

## **THE METHODOLOGY OF SHEIKH MUHAMMAD IBN UTHAYMEEN, MAY ALLAH HAVE MERCY ON HIM, REGARDING CERTAIN ISSUES OF KUFR (DISBELIEF) AND TAKFIR (ACCUSATION OF DISBELIEVING)**

**Prof. Maha Abdel Rahman Natto<sup>1</sup>**

<sup>1</sup>Department of Creed, Faculty of Da'wah and Fundamentals of Religion, Umm Al-Qura University,  
Kingdom of Saudi Arabia

Maha50590@hotmail.com<sup>1</sup>

### **Abstract**

The methodology of Sheikh Muhammad ibn Uthaymeen, may Allah have mercy on him, regarding certain issues of disbelief (kufr) and declaring disbelief (takfir), follows the approach of the Salaf as-Salih (the righteous predecessors). He did not exclude himself from the scholars who preceded him in the matters he addressed; rather, he relied on their previous sayings and evidence.

He cited numerous evidences for the existence of the Creator, which are established in Islamic law (Sharia), as well as present in human nature, reason, the witness, and sensory perception. He clarified that only a stubborn or insistent person would deny these signs. He also demonstrated that ignorance is not a valid excuse in many issues, and he was among the most cautious and wary of declaring someone a disbeliever (kafir).

Sheikh Uthaymeen believed that anyone who receives the clear proof of Allah sent through His messengers, and is free from any excuse, has the evidence established against them, even if they do not fully understand it. Additionally, he adhered to the conditions and prohibitions related to takfir, emphasizing the importance of precision and caution in this judgment.

He highlighted that the issue of takfir is a serious matter that must be left to the scholars of seniority and knowledge. Sheikh Uthaymeen was heavily influenced in discussing these issues by the teachings of Imam Ibn Taymiyyah and his student Ibn al-Qayyim, may Allah have mercy on both.

**Keywords:** Methodology, Ibn Uthaymeen, issues, disbelief, takfir.

### **Introduction**

Praise be to Allah, we praise Him, seek His help, and seek His forgiveness, and I testify that there is no god but Allah, and I testify that Muhammad is His servant and Messenger, may Allah's peace and blessings be upon him and his family, his companions, and those who followed them with charity until the Day of Judgment. The issues of takfir are among the issues of names and rulings<sup>1</sup>, which it is not permissible for the ignorant to speak them, nor in other matters of Sharia, in accordance with the Almighty's saying: "Do not stop what you do not know, because hearing, sight and heart, all those were responsible for him" [Al-Isra'a: 6-3];

"If a Muslim is caught in the act of shirk, it is not necessary to judge him as shirk, but he may be excused, so he will not be judged for apostasy until the conditions of takfir are fulfilled and his impediments are eliminated."<sup>(2)</sup>

Asserting that the appointee is an infidel is a great danger because of the great consequences it entails, such as the absence of his general guardianship over the Muslims, the absence of his guardianship over his descendants, the prohibition of his wife over him, the forfeiture of his inheritance that he deserves if he were a Muslim, the non-dissolution of his sacrifice, the inadmissibility of washing him and praying for him if he dies, not burying him in Muslim cemeteries, the inadmissibility of seeking

---

<sup>1</sup>What is meant by the names here: the names of the religion such as: believer, Muslim, infidel, and immoral. What is meant by rulings is: the rulings of these in this world and the hereafter, i.e. the rulings of the owners of these names See / Majmoo' al-Fataawa by Ibn Taymiyyah 38/3

<sup>2</sup>) Controls of Atonement, Dr. Abdullah Al-Qarni 9.

forgiveness for him, and other rulings.

This is why there is a severe threat against those who disbelieve in a Muslim, as in Sahih Muslim <sup>3</sup> : "If a man says to his brother, 'O disbeliever, he has done something wrong with one of them if he is a kaafir, otherwise you will return to him.'" Allah guided Ahl al-Sunnah wal-Jama'ah because of their disagreement with the truth with His permission, because they adhered to the shar'i evidence in determining the ruling on the act, and determining what is kufr and what is not kufr, and they adhered to the truth and did not strike the texts against each other, as is the case with their opponents, and this meaning was confirmed by His Eminence Sheikh Muhammad Ibn 'Uthaymeen (may Allaah have mercy on him) - in several places in his fatwas, letters, and books.

Hence the subject of my research entitled: (The approach of Sheikh Muhammad bin Uthaymeen - may God have mercy on him - in some issues of infidelity and atonement).

**The importance of the topic and the reasons for choosing it :**

- 1- Sheikh Ibn Uthaymeen is one of the most famous contemporary scholars who had the upper hand in writing many doctrinal books in which the predecessors agreed.
2. Showing his scientific status mentioned.
3. Explaining the innocence of the words of the Shaykh from exaggeration in takfir, which requires controlling this issue, explaining his words, which are based on explicit evidence, correct wise deductions, and clear eloquent explanations.
4. The issue of atonement is one of the greatest issues that make the scholars of the Ummah judge justly and fairly in their statements. The heresy of the Kharijites <sup>(4)</sup> in the atonement of the compound of the large heresy for which the blood of the Muslims was used, and the heresy of the Rafidah <sup>(5)</sup> in the atonement of the Companions was a reason to disrupt the Sharia, and the underestimation of the blasphemy and sins when the Marji' <sup>a(6)</sup> was one of the biggest reasons that dared people to commit blasphemy, which makes clarifying this issue an urgent necessity for people.

---

<sup>3</sup>(1/60 H. 6092), Book: Al-Iman, Bab: Explanation of the state of faith of one who says to his Muslim brother: Yakaafir.

<sup>4</sup>The Kharijites are: those who went against Ali bin Abi Talib and Muawiyah bin Abi Sufyan - may Allah be pleased with them - under the pretext of denial of arbitration, and they said: There is no judgment but Allah, and they separated the group of Muslims. They are called the shara, the court, the nawasib, the haruriyya, the rogue, and the people of Nahrawan. They were the first to disbelieve the people of the qiblah with sins, and they replaced their blood with that. Kharijites have spread to Ahvaz, Yemen, Oman and North Africa. See al-Mulal wa al-Nahl by al-Shahrastani 114/1, al-Maqrizi plans 2/354, Majmoo' al-Fatawa 7/479 and 13/208, Dr. Shawqi Khalil's Dictionary of Islamic Sects and Doctrines 162, and the Atlas of al-Firq also has 114-115.

<sup>5</sup>Rejection: relative to the rejectionist, and collected by the Raafidis, and "this word first appeared in Islam when Zaid bin Ali bin Hussein came out in the early second hundred in the caliphate of Hisham bin Abdul Malik and followed by the Shiites, he was asked about Abu Bakr and Omar Vtolahma, and have mercy on them, and rejected by the people, he said: You rejected me rejected me and they called rejection", as their predecessors rejected Ali bin Abi Talib in his fight for the people of the Levant and rejected his son Hussein in his fight for Yazid bin Muawiyah, this Like them with Ahl al-Bayt. Now, many of them fall into shirk and kufr under the pretext of loving and glorifying the Ahl al-Bayt, and Allah is in His creation affairs, and they claim to prove the Imamate to 'Ali and repudiate Abu Bakr and 'Umar, and they are many sects. See/Beliefs of the Sects of Muslims and Polytheists by al-Razi 77-78, Majmoo' al-Fataawa 35/13-36, The difference between the difference 21 onwards, al-Mulal wa al-Nahl 154/17-155, and the articles of the Islamists by al-Ash'ari 16 onwards.

<sup>6</sup> Marji'a: The name of the subject of postponement, and postponement language has two meanings: one in the sense of delay, and the second in the sense of giving hope. The title of those who take the work

**The research problem: lies in the answer to:**

- 1- There are those who call others kufr, so did Shaykh Ibn 'Uthaymeen mention that in his writings or not?
- 2- What leads one to atheism? How can we judge him as an atheist?
- 3- How can one be excused for ignorance? And in what place?
4. Is it possible to condemn the other to kufr? How is this done?  
When does a person become a perpetrator of a crime, and how do we judge him by that?
6. Some people mock religion and its people, what is the attitude towards them?

**Previous studies:** I did not find in the scientific centers and other books I searched on this subject.

**Practical research methodology:** This research is based in its scientific approach on: extrapolation of the writings of the Sheikh, and then reaching clear and convincing scientific results.

**As for the audit procedures, they are as follows:**

- A- Attribution of Qur'anic verses to its surahs.
- B- Graduation of hadiths, if they are in the two Sahihs, one of them is sufficient, but if they are in others, the source is mentioned and judged by the famous and trustworthy scholars, ancient and modern.
- Graduation of antiquities and return of statements to their owners.
- d. Translation of flags that are not known, as well as for countries.
- C- Clarifying the meaning of doctrinal and linguistic terms.

**Limitations :** I relied on quoting the words of Shaykh Ibn 'Uthaymeen on his books and fatwas, trying to limit it to this issue as much as possible, then I commented on it

**Research Outline:**

This research included the following:

**Introduction:** It includes the importance of the topic, the reasons for choosing it, its problem, previous studies in it, its limits, the practical approach in it, the audit procedures, and its plan

The two sections are:

**The first topic: a brief translation of Sheikh Ibn Uthaymeen, which has three demands:**

The first requirement: his name, birth, upbringing, and culture.

The second requirement: his belief, methodology, and scientific activity.

---

out of the name of faith, and they are different from them: the pure marja'ah who say: It does not harm with faith is disobedience, just as it does not work with disbelief in obedience. The occasion between giving the name of the Marja'a to these people and the linguistic meanings is apparent, as they delay the action of intention and belief, and they give to the disobedient hope by saying: It does not harm with faith disobedience. See al-Malal wa al-Nahl 139/1-144, and what Ibn Taymiyyah mentioned of their varieties in Majmoo' al-Fataawa 195/7-196.

The third requirement: his death.

**The second topic: the position of Sheikh Ibn Uthaymeen on some issues of infidelity and atonement, and it has five demands:**

The first requirement: his position on atheism

The second requirement: his position on the excuse of ignorance

The third requirement: the atonement of the appointee.

The fourth requirement: the judgment of the perpetrator of the crime <sup>7</sup>.

The fifth requirement: his attitude towards mocking religion and its people.

**Conclusion :** It includes the most important research results, and recommendations.

**- Index of sources and references.**

**The first topic: a brief translation of Sheikh Ibn Uthaymeen, which has three demands:**

**The first requirement: his name, birth, upbringing, and writings:**

He is: Muhammad bin Saleh bin Muhammad bin Suleiman bin Abdul Rahman Al-Uthaymeen Al-Wahaibi Al-Tamimi <sup>(8)</sup>, Abu Abdullah Al-Sheikh Al-Alam Al-Mufasssir, pious and ascetic, was born on the night of 27 of Ramadan, 1347 AH, in Unaizah, one of the cities of the Qassim region - in the Kingdom of Saudi Arabia, whose mosques were and still are a place for many Islamic scientific seminars and intellectual discussions.

His grandfather Uthman became famous as an Athmist, so the family became attributed to this grandfather, who is the fourth grandfather. He memorized the Holy Qur'an at a young age, and then turned to seeking legal and Arabic sciences at the hands of many specialized scholars, including: Sheikh Abdul Rahman Nasser Al-Saadi, who accompanied him even after his father moved to the city of Riyadh, and succeeded him in leading the Great Mosque in Unaizah and preaching in it. Among his shaykhs is also Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz, who according to him benefited from it in taking care of the hadeeth and searching for evidence. He was also studied by Shaykh Muhammad al-Mukhtar al-Jakni al-Shanqeeti, the author of *Adwa' al-Bayan fi Clarifying the Qur'an with the Qur'an*, and others.

Sheikh Ibn Uthaymeen graduated from the College of Sharia in Riyadh in 1377 AH, and began teaching at the Scientific Institute before graduating from the college. He refused to take over the judiciary despite the insistence of Sheikh Muhammad bin Ibrahim Al Sheikh, the Grand Mufti of the Kingdom and Chief Justice at the time, and devoted himself to teaching and was liberated from the doctrinal tradition, and took a lot of Ibn Taymiyyah's jurisprudence, which made him more independent in his jurisprudential views. The Sheikh's scientific effects increased to seventy-nine authors,

---

<sup>7</sup>The big one is: "Every sin that is promised with fire, curse or wrath is great and this is the best of sayings," Ibn Abi al-'Izz said.

See/Sharh al-Tahawiyah 414. The most common thing that was said in her statement is what al-Mubarakfoori said: "It is more likely that every sin that stipulates greatness or greatness, or that it is punished in the Hereafter, or that is sealed with anger and curse, or that a hadd is attached to it, or that the denier stresses it or the perpetrator is described as immoral, it is great."

Key Marker 12/1. Shaykh al-Islam said: This officer is the first of all these controls. Majmoo' al-Fatawa 654/11-655, the origin of which is narrated from Ibn 'Abbas (may Allah be pleased with him) where he said: "Major sins: every sin that Allah has sealed with fire, anger, curse, or torment."

Seen | Tafsir al-Tabari 41/5-42.

See<sup>8</sup>/Sharh al-Balaghah by the virtue of Shaykh Ibn 'Uthaymeen 7.

some of which were selected as courses in scientific institutes in the Kingdom of Saudi Arabia. and the first It was written by Fath Rab al-Bariah in the clearance of Hamawiya in 1382 AH, which is a summary of Ibn Taymiyyah's book on the faith, which is considered a lengthy fatwa on the doctrine in response to the people of Hama. He also has (Zad al-Mustaqna' and Sharh Riyad al-Salihin), and his fatwas were collected in about 14 volumes. <sup>(9)</sup>

Shaykh Muhammad Nasir al-Deen al-Albaani (may Allaah have mercy on him) said of him: "The earth is devoid of worlds, and I know only a few of them, especially the scholar 'Abd al-'Azeez ibn Baaz and the scholar Muhammad ibn Saalih ibn 'Uthaymeen." <sup>10</sup>

**The second requirement: his belief, methodology, and scientific activity:**

\* His belief: the belief of the righteous predecessors, Ahl al-Sunnah wal-Jama'ah, in the origins of religion in full and in detail. The Sheikh explained his Salafi doctrine in his writings, commentaries, lessons, lectures, sermons and fatwas. He lived preaching this doctrine until the last days of his life in his lessons, which he delivered in the Grand Mosque from his room, while on his sick bed.

\* His scientific method: Sheikh Ibn Uthaymeen, may God have mercy on him, explained his methodology, and stated it many times that he is going on the way pursued by his Sheikh Abdul Rahman bin Nasser Al-Saadi, an approach that came out of the approach that the scholars of the island follow, their general or most of them, where the adoption of the Hanbali school in the branches of the issues of jurisprudence rulings, and relying on the book (Zad Al-Mustaqnaa) in the jurisprudence of Imam Ahmed bin Hanbal, Sheikh Abdul Rahman Al-Saadi was known for his departure from the Hanbali school and not adhering to it in Many issues. Sheikh al-Saadi's approach often adopts the views of Ibn Taymiyyah and his student Ibn al-Qayyim and favors them over the Hanbali school of thought, as he did not have rigidity towards a particular doctrine.

- Scientific Activity: His efforts and areas of scientific activity focused on the following:

1. Education began from 1370 AH to the last night of Ramadan in 1421 AH for more than half a century. He studied at his mosque in Unaizah every day.
2. It is taught in the Grand Mosque, and the Prophet's Mosque during the seasons of Hajj, Ramadan, and summer holidays.
3. He teaches at Imam Muhammad bin Saud Islamic University.
4. He teaches using the phone inside and outside the Kingdom through Islamic centers.
5. He gives live public lectures and lessons in the Kingdom's mosques whenever he goes to visit the regions.
6. He was interested in the preaching aspect that he singled out with a large share of his lessons, to take care of him, and he always repeated to the ears the verse: "And know that you will meet him" [Al-Baqarah: 223], and he says: "By Allah, if our hearts were alive, this word would have fallen on our souls." <sup>11</sup>
7. He delivers his sermons from his mosque in Unaizah, and his sermons were characterized by clarifying the provisions of worship and transactions and their occasions for events and seasons, all of which came fruitful and feasible, achieving the legitimate goal of them.

<sup>9</sup>See / Explanation of Three Origins of the Virtue of the Sikh Muhammad bin Saleh Al-Uthaymeen, prepared by Fahd bin Nasser bin Ibrahim Al-Sulaiman.

<sup>10</sup>See /26/ <http://shamela.ws/help.php/page/>, comprehensive library.

<sup>11</sup>) [www.binothaimeen.com](http://www.binothaimeen.com)



8. Holds regular and scheduled weekly, monthly and annual scientific meetings.
9. He frees the fatwas that Allah has written to be accepted by the people, so be assured of them and His jurisprudential choices.
10. He publishes through the media from radio, press and through tapes, his lessons, lectures, and scientific programs through the famous radio program (Light on the Path), and other programs.
11. He has many books and letters and commentaries on scientific texts, amounting to more than seventy-nine books and letters, in addition to tapes of lessons and lectures estimated at thousands of hours.
12. The Sheikh Mohammed bin Saleh Al-Othaimeen Charitable Foundation, which was established in 1422 AH, took upon itself the responsibility of caring for and caring for this huge heritage left by Al-Uthaymeen, to make its production available to everyone in various possible means.
13. On the basis of his directives, may God have mercy on him, a special website was established for him on the World Wide Web<sup>12</sup> to disseminate the desired benefit, with the help of God Almighty, and to provide all his scientific effects, including compositions and sound recordings.

**His other works and efforts:**

- He was appointed as a member of the Council of Senior Scholars in the Kingdom of Saudi Arabia from 1407 AH until his death.
- Member of the Scientific Council at Imam Muhammad bin Saud Islamic University in the academic years 1398 AH - 1400 AH.
- Member of the Council of the College of Sharia and Fundamentals of Religion at the branch of Imam Muhammad bin Saud Islamic University in Qassim, and head of the Department of Creed in it
- At the end of his teaching period at the Scientific Institute, he participated in the membership of the Committee on Plans and Curricula for Scientific Institutes, and authored a number of books prescribed therein.
- Member of the Awareness Committee in the Hajj season from 1392 AH until his death.
- He headed the Holy Quran Memorization Charitable Society in Unaizah since its establishment in 1405 AH until his death.
- He participated in many conferences held in the Kingdom of Saudi Arabia.
- Awarded the King Faisal International Prize in 1414 AH - 1994 AD for the service of Islam and other efforts<sup>13</sup>

**Third Requirement: His Death:**

When he was transferred from the Grand Mosque in the Eid period - and he had finished one of his lessons, he contracted severe pneumonia, as a result of which he was transferred to Jeddah, and he was treated for this pneumonia, and if he woke up reading the Qur'an and remembering God, and in the last two nights the disease intensified very much, and the Sheikh was also suffering from cancer and on the day of his death in the afternoon at half past one, he fell into a coma until six o'clock except ten minutes and announced his death just before sunset on Wednesday 15 Shawwal in the year 1421 AH in the city of Jeddah, and prayed for him in the Grand Mosque after the afternoon prayer, on the sixteenth Thursday of the month of Shawwal of the same year, and was

---

<sup>12</sup>) [www.binothaimeen.com](http://www.binothaimeen.com)

<sup>13</sup>) International Arabic Encyclopedia <http://www.mawsoah.net> , and see / Sharh al-Balaghah by Ibn 'Uthaymeen 12-13.

buried in Makkah, and after the Friday prayer of the next day, pray the absent prayer in all cities of the Kingdom of Saudi Arabia<sup>(14)</sup>

May Allah have mercy on our Sheikh, the mercy of the righteous, and grant him a spacious paradise, and those upon whom he is forgiven and pleased, and reward him for what he has done well to Islam and Muslims.

**The second topic: his position on some issues of infidelity and atonement, and it has five demands:**

**The first requirement: his position on atheism:**

"It does not constitute against anyone that the denier of the Creator is not an infidel: although this means the denial of the Creator - what was found in the foregoing of atheism, but finally found, and how can the Creator be denied and the evidence for his existence - Almighty and high - is more beautiful than the sun.

How is it true in the minds of something if I need a guide during the day?<sup>(15)</sup>

The evidence of the existence of the Creator - praise be to Allah is found in the mushrooms and minds, and the witness and the sensed, and only the magnificent, but even those who denied him have their hearts reassured by his existence, as the Almighty said about Pharaoh, who denied the Creator and claimed lordship for himself: (And they defied it and believed it themselves unjustly and loudly) [An-Naml: 14], and he said - most of his mention - from Moses while he was debating Pharaoh -: (I have learned what these people have revealed except the Lord of the heavens and the earth with insights) [Al-Isra, verse: 102], Moreover, those who deny the Creator are in fact self-deniers, because they now believe that they did not create themselves, and their mothers did not create them, nor did they create them, their fathers, and no one created them except the Lord of the worlds - Almighty - as He said: "Or were they created out of nothing, or are they the Creators" [At-Tur: 35].

Jubayr ibn Muta'ina (may Allah be pleased with him) marveled<sup>16</sup> that he did not believe after hearing this verse read by the Prophet, saying: "I almost flew"<sup>17</sup> because it is conclusive and apparent evidence of the existence of the Creator, and those who deny the Creator if they are told: Who created the heavens and the earth? They could not but say that God created her, because she certainly did not create herself, and every existence must have a existence that must exist, which is God<sup>18</sup>

---

<sup>14</sup>See/Explanation of Rhetoric 14.

<sup>15</sup> Al-Bayt by Al-Mutanabbi in his Diwan 213, from a poem that he reads: I came with the authentic logic of the Arabs (...).

<sup>16</sup>Jubayr ibn Mu'ta'ib ibn 'Uday al-Qurashi al-Nawfali, nicknamed Abu Muhammad, and it was said: Abu 'Uday, Aslam on the day of the conquest, a companion of Jalil, had descended to Medina and died in his house in the middle of the caliphate of Mu'awiyah ibn Abi Sufyan Allah in the year seven, eight or fifty-nine.

<sup>17</sup>Narrated by al-Bukhaari in his Saheeh, 4/1839/4579, and his pronunciation: "... My heart almost flew..."

<sup>18</sup>) The duty of existence is a name given to God Almighty, and the first to be launched by Ibn Sina, and he and his ilk prove God absolute existence on the condition of launch, and the absolute existence on the condition of launch refrains from his existence outside the mind, so the presence of the Lord is a mental existence. See / Total Fatwas 2/295. By it they mean the one who is impossible in his right to be nothing, for he has never been nothing, nor does he become nothing, but he has existed since eternity, and he still exists, and he is the Creator -Glory be to Him-, and he is the duty of existence by himself, that is, his existence is not derived from others, so he has no existence.

This is an approximation of what those who speak this term, and the Shaykh (may Allaah have mercy on him) called it to Allaah here as a matter of informing, because of the need for that, and in the original it is not permissible for the correct to call Allaah (SWT) the duty of existence, because the names are

If anyone had said that this palace decorated with electric chandeliers and others had built itself, people would have said that this is crazy. It cannot be so that there are these heavens and earth, and the planets and stars walking on this wonderful system, which does not differ since Allah created it - until Allah permits the annihilation of this world, and I think that the matter is clearer than the evidence for it. Accordingly, there is no doubt that whoever denies the Creator is insane and has no religion, and that he is a disbeliever whose disbelief no one suspects.

This ruling applies to imitators of this doctrine who have lived in Islam, because Islam denies this greatly, and it is no secret to any of the Muslims that this thought and doctrine is invalid, and they are not excused, because they have someone to teach them.<sup>19</sup>

The Shaykh (may Allaah have mercy on him) narrated a number of transmission and mental evidence, agreeing with the Salaf, and referring them to the people of atheism, it was stated in the response of Imam Abu Hanifa to some atheists who wanted to discuss with him the report of the monotheism of Lordship, and he said to them: "What do you say about a man who says to you: I saw a ship loaded with loads, full of luggage, and it was contained in the sea by crashing waves and different winds, among which it runs flat and there is no navigator to conduct and lead it." And he drives it, and the undertaker pays it, is it permissible in the mind?

They said, "No, this is not accepted by reason, nor is it permitted by illusion." Abu Hanifa said to them, "Glory be to Allah! If it is not permissible in the mind to have a ship running flat without an undertaker, then how is it permissible to establish the world in different conditions, changing its affairs, the breadth of its limbs and the variation of its surroundings without a maker, a preserver and a modernizer of it<sup>20</sup>? It says in Sharh al-'Aqeedah al-Tahawiyyah: "The most famous person who knew his ignorance and pretence to deny the maker was Pharaoh, and he was sure of him in the subconscious<sup>21</sup>. Pharaoh and the public of his people are sure of the lordship of God and recognized him in their inner matter, but they were led by arrogance, envy and fear of losing the king and prestige to violate the truth, and in fact Pharaoh is based on lordship, and he denies it only outwardly.

#### **The second requirement: the excuse of ignorance:**

He (may Allaah have mercy on him) said: Ignorance of ruling on what is disbelieving is like ignorance of ruling on what is debauched, so the ignorant of what is debauched is excused by his ignorance, so the ignorant of what disbelieves is excused by his ignorance, and there is no difference, because Allaah (no) says: "We were not destroying the villages unless their people were unjust" [Al-Qasas: 59]. Allaah (SWT) says: "We were not tormented until we sent a Messenger" (Al-Isra'a: 15). This includes everything that a person is tormented for, and Allah says: "Allah would not have led people astray anymore because He guided them until He showed them what they feared, for Allah knows everything" [At-Tawbah: 115].

But if this ignorant is overeducated and does not ask or research, then this is a matter of consideration, for the ignorant of what is blasphemous and what is debauched either that none of them is negligent and they do not have in mind, except that this action is

---

tawqif, but it is permissible to tell about Him (Glory be to Him) when needed and to dispense with these verbal terms with the names of Allaah mentioned in the Qur'an and Sunnah first, and Allaah knows best.

<sup>19</sup>Majmoo' Fatwas and Rasa'il Shaykh Ibn 'Uthaymeen 123/2-124.

<sup>20</sup>The virtues of Abu Hanifa for Mecca 151.

<sup>21</sup>Sharh al-Tahawiyah by Ibn Abi al-'Izz al-Hanafi 26/1-27, see Majmoo' al-Fatawa 638/7.



permissible, so these people are excused, but they call for the truth, and if they insist, they are judged according to what this insistence requires, but if a person hears that this is haraam or that this leads to shirk, but he is negligent or arrogant, this does not excuse his ignorance."<sup>22</sup>

He also said: "The excuse of ignorance is fixed in everything that the servant owes to his Lord, because Allah (SWT) said: "We have revealed to you as we revealed to Noah and the prophets after him" until he said: "Messengers who are missionaries and warnings, so that people will not have an argument against Allah after the Messengers" [An-Nisa: 163-165], and for saying: "We were not tormented until we sent a messenger", and for saying: "And Allah would not have led people astray after He guided them until He showed them what they feared." [At-Tawbah: 115] The Prophet (peace and blessings of Allaah be upon him) said: "No one from this nation, a Jew or a Christian, will hear of me, and then he dies and does not believe in the one I sent him, except he is one of the companions of Hellfire."<sup>23</sup>

There are many texts in this, so whoever is ignorant is not blamed for his ignorance in anything of religion, but we must know that among the ignorant are those who have some kind of stubbornness, that is, he mentions the truth to him, but he does not look for it, and does not follow it, but rather it is as his elders were, and those who magnify them and follow them, and this is in fact not excused, because he has reached the argument of the slightest condition that he has a suspicion that needs to be searched to find out the truth, This is the one who magnifies those who magnify those who follow him, just like the one who says Allaah. We are about them: We found our fathers against a nation, and we are converted on their traces [Az-Zukhruf: 22], and in the second verse: "And we are imitated on their traces" [Ibid.: 23].

The important thing is that the ignorance that excuses a person so that he does not know about the truth, and does not mention it, is a raiser of sin, and the judgment on its owner as required by his work, and then if he belongs to Muslims, and testifies that there is no god but God and that Muhammad is the Messenger of God, then he is considered one of them, and if he does not belong to Muslims, his judgment is the rule of the people of religion, to which he belongs in this world.

But in the Hereafter, like the people of the period, his command will be to Allah - on the Day of Resurrection, and the most correct saying about them is that they are tested by what Allah wills, so whoever obeys. Some of them entered Paradise, and those who disobeyed entered Hell, but let it be known that today we are in an age where there is hardly a place on earth unless the call of the Prophet Allah has reached him, through various media and the mixing of people with each other, and often disbelief is stubbornness."<sup>24</sup>

He also said: "A person who is ignorant of the consequences of the violation is not excused if he knows that his act is contrary to Sharia, as his evidence provides, and accordingly, the one who does not pray is aware that he is in the offense if he is emerging among the Muslims, so he is a disbeliever even if he is ignorant."

That the Turk is an infidel.

Yes, if he grows up in a country that does not see the disbelief of the one who neglects prayer, and this view is the famous opinion prevailing among them, then he does not

---

<sup>22</sup>Majmoo' Fatwas and Rasa'il Shaykh Ibn 'Uthaymeen 2/126-127.

<sup>23</sup>Narrated by Muslim in Balmilat al-Islam, 25 2 AH 341, Book: Al-Iman, chapter: The obligation to believe in the message of our Prophet Muhammad to all people, and the abrogation of boredom

<sup>24</sup>Majmoo' Fataawa wa Rasa'il Shaykh Ibn 'Uthaymeen 127/2-129.

disbelieve, because he imitates the scholars in his country, just as he does not sin by a forbidden act that the scholars of his country believe is not forbidden, because the layman imposed tradition for saying - may He be exalted - : "Ask the people of remembrance if you do not know" [The Prophets: 7] . God bless."<sup>25</sup>

He said in another place: "The difference in the issue of excuse ignorance is like other jurisprudential differences, and it may be a verbal difference at times in order to apply the judgment to the particular person, that is, everyone agrees that this saying is kufr, or this act is kufr, or this abandonment is kufr, but is the judgment on this particular person valid, because the requirement is established in his right and the impediment is absent or not applicable, because some requirements are missed, or there are some impediments?

This is because ignorance of the infidel is of two types:

The first is that it is from a person who owes something other than Islam or does not owe anything, and it did not occur to him that a religion is contrary to what it is, for this is subject to the rulings of what is apparent in this world, but in the Hereafter, he commanded him to Allaah (may He be exalted), and the most correct saying is that he will be tested in the Hereafter.

As Allah Almighty desires - and Allah knows what they were doing, but we know that He will not enter Hell except with a sin for saying - Almighty - : "Your Lord will not oppress anyone" [Al-Kahf: 49], but we said: The rulings of the apparent in this world are applied to him, which are the rulings of disbelief, because he does not owe Islam, so his judgment cannot be given, but we said that it is more likely that he will be tested in the Hereafter, because there are many effects mentioned by Ibn al-Qayyim (may Allah have mercy on him<sup>26</sup>) in his book: (The Path of the Two Migrations) <sup>When<sup>27</sup></sup> speaking on the eighth doctrine in the children of the polytheists under the speech on the fourteenth class.

The second type: to be from a person who believes in Islam, but he lived on this infidel and did not think that it was contrary to Islam, and no one warned him about that, this is subject to the provisions of Islam apparently, but in the hereafter he ordered it to God Almighty, and this was evidenced by the Qur'an and Sunnah, and the sayings of the scholars.

From the evidence of the book: The Almighty says: "We were not tormented as a messenger", and his saying: "And until your Lord destroyed the villages until he sent a messenger to her mother to recite our verses to them, and we were not the destroyers of the villages except when their people were unjust" [Al-Qasas: 59], and his saying: "Messengers who are missionaries and warnings, so that people do not have an argument against God after the messengers" and other verses indicating that the argument is not based until after knowledge and statement.

With regard to the Sunnah, it is narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever has the soul of Muhammad in his hand, no one from this ummah will hear of me, meaning the ummah of the da'wah - a Jew or a Christian, then he dies and does not believe in what I sent him, except he was one of the companions of Hellfire."

---

<sup>25</sup>) Ibid., ibid. 138.

<sup>26</sup>He is: Abu Abdullah, Muhammad bin Abi Bakr bin Ayyub, Shams al-Din, known as Ibn Qayyim al-Jawziyya, Imam al-Hafiz al-Luza'i al-Almai, born in Damascus in 691 AH, and died there in 751 AH. See/The tail of the Hanbali layers by Ibn Rajab 2/447-452, and the nuggets by Ibn al-Imad 168/6-170.

<sup>27</sup>) Migration Road 48.

With regard to the words of the scholars, he said in al-Mughni<sup>(28)</sup>: If he is one of those who does not know what is obligatory, such as the hadeeth of Islam, and who originates in a place other than the abode of Islam, or in a desert far from the cities and the people of knowledge, he will not be judged to be a disbeliever. Shaykh al-Islam Ibn Taymiyyah said in al-Fataawa<sup>(29)</sup>

Majmoo' Ibn Qasim: "I am always and those who sit with me know that from me from one of the greatest people forbidding a certain person to attribute to takfir. It is corrupted and sin unless it is known that the missionary argument is based on it, which the one who violates it is a disbeliever at times, another immoral, and another disobedient.

I decide that Allah – the Almighty – has forgiven this nation for its mistake, and that pervades error in matters of verbal news, and practical matters, and the predecessors are still disputing many of these issues, and none of them testified to anyone neither infidelity, nor immorality, nor disobedience ... Until he said, "And I used to show that what was quoted from the predecessors and imams of the launch of the saying of the infidelity of those who say such and such is also right, but it is necessary to differentiate between the launch and the appointment" until he said: "And atonement is one of the menaces, even if the saying is a denial of what the Prophet (peace and blessings of Allaah be upon him) said, but the man may be a newcomer to Islam, or he grew up in a distant desert, and such an infidel does not disbelieve in ignorance of what he ignores until the argument is based on it, and the man may not have heard those The texts or heard them but were not proven to him, or opposed by another opponent who had to interpret them even if he was wrong."

Shaykh al-Islam Muhammad ibn 'Abd al-Wahhab said<sup>30</sup>: "As for takfir, I disbelieve those who know the religion of the Prophet, and then after he knew him by cursing him, forbade people from it, and was hostile to doing it, this is the one who disbelieved him."<sup>31</sup>

He also said: With regard to lies and slander, they say: We disbelieve in general and oblige to emigrate to us for those who are able to show their religion, for all this is a lie and slander with which they repel people from the religion of Allah and His Messenger, and if we do not disbelieve from the idol against 'Abd al-Qadir and the idol against Ahmad al-Badawi and their likes, because of their ignorance and lack of someone to warn them, then how can you disbelieve those who do not share with Allah if they do not migrate to us and do not disbelieve and fight? If this is required by the texts of the Qur'an and Sunnah, and the words of the scholars, it is the requirement of the wisdom, kindness, and compassion of Allah, may He be exalted, so no one will be tortured until he is excused, and minds do not become independent by knowing what rights are obligatory, and if they are independent of that, the argument does not stop at sending messengers.

---

<sup>28</sup>Shaykh means al-Mughni by Ibn Qudamah 131/8.

<sup>29</sup>Total fatwas 3/229.

<sup>30</sup>He is: Abu Abdullah Muhammad bin Abdul Wahhab bin Suleiman Al-Tamimi Al-Najdi, a renovator of the renovators of Islam, and a great Islamic preacher, born and raised in Uaynah in 1115 AH. He received his first education at the hands of his father and was working as a judge of Uaynah at the time. He was influenced by his call to the men of Islamic reform in India, Egypt, Iraq, the Levant and others, may God have mercy on him, he died in 1206 AH. He had written many books, including: "Al-Tawhid-i", "Kashf Al-Shabhat-i", and many others, and he had fatwas and letters compiled in the name of the collection of books of Imam Muhammad bin Abdul Wahhab" under the supervision of Imam Muhammad bin Saud University. See / Explanation of revealing suspicions by Ibn Uthaymeen Prepared by: Fahd Al-Sulaiman Introduction

<sup>31</sup>Al-Durar Al-Sunni 1/56.

One of them is the slander of lying to Allah, may He be exalted, in judgment, and to the convict in the description by which he revealed. As for the first, it is clear, as the judgment of disbelief on those who are not disbelieved by Allah, may He be exalted, is like one who forbids what Allah has permitted, because the ruling of atonement or non-atonement is to Allah alone is the same as the ruling of prohibition or non-prohibition. With regard to the second, he did not describe the Muslim with a counter-description, and he said: He is a disbeliever, even though he is innocent of that, and it is permissible for him to describe disbelief against him, because it is proven in Sahih Muslim from 'Abdullah ibn 'Umar (may Allah be pleased with him<sup>32</sup>) that the Prophet (peace and blessings of Allaah be upon him) said: "If a man disbelieves his brother, one of them has done something wrong with him."<sup>33</sup>

In a narration: "If it is as he said, otherwise I will return to it. It is narrated from the hadeeth of Abu Dhar (may Allah be pleased with him<sup>34</sup>) that the Prophet (peace and blessings of Allaah be upon him) said: "... Whoever calls a man an infidel or says, "The enemy of Allah," and this is not the case, except Har Ali<sup>35</sup>. I mean, he went back on it. And his saying in the hadeeth of Ibn 'Umar: (If it is as he said) means in the ruling of Allaah (SWT). He also said in the hadeeth of Abu Dharr: (It is not so) means in the judgment of Allah.

This is the second caveat, I mean the description of disbelief on him if his brother is innocent of it, which is a great caveat that is about to fall into it, because it is likely that whoever is quick to describe a Muslim as an infidel admires his work, despises others, so he combines admiration for his work, which may lead to his frustration, and arrogance that leads to the punishment of Allaah (SWT) in Hell, as stated in the hadith narrated by Ahmad and Abu Dawood from Abu Hurayrah to him that the Prophet (peace and blessings of Allaah be upon him) He said: Allaah said: Pride is my garment,

<sup>32</sup>) is: Abdullah bin Omar bin Al-Khattab, Al-Qurashi Al-Adawi, Abu Abdul Rahman, was born after the resurrection of Besir, and Islam and emigrated with his father, and the youngest day on Sunday when he was fourteen years old, and then authorized by the trench, which is one of the many companions of the Prophet Allah, and one of the worshippers, and was one of the most severe people who followed the impact. He died in the year 73 AH. See / Injury 4/181-188

<sup>33</sup>This hadeeth was considered by the scholars to be one of the problems in that its appearance is not wanted, and then it was said in its interpretation in several ways:

(a) It is carried on the impossible.

(b) His imperfection is due to his brother and the disobedience of his takfir (takfir).

C- It is carried on the Kharijites who disbelieve the believers and is weak.

(d) That this leads to kufr, because sins are a mail

Because his believing brother is an infidel, it is as if he disbelieved himself, either because he disbelieved someone like him, or because he disbelieved someone who does not disbelieve him except a disbeliever who believes that the religion of Islam is invalid. Al-Nawawi's explanation of Sahih Muslim 1/326 in a nutshell.

Ibn Taymiyyah says in Majmoo' al-Fataawa (165/35): "The article in the Qur'aan and Sunnah and the consensus to say that it is kufr (disbelief) is a saying that is called, as evidenced by the shar'i evidence, because faith is one of the absolute rulings received from Allaah and His Messenger, and that is not what people judge by their suspicions and whims, and it is not obligatory to judge every person who says that he is a kaafir, until the conditions of takfir are proven against him and his impediments are eliminated."

<sup>34</sup>) is: Jundub bin Janadah al-Ghafari, Abu Dharr, one of the first predecessors of Islam, described as asceticism, honesty, knowledge and work, died in Rabza (from the villages of Medina) in the year 32 AH. See/assimilation 252/1-256, injury 125/7-130.

<sup>35</sup>Narrated by Muslim in his Saheeh, 79/1, h. 69, Book: Al-Iman.

and greatness is my garment, so whoever disputes one of them from me I will throw him into the fire.<sup>36</sup>

Before ruling on takfir, two things must be considered:

The first thing is that the Qur'an and Sunnah indicate that this is kufr, lest Allah be slandered by lying.

Second: The applicability of the judgment to the appointed person so that the conditions of atonement are fulfilled against him, and the impediments are eliminated.

One of the most important conditions is that he should be aware of his violation that necessitated his disbelief, for saying – may He be exalted. Whoever strives for the Messenger after what has been revealed to him and follows the path of the believers will receive what he has taken and his blade will be hell and a bad fate will be bad [An-Nisa: 115]. He stipulated that the punishment by fire should be hardship for the Messenger after the guidance was revealed to him. But is it necessary for him to be aware of the consequences of violating his kufr or otherwise? Or is it sufficient for him to be aware of the violation even if he is ignorant of its consequences?

Answer: The second phenomenon is that the mere fact that he is aware of the violation is sufficient to judge what it requires, because the Prophet (peace and blessings of Allaah be upon him) imposed expiation on the synagogues during the day Ramadan, because he knew the violation with his ignorance of expiation, and because the adulterer who is immune to the prohibition of adultery is stoned even if he is ignorant of the consequences of his adultery, and perhaps if he is a scholar who has committed adultery.

One of the impediments is to be coerced on the disbeliever, for saying - may He be exalted - : Whoever disbelieves in Allah after his faith, except for those who hate and whose heart is assured by faith, but whoever explains disbelief in their chest, they will be angry with Allah and they will suffer great punishment [An-Nahl: 106].

One of the impediments is that his mind and intention are closed to him so that he does not know what he is saying because of the intensity of joy, sadness, anger, fear, and so on, for the Almighty to say: You do not have a wing in what you have been given, but what your hearts have been baptized, and Allah has been forgiving and merciful [Al-Ahzab: 5], and in Sahih Muslim,<sup>37</sup> it was narrated from Anas ibn Malik<sup>38</sup> that the Prophet (peace and blessings of Allaah be upon him) said: God is more happy with the repentance of his servant, when he repents to him, than one of you who was on his journey in the land of Fellaḥ. I escaped him. And on it is his food and drink. He wore out of it. And a tree came. He lay in the shade of it. May an ace of his departed. We

---

<sup>36</sup>Narrated by Ibn Hibban in his Saheeh 195/1 AH 327, and al-Hakim in his Mustadrakah, 211, and he said: "This is a saheeh hadith on the condition of a Muslim and they did not take it out with this word, but a Muslim took it out of the way of Al-Aghar from Abu Hurayrah without this word." Ibn Taymiyyah said in Majmoo' al-Fataawa 10/190, commenting on this hadith: "Greatness and pride are characteristics of lordship, and pride is higher than greatness, and this is why it is like a garment, just as greatness is like a garment. This is why the slogan of prayers, adhan and feasts was takbeer, and it was desirable in high places such as Safa and Marwa, and the radio of man in honor or riding a beast and so on, and with it the fire is extinguished even if it is great, and at the ears the devil escapes."

In Ibn Taymiyyah's Letters and Issues 2/212: "... In summary, the creature is vilified by pride, arrogance, and purification of himself sometimes and so on."

<sup>37</sup>(17/56 H. 6909), Book: At-Tawbah, chapter: On exhortation to repentance and joy in it.

<sup>38</sup>He is: Abu Hamza, Anas bin Malik bin Al-Nadr bin Dum dum bin Zaid Al-Ansari Al-Khazraji, the great companion, the servant of the Prophet, and one of the many narrations of the hadith, he was born in the Prophet's city, and died in the year 93 AH in Basra, and it was said otherwise. Assimilation 109/1-111, see/injury 126/1-129.



have shown that he is so if he is by what, he has it. He took her snout<sup>39</sup> and then said with great joy: "Oh God, you are my servant and I am your Lord. He sinned out of joy." It is also impediments for him to have a suspicion of interpretation of the disbeliever so that he thinks that he is right, because this did not deliberately sin and violation, so it is included in his saying – may He be exalted – : "You do not have a wing in what you have sinned, but what your hearts have deliberately done is the parties: 5]; and because this is the end of his effort, it is included in the Almighty's saying: "Allah does not cost a soul except its ability [Al-Baqarah: 286] He said in al-Mughni<sup>40</sup>: "If it is impossible to kill the infallible and take their money without suspicion or interpretation, then so – meaning he will be an infidel – even if it is interpreted like the Kharijites, we have mentioned that most of the jurists did not rule by their infidelity with their dissolution of the blood of Muslims, and their money, and they did so by bringing it closer to Allah – the Almighty – ", until he said: "It has been known from the doctrine of the Kharijites to expiate many of the Companions and after them and the substitution of their blood, and their money, and their belief in getting closer by killing them to their Lord, and yet this did not rule The fuqaha' are disbelievers, for their interpretation, as well as in every haraam that is permissible with such an interpretation."

In the fatwas of Shaykh al-Islam Ibn Taymiyyah ( 41Majmoo' Ibn al-Qasim (42) : "The heresy of the Kharijites is from their misunderstanding of the Qur'an, they did not intend to oppose it, but they understood from it what it did not indicate, so they thought that it is obligatory to expiate the lords of sins," Ibn Taymiyyah was quoted as saying: "The Kharijites violated the Sunnah that the Qur'an commanded to follow and disbelieved the believers whom the Qur'an commanded to be loyal to. They followed the similarities of the Qur'an and interpreted it without knowing its meaning, nor establishing it in science, nor following the Sunnah, nor reviewing the Muslim community who understand the Qur'an."<sup>43</sup>

<sup>44</sup>He also said from the above-mentioned sum: "The imams agree to slander and mislead the Kharijites, but they disputed their takfir on two famous sayings."<sup>46</sup> However, he stated in another place: "There was no one among the Sahaabah who disbelieved them, neither Ali ibn Abi Talib nor anyone else, but they judged them by ruling on the unjust and aggressor Muslims, as mentioned by the effects of them in another place. "This is what is stated by the imams such as Ahmad and others <sup>47</sup> . In another place, he said: "The rogue Kharijites whom the Prophet Allah ordered to fight were fought by the Commander of the Faithful, Ali bin Abi Talib, one of the Rightly-Guided Caliphs<sup>48</sup>, and it was agreed that they would fight the imams of religion from the Companions and followers and after them, and Ali

<sup>39</sup>) The snout of each bird: its beak, and of each animal: the front of its nose and mouth. See al-Sahih for al-Jawhari 89/1.

<sup>40</sup>) ( 8/31).

<sup>41</sup>Ibn Taymiyyah Shaykh Imam, scholar, jurist of the era, Shaykh al-Hanbali, Tjdd al-Din Abu al-Barakat; He was born in the year of ninety and five hundred approximately, he agreed, excelled, worked, classified classifications, and the Imamate ended up with him in jurisprudence, and he knew the readings, and classified them Argoza. Biographies of Nobles 504/16.

<sup>42</sup>) 13/3.

<sup>43</sup>Total fatwas 10/210.

<sup>44</sup>) 28/518

<sup>45</sup>See in addition to what the Shaykh quoted from Majmoo' al-Fataawa/Minhaj al-Sunnah by Ibn Taymiyyah 247/5-249.

<sup>46</sup>)7/217

<sup>47</sup>) 28/518

<sup>48</sup>) for the raised hadith narrated by al-Bukhaari in his Saheeh 29/9, Book: Istitabat al-Mu'tada'in: ( ... Wherever you meet them, kill them, for killing them will be a reward for those whom you kill on the Day of Resurrection.

bin Abi Talib, Saad bin Abi Waqqas (), and other companions did not disbelieve them<sup>49</sup>, but they made them Muslims with their fighting, and Ali did not fight them until they shed the sacred blood, and raided the Muslims' money and fought them, to pay their injustice and prostitution, not because they are disbelievers. This is why he did not curse their harem and did not enrich their wealth, and if those who have been proven to be misguided by the text and the consensus did not disbelieve with the command of Allaah and His Messenger to fight them, then how about the different sects who are suspected of the right in matters in which the one who knows best is wrong, then it is not permissible for anyone to do so. These sects that disbelieve the other, and do not allow their blood and money, and if there is heresy in them, how if the infidelity for them is also innovative, and the heresy of these may be more severe, and most often they are all ignorant of the facts of what they differ in (<sup>50</sup>), (<sup>51</sup>). Until he said:

"If a Muslim is engaged in fighting or takfir, he will not disbelieve in that<sup>52</sup>." Until he said: "The scholars differed as to the discourse of Allah and His Messenger: is his ruling on slaves proven before the communication?? On three sayings in the madhhab of Ahmad and others. It is true what the Qur'aan indicates in its saying: "We were not tormented until we sent a messenger", and it said: "Messengers who are missionaries and warnings, so that people will not have an argument against Allah after the messengers" [An-Nisa: 165]. In the two Sahihs on the authority of the Prophet (peace and blessings of Allaah be upon him)

(No one is more likely to be excused by God for that, God sent the messengers as missionaries and warnings) (<sup>53</sup>)(<sup>54</sup>)

The conclusion is that the ignorant is excused for what he says or does that is kufr, just as he is excused for what he says or does that is immorality, according to evidence from the Qur'an, Sunnah, consideration, and the sayings of scholars."<sup>(55)</sup>

He (may Allah have mercy on him) said: It seems to me that the issue of takfir by ignorance is still a problem for you, but I am amazed! How does this matter constitute you? What made it one of the other pillars of Islam, its conditions and the duties of Islam?

If a man is excused for abandoning prayer, which is one of the pillars of Islam, and one of its greatest pillars, such as growing up in a desert far from cities and knowledge, and he does not know that it is obligatory, then he is excused for that and he is not asked to make up his mind. If ignorance of shirk is not excused by man, why did she send messengers to call her people to unite Allah? For if they do not excuse ignorance, it means that they are aware of it, why do you send messengers? Until <sup>56</sup> he said:

---

<sup>49</sup>) is: Saad bin Abi Waqqas Malik bin Wahib bin Kilab al-Zuhri, Abu Ishaq, one of the ten missionaries of Paradise, the first to throw an arrow for the sake of Allah, his virtues are many, he died with agate in the year 55 AH on the famous, and the last ten deaths seen / injury 73/3-77.

<sup>50</sup>) Look at how Ibn Taymiyyah organized the disbelievers in the corps of ignorant people who do not know the truth of what they are saying.

<sup>51</sup>) See Majmoo' al-Fatawa 3/282-283 and Minhaj al-Sunnah 5/241.

<sup>52</sup>) 3/ 282.

<sup>53</sup>) Narrated by al-Bukhaari in his Saheeh 66/1 4637, Book: Tawhid, Bab: The Prophet (peace and blessings of Allaah be upon him) said: "No one is more different than Allaah."

<sup>54</sup>) Al-Durar Al-Sunni 288.

<sup>55</sup>) Majmoo' Fataawa wa Rasa'il al-Shaykh Ibn 'Uthaymeen 2/130-138, and see Sharh Kashf al-Shubah 35-46.

<sup>56</sup>) Explanation of Kitab al-Tawhid from Sahih al-Bukhari – tape No. 21 – face b.

If a person belongs to Islam and does something, kufr (kufr), shirk, but does not know that it is shirk and is not aware of that, how can we say?! Do we know this ruling from Allah? Should we prevent the servants from the mercy of Allaah? And we say in this matter his anger preceded his mercy?!

This issue, my brothers, is what is the mentality of disbelief, corruption and innovation as a legitimate ruling that receives from Sharia<sup>57</sup>

Shaykh Ibn 'Uthaymeen mentioned several issues in which the Salaf agreed:

**First** : differentiating between reaching the argument, and understanding the argument, and the truth is that the issue of differentiating between reaching the argument and understanding the argument, was hidden to some people, as he believes that whoever reached the argument of God sent by his messengers, and there is nothing to excuse him, the argument was based on it, even if he did not understand it, and the meaning he understands: he is led by it. The disciple of Shaykh Muhammad ibn 'Abd al-Wahhaab, Shaykh Hamad ibn Mu'ammār (may Allah have mercy on them) said: "It is not intended that the argument be established for a person to understand it clearly as he understands it from the one who guided and guided him, and was led to his command, for the disbelievers have been based on the argument of God, with telling him that he has made it possible for them to understand their hearts until he said: "This shows you that

Attaining the argument is one kind, and understanding it is another type."<sup>58</sup>

**Second** : Sheikh Ibn Uthaymeen – may Allah have mercy on him – adheres to the conditions <sup>(59)</sup> and the impediments to atonement, and the contraindications to atonement: ignorance and coercion, interpretation and error, tradition, and the predominance of joy, and this is when he cited the hadith: (He made a mistake from the intensity of joy) <sup>(60)</sup>, and he has evidence of this from the Book of God, and from the Sunnah of the Prophet God, and he did not bring anything new, but it is an extension of the righteous predecessors - be pleased with them and have mercy on them, but here is a real issue that is hidden to some people who have waded into it, perhaps with the truth, sometimes and with falsehood, which is The issue of excuse ignorance, some people wrote about this, and we must know that the issue of excuse ignorance is shrouded in two things: The first thing: the quality of the unknown issue, is it necessarily known from religion, and is it an asset? The second thing: the type of ignorant person, is he new to Islam, or grew up in a desert far from science? When looking at all the texts quoted from the Shaykh, it becomes clear that he excuses ignorance, so how can we answer his saying: "But if a person hears that this is haraam, or that this leads to shirk, but he is negligent or arrogant, then this does not excuse his ignorance."

We say: This text of the Shaykh does not contradict his texts, which indicate the excuse of ignorance, because ignorance is not an excuse for everyone, and the Shaykh confirmed this and said what it says: "Man is not excused for ignorance in many matters, so whoever can know and ask does not do so, but rather I offer to do so." This is the one who is not excused according to Shaykh Ibn 'Uthaymeen. So he said: "He may say it while he is ignorant, so ignorance is not excused." He does not contradict his texts that indicate the excuse of ignorance, because ignorance is not an absolute

---

<sup>57</sup>Al-Durar Al-Sunni 2/66.

<sup>58</sup>Ibid. 4/638, see Controls of Atonement 244-245.

<sup>59</sup>Availability of conditions: such as being sane, understanding what he says, capable of it. , not mistaken, chosen for him, not hated, not arrogant, not imitator.

<sup>60</sup>See / The issue of atonement among the Sunnis and the difference of misguidance by al-Qahtani 254.

excuse for anyone, and he confirmed this by saying: "Man does not excuse ignorance in many matters, so whoever can know and ask does not do so, but rather more broadly. This is evidenced by his saying (may Allah have mercy on him) in the words of the Almighty: "Ask the people of remembrance if you do not know" [An-Nahl: .43] Imam Muhammad ibn 'Abd al-Wahhab said: "Warning the ignorant that he is not excused because he can ask and discuss",<sup>61</sup> and Ibn 'Uthaymeen (may Allah have mercy on him) said: "He did not excuse ignorance. i.e., after he knew and ordered it to be paid." This is very important for the Shaykh (may Allah have mercy on him). Shaykh Ibn 'Uthaymeen is one of the most fearful people and is wary of releasing disbelief, as we have seen in his saying, and when he mentioned abandoning prayer, he said: "The scholars differed in the disbelief of leaving it lazy without ingratitude. He said: "I do not disbelieve except for those whom the Muslims agree to disbelieve." He also said, quoting Shaykh Muhammad ibn 'Abd al-Wahhab: "As for takfir, I disbelieve those who know the religion of the Prophet, and then after he knew him by cursing him, and forbade people from doing it, and he was hostile to doing it, this is the one who disbelieved him." How can the Sheikh be oppressed, cut off his words from his contexts, and then push them to the youth, so he thinks that this – absolutely – derives from the books of the Sheikh, and this is not the case, as his approach is the approach of the righteous predecessors, which is far from exaggeration and haste in atonement and others.

The one who does not pray has been judged to be a disbeliever if he is a disbeliever. Yes, if he is emerging in a country that does not see the infidelity of the one who neglects prayer, and this opinion is the famous opinion prevailing among them, then he does not disbelieve because he imitates the scholars in his country, nor does he sin by doing a forbidden act that the scholars of his country believe is not forbidden, because the imposition of the common tradition.

Conclusion: It is clear after collecting texts from Sheikh Ibn Uthaymeen in this matter that his approach in which the recombinant is not different believe each other, he sees the excuse of ignorance for those on whom the argument is not based, such as those who were new to Islam, or Badia far from knowledge, or was in hidden matters, and does not see the excuse of ignorance of those on whom the argument was based, so he over-learned, or claimed ignorance in the principles of religion that God explained in his book, It was necessarily information. He also explained that disbelief, corruption and innovation are a legitimate ruling received from Sharia.

**Third: His ruling on the Kharijites sect: The words of the Shaykh can be summarized as follows:**

- 1- One of the most important things that the Kharijites violated the group of Muslims is their infidelity with sins, and their dissolution of their blood and wealth accordingly.
- 2 – The origin of the ruling on them is disputed among the imams, but the public among them went on not to disbelieve them.
- 3 – His approach – may Allaah have mercy on him – is not to disbelieve the Kharijites, and this was evidenced by the action of 'Ali ibn Abi Talib and Sa'd ibn Abi Waqqas and by the agreement of the Sahaabah that the Sirah is among them. It differs from the Sira in fighting prostitutes, for the Sahaabah (may Allaah be pleased with them), led by 'Ali ibn Abi Talib, gathered to fight the prostitutes among them.
- 4 – He did not judge them as kufr (disbelief), as well as their dissolution of the blood of the Muslims, and their infidelity for the perpetrators of major sins, because they were

---

<sup>61</sup>Al-Durar Al-Sunni 3/078.

careful in that, and they intended to follow the Qur'aan, but they misinterpreted it, i.e. interpreted it.

**The third requirement: the atonement of the appointee:**

He (may Allah have mercy on him) said: It is permissible for us to call a particular person a kaafir, if the reasons for disbelief are fulfilled, so if we see a man who denies the message, or a man who permits recourse to the tyrant, or a man who permits ruling other than what Allah has revealed, and says: It is better than the judgment of Allah after the argument is based on him, we judge him as a disbeliever. By returning to Islam or killing. Allah knows best."<sup>62</sup>

He said in another place: "If the conditions of atonement are fulfilled against him, it is permissible to call him a particular disbeliever, even if we do not say that the description of apostasy applies to anyone, so he is treated as an apostate in this world, this is given the provisions of the world, but the provisions of the hereafter are mentioned in general and not in particular, and this is why the Sunnis said: We do not bear witness to anyone in paradise or hell except for those to whom the Prophet testified.

We also say: Whoever fasts Ramadan out of faith and reckoning will be forgiven of his past sin and delay, but we do not judge this for a specific person, since the ruling attached to the descriptions does not apply to persons unless the conditions of its applicability are met and there are no impediments."<sup>63</sup>

He said: "What is important is that we should investigate these issues, especially the issue of takfir, and we do not disbelieve the servants of Allah in what Allah has not disbelieved them with."<sup>64</sup>

He said, quoting Imam Muhammad ibn 'Abd al-Wahhab: "We do not disbelieve except what all the scholars have unanimously agreed upon, which is the two testimonies, and we also disbelieve it after the definition if it is known, then it is denied."<sup>65</sup>

He also said: "The ruling on a Muslim's takfir has two conditions: one is that the evidence for this thing is based on what is kufr. Second: The applicability of the ruling on the one who did that so that he is aware of that and intended for him, and if he is ignorant, he does not disbelieve, for saying: Whoever disobeys the Messenger after what has been shown to him and follows the path of the believers, he will receive what he took and his blade is hell and a bad fate [An-Nisa: 115], and his saying: "And Allah would not have led people astray after He guided them until He showed them what they feared" [Al-Tawbah: 115]. And he said: "We were not tormented until we sent a messenger." But if he abandons learning and clarification, he is not excused, such as informing him that this is an infidelity, so he does not prove, and he does not search, then he is not excused then.

If he does not intend to do what he disbelieves, he does not disbelieve in that, such as being forced to disbelieve and his heart is assured by faith, and such as closing his mind and does not know what to say because of the intensity of joy and the like, such as the saying of the owner of the camel who led her astray, and then he lay under a tree waiting for death, and if her snout was attached to the tree, he took it, and said: (Oh God, you are my servant and I am your Lord. But whoever jokingly does something blasphemous is a disbeliever, because he intended to do so, as stipulated by the scholars."<sup>66</sup>

---

<sup>62</sup>Majmoo' Fatwas and Rasa'il Shaykh Ibn 'Uthaymeen 124/2-125.

<sup>63</sup>) Ibid., ibid. 125.

<sup>64</sup>) seen | His explanation of Kitab al-Tawhid from Sahih al-Bukhari - tape no. 21 - face b.

<sup>65</sup>) See Imam's letter to al-Suwaidi al-Baghdadi 1/65.

<sup>66</sup>Majmoo' Fataawa wa Rasa'il Shaykh Ibn 'Uthaymeen 125/2-126, and the same part 168-169.



The words of the Sheikh on the issue of the atonement of the appointed agree with the evidence of the Qur'an and Sunnah and the consensus of the predecessors of a that the atonement of the appointed is not permissible except by clarification and the establishment of the argument, which is a lot of words scattered in many of his writings were limited here to what I quoted, which meets the purpose. The doctrine of the Sunnis is a middle ground between those who say: We do not disbelieve anyone from the people of the qiblah and those who disbelieve the Muslim with every sin, without considering the availability of the conditions of atonement and the absence of its impediments, and their doctrine concludes that they call atonement in general, such as saying: Whoever makes it impossible for what is known from religion necessarily, and who said: The Qur'an is created, or that God does not see in the hereafter disbelief, but the achievement of disbelief on the appointed must be the availability of conditions and the absence of impediments, so it is not ignorant, not reckless, not coerced... Etcetera.

**Fourth requirement: Judgment of the perpetrator of the crime:**

He (may Allaah have mercy on him) said: They do not disbelieve the people of the qiblah for absolute sins and major sins: The people of the qiblah are the Muslims, even if they are disobedient, because they receive one qiblah, which is the Kaaba. Consider the author's saying: "Sins are absolute," but he did not say: "sins and major sins," because sins are not kufr, but the absolute sin is not kufr. The difference between the absolute thing and the absolute thing is that the absolute thing means perfection, and the absolute thing is the origin of the thing, for the believer who does the great has absolute faith, so the origin of faith exists with him, but its perfection is missing. His saying: "As the Kharijites do" means those who say: The perpetrator of the great is a kaafir, and that is why they went against the Muslims and shed their blood and wealth. The saying: "Rather, the brotherhood of faith is constant with sins" means: that the brotherhood among the believers is fixed! Even with sin, the adulterer is a brother of the chaste, and the thief is a brother of the stolen. Then the author inferred for this: "As the Almighty said in the verse of retribution: Whoever pardons him from his brother something will follow the favor) [Al-Baqarah: 178]", the verse of retribution is the saying of the Almighty: "O you who believe, retribution is written on you in the case of the dead..." To his saying: (Whoever pardons him from his brother (something ...) verse . and what is meant by his brother) is the murdered. The indication of this verse is that the doer of the great does not disbelieve that Allah

A brother of the murderer, even though killing a believer is one of the major sins" <sup>(67)</sup> until he said: "If I pass by a great companion, I will greet him, because the Prophet (peace and blessings of Allaah be upon him) mentioned one of the rights of a Muslim over a Muslim: "If you meet him, greet him... <sup>This<sup>68</sup></sup> man is still a Muslim, so I greet him, unless there is an interest in his abandonment, then he abandons him for the sake of interest, as happened to Ka'b ibn Malik and his companions <sup>(69)</sup> who failed to leave the Battle of Tabuk, so the Muslims abandoned them for fifty nights until Allah repented of them.

Do we love it at all or hate it at all?

---

<sup>67)</sup> seen | Interpretation of the words of Al-Mannan 7/134-135.

<sup>68</sup>Part of a hadith narrated by Muslim in his Saheeh 19/14/5605, from Abu Hurayrah Allah, Book: Salam, Bab: It is the right of a Muslim to return peace.

<sup>69</sup>Ka'b ibn Malik ibn Abi Ka'b al-Ansari al-Khazraji, the poet of the Messenger of Allah Allah and one of the three who succeeded Allah's repentance upon them, witnessed Aqaba and Uhud and beyond them except Tabuk, died in the year 50 or 53 AH. See/assimilation 286/3-290, injury 302/3. His companions are: Marara ibn al-Rabi' and Hilal ibn Umayyah. See Fath al-Bari 582/5.

We say: Neither this nor that we love him with his faith and hate him with his sins, and this is the justice he says: "They will not rob the immoral Mullah of Islam altogether." Immoral: He is out of obedience. Immorality is divided into two parts: immorality is the greatest way out of Islam, from which the Almighty says: As for those who have debauchery, their shelter is fire (as-Sajdah: 20), and a smaller immorality is not a way out of Islam, as the Almighty says: O you who believe, if a wicked person comes to you with a news, then you will realize that you will afflict people in ignorance) [Al-Hujurat: 6], and the immoral person who does not leave Islam is the immoral who is the one who does a big thing or insists on a small one.

This is why the author said: "Al-Mulli" means: the one who belongs to the sect who has not come out of it. Ahl al-Sunnah wal-Jama'ah does not rob the immoral Milli of Islam altogether, so they cannot say that this is not a Muslim, but they can say that this is deficient in Islam or deficient in faith.

His saying: "They shall not immortalize him in Hell" is attributable to his saying: "They shall not be taken away", and accordingly his saying: "As the Mu'tazila () says<sup>70</sup>" is due to the two things, because the Mu'tazilites rob him of Islam and immortalize him in Hell, even if they do not call him kufr. He said: "Rather, the immoral person is included in the name of absolute faith" The author's intention is "the absolute" – here – if faith is released, then the description goes back to the name and not to faith, so what is meant by absolute faith is the universal faith of the immoral and just, until he said: "Faith may mean absolute faith, and it may mean absolute faith. He is a believer, and it is correct to say: he is not a believer, so we say: a believer, i.e. an absolute believer, meaning his origin, and he is not with him with a believer: that is, he does not have complete faith. He said: The author said: "We say: He is a believer who lacks faith or a believer in his faith who is immoral in his greatness, so he will not be given the absolute name, and the name will not be taken away." This is a statement of the description that the immoral milli deserves according to Ahl al-Sunnah wal-Jama'ah... It is the doctrine of middle justice.

Some sects disagreed with them: The Marja'ah say: A believer with full faith. The Kharijites say: A disbeliever. The Mu'tazilites say: There is a status between the two places<sup>71</sup>.

---

<sup>70</sup>Mu'tazila: a band that appeared in the early second century, and took an extreme mental approach in matters of Islamic beliefs and research, they were called by this name; for the retirement of their leader Wasel bin Ata Al-Ghazal, the episode of Imam Hassan Al-Basri - may God have mercy on him - in a well-known famous story, and they are told: Qadariyya, for their response to the judgment of God, and they are the negation of attributes, and those who say the creation of the Qur'an, and those who denied the vision, and whoever did not say the five principles they have was not Mu'tazili, which are justice, monotheism, and menace. And the status between the two statuses, and enjoining good and forbidding evil. See boredom and bees 43/1 onwards, plans for al-Maqrizi 345/2 onwards, and warning and response 49.

<sup>71</sup>Sharh al-'Aqeedah al-Wasitiyyah by Ibn 'Uthaymeen 237/1-245, and see / al-Mufid saying on Kitab al-Tawhid Sharh al-Shaykh Ibn 'Uthaymeen 206/1-208.

He said in a place about the occurrence of the perpetrator of the great under the will. Which one does not forgive? Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said: Shirk is not forgiven by Allah, even if it is smaller, because he generally says: "Allah does not forgive to associate with it" [an-Nisa: 48] and to associate with it) is interpreted by the source of his appreciation: shirk in it, which is a denial in the context of negation.<sup>72</sup>

Some of the scholars said: The lesser shirk is within the will, and what is meant by saying the lesser shirk is the greater shirk, but the lesser shirk is forgiven, because it does not come out of the faith, and every sin that does not come out of the sect is under the will, and everyone who has the lesser shirk is in danger, and it is greater than the major sins, Ibn Mas'ud said<sup>73</sup>. "Because I swear by Allah as a liar, I would rather swear to me than to swear by someone else sincerely"<sup>74 75</sup>.

The texts of the Qur'aan and Sunnah quoted by Shaykh Ibn 'Uthaymeen clearly indicate that the perpetrator of the great deed does not disbelieve or leave the religion because he commits the great crime, but rather his faith decreases, so the faith does not go away from him completely, but he stays with him. Absolute faith, and committing great deeds is not a positive reason for eternity in Hell except shirk in Allaah. The Almighty said: ﴿Allah does not forgive to associate with Him and forgive anything less than that to whomever He wants, and whoever associates with Allah has committed a great sin [Women:48.

Ibn Jareer said<sup>76</sup> in the interpretation of the verse: This verse has shown that every great companion is in the will of Allaah, if he wills, he will punish him for it, and if he wills, he will punish him for it, unless the big one is a shirk for Allaah.<sup>77</sup>

The Prophet (peace and blessings of Allaah be upon him) said: "Pledge allegiance to me not to share anything with Allaah, not to steal, not to commit adultery, not to kill your children, not to come with a slander that you slander between your hands and feet, and not to disobey a favour."<sup>78</sup>

The evidence of the Qur'an and Sunnah is all concerted to determine that, and al-Bukhari has written the door of sins from the command of ignorance, and its owner does not disbelieve in committing them except by shirk because the Prophet said: (You are a woman in you ignorant...)<sup>79</sup>

---

<sup>72</sup> Reply to al-Bakri (1/59)

<sup>73</sup> ) is: the great companion Abdullah bin Masoud bin Ghafil Al-Hudhali, Abu Abdul Rahman, one of the first predecessors, and one of the great scholars of the Companions, his virtues are great, ordered by Omar on Kufa, died in the year 32 AH, or the one after it in Medina. See / Injury 57/1.

<sup>74</sup> Narrated by 'Abd al-Raziq in his Musannaf 469/8, al-Tabarani in al-Kabeer 8902, al-Mundhiri said in al-Targheeb 607/3, and al-Hashimi in Majma' al-Zawa'id 4/177: Narrated by the narrators of al-Sahih.

<sup>75</sup> ) Useful saying 207/1-208.

<sup>76</sup> ) is: Muhammad ibn Jarir ibn Yazid ibn Kathir, Imam al-'alam, al-Mujtahid, the scholar of his time, Abu Ja'far al-Tabari, the author of the exquisite classifications of the people of Tabaristan. He was born in the year 224 AH, more than traveling, and he was one of the members of the age of knowledge and intelligence, and the abundance of classifications, including: "The History of Al-Tabari - and" Sareeh | Sunnah – I " and others. He died in 310 AH. See/Deaths of Notables 4/191, Sir 267/14, and Flags 96/6.

<sup>77</sup> Tafsir al-Tabari (Jami' al-Bayan) 5/126.

<sup>78</sup> Narrated by al-Bukhaari in his Saheeh, 1/64/11, Book: Faith, Bab: The Sign of Faith is the Love of the Ansar.

<sup>79</sup> Part of a hadeeth narrated by al-Bukhaari in his Saheeh 19/1 AH 30, Book: Faith, Bab: Sins from the command of ignorance.

This is the view of all Ahl al-Sunnah wal-Jama'ah, al-Sabouni said <sup>80</sup> in his report of their doctrine:

Ahl al-Sunnah wal-Jama'ah believes that even if a believer commits many sins, he will not expiate them, and if he leaves this world unrepentant of it and dies on the basis of monotheism and sincerity, then his command is to Allaah, and if he wishes, he will pardon him and bring him to Paradise. The resurrection is safe and sound, but it is not a day afflicted with fire, and there is no punishment for what he committed and gained and then took him to the Day of Resurrection from sins and burdens, and if he wished, he pardoned him and tortured him for a period of torment with the torment of fire, and if he tortured him, he did not immortalize him in it, but freed him and took him out of it to the bliss of the abode of decision<sup>81</sup>

This is the view of our Shaykh Ibn 'Uthaymeen, for the perpetrator of the great deed with him will not come out. Religion and faith does not go away from it altogether, this is with regard to the worldly name, but in the Hereafter, his command is delegated to Allah, if He wills, He will forgive him and pardon him with His mercy and bounty, and if He wills, torture him with His justice and wisdom.

He described him as a believer who lacks faith or a believer in his faith who is immoral in his greatness; He said: This is a statement of the description that the immoral milli deserves according to Ahl al-Sunnah wal-Jama'ah. It is the doctrine of middle justice." Then he mentioned the violators of the Salaf in the ruling of the perpetrator of the great and they are three sects:

The Marja'ah say: A believer who is full of faith does not harm with faith a sin, just as it does not benefit with disbelief in obedience, for major sins do not affect his faith, so he is full of faith with them with safety from torment in the Hereafter <sup>82</sup> . And the righteous predecessors of the followers replied to them, after them, and their saying is known to be invalid, so we do not prolong that.<sup>83</sup>

The Kharijites say: a disbeliever, and this is his name in this world, for he is outside the faith, but when the Mu'tazila came out of the faith, but he did not enter into disbelief, and this is the status between the two statuses, which is the status of the owners of major sins who died without repentance. The Kharijites and the Mu'tazilites oblige him to be immortal in Hell, and this is his ruling in the Hereafter for them <sup>84</sup> . The Kharijites see the followers of the Book without the Sunnah that contradicts the appearance of the Book, even if it is frequent, and they disbelieve those who disagree with them and are permissible. Because of his apostasy with them, what they do not deserve from the original infidel in whom the Prophet said: ( ... They pass from <sup>85</sup>Islam as an arrow rises

---

<sup>80</sup> Isma'il ibn 'Abd al-Rahmaan ibn Ahmad ibn Isma'il al-Nisaburi, al-Sabouni, Abu 'Uthman, al-Hafiz al-Wa'iz, Shaykh al-Islam, died in 449 AH. See the genealogy of Samaani 506/3, and the beginning and the end of Ibn Kathir 81/12.

<sup>81</sup> ) The doctrine of the predecessors - the owners of hadiths 103-104 - within the group of perfectionist messages

<sup>82</sup> Consider their statements with the texts they quoted in Ash'ari's "Articles of the Salmites" 86, and "The Beliefs of Muslim Sects" 70

<sup>83</sup> See for more / Majma' al-Fatawa 3/358 .

<sup>84</sup> See articles 1/260-270, al-Mulal wal-Nahl 1/132-185, Sharh al-Usul al-Khafiyye by al-Qadi 'Abd al-Jabbar 697, 137, and al-Nab'il wa'l-Radh al-Mutali 155 .

<sup>85</sup> ) Al-Marooq: Getting out of something without its entrance. And the rogue: those who have passed away from religion, because they have exaggerated in it. The arrow was dripped from the throw, and I spilled it. Lisan Al Arab 4/088

from a throw, they kill the people of Islam and they call the people of idols... )<sup>86</sup> The Mu'tazilites include those who say that the faith of the perpetrator of the great perpetrator is thwarted, but the Kharijites say that he left the faith, and that he entered into disbelief, they disbelieved Uthman and 'Alia and their Shi'ites, and they disbelieved the people of two rows, and with them. This is in their disbelief, as explained above, and the Mu'tazilites say that he left the faith, and did not enter into disbelief, and this is the status between the two statuses, and obligated him to eternity in Hell by leaving the faith.

It says in the commentary on al-Tahawiyah: "We call the people of our qibla believing Muslims, as long as they confess what the Prophet (peace and blessings of Allaah be upon him) said, and to him all that he said, they believe ... We do not disbelieve any of the people of the qiblah for a sin unless it is permissible, nor do we say: It does not harm with faith a sin for the one who does it, and we do not remove the slave from faith except by ingratitude of what he has brought into it."<sup>87</sup>

This is the general rule in this serious issue according to Ahl al-Sunnah wal-Jama'ah, which is the issue: "The strife and tribulation are great in it, and there is a lot of separation, and the dispersion of passions and opinions, and their evidence contradicts it."<sup>88</sup>

What is meant by the two parties – here – is the Kharijites and those who followed them from the Mu'tazilites in the infidelity of the Muslims, and the Marja'a, who are in contrast to these and the middle are Ahl al-Sunnah wal-Jama'ah. It agrees with the division mentioned by Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him).

It should be noted that this thorny issue is manifold, as the discussion of it draws attention to the issue of promise and threat, hope and postponement, and the nullifiers of Islam, and it is known that this has chapters and independent research, especially the nullifiers of Islam, which have been famous for special works, so let him refer to them<sup>89</sup>. However, there is no difference in whether or not there is a statement of takfir between matters of belief and practice, as decided by Shaykh al-Islam Ibn Taymiyah (Shaykh al-Islam Ibn Taymiyah ).<sup>90</sup>

What the Kharijites, the Mu'tazilites and their ilk cling to the lesser texts of disbelief and immorality, and their inference from the greater ones, is what their corrupt understandings, distant minds, and their hearts have reaped, so they struck the texts of the Revelation against each other and followed the similar ones for the purpose of fitna and for the purpose of interpreting it.

Ibn Abi al-'Izz denied these three sects what they had said, and he said in his Sharh al-'Aqeedah al-Tahawiyah: If you combine the texts of the promise that were inferred by the Marji'a, and the texts of the threat that were inferred by the Kharijites and the Mu'tazila, it shows you the corruption of the two sayings, and there is no benefit in the words of these people except that you benefit from the words of each sect of corruption of the doctrine of the other sect.<sup>91</sup> Fundamentals of religion or in its branches

---

<sup>86</sup> Narrated by al-Bukhaari in his Saheeh 8/178/3533, Kitab al-Tawhid, Bab: The Saying of Allah, may He be exalted: The angels and the Spirit limp to Him [al-Ma'arj: 4].

<sup>87</sup> Sharh al-Tahawiyah 350-351, see/al-Iman by Ibn Taymiyyah 259-260.

<sup>88</sup> Sharh al-Tahawiyah 355, and this text is seen in Abu Hanifa's Sharh Mulla 'Ali al-Qari 'ala al-Fiqh al-Akbar, 242.

<sup>89</sup> See / Media with the cutters of Islam by Ibn Hajar al-Makki, and the beneficial words of the infidels located by Sheikh Abdullah bin Muhammad bin Abdul Wahhab

<sup>90</sup> See details of the lack of difference between belief and practice / Total Fatwas 23/346 onwards.

<sup>91</sup> Sharh al-Tahawiyah 2/444.



He said in another place: "There is no dispute among the jurists of the sect regarding the owners of sins if they acknowledge inwardly and visibly what the Prophet said, and it is repeated about them that they are from the people of menace, but the perverted sayings are the saying of those who say that they will be immortalized in Hell, such as the Kharijites and the Mu'tazila, but the worst of that is fanaticism from some of them, and obliging him did not contradict his saying what he does not need, and insulting him"<sup>92</sup>

And the middle party of justice are Ahl al-Sunnah wal-Jama'ah middle between the precious and the dry, a doctrine that combines the parties of the texts, and does not hit each other, and then they combined the texts of the promise and the texts of the threat, so they came out with the middle doctrine, according to which the perpetrator of the great does not disbelieve infidelity that takes him out of the sect, such as the saying of the Kharijites, because if he disbelieved infidelity that takes him out of the sect, he would be an apostate, and the apostate ruled on murder, and the pardon of the guardian of retribution is not killed and the rest of the limits of adultery are not implemented, and the invalidity of this saying is known from the religion Islam necessarily, because the texts of the Qur'an, Sunnah and consensus are explicit in implementing the hudud. They agreed that the perpetrator of the great deed does not leave Islam, does not enter into disbelief, and does not immortalize in Hell, contrary to the Mu'tazilites who say that the status is between the two places, and this is also invalid and contrary to the texts of the Qur'an and Sunnah, such as the Almighty's saying: (And two sects of believers fought and reconciled between them) [Al-Hujurat: 9]; Believers<sup>93</sup>

Fifth requirement: His position on mocking religion and its people:

Rada said to a question addressed to him with the word: "Do you accept the repentance of one who insults"<sup>94</sup> Allah and does or insults the Prophet?

He replied (may Allaah preserve him) by saying: There are two differences in that regard:

The first view is that it does not accept repentance from insulting Allaah or His Messenger, who is famous among the Hanbalis, but rather kills a kaafir, does not pray for him, does not call him for mercy, and is buried in a place far from the graves of the Muslims<sup>95</sup>.

The second view is that it accepts the repentance of one who insults Allaah or His Messenger, if we know the sincerity of his repentance to Allaah, and he admits that he made a mistake and described Allaah (SWT) with the attributes of glorification that he deserves, because of the general evidence indicating the acceptance of repentance, such as saying:

Say, O My servants, who have wasted on themselves, do not be discouraged from the mercy of Allaah, that Allaah forgives all sins [Az-Zumar: 53], and among the disbelievers there are those who curse Allaah, and yet accept their repentance, and this is true, except that the Prophet's repentance is accepted and must be killed, unlike the one who curses Allaah, she accepts his repentance and he is not killed, because Allaah

---

<sup>92</sup> ) Ibid. 445/2.

<sup>93</sup> See: Sharh al-Tahawiyah 360-361 and Sharh al-Nawawi 217/1 220.

<sup>94</sup> Shaykh al-Islam explained that what is meant by insult is: everything that is derogatory or ridiculous, and he said: "The insult – which we have mentioned the ruling of the Muslim is: speech that is intended to detract and disparage, which is understood as insulting in the minds of people of different beliefs, such as cursing, ugliness and the like." Strict 546.

<sup>95</sup> ) See / Issues and Letters narrated from Imam Ahmad 2/95

has told us by pardoning His right if the servant repents that he forgives all sins. With regard to the Prophet's curse, there are two things related to him:

One is that it is legitimate because he is the Messenger of Allah, and this is accepted if he repents.

The second is a personal matter, and this cannot be repented of, because it is a human right that did not know its pardon. Based on this, he will be killed, but if he is killed, we wash him, shroud him, pray over him, and bury him with the Muslims. This is the choice of Shaykh al-Islam Ibn Taymiyyah and he wrote a book on that called al-Sareem al-Maslool fi Imperative to Kill the Prophet's Insult, <sup>96</sup>because he underestimated the right of the Prophet, and if he slandered him, he would be killed and not flogged.

If it is said: Is it not proven that some people insulted the Messenger (peace and blessings of Allaah be upon him) in his life and the Prophet (peace and blessings of Allaah be upon him) accepted his repentance?

I answer: that this is true, but this is in his life, and the right that he has has been dropped, but after his death, no one has to drop his right, so we must implement what is required by insulting them of killing, cursing and accepting the repentance of the insult between him and God<sup>97</sup>

If it is said: If he is likely to be pardoned if he were in his lifetime, does that not oblige us to stop in his judgment?

I answer: That does not necessitate stopping, because the spoiler was caused by insults, and the high effect of this insult is unknown and the origin is its survival.

If it is said: Is it not more likely that the Messenger (peace and blessings of Allaah be upon him) pardons those who insult him?

I answer: Yes, and perhaps pardon was in the life of the Prophet, including interest. It is authorship, as the notables of the hypocrites knew and did not kill them lest people talk that Muhammad kills his companions <sup>98</sup>, but now if we knew one of the hypocrites we would kill him, Ibn al-Qayyim (may Allah have mercy on him) said: "Not killing the known hypocrite is only in the life of the Prophet (peace and blessings of Allaah be upon him)." <sup>99100</sup>

It follows from the words of Shaykh Ibn 'Uthaymeen on this issue: First: He mentioned two sayings to accept repentance from insulting Allaah and His Messenger:

One of them is what is known from the Hanbalis, which is not accepting his repentance, but killing an infidel, not praying for him, not calling him for mercy, and burying him in a place far from the graves of Muslims.

The second is accepting the repentance of one who insults Allaah or His Messenger, if we know the sincerity of his repentance to Allaah, and he admits that he has made a mistake and describes Allaah as he deserves. Attributes of glorification, due to the general evidence indicating the acceptance of repentance.

Second: The Prophet (peace and blessings of Allaah be upon him) accepted his repentance and must be killed, because he is attached to a legitimate and personal matter, and if he is killed, we wash him, shroud him, pray over him, and bury him with

---

<sup>96</sup> ) 546 et seq.

<sup>97</sup> ) The consensus is seen from !

The scholars and imams of the fatwa on this in al-Sareem al-Maslool 525-527 and al-Shifa by al-Qadi 'Iyadh 932-933.

<sup>98</sup> Narrated by Muslim in his Saheeh, 16/108, 6536, Book: Righteousness, Connection and Literature, chapter: The victory of a brother who is unjust or oppressed.

<sup>99</sup> See / The Path of the Two Migrations by Ibn al-Qayyim 0561

<sup>100</sup> Majmoo' Fatwas and Rasa'il Shaykh Ibn 'Uthaymeen 2/150-152.

the Muslims. This is the choice of Shaykh al-Islam Ibn Taymiyyah, unlike the one who insults Allah, she accepts his repentance and does not kill. Third: Pardon in the life of the Messenger of Allah for those who insult or mock him, including the interest, which is authorship, as the notables of the hypocrites knew, but now if we knew a specific one of the hypocrites, we would kill him.

Shaykh al-Islam said, explaining this face: "But he did not kill them, lest people say that Muhammad kills his companions, then people look at the appearance of the matter and see one of his companions killed, and the shadow thinks that he kills some of his companions for a purpose or hatred or the like, so that people are alienated from entering Islam."<sup>101</sup>

To raise our religion

This is in the case of the weakness of Islam, so when it is strong and Allah revealed innocence and forbade him to pray on the hypocrites, and to rise on their graves

Copy all the amnesty that the hypocrites were treated with<sup>102</sup>

### Conclusion

Praise be to Allah, by whose grace good deeds are done, and deeds are rewarded. Peace and blessings be upon the best of the people Muhammad and on the Companions and followers and those who followed them with charity until the Day of Judgment. And after:

I came out of this research with two important things, namely:

**First: The results of the research, the most important of which were the following:**

- 1) The approach of Sheikh Ibn Uthaymeen in inferring some issues of disbelief and takfir is the approach of the righteous predecessors.
- 2) Sheikh Ibn Uthaymeen was not unique from the issues that I was looking for, but he has an ancestor.
- 3) Sheikh cited a number of evidence of the existence of the Creator proven in Sharia and found in the mushroom and minds, and the witness and the sensed, and indicated that he does not deny it only magnificent, but even those who denied their hearts reassured by his existence, which is in response to the people of atheism.
- 4) Man is not excused for ignorance in many matters, so whoever can know and ask did not do so, but rather more than that. This is what is not excused according to Shaykh Ibn 'Uthaymeen.
- 5) Sheikh Ibn Uthaymeen is one of the most fearful people and is careful of releasing disbelief as we have seen in his saying: "I do not disbelieve except those whom Muslims agreed to disbelieve.
- 6) He also judged the one who does not pray that it is no secret to him that he is in violation if he is emerging among the Muslims, then he is an infidel, even if he is ignorant that the abandonment is an infidel. Yes, if he is growing up in a country where they do not see the disbelief of the one who does not pray and this view is the well-known opinion prevailing among them, then he is not a disbeliever because he imitates the scholars in his country, just as he does not sin by doing something haraam that the scholars of his country believe is not haraam, because the imposition of tradition is common.

---

<sup>101</sup> ) The strict 237

<sup>102</sup> ) See/Ibid. 237-238.

- 7) He believes that whoever has reached the argument of Allah sent by his messengers, and has nothing to excuse him, the argument is based on him even if he does not understand it.
- 8) The Sheikh Ibn Uthaymeen adheres to the conditions and contraindications of atonement and the contraindications to atonement: ignorance, coercion, interpretation, error, tradition, and the predominance of joy, and has evidence of this from the Book of Allah, and from the Sunnah of the Prophet ﷺ.
- 9) The approach of the Sheikh (may Allah have mercy on him) was not to atone the Kharijites, and this was evidenced by the action of Ali bin Abi Talib, Saad bin Abi Waqqas and the agreement of the Companions that the biography in them. It differs from the Sira in fighting prostitutes, for the Sahaabah, led by 'Ali ibn Abi Talib, gathered to fight the prostitutes among them. The fact that he did not condemn them to kufr as well, while they shed the blood of Muslims and disbelieved the perpetrators of major sins, is because they were careful in that, they intended to follow the Qur'an, but they misinterpreted it, i.e. interpreted it.
- 10) If the conditions of atonement against a person may be called infidelity in particular, even if we do not say so what applies the description of apostasy to anyone, is treated as an apostate in this world as the provisions of the world, but the provisions of the hereafter are mentioned in general and not in particular.
- 11) The atonement of the appointed person does not exist until after clarification and the establishment of the argument against him.
- 12) Whoever jokingly does something blasphemous is a disbeliever, because he intended to do so as stipulated by the scholars.
- 13) The issue of takfir is one of the serious issues that must be left to the decision of senior scholars, as reported by the Sheikh.
- 14) He explained that atonement, interpretation and innovation are a legitimate ruling received from Sharia.
- 15) The Sheikh was greatly influenced in presenting these issues by the two sheikhs of Islam Ibn Taymiyyah, and his student Ibn al-Qayyim.

### **Second: The most important recommendations:**

1. Spreading the efforts of the Shaykh (may Allah have mercy on him) in various fields and in all ways, as he is one of the broadest, most understanding and knowledgeable personalities in calling to Allah.
2. Teaching many of his books in Saudi universities and abroad as much as possible, for their great benefit.
3. Defending what the Sheikh's enemies raise with wisdom and good advice through social networking sites.

Praise be to Allah, by whose grace good deeds are done, and prayers and peace be upon the most honorable creation of our Prophet Muhammad, his family, his companions, and those who follow his guidance until the Day of Judgment.

### **REFERENCES**

#### **The Holy Qur'an.**

- 1) Al-Ihsan in the approximation of Sahih Ibn Hibban (Sahih Ibn Hibban, by Alaa Al-Din Ali bin Balban, edited by Shuaib Al-Arnaout, Al-Resala Foundation, Beirut, 1st edition, 1412 AH.
- 2) Distress in Response to Al-Bakri, by Sheikh Al-Islam Ahmad Taymiyyah, investigated by: Abdullah bin Dajin Al-Sahli, Dar Al-Watan, Riyadh, 1st edition, 1417 AH - 1997 AD.

- 3) Assimilation in the Knowledge of the Companions, by Abu Omar, Yusuf bin Abdullah bin Abd al-Barr, printed with the margin of injury in distinguishing the Companions, Al-Saada Press, Egypt, 1st edition, 1384 AH.
- 4) The injury in distinguishing the Companions, by Al-Hafiz Ibn Hajar Al-Asqalani, Alam Al-Kutub, Beirut.
- 5) Adwa' al-Bayan fi Clarifying the Qur'an with the Qur'an, by Sheikh Muhammad al-Amin al-Shanqeeti, World of Books, Beirut.
- 6) Atlas of the Prophet's Hadith by Dr. Shawqi Abu Khalil, 1st Edition, Dar Al-Fikr, Damascus, Syria, 1423 AH - 2003 AD.
- 7) Atlas of Islamic sects and sects by Dr. Shawqi Abu Khalil, Dar Al-Fikr, 1st edition, 1430 AH - 2009 AD.
- 8) The beliefs of the sects of Muslims and polytheists by Fakhr al-Din Muhammad al-Razi, investigated by Muhammad al-Mu'tasim Billah al-Baghdadi, Dar al-Kitab al-Arabi, Beirut, 1st edition, 1407 AH.
- 9) Flags by Khair al-Din al-Zarkali, Dar al-Ilm lil-Malayoun, Beirut, 6th edition, 1984.
- 10) Informing the Partitions of Islam, by Ibn Hajar al-Makki, Dar al-Thuraya, Riyadh.
- 11) News of immersion in the sons of age, by Al-Hafiz Ibn Hajar, investigated by Dr. Hassan Habashi, Supreme Council for Islamic Affairs, Cairo, 1389 AH.
- 12) Genealogy, by Abu Saad, Abdul Karim bin Muhammad Al-Samaani, presented and commented by Abdullah Omar Al-Baroudi, Dar Al-Jinan, Beirut, 1st edition, 1407 AH.
- 13) Al-Iman, by Shaykh al-Islam Ibn Taymiyyah, corrected and commented on: Muhammad Khalil Haras, Muhammadiyah Printing House, Al-Azhar.
- 14) The Beginning and the End, by Al-Hafiz Ibn Katheer Al-Dimashqi, investigated by Dr. Ahmed Abu Milhem, and others, Dar Al-Rayyan for Heritage, Cairo, 1st edition, 1408 AH.
- 15) Hafiz ticket, by Abu Abdullah, Shams al-Din Muhammad al-Dhahabi, House of Revival of Arab Heritage, Beirut.
- 16) Tafseer Ibn Jarir al-Tabari "Jami' al-Bayan on the interpretation of the verse of the Qur'an", edited and commented on the footnotes of Mahmoud Muhammad Shaker, reviewed and directed hadiths by Ahmed Muhammad Shaker, 2nd edition, Dar Al-Maaref, Egypt, 1969.
- 17) Interpretation of the Qur'an, by Abdul Razzaq bin Hammam Al-San'ani, investigated by Dr. Mustafa Muslim Muhammad, Al-Rushd Library, Riyadh, 1st edition, 1410 AH.
- 18) Warning and Response to the People of Passions and Heresies, by Abu Al-Hussein Al-Malti, achieved by: Yaman bin Saad Al-Din Al-Mayadini, Ramadi Publishing, Dammam, 1st Edition, 1414 AH.
- 19) Tayseer Al-Karim Al-Rahman fi Tafsir Kalam Al-Manan, by the scholar Sheikh Abdul Rahman bin Nasser Al-Saadi, Al-Resala Foundation, 1st edition, 1416 AH - 1996 AD.
- 20) Plans, sermons and consideration by mentioning plans and effects) by Abu al-Abbas, Ahmad bin Ali al-Maqrizi, Dar Sader, Beirut.
- 21) Al-Durar Al-Sunni fi Al-Ajwaab Al-Najdi, compiled by Abdul Rahman bin Qasim Al-Asimi Al-Najdi, Dar Al-Arabiya, Beirut, 2nd Edition 1402 AH.
- 22) Diwan Al-Mutanabbi, i. Library of Egypt.
- 23) The tail of the Hanbali layers, by Ibn Rajab, corrected by Muhammad Hamid Faqi, Al-Sunnah Al-Muhammadiyah Press, Cairo, 1372 AH.
- 24) Letters and Issues of Imam Ahmad ibn Hanbal, Dar al-Kutub al-Ilmiyya, Beirut.
- 25) Sunan Abi Dawood, by Imam Abi Dawood Suleiman bin Al-Ash'ath Al-Sijistani Al-Azdi, prepared and commented by Izzat Obaid Al-Daas and Adel Al-Sayed, Dar Al-Hadith, Beirut, fifth edition, 1388 AH.
- 26) Sunan Ibn Majah, by Al-Hafiz Muhammad Yazid Al-Qazwini, achieved and numbered by Muhammad Fouad Abdul Baqi, Dar Al-Rayyan for Heritage, Cairo.
- 27) Sunan al-Tirmidhi by Abu Issa, Muhammad bin Isa bin Surat al-Tirmidhi, investigated by Ahmed Shaker and others, Mustafa Al-Halabi Library, Cairo, 2nd edition, 1417 AH.
- 28) Sunan al-Bayhaqi al-Kubra by Ahmad ibn Husayn Abu Bakr al-Bayhaqi, edited by Muhammad Abd al-Qadir Atta, Nizar al-Baz Library, Makkah, 1414 AH - 1994 AD.



- 29) Biographies of the Nobles, by Imam Muhammad bin Ahmed Al-Dhahabi, supervised by Shuaib Al-Arnaout, 1st Edition, Al-Resala Foundation, Beirut, 1401 AH.
- 30) Gold Nuggets, by Ibn al-Imad, Dar al-Fikr, Beirut, 1409 AH.
- 31) Explanation of the Five Fundamentals, by Judge Abdul-Jabbar, investigated by Dr. Abdul Karim Othman, Wahba Library, Cairo, 3rd Edition, 1416 AH.
- 32) Sharh al-'Aqeedah al-Tahawiyah by Ibn Abi al-Izz, Dar al-Manar Library edition, another edition of the Islamic Office, and the edition of Al-Resala Foundation.
- 33) Sharh al-'Aqeedah al-Wasitiyyah, by Ibn 'Uthaymeen, Dar Ibn al-Jawzi, 2nd edition, 1415 AH.
- 34) Sharh al-Nawawi on Sahih Muslim, by Imam al-Nawawi, Dar al-Fikr, Beirut, 1406 AH.
- 35) Sharh al-Balaghah, by Ibn 'Uthaymeen from the Arabic grammar book, Sheikh Muhammad bin Saleh al-Uthaymeen Charitable Foundation. 1st Edition, 1434 AH.
- 36) Explanation of Kitab al-Tawheed by the scholar Saleh Al Sheikh, Al-Dar Library, Medina, 1st edition, 1405 AH.
- 37) Explanation of revealing suspicions followed by explaining the six principles of His Eminence Sheikh Muhammad bin Uthaymeen, prepared by: Fahd bin Nasser bin Ibrahim Al-Sulaiman, Dar Al-Thuraya, Riyadh, 1st edition, 1416 AH - 1996 AD.
- 38) Al-Shifa by defining the rights of Al-Mustafa, by Judge Ayyad, and in its margin "Remover of the hidden words of Al-Shifa" by Ahmed bin Muhammad from Al-Shamni, Dar Al-Fikr, Beirut.
- 39) Al-Sareem Al-Maslool on the cursing of the Prophet, by Ibn Taymiyyah, investigated by Muhammad Abdullah Omar Al-Halawani, and Muhammad Kabir Ahmed Chaudhry, Dar Ibn Hazm, Beirut, 1st edition, 1417 AH.
- 40) Al-Sahih by Al-Gohari, investigated by Ahmed Abdel Ghafour Attar.
- 41) Sahih al-Bukhari called (The Sahih Mosque Musnad from the hadith of the Messenger of Allah, Sunnah and days), by Abu Abdullah, Muhammad bin Ismail al-Bukhari, Sharh Moheb al-Din al-Khatib, numbering Muhammad Fouad Abdul Baqi, published and reviewed by Qusay Moheb al-Din al-Khatib, 1st edition, Salafi Press and its library, Cairo, 1400 AH.
- 42) Sahih Muslim, by Imam Abu al-Hussein, Muslim ibn al-Hajjaj al-Qushayri al-Nisaburi, edited by Muhammad Fouad Abd al-Baqi, Dar Revival of Scientific Books, Cairo.
- 43) Thunderbolts burning on the people of rejection, misguidance and heresy, by Abu al-Abbas, Ahmed bin Muhammad al-Hitami, investigated by Abd al-Rahman al-Turki and Kamel al-Kharrat, Al-Resala Foundation, Beirut, 1st edition, 1417 AH - 1997 AD.
- 44) Tariq al-Hijratin, by Ibn al-Qayyim, Dar al-Kutub al-Ilmiyya, Beirut, 1st edition, 1402 AH.
- 45) The Creed of the Salaf Sahib al-Hadith, by Abu Othman, Ismail bin Abdul Rahman Al-Sabouni, printed Al-Rasa'il Al-Muniriyyah, another edition edited by Badr Al-Badr, Al-Dar Al-Salafiya, Kuwait.
- 46) Al-Fiqh Al-Akbar, by Imam Abu Hanifa, Al-Nu'man bin Thabit Al-Kufi, with his explanation of Mullah Ali Al-Qari Al-Hanafi, corrected by a group of scholars under the supervision of the publisher, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st edition, 1404 AH.
- 47) Fath al-Bari Sharh Sahih al-Bukhari, by Ibn Hajar al-Asqalani, Dar al-Rayyan for Heritage, 1st edition, 1417 AH - 1986 AD.
- 48) The Fitna of Atonement, by the scholar Muhammad Nasir al-Din al-Albani, the reverence of His Eminence Sheikh Abdul Aziz Abdullah bin Baz, commentary of His Eminence Sheikh Muhammad bin Saleh al-Uthaymeen, followed by fatwas on atonement and ruling other than what God has revealed, by the scholar Muhammad bin Saleh al-Uthaymeen, the scholar Abdullah bin Abdul Rahman al-Jabreen, and the Permanent Committee for Scholarly Research and Ifta, prepared by Ali bin Hussein Abu Luz, Dar Ibn Khuzaymah, 2nd edition, 21418 AH - 1997 AD.
- 49) The issue of atonement between Ahl al-Sunnah and the difference of misguidance in the light of the Qur'an and Sunnah, by Saeed bin Ali bin Wahf al-Qahtani, 2nd edition, 1417 AH - 1996 AD.

- 50) useful words from the infidels located, by Sheikh Abdullah bin Muhammad bin Abdul Wahhab, within the book Al-Jami' Al-Fareed, edition of Muhammad bin Ibrahim Al-Nu'man, Medina.
- 51) Majma' al-Zawa'id wa'l-Mu'a'id al-Mufa'id by al-Hafiz Nur al-Din Ali bin Abi Bakr al-Huthimi, Dar al-Kitab al-Arabi, Beirut, 3rd edition, 1402 AH.
- 52) Majmoo' Fataawa Shaykh al-Islam Ibn Taymiyyah compiled and arranged by 'Abd al-Rahman ibn Muhammad ibn Qasim and his son Muhammad, printed by the King Fahd Complex for the Printing of the Holy Qur'an, Medina, 1416 AH.
- (53) Marqat al-Keys, Sharh Mishkat al-Masabih, by Abu al-Hassan, Ubayd Allah al-Mubarakfoori, Archaeological Library Edition, Pakistan.
- 54) Musnad of Imam Ahmad ibn Hanbal, Cordoba Foundation, Cairo.
- 55) The Great Dictionary, by Suleiman bin Ahmed bin Ayyub Abu al-Qasim al-Tabarani, edited by Muhammad Shakour Mahmoud al-Hajj Amrir, Islamic Office, Beirut, Dar Amman, Amman.
- 56) Al-Mughni, by Ibn Qudamah, Riyadh Modern Library.
- 57) Articles of Islamists and the difference of worshipers by Abu al-Hassan, Ali bin Ismail al-Ash'ari, investigated by Muhammad Muhyi al-Din Abd al-Hamid, Egyptian Renaissance Library, 1st edition, 1389 AH.
- 58) Boredom and bees, by Shahrastani, commentary by Ahmed Fahmi, Dar Al-Kutub Al-Ilmiyya, 1st Edition, Beirut, 1410 AH.
- 59) Virtues of Abu Hanifa, by Imam Mawqif Ahmad al-Makki, Dar al-Kitab al-Arabi, and edition of the Council of the Department of Systematic Encyclopedia in Hyderabad, India.
- 60) Minhaj al-Sunnah al-Nabawiyyah, by Ibn Taymiyyah, investigated by Dr. Muhammad Rashad Salem, Cordoba Foundation, 1st edition, 1406 AH.
- 61) The deaths of notables and the news of the sons of time by Ibn Khalkan, investigated by Dr. Ihsan Abbas, Dar Sader, Beirut.

**References on the Internet:**

- 62) 26/<http://shamela.ws/help.php/page> , Comprehensive Library.
- 63) [www.binothaimeen.com](http://www.binothaimeen.com)
- 64) International Arabic Encyclopedia <http://www.mawsoah.net>