THE BOOK
AL-SHARĪ'AH
VOLUME 1

A COMPREHENSIVE ENCYCLOPEDIA OF THE CREED
AND METHODOLOGY OF ORTHODOX MUSLIMS

Aboo Yuhayrā Muhammad b. al-Husayn b. 'Abd al-Rahman
Imām Muhammad b. al-Ḥusayn al-Ājamī
(d. 360H)
The Book

Al-Sharīʿah

A Comprehensive Encyclopedia of the Creed & Methodology of Orthodox Muslims

Volume One

Imām Muḥammad b. al-Ḥusayn al-Ājurri
(d. 360H)

Translated by Hassan Hussein Abdi
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The Book al-Shari'ah of Imam al-Äjurri

Transliteration Table

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The Mighty and Majestic.
The Sublime and Exalted.
May Allah make good mention of His Prophet in the highest company and grant him safety in this life and the next.
May Allah be pleased with him.
May Allah show mercy to him.
Peace be upon him.
In the Name of Allāh, The Most Merciful, The Beneficent

Indeed all praise is due to Allāh. We praise Him, seek His aid, ask for His forgiveness and repent to Him. We seek refuge with Allāh from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allāh guides, then none can misguide; and whomsoever Allāh misguides, then none can guide.

I testify that none has the right to be worshipped except Allāh, alone without any partner; and I testify that Muḥammad is His slave and Messenger. May abundant peace and blessings be upon him, his family and all of his Companions.

On January 5th, 2019 – which corresponds to Rabi’ II 1440H – Allāh blessed me to begin a class at Germantown Masjid, Philadelphia to teach the book Kitāb al-Sharī’ah of Imām al-Ājurrī. In the past, I considered – on more than one occasion – translating this classical text, but I was deterred due to the size of such a project and also due to my academic studies at the school of Pharmacy, Cardiff University.

To assist the students, I decided to translate this book, to enable them to aptly follow the lessons and to be able to reference this important material. Since Imām Ājurrī divided Kitāb al-Sharī’ah into twenty-three volumes, I elected to translate one volume at a time. I ask Allāh by His Beautiful Names to bless me to complete this translation, and to benefit me and the rest of the Muslims through these efforts; He is the All-Hearing and the One Who Answers our supplications.
The Book al-Sharī'ah of Imām al-Ājurri

A few important points about the translation:

1. For the text, I relied mainly upon the copy of Kitāb al-Sharī'ah printed by Dār al-Waṭan (1999), Riyadh, Saudi Arabia.

2. As for the rulings upon the aḥādīth, then they will mainly be taken from Kitāb al-Sharī'ah printed by Dār al-Ṣiddīq (2013), Jubayl, Saudi Arabia. I chose this print, because the rulings of Shaykh Albānī are cited when available. Furthermore, they are concise making them better suited to the English reader.

3. To preserve the original text as much as possible, I have avoided any unnecessary discussions in the footnotes, unless required.

4. All footnotes are from the translator.

Whoever notices any errors or mistakes, then please forward them via email to hikmahpugs@gmail.com. May Allāh guide all of our brothers and sisters to adhere to the Qur'ān and Sunnah with the understanding of the Companions.

Hassan Hussein Abdi
A Brief Biography of Imām Ājurri

His Name

He is the Imām, ʿAllāmah, Ḥāfīẓ, the example, the abstinent, the Shaykh of the esteemed Ḥaram of Makkah, Muḥammad b. al-Ḥusayn b. ʿAbdullāh, Abū Bakr al-Ājurri1. He was an Imām of his era in Ḥadīth and Fiqh.

His Birth

He was born in Baghdad in the year 280H.

Ājurri grew up in Baghdad. He first studied under the scholars of that region. When he was nineteen, he travelled to Makkah; this was in 299H. One of the scholars from whom he heard Ḥadīth at the Masjid al-Ḥaram was Al-Mufaddal b. Muḥammad al-Janādī.

Then he returned to Baghdad and he started to narrate Ḥadīth there. In 330H, he returned to Makkah, and Imām al-Ājurri mentioned that one of the reasons that influenced his decision was the prevalence of innovations in Baghdad at that time.

He said:

“I left Baghdad because it was not satisfactory for me to remain there, as they innovated in everything even the recitation of the Qurʾān and the Adhān.”2

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1 Ājurri is either an ascription to the occupation of making baked bricks or an ascription to al-Ājur, which was a town in Baghdad.
The Book al-Shārī'ah of Imām al-Ājurri

His Teachers

Imām al-Ājurri sat with more than one hundred teachers. If we were to analyze the scholars that he narrated from in this book al-Shārī'ah alone, we would find that they come to seventy-six Shaykhs.

Among his teachers:

1. Abū Bakr, Ja'far b. Muḥammad al-Firyābī (394 narrations from him in al-Shārī'ah)
2. Abū Bakr, Abdullah b. Abū Dāwūd al-Sijistānī (244 narrations)

These are but few of his teachers.

His Students

Al-Dhahabī (الداهابي) mentioned that many scholars narrated from Imām al-Ājurri.

Ibn Khallikān said:

“A number of the Huffāz [illustrious memorizers] narrated from him.”

From his students:

1. Abū Nu‘aym al-Asbhānī (d. 430H)

1 Tadhkīrah al-Huffāz (3/936).
The Book al-Shari'ah of Imam al-Ājurri

4. Abū 'Abdullāh Ibn Baṭṭah (d. 387H)

His Books

Al-Dhahabī ( kristafaallata) said:

“He is the author of numerous books.”¹

Here is a list of some of his works that have been printed – some have even been translated into English:

1. Kitāb al-Arba’īn [Forty Hadīth]
2. Akhlāq al-‘Ulamā’ [Mannerisms of the Scholars]
3. Akhlāq Ḥamalāh al-Qur’ān [Mannerism of the Carriers of the Qur’ān]
4. Ṣifah al-Ghurabā’ [Characteristics of the Strangers]

His Belief

Imām Ājurrī was from the Imāms of Ahl al-Sunnah, and he based his creed upon the Qur’ān and Sunnah with the understanding of the Companions. His monumental work al-Shari'ah illustrates his defense of the Sunnah and his rejection of innovation and its people.

¹ Siyar A‘lām al-Nubalā (16/135).
Imām al-Dhahabī (الذَّهَابِيُّ) said:

"He was a person of Sunnah and adherence [to the texts]."\(^1\)

Imām al-Dhahabī (الذَّهَابِيُّ) said:

"He was Athari [a person who adhered to the narrations]."\(^2\)

Al-Ḥāfiz Ibn Kathīr (الحافظ ابن كثير) said:

"He was precise and trustworthy, truthful and religious. He authored numerous beneficial works."\(^3\)

His Death

Imām al-Ājurrī died in Makkah in the year 360H. He was eighty years of age.

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\(^1\) *Siyar A'īlām al-Nubalā* (16/135).

\(^2\) *Mukhtasar al-'Ulū* (p. 247).

\(^3\) *Al-Bidāyah Wa al-Nihāyah* (11/270).
The Book Al-Sharī'ah

Imām al-Ājurri titled this work Kitāb Al-Sharī'ah. The word Sharī'ah is found in the Qur'ān in Sūrah al-Jāthiyah:

"Then We have put you (O Muhammad) on a plain way of (Our) commandment. So follow that, and follow not the desires of those who know not." [Al-Jāthiyah: 18]

The classical expert of exegesis, Ibn Jarīr al-Ṭabarī said:

"This is referring to a path, a Sunnah and a methodology."

It appears that Imām al-Ājurri opted for the title Al-Sharī'ah due to the above verse, especially since he quoted it at the beginning of this book.

The Meaning of al-Sharī'ah in this Context

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said in Majmū‘ al-Fatāwā (19/306):

"Shaykh Abū Bakr al-Ājurri penned his book ‘al-Sharī’ah’ and Ibn Baṭṭah penned his book ‘al- Ibānah An Sharī’ah al-Firqah al-Nājiyah,’ and the intent of the these Imāms of the Sunnah, when they used the word Sharī’ah, was the beliefs attested to by Ahl al-Sunnah as it relates to matters of faith..."
Thus, they named the foundations of their beliefs *Sharī'ah*, and they differentiated between their *Sharī'ah* [beliefs] and the *Sharī'ah* of everyone else.”

The Scholars Praise and Endorsement for *Sharī'ah*:

One example, which demonstrates the high regard the scholars had for this book, is that al-Ḥasan b. Aḥmad b. al-Bannā’ī (d. 471H) summarized *Sharī'ah* and entitled it ‘*Al-Mukhtār Fī Uṣūl al-Sunnah*’.

Ibn al-Bannā’ī said:

“Indeed, you have asked me to summarize for you from the book *al-Sharī'ah* authored by Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurri (رحمهالله) some fundamentals of the Sunnah and to convey his words relating to this. I accepted your request, because he is a sincere Imām and a righteous, pious individual, and his speech is brilliant and clear. May Allāh benefit us, you and all of the Muslims with this – if Allāh Wills.”

Additionally, a number of scholars referenced *al-Sharī'ah* as a classical source when discussing creedal matters, such as Shaykh al-Islam Ibn Taymīyah, Imām Ibn al-Qayyim, Ḥāfīẓ al-Dhahabī⁴ and others.

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¹ Dhahabī described him as: “The Imām, the scholar, the Muftī, the Muḥaddith…”

² This book has been printed with the checking of Shaykh ‘Abd al-Razzāq al-Badr.

³ *Al-Mukhtār Fī Uṣūl al-Sunnah* (p. 41).

⁴ See *Al-‘Ulū* (p. 228).
Shaykh al-Islam said:

“Abū Bakr al-Ājurri said in Kitāb al-Sharī‘ah, ‘The position of the people of knowledge is that Allāh (تعالى) is above His Throne above the heavens and His Knowledge encompasses everything…”

Ibn al-Qayyim said:

“The statement of al-Ḥāfiz Abū Bakr al-Ājurri, the Imām of his time in Fiqh and Ḥadīth. He said in Kitāb al-Sharī‘ah…”

The Reason Behind This Compilation

Imām al-Ājurri stated himself:

“I have penned in this book – Kitāb al-Sharī‘ah – from its beginning until its end what I know that everyone who falls under [the umbrella of] Islam will need to have knowledge concerning. This is due to the corrupt beliefs of many of the people and due to the appearance of deviant desires and widespread innovations. [I have mentioned] what I know will strengthen the souls of the people of truth and to conquer the people of innovation and misguidance, according to what Allāh (عیسی) has taught me. All praise belongs to Allāh for that.”

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1 Majmū‘ al-Fatāwá (5/188).
2 Ijtīmā‘ Juyūsh al-Islāmiyyah (p. 185).
3 Al-Sharī‘ah (p. 2563).
Why Did the Imāms of the Salaf Quote Weak Aḥādīth In the Books of ʿAqīdah?

1. They would not rely upon a weak ḥadīth to establish a fundamental matter of belief. Shaykh al-Islam Ibn Taymīyah said:

   “The people of Ḥadīth would not cite a weak ḥadīth as evidence to establish a fundamental from the fundamentals...”¹

2. If they would quote a weak ḥadīth normally it was supported by other texts and in accordance to the foundations of the religion.

   “They would cite it in support of the fundamentals...”

If the weakness is not severe, then they may mention it as a supporting narration for another mildly weak ḥadīth.

3. The weakness of the narrator and any criticism directed at him may have been unknown to them. Shaykh al-Islam Ibn Taymīyah said:

   “They may narrate this – on occasions – because they were unaware it is a lie. This is standard for religious people, because they would not rely upon what they know to be a lie...”²

¹ Majmūʿ al-Fatāwá (4/25).
² Majmūʿ al-Fatāwá (10/679).
No scholar – regardless of their specialty and expertise – has knowledge of every ḥadīth and the condition of every narrator.

وَقَوْلُ كُلِّ ذِي عِلْمٍ عَلَيْهِمُ

But over all those who possess knowledge is the All-Knowing (Allāh). [Yusuf: 76]

4. Another reason is that the scholars of the past would narrate aḥādīth with the chain of narrators and leave the responsibility to the reader or listener to ascertain the authenticity of these aḥādīth. It used to be said:

“Whoever cites the chain has placed the onus [of verification] upon you.”

Shaykh Albānī said:

“The people of knowledge know that the scholars of ḥadīth, if they cite aḥādīth along with their chains, then accountability is removed from them and the responsibility is lifted, even if there are weak aḥādīth among them…”

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1 Al-Ḍa‘īfah (1/9).
The Book al-Shari‘ah of Imām al-Ājurrī

الشريعة للآجري

The Text of al-Shari‘ah of Ājurrī
In the Name of Allah, The Most Merciful, The Beneficent

All praise belongs to Allah, the Lord of all the creation. And may the peace and blessings of Allah be upon Prophet Muhammad and his family.


Muḥammad b. al-Ḥusayn al-Ājurri (r) said:

The most deserving and befitting speech for me to begin with is: All praise belongs to Allah, our Noble Protector and Guardian; and the best praise is the praise that Allah, the Most Generous, mentioned for Himself – and I praise Him with this.

الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين
[All] praise is [due] to Allah, Lord of the creation. The Most Beneficent, the Most Merciful. The Only Owner (and the Only
Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

الحَكِيمُ الْخَبِيرُ يَحْكِمُ مَا يَبْعَثُ فِي الْأَرْضِ وَمَا يَبْخَذُ مِنَ السَّمَاءِ وَمَا يَبْخَذُ فِيهَا وَهُوَ الْرَّجُمُ الْمُفْتَورُ

[All] praise is [due] to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

الحَكِيمُ الْخَبِيرُ خَلَقَ الْأَرْضَ وَالْمَاءَ وَجَعَلَ الْمَلْكُ وَالْقُرْنِ الْأَلَّهِ الَّذِينَ كَفَرُوا بِيْنَمِينَ يُبْدِئُونَ

[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

وَقَلِ الْحَكِيمُ الْخَبِيرُ أَمْ يَتَحْجُدُ وَلَا وَلَمْ يَكُن لَّهُ شَخَصٌ في الْمَلَكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكِرْبَةٌ تَكْبِيرًا

And say, ‘Praise to Allah, Who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification.’

I praise Him, thanking Him for His continuous blessings that He bestows upon us and His continual assistance, praising Him as
someone who knows that His Guardian loves to be praised. For Him belongs all praise, in all circumstances.

May the peace and blessings of Allāh be upon the bringer of glad tidings, the warner, the radiant lamp, the best of the sons of Adam, who has been described in the Taurah and the Injīl. The seal of all the Prophets; this is Muḥammad. May the peace and blessings of Allāh be upon him, his virtuous family, his chosen companions and his wives, the mothers of the believers.

May Allāh grant us and you success in clinging to His obedience, to the obedience of His Messenger and sticking to the way of the Prophet’s Companions and those who followed them in goodness. And may He grant us success to cling to what the Imāms from the Muslim scholars were upon. May He protect us and you from the misguiding innovations. Indeed, He is the All-Hearer, the Most Near [through His knowledge].
1. Abū Bakr Jaʿfar b. Muḥammad al-Firyābī narrated to us saying: Qutaybah b. Saʿīd narrated to us saying: Saʿīd b. 'Abd al-Jabbār al-Ḥimsī narrated to us saying: Muʿān b. Rifāʿah al-Salāmī narrated to us saying: Ibrahim b. 'Abd al-Raḥmān al-ʿUthrī narrated to us saying:

The Prophet (صلى الله عليه وسلم) said:

“This knowledge will be carried by the trustworthy ones of every generation. They will expel from it the distortions of the extremist, the fabrications of the liars and the false interpretations of the ignorant.”

1 Hasan Li Ghayrihi [sound due to supporting narrations]. Its chain is Daʿīf [weak].

There are two defects:

i. It is Mursal [A Tābiʿī narrates something directly from the Prophet (صلى الله عليه وسلم) without mention of the intermediary narrator]. Ibrahim b. 'Abd al-Raḥmān al-ʿUthrī is not a Companion, but a student of the Companions. In addition to that his state is unknown.

ii. Muʿān b. Rifāʿah is weak.

This Hadith has a number of supporting narrations. Some scholars still conclude that it is weak. However, some declared it to be authentic like Imām Ahmad. Shaykh Rabiʿ graded it to be sound [Hasan] due to supporting narrations. [Al-Ḍarāʾīḥ (1/41)]

The Messenger of Allāh (ṣallalla‘allāhu ‘alaihi wa-sallam) said:

“This knowledge will be carried by the trustworthy ones of every generation. They will expel from it the distortions of the extremists, the fabrications of the liars and the false interpretations of the ignorant.”

3. Muḥammad b. Bukayr informed us saying that Ibn Salmān narrated from ‘Abd al-Ṣamad b. Ma‘qil from Wahb b. Munabbih (ṣallalla‘allāhu ‘alaihi wa-sallam) who said:

“The Faqih [scholar] is the righteous, abstinent person who clings to the Sunnah. They are the followers of the Prophets in every age.”

1 Its chain is Da‘if [weak], as there are narrators missing between Imām Ājurri and Muḥammad b. Bukayr (d. 220H). The latter is definitely not one of the Shaykhs of Ājurri as he is from the same generation as the teachers of Bukhari.
Muḥammad b. al-Ḥusayn (א"ת) said:

May Allāh – through His favor and generosity – make us and you from those through whom the Sunnah is revived, innovations die, the hearts of the people of truth are strengthened and the souls of the people of innovation are crushed.
1. Chapter

Mention of the Command to Cling to the Jamā‘ah [Orthodox Body] and the Prohibition of Splitting. Rather, to Adhere [to the Sunnah] and Abandon Innovation

Muḥammad b. al-Ḥusayn (الحسين) said:

Indeed, Allāh – through His blessing and grace – informed us in His Book about those who came before us from the People of the two Books, the Jews and the Christians, that they perished when they divided in their religion. Our Generous Guardian told us that what led them to split from the Jamā‘ah and incline to falsehood, from which they were forbidden, was nothing but transgression and jealousy. This occurred after they had knowledge that others did not possess. Severe transgression and jealousy caused them to become sects, and thus they were destroyed. Therefore, our Generous Guardian warned us from being similar to them, as [if we imitate them] we will perish like they did.

He (الله) commanded us to stick to the Jamā‘ah and He prohibited us from splitting. Similarly, the Prophet (صلى الله عليه وسلم) warned us against splitting and commanded us with the Jamā‘ah. The Imams who preceded us from scholars of the Muslims – all of them – used to command with clinging to the Jamā‘ah and prohibited splitting.

If someone was to say: “Mention to us [these verses] so that we can avoid what you have mentioned. And Allāh is the One Who grants us success to traverse upon the path of correct conduct.”
It is said to him: I will cite what I am able to recall according to the level of my knowledge that Allah has given me, as advice to my brothers from the people of the Qur’an, the people of Hadith, the people of Fiqh and other than them from the Muslims. Allah is the One Who grants us success to attain what I intended, and He is the One Who aids [us] to achieve this – by the Will of Allah.

Allah (عالی) said in Surah al-Baqarah:

کان الناس أمةً واحدةً فبعث الله النبّيّين متتّرين ومتنزّرين وأنزل مَعْهُم الكتاب بالحق ليحجّم بين الناس فيما hưّفتوا فيه وما اختلفوا فيه إلا الذين أوتوا من بعد ما جاءتهم النبّيّات بتعاليمهم فهصدى الله الذين آمنوا لما اختلفوا فيه من الحق بإذنِه وله يهدى من يشاء إلى صراط مستقيم.

Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.

He (عالی) said:

یَلَک الرسِّل فَصَلَّیا بَغْضَهُم علی بعض يَهِنُهم مِن كَمِّ الله وَرَفَع بَغْضَهُم درجاتٌ یَوْمَ يُنَبِّئُ النَّبِيّات وَأَيْنُتْها بِرُوحِ الْقُدُس وَلُو شاء الله ما افْتَتَ النَّعِيم مِن بعدهم مِن بعد ما جاءتهم النبّيّات ولكن اختلفوا فيما مِن آمن وهم مِن كُفُر وَلُو شاء الله ما افْتَتَوا وَلَكِن الله يفعل ما يشاء.
Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised in degrees; and to 'Isa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with [Jibril (Gabriel)]. If Allah had willed, succeeding generations would not have fought against each other, after clear verses of Allah had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes.

He (تعالى) said in Sūrah Al 'Imrān:

إِنَّ الَّذِينَ قَوْفُوا دِينَهُمْ وَكَانُوا شِيِّعَةً لَّمْ يُشْتَهَّ مِنْهُمْ إِلَّا مَا أَمَرَهُمُ اللَّهُ إِلَى اللَّهِ أَمَرَهُمْ إِلَّا مَا كَانُوا يَفْعَلُونَ

Truly, the religion with Allah is Islam. Those who were given the Scripture did not differ except out of mutual jealousy after knowledge had come to them. And whoever disbelieves in the Ayāt (verses and signs) of Allah, then surely, Allah is Swift in calling to account.

He (تعالى) said in Sūrah al-An‘ām:
Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muḥammad) have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.

He ( تعالى) said in Sūrah Yūnus:

وَأَقِمْ بَيْناً بَيْنِ إِسْرَائِيلَ مُبَيِّنَ صَادِقٌ وَزَوَّانُهُمْ مِنَ الْطَّبِيعَاتِ فَما اخْتَلَفُوا حَتَّى جَاءُهُمْ الْعَلَمُ ۛ إِنَّ رَبَّكَ يُضِلُّ صِرْطَهُمْ لَا يُؤْتِهمْ نُورَ الْقِيَامَةِ ۛ فَمَا كَانَوا فِيهِ يَتَّخِذُونَ

Indeed, We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, Allāh will judge between them on the Day of Resurrection in that in which they used to differ.

He ( تعالى) said in Sūrah Ḥā Mīm ‘Ayn Sīn Qāf:

وَمَا تَنْزِلُوا إِلَّا مِنْ تِبَّانِيْلَهُمْ ۛ جَاءَهُمْ الْعَلَمُ ۛ بِمَا يَتَّبِعُونَ ۛ وَلَوْلَا كَلِمَةً سَبِيقَتْ مِنْ زَيْكَ إِلَّا أَجْلًا مُسْتَقِيمًا لِفَضْيَتِيْنَ ۛ إِنَّ الَّذِينَ أُؤْتُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَيْنَفِيْ ضَلَالًا مُثْقَلٍ

And they divided not till after knowledge had come to them through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them are in grave doubt concerning it.
He (الله) said in Sūrah:

Those who disbelieve from among the people of the Scripture and among the polytheists, were not going to leave (their disbelief) until there came to them clear evidence:

وَمَا تَفَرَّقَ الْمُنْتَظِرُونَ ۖ أُوذُوا ۖ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبُيُوتُةَ وَمَا أُمِرَوا إِلَّا لِتَعَبِّدُوا اللَّهَ مُخْلِصِينَ أَلْوَانَهُ وَتَشَفَّى الصَّلَاةُ وَتَشُفُّوا الرُّكَانَ وَذَلِكَ دِينُ السَّمَامِ

And the people of the Scripture differed not until after there came to them clear evidence and whatever was revealed to him. And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), perform the Prayer and give Zakāh: and that is the right religion.

Mūḥammad b. al-Ḥusayn (الحمد لله) said:

Our Generous Guardian told us that they were given knowledge, yet some transgressed against others and some were jealous of others, until this culminated in them splitting, so they were destroyed.

If someone was to say:

"Where are the places in the Qur'ān where Allāh prohibits us from imitating them, so that we can avoid this division that our Guardian has warned us about, so that – instead – we can stick to the Jamā'ah?"
It is said to him: Allāh (عَلَّم) said in Sūrah Al-‘Imrān:

وَأَعْتَصِمُوا بِحُجَّةِ اللَّهِ جُمُهْرًا وَلَا تَتَفَرَّقُوا إِذْ كُنْتُمْ أُعْدَاءٗ فَآَلِفُوا بَيْنَ فَلُؤُكمُ

O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allāh. And hold fast, all of you together, to the Rope of Allah (i.e. this Qur’ān), and be not divided among yourselves, and remember Allāh’s Favor on you, for you were enemies one to another but He joined your hearts together.

Until His Saying:

وَلَا تَعْكُولُوا كَأَنْ تَفَرَّقْتُوا وَأَخْتَلَفْتُوا مِنْ بَعْดِ مَا جَاءَكُمُ الْبَيِّنَاتُ وَأُلْبِئْنَ لَهُ عَذَابَ عَظِيمٍ

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

He (عَلَّم) said in Sūrah al-An‘ām:
And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.

He (تَعَالَى) said in سَرَاحُ هَا مِيمُّ أَيْنُ سَينُ قَافُ:

قَدْ أَنْزَلْنَا لَكُمْ مِنَ السَّبِيلِ مَا وَصَّيْنَا يَحْيُوُّهَا وَلِيُحْيِي التَّرَابِيَّةَ وَلاَ تَتَفْرَقُوا فِيهِ كَثِيرًا عَلَى الْمُشْرِكِينَ

ما تَذْعُرُهُمْ إِلَيْهِ اللَّهُ يَجْعَلُ إِلَيْهِ مِنْ يَتَشَاء وَيَشَاء إِلَيْهِ مِنْ يَتَبِّعُ

He (اللَّهُ) has ordained for you the same religion (Islam) which He ordained for نُوحُ (Noah), and that which We have inspired in you (O مُهَمَّدِ) and that which We ordained for إِبْرَاهِيمُ (Abraham), مُوسَى (Moses) and يَسُوُّ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion). Intolerable for the Mushrikūn [polytheists], is that to which you (O مُُهَمَّدِ) call them. اللَّهُ chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

He (تَعَالَى) said in سَرَاحُ الرُّمُ:

مَنْ يَعْمَمُ إِلَيْهِ وَيَعْبُدُوْهُ وَيَأْتِمُّوْهَا الصَّلَاةَ وَلَا يَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الْذِّينَ فَرَقَوا

دِينَهُمْ وَكَانُوا شَيْئًا كَلِلْ جَزَءٍ لَّهُمْ أَنْ يَسْيَهُمْ فَرَقُوا

(Always) Turning in repentance to Him (only) and be afraid and dutiful to Him; and perform As–Salāt (Iqamat–as–Salāt) and be not of Al–Mushrikūn [polytheists] of those who split
up their religion and became sects, each sect rejoicing in that which is with it.

Muḥammad b. al-Ḥusayn (Центр) said:

Can there be a clarification more beneficial than this for the one who understands what Allāh is Saying and contemplates over what His Generous Guardian is warning him against from splitting?

Furthermore, know – may Allāh have mercy upon us and you – that Allāh ( تعالى) has told us and you in His Book that differing will definitely occur between His creation, so that He misguides those whom He wills and guides those whom He wills. Allāh has made this an admonition about which the believers can reflect, so that they can avoid splitting, cling to the Jamā'ah, forsake argumentation and quarrelling in the religion. Thus, they follow and do not innovate.

If someone was to say: “Where is this in the Book of Allāh?”

It is said to him:

Allāh ( تعالى) said in Sūrah Hūd:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أَمَةً واحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مِنْ رَجُمٍ رَبِّكَ وَلَنْ يَلْكِنُ خَلْقَهُمْ وَلَتَصْنَعَ كَلِمَتَهُ رَبُّكَ لَأَمَلَّا إِنَّ مِنَ الْجَنَّةِ والْنَّارِ أَجْمَعِينَ وَكُلًا حُقٌّ عَلَىٰ كُلٍّ مِّنَ أَبْنَاءِ الرَّسُولِ مَا نَضَّبَتْ يَا وَالْأَوَّلِينَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَالْمُعَظَّمُ وَذَكَرْنِي لِلْمُؤْمِنِينَ
And if your Lord had so willed, He could surely have made mankind one nation, but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): ‘Surely, I shall fill Hell with the Jinn and men all together.’ And all that We relate to you (O Muḥammad) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qurān) has come to you the truth, as well as an admonition and a reminder for the believers.

Also, Allāh ( تعالى) commanded His Prophet (صلى الله عليه وسلم) to follow what was revealed to him and to not follow the desires of the previous nations as it relates to the matters they differed in, and he did this; he (صلى الله عليه وسلم) warned his nation from differing, self-amazement and following desires.

Allāh ( تعالى) said in Surah Ḥa Mīm al-Jāthiyah:

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالْبَيِّنَةَ وَرَزَقْنَاهُمْ مِنَ الطَّلَّابِ

وُضِعَتْ عَلَى الْعَالَمِينَ وَآتَيْنَاهُمْ بِيَتَابٍ مِنَ الأُمُورِ فَمَا احْتَلَفُوا إِلَّا مِنْ تَعْمَدَ مَا

جَاءَهُمُ الْعَلَمُ بُعْثَتْ نَيْبَهُمْ إِنَّ رَبَّكَ يَتَعْلِمُ بَيِّنَهُم بَيْنَ الْبَيِّنَةِ وَالْأَنْبَاءِ فَإِذَا كَانُوا فِيهَا يُتَعْلِمُونَ

كُنْتُمْ جَعَلْتُنَّ عَلَى شَرِيعَةٍ مِنَ الأُمُورِ فَايْذَاكَ فَلَا تَتَّبَعُوا أهَوَاءِ الَّذِينَ لَا يَعْلَمُونَ إِلَّا أَنْ يُغْفِرَ عَنْكُمَ مِنْ اللَّهِ شَيْءًا إِنَّ الطَّالِبِينَ بَيْنَهُمْ أُولِيَاءٌ بَعْضُهُم بَعْضٍ وَلَيْلَةٌ وَلِيَ

مَنْ يُقَيِّنِينَ

Indeed, We gave the Children of Isrā’il the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the creation. And We gave them clear
proofs in matters. They differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. Then We have put you (O Muḥammad) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you.] So follow that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the wrong-doers are protectors to one another, but Allāh is the Protector of the pious.

Then He (عَزَّزَهُمُ الْحَمْدُ) said:

هَذَا بِصَبْإِرِ اللَّدَايِمَ وَهَذِئِي وَرَحْمَةٌ لِّفِينَمْ يُؤُفُّونَ

This (Qur’ān) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.


إِنَّ الْأَلْبَيْنِ فَرَقُوا بَيْنَهُمْ وَكَانُوا شِيَعًا

‘Indeed, those who split up their religion and became sects.’

And His Saying:

وَلَا تَكُونُوا كَالْأَلْبَيْنِ فَرَقُوا وَأَخْتَلُوا
‘And be not as those who divided and differed among themselves.’

And His Saying:

قَالَهُمَّ الَّذِينَ فِى قُلُوبِهِمْ رَيْحٌ فَتَبْعَوتُونَ مَا تَشَابَى مِنْهُ

‘So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof.’

And His Saying:

فَتَفَطَّرُوا أَمْرًا مِنْهُم

‘But they (men) have broken their religion among them into sects.’

And His Saying:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتَابِ أَنِّإِذَا سِيَعَتُمُ الْآيَاتِ الَّتِي يَكْفُرُ بِهَا وَيَسْتَهْبَرْ أُهُمْ

‘And it has already been revealed to you in the Book (this Qur‘ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them.’

And His Saying:

وَلَا تَنْتَغَوا الشَّباَبَ فَتَغْرَقُ يَمُّ الْعَيْنِ

‘And follow not (other) paths, for they will separate you away from His Path.’
And His Saying:

أَنْ أَقْهَمُوا الْدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

'You should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion).'

Ibn 'Abbās (رضي الله عنه) said:

"Allāh commanded the believers with the Jamā‘ah and He prohibited them from differing and splitting; and He informed them that those who came before them were destroyed due to argumentation and quarrelling in the religion of Allāh (عَلَيْهِ الصَّلَاةُ وَالْأَوْلَدُ)."

Muḥammad b. al-Ḥusayn (رضي الله عنه) said:

This is what I can recall from the verses where Allāh commanded the nation of Muḥammad to cling to the Jamā‘ah and avoid splitting.

If someone was to say:

"Mention from the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) where he warned his nation from this."

It is said to him:

1 Its chain is Da‘īf [weak]. In the chain of narration is 'Abdullah b. Ṣāliḥ, the writer of Layth, and he is weak.
Yes. It is obligatory upon you to listen to this, and to avoid splitting and to cling to the Jamāʿah. We seek the aid of Allāh, the Most Great in this.
2. Chapter:
Mention of the Prophet’s Command to his Nation to Cling to the Jamā’ah and Him Warning Them from Splitting

5. ‘Abdullāh b. al-‘Abbās al-Ṭayālīsī narrated to us saying: Sa‘īd b. Yahyā al-Umawī narrated to us saying: Abū Bakr b. ‘Ayyāsh narrated to us saying: from ‘Āṣim from ZIRR from ‘Umar b. Khattāb (رضي الله عنه) who said:

The Messenger of Allāh (صلى الله عليه وسلم) said:

“Whoever desires the best part of Paradise, then let him cling to the Jamā’ah. Indeed, the Devil is with one and he is further from two.”

6. Abū Muḥammad Yahyā b. Muḥammad b. Šā’īd narrated to us saying: Sa‘īd b. Yahyā al-Umawī narrated to us saying: Abū Bakr b. ‘Ayyāsh narrated to us saying: from ‘Āṣim from ZIRR who said that ‘Umar b. Khattāb (رضي الله عنه) delivered a sermon in Shām and said:

“The Messenger of Allāh (صلى الله عليه وسلم) stood up like I am standing among you today and said, ‘Whoever desires the best part of Paradise, then let him cling to the Jamā’ah. Indeed, the Devil is with one and he is further from two.’”

1 Sahih Li Ghayrihi [authentic due to supporting narrations]. This hadīth narrated by ‘Umar has been declared Sahih [authentic] by Albānī in al-Sahīhah (1/792).
2 Sahih [authentic].

The Messenger of Allāh (ṣallallāhuʿalayhi wa sallam) said:

“Indeed, Allāh commanded Yahyā b. Zakariyyāh to implement five commands and to order the Children of Isrāʾīl to implement them.” He mentioned the entire Ḥadīth.

And the Messenger of Allāh (ṣallallāhuʿalayhi wa sallam) said:

“And I order you with five commandments that Allāh has ordered me with: Cling to the Jamāʿah, to listen to and obey [your leaders], Hijrah [migration] and Jihad in the path of Allāh. Whoever abandons the Jamāʿah, even the distance of a hand span, will have removed the yoke of Islam from his head, until he returns.”

1 Ṣaḥīḥ [authentic]. Shaykh Albānī declared it authentic in his checking of Mishkāh (no. 3694).
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8. Al-Firyābī narrated to us saying: 'Ubaid Allāh b. 'Umar al-Qawārirī narrated to us saying: Hammād b. Zayd narrated to us saying: Ayyūb narrated to us saying: from Gaylān b. Jarīr from Ziyād b. Riyāḥ al-Qaysī from Abū Hurairah who said:

The Messenger of Allāh (صلى الله عليه وسلم) said:

"Whoever departs from obedience, abandons the Jamā'ah and dies, then they die a death of the pre-Islamic times of ignorance."¹


The Messenger of Allāh (صلى الله عليه وسلم) said:

"Whoever abandons the Jamā'ah and departs from obedience (to the ruler) then dies, they die the death of pre-Islamic times of ignorance. Whoever attacks my nation, the righteous and the wicked alike, sparing not the believers and fulfilling not his promise made with those who have been given a covenant of security, he is not from my nation. Whoever is killed under an unclear banner, getting angry

¹ Şāhīh [authentic]. Muslim (no. 1848).
due to nationalism, fighting for nationalism and calling to nationalism, they die the death of pre-Islamic times of ignorance." \(^1\) The wording of the Ḥadīth is that of Abū Mūsā.

\[\text{من فارق الجماعة و خالف الطاعة مات ميتة جاهلية ومن اعترض أمتى} \\
\text{بره و فاجرة لا يعتن مم موميتها ولا يفي إلى عهدها فلا إله من} \\
\text{أمتى ومن قتل تحت راية عبادة يغضب للفضبية و يقابل للفضبية} \\
\text{و يدعو لفضبية أو قال لفضبية مات ميتة جاهلية}\]

10. Abū Muḥammad b. Šā’īd narrated to us saying: Muḥammad b. Sulaymān Luwayn narrated to us saying: Ḥammād b. Zayd narrated to us saying: from Ayyūb narrated to us saying: from Gaylān b. Jarīr from Ziyād b. Riyāḥ from Abū Hurairah (ṣa) who said:

The Messenger of Allāh (ṣa) said:

"Whoever departs from obedience and abandons the Jamāʿah, and then dies, they die a death of the pre-Islamic times of ignorance." \(^2\)

\[\text{من خرج من الطاعة و فارق الجماعة مات ميتة جاهلية}\]

11. Abū Bakr ʿAbdullāh b. Muḥammad b. ʿAbd al-Ḥāmīd al-Wāṣītī narrated to us saying: Abū Hishām al-Rifāʿī narrated to us saying: Abū Bakr b. ʿAyyāsh narrated to us saying: from ʿĀsim from Zīr from ʿAbdullāh (ṣa) who said:

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\(^1\) *Sahih* [authentic]. Muslim (no. 1848).

\(^2\) *Sahih* [authentic].
"We were sitting with the Prophet (صلى الله عليه وسلم) and he recited:

وَأَنْ هَذَا صِرَاطِي مُستقِيمًا قَالَ وَلَأَ تَنْتَبِعَا السَّبُلَ فَتَفَرَّقُوا يَكُونُ عَنْ سَبِيلِهِ

‘And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path...’

He drew a line and said: ‘This is the Straight Path.’ Then he drew [divergent] lines around it, and said: ‘These divergent paths, there is not one except that there is a devil upon it, calling to it.’”


“One day, the Messenger of Allāh (صلى الله عليه وسلم) drew a line. He drew this line in the earth with his finger, saying: ‘This

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1 Sahih Li Ghayrihi [authentic due to supporting narrations]. Shaykh Albānī declared it to be Sahih Li Ghayrihi in his checking of Takhrij al-Sunnah of Ibn Abū ‘Āṣim (16 & 17).
is the path of Allāh.’ Then he drew lines to the right and left of it, saying: ‘These are [divergent] paths, upon each of these paths is a devil calling to it.’ Then he recited,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا قَاتِبُوًةَ وَلَا تَتَّبَعُوا السَّبِيلَ فَتَفَرَّقُ يَكُونُ عَنْ سُبُلِهِ

‘And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.”’ Meaning these are the lines to the right and the left.¹

خطّ رسول الله صلى الله عليه وسلم يومًا حَتَّى وَقَالَ يَا ضَبْعَيْهِ عَلَى الأرض خطّ قال: “هَذِهِ سَبِيلِ اللَّهِ” ثمّ خطّ خطوطًا عَنْ يَمِين النَّخْطِ وَيساره، وقال: “هَذِهِ سَبِيلُ عَلَى كِلِّ سَبِيلٍ مِنْهَا سَبِيلُانَ بَدَعُو إِلَيْهِ” ثمّ تَّلَٰئِمَ: [وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا قَاتِبُوًةَ وَلَا تَتَّبَعُوا السَّبِيلَ فَتَفَرَّقُ يَكُونُ عَنْ سُبُلِهِ ذَلِكَ وَصَامَ بِهِ أَعْلَمَ تَتَّقُونَ الخطوط الأُوْلِي عَنْ يَمِينِهِ وَيَسَارِه

¹ Sahih Li Ghayrihi [authentic due to supporting narrations].
‘And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.’

14. Al-Firyābī narrated to us saying: Maymūn b. Asbagh and Abū Mas‘ūd Ahmad b. al-Farāt both narrated to us saying: ‘Abdullāh b. Ṣāliḥ – Abū Ṣāliḥ – narrated to us saying: Mu‘āwiyah b. Ṣāliḥ narrated to us saying: ‘Abd al-Rahmān b. Jubayr narrated to him from his father from al-Nawwās b. al-Sam‘ān who said:

“The Messenger of Allāh (صلى الله عليه وسلم) said:

‘Allāh has given a parable of the straight path. On the two sides of this path, there are two walls and open doors. On these doors, there are draping curtains. On the gate of this path there is a caller saying, ‘O people, come and enter the straight path – all together – and do not deviate.’ There is also another caller that is above the path, who says when a person wants to open any of these doors, ‘Woe to you. Do not open this door, for if you open it, you will enter it.’ The (straight) path is Islam, the curtains are Allāh’s set limits, and the open doors are Allāh’s prohibitions. The
caller at the head of the path is the Book of Allâh and the 
caller from above the path is the admonition of Allâh, 
which is present in the heart of every Muslim.”

15. Abû Bakr b. Abû Dâwîd narrated to us saying; Yazîd b. Muḥammad b. 
‘Abd al-Ṣamad narrated to us saying: Šâhîd b. Abû Ḫâib narrated to us 
saying: al-Layth b. Sâ‘îd narrated to us saying: from Mu‘âwiyah b. Šâlih 
from ‘Abd al-Rahmân b. Jubayr from his father from al-Nawâwî b. al-
Samîn al-Ansârî who said:

“The Messenger of Allâh (صلى الله عليه وسلم) (said):

‘Allâh has given a parable of the straight path. On the two 
sides of this path, there are two walls containing doors. On 
these doors, there are draping curtains. On the gate of this 
path there is a caller saying, ‘O people, come and enter the 
straight path – all together – and do not deviate.' There is 
also another caller that is above the path, who says when a 
person wants to open any of these doors, ‘Woe to you. Do

1 Šâhîh [authentic]. Shaykh Albânî declared it to be Šâhîh meeting the 
conditions of Muslim in his checking of Tâkhrij al-Sunnah of Ibn Abû 
‘Âsim (18).
not open this door; for if you open it, you will enter it.’ The (straight) path is Islam, the curtains¹ are Allāh’s set limits, and the open doors are Allāh’s prohibitions. The caller at the head of the path is the Book of Allāh and the caller from above the path is the admonition of Allāh, which is present in the heart of every Muslim.”²

16. Al-Firyābī narrated to us saying: ‘Uthmān b. Abū Shaybah narrated to us saying: Jarīr narrated to us saying: from Manṣūr from Abū Wā’īl who said that ‘Abdullāh said:

“Indeed, the straight path is surrounded by devils, calling out: ‘O slave of Allāh, come towards this path,’ in order to block people from the path of Allāh. Therefore, cling to the rope of Allāh, as it is the Book of Allāh.”³

¹ In some versions of this ḥadīth ‘the two walls’ is mentioned.
² Sahīh [authentic].
³ Sahīh [authentic].

“O mankind, cling to obedience and the Ḥamāh. Verily, it is the rope of Allāh, with which Allāh commanded. That which you detest about the Ḥamāh is better than what you love of splitting.”


“It used to be said, ‘Whoever desires the best part of Paradise, then let him cling to the Ḥamāh of the Muslims.’”

1 The chain is Ḥasan [sound].
2 The chain is Da‘if Jiddan [very weak]. In the chain is ‘Īsā al-Hannāt, and his narrations are rejected.
19. Ibn ‘Abd al-Hamīd also narrated to us saying: Zuhayr b. Muḥammad narrated to us saying: Sulaymān b. Ḥarb narrated to us saying: Hammād b. Zayd narrated to us saying: from ‘Āṣim al-Āhwāl who said that Abū ‘Āliyah said:

“Learn Islam. If you learn it, do not depart from it. Cling to the straight path, as verily it is Islam. Do not deviate to the right or the left of this path. Cling to the Sunnah of your Prophet (ṣallallāhu wa sallam) and that which his Companions were upon. Indeed, we read the Qur’ān fifteen years before they perpetrated this act. Beware of these innovations that incite hatred and animosity between the people.” He said, “I narrated this to al-Ḥasan, and he said: ‘He spoke the truth and offered sincere advice.’ I narrated this to Ḥafṣah Bint Sirīn, and she said: ‘O my son, did you narrate this to Muḥammad?’ I said: ‘No.’ She said: ‘Then inform him.’”

Muḥammad b. al-Ḥusayn (rāhmatullāhi ‘alayh) said:

“A sign that Allāh wants good for a person is that the individual treads this path: The Book of Allāh, the Sunan

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1 Sahih [authentic].
of the Messenger of Allāh (صلى الله عليه وسلم) and the Sunan of his Companions (صحابي) and those who followed them in goodness; and to what the Imāms of the Muslims were upon in each land up until the latter scholars such as al-Awzā‘ī, Sufyān al-Thawrī, Mālik b. Anas, al-Shāfi‘ī, Aḥmad b. Ḥanbal, al-Qāsim b. Sallām and those who were upon the same path as theirs. Furthermore, that they abandon every doctrine denounced by these scholars.

We will clarify exactly what they were pleased with – if Allāh wills.”
3. Chapter:
Mention of the Splitting of the Nations in Their Religion
and the Extent of the Splitting of This Nation

Muḥammad b. al-Husayn (الرضوان عليه) said:

“The Prophet (صلى الله عليه وسلم) informed that the nation of Mūsā (صلى الله عليه وسلم) differed [and split] into seventy-one sects, all in the Fire except one. He (صلى الله عليه وسلم) informed that the nation of Īsā (صلى الله عليه وسلم) differed [and split] into seventy-two sects, seventy-one in the Fire and one in Paradise.

He (صلى الله عليه وسلم) said:

“My nation will surpass the two groups, as they exceed them by one sect: Seventy-two of them are in the Fire and one in Paradise.”

He was then asked (صلى الله عليه وسلم) about the saved sect, and he said in the Hadīth:

“They are upon what I and my Companions are upon.”

In another Hadīth:

“They are the main body.”

In another Hadīth, he said:

“One is in Paradise, and they are the Jamā‘ah.”
I say: The meaning of these [narrations] is the same – if Allāh wills.

20. Abū Bakr b. Abū Dāwūd narrated to us saying: al-Musayyib b. al-Wādiḥ narrated to us saying: I heard Yūsuf b. Asbāṭ say:

“The origins of innovations are four: the Rawāfiḍ, the Khawārij, the Qadariyyah and the Murji’ah. Then from each sect there branched eighteen sects. This is seventy-two sects, and the seventy-third is the Jamā’ah about which the Prophet (ṣallallāhu ‘alayhi wa sallam) said: ‘It is the saved sect.’”¹


The Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said:

“The Jews and the Christians split into seventy-one and seventy-two sects. My nation will split into seventy-three sects.”²

¹ Ḥasan [sound].
² Ḥasan [sound]. Shaykh Albānī declared it to be Ḥasan [sound] al-Ṣaḥīḥah (203).

The Messenger of Allāh (صلی الله علیه وآله وسلم) said:

"The Jews split into seventy-one sects or seventy-two sects. The Christians split into seventy-one sects or seventy-two sects. My nation will split into seventy-three sects."


The Prophet (صلى الله عليه وسلم) said:

"What befell the Children of Isrā‘īl will befall my nation. The Children of Isrā‘īl split into seventy-two sects. Indeed, my nation will split into seventy-three sects. They will exceed them. All of them are in the Fire except one sect." They said: ‘O Messenger of Allāh, who is this one?’ He

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1 Ḥasan [sound].
replied (سألة): “What I am upon and my Companions.”

أيّاًًً على أمتي ما أتني على بني إسرائيل: تفرّقوا بنو إسرائيل على الثمانين وسبعين ملة وستفرّقوا أمتي على ثلاث وسبعين مرةً، كنَّا في القرآن إلا ملة واحدة، فقالوا: من هذه الملة الواحدة؟ قال: ما أنا علىها وأصغاري


The Messenger of Allāh (صلى الله عليه وسلم) said:

“What befell the Children of Isrāʿîl will befall my nation, in the same manner, step by step. The Children of Isrāʿîl split into seventy-two sects. Indeed, my nation will split into seventy-three sects. All of them are in the Fire except one sect.” They said: ‘O Messenger of Allāh, who are they?’ He replied (صلى الله عليه وسلم): “What I am upon and my Companions are upon today.”

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1 Hasan Li Ghayrihi [sound due to supporting narrations]. The chain is [Daʿīf] weak. The narrator ‘Abd al-Raḥmān b. Ziyād b. Anʿūm al-Isrīqī is weak. However, some scholars have declared this hadith to be Hasan [sound] in light of the supporting narrations. Al-Sahihah (204).

2 Hasan Li Ghayrihi [sound]. See notes on previous hadith. Al-Sahihah (204).
25. i. Abū Shu‘ayb ‘Abdollāh b. al-Ḥasan al-Ḥarrānī narrated to us saying: ‘Āṣim b. ‘Alī narrated to us saying: Abū M‘āshar narrated to us saying...

ii. Abū ‘Abdollāh Aḥmad b. al-Ḥasan b. ‘Abd al-Jabbār al-Ṣūfī narrated to us saying: Muḥammad b. Bakkār narrated to us saying: Abū M‘āshar narrated to us saying: from Ya‘qūb b. Zayd b. Ṭalḥah from Zayd b. Aslām from Anas b. Mālik (规模以上) who mentioned a long Ḥadīth, part of it was that:

The Messenger of Allāh (规模以上) mentioned to them the nations saying, “The nation of Mūsā (规模以上) split into seventy-one sects. Seventy are in the Fire and one is in Paradise. The nation of Isā (规模以上) split into seventy-two sects. Seventy-one are in the Fire and one is in Paradise.”

The Messenger of Allāh (规模以上) said:

“My nation will surpass the two groups by one sect. Seventy-two of them are in the Fire and one is in Paradise.” They said: ‘O Messenger of Allāh, who are they?’ He replied: “They are the Jāmā‘ah.”¹

¹ Sahīh Li Ghayrihi [authentic due to other narrations]. The chain is [Da‘īf] weak. The narrator Abū M‘āshar is weak. Refer to Al-Ṣahīḥah (204).
Ya’qūb b. Zayd said:

When ʿAlī b. Abū Tālib used to narrate this Hadith from the Messenger of Allāh (صلَّی‌اللہُ عَلیِّهِ وَآلهِ وَسِیِّم) he would also recite the Qur’ān, relating to this:

وَمَنْ قَوَّمَ مُوسَى أُمَّةٌ سَبِيلٌ بِالْحَقِّ وَيَغْدِلُونَ

And of the people of Mūsā (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge men with truth and justice).

Then he would mention the nation of ʿĪsā, and he would recite:

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ أُمِئْنَا وَأَقْطَأْنَا لُعْنًا عَلَيْهِمْ سَيِّئَاتِهِمْ وَلَا دُخَلْنَا جَنَّاتًا النَّعْمَاء وَلَوْ أُنْهِيْنَ أُقْتَمِلَ النُّورَةُ وَالْإِبْلَ إِلَيْهِمْ مَنْ رَأَيْنَاهُمْ لَأَكْلُوا مِنْ فُؤَاقِيمِ وَمَنْ تَحْيَثُ أَجْزَاهُمْ مِنْ هُمْ أُمَّةٌ مُفَاتِحَةُ وَكَبْرِيرٌ مِنْ هُمْ سَاءَ مَا يَغْفِلُونَ

And if only the people of the Scripture had believed (in Muḥammad) and warded off evil (sin, ascribing partners to Allāh) and had become pious. We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise). And if only they had acted according to the Taurāh (Torah), the Injīl (Gospel), and what has (now) been sent down to them from their Lord (the Qur’ān), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course, but many of them do evil deeds.
Then he would mention our nation and he would recite:

وَمَعَنَّ لِلْأَمْثَلِ أَمْثَلًا ثُمَّ لَمْ يَكُونَ أَهْلُ الْحَقِّ وَيَهْدُونَ

And of those whom We have created, there is a community who guides (others) with the truth and establishes justice therewith.


The Messenger of Allāh (صلى الله عليه وسلم):

“O Ibn Sallām, into how many [sects] did the Children of Isrāʾīl split?” He said: “Seventy-one sects or seventy-two sects. All of them bore witness that the others were upon misguidance.” They said, “Can you inform us of the state of your nation when they split after you have departed from this world?”

The Prophet of Allāh (صلى الله عليه وسلم) said:

“Certainly. Indeed, the Children of Isrāʾīl split as you mentioned; and my nation will split as the Children of Isrāʾīl split. However, there will be an additional sect, which was not present among the Children of Isrāʾīl.”

And he mentioned the Hadīth.

1 Ḍaʿīf [weak]. The narrator Sulaymān b. Ṭarīf is weak. Al-Ṣaḥīḥah (1/406).
27. Abū 'Abdullāh Aḥmad b Abū 'Awf al-Bazūrī narrated to us saying: Suwayd b. Sa‘īd narrated to us saying: Mubārak b. Suhaym narrated to us saying: from ‘Abd al-'Azīz b. Ṣuhayb from Anas that:

The Prophet (ﷺ) said:

“The Children of Isrā‘īl split into seventy-one sects. Verily, my nation will split into seventy-three sects; all of them in the Fire except the main body.”

افترقَ بنو إسرائيلَ على إحدى وسبعين فرقةً، وإن أمتي ستفتراش على ثلاث وسبعين فرقةً، كلها في النار إلا السواء الأعظم


The Messenger of Allāh (ﷺ):

“The Children of Isrā‘īl split into seventy-one sects. The nights and days will not cease until my nation will split like that [or he said, ‘similar to this‘]. Each sect is in the Fire except for one, and it is the Jamā‘ah.”

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1 Ḥasan Li Ghayrihi [sound due to supporting narrations]. The chain itself is very [Da‘īf] weak. The narrator Mubārak b. Suhaym is weak.

2 Ṣaḥīḥ Li Ghayrihi [authentic due to other narrations]. The chain is [Da‘īf] weak. The narrator Mūsā b. ‘Ubaydah is weak.

“He [Muʿāwiyah b. Abū Sufyān] stood among us, after he led the people in the Dhuhr prayer in Makkah, and said, ‘Indeed, the Messenger of Allāh (ṣallallaḥu ʿalayhi wa sallam) stood among us and said, ‘Verily, the People of the Book who came before you split into seventy-two sects, and this nation will be split into seventy-three. Seventy-two of them are in the Fire and one of them are in Paradise; and it is the Jamāʿah.’’”\(^1\)

Muḥammad b. al-Husayn (rāhimmallāhu) said:

May Allāh have mercy upon the servant who is wary of these sects, stays far away from innovations, adheres [to the

\(^1\) \textit{Ṣaḥīḥ [authentic]. Al-Ṣaḥīḥāt} (204).
texts], does not innovate and clings to the narrations; he pursues the straight path and seeks the aid of His Generous Guardian.

30. Abū Bakr b. Abū Dāwūd al-Sijistānī narrated to us saying: Muḥammad b. Bashār narrated to us saying: Muʿādh narrated to us saying: IbnuʿAwn narrated to us saying; from Muḥammad – meaning Ibnsirān – who said:

“"If a man adheres to the narrations, then he is upon the correct path."”

إِذَا كَانَ الْرَّجُلُ عَلَى الْأَثَرِ فَهُوَ عَلَى الْطَّرِيقِ

\[1 \text{Ṣāḥīh [authentic]}.\]
4. Chapter:
Mention of the Prophet's Fear for His Nation and Him Warning Them from the Ways of the Previous Nations

31. ʿAbdallāh b. ʿAbdullāh b. Yūnus narrated to us saying: Ibn Abī Dhīb narrated to us saying: from Saʿīd al-Maqbūrī from Abū Hurairah who said:

The Messenger of Allāh (ﷺ) said:

“My nation will surely imitate the deeds of the previous nations and generations and follow them very closely, handspan by handspan, cubit by cubit.” It was said, ‘O Allāh’s Messenger (ﷺ), are you referring to what was done by the Persians and the Romans?’ The Prophet (ﷺ) replied, “Which people can it be other than them?”


The Prophet (ﷺ) said:

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1 Sahih [authentic]. Bukhari (7319). Look at the comments of Shaykh Albānī on al-Ṭahāwīyāh (p. 260).
“You will certainly follow the ways of those who came before you, handspan by handspan, cubit by cubit and Bā‘ by Bā‘, even if they entered a lizard hole you will enter it too.”

33. Ibn ‘Abd al-Ḥamād also narrated to us saying: Zuhayr b. Muḥammad narrated to us saying: Ismā‘il b. Abū Awais informed us saying: Kathīr b. ‘Abdullah b. ‘Amr b. ‘Awf al-Muzanī narrated to us saying: from his father from his grandfather who said:

“We were sitting around the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) in his Masjid in Madīnah, and Jibrīl came with revelation – and he mentioned a long Ḥadīth in which he said: ‘Jibrīl came to help you implement your religion [correctly]. You will surely walk upon the paths of the people who came before you, footstep by footstep; and you will surely imitate their ways, handspan by handspan, cubit by cubit and Bā‘ by Bā‘, even if they entered a lizard hole you will enter it too.”

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1 Ṣaḥīḥ [authentic]. Shaykh Albānī authenticated it in al-Sunnah of Ibn Abū ‘Āsim (72).

2 Da‘if Jīdān [very weak]. The narrator Kathīr b. ‘Abdullah is weak. Shaykh Albānī declared it weak in al-Sunnah of Ibn Abū ‘Āsim (45).

The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) that he said:

"The vilest of this nation will carry the ways of those who came before them, like one feather of an arrow matches another."1


"You will surely follow the ways of those who came before you, footstep by footstep. You will not escape their path and it will not escape you. The knots of Islam will certainly be untied, knot by knot. The first to be untied will be Khushū’ [submissiveness in Prayer], until you will not find a person possessing Khushū’. A people will say, 'There is no hypocrisy

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1 Sahih Li Ghayrīhi [authentic due to supporting narrations]. Shaykh Albānī declared this hadīth to be authentic in al-Ṣaḥīḥah (3312).
remaining in the nation of Muḥammad. What about the [neglect visible in the] five daily Prayers? The people who came before us went astray to such a degree that none among them prayed a Prayer. They are the deniers of the Divine Decree; they are among the reasons for the appearance of the Dajjāl. Allāh has made it incumbent upon Himself to place them in the ranks of the Dajjāl.\(^1\)

\begin{quote}
لَتَتَبْعَثَنَّ أُتُورَ مِنْ كَانَ قَبْلَكُمْ حُذُوَّ النَّغْلَ بِالْتَّغْلِبِ، لَا تُخْتَطِئُونَ طَرِيقَتِهِمْ وَلَا تَخَطِّبُوهُمْ، وَلَتَقْبَلُنَّ غَرَى الإِلَهَامِ غَرَاةَ فَعَروَةَ، وَيُخْلَفُ أَوَّلْ نَفْصِهَا الحُشْوَعُ حَتَّى لَا يِرَى خَاشِعًا، وَحَتَّى يَفُولُ أَقْوَامَ: دُهْبِبَ النَّفَاقُ مِنْ أَمْرِ مُحْمَّدٍ فَإِنْ بِالْصِّلَوَاتِ الخَمْسِ: أَلَتَفْضِلُ مِنْ كَانَ قَبْلَنا حَتَّى مَا يُضُرُّونَ بِصَلاَةِ بَيْتِهِمْ أَوَّلَ عَلَى الْمُكْتَدِبِينَ بِالْمَثْرِ، وَهُمْ أَسْبَابُ الْجَالِلٍ، وَحَقُّ عَلَى اللَّهِ أَنْ يُلْقِهِمْ إِلَى الْجَالِلِ
\end{quote}

Muḥammad b. al-Ḥusayn (رضي الله عنه) said:

If an astute person of knowledge was to examine the affair of this nation, they would realize that the majority – that which is common among them – proceed upon the ways of the people of the two Books, just as the Prophet (صلى الله عليه وسلم) said, upon the ways of Kisra and Qayṣar, and upon the ways of the people of pre-Islamic times of ignorance.

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\(^1\) \textit{Ṣaḥīḥ} [authentic]. Shaykh Rabī‘ stated: “This \textit{ḥadīth} is has the ruling of bring \textit{Marjū} [from the Prophet], as this could not be stated based solely on opinion.” [1/84]
This is [visible] in the Sultanate and their rulings and in the judgements of the administrators, governors and others. [It is visible] at times of affliction and celebrations, and in matters of accommodation, clothing, adornment, eating, drinking, feasts, transportation, the servants [workforce], gatherings, social communication, buying, selling and earnings and from many other angles.

These affairs occur between them in a manner that opposes the Book and the Sunnah; rather, they occur in similar ways to those who came before us, as the Prophet (ﷺ) stated – and Allāh’s aid is sought. How few are those who escape this tribulation, which is prevalent among the people; and none truly recognize this except for an astute person who has been disciplined by knowledge. Allāh is the One Who grants success and assists to attain what is correct.
5. Chapter:
Condemnation of the Khawārij and Their Evil Beliefs, and the Permissibility of Fighting Them and the Reward for the One Who Kills Them or Is Killed by Them

Muḥammad b. al-Ḥusayn (رضي الله عنه) said:

The scholars of the past and present are in agreement that the Khawārij are an evil people who disobey Allāh and His Messenger (صلى الله عليه وسلم), even though they pray, fast and strive in worship, as this does not benefit them. They pretend to enjoin the good and forbid vice, but this does not benefit them because they are a people who distort the meanings of the Qur’ān to suit their desires, deceiving the Muslims.

Allāh (عَلَيْهِ السَّلَام) warned against them, His Messenger (صلى الله عليه وسلم) warned against them, the Rightly Guided Caliphs after him warned us against them, and the Companions and those who followed them in goodness warned us against them. The Khawārij are vile, filthy and repugnant. Those upon the ideology of the Khawārij inherit this doctrine – past and present – and thus rebel against the Muslim leaders and rulers and proclaim the killing of the Muslims to be lawful.

Their [ideological] forefather appeared at the time of the Messenger of Allāh (صلى الله عليه وسلم). He was a man¹ who verbally defamed the Messenger of Allāh (صلى الله عليه وسلم), while he was distributing the war booty, saying:

‘O Muḥammad, be just. I do not see you to be just.’

¹ He was Dhū al-Khawayṣirah.
The Messenger of Allāh (صلى الله عليه وسلم) said:

‘Woe to you. Who is just, if I am not just?’

‘Umar (ع) wanted to kill him, but the Messenger of Allāh prevented him from doing so. He (صلى الله عليه وسلم) informed that as it relates to this individual and his followers, one of you will look down on his prayer and fasting in comparison to their prayers and fasting; and [he (صلى الله عليه وسلم) informed] that they will depart from the religion.

In a number of aḥādīth, the Messenger of Allāh (صلى الله عليه وسلم) ordered that they be fought, and he (صلى الله عليه وسلم) clarified the excellence of those who kill them or are killed by them.¹

Afterwards, they appeared from different lands and united, under the pretense of enjoining the good and forbidding vice, until they arrived in Madīnah, where they murdered ‘Uthmān b. ‘Affān (رضي الله عنه). The Companions who were in Madīnah strove to prevent his murder, but they were unable.

Then they rebelled against ‘Alī b. Abū Ṭālib (ع)، the Leader of the Believers, as they were dissatisfied with his judgement, proclaiming their slogan saying:

‘There is no rule except for Allāh.’

‘Alī (ع) said:

¹ This falls under the jurisdiction of the Muslim ruler, and those who they designate for this task.
‘A statement of truth but the intent is false.’

‘Alî (ع) fought against them, and Allāh honored him to kill them; and he narrated from the Prophet (صلى الله عليه وسلم) the excellence of those who kill them or are killed by them. The Companions also fought along with ‘Alî against them. Thus, ‘Alî’s (ع) sword against the Khawārij will continue to be a sword of truth until the hour is established.
6. Chapter:
Mention of the Sunan and Narrations Pertaining to What We Mentioned

36. Abū Bakr b. Abū Dāwūd narrated to us saying: Īsā b. Hammād Zughbah narrated to us saying: Layth b. S'ad informed us saying: from Yahyā b. Sa'īd from Abū Zubayr from Jābir b. 'AbdULLāh who said:

“A man came to the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) on his way back from Hunayn, and there was some silver in the garments of the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam). The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) would take a handful from this and distribute it. The man said, ‘O Muḥammad, be just.’ He replied: ‘Woe to you. Who is just, if I am not just? I would be lost and doomed if I was not just.’ Upon this Umar b. al-Khaṭṭāb (ṣallallāhu 'alayhi wa sallam) said, ‘Permit me to kill this hypocrite, O Messenger of Allāh.’ He (ṣallallāhu 'alayhi wa sallam) said: “May Allāh forbid that the people say that I kill my Companions. This man and his followers will recite the Qur'ān, but it [i.e. the religion] will not go beyond their throats. They pass through it just as the arrow passes through the prey.”

أَتَى رَجُلٌ رَسُولُ اللَّهِ صلى الله عليه وسلم عَندَ مَنْصُورِهِ مِنْ حَنِينٍ، وَفِي ثَوبِ رَسُولِ اللهِ صلى الله عليه وسلم فَضَّةٌ، وَرَسُولُ اللهِ صلى الله عليه وسلم يَقِيضُ مِنْهَا قِيِّمَةً، فَقَالَ: يَا مُحَتَّدُ، أَعْفَرْ فَقَالَ: «وُلْدُكَ وَمَنْ يُقِدِّلُ إِذَا لَمْ أَكُنْ أَعْفَرَ؟ أَلَمْ يَخْبَثَ وَخَسَرْتُ إِذَا أَمْ أَكُنْ أَعْفَرَ» فَقَالَ عُمْرُ بْنُ الْخَطَّابِ رضي الله عنه: يَا رَسُولُ اللَّهِ دَعْنِي فَأَقْتُلِهِ هَذَا المُنَافِقُ فَقَالَ:

1 Sahih [authentic]. Muslim (1063).
37. Abū Ahmad Harūn b. Yūsuf narrated to me saying: Ibn Abū 'Umar – meaning Muḥammad al-‘Adanī – narrated to us saying: Suṭyān b. ‘Uyainah narrated to us saying: from Abū Zubayr from Jābir who said:

“The Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) was dividing the war booty in Jīrānah – the spoils from Ḥunayn and gold nuggets were in Bilal’s lap. A man said, ‘Be just, O Messenger of Allāh, as you are not being just.’ He said, ‘Woe to you. Who is just, if I am not just?’ Upon this ‘Umar said, ‘ Permit me to strike his neck, O Messenger of Allāh.’ He (ṣallallāhu ‘alayhi wa sallam) said: ‘No. Leave him. This man has some companions who recite the Qurān, but it does not go beyond their collarbones. They will pass through the religion like an arrow passes through its prey.’”

38. Abū Bakr 'Abdullāh b. Muhammad b. 'Abd al-Ḥamīd al-Wāsītī narrated to us saying: Ibn al-Muqri narrated to us saying: Suṭyān b. ‘Uyainah narrated to us saying: from Abū Zubayr from Jābir who said:

1 Sahih [authentic].
“The Messenger of Allâh (صلى الله عليه وسلم) was dividing the war booty in Ji’rânah, and a man stood up, saying: ‘Be just, as you are not being just.’ He said, ‘Woe to you. Who is just, if I am not just?’ Upon this ‘Umar said, ‘Permit me to strike the neck of this hypocrite.’ He (صلى الله عليه وسلم) said: ‘Leave him. This man has some companions – or is among companions of his – who recite the Qur’ân, but it does not go beyond their collarbones. They will pass through the religion like an arrow passes through its prey.”’


“One day, while the Messenger of Allâh (صلى الله عليه وسلم) was distributing (the spoils of war), Dhû al-Khawayşirah al-Tamîmî said, ‘O Messenger of Allâh, be just.’ The Messenger of Allâh (صلى الله عليه وسلم) said, ‘Woe to you. Who is just, if I am not just?’ ‘Umar said, ‘Allow me to strike his neck.’ He (صلى الله عليه وسلم) said, ‘No, for he has companions. One of you would look down on his prayer and fasting in comparison to their prayer and fasting. They will leave the religion like an

1 Sahîh [authentic].
arrow passes through the prey. If its arrowhead is examined nothing will be seen upon it, if its sinew [used to fasten the arrowhead] is examined nothing will be seen upon it, if its shaft is examined nothing will be seen upon it, and if the feather is examined nothing will be seen upon it. For the arrow exited too quickly for the excretions or blood to smear over it. They will appear at the time when the people differ. A sign by which they are recognized is a dark man, one of his two hands looks like the breast of a woman or a lump of flesh moving loosely.” Abu Sa‘īd added, ‘I testify that I heard that from the Prophet (صلى الله عليه وسلم) and also testify that I was with ‘Alī b. Abū Ṭalib when he fought against these very people. The man described was searched for among the killed, and he was found; he was exactly as the Prophet (صلى الله عليه وسلم) had described him.”

بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ يَقْسِمُ دَاثَ يُؤُوم قَسَمًا إِذْ قَالَ دُوَيْنَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: "وَيَنْبَغِي قَمَرٌ يَقْرَبُ إِذَا لمْ أَكُنْ أَحْدَّ "فِنَقَامُ عُمَرُ بِنْ الْحَذَابِ رَضِيَ اللَّهُ عَنْهُ" قَالَ "بَلْ إِنَّهُ أَحْسَنَاءَ يُحَرَّرُ أَحْدَمُ صَلَاةَ مَعَ صَلاَتِهِ، وَصِيَامَةَ مَعَ صِيَامِهِ، يُبَرَّؤُونَ مِنَ الْمِلَّةِ كَأَنْ يُقَرِّقُ السَّهْمَ مِنَ الْرَّزْقِ، يُنْظِرُ إِلَى نُصْلِهِ فَلَا يُوجِدُ فِيهِ شَيْءًا، ثُمَّ يُنْظِرُ إِلَى رَضَايَهُ فَلَا يُوجِدُ فِيهِ شَيْءًا، ثُمَّ يُنْظِرُ إِلَى تَضْيِيْهِ فَلَا يُوجِدُ فِيهِ شَيْءًا، ثُمَّ يُنْظِرُ إِلَى فُتُوْجُهُ فَلَا يُوجِدُ فِيهِ شَيْءًا، سُبْقُ الْقُرْبَ وَالْلَّدِمَ، يُنزَجُّونَ عَلَى جَيْبِ فَرْقَةٍ مِنَ الْقُاسِ، آتِهِمُ رَجُلٌ أَدْجَعُ إِحْدَى يَدِيْهِ مِثْلُ نَذِيَّةِ الْمَرَأَةِ، أو مِثْلُ الْبَطْسَةَ، تَذْرَزُ» قَالَ أَبُو سَعِيدٍ: أَشْهَدُ.

1 Ṣaḥīḥ [authentic]. Bukhārī (3610) and Muslim (1064).

“The Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said:

‘There will appear disagreement and splitting in my nation. Then a people will appear who are good with words but evil in deed. They recite the Qur‘ān, but it does not go beyond their collarbones. They will leave the religion as the arrow passes through the prey. They will not return to it till the arrow comes back to its notch. They are the worst of the creation and mankind. Tūba [Paradise] is for the one who kills them or the one killed by them. They call to the Book of Allāh, but they do not conform to it in the slightest. He who fights against them will be nearer to Allāh than them.’ The people asked, ‘Through what signs can they be recognized?’ He replied: ‘They shave their heads.’”

1 Ṣaḥīḥ [authentic]. Shaykh Albānī declared it authentic in Ṣaḥīḥ Sunan Abū Dāwūd.
41. Abū Bakr 'Abdullāh b. Muḥammad b. 'Abd al-Ḥamīd al-Wāsīṭī narrated to us saying: Hārūn b. 'Abdullāh narrated to us saying: Sayyār b. Ḥātim narrated to us saying: Ja'far b. Sulaymān narrated to us saying: Abū Imran al-Jawnī narrated to us saying: from 'Abdullāh b. Rābāh al-Anṣārī from K'āb al-ʿAṣbār who said:

“The martyr will have two lights and the one killed by the Khawārij will have ten. The Hellfire has seven doors, and one door is for the Ḥarūriyah. They rebelled against the Prophet of Allāh Dāwūd at his time.”

Muḥammad b. al-Ḥusayn (ṣ.a.v.) said:

These are the characteristics of the Ḥarūriyah; they are the vile Khawārij about whom Allāh (ﷻ) said:

They follow that which is not entirely clear thereof, seeking tribulations and seeking for its hidden meanings, but none knows its hidden meanings save Allāh.

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1 Ṣaḥīḥ [authentic].
And the Prophet (ﷺ) warned against those with these characteristics.

42. Abū Aḥmad Hārūn b. Yūsuf narrated to us saying: Ibn Abū 'Umar narrated to us saying: 'Abd al-Wahhāb al-Thaqafi narrated to us saying: from Ayyūb from Ibn Abū Mulaykah from 'Ā'ishah who said:

“The Messenger of Allah (ﷺ) recited:

هو اللدّي أنزل علیك الكتاب مینة آیات محفوظات هی أم الكتاب وأخر منشآهات فأما الدین في فلؤهم ریزغ فیستیعون ما تندابة منه اتیفاء الفینة واتیفاء تاویله وما يعلم تاویله إلا الله

It is He Who has sent down to you (Muḥammad) the Book (this Qur‘ān). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation, they follow of it that which is not entirely clear, seeking tribulation and seeking for its hidden meanings, but none knows its hidden meanings save Allāh.¹

He (ﷺ) said: ‘If you see those who dispute concerning it, then they are those whom Allāh has referred to, so beware of them.”

أَن رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: [هَوَّ الَّذِي أَنزَلَ عَلَیكَ الْكِتَابُ مِنْهُ آیَاتٍ مَحْفُوظَاتٍ هَیَّ اِمَّ الْكِتَابِ وَأَخْرِج مَنْشَآهاتٍ فَأَمَّ الْدِّينِ فِي فَلُوْهُمْ رَيْزَغْ فِي سُبْعٍ مَا تَنْذِبُهُ مِنْهُ اِتِيَافَةُ الْفِنَتَةِ وَاتِيَافَةُ تَوَیلَهٍ وَمَا يَعْلَمُ تَوَیلَهُ إلاّ اللَّهُ

¹ Sahīh [authentic]. Bukharī (4547) and Muslim (2665).
The Book al-Shari'ah of Imam al-Ajurri

43. Abu Bakr b. Abū Dāwūd narrated to us saying: Yahyā b. Hakīm narrated to us saying: 'Abd al-Wahhāb b. 'Abd al-Majīd narrated to us saying: from Ayyūb from Ibn Abū Mulaykah from 'Ā'ishah who said:

"The Prophet (سَلَّمُوَ سَلَّمُو) recited the verse:

هو الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مَنْهَ آيَاتٍ مَّحِكَّاتٍ هُنَّ أَمْ كِتَابٍ

It is He Who has sent down to you (Muḥammad) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book...

Until His Saying:

وَمَا يُذْكَرُ إِلَّا أَوْلَو الْأَلْبَابِ

And none receive admonition except people of understanding.

He (سَلَّمُوَ سَلَّمُو) said:

'O 'Ā'ishah, if you see those who dispute concerning it, then they are those whom Allāh has referred to, so beware of them.'"¹


¹ Sahih [authentic].
And others not entirely clear.

"As for the unclear verses, then they are the verses in the Qur'ān that are ambiguous to the people when they recite them, and due to this those who claim this statement [i.e. based on vague texts] go astray. Each sect recites a verse from the Qur'ān, claiming that they have arrived at guidance through it. One of the unclear verses that Ḥarūrīyah adhere to is the Saying of Allāh:

وَمَنْ لَمْ يُحْكِمَ بِمَا آتَى اللَّهُ فَأُلْتِيَ كَهَٰلَكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allāh has revealed are disbelievers.

They recite along with this:

ْمَنْ اللَّدِينِ كَفَرُوا بَيْنَاهُمْ يُغْدِيلُونَ

Yet those who disbelieve equate [others] with their Lord.

If they see the ruler pronounce a judgement in opposition to the truth, they say, 'He has disbelieved, and whoever disbelieves has equated others with his Lord and thus has committed Shirk.’ This [verse is about] a nation who are polytheists. They rebel and do what you see, because they misinterpret this verse.”

1 Ḍa‘īf [weak].
45. Abū Bakr b. 'Abd al-Ḥamīd narrated to us saying: Ibn al-Muqī narrated to us saying: Sufyān narrated to us saying: from Ma'mar from Ṭawūs from his father who said:

“The Khawārij were mentioned to Ibn ‘Abbās and how they are affected when they recite the Qur'ān, so he said: ‘They believe in its clear verses and they go astray regarding the ambiguous verses.’ He recited:

وَمَا يَعْلَمُ ۤتَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّافِضُونَ فِي الْعُلَمِ يَفْلُؤُونَ أَمِنًا بِهِ

And those who are firmly grounded in knowledge say: ‘We believe in it.’¹

46. Ibn ‘Abd al-Ḥamīd also narrated to us saying: Ibn al-Muqī narrated to us saying: Sufyān narrated to us saying: from 'Ubaid Allāh b. Abū Yazīd who said: I heard Ibn ‘Abbās say when the Khawārij was mentioned to him and their endeavor and prayer:

“They do not exert themselves more than the Jews and the Christians, and they are upon misguidance.”²

47. 'Abdullāh b. Ṣāliḥ al-Bukhārī narrated to us saying: Makhlad b. al-Ḥasan b. Abū Zumayl narrated to us saying: Abū al-Malīḥ al-Raqqī from Sulaymān b. Abū Nashīṭ from al-Ḥasan who mentioned the Khawārij, saying:

“They are confused and intoxicated. They are not Jews, Christians or Majūs, so they are excused [i.e. they are not considered disbelievers].”³

¹ Ṣaḥīḥ [authentic].
² Ṣaḥīḥ [authentic].
³ Ṣaḥīḥ [authentic]. Look at the Sīfāh al-Munāfiqūn of al-Firṣābī (p. 61).
48. Abū 'Abdullāh Aḥmad b. Muḥammad b. Shahīn who narrated to us saying: al-Ṣalṭ b. Mas'ūd narrated to us saying: Ja'far b. Sulaymān narrated to us saying: al-Mu'alla b. Ziyād narrated to us saying: it was said to al-Ḥasan:

“A Kharijite rebelled in al-Khuraybah.” He said: “What a miserable person. He saw an evil and tried to prohibit it, but he fell into something even more evil than that.”

Muḥammad b. al-Ḥusayn (الحسين) said:

Whoever sees the diligence of a Kharijite who rebels against the [Muslim] ruler – regardless of whether the ruler is just or tyrannical – and this person rebels, assembles a faction, untethers his sword and deems it lawful to fight against the Muslims, should not be deceived by his recitation of the Qurān, the length of his standing in prayer, his frequent fasting or his proficiency in discussing knowledge; if he is upon the doctrine of the Khawārij.

A number of narrations have been transmitted from the Messenger of Allāh (صلى الله عليه وسلم) concerning what I have stated. These narrations are not rejected by the majority of the scholars of the Muslims; rather, perhaps none of the Imāms of the Muslims disagree concerning the knowledge [i.e. authenticity] of these narrations.

49. (a) Abū Shu'ayb 'Abdullāh b. al-Hasan al-Ḥarrānī narrated to us saying: 'Āşim b. 'Alī narrated to us saying: Abū M'ashar narrated to us.

"A man was mentioned to the Messenger of Allāh (صلى الله عليه وسلم) who was notorious for his courage before the enemy and his diligence in worship, so the Messenger of Allāh said, ‘I do not know this person.’ They said, ‘O Messenger of Allāh, his description is such and such.’ The Messenger of Allāh said, ‘I do not know him.’ While they were together, a man appeared. They said, ‘O Messenger of Allāh, that is him.’ He said: ‘I do not know him. This person is the forefather [of unorthodoxy] I have seen in my nation; and on his face there is a dark spot from the Devil.’

When the man approached, he gave the greeting of Salām, so the people responded to it. The Messenger of Allāh (صلى الله عليه وسلم) said to him, ‘I ask you by Allāh, did you say to yourself when you approached us that there is none among these people superior to me? He said, ‘O Allāh. Yes.’ Then he entered the Masjid to pray. The Messenger of Allāh said to Abū Bakr, ‘Stand up and kill him.’ Abū Bakr entered the Masjid and found the man standing in prayer, so he said to himself, ‘The prayer has a right and sanctity, so I should seek the counsel of the Messenger of Allāh.’ So he went to him, and he (صلى الله عليه وسلم) asked, ‘Did you kill him?’ Abū Bakr said, ‘No, as I saw him standing in prayer, and I thought that the prayer has a right and sanctity. If you want, I can kill him.’ He (صلى الله عليه وسلم) said, ‘This is not for you.’ Then he (صلى الله عليه وسلم) said to 'Umar, ‘Go and kill him.’ So 'Umar entered the Masjid while the man was prostrating. He waited for a long period of time, then he said to himself, ‘Indeed, prostration has a right. Let me seek the counsel of the Messenger of Allāh. Surely the one better than me sought his counsel.’ He came to the Messenger of Allāh who asked him, ‘Did you kill him?’ He responded, ‘No. I found
him prostrating and I thought that the prostration has a right. If you want, I can kill him.’ He (ṣallallahu ‘alayhi wa sallam) said, ‘This is not for you.’ He (ṣallallahu ‘alayhi wa sallam) said: ‘Ali stand and kill him. This [task] is for you, if you find him.’ ‘Ali entered the Masjid and did not find him, so he returned to the Messenger of Allah (ṣallallahu ‘alayhi wa sallam) to inform him, and he (ṣallallahu ‘alayhi wa sallam) said, ‘If this man had been killed today, then no two men from my nation would ever disagree until the Dajjal emerges.’”

And he mentioned the remainder of the Hadith.

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1 Da‘if [weak] with this wording. A similar wording is Sahih [authentic] narrated by Abū Bakrah. Refer to al-Sunnah of Ibn Abū 'Āshim with the checking of Shaykh Albānī (938).
“There was a youth among us who was known for his worship and abstention, so we described him to the Prophet (صلى الله عليه وسلم) and we named him, but he did not know him. While we were together, this youth appeared, so we said, ‘O Messenger of Allāh, that is him.’ He (صلى الله عليه وسلم) said: ‘Indeed, I see on his face a dark spot from the Devil. The youth approached and gave the greeting of Salām to the people, and they returned his greeting.

The Messenger of Allāh (صلى الله عليه وسلم) said: ‘Did you feel within yourself that there is no one among these people superior than you?’ He said, ‘Yes,’ and departed. Then he
entered the Masjid. The Messenger of Allah (ﷺ) said, ‘Who is going to kill this man?’ Abū Bakr said, ‘Me, O Messenger of Allah.’ So he entered the Masjid and found the man praying. Abū Bakr said, ‘I found him praying and we were prohibited from striking those praying.’ The Prophet (ﷺ) said: ‘Who will kill this man?’ ‘Umar said, ‘Me, O Messenger of Allah.’ So he entered the Masjid and found the man prostrating. He said to himself, ‘How can I kill a man praying and we have been prohibited from striking those who pray.’ The Prophet (ﷺ) said to him, ‘What is wrong, O ‘Umar?’ He replied, ‘I found him prostrating, and you prohibited us from striking those praying.’ Then he said, ‘Who will kill this man?’ ‘Alī said, ‘Me.’ So he (ﷺ) said to him, ‘Kill him if you find him.’ ‘Alī departed. When he returned, the Prophet said, ‘What is this. O ‘Alī?’ He responded, ‘He had already left.’

He (ﷺ) said, ‘If you had killed him, then he would have been the first and the last of them; no two people from my nation would have ever disagreed.’

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1 *Da'if* [weak] with this wording.
7. Chapter:
Mention of 'Alī Killing the Khawārij and that Allāh Honored Him to Fight Them

51. Al-Firyābī narrated to us saying: Šafwān b. Šāliḥ narrated to us saying: al-Walīd b. Muslim narrated to us saying: Ibn Lahī'ah narrated to us saying: Bukayr b. 'Abdullāh b. al-Ashajj narrated to us saying: Busr b. 'Ubaid Allāh b. Abū Rāfī', the freed slave of Umm Salamah, who said:

“When the Ḥarūriyah started to rebel, and they were still with 'Alī b. Abū Ṭālib, they said, ‘There is no judgment except for Allāh.’ 'Alī said, ‘Yes. This is a true statement, but the intent is false. Indeed, the Messenger of Allāh (صلى الله عليه وسلم) described a people, and I know their description. They speak truth but it does not go beyond this part of them – and he pointed to his throat. They are the most hated of the creation to Allāh. Among them is a black man who has one hand like the teat of a sheep or the nipple of a breast.’ When 'Alī killed them he said, ‘Search for him.’ They searched but could not find anything. He said, ‘Return. By Allāh, I have not lied nor have I been lied to,’ twice or three times. Then they found him at Kharibah. So they brought him to 'Alī b. Abū Ṭālib until they placed him before him.” 'Ubaid Allāh b. Abū Rāfī said, ‘I was present when this happened to them.”

أَنَّ الْخَرُوْرِيَّةَ لَنَا خَرَجَتْ وَهُمْ مَعَ عَلِيٍّ بن أبي طالِب قالوا: لا حَكْمَ إلَّا للهٍ. فَقَالَ عَلِيٌّ: كَلِمَةُ حَقٍّ أَرِيدُ يَا بَاطِلٌ، إِنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِفَ نَاسًا إِنَّا لَا أَعْرَفُ صِفَتَهُمْ فِي هؤُلاء يَقُولُونُ الحَقَّ بَلْ نَسِيَهُمْ، وَلَا يَجَوَّرُ هَذَا مِنْهُمْ وَأَشْأَرُ إِلَى حَلَيْهِ هَمْ أَعْقَضُ حَلَيْهِ إِلَيْهِ نَعْلَانَ.

1 Šāhī [authentic]. Muslim (1066).

“When the Ḥarūrīyah started to rebel, and they were still with ‘Alī b. Abū Ṭalib, they said, ‘There is no judgment except for Allāh.’ ‘Alī said, ‘Yes. This is a true statement, but the intent is false. Indeed, the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) described a people, and I know their description is present among these people. They speak truth with their tongues, but it does not go beyond their collar bones — and he pointed to his throat. They are the most hated of the creation to Allāh. Among them is a black man who has one hand like the teat or the nipple of a sheep.’ When ‘Alī killed them he said, ‘Search for him.’ They searched but could not find anything. He said, ‘Return. By Allāh, I have not lied nor have I been lied to,’ twice or three times. Then they found him at Ḥaribah. So they brought him to ‘Alī until they placed him before him.”’ Ubaid Allāh b. Abū Rāfī‘ said, ‘I was present when this happened to them and when ‘Alī stated this about them.’

1 Saḥīh [authentic]
53. Abū Muhammad ‘Abdullāh b. Muḥammad b. ‘Abdullāh b. Muḥammad b. Nāqiyyah narrated to us saying: Muḥammad b. Sulaymān Luwayn narrated to us saying: Ja’far b. Sulaymān al-Ḍuba’ī narrated to us saying: ‘Awf and Hishām narrated to us saying; from Ibn Sirīn from ‘Ubaydah al-Salmānī who said:

“I witnessed with ‘Alī b. Abū Ṭālib the day of Nahr. When the Khawārij were killed, ‘Alī b. Abū Ṭālib said, ‘Indeed, among them is a man with a crippled hand or a deformed hand.’ They searched for him, but they could not find him. He repeated that three times. Then he said, ‘Search for him and turn the dead [face up].’ They found a brown man with a underdeveloped hand; his right hand was like the nipple of a woman. When he saw him, he faced the Qiblah, raised his two hands and praised Allāh, glorified Him and thanked Allāh – Who honored him to fight them – for choosing him to kill them. Then he turned his face to us and said, ‘If you would show restraint, I would inform you of the honor that Allāh has promised on the tongue of the Prophet (صلى الله عليه وسلم) for those who fight these people.’ ‘Ubaydah
said, ‘O Leader of the Believers, is this something that was conveyed to you from the Prophet (صلى الله عليه وسلم) or you heard it directly from him yourself?’ He replied, ‘Indeed, I heard it from him – by the Lord of the Ka'bah.’”

54. Abū Muhammad 'Abdullāh b. Muḥammad b. Šāliḥ al-Bukhārī narrated to us saying: 'Abdullāh b. Ūmar al-Kūfī narrated to us saying: Wāki' narrated to us saying: from Jarīr b. Ḥāzim and Ubayy b. 'Amr b. 'Alā al-Nāhwī from Ibn Sirīn from ‘Ubaydah al-Salmānī from ‘Alī (صلى الله عليه وسلم) who said:

The Messenger of Allah (صلى الله عليه وسلم) said:

“Among them there will be a man with a deformed hand, or a short hand, or a crippled hand. If you were to show restraint, I would tell you of what Allah has promised upon

1 Sahih [authentic]. Shaykh Albānī declared it to be authentic in al-Sunnah of Ibn Abī Āsim (912). The crux of this is found in Muslim (1066).
the tongue of His Prophet (صلى الله عليه وسلم) for those who kill them.” ‘Abīdah said to ‘Alī (رضي الله عنه): ‘Did you hear this from the Messenger of Allāh (صلى الله عليه وسلم)?’ He said: ‘Yes, I heard it – by Lord of the Ka’bah. Yes, I heard it – by Lord of the Ka’bah. Yes, I heard it – by Lord of the Ka’bah.’

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”سَيَنْخَرُ نِيَّةً فِيهِمْ رَجُلٌ مُّؤَذِّنٌ لِّلْبَيْدِ، أَوْ مُذِنُّونِ الْبَيْدِ، أَوْ مُخَلَّدِ الْبَيْدِ، وَلَوْنَا نَبَذُرُكُمْ مَا وَعَدَ اللَّهُ تَعَالَى لِلْبَيْدِ يَقْلُوْنَهُ عَلَى لِسانِ بُيُوتِهِ صُلُّ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ عُبِيَّةُ: قَلْتُ إِلَى رَضِيِّ اللَّهِ عَنْهُ أَنْثُكُمْ سَيِّئَةً مِنْ رَسُولِ اللَّهِ صَلَّى الله عليه وسلم؟ قَالَ: تَعَمُّمْ، سَيِّئَةً وَرَبِّ الْكَبْعَةِ، سَيِّئَةً إِي وَرَبِّ الْكَبْعَةِ سَيِّئَةً

55. Abū Muḥammad ‘Abdullāh b. Ṣāliḥ al-Bukhārī narrated to us saying: Luwayn narrated to us saying: Muḥammad b. Sulaymān narrated to us saying: ‘Abdullāh b. al-Zubayr narrated to us saying: from ‘Abdullāh b. Sharīk al-‘Āmirī from Jundub who said:

“On the day that ‘Alī killed the Khawārij, I looked at their faces and characteristics and doubted as to whether they should be fought. I withdrew a short distance from the army, dismounted from my riding beast, fixed my spear [in the ground], placed my armor under myself and hung my cloak, shading myself from the sun. While I was away from the army in an isolated position, the Leader of the Believers appeared on the female mule of the Messenger of Allāh (صلى الله عليه وسلم). I said to myself, ‘What is it with me and him? I flee from him and he comes to me.’ He said to me, ‘O Jundub, why have you withdrawn to this place away from

1 Sahih [authentic].
the army?’ I said, ‘O Leader of the Believers, I was overcome with an ailment. The dust became difficult for me and thus I was unable to stand.’ He said, ‘Has it not reached you about the reward for the servant on account of the dust clouds from the army.’ Then he lifted his leg to dismount and descended. So I took hold of the head of his mount. He sat, so I sat as well. I took my cloak in my hand and shielded him from the sun. By Allāh, I was sitting, when a rider came galloping, saying ‘O Leader of the Believers, these people have begun to cross the bridge, on the move.’ He looked at me, saying, ‘Their destruction will be before the river.’ The man who told him was still standing when another man arrived, saying, ‘O Leader of the Believers, they are all crossing and not one of them remain.’ He said, ‘Woe to you. Their destruction will be before the river.’ Another rider came galloping, saying, ‘By the One Who sent His Prophet, Muḥammad with the truth, they have returned.’ Then people came, saying, ‘Surely, they have returned [with such fervor] that they were falling into the water as a result of the crushing crowds on the crossing.’ Then a man arrived, saying, ‘O Leader of the Believers, they have formed lines and are firing arrows at us, and so and so has been wounded.’ Alī said, ‘At this time, fighting is appropriate.’ He jumped up and sat on his mule, so I proceeded to my armor, wore it and then fastened it. Then I sat on my horse, took my spear and departed. No. By Allāh, O ‘Abdullāh b. Sharīk, I did not pray ‘Aṣr – Abu Ja’far Luwayn said, ‘Or he said: ‘Dhuhr.’ – until I killed seventy of them with my hand.\(^1\)

\(^1\) Da‘īf [weak].
العنداء فتحة مثلى على رضي الله عنه الخوارج نظرت إلى شجاعتهم، واملأهم الضجيج، فشكك في قولهم، فاستحب الخصم غير بعيد، فتردد.

56. Abū 'Abdullāh Aḥmad b. Ḥasan b. 'Abd al-Jabbār al-Ṣūfī narrated to us saying: Muḥammad b. Bakkār narrated to us saying: Ismā'īl b. Zakariyāh narrated to us saying: from Yazīd b. Abū Ziyād who said: I asked Saīd b. Jubayr about the people of Nahr [i.e. the Khawārij], and he said: Masnūq narrated to me:

"Ā’ishah (يَا أُمَّةِ الصَّلَايَةِ) asked me about them, saying, ‘Did you see the man who they mention has a deformed hand?’ I said, ‘I did not see him. However, those who saw him bore witness to this in my presence.’ She said, ‘Once you arrive at that land, write to me with the testimony of the trustworthy men who saw him.’ I arrived and the men were divided into seven groups, and I spoke to ten men from each group who had seen him.

I said, ‘All of these are trustworthy and reliable.’ She said, ‘May Allāh destroy so and so, as he wrote to me that he killed him in Egypt’”\(^1\)

Ismā'īl said: Yazīd said: ‘A person narrated to me who heard ‘Ā’ishah say, ‘I heard the Messenger of Allāh (صلى الله عليه وسلم) say: ‘Verily, they are the evilest of my nation and they will be killed by the best of my nation.’ There is nothing between me and him [i.e. animosity], except what is normal between a woman and the relatives of her husband.’”\(^2\)

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\(^1\) \textit{Sahih} [authentic]. Collected by al-Ḥākim in \textit{al-Mustadrak} (4/14) via a different chain.

\(^2\) \textit{Da'if} [weak].
Muḥammad b. al-Ḥusayn (رضي الله عنهم) said:

May Allāh be pleased with ‘Alī and may He be pleased with ‘Ā’ishah, the Mother of the Believers; and may He benefit us through our love of both of them and our love of all the Companions (رضي الله عنهم).
8. Chapter:
Mention of the Reward for Fighting the Khawārij, So He Kills Them or They Kill Him

57. Mūsā b. Harūn – Abū 'Imān – narrated to us saying: Abū Bakr Ibn Abū Shaybah narrated to us saying: Abū Bakr Ibn 'Ayyāsh narrated to us saying: from 'Āṣim from Zirr from 'Abdullāh who said:

"The Messenger of Allāh (صلى الله عليه وسلم) said:

'Towards the end of time, there will appear a people young in age with foolish minds. They will speak with the best words of mankind; they leave Islam as an arrow passes through its prey. If you meet them, then kill them, for there is a reward with Allāh for killing them.'


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¹ Sahīh [authentic]. Shaykh Albānī declared it to be authentic in Sahīh Ibn Mājah (168).
“When a group of the Khawārij rebelled in Shām, and they were killed, they were thrown into a ditch or well. So Abū Umāmah turned towards them – and I was with him – until he stood over them. Then he cried. He went on to say, ‘Exalted is Allāh. Look what the Devil has done to this nation. Dogs of the Fire. Dogs of the Fire,’ three times. ‘They are the worst of the people killed under the canopy of the sky; they are the worst of the people killed under the canopy of the sky. The best of those killed under the canopy of the sky; the best of those killed under the canopy of the sky; the best of those killed under the canopy of the sky, are those killed by them.’ I said, ‘O Abū Umāmah, are you stating this based on your opinion or is it something that you heard from the Messenger of Allāh (ṣallī’al-lāhi ‘alayhi wa sallam)?’ He replied, ‘Indeed, I would be bold [if I stated this from myself]. Indeed, I would be bold,’ three times. ‘Rather, I heard the Messenger of Allāh (ṣallī’al-lāhi ‘alayhi wa sallam) say, not once, not twice and not three times – until he had reached ten: ‘A people will appear who recite the Qurān. It will not go beyond their collarbones – or: it will not pass their collarbones. They leave Islam like the arrow passes through the prey. They will not return to Islam until the arrow returns to its notch. Ṭūba for the one who is killed by them and for the one who kills them.’”¹

¹ Ḥasan [sound]. Shaykh Albānī declared it to be sound Ṣaḥīh Tirmidhī (3000).
59. Abū Bakr b. Abū Dāwūd narrated to us saying: my paternal uncle narrated to me saying: ‘Īsmah b. Mutawakkil narrated to us saying: al-Mubārak b. Faḍālah narrated to me saying: from Abū Ghālib who said:

“I was in Shām, and Šuyay b. ‘Ajlān, Abu Ulamah, the Companion of the Messenger of Allāh ( صلى الله عليه وسلم ) was also present – and he was my friend. The heads of the Harūriyāh were brought and thrown on the steps. Abū Ulamah arrived and prayed two rak‘ah, then he turned in the direction of the heads. I followed him so I could hear what
he would say. I followed him until he stood over them, and he cried. Then he said, 'Exalted is Allah, look what Iblis has done to the people of this nation.' He went on to say, 'Dogs of the people of the Fire. Dogs of the people of the Fire. Dogs of the people of the Fire,' three times. Then he said, 'They are the evilest of the people killed under the canopy of the sky; and the best of the dead are those who they kill.' Then he recited this verse:

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هو الدي أنزل على الكتب مئة آيات محكمات هن أم الكتاب وأخرى
متصلة جميعاً في فنهم رفع فتبتعون ما تشاهم منه ابتداء المتعة
والابتداء تأويله وما يعلم تأويله إلا الله والرايلون في العلم يقولون آمنة به
كل من عند ربي وما يذكر إلا أولو الألباب
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'It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking discord and seeking for its hidden meanings, but none knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say, 'We believe in it. All of it is from our Lord.' And none receive admonition except men of understanding.'

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1 *Hasan* [sound].
60. Abū Bakr b. Abū Dāwūd also narrated to us also saying: Ya‘qūb b. Sufyān narrated to us saying: Bakr b. Khalaf narrated to us saying: Qarān b. 'Abdullāh al-Ḥuddānī narrated to us saying: my father narrated to me saying: Abū Ghālib narrated to us saying:

“I was in the Masjid in Damascus, and they arrived with seventy of the heads of the Khawārij. They were placed on the steps of the Masjid. Abū Umāmah came and looked at them, saying, ‘Dogs of Jahannam. They are the evillest of those killed under the canopy of the sky; and those they kill are the best of the dead under the canopy of the sky. Then he cried. He looked at me and said, ‘O Abū Ghālib, are you in a land where they are many?’ I said, ‘Yes.’ He said, ‘May Allāh protect you from them.’ Then he asked, ‘Do you read the Qurān?’ I responded, ‘Yes.’ He said,

‘It is He Who has sent down to you (Muḥammad) the Book (this Qurān). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear.’
Until His Saying:

والرائضون في العلم يقولون آمَّـنًا يه

'And those who are firmly grounded in knowledge say, “We believe in it.”

I said, 'O Abu Umamah, I saw your eyes shed tears for them.' He said, 'Out of mercy for them. Indeed, they were from the people of Islam.' A man said to him, 'O Abu Umamah, do you state this based on your opinion or is it something that you heard from the Messenger of Allah?' He replied, 'Indeed, I would be bold [if I stated this from myself]. I heard it from the Messenger of Allah, not once, not twice, not three times, not four times, not five times, not six times and not seven times.”


1 Ḥasan [sound].
The Book al-Shari'ah of Imam al-Ājurri

61. Ḥāmid b. Shu'ayb al-Balkhī narrated to us saying: Abū Khaythamah Zuhayr b. Ḥarb narrated to us saying: Ištāq b. Yusef b. al-Azraq narrated to us saying: from al-A'mash from Ibn Abū Awfā who said:

The Prophet (صلى الله عليه وسلم) who said:

“The Khawārij are the dogs of the Fire.”

ʿUnān al-tābiʿi ʿṣāla wa-Waṣla ʿalla: ʾaṯnaxawja ʾiḥlāb al-qaʾir

Muḥammad b. al-Ḥusayn said:

Indeed, the warning I have mentioned against the beliefs of the Khawārij contains a clear message for him who Allāh protects from the doctrines of the Khawārij and does not hold their ideology. Thus, he is patient with the tyranny of the rulers and injustice of the leaders. He does not rebel against them with his sword. He asks Allāh ( تعال ) to repel oppression from himself and from the Muslims, and he supplicates for the uprightness of the rulers. He performs Ḥajj with them and wages Ḥiḍād alongside them against every enemy of the Muslims. He prays Jumʿah and the two Ḥāds behind them. If they command him with obedience

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1 Sahih [authentic]. Shaykh Albānī declared it to be authentic in al-Sunnah of Ibn Abū ʿĀsim (168).
and he is able, he obeys them; and if he is unable, he mentions his excuse to them. If they command him with disobedience, he does not obey them in this. If Fitnah [turmoil] arises between them, he stays in his home and withholds his tongue and hand. He does not like the state they are in and he does not aid in the turmoil. Whoever fits this description is upon the Straight Path – if Allāh wills.
9. Chapter:

Hearing and Obeying Those in Authority Over the Affair of the Muslims and Being Patient with Them, Even If They Are Oppressive, and Refraining from Rebell ing Against Them, as Long as They Establish the Prayer


“A group of people came to him and he commanded them to remain in their homes and lock their doors. Then he said, ‘By Allāh, if only the people were patient when tested by way of their ruler, it would not take long for Allāh to remove this from them. However, they flee to the sword and they are entrusted to it. By Allāh, they did not bring a better day – ever.

Then he recited:

وتَمَّتْ كَلِمَتَكَ رَبَّكُمُ الْحَسَنَى عَلَى بَنِي إِسْرَايْلِ بِمَا صَبَرُوا وَذَقْنَاهَا مَا كَانَ يُصَلِّ بِهَا فَرَعُونُ وَقَوْمُهُ وَمَا كَانَوا يُفْرِغُونَ

And the fair Word of your Lord was fulfilled for the Children of Isrā‘īl, because of their endurance. And We destroyed completely all the great works and buildings which Fir‘awn and his people erected.”

1 Ṣaḥīḥ [authentic].
The Prophet (صلى الله عليه وسلم) who said:

“You will have leaders over you, and you will agree with some of their actions and disagree with others. Whoever hates their bad deeds is absolved from blame. Whoever disapproves of their bad deeds is safe. However, whoever is pleased with their bad deeds and follows (is blameworthy).” They said, O Messenger of Allah, should we not fight against them?’ He replied: “No, as long as they pray.”

64. Ahmad b. Yahyá al-Hulwaní also narrated to us saying: Hudbáh b. Khálid narrated to us saying: Hammám narrated to us saying: Qatádah narrated to us saying: from al-Hasán from Dabbáh b. Mihsán from Umm Salamah (رضي الله عنها) that:
The Messenger of Allah (صلى الله عليه وسلم) said:

"You will have leaders over you, and you will agree with some of their actions and disagree with others. Whoever recognizes it [as evil] is absolved from blame. Whoever disapproves of their bad deeds is safe. However, whoever is pleased with their bad deeds and follows (is blameworthy)." They said, 'O Messenger of Allah, should we not fight against them?' He replied: "No, as long as they pray."


The Messenger of Allah (صلى الله عليه وسلم) said:

"Listen to and obey (your leader), even if an Ethiopian whose head is like a raisin was made your leader."


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1 Ṣaḥīḥ [authentic].
2 Ṣaḥīḥ [authentic]. Bukhārī (7142) and Muslim (1838).
informed me saying: My father narrated to me saying: from his father who said:

“We gave the pledge of allegiance to Messenger of Allah (صلى الله عليه وسلم) to hear and obey, in times of difficulty and prosperity, when we are active and when we are sluggish; and to not oppose and fight the ruler and to stand for – or: speak – the truth wherever we may be and not fear, for Allah’s sake, the blame of the blamers.”

67. Al-Firyābī narrated to us saying: Muḥammad b. al-Muthanna narrated to us saying: 'Abd al-Wahhāb — meaning: al-Ṭhaqāfī — narrated to us saying: I heard Yahyā b. Saʿīd saying: 'Ubādah b. al-Walīd b. 'Ubādah b. al-Ṣāmit informed me saying: al-Walīd b. 'Ubādah said: my father informed me saying:

“We gave the pledge of allegiance to Messenger of Allah (صلى الله عليه وسلم) to hear and obey, in times of difficulty and prosperity, when we are active and when we are sluggish.” He mentioned similar to it.

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1 Ṣaḥīḥ [authentic]. Bukhārī (7199) and Muslim (1709).
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68. Abū 'Abdullāh Abūlāh b. Muḥammad b. Shāhīn narrated to us saying: Muḥammad b. Bakkār narrated to us saying: Faraj b. Faḍālah narrated to us saying: from Luqmnān b. Amir from Abū Umāmah al-Bāhili that:

The Messenger of Allāh (ṣawa'dī'allāh al-tawāf) said:

“Listen to them and obey them, in times of difficulty and prosperity, when you are active and when you are sluggish, and even if they keep the wealth from you. Do not fight and oppose the rulers, even if you feel you are better suited.”


“What do you see that we should do if we have leaders over us who request their rights but deprive us of our rights? What do you command us to do?”

The Messenger of Allāh (ṣawa'dī'allāh al-tawāf) turned away from him. Then he asked again, a second time, or third time. So Abū 'Abdullāh Abūlāh b. Qais pulled him aside. He (ṣawa'dī'allāh al-tawāf) said:

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1 Sahih [authentic]. Its chain is weak, especially since it is the narration of Faraj b. Faḍālah from Luqmnān. However, the hadith itself has supporting narrations.
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“Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens.”

70. Abū Shu’ayb ʿAbdullāh b. al-Ḥasan al-Ḥarranī narrated to us saying: my grandfather narrated to me saying: Mūsā b. A’yān narrated to us saying: from Ibrāhīm b. ʿAbd al-A’lā from Suwayd b. Ghafalah who said: ʿUmar b. al-Khaḍrāb said to me:

“It is possible that you will live after me, so listen to the ruler, even if he is an Ethiopian slave. If he beats you, be patient, and if he deprives you [of your right], be patient. If he calls you to an affair detrimental to your worldly affairs, then say, ‘I hear and obey; my blood but not my religion.’”

71. Abū Zakarīya Yaḥyā b. Muḥammad b. al-Ḥanna’ī narrated to us saying: Muḥammad b. Ubaid b. Ḥisāb narrated to us saying: Ḥammād b. Zayd narrated to us saying: Layth narrated to us saying: from Ibrāhīm b. ʿAbd al-A’lā from Suwayd b. Ghafalah who said: ʿUmar b. al-Khaḍrāb (الخادر) said to me:

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1 Ṣahīh [authentic]. Muslim (1846).
2 Ṣahīh [authentic].
"It is possible that you will live after me, so listen to the ruler, even if a mutilated Ethiopian slave is appointed over you. If he oppresses you, be patient, and if he deprives you [of your right], be patient. If he calls you to an affair detrimental to your worldly affairs, then say, ‘I hear and obey; my blood but not my religion.’”

لا أذَّنِي لَمْ أَلْلَهَ آنْ تَحْلَفَ بَنْشَري فَأَطْعِمْ الْإِمَامَ، وَإِنَّ أَمْرُ عَلَيْكَ عَبْدُ هَبْشِي مُجَدَّعَ إِنَّ تَلَمَّكَ فَأَصْبِرْ، وَإِنَّ حِرْمَكَ فَأَصْبِرْ، وَإِنَّ دَعَالَكَ إِلَى أَمْرٍ يَتَضَّكَّدُ فِي ذِي يَكَامَ فَتَلْعَمْ سنَةَ وَطَاعَةَ، ذَيِّي دُوَنَ دَيْنِي

Muḥammad b. al-Ḥusayn said:

If a person was to say: How do you understand the saying of ʿUmar b. al-Khaṭṭāb (ra) as it relates to what he stated?

It is said to him: We say, it is understood – and Allāh knows best – to mean:

Whoever is appointed over you whether they are an Arab or another race, or black, white or non-Arab, then obey him, as long as it does not involve disobedience to Allāh. If he deprives you of your right, if he beats you oppressively, violates your honor or seizes your wealth, then this should not cause you to rebel against him with your sword and fight him. Do not rebel along with a Kharijite who fights the ruler and do not incite others to rebel against him but be patient with him.

1 Sahih [authentic].
'He calls you to something detrimental to your religion' could be understood in a different way; it could be understood to mean that if he commands you to kill the innocent, cut a limb from an innocent person, to unjustifiably beat someone, seize the wealth of the innocent or to oppress someone who it is not allowed for you nor him to oppress, then it is not permissible for you to obey him. If he says, 'If you do not do as I have commanded you, then I will surely kill or beat you,' then say, 'My blood but not my religion.' This is based on the saying of the Prophet (صلى الله عليه وسلم):

"There is no obedience to the creation if it entails disobedience to the Creator (عليم).

And his (صلى الله عليه وسلم) saying: "Obedience is only in that which is lawful."


I heard the Messenger of Allāh (صلى الله عليه وسلم) say:

"The best of your rulers are those whom you love, and who love you, and you supplicate for them, and they supplicate for you. The worst of your rulers are those whom you hate, and who hate you, and those whom you curse, and they curse you." We said, 'O Messenger of Allāh, should we not overthrow them for this? He (صلى الله عليه وسلم) said, "No, as long as they establish prayer among you. No, as long as they
establish prayer among you. Verily, when one of you has a leader appointed over him and he sees him committing acts of disobedience to Allâh, then he should reject the acts of disobedience to Allâh that he is committing, but he must not withdraw his hand from obedience to Allâh ( عَزِيزُ الْعَلَمَ).

I said to Zurayq: “I ask you by Allâh, O Abû Miqdâm, did you hear Muslim b. Qarazâh say: I heard this from my paternal uncle, ‘Awf b. Mâlik, who said: I heard the Messenger of Allâh (صَلِّي الله عَلَيْهِ وَلاَمَّاتِهِ) say what you have narrated from him?”

Ibn Jâbir said: ‘Upon this Zurayq knelt upon his knees, faced the Qiblah and swore by Allâh concerning what I had requested him to take an oath about.’

Ibn Jâbir said: ‘I did not ask you to swear as to accuse you, but I asked you to swear, seeking further verification.’

\[\text{Note:} \text{ The text contains a long quote which is not transcribed.}\]

1 Ṣâhîh [authentic]. Muslim (1855).
رَّكَّزْ عَلَى رَكَّبِيْهِ، وَإِسْتَفْتَبَ الْقَبْلَةَ، وَخَلَفَ عَلَى مَا سَأَلْتَهُ أَنْ يُخْلِفَ عَلَيْهِ قَالَ ابْنُ جَاَبِرُ: وَلَمْ أَشْخَلْفْهَا إِيَّاهُ أَلَّا، وَلَكِنَّى أَشْخَلْفْهَا إِيَّاهُ أَلَّا.
10. Chapter:
The Excellence of Refraining from Any Participation in *Fitnah* [Turmoil] and How the Discerning Feared That Their Hearts Would Desire A State That Allāh Detests and Remaining in the Homes and Worshipping Allāh

73. Abū Jaifar Aḥmad b. Yahyā al-Ḥulwānī narrated to us saying: Saʿīd b. Sulaymān narrated to us saying: from ʿIbrahīm b. Sʿad from his father from Abū Salamah from Abū Hurairah who said:

The Messenger of Allāh (ṣallallaṭuvaa) said:

“Afflictions will appear, during which a person sitting will be better than one walking, and the one walking will be better than one running. Whoever exposes himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge, should take shelter therein.”

74. Al-Firaybī narrated to us saying: Wahb b. Baqīyah al-Wāṣītī narrated to us saying: Khālid - meaning Ibn ʿAbdullāh al-Wāṣītī - informed us saying: from ʿAbd al-Rahmān b. Iṣḥāq from al-Zuhrī from Abū Salamah from Abū Hurairah from who said:

The Messenger of Allāh (ṣallallaṭuvaa) said:

“There will be afflictions like a violent windstorm. The one sitting is better than the one standing, and the one standing

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1 *Ṣaḥīḥ* [authentic]. Bukhārī (3602) and Muslim (2886).
is better than the one walking. Whoever exposes himself to these afflictions, they will destroy him.”

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَكُونُ فِي نَزْلَةِ كَرِيَاحَ الصَّفِيفَ، النَّافِعُ فِيهَا خَيْرٌ مِنَ النَّافَعِ، وَقِيَامُ فِيهَا خَيْرٌ مِنَ النَّافَعِ، مَنْ أَسْتَشْرَفَ لَهَا إِسْتَشْرَفْتَهُ

75. i. Abū al-Qāsim ‘Abdullāh b. Muḥammad b. ‘Abd al-‘Azīz al-Baghawī narrated to us saying: Shaybān b. Farrūkh narrated to us saying: Sulaymān b. al-Mughārah narrated to us saying: from Ḥumaid b. Hilāl from a man that used to be with the Khawārij and then abandoned them.

ii. Abū al-Qāsim said: my grandfather and Abū Khaythamah both narrated to me saying: Ismā‘il b. Ibrāhim narrated to us saying: from Ayyūb from Ḥumaid b. Hilāl from a man from ‘Abd al-Qais – who used to be with the Khawārij and then abandoned them – who said:

“They [i.e. the Khawārij] entered a village, and ‘Abdullāh b. Khabbāb went out frightened, dragging his outer garment. They said, ‘You have no reason to be startled; you have no reason to be startled,’ twice. He said, ‘By Allāh, you have frightened me.’ They said, ‘Are you ‘Abdullāh, the son of Khabbāb, the companion of the Messenger of Allāh (صلى الله عليه وسلم)?’ He said, ‘Yes.’ They said, ‘Have you heard a Ḥadīth from your father, which he narrated from the Messenger of Allāh (صلى الله عليه وسلم) that you can narrate to us?’ He said, ‘I heard him narrate from the Messenger of Allāh (صلى الله عليه وسلم):

‘He mentioned Fitnah [afflictions]. The one sitting is better than the one standing, and the one standing is better than

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1 Sahih [authentic].
the one walking, and the one walking is better than the one running. If you reach that time, be the servant of Allāh who is killed - Abū Ayyūb said: I do not know this except that he said: - and do not be the servant of Allāh who is the killer.’ They said, ‘You heard this from your father who narrated it from the Messenger of Allāh?’ He said, ‘Yes.’ So they took him to the river bank and cut off his head. His blood flowed like it was the strap of a sandal as one mass, meaning the blood did not mix with the water. They also ripped the fetus from the womb of the mother of his child.”

76. Abū al-Qāsim ʿAbdullāh b. Muḥammad also narrated to us saying: Muhammad b. ʿAbd al-Mālik b. Abū al-Shawārib narrated to us saying: ʿAbd al-Wahīd b. Abū Ziyād narrated to us saying: ʿAṣīm informed us

1 Sahīh [authentic].
saying: from Abū Kabshah who said: I heard Abū Mūsā say upon the pulpit:

The Messenger of Allāh (صلى الله عليه وسلم) said:

“Verily, before you there will be afflictions like pieces of a dark night. At such times, a man will be a believer in the morning and a disbeliever in the evening, and a believer in the evening and a disbeliever in the morning. The one who is sitting during them will be better than the one standing, and the one standing during them is better than the one walking, and the one walking during them is better than the one running.” They said: ‘What do you command us with?’ He replied: “Be a people who stick to their homes.”


The Messenger of Allāh (صلى الله عليه وسلم) said:

1 Ṣaḥīḥ Li Ghayrihi [authentic due to supporting narrations]. Shaykh Albānī declared it to be authentic in Ṣaḥīḥ al-Targhib (2742).
"There will be Fitnah [trials and tribulations] which will be deaf, dumb and blind.¹ The one who is lying is better than the one who is sitting, and the one who is sitting is better than the one who is walking, and the one who is walking is better than the one who is running. Whoever refuses [to refrain from the Fitnah], then let him extend his neck [to be struck]."²

آَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَتَكُونُ فِتْنَةٌ بِكُلِّ عَمِيَّةٍ، المُضْطَجِعُ فِيَّهَا خَيْرٌ مِنَ الْقَاعِدِ، وَالْقَاعِدُ فِيَّهَا خَيْرٌ مِنَ الْقَاعِمِ، وَالْقَاعِمُ فِيَّهَا خَيْرٌ مِنَ الْمَاشِيِّ، وَالْمَاشِيُّ خَيْرٌ مِنَ الشَّاعِرِ، وَمَنْ أَنَّى فَلَيْمَدْدَ عَنْقَةَ

78. i. Abū Bakr Ibn Abū Dāwūd narrated to us saying: Usayd b. Asim al-Asbāḥī narrated to us saying: Ismā‘īl b. ‘Amr narrated to us saying: from Qays from Ḥuṣayn b. ‘Abd al-Raḥmān from Shaqīq b. Sālamah from Ḥudhayfah.

ii. From Mujālid from ‘Āmir from Masrūq from Hudhayfah who said:

The Messenger of Allāh (صلى الله عليه وسلم) said:

“The trials and tribulations will be in close proximity to one another. None will be saved except the one who detests it and does not take any of the wealth. If he accepts the wealth, then he is their partner in the bloodshed and the other [atrocities].”³

¹ Here Fitnah is described with the characteristics of the people who participate in it, meaning that they will not hear the truth, nor speak with it nor will the truth be clear to them from falsehood. Refer to ‘Ayn al-Ma‘būd, Ibn Ḥazm print (2005), p. 1943.

² Dā’if [weak].

³ Dā’if [weak].
Muḥammad b. al-Ḥusayn said:

“I have mentioned this chapter in ‘the Book of Fītan,’ among numerous aḥādīth. Here, I have only mentioned a selection of them, so that the discerning believer can safeguard his religion. For indeed there are many different manifestations of Fītan (trials and tribulations). Great tribulations have already past. A group of people were saved from these trials and a group of individuals were destroyed by them, because they followed their desires and gave preference to the life of this world.

Whosoever Allāh wants good for he opens for him the door of supplication; and such a person turns to his Most Generous Protector, fears for his religion, safeguards his tongue, knows the time that he is living in and clings to the straight path, the main body. He does not change in his religion; he worships his Lord (Ta'ālā) and abandons disputing concerning the Fītnah. For indeed many people are exposed by these trials and tribulations. Have you not heard the statement of the Prophet (ṣallā Allāhu ʿalayhi wa sallam) when he was warning his nation about these trials and tribulations?

“A man will be a believer in the morning and a disbeliever in the evening; and he will be a believer in the evening and a disbeliever in the morning.”
79. Abū al-'Abbās 'Abdullāh b. al-Ṣaqr al-Sukkurī narrated to us saying: Muhammad b. al-Muṣaffa narrated to us saying: al-Walīd b. Muslim narrated to us saying: al-Walīd b. Sulaymān b. Abū Sā‘īb narrated to us saying: from 'Alī b. Yazid from al-Qāsim from Abū Umāmah who narrated:

The Prophet (صلى الله عليه وسلم) said:

“There will be tribulations in which a man will be a believer in the morning and disbeliever in the evening, except for the one whom Allāh gives life through knowledge.”

80. Abū Bakr Muḥammad b. Harūn b. al-Mujaddar narrated to us saying: Ahmad b. al-Ḥasan b. Khirāsh narrated to us saying: ‘Amr b. ‘Āṣim narrated to us saying: Mu'tamir narrated to us saying: I heard my father narrate from al-'Alā b. ‘Abd al-Raḥmān from his father from Abū Hurairah from:

The Prophet (صلى الله عليه وسلم) who said:

“Hasten to perform good deeds (before you are overtaken) by tribulations which are like a portion of a dark night. A man will be a believer in the morning and a disbeliever in the evening, and he will be a believer in the evening and a disbeliever in the morning. He will sell his religion for worldly commodities.”

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1 Da'īf Jiddan [very weak]. Shaykh Albānī declared it to be weak in al-Da'īfah (3696).
2 Şahih [authentic]. Muslim (118).

“A monk said to me, ‘O Sa‘īd, at times of Fitnah it becomes clear who worships Allāh and who worships Taghūt.”


The Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said:

“Worship at times of bloodshed is like emigrating to me.”

83. `Alī b. Ḳisāq b. Zāriya narrated to us saying: Muḥammad b. Sulaymān Luwayn narrated to us saying: Hāmmād b. Zayd...and he mentioned a hadith similar to it.

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1 Hasan [sound].
2 Sahih [authentic]. Muslim (2948).
11. Chapter:
An Encouragement to Cling to the Book of Allah (عَالَمُ), the Sunnah of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ) and the Sunnah of His Companions (مُجَالِلُوَانِ), and to Abandon Innovations and Refrain from Looking at and Disputing About That Which Opposes the Book, Sunnah and the Statements of the Companions (مَجَالِلُوَانِ)

84. Al-Firyābī informed us saying: Ḥibbān b. Mūsá narrated to us saying: Abdullah b. al-Mubārak informed me saying: from Sufyān al-Thawrī from Ja’far b. Muḥammad from his father from Jābir b. Abdullah who said:

"The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ) would say during his sermon, [first] praising Allah as He deserves, then he would say

‘Whoever Allah guides, then none can misguide; and whoever Allah misguides, then none can guide. The most truthful speech is the Book of Allah. The best guidance is the guidance of Muḥammad. The worst of all affairs are newly invented matters; and every newly invented matter is an innovation and all innovations are misguidance, and all misguidance is in the Fire.’"¹

¹ Sahih [authentic]. Muslim (867).
85. Abū Bakr Muḥammad b. Layth al-Jawhari narrated to us saying: Abū Hishām al-Rifāʿī narrated to us saying: Abū Bakr b. ‘Ayyāsh narrated to us saying: Abū Ḥuṣayn from Abū Šāliḥ from Abū Hurairah who said:

The Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam):

“The best speech is the Book of Allāh. The best guidance is the guidance of Muḥammad. The worst of all affairs are newly invented matters; and every newly invented matter is an innovation and all innovations are in the Fire.”¹

86. Ibrāhīm b. Mūsā al-Jawzī informed us saying: Dāwūd b. Rashīd narrated to us saying: al-Walīd b. Muslim narrated to us saying: from Thawr b. Yazīd from Khālid b. Ma’dān from ’Abd al-Rahmān b. ’Amr al-Sulamī and Hujr al-Kalābī who both said:

“We entered upon al-‘Irbaḍ b. Sāriyah, and it was about him that the verse was revealed:

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Nor (is there blame) on those who came to you to be provided with mounts...

He was sick. We said to him, ‘We have come to see you as visitors and callers to check upon the sick, and to also obtain some benefit.

¹ Šaḥīḥ [authentic].
‘Irbaḍ said, ‘Indeed, the Messenger of Allah (صلى الله عليه وسلم) led us in the morning prayer, then faced us and gave us a powerful exhortation at which the eyes shed tears and the hearts trembled.

A person said, ‘O Messenger of Allah, surely this was a farewell exhortation, so what do you instruct us with?’ He said, ‘I advise you with the fear of Allah, and to hear and obey, even if it be an Abyssinian slave. Verily, those of you who live after me will see great disagreement. Thus, adhere to my Sunnah and the Sunnah of the rightly-guided Caliphs. Bite on to it with your molar teeth. Beware of newly invented matters [in the religion], as every novelty is an innovation, and every innovation is misguidance.’”¹

¹ Sahih [authentic]. Shaykh Albānī declared this hadith to be authentic in al-Sahihah (2735).
87. Abū Faḍl Ja‘far b. Muḥammad al-Ṣandālī narrated to us saying: Faḍl b. Ziyād narrated to us saying: Abū ‘Abdullāh Aḥmad b. Ḥanbal narrated to us saying: Thawr b. Yazīd narrated to us saying...and he mentioned a similar hadīth till its ending.


“The Messenger of Allāh (صلى الله عليه وسلم) delivered an exhortation to us, which made our eyes flow with tears and made our hearts tremble. We said, ‘O Messenger of Allāh, this is a farewell admonition, so what do you instruct us with?’ He said, ‘I am leaving you upon a [path of] clear guidance whose night is like its day. No one will deviate from it after me except they are destroyed. Whoever lives from among you will see great disagreement. Thus, adhere to what you know of my Sunnah and the Sunnah of the rightly guided Caliphs. It is upon you to obey [the ruler], even if he is an Abyssinian slave. Bite on to it with your molar teeth.”

١ ٢٠١٠ واللَّهُ صَلِّي اللهُ عَلَيْهِ وَسَلَّمُ مُؤَظَّتَةً دِرْفَتُ منْ يَا عَيْنُ، وَوَجَّهْتُ مِنْهَا الْقُلُوبُ، فَلَنَا يَا رَسُولُ اللَّهِ إِنَّ هَذِهِ مُؤَظَّتَةُ مُؤَعَّدُ، فَمَا تَفْهِمُ إِلَّيْنَا؟ قَالَ: قَدْ تَرْكَكُمْ عَلَى الْبِيْضَاءِ، لَبْيَئَةَ وَتَبَارَاهَا، وَلَا يَعْيِنُ عَنْهَا بَعْدِي إِلَّا هَالِكَ، وَمَنْ يَعْيُنُ مَنْ كَبْرُ تَعْيُنِي فَسَيْرُ أَخْيَالًا كَبِيرًا، فَعَلَيْكُمْ

١ Sahīh [authentic]. Shaykh Albānī declared this hadīth to be authentic in al-Sahihah (937).
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90. Ibn ‘Abd al-Ḥamīd narrated to us also: Zuhayr narrated to us saying: ‘Abd al-Razzāq informed us saying: from Ma‘mar from al-Zuhri from Abū Idris al-Khwālānī who said: Yazīd b. ‘Amīrah informed me that he heard Mu‘ādh b. Jabal say in every gathering that he would sit:

“Those who doubt will perish. Indeed, ahead of you there will be tribulations in which wealth shall be plentiful. During which the Qur‘ān will be easily accessible, so much so that every man and woman, young and old, and slave and freeman will learn it. Soon a man will read the Qur‘ān at that time, saying, ‘What is wrong with the people that they do not follow me, yet I read the Qur‘ān? They are not going to follow me until I innovate something else for them.’ So beware and avoid that which he innovated. He has only innovated misguidance.”

1 Sahih [authentic]. Shaykh Albānī declared this hadith to be authentic in Sahih Sunan Abū Dāwūd (4611).

“Allāh – blessed be His Name – is a just and fair judge. Those who doubt will perish. Ahead of you there will be tribulations in which wealth shall be plentiful. During which the Qur’ān will easily be accessible, so much so that that every man and woman, young and old, and slave and freeman will learn it. Soon a man will read the Qur’ān at that time, saying, ‘Indeed, I read the Qur’ān; what is wrong with the people that they do not follow me, yet I read the Qur’ān?’ Then he will say, ‘They are not going to follow me until I innovate something else for them.’ So beware and avoid that which he innovated. He has only innovated misguidance. Beware of the slip of the scholar, for the Devil places in the mouth of a wise man a statement of misguidance; and sometimes he places in the mouth of a hypocrite a statement of truth.’ We said, ‘How can we tell – may Allāh have mercy upon you – if the Devil places in the mouth of a hypocrite a statement of truth, and in the mouth of a wise man a statement of misguidance?’ He replied, ‘Avoid all ambiguous speech of the wise man, which if you hear, you will say, ‘What is this?’ Do not allow it to turn you [from the straight path], as he may retract and accept the truth, when he hears it. Verily, upon the truth there is light.’

1 Ṣaḥīḥ [authentic]. Refer to previous reference.
الله حكم عدل قنطط، تبارك اسمه، هلك المرتدين، إن من وزاكم فتنتا
يكفرون في المال، ويضطرون في القرآن، حتى يأخذ الرجل والمرأة، والخمر
والعبادة، والصغير والكبير، فيضحك الرجل أن يقرأ القرآن في ذلك اللزمان
فيمول: قد قرأت القرآن مما للناس لا ينفعون، وقد قرأت القرآن ثم
يمول: ما هم ينتهي حتى أبتدع لهم غيرة، فإياكم وما ابتدع، فإن ما ابتدع
صلالة، أثروا زنعة العالم، فإن الشيطان يلغي علي في الحكيم كلمة
الصلاة، ويلقي المنافق كلمة الحق قال: قلنا: وما يذبرنا رجح الله أن
المتافق يلغي كلمة الحق، وأن الشيطان يلغي علي في الحكيم كلمة
صلاة؟ قال: اجتنيوا من كلمة الحكيم كل مناخبه، الذي إذا سمعته
قلت: ما هذى؟ ولا ينتهي ذلك عنه، فإياك إنه أنه يراجه، ويلقي الحق
إذا سمعته، فإن علي الحق نورا

92. Al-Firyābī informed us saying: al-Ḥasan b. 'Ali al-Ḥulwānī narrated to
us in Ẓarsūs in the year 233H saying: I heard Muṭarrif b. 'Abdullāh
saying: I heard Mālik b. Anas – when the deviants were mentioned in his
presence – say: 'Umar b. 'Abd al-'Azīz say:

"The Messenger of Allāh (صلى الله عليه وسلم) and the rulers after
him established traditions [Sunan]. Adherence to them is to
conform to the Book of Allāh, completing one's obedience
to Allāh, and strength upon the religion of Allāh. It is not
allowed for any of the creation to change or alter them, nor
look to anything that contradicts them. Whoever seeks
guidance from them will be guided, whoever seeks success
through them will be successful. Whoever opposes them
and follows a path other than that of the believers, Allāh will
leave him to what he has chosen and burn him in Hell – what an evil destination.”


“A people will debate you using the unclear verses of the Qur’ān. Therefore, compel them using the Sunan, as the people of the Sunan are the most knowledgeable concerning the Book of Allāh.”

1 Da‘īf [weak], as the chain is broken between Mālik and ‘Umar b. ‘Abd al-‘Azīz.

2 Da‘īf [weak].
12. Chapter:
A Warning Against Those Sects Who Oppose the *Sunan*
of the Prophet (ﷺ) With the Book of Allah and the
Stern Criticism Directed Towards this Category of People

Muḥammad b. al-Ḥusayn said:

If the people of knowledge and insight hear someone saying, ‘The Messenger of Allah (ﷺ) said,’ as it relates to something established [in the Sunnah] according to the scholars, and an ignorant person objects to this saying, ‘I do not accept anything except that it is in the Book of Allah (ữa.),’ then it should be said to him:

‘You are an evil man, and you are from those whom the Prophet (ﷺ) warned us from, and similarly the scholars warned us against you.’

It is said to him:

‘O ignoramus! Indeed, Allah revealed His obligations in a general fashion and He commanded His Prophet to explain to the people what has been revealed to them.

Allah (عَزَّ وَجَلَّ) said:

َبِالْبَيَاتِ وَالْزِّمْرَ وَأَنزَلَ إِلَيْكَ الْذِّكْرَ لِتَتَبَيَّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ
With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur’ān), that you may explain clearly to men what is sent down to them, and that they may give thought.

Allāh appointed His Prophet (صلى الله عليه وسلم) to clarify [His Book], and He commanded the creation to obey him, prohibited them from disobeying him and ordered them to abstain from what he forbids. He (عَلَيْهِ مَلَک) said:

وَمَا آتَكُمُ الرَّسُولُ فَخْرُوهُ وَمَا نَهَيْتُ عَنْهَا فَاصْفَهُواً

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).

He also warned them against opposing the command of the Messenger of Allāh (صلى الله عليه وسلم). He (عَلَيْهِ مَلَک) said:

فَلِتَخْرُجُ الذِّينَ يَخْلَفُونَ عَنْ أَمْرِهِ أَنْ يُصْبِحُواْ فَتْنَةً أَوْ يُصِيبُواْ عَذَابَ أَيَّامٍ

And let those who oppose the Messenger's (Muḥammad) commandment beware, lest some afflictions befall them, or a painful torment be inflicted on them.

And He (عَزَّ وَجَلَّ) said:

فَلاَ وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُجِبُوكَ فِي سَبِيعِ يَمِينِهِمْ لَا يَجِدُواْ فِي أَنْفُسِهِمْ خَرَجًا بِمَا قَضَبَت وَيُسِلُّوا تَسْلِيماً

But no, by your Lord, they can have no Faith, until they make you (O Muḥammad) judge in all disputes between
them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

Furthermore, He made it compulsory for the creation to obey him in thirty and some places in His Book.

It is said to this antagonist of Sunan of the Messenger (صلى الله عليه وسلم):

'O ignoramus, Allāh (تعالى) said:

وَأَطِمْ وَأَصْلِحْ الزَّكَاةَ وَأَرْكُفْ وَأَرْكُفْ مَعَ الْزَّكَاةِ

And perform the prayer and give Zakāh.

Where do you find in the Book of Allāh (تعالى) that Fajr is two Rak‘ah, that Dhuhr is four Rak‘ah, that ‘Aṣr is four Rak‘ah, that Maghrib is three Rak‘ah and that ‘Ishā is four Rak‘ah?

Where do you find the rulings of the prayer and its times, and what corrects it and what nullifies it, except from the Sunan of the Prophet (صلى الله عليه وسلم).

The same applies to Zakāh. Where do you find in the Book of Allāh that from two hundred Dirham there are five Darāhim, that from twenty Dīnar there is half of a Dīnar, that from forty sheep there is a sheep and from five camels there is a sheep – and the rest of the rulings of Zakāh – where do you find that in the Book of Allāh (تعالی)?
Similarly, all of the religious obligations of Allah, which Allah has made compulsory in His Book, the rulings concerning them cannot be ascertained except with the Sunan of the Messenger of Allah.

This is the position of all the Muslim scholars, and whoever states other than this has left the religion of Islam and adopted the religion of the heretics. We seek refuge with Allah from misguidance after guidance.

Narrations have been conveyed from the Prophet (صلى الله عليه وسلم) and from his companions analogous to what I have stated, so know this.


The Messenger of Allah (صلى الله عليه وسلم) said:

"Let me not find one of you reclining on his couch and when he hears something from me that I have commanded, he says, ‘I did not find this in the Book of Allah.'"¹


¹ Sahîh [authentic]. Shaykh Albânî declared it to be authentic in al-Mishkâh (162).
saying: Sufyān b. `Uyainah narrated to us saying: from Muḥammad b. al-Munkadir from Salīm b. al-NAḍr from `Ubaid Allāh b. Abū Rāfī` from his father who said:

The Messenger of Allāh (ṣallallāhu `alayhi wa sallam) said:

“I do not want to hear of anyone of you who upon hearing an order from me as it relates to something I have commanded or something I have prohibited, say, while reclining on his pillow, ‘We do not know. What we find in the Book of Allāh (taʿala), we will follow.’”¹

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلمَ: لَا أُعْرِفُ أَحَدًا مُّتَكَبِّرًا عَلَى أَرْيَكِهِ، يَبْتَغِي النَّامَيْرَ مِنَ النَّمَيِّرِ، وَمَا أَمْرَتُ بِهَا، أَوْ نَقُولُ عَنْهَا فَيُقَوْلُ: لَا نُدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ تَعَالَ أَنْ تَبْغَنَا

96. Abū Bakr ʿAbdullāh b. Muḥammad b. ʿAbd al-Ḥamīd al-Wāṣīnī narrated to us saying: Zuhayr b. Muḥammad al-Mawzūfāri narrated to us saying: ʿĀṣim b. ʿAlī informed us saying: Abū Maʿṣhar narrated to us saying: Sāʿid narrated to us saying: from Abū Hurairah who said:

The Messenger of Allāh (ṣallallāhu `alayhi wa sallam) said:

“I do not want to hear of anyone of you who, upon hearing a Ḥadīth narrated from me, saying while reclining on his pillow, ‘Recite [something from the] Qur`ān about this.”²

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلمَ: لَا أُعْرِفُ أَحَدًا مُّتَكَبِّرًا عَلَى أَرْيَكِهِ، وَهُوَ مَتَكَبِّرُ عَلَى أَرْيَكِهِ، يَقُولُ ابْنُ أَبِي خَيْبَةَانَ

¹ Sahīh [authentic].
² Daʿīf [weak]. Shaykh Albānī said in al-Ḍaʿīfah (3/207), “This chain is weak due to Abū Mʿəshār.”
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The Prophet (ṣallallāhu ʿalayhi wa sallam) who said:

“I have been given the Qurʾān and its like along with it. I have been given the Qurʾān and its like along with it. I have been given the Qurʾān and its like along with it. There will come a time, when an obese man reclining on his couch will say, ‘Stick to this Qurʾān. What you find in it to be permissible declare permissible, and what you find in it to be prohibited declare it prohibited...’”

He mentioned the remainder of the Ḥadīth.

98. Ṭahmāb Shāhīnī narrated to us saying: al-Ḥusayn b. `Alī b. al-Aswād narrated to us saying: Yaḥyā b. Ādam narrated to us saying: Ibn al-Mubārak narrated to us saying: from Maʿmar from `Alī b. Zayd b. Judān from Abū Naḍrāfrah from Imrān b. Husayn that he said to a man:

“Indeed, you are an imbecile. Do you find in the Book of Allāh that Dhuhr is four [Rakʿah] and you do not recite aloud? Then he cited to him the prayer, Zakāh and similar issues. Then he said, ‘Do you find that explained in the

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1 Ṣahīḥ [authentic]. Shaykh Albānī declared it to be authentic in al-Mishkāh (163).
Book of Allāh? Indeed, the Book of Allāh has established this, and surely the Sunnah explains it.”

99. Āḥmad b. Sahl narrated to us saying: al-Ḥusayn b. ʿAlī narrated to us saying: Yahyā b. Ādam narrated to us saying: Thawbān narrated to us saying: from Ḥammād b. Salamāh from Yaḥyā b. Ḥakīm from Saʿīd b. Jubayr:

That he narrated from the Prophet (صلى الله عليه وسلم) a Hadith, so a man said, ‘Allāh (تعالى) said such and such.” He said, ‘Verily, I see you opposing the Ḥadīth of the Messenger of Allāh (صلى الله عليه وسلم) with the Book of Allāh, and the Messenger of Allāh is the most knowledgeable about the Book of Allāh.”

100. Āḥmad b. Sahl narration to us saying: al-Ḥusayn b. ʿAlī narrated to us saying: Yahyā b. Ādam narrated to us saying: Quṭbah b. ʿAbd al-ʿAzīz and Abū Bakr b. ʿAyyāsh from ʿAbd al-Raḥmān b. Yazīd:

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1 Ḥasan Li Ghayrihi [sound due to supporting narrations].
2 Sahīh [authentic]. Collected by al-Dārimī in his Sunan and others with an authentic chain.
That he saw a person in a state of *Iḥrām*, wearing his regular clothing, so he prohibited the *Muḥrim* from this. This person said, ‘Will you provide a verse from the Book of Allāh for removing my clothing?’ So he recited to him:

وَمَا آتَاكُمُ الَّذِينَ يُصِبُّونَكُمْ بِمَنْ فِي الْأَرْضِ، فَخَذُوهُ وَمَا قَدْ أَنْهَيْتُكُمْ عَنْهَا

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).\(^1\)

أَنَّهُ رَأَى مُحَرَّمًا عَلَى يَدَاهُ، فَهَبَيْنِ المُحَرَّمَ، فَقَالَ: اثْنَيُنِي بِإِيَامِ مِنْ كِتَابِ اللَّهِ


“A people will debate you using the unclear verses of the Qur’ān. Therefore, compel them using the Sunan, as the people of the Sunan are the most knowledgeable concerning the Book of Allāh.”\(^2\)

أَنَّ عُمْرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهَا قَالَ: إِنَّ نَاسًا يُجَادِلُونَكُمْ بِشَيْئِهِ

102. Abū Bakr b. Abū Dāwūd narrated to us saying: Ḥisā b. Hammād Zughbah narrated to us saying: Layth b. S’ad narrated to us saying: Yazīd

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\(^1\) *Saḥīh* [authentic]. Its chain is weak due to al-Ḥusayn b. ‘Ali, yet his narration was strengthened by other narrators as in *Dhamm al-Kalām* of al-Harawī (256).

\(^2\) *Da‘īf* [weak].
b. Abū Ḥabīb narrated to us saying: from Bukayr b. 'Abdullāh b. al-Ashajj that 'Umar b. al-Khaṭṭāb (رضي الله عنه) said:

“A people will appear who will debate you using the unclear verses of the Qur'ān. Therefore, compel them using the Sunan, as the people of the Sunan are the most knowledgeable concerning the Book of Allāh.”¹

١٠٣. Yūsuf b. Yaʿqūb al-Qāḍī narrated to us saying: Abū al-Rabī’ – meaning al-Zahrānī – narrated to us saying: Jarīr – meaning Ibn 'Abd al-Ḥamīd from Manṣūr from Ibrāhim from 'Alqamah who said that 'Abdullāh said:

“Allāh has cursed those women who tattoo others and who get themselves tattooed, and those who create spaces between their teeth for beautification, who change the creation of Allāh.” This reached a woman from Banī Asad, who used to read the Qur'ān, known as Umm Yaʿqūb, so she went to him, saying: ‘What is this hadith narrated from you that you cursed the women who tattoo others and who get themselves tattooed, and those who create spaces between their teeth for beautification, who change the creation of Allāh?’ ‘Abdullāh replied, ‘Should I not curse those whom the Prophet (صلى الله عليه وسلم) has cursed, and this is in Allāh’s Book.’ She said, ‘I read the Qur'ān from cover to cover, but I did not find that.’ ‘Abdullāh said, ‘If you had

¹ Daʿīf [weak].
truly read it, then you would have definitely found this,’ then he said:

وَمَا آتَيْنَى الْرَّسُولُ فَخَذُوهُ وَمَا نَهَاهُمُ عَنْهَا فَإِنَّهُمْ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).”

لَعْنَ اللَّهُ الْوَاَتِيمَاتِ وَالمُفْتَوَثَاتِ وَالْمُفْتَقََّاتِ لِلْخَيْنَ، المُفْغِرَاتِ لِخَلْقِ

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104. Yusuf b. Ya'qūb narrated to us saying: Muḥammad b. Abū Bakr al-Muqadammī narrated to us saying: 'Abd al-Rahmān b. Mahdī narrated to us saying: Sufyān narrated to us saying: from Maṣūr from Ibrāhīm from 'Alqamah from 'Abdullāh who said:

“The Messenger of Allāh (saallallāhu 'alayhi wa sallam) cursed those women who tattoo others...” He mentioned a wording similar to the previous hadīth.

105. Ahmad b. Sahl al-Ashnānī who narrated to us saying: al-Ḥusayn b. 'Alī narrated to us saying: Yahyā b. Ādam narrated to us saying: al-

1 Sahīh [authentic]. Bukhārī (4886) and Muslim (2125).
Mufāḍdal b. Muhalhil narrated to us saying: from Manṣūr from Ibrahīm from ‘Alqamah from ‘Abdullāh who said:

“A woman from Banū Asad...” He mentioned a similar ḥadīth.


فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَزْدُوْهُ إِلَى اللَّهِ وَالرَّسُولَ الَّذِي نَعْلَمُ إِلَيْهِ مَا هُوَ غَيْرُ مَا نَعْلَمُ

‘If you differ in anything amongst yourselves, refer it to Allāh and His Messenger.’

He said: ‘To Allāh,’ means to the Book of Allāh, and ‘to His Messenger,’ means to the Sunnah of the Messenger of Allāh (ṣallāAllāhu’alayhiwaṣallam).

قالَ: إِلَى اللَّهِ إِلَى كِتَابِ اللَّهِ، إِلَى الرَّسُولِ إِلَيْهِ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ


“Verily, no one’s opinion matters, if there exists a Sunnah established by the Messenger of Allāh (ṣallāAllāhu’alayhiwaṣallam).”

1 *Da’if* [weak] due to al-Husayn b. ‘Alī.
2 *Ṣahīh* [authentic].
108. Ahmad b. 'Abd al-Jabbār al-Ṣūfī narrated to us saying: Ḥāshim b. al-Qāsim al-Ḥarrānī narrated to us saying: Ḥṣā - meaning Ibn Yūnus - narrated to us saying: from al-Awzā'ī from Makhūl who said:

"There are two types of Sunnah. There is a Sunnah, which it is obligatory to implement, and its abandonment is disbelief; and there is a Sunnah, which it is recommended to implement, and its abandonment is not a sin."\(^1\)

Muḥammad b. al-Husayn said:

What I have mentioned in this volume - as it relates to adhering to the Sharī'ah of truth and being upright upon that which Allāh has instructed the nation of Muḥammad (ṣallā Allāh 'alayhi wa sallam) with and to that which the Messenger (ṣallā Allāh 'alayhi wa sallam) instructed them with - if the discerning individual was to reflect upon it, then he would know that it is obligatory for him to adhere to the Book of Allāh (taʿālā), the Sunnah of His Messenger (ṣallā Allāh 'alayhi wa sallam)), and the Sunnah of the rightly guided Caliphs, and to all of the companions, to those who followed them in goodness and to the Imāms of the Muslims. [He would know that it is necessary for him] to abandon quarrelling, argumentation and disputes in the religion, and it is compulsory for him to abandon the people of innovation, and to follow [the texts] and

\(^1\) Ṣāhih [authentic].
abandon innovations. As the knowledge of the Imāms of the religion, who there is no aversion towards, has sufficed us [from having any need] of the beliefs of the people of innovations and misguidance. And Allāh grants success and aids to attain all what is correct.

The first volume from the book *al-Sharī'ah* has been completed – and all praise and exaltations belong to Allāh.

May the peace and blessings of Allāh be upon Prophet Muḥammad, his family and his Companions.

The second volume of this book will follow it – if Allāh Wills.