



Shaykh ul-Islaam Ibn Taymiyyah: Explaining Imaan and the Errors of the Murji'ah – Part 4

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All praise is due to Allaah and prayers and peace be upon His Messenger, to proceed: This is a compilation of some excellent excerpts from Kitaab ul-Imaan of Shaykh ul-Islaam, which explain in detail, the errors of the Murji'ah in their understanding of Imaan, as well as giving a thorough understanding of the reality of Imaan itself, and that which opposes it, which is Kufr.

EXPLANATION OF THE ERRORS OF THE JAHMIYYAH, ASH'ARIYYAH AND THE MURJI'AT UL-FUQUHAA IN IMAAN AND KUFR

Shaykh ul-Islaam said (Kitaab ul-Imaan 7/581-584):

“So it becomes clear that the outward righteous actions cannot be a fruit (thamrah) of the internal Imaan, and nor can they be the (resultant) effect (ma'loolah) [of this internal Imaan], except when [the internal Imaan] necessitates them by obligation (moojib), and requires them (muqtadiyyan lahaa)¹. Thus, that which is necessary (moojab) is tied to what necessitates it (moojib), and an effect (ma'lool) is tied to its cause ('illah) and when the outward obligatory actions decrease then that is due to the decrease in what is in the heart of Imaan. Hence, it cannot be conceived that the outward obligatory actions are absent alongside the obligatory perfection of Imaan that is in the heart. Rather, it is necessitated by the existence of this (the obligatory perfection of Imaan in the heart) in perfection, the existence of that (the outward obligatory actions) in perfection, just as the deficiency in this necessitates the deficiency in that. Since, the consideration of complete Imaan in the heart without an outward manifestation in speech and action is like the consideration of a complete cause (moojib) without its consequence (moojab), and like the consideration of a complete cause (illah) without its effect (ma'lool), and this is impossible.

And on account of this, and other than it, the corruption of the view of the saying of Jahm Ibn Safwaan, as-Saalihee and others who followed them both, in the issues of

¹ This is an explanation of the error of those from Murji'ah who, though stating that righteous actions are a “fruit” and “consequence” of the internal Imaan, still did not consider the righteous actions to be Imaan, and from itself, and did not consider that the internal Imaan is fundamentally tied to the outward Imaan, by necessity and by obligatory requirement. They claimed that the internal Imaan will produce some outward “effect” and “consequence” but that this effect and consequence is only an end result, and is not something that is part and parcel of Imaan itself. Refer to the previous two pages (7/579-580).

Imaan, such as al-Ash'aree, in the most famous of his two sayings, the majority of his companions, and also a group from the companions of Abu Haneefah from the latecomers, such as al-Maatureedee and those like him – so [the corruption of their view] becomes apparent in that they made the mere tasdeeq in the heart something that all the servants are equivalent in, and that either it is non-existent, or it exists, and it cannot be divided into parts, and that it is possible for complete Imaan in the heart (al-Imaan taamman fil-qalb) alongside the existence of statements of kufr, reviling Allaah and His Messenger, wilfully, without being compelled. And that whatever was known from the outward statements that the one who utters them is a kaafir, then that is because it necessitates the absence of that tasdeeq which is in the heart, in the actions...[this part here has no words in the original manuscript]...² and that the outward righteous actions are not binding from the inward Imaan that is in the heart, rather the Imaan of the heart can be found complete (taamm). And this saying contains error from numerous angles:

The first: That they expelled what is in the hearts of love of Allaah, fear of Him and what is similar to that from being from Imaan itself.

The second: They made what renders a person a kaafir, such as the likes of Iblees, Fir'aun, the Jews, Abu Taalib and other than them, [so they said] that such a one is a kaafir because that necessitates the absence of his tasdeeq on the inside. And this is mere arrogation towards the intellect and perception. And likewise, they made the one who hates (bughd) the Messenger and who is jealous of him (hasd), hating his religion (karaahah), that this necessitates the absence of the knowledge (in the heart) that he (the Messenger) is truthful, and what is similar to that.

The third: That they made whatever is found of statements of kufr such as revilement of Allah and His Messenger and saying "Allaah is one of three" and other than this, that this can be united with the true and real Imaan which is in the heart. And that the person who utters the likes of this is a true believer in the sight of Allaah, one who will be happy in the home of the Hereafter (i.e. will enter Paradise without punishment). And the corruption of this saying is known by necessity from the religion of Islaam.

The fourth: That they made the one who does not speak with Imaan ever (i.e. the testimony), alongside his ability to do that, and who never obeyed Allaah with a single act of obedience, while that was obligatory upon him and he had the ability to do it, that he is a Believer with complete Imaan, happy in the Hereafter. And these disgraces are specific to the Jahmiyyah as opposed to the Murji'ah from the Fuquhaa (Jurists) and other than them.

The fifth: And this is binding upon them (the Jahmiyyah) and upon the Murji'ah, which is that they say: that a servant can be a Believer perfect in his Imaan, his Imaan is like the Imaan of the Prophets and the Truthful, even if he does not do any good,

² This note was put here by the verifier of the Fataawaa. It appears that there is not text after the words, "in the actions" and hence the full meaning of the sentence is not clear.

neither prayer, not maintaining the ties, nor being truthful in speech, and he did not leave a major sin except that he committed it, hence, the man to them, when he speaks he lies, when he promises he breaks it, when he is trusted he betrays, and he persists upon lying, and being treacherous and breaking his covenants, and he does not prostrate to Allaah once, and he does not do good to anyone, and nor does he fulfil his trust, and he does not leave that which he has the ability to commit of from lying, oppression, obscenity, except that he commits it – that he alongside all of this, is a Believer, perfect in Imaan, his Imaan being like that of the Prophets. And this saying is binding upon everyone who does not say that the outwards actions are from the inseparable requirements (lawaaazim) of the internal Imaan (al-Imaan al-Baatin). And if he says, that they are from the inseparable characteristics of Imaan and that the internal Imaan necessitates outward righteous action, then after this (admission) his statement that these actions are bound inseparably to what is defined as Imaan or that they are a part (juz') of Imaan, becomes only a dispute in wording, as has preceded.

The sixth: And that is also binding upon them that the one who prostrates to a cross, or an idol, deliberately, wilfully, and throws the mus.haf (qur'aan) into the lavatory, deliberately, and kills a soul without due cause, and kills everyone whom he sees praying, and spills the blood of everyone whom he sees performing the hajj, and does whatever the Qaraamitah did with the Muslims, that it is permissible alongside this, that is a believer, a waliy (friend) of Allaah, his Imaan is like the Imaan of the Prophets and Righteous,

This (is necessitated upon them) because the internal Imaan either negates these matters or it does not negate these matters. So if it does not negate these matters, then it is possible for them to exist alongside it. Hence, their existence will not be except in the absence of the internal Imaan.

And if this (i.e. these outward matters) negates the internal Imaan, then the abandonment of these matters is from what is necessitated by obligation (moojab) of Imaan, and from its essential requirement (muqtadaa), and from its inseparable requirement (laazim). Hence, no one is a believer internally, with the obligatory Imaan (al-Imaan al-waajib), except the one who abandons these matters. And if he does not abandon them, this gives evidence to the corruption of his internal Imaan.³

And when the [outward] actions and abandonments (al-a'maal wat-turook adh-dhaahirah) are inseparable characteristics of the internal Imaan, they become necessitated by it (by obligation), and essentially required by it.

And it is from that which is known that they (the outward matters) are strengthened by its strength (i.e. the internal), and increase by its increase, and decrease by its decrease. For an effect (ma'lool) does not increase except by the increase of what

³ And this meaning is often the angle that Shaykh al-Albaanee (rahimahullaah) explains, when he speaks of the actions of kufr occurring outwardly being indicative of the corruption of the internal Imaan.

necessitated it (moojib, i.e. the cause) and what required it (muqtadee). And it does not decrease except by the decrease of that.

Hence, when the outward action is made something that is necessitated by obligation (moojab) by the internal, and from its essential requirement, then it becomes binding that its increase is based upon the increase of the internal. Hence, (the outward) is then evidence (daleel) of the increase of the outward Imaan, and its decrease is [evidence for] the decrease of the internal [Imaan]. So its decrease becomes evidence (daleel) for the decrease in the internal, and this is what is desired.”

Notes

1. There is a fundamental link between the internal Imaan and the outward Imaan and the outward Imaan is a necessary and obligatory requirement of the internal Imaan, and is also from Imaan itself. This is different to what some amongst the Murij'ah say that the outwards actions are merely "fruits" and "effects" of the internal Imaan (whilst not being part of it).

2. Hence, it is impossible for there to be complete Imaan in the heart, or the obligatory Imaan in the heart, without their being any outward obligatory actions.

3. The above illustrates the corruption in the views of Jahm, as-Saalihee and some amongst the Fuquhaa, that the outward righteous actions are not binding from the inward Imaan, and that the Imaan in the heart can be found to be complete without the absence of the outward obligations and abandonments.

4. So they erred from numerous angles in this:

- a) Expelling the actions of the heart from Imaan,
- b) That it is the absence of tasdeeq on the inside that renders a person a kaafir, and similarly that actions of the heart which are kufr, they made them necessitate the absence of tasdeeq in the heart,
- c) That they made it possible for there to be outward statements of kufr alongside true and real Imaan in the heart, and such a person can be a perfect Believer,
- d) That the one who has tasdeeq in the heart but never verbally expressed Imaan, and nor obeyed Allaah ever, that he is a Believer, perfect in His Imaan, and will enter Paradise,
- e) That the Imaan of the most sinful of the people is the same as the Imaan of the most righteous people,
- f) That it is possible for the person who commits the greatest of the outward acts of shirk and kufr to be a believer, a pious friend of Allaah, his Imaan being like that of the Prophets and righteous.

5. The outward Imaan is evidence and indication (daleel) of the inward Imaan, and the increase and decrease of the outward Imaan indicates the increase and decrease of the inward Imaan.