam* by Ibn Miskawaih and *Mu’jam al-Buldaan* of al-Yaaqoot and *al-Kaamil* of Ibn Atheer.<sup>12</sup>

<sup>11</sup> The verse alluded to is the following:

وَمِنَ اللَّيْلِ فَسُجِّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And in the night pray to Him an obligation upon you; perhaps your Lord will resurrect you in a praiseworthy station.

<sup>12</sup> In Ibn Atheer’s book, *al-Kaamil fee al-Taareekh*, the story is to be found under the events for the year 323 h. under the head ذكر فتنة الخابلية ببغداد / “Mention of the strife [provoked] by the Hanbalis in Baghdad.”

وسبقت الإشارة إلى فتنة زعيمهم أبي محمد الحسن بن علي بن خلف البرهماري الحنبلي ببغداد - عام اقتلاع القرامطة الحجر الأسود من الكعبة العظيمة - في الدعوة بالسيف إلى القول بأن المقام المحمود هو إقعاد الرسول في جنب الله على العرش تعالى الله عن ذلك ، ثم استفحل أمر البرهمارية سنة 323 حتى أصدر الراضي مرسوماً في حقهم كما هو مدون في تاريخ ابن الأثير ، ففي ضمن ما يقول فيه " .. تارة أنكم تزعمون أن صورة وجوهكم القبيحة السمجة على مثال رب العالمين وهيتكم الرذلة على هيئته ، وتذكرون الكف والأصابع والرجلين والنعلين المذهبين والشعر القطط والصعود إلى السماء والنزول إلى الدنيا ، تعالى الله عما يقول الظالمون والجاحدون علواً كبيراً ... فلعن الله شيطاناً زين لكم هذه المنكرات وما أغواه ، وأمير المؤمنين يقسم بالله قسماً ... يلزمه الوفاء به لئن لم تنتهوا عن مذموم مذهبكم ومعوج طريقتمكم ليوسعنكم ضرباً وتشريداً وقتلاً وتبيداً وليستعملن السيف في رقابكم ، والنار في منازلكم ومحالكم " .

Previously I indicated that their leader Abu Muhammad al-Hasan ibn Ali ibn Khalf al-Barbahaari al-Hanbali [d. 329 / 941] had provoked great strife in Baghdad in the year that the Qaraamatah<sup>13</sup> stole the Black Stone from the Holy Kaabah [317 h. / 930 C.E.] by using the sword [the Hanbalis that is] to force people to profess that the meaning of *المقام المحمود* / *al-maqaam al-mahmood* was the seating of the Messenger at the side of Allah on the Throne—Allah far transcends that. Later on in the year 323 h. the matter of the Barbahaariyyah [that is, the followers of al-Barbahaari considered as a sect] became so grave that the caliph al-Radi issued a proclamation concerning them as is mentioned in Ibn al-Atheer's [*al-Kaamil fee*] *al-Taareekh* and in it he proclaimed:

At times you presume that your ugly deformed faces resemble Lord of Creation and that your bad appearance is like His. You ascribe [to Allah] palms and fingers and two feet and two gilded sandals and curly hair and going up to the sky and coming down to the earth. Far exalted is Allah beyond what the wicked and the infidels ascribe to Him!...Allah curse the devil that such blasphemies seem fair to you! How badly he has tempted you! The Prince of the Believers takes a solemn oath... an oath that binds him to his word that if you do not give up your blameful point of view and your warped perspective he will give you a sound

<sup>13</sup> That is, the Qarmatians, an ultra-fanatical sect of Ismailis that under the leadership of Hamdan Qarmat rebelled successfully against the Abbasid Caliphate and established a kingdom in Bahrain and Eastern Arabia. In 317 h. they plundered the pilgrims during Hajj and made off with the Black Stone which was ransomed some twenty years later by the Abbasid Caliph for a great sum and returned to its place in splinters.

beating and have you exiled and dispersed and he will use the sword upon your necks and fire upon your homes and neighborhoods!

وفي منتصف القرن الخامس استفحل أمر هؤلاء الحشوية ببغداد أيضاً حتى اضطر أمثال أبي إسحاق الشيرازي وأبي بكر الشاشي وغيرهما من أئمة الشافعية أن يكتبوا محضراً عليه خطوطهم ، رفعوه إلى نظام الملك ، ومن جملة ما فيه :

Then in the middle of the fifth century [hijri] the matter of the Hashawiyah in Baghdad became very serious again to the extent that the likes of Abu Ishaq al-Sheeraazi [d. 472 / 1079; Baghdad] and Abu Bakr [al-Qaffaal] al-Shaashi [507 / 1114; Baghdad] and other imams of the Shafi Madhhab were forced to write an official letter which they signed with their signatures to Nizaam al-Mulk [al-Toosi (d. 485 / 1092) the prime minister] in which they declared among other things:

إن جماعة من الحشوية والأوباش الرعاع المتسمين بالحنبلية أظهروا ببغداد من البدع الفظيعة ، والمخازي الشنيعة ، ما لم يتسمح به ملحد فضل عن موحد ، ولا تجوز به قادح في أصل الشريعة ولا معطل ، ونسبوا كل من ينزه الباري تعالى وجل على القائص والآفات ، وينفي عنه الحدوث والتشبهات ، ويقدمه عن الحلول والزوال ، ويعظمه عن التغير من حال إلى حال ، وعن حلوله في الحوادث وحدوث الحوادث فيه إلى الكفر والطغيان ... وأبو إلا التصريح بأن المعبود ذو قدم وأضراس ولهوات وأنامل ، وأنه ينزل بذاته ويتردد على حمار في صورة شاب أمرد بشعر قطط ، وعليه تاج يلمع وفي رجله نعلان من ذهب .. وأنه تعالى يتكلم بصوت كالرعد وكصهيل الخيل ...

A number of the Hashawiyah and riffraff who claim to be Hanbalis have publicized in Baghdad shocking beliefs and abominable things which not even an infidel would permit let alone a believer in the divine uniqueness and which not even one who disbelieves in the basis of shariah or one who disbelieves in God would permit and they have accused of unbelief and subversion all those who declare the Originator تعالى وجل free of imperfections and defects and deny that He have any originated attributes or that He share any attributes with His creatures and who hold Him holier than that He be subject to disappearing/cessation and who hold Him greater than that He should undergo transformation from

state to state and or be subject to being present in originated things [including space] or that events that are originated occur in Him....and they insist that what they worship has feet and molar teeth and uvula and finger tips and that He descends in person and goes about on an ass and He has the appearance of a beardless youth with short curly hair wearing a sparkling crown and sandals of gold...and that He تعالى speaks with sounds like thunder and like the whinnying of horses....

ونص هذا المحضر بخطوط موقعيه من الأئمة الكبار مدون في " تبيين كذب المفتري على الإمام أبي الحسن الأشعري للحافظ ابن عساكر " وهو مطبوع ، والصورة الشمسية المأخوذة عن أصله القديم محفوظة بدار الكتب المصرية ، وجلالة قدر موقعي هذا المحضر موضحة هناك بل هي معلومة لكل له إلمام بأحوال الرجال ، وليس الذين رد عليهم هؤلاء الأئمة من صغار الرجال في مذهبيهم ، بل إذا علمت منزلتهم بينهم وتراجهم في كتبهم لاستغظت الأمر كل الاستغظاع .

The text of this petition with the names of those great imams who signed it are recorded in the book *Tibyeen Kidhh al-Muftari 'Alaa al-Imaam Abu al-Hasan al-Ash 'ari* by Ibn 'Asaakir [d. 571 / 1176; Damascus] which is in print and a photograph taken of the original ancient manuscript is preserved in Dar al-Kutub al-Misriyyah [the Egyptian National Library]. The exalted status of those who signed the petition is expounded there [in Ibn 'Asaakir's book]; indeed their exaltedness is known to any who is familiar with the status of the ulama and those whom they condemned were not little people in their *madhhab* [the Hanbali Madhhab]; indeed if you knew their rank in their sight [the sight of the Hanbali ulama] and knew what they said about them in their biographical dictionaries [that is how highly they were praised by their fellows] you would be thoroughly disgusted.

وليست مصر بفاقدة الحظ من تلك الفتن بالنظر لما وقع بها في عهد ابن مرزوق وابن الكيزاني وعهد ابن نُجَيْة . وتجد في أنباء سنة 596 إحراقهم جامع الشافعية بمرو تعصباً منهم على أهل التنزيه ، وكم لقي أبو الوفاء بن عقيل الحنبلي وابن الجوزي الحنبلي من الخن منهم ، وكم استتيب الأول رمياً له بالاعتزال حيث كانا منزهين ، وحكاية ابن القدوة الكرامي عند الإمام الرازي مدونة في أنباء سنة 595 ، وفتنة عبد الغني المقدسي تجدها في ذيل الروضتين لأبي شامة ، وفتن التقى بن تيمية بدمشق الشام مما سارت به الركبان ، ففي " دفع شبه من شبه وتمرد للتقى الحصني ، تفضيل فتنة ، وهو مطبوع وفي " نجم المهتدي " كذلك وهو محفوظ . وكثير من الوثائق التاريخية المتعلقة بابن تيمية وتلميذه مسجل في " السيف الصقيل " وحاشيته ، وهو مطبوع .

Egypt was not spared her share of the trials and tribulations seeing what took place during the time of [Abu 'Amr Uthmaan] Ibn Marzooq [al-Qurashi (d. 564 / 1169; Cairo), a Hanbali *faqeeh* and a famous Sufi]<sup>14</sup> and [Abu Abd Allah Muhammad ibn Ibraheem ibn Thaabit] Ibn al-Keezaani [al-Shafi' (d. 562 / 1166; Cairo), a famous Sufi] and the time of [Zain al-Din Abu al-Hasan Ali ibn Ibraheem] Ibn Nujaih [al-Hanbali (d. 599 / 1202; Cairo)].

You will find in the chronicles for the year 596 h. that they [the Hashawiyyah] burned down the Shafi's grand masjid in Merv [presently the city of Mary in Turkmenistan] out of fanatical hatred for the people who maintained the divine transcendence [*tanzeeh*]. Also Abu al-Wafaa' ibn 'Aqeel al-Hanbali [d. 513 / 1119] and Ibn al-Jauzi al-Hanbali [d. 597 / 1201; Baghdad] suffered much persecution at their hands. How many a time the first of them was accused of being a Mu'tazilite and required to repent [or face death] only because he maintained the divine transcendence. The story of [al-Qaadi Majd al-Din Abd al-Majeed ibn Umar] Ibn al-Qudwah al-Karraami's<sup>15</sup> persecution of Imam al-Raazi is to be

<sup>14</sup> Ibn Rajab mentioned him in his book *Dhail Tabaqaat al-Hanaabalah* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1417/1997), 3:258, biography no. 139. He mentioned (p. 259) also the strife that entailed between Ibn Marzooq and al-Keezaani over the issue of the acts of the slaves of Allah: Ibn Marzooq proclaimed that they were preeternal, that is without beginning, while Ibn al-Keezaani rightly protested that they were not preeternal but originated. Seeing as both of them were Sufi shaikhs with great numbers of loyal followers there were clashes and great dissension. However, Ibn Rajab reports that al-Sibt ibn al-Jauzi reported the dissension but mentioned that it was Ibn al-Keezaani who held that the acts of the slaves were preeternal. Ibn Rajab then remarked that he did not find any authentic report alleging that Ibn Marzooq actually held that the acts of the slaves were preeternal and he offered that perhaps his opponents accused him of such a doctrine as the corollary of the doctrine that our reciting of the Qur'an is preeternal which as Ibn Rajab admitted was in fact the position of some of the Hanbalis even alleging that Imam Ahmad held that. However—Allah be thanked—Ibn Rajab said that the sound opinion was that Imam Ahmad used to hold such an opinion as heretical [that is, a *bid'ah*] and then Ibn Rajab suggested that maybe Ibn Marzooq having ascribed to the weak opinion concerning our recitation of the Qur'an applied it across the board to all our acts.

<sup>15</sup> The appellation al-Karraami indicates that he belonged to the sect of al-Karraamiyyah, the followers of Muhammad ibn Karraam (d. 255 / 869; Jerusalem), a notorious and thoroughgoing anthropomorphist though not a Hanbali. Not only did Muhammad ibn Karraam profess that Allah was described by the concomitants of bodies as did the Hashawiyyah but he also actually expressly professed that Allah was a body. Imam Abu al-Fath al-Shahrastani (d. 548 / 1154) said in his *al-Milal wa al-Nihal*, a celebrated and authoritative work of heresiology reported that Muhammad ibn Karraam professed that what he worshipped was seated on the Throne and that His person is described by the direction of above and he referred to Him as *jauhar*, that is **substance** and he said that he wrote in his book *Adhaab al-Qabr* that what he worshipped was in contact with the

found in the chronicles for the year 595 h., while the tribulation fomented by [Haafiz Abu Muhammad] Abd al-Ghani [ibn Abd al-Wahhaab] al-Maqdasi [al-Jammaa'eeli (d. 600 / 1203; Cairo)] can be found in the sequel [*Dhail al-Raudatain*] of Abu Shaamah's book *al-Raudatain*<sup>16</sup> and the tribulations provoked by Taqi al-Din Ibn Taimiyyah in Damascus which travelers [from Damascus] spread far and wide is detailed in the book *Daf' Shubah Man Shabbaha wa Tamarrada* written by [the Shafi imam Taqi al-Din] al-Hisni [d. 829 / 1426; Damascus]; this book has been published [and is also [available online](#)]. The story of Ibn Taimiyyah is also detailed in the book *Najm al-Muhtadi [wa Rajm al-Mubtadi]* ' by [Fakhr al-Deen] Ibn al-Mu'allim [d. 725 / 1325; Damascus] which is in manuscript.<sup>17</sup> A great deal of historical documentation related to Ibn Taimiyyah and his disciple Ibn al-Qayyim is recorded in the book *Saif al-Saqeel* [by Taqi al-Din al-Subki (d. 756 / 1355; Cairo)] and its commentary [by al-Kauthari] and it has been published.<sup>18</sup>

وابن تيمية هو الذي أذاع كتبهم في الزيف بمصر والشام بعد أن كانت غير موجودة بهما وإنما اتخذ بكتبه البسطاء لما أحتوت عليه من الرد على البدع بقلم سيال غير متبهيين إلى ما في ثانيا كلامه من السموم الفتاكة ، وهو قائل بما في كتاب الدارمي وكتاب عبد الله وكتاب ابن خزيمة جملة وتفصيلاً فيرد عليه ما يرد عليهم . ولا بأس بذكر بعض نصوص من كلماته المدونة في كتابه الذي سماه ( التأسيس في رد أساس التقديس ) الموجود على المجلدات 24 و 25 و 26 من الكواكب الدراري في ظاهرية دمشق ، وفي بعض كتب له سواء ليعشقه من يعشقه على بينة .

Throne from above and he permitted that he move and change and descend and al-Shahrastani said that some of the Karraamiyyah said that their God occupied some of the Throne while others said that He filled it up. See *al-Milal wa al-Nihal* (Beirut: Mu'assasah al-Kutub al-Thaqafiyyah, 1415/1994), p. 79. So it seems that they only differed from their Hanbali counter parts in that they referred to God as a [substance](#).

<sup>16</sup> The sequel has been published under the title *Taraajim Rijaal al-Qarnain* along with *al-Raudatain* (Beirut: Dar al-Jeel, 2<sup>nd</sup> ed. 1974). The details of the tribulations that took place are to be found on pp. 17 and 46-47. The gist of it is that he started to preach the typical *tashbeeh* of the Hashawiyyah until the ulama in Damascus got wind of it whereupon they complained to the ruler and he was banished from Damascus whereupon he went to Cairo. There he started to do the same thing and so the ulama gave a decision that he should be put to death and the people complained to the ruler of his *tajseem* who therefore issued an order for him to be banished to the Maghrib; however Abd al-Ghani died in before the order reached Cairo and he was buried beside Ibn Marzooq in al-Qaraafah.

<sup>17</sup> [It has now been published.](#)

<sup>18</sup> It was published in Cairo by Maktabah al-Zahraan.

Ibn Taimiyyah is the one who disseminated their heretical works [the works of the Hashawiyyah] in Egypt and Shaam [Greater Syria] when the books had become unavailable in the two lands. Simple-minded people were deceived by his works because they contain sweeping refutations of various forms of deviation [for example his refutation of the Rawaafid or Shi'ah, the Druze, those Sufis who profess emanationism or the oneness of existence, that is *wahdah al-wujood*, and the Christians] without noticing the lethal poison that was woven into his speech for he says everything that is to be found in the book of al-Daarimi and the book of Abd Allah and the book of Ibn Khuzaimah in part and parcel so that the criticisms of them apply to him as well. It will be well to cite some of what he has said in his book to which he gave the title *al-Tasees fee Radd Asaas al-Taqdees*,<sup>19</sup> which is to be found [in manuscript] in volumes 24, 25, and 26 of *al-Kawaakib al-Daraaree* in al-Zaahiriyyah Library of Damascus [the books that were in al-Zaahiriyyah Library have all been transferred now to the Asadiyyah Library of Damascus; furthermore the book of Ibn Taimiyyah has been published in at least two editions since al-Kauthari wrote this<sup>20</sup>] and some of what he said in other books

<sup>19</sup> The book has been published under the following name: *Bayaan Talbees al-Jahmiyyah fee Ta'sees Bid'ahum al-Kalaamiyyah* with the alternative title *Naqd Ta'sees al-Jahmiyyah*. The title of the book may be translated as "The Explanation of the Deceit of the Jahmiyyah in Founding Their Deviation of Speculative Theology." Notice that although Ibn Taimiyyah is in the process of refuting the Asharites and not the Jahmiyyah he is insinuating that the Asharites are the infamous sect of the Jahmiyyah. The tactic is the old and vicious propaganda tool of the Hashawiyyah: they smear their opponents with the name of "Jahmiyyah" for the name is extremely pejorative seeing that the name refers to the supposed followers of Jahm ibn Safwaan [d. 128 / 745] who according to Ibn Hajr in his *Fath al-Baari* (13:345) was put to death for his odious heresies among which was the denial that human beings had free will and that Heaven and Hell were everlasting and that Allah had any attributes the names of which were shared by human beings to the degree that he professed that Allah was not a thing and not knowing or living or willing and that the Qur'an was not the speech of Allah and that it was created and that His knowledge was originated. Al-Baihaqi reported with a chain of narration that when asked to describe the God that he worshipped he replied that He was the air that engulfed all things. The Mu'tazilah followed Jahm in some of his heresies notably in denying the attributes that is those the names of which humans share and in professing that the Qur'an is created. Now seeing that it was the Asharites that finally quashed the Mu'tazilah it is monstrous injustice to insinuate that the Asharites represent the Mu'tazilah or the Jahmiyyah.

<sup>20</sup> Ibn Taimiyyah wrote this book which is better known by the name *Bayaan Talbees al-Jahmiyyah fi Ta'sees al-Bida' al-Kalamiyyah* or *Naqd Ta'sees al-Jahmiyyah* attempting to refute Imam Fakhr al-Raazi's *Asaas al-Taqdees* which al-Razi (606 / 1210; Herat) wrote in refutation of the anthropomorphism of the Hashawiyyah of his day. When al-Kauthari wrote the article referred to above *al-Ta'sees* existed only in manuscript; however, in 1391 h. it was

so that those who insist on loving him will love him for what he is.<sup>21</sup>

ففي التأسيس له نص قوله :

We find in his *al-Ta'sees* his statement:

أن العرش في اللغة السرير بالنسبة إلى ما فوقه وكالسقف بالنسبة إلى ما تحته فإذا كان القرآن قد جعل لله عرشاً وليس هو بالنسبة إليه كالسقف علم أنه بالنسبة إليه كالسرير بالنسبة إلى غيره وذلك يقتضي أنه فوق العرش اهـ

*Al-'arsh* / "the throne" in Arabic is a seat with respect to what is above it and like a ceiling with respect to what is below it, so since the Qur'an has referred to Allah a throne and that [throne] is [presumably] not like a ceiling to Him it is known that it must be with respect to Him as a seat is to others and that means that He must be above the Throne.<sup>22</sup>

فإذن العرش عنده مقعده تعالى ، تعالى الله عن ذلك وفي الكتاب المذكور له أيضاً :

So according to him the Throne is His seat—exalted is He above [the blasphemies the ignorant ascribe to Him]—and in the same book we find him saying:

فمن المعلوم أن الكتاب والسنة والإجماع لم تنطق بأن الأجسام كلها محدثة ، وأن الله ليس بحسم ، ولا الفطرة ولا عن الشريعة ، اهـ

It is well-known that neither the Book nor the sunnah has declared [expressly] that all bodies are originated and that Allah is not a body; furthermore, no imam of the Muslims has declared that; therefore, in my refusing this opinion [that is, that all bodies are originated and that Allah is not a body] I do not thereby depart from the *fitrah* [natural theology or religious opinion based on common sense and a natural or instinctive intuition] or from the shariah.<sup>23</sup>

published in Makkah in two volumes while a second edition was published in Riyadh in 1421 h. in Riyadh. The second edition is merely a copy of the first which was edited by Muhammad ibn Abd al-Rahman ibn Qasim. I am in possession of a copy of the second edition, so I will locate the texts that al-Kauthari cites and mention their places in footnotes.

<sup>21</sup> He means to say that those who love him thinking that he is a defender of orthodoxy should see for themselves that he is not their defender while those who are prepared to follow him at any cost should be aware of the cost.

<sup>22</sup> بيان تلبس ، 1/576 .

<sup>23</sup> بيان تلبس الجهمية ، 1/118 .

وهذه وقاحة بالغة ، أين ذهبت آيات التنزيه ؟ ولعله ينتظر أن ينص على كل سخافة يراها سخيف ، ألم يكف قوله تعالى : ليس كمثله شيء ؟ أم يبيح أن يقول يأكل هذا ويمضغ هذا ويذوق هذا لأنها لم تذكر ؟ وهذا وهو الكفر المكشوف والتجسيم الصريح اهـ

This is brazen impudence! Where did all the verses declaring Allah's transcendence go to? Does he expect a text to deny expressly ever stupid allegation any stupid fool might come up with? Do not the words [of the Qur'an] "Nothing is like Him (42:11)" suffice [to repudiate all such stupid allegations]? Does he maintain that it is permissible to profess that He eats this and chews that and tastes this because there is no text to the contrary? Nay, [what he claims here] is out-and-out unbelief and clear-cut *tajseem*!

In another place in the book he says:

قلتم ليس هو بحسم ولا جوهر ولا متحيز ولا جهة له ولا يشار إليه بحس ولا يتميز منه شيء من شيء ، وعبرتم عن ذلك بأنه تعالى ليس بمنقسم ولا مركب وأنه لا حد له ولا غاية ، تريدون بذلك أنه يمتنع عليه أن يكون له حد وقدر أو يكون له قدر لا يتناهي ، فكيف ساغ لكم هذا النفسي بلا كتاب ولا سنة اهـ

You [Here Ibn Taimiyyah is making a rhetorical address to Imam al-Razi] have said that He is not a body nor a *jauhar* [a point which has location but no extension] and is not located [in place (*haiiz*)] and that He has no direction and that one may not physically point to Him and that one part of Him is not separate from another part and you declared that He, exalted is He, is not divisible and not compounded and that He has no limit and no end by which you mean that He it is impossible that he have a limit or size/measure or that He have an infinite size/measure. Now I ask you: By what rights have you denied these things without having any [text from the] Book or Sunnah?<sup>24</sup>

ويغني ذكاء المطلع عن التعليق على هذه الكلمات الإلحادية ، وهل يتصور لمارق أن يكون أصرح من هذا بين قوم مسلمين ؟

The intelligence of the reader spares me having to make any comment on these words of unbelief! Can any who are numbered among the Muslim people conceive that any person who has left the religion could be more explicit [in *tajseem*] than this?

وفي موضع آخر منه أيضاً :

In another place of the book he says:

<sup>24</sup> بيان تلبس الجهمية ، 1/444 .

ومن المعلوم بالاضطرار أن اسم الواحد في كلام الله لم يقصد به سلب الصفات - يريد ما يشمل المجرى . ونحوه - ولا سلب إدراكه بالحواس ، ولا نفي الحد والقدر ونحو ذلك من المعاني التي ابتدع نفيها الجهمية واتباعهم ولا يوجد نفيها في كتاب ولا سنة ، أهـ . وهذا من الصراحة بمنزلة ما سبق .

It is known of necessity that the name "the One" in the speech of Allah does not imply the negation of the attributes [Al-Kauthari interpolates here: he means by attributes what includes the likes of "coming" and so on] and the negation of perceiving [Him] with the senses and the negation of limit and extent/measure [with respect to Allah] and meanings likes of that which [properties] the Jahmiyyah [he means Asharites as I explained above] and their followers heretically denied [could be attributes of Allah], and the denial of them is not to be found in the Book and sunnah.

وصرح في " موافقة المعقول " له في هامش مناهجه ( 2 - 75 ) بقيام الحوادث بالله سبحانه ، ويصرح في مناهجه ( 1 - 264 ) بأنه تعالى في الجهة على التقديرين . وقد علمت قول الأئمة فيمن يثبت لله جهة قادماً معناها بدون أن يكون تلفظه بها من قبيل سبق اللسان أو سبق الفلم . وإنبات الحركة له تعالى مع المتبينين في موافقة المعقول في هامش المنهاج ( 2 - 26 ) وفي ( 2 - 13 ) وقوله في إنكار الخلود في النار قد ماؤ الكون . وكذا قوله بالقدم النوعي . راجع ما ذكره ابن تيمية في نقد " مراتب الإجماع لابن حزم ص 169 " .

He stated explicitly in another book of his, *Muwaafiq al-Ma'qool* on the margin of [the publication] of his *Minhaaj al-Sunnah*, vol. 2, p. 75,<sup>25</sup> that occurrences [*hawaadith*] take place in Allah who transcends all imperfection and he stated explicitly in his *Minhaaj al-Sunnah*, vol. 1, p. 264, that Allah "in either case has a direction" and you learned that the opinion of the imams concerning anyone who attributes to Allah a direction intending its meaning rather than uttering it by a slip of the tongue or writing that by a slip of the pen. Furthermore, he affiliated himself with those who attribute to Allah movement by affirming that He moves in his *Muwaafiqah al-Ma'qool*, vol. 2, p. 26 [I cited the text of this reference above as the first example of this section. NB: Get it from the other document and put it in a footnote.] and vol. 2, p. 13. And as for his doctrine in denial of the [truth that the unbelievers will] abide eternally in the Fire, the reports of that have filled the world [and in fact he has a book

<sup>25</sup> I could not find it on the page indicated; however, I have seen Ibn Taimiyyah state explicitly in a number of places that occurrences take place in the being of Allah and I will presently give some documented examples. **NB: Mention them here in this note.**

on the subject which has been published<sup>26</sup>], and likewise his doctrine that the world is eternal in kind [that is, the world always existed in infinite regression<sup>27</sup>]. In respect to this last doctrine refer to what he has said in his *Naqd Maraatiib al-Ijmaa'* p. 169.<sup>28</sup>

وقد سمعت من تتبع مخازي هذا الرجل المسكين الذي ضاعت مواهبه في شتى البدع ، وفي تكملتنا على " السيف الصقيل " ما يشفي غلة كل غليل ، إن شاء الله تعالى ، في تعقب مخازي ابن تيمية وتلميذه ابن القيم .

My heart has become jaded from tracing this sorry man's infamous utterances, this man who wasted his talents in sundry forms of deviation. In our commentary on [al-Subki's] *al-Saif al-Saqeel* we have followed up Ibn Taimiyyah and his disciple Ibn al-Qayyim [quite thoroughly and have given a great number of examples of] their repugnant beliefs such that will satisfy the thirst of any thirsty soul [that is, the examples we have provided there will completely satisfy any person who wants to know the truth about the reality of the two of them] if Allah تعالى wills.

وليس القول بالتجسيم وما إلى ذلك بالأمر الهين عند أئمة أصول الدين وقد حرم النووي في صفة الصلاة من شرح المهذب بتفكير الجسمة ، ويقول عنهم ابن فرح القرطبي صاحب جامع أحكام القرآن في التذكار : والصحيح القول بتكفيرهم إذ لا فرق بينهم وبين عباد الأصنام والصور أهـ . ويقول الإمام أبو منصور عبد القاهر البغدادي في " الأسماء والصفات :

Professing anthropomorphism [*tajseem*, that is, ascribing to Allah any attribute of bodies] and what is tantamount to it is not any small thing in the sight of the imams who are authorities in the fundamentals of religion [*usool al-deen*]. [Imam] al-Nawawi [d. 676 / 1277] stated positively in the chapter *Sifah al-Salaah* in his book *Sharh al-Muhadhdhab* that the anthropomorphists [*al-mujassimah*] are to be declared unbelievers, while [Abu Abd Allah]

<sup>26</sup> **NB: Reference the matter.**

<sup>27</sup> He means to say that before this world there was another and before it another and so on back ad infinitum.

<sup>28</sup> Ibn Hazm wrote a book in which he listed what issues in his opinion there was consensus on and Ibn Taimiyyah wrote a gloss on that work criticizing Ibn Hazm in numerous places. The book was published with Ibn Taimiyyah's criticisms by Dar al-Kutub al-'Ilmiyyah in Beirut. In fact, Ibn Taimiyyah has argued his doctrine of the eternity of the world in kind in numerous places in his various works and so the attribution of the doctrine to him is beyond dispute.

Ibn Farh al-Qurtubi [d. 671 / 1273; Asyut], the author of *Jaami' al-Ahkaam al-Qur'an* [a famous work of Qur'anic exegesis] says about them in his book *al-Tadhkaar*: "The sound opinion is that they should be declared unbelievers since there is no difference between them and between those that worship idols and images."<sup>29</sup> Imam Abd al-Qahir al-Baghdaadi mentioned in his book *al-Asmaa' wa 'l-Sifaat*:

إن الأشعري وأكثر المتكلمين قالوا بتكفير كل مبتدع كانت بدعته كفراً أو أدت إلى كفر كمن زعم أن لمجوده صورة أو أن له حداً ولهاية أو أنه يجوز عليه الحركة والسكون . ولا إشكال لذي لب في تكفير الكرامية بحسمة خراسان في قولهم إن الله جسم له حد ولهاية من تحته وإنه مماس لعرشه وإنه محل الحوادث وإنه يحدث فيه قوله وإرادته أنه —

Indeed, Abu al-Hasan al-Ash'ari [(d. 324 / 936; Baghdad) the supreme *imam* of orthodox Muslims in the field of beliefs and *al-tauheed*], and most experts in orthodox belief and its proof and defense [*al-mutakallimun*] insisted on the unbelief of every sectarian [*mubtadi'*] whose heresy was in itself outright unbelief, or directly implied unbelief as, for example, whoever held that what he worshipped had an image [*soorah*], or a limit [*hadd*], or extremity [*nihaayah*], or that [what he worshipped] might move or be still. There is no difficulty for anybody who has a mind to comprehend the unbelief of the Karraamiyah, the anthropomorphists [*al-mujassimah*] of Khuraasaan, for claiming that He, the Transcendent, is a body, and has a limit, and an extremity underneath Him, and that He contacts His throne, and that He is the site of occurrences, and that speech and will recur to Him again and again, [whereas the truth of the matter is that His speech and His will are preeternal and one and single].

ومثله في كتاب "أصول الدين" له .

He said the same thing in his other book *Usool al-Deen*.

وأما قول القائل : لا يكفر أهل القبلة بل يحكم بإيمان الرجل إذا وجد وجه واحد يدل على إيمانه ضد تسعة وتسعين وجهاً ، فبمعنى عدم التسرع في سفك دمه ما لم يصر على إنكار ما ثبت من الدين بالضرورة — وفي إكفار الملحدين للعلامة مولانا محمد الأنور الكشميري من تحقيق

<sup>29</sup> Upon one of my first visits back to Pakistan after having started to study Arabic I told an old teacher of mine that in Saudi Arabia many people actually believe that Allah is located in the sky; his face became wrinkled with disgust and he declared: "They worship an idol in the sky."

هذه المسألة ما لا يستغنى عنه باحث — لا بمعنى التغفل بترك مثله يعيىت فسأداً بين اصفياء المسلمين .

As for the statement of some [of the ulama] that we may not declare anybody of the People of the Qiblah [that is, any of those who pray towards Makkah] to be unbelievers and rather we are bound to declare a person a believer whenever we find one interpretation of his speech which implies his belief while there are ninety-nine [forthcoming] interpretations that imply his unbelief, they meant to say that we should not be hasty in putting people to death as long as he does not persist in disconfirming what is known to pertain to the religion necessarily<sup>30</sup> [*al-durooriyaat*] and in the book *Ikfaar [al-Mutawwileena wa] al-Mulhideen*<sup>31</sup> by 'Allaamah Muhammad Anwar Shaah Kashmeeri this

<sup>30</sup> As Mulla Ali al-Qaari explained in his commentary on *al-Fiqh al-Akbar* what the statement means is that we do not denounce a person as an unbeliever as long as he professes what the Muslims are bound to profess and as long as we don't learn from him that he doesn't disconfirm what he is bound to profess we are bound to assume that he professes it; however if he himself announces that he disconfirms some obligatory and necessary article of faith [*al-duroorah*] then we have no choice but do denounce him as an unbeliever; for example if a Muslim who grew up in a Muslim land declares that it is wrong to punish people according to the prescribed punishment for adultery or that it is permissible to drink wine or that Allah can change and move or that the world is preeternal he commits unbelief and anybody else who grew up in a Muslim land who denies that that is unbelief also commits unbelief according to the rule which is well-known to the ulama: denial of unbelief is unbelief. I have stipulated the person who grows up in a Muslim land because a person who accepts Islam in the territories of the unbelievers is given grace until he comes to live among the Muslims for in his case ignorance is an excuse though he has no excuse to stay there in the first place. The statement referred to above by no means implies that we are supposed to come up with some far-fetched ridiculous interpretation of a statement that is clear-cut unbelief, for we are bound to judge according to the obvious sense of a person's words though of course a person may be informed that what he has said is unbelief and urged to repent and renew his Islam on pain of death as al-Kauthari has indicated in saying "we should not be hasty in putting people to death," and "It does not mean that we should turn a blind eye and let such a person spew his poison." This is an important matter that people including ulama nowadays are wont to confuse so pay attention—May Allah enlighten you!

<sup>31</sup> The title of the book was apparently changed by the student of Anwar Shah Kashmeeri when he had the work published from its original name *Ikfaar al-Mutawwileena wa al-Mulhideen fee Shayin min Durooriyaat al-Deen to Ikfaar al-Mulhideen fee Durooriyaat al-Deen* although Anwar Shah Kashmeeri himself says in the introduction to his book that he has named it as I have shown; furthermore the title as he has given it (it means "Declaring those who explain away or deny any necessary article of religion to be unbelievers") is more expressive of his central thesis that in the *necessary* articles of belief neither being ignorant nor having some explanation of some verse or hadith or anything else saves one from the verdict of unbelief since the necessary articles are those for which a Muslim who grew up in a Muslim land

matter was discussed and verified in such a [thorough and masterly] way that no researcher can do without [studying] it.<sup>32</sup> It does not mean that we should turn a blind eye and let such a person wreak havoc among the pure Muslims.

ونحن إذا ذكرنا رجلاً بكفر ، إنما نقصد أنه نطق بكلمة تنقل من الملة ، ولا نجزم أن قائلها كافر لاحتمال أن يتوب ويختم له بالخير ، وغرضنا تبين كون الكلمة كفرة فقط تحذيراً للمسلمين عن مثل تلك الكلمة المردية وعن اتخاذ قائلها قدوة .

When we say that a person has uttered unbelief, we mean to say that he has uttered a word that takes him out of the religion; however we do not declare the one who utters it to be an unbeliever because of the possibility that he might repent and have a good end.<sup>33</sup>

has no excuse for being ignorant of, so that his student did his teacher and our imam no favor in changing the title.

<sup>32</sup> I have written an article on the matter of unbelief and what it constitutes and what sort of utterances or deeds even necessarily entail unbelief; I have summarized what is mentioned in the book of Anwar Shah and Mulla Ali al-Qari's chapter at the end of his commentary on *al-Fiqh al-Akbar* and some other theological works.

<sup>33</sup> This statement of 'Allaamah al-Kauthari is problematic unless he means to say "because of the possibility that he might have repented and met a good end" in the past, otherwise there is no doubt that we are bound to take a person's words at face value, thus if he utters a statement of unbelief he goes out of Islam at that instant and according to the Hanafi Madhhab at least all his deeds are instantly vitiated so that if he should repent at that very moment, still he will have to remarry his wife and repeat his Hajj. Furthermore, in the case of people like Ibn Taimiyyah who spent his whole life preaching heresies that constitute clear-cut unbelief we are not wrong to assume that he died in the same state in which he lived lacking any evidence to the contrary and even in the event that he did actually repent just before their end (and we certainly do hope that he did) we will not be taken to task for judging him according to the outward signs. The onus was on him to have announced to the world that he repented of his previous vicious beliefs so that the world could rejoice and the believers use his words to warn those who followed his old ways. Pussyfooting is not called for in such a serious matter as unbelief. As Imam al-Ghazali has put it in his *Ihya' Uloom al-Deen* in talking about the Sufis who used to go about claiming that they have achieved union (*ittihaad*) with Allah:

فهذا ومثله مما قد استطار في البلاد شرره وعظم في العوام ضرره ، حتى من نطق بشيء منه فقتله أفضل في دين الله من إحياء عشرة ؛ كذا في الإحياء 1/36 .

Such a one, and those like him whose spark has ravaged through the lands and whose havoc among the common people has been enormous, so much so that putting one who utters such words to death is better than letting ten live.

The innocent are destined for Paradise while those that the Sufis tempt into their unionist heresy are destined along with

Our purpose at hand is merely to make it known that such and such a statement is unbelief in order to warn the Muslims from uttering a similar evil statement and from taking the person who uttered it in the first place as a precedent.

هذا وإن ما كنت اطلعت على المقال القيم الذي ديجته براعة الأستاذ الجليل الشيخ عبد الرحمن خليفة في صدد الرد على مجسمة العصر قبل تقدم مقال المنشور في العدد السابق ، فأشكر الأستاذ المجاهد على حسن ظنه بهذا العاجز ، بيد أنه أوقفني موقف الخجل بلخ تلك الأوصاف والألقاب على من غير استحقاق ، وإنما هي أوصافه حقاً ، لجهاده الدائم ، ودعوته الحكيمة ، وتغذيته المسلمين في مشارق الأرض ومغاربها بعلمه الغزير النابع عن إخلاص يغطيه عليه القريب والبعيد ، حيث لم يروه يوماً من الأيام يهفو مع أشغاله الكثيرة هفوة يسيرة إلا ويبادر بتصحيح المسألة بدون أدنى تأخر ، وهذا لا يكون إلا من رجل ملء قلبه الإيمان والإخلاص ، رحم الله ذلك الوالد الجليل العالم الورع ، وقد أنجب حقاً من له هؤلاء الأبنجال الأساتذة ، وما مات من خلف هؤلاء ، وفقهم الله سبحانه وجميع زملائهم من السادة العلماء المخلصين لمرضاته سبحانه في تقويم أود المعوجين ، وأدامهم في خير وعافية ،

So have I said.

I had not seen the superb article that the distinguished professor Shaikh Abd al-Rahman Khaleefah had crafted in refutation of the anthropomorphists of the age before I submitted my article for the last edition [of Azhar's monthly magazine *Majallah al-Islam*]. [Having seen it I now take the opportunity] to thank the professor the fighter for his kind opinion of this incapable soul; however he has made me ashamed by conferring upon such an unworthy creature as I that [exalted] portrayal and those [grand] epithets; such a portrayal and such epithets really befit not me but him on account of his continual struggle and his wise calling to the truth and his nourishing the Muslims in the east and the west with his vast knowledge that springs from a sincerity that is envied/admired by those near to him and far from him for in spite of his numerous duties they never saw a day that he committed some small slip except that he made haste to put the matter right without the least delay. Such selfless behavior does only proceed from a soul whose heart is brimming with faith and sincerity. May Allah grant mercy to that august patron that scrupulous scholar! He truly has left progeny who has left such a generation of scholars. He has not died who leaves behind the likes of those. May Allah grant

them to Hell. Esoteric interpretations of their vicious doctrines go nowhere but to Hell because explaining away clear-cut statements of unbelief amounts to denying that unbelief is unbelief as many of great ulama have emphasized. What holds for the unionists [*al-ittihaadiyoon*] hold for the anthropomorphists [*al-mujassimah*]; the Hellish words of both of them blaze the earth.

them and all their eminent colleagues the truthful learned to attain unto His esteem in straightening out the crookedness [in religion] worked by the crooked and the false and may He keep them always with the good and under His protection.

ولو كان ذاك المتعالم المتحامل بيميناً وشمالاً استفاد واستفاض من علوم الأستاذ وحكمته في الدعوة إلى الله بدل ان يتحامق بالتحامل عليه - كما هو شأن من لم يخرج إلا في مدرسة السباب - لكان أسلم عاقبة له ، لكن ماذا ينتظر ممن يبيع لنفسه أن ينال من مثل أستاذ الأساتذة فخر مصر بل فخر الإسلام ، صاحب المواقف المشهورة في الدفاع عن دين الله ، العلامة النحرير الشيخ يوسف الدجوي ، وبعد أن طال لسان ذلك البذء على مثل هذا العالم ، فهل يتصور بعد أن تكلم في مثله أن يتورع عن الكلام في صديقنا الأستاذ عبد الرحمن خليفة أو الكوثري ، ولكن الكوثري غير آبه به لأنه يعلم جيداً ما في جمعهم .

If that false pretender to learning who attacks [the truly learned and the selfless servant of Allah] right and left had only benefited and drawn up the vast knowledge of the professor [Abd al-Rahman Khaleefah] and gained from his wisdom in calling the people to Allah instead of acting like a fool and attacking him so unjustly in the way of those who have only studied how to insult he might have been able to expect a lot safer end in the hereafter, however what can one expect who deems it permissible to affront the likes of the master of masters and the pride of Egypt, indeed the pride of Islam, the hero of famous episodes in the defense of the religion of Allah the erudite scholar the exacting researcher ‘Allamah Shaikh Yusuf al-Dijwi<sup>34</sup> [d 1365 / 1946]? After that foul mouth offended with his sharp tongue the likes of such an illustrious soul as al-Dijwi, is it to be expected that he would withhold from reviling the likes of our friend Professor Abd al-Rahman al-Khaleefah or al-Kauthari? However al-Kauthari pays no attention to him because he knows very well what is in his quiver [that is, the complete lack of any intellectual or learned basis for his attacks].

ولا زال أعجب من أن يدعى مثل ذلك المأفون علم الحديث ، وقد فضح نفسه مرات عند طلبة العلم حيث لا يميز بين مجمع الزوائد وزوائد ابن ماجة فيعزوا ما لهذه لذاك ، ويبتزئ على الحكم بالضعف على ما صححه جماعة من أهل الحديث جهلاً منه بتصحيحهم ويضعف أناساً وثقهم جماعة إلى غير ذلك مما هو معروف عند من عرف تقولاته ، ومثله لا يكون من الكتابة والتأليف في شيء ، بل كلما سود صحيفة

بيضاء بيده فقد سود بعارها صفحة وجهه . وفي الحديث الصحيح " إن مما أدرك الناس من كلام النبوة الأولى : إذا لم تستح فاصنع ما شئت " .

It continues to amaze me that the likes of that inane person should pretend to know the science of hadith although he has shamed himself repeatedly in the sight of students of knowledge seeing that he does not know the difference between *Majma' al-Zawaa'id* and *Zawaa'id Ibn Maajah* and so ascribes what is in the latter to what is in the former and he [having arrogated to himself the capacity to rule on the status of hadith] rashly rules a hadith to be weak though a number of distinguished experts in the field have ruled it to be rigorously authentic much to his ignorance and he rules narrators of hadith to be weak though a number of distinguished authorities have declared them to be utterly reliable and he has committed other similar blunders as is known to those who know his rant. The likes of such people have no business writing or editing books. Indeed, every time he blackens with his hand a white page [with ink] he blackens his face with shame! It is reported in a rigorously authentic hadith "Of what I have come down to the people of the speech of earlier prophets is 'If you have no shame, then do whatever you wish.'"<sup>35</sup>

<sup>34</sup> Yusuf al-Dijwi was a distinguished professor at Azhar, a muhaddith and Maliki *faqeeh*, and an author of precious Islamic works in which he defended basic tenets of Islam from the attacks of modernists and hypocrites.

<sup>35</sup> It means "If you have no shame then you will do whatever you wish" because shame is all that holds a person back from committing disgraceful things in the pursuit of his desire.