



EXCUSES FOR IGNORANCE IN THE RELIGION OF ALLĀH

BY ABŪ ḤĀZIM AL-ΖĀHIRĪ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ
النَّبِيِّينَ وَالْمُرْسَلِينَ، وَسَلَّمَ تَسْلِيمًا وَنَسَأَلُ اللَّهَ تَعَالَى أَنْ
يُصْحِبَنَا الْعِصْمَةَ مِنْ كُلِّ حَطَّٰ وَزَلَّٰ، وَيُوَفِّقَنَا لِلصَّوَابِ
فِي كُلِّ قَوْلٍ وَعَمَلٍ. آمِينَ آمِينَ.

TABLE OF CONTENTS

RULING WITH OTHER THAN WHAT ALLĀH REVEALED	4
EXCUSES FOR CASES OF EXTREME IGNORANCE, DEFICIENCY IN INTELLECT	15
KUFR IN ULŪHIYYAH AND RUBŪBIYYAH	17
EXCUSES OF IGNORANCE FOR VERY WELL-KNOWN MATTERS	22
EXCUSES FOR COMPLETE IGNORANCE OF A CASE	24
EXCUSES OF IGNORANCE FOR ANY MISTAKES IN 'AQĪDAH	26
EXCUSES FOR MISTAKES IN FATAWĀ	36

Ruling With Other Than What Allāh Revealed

As for disobeying an order, whether that is by not implementing a ruling/judgment, changing rulings, or desires and whether that is in many or a few cases, implemented over an entire land, all of that is only a sin because of not obeying the ruling in that matter, and not *kufr*. It only becomes *kufr* if after *ḥujjah* is established, the person opposes the truth with his heart or tongue by permitting opposition. As for opposition to the truth by mere actions alone, it is never *kufr* except if a text names that act *kufr* by its exact wording.

As for mere *tashrī* as it is, there are two specifications by those who concur not all aspects are *kufr*.

There is the specification of those who claim *tashrī* is *kufr* and also “replacing” the ruling of Allāh and that ruling with desires in some cases is not *kufr*.

And there is the specification that none of that is *kufr* except if the doer falls under something which a *naṣṣ* has declared *kufr* such as believing or uttering the validity of any ruling other than the rulings of Islām, or not believing in the validity of a ruling of Allāh.

The first is upon falsehood is because they have nothing in their hands from the Qur‘ān and authentic Sunnah of the Prophet ﷺ except the *mujmalah* verses in al-Shūra: 21, al-An‘ām: 121. Al-Kahf: 26, al-Baqarah: 256 and the verses in al-Nisā’.

These verses are not a *ḥujjah* for them because these verses are the reason *burhān* must be sought for the correct specification in the first place, the *mujmalah* cannot indicate any correctness for a specification. It only indicates that some aspects are *kufr* while it is

certain that some aspects are not kufr and afterwards it becomes obligatory to look for the mubayyan in other places.

If they cling unto, for their specification, a saying of a companion about “kufr dūna kufr,” then this is not a ḥujjah because a companion is not a ḥujjah and “kufr dūna kufr,” does not exist in the Qur’ān and Sunnah. I clarified in another place in the greatest of details that the companions are not a ḥujjah, then how when there is in none of their narrations in this chapter any indication for their specification.

Even if it is said, “Those matters are kufr by texts except what excludes them so tashrī’ and replacing the ruling of Allāh is kufr.”

This is not a ḥujjah at all because the exact act of what they specify out as not kufr is part of the exact meaning under tashrī’, it is some of it and no text has made any difference between the two. And while every single opposition, sin, disobedience, is replacing the ruling of Allāh either in action when it is merely a sin, or in saying or belief if it permits opposition which is kufr. Then how when these are the exact same people that believe in the validity of traffic laws and oblige dozens of other matters upon the people that are the likes of this. And as if this was not enough falsehood they continue to specify what exactly “replacement” of the ruling of Allāh is.

And anyone with sound senses knows that when they are asked about how many false rulings determine their specification that they will not speak except falsehood, never knowing decisively with certainty when one is part of the other.

The decisive evidences for the correctness of our specification will come by the will of Allāh from the Sunnah of the Prophet ﷺ.

Ibn Ḥazm said, “Every person who holds a belief, makes a statement, or performs an action is a judge (*hākim*) over that matter.”¹

So whoever specifies specific people as a *hākim* and specifies a few false rulings speak without certain decisive evidence.

¹ Al-Faṣl 4/108

Miswar ibn Makhramah and Marwān ibn al-Hakam narrated, “The Messenger of Allāh ﷺ went out in the Year of Ḥudaybiyyah... (Then, they mentioned the *hadīth*, which is lengthy. When the story of the treaty was finished, they mentioned Messenger of Allāh ﷺ saying to his companions), ‘Stand up, slaughter (your sacrifices), and then shave (your heads).’ But, by Allāh, not a single man among them stood up, even though he repeated it three times. When no one got up, he entered upon Umm Salamah and told her about what he was facing from the people. So Umm Salamah said, ‘O Messenger of Allāh, do you want them to comply? Then go out and do not speak to any of them until you slaughter your sacrifice and shave your head.’ So he went out, slaughtered a camel, and called for his barber. When the people saw this, they stood up, slaughtered their sacrifices, and began shaving one another, until some nearly killed each other out of grief.”²

So the companions, may Allāh be pleased with them abstained from obeying the order of the Prophet ﷺ, in front of the Prophet ﷺ and did thereby not apostate, this was only a sin of them, for which they are forgiven, because of not carrying out the order. And as they without any doubt believe in the Messenger of Allāh ﷺ, are pleased but merely disobeyed in their action.

And it is narrated by Ibn ‘Umar, “‘Umar said: ‘O people, accuse your opinions in the matter of religion, for I have seen myself clearly rejecting the order of the Messenger of Allāh ﷺ with my own *ra’ī*, striving with all my effort, and by Allāh, I was not able to, and that was on the day of Abū Jandal, while the document was being written.’”³

As you can see ‘Umar there is in what is attributed to ‘Umar that he reversed the order of the Prophet ﷺ, in front of the Prophet ﷺ and did not apostate for reversing his order, it is possible that he opposed the order of the Prophet ﷺ either by a *ta’wīl* for a good intention, seeing it as *nadb*, or with sin by abstaining from the order for

² Sunan al-Kubrā of al-Nasā’ī 3752, 2/359 | 8581, 8582, 5/170-171 | Ṣaḥīḥ of al-Bukhārī chapter 70, 1/353 | 1694, 1695, 1811, 2731, 2732 5/329-333

³ Al-Mu’jam Al-Kabīr 82, 1/26-27 | Al-Musnad by Al-Bazzar 148, 1/253-254

which he is forgiven. As he believes he ﷺ speaks nothing but the truth and he did not refuse an order with dislike or discomfort in his heart.

And Abū Wā'il narrated, “Sahl ibn Ḥunayf said: O people, accuse your opinions when it comes to your religion. I have seen myself on the day of Abū Jandal, and if I were able to reject the order of the Messenger of Allāh ﷺ (meaning the order handing over Abū Jandal to the *mushrikīn*), I would have rejected it.”⁴

The same applies for Sahl ibn Ḥunayf, he did not disbelieve for this, only opposed the order for the same possible reasons not because of dislike or discomfort in his heart.

‘Abdullāh ibn al-Zubayr narrated, “A man from the Anṣār disputed with al-Zubayr in the presence of the Prophet ﷺ regarding the irrigation channels of al-Ḥarra, through which they watered the date-palms. The Anṣārī said to al-Zubayr: ‘Let the water flow so it reaches [my land],’ but he refused. So they brought the dispute before the Prophet ﷺ. The Messenger of Allah ﷺ said to al-Zubayr: ‘Irrigate, O Zubayr, then let the water flow to your neighbor.’ The Anṣārī became angry and said: ‘Is it because he is your cousin (your aunt’s son)?’ The face of the Messenger of Allah ﷺ changed color, then he said: ‘Irrigate, O Zubayr, then withhold the water until it returns to the walls (around the trees).’ Al-Zubayr said: ‘By Allah, I think that this verse was revealed concerning this matter: ‘But no, by your Lord, they will not truly believe until they make you judge in all disputes between them.’’’ [al-Nisā’: 65]⁵

As you can see he refused which is a sin for which he is forgiven, and it is not allowed to assume that they disliked anything of the religion as they are free from that which is established with them about it being kufr without any doubt.

And Abū Hurayrah narrated, “Allāh’s Messenger ﷺ prohibited *wiṣāl* (fasting longer than a day). Some men from the Muslims said: ‘But you practice *wiṣāl*, O Messenger of Allāh!’ The Messenger of

⁴ Ṣaḥīḥ al-Bukhārī 7308 | Ṣaḥīḥ Muslim 1785

⁵ Ṣaḥīḥ al-Bukhārī 2359, 2360

Allāh ﷺ replied: ‘Who among you is like me? I spend the night while my Lord feeds me and gives me drink.’ When they refused to stop practicing *wiṣāl*, the Prophet ﷺ fasted with them for one day, then another day, and then they saw the crescent moon. He ﷺ then said: ‘Had the crescent not appeared, I would have extended (the fast) for you.’ As if he wanted to punish them when they refused to abandon *wiṣāl*.⁶

So the companions disobeyed the order of the Prophet ﷺ in front of the Prophet ﷺ and the Prophet ﷺ rebuked them, they did not disbelieve as they only opposed by action, they were ignorant and are forgiven, had good intentions, made a wrong *ta ‘wīl*. If the companions who witnessed the Prophet ﷺ are excused to such an extend then how about those who have not witnessed the Prophet ﷺ?

Ibn Ḥazm said about this *ḥadīth*, “This clarifies that no one is a *hujjah* except the Messenger of Allāh ﷺ, not his companions nor anyone else. For indeed, some of the Companions practiced *Wiṣāl* (continuous fasting) during the Prophet’s lifetime ﷺ making *ta ‘wīlāt* that are far-fetched. So what about those who came after them? And even more so, what about those below their rank?”

And ‘Ā’ishah narrated, “The people of Quraysh were deeply concerned about the case of the Makhzūmī woman who had committed theft. They said, ‘Who will speak to the Messenger of Allāh ﷺ on her behalf?’ Some of them said, ‘No one dares to do so except Usāmah ibn Zayd, the beloved of the Messenger of Allāh.’ So Usāmah spoke to the Messenger of Allāh ﷺ about her, whereupon he said: ‘Are you interceding in a *hadd* from the *hudūd* of Allāh?’ Then he ﷺ stood up and delivered a sermon, saying: ‘What destroyed the nations before you was that when a noble among them stole, they let him go, but when a weak person stole, they enforced the *hadd* on him. By Allāh, if Fātimah, the daughter of Muhammad, were to steal, I would cut off her hand.’⁷

⁶ Ṣaḥīḥ al-Bukhārī 6851 | Ṣaḥīḥ Muslim 1103, 57

⁷ Ṣaḥīḥ al-Bukhārī 3475

So as you can see the companions together with Usāmah, may Allāh be pleased with them, replaced a *hadd* of Allāh for a *ṣulh* and he ^ﷺ did not rule him a *kāfir*, they did not disobey with denial, nor with discomfort from the ruling of the Prophet ^ﷺ. But for the same reasons as mentioned before.

And Anas narrated, “Umm Hārithah, the sister of al-Rubayyi’ (who was the paternal aunt of Anas), injured a person and caused his tooth to be broken. The matter was brought before the Messenger of Allāh ^ﷺ, and he said, ‘*Qisāṣ, Qisāṣ*.’ Umm al-Rubayyi’ said, ‘O Messenger of Allāh! Will retribution be taken from so-and-so? By Allāh, it will not be taken from her (i.e., Umm Hārithah)!’ The Prophet ^ﷺ replied, ‘Exalted is Allāh, O Umm al-Rubayyi’! *Qisāṣ* is the decree of Allāh’s Book.’ She insisted, ‘No, by Allāh! Retribution will never be taken from her.’ She continued to say this until the injured party accepted the blood money instead. Thereupon, the Messenger of Allāh ^ﷺ said, ‘Indeed, among the servants of Allāh are those who, if they swear an oath by Allāh, He fulfills it.’”⁸

So as you can see they sought to not only abandon *Qisāṣ* but also replace it for a *ṣulh*. It is not affirmed for them that they had discomfort with the ruling nor did they belie the Prophet ^ﷺ, or validated their falsehood, for that reason they were only sinful for disobeying the Prophet ^ﷺ, or did it with *ta’wīl*.

And Jābir ibn ‘Abdullāh narrated: “We were with Allāh’s Messenger ^ﷺ on an expedition when a man from the Muhājirīn struck a man from the Anṣār on his back. The Anṣārī said, ‘O Anṣār’ and the Muhājir said, ‘O Muhājirīn!’ Upon hearing this, Allāh’s Messenger ^ﷺ said, ‘What is this call of Jāhiliyyah?’ They replied, ‘O Messenger of Allāh, a man from the Muhājirīn struck a man from the Anṣār.’ The Prophet ^ﷺ said, ‘Leave it, for it is repulsive.’ ‘Abdullāh ibn Ubayy heard this and said, ‘They have done it indeed! By Allāh, when we return to Madīnah, the honorable will surely expel the lowly.’ Upon

⁸ Ṣahīḥ Muslim 1675

this, ‘Umar said, ‘O Messenger of Allāh, permit me to strike the neck of this hypocrite!’ Then the Prophet ﷺ said, ‘Leave him, lest the people say that Muḥammad kills his companions.’”⁹

So one disobeyed the order of the Prophet ﷺ and ‘Umar assumed it was *kufr*. But the Prophet ﷺ clarified that the companion did not fall into *kufr* but disobeyed the order for which he is forgiven or assumed it is *nadb*. Nor did ‘Umar disbelieve for demanding a *shar‘*, for it is from the same types as mentioned before.

And Sa‘d ibn ‘Ubaydah narrated: “Abū ‘Abd al-Raḥmān, who was among the supporters of ‘Uthmān, said to Abū Ṭalḥah, who was among the supporters of ‘Alī: ‘I know exactly what emboldened your leader (‘Alī) to shed blood. I heard him say: ‘The Prophet ﷺ once sent me and al-Zubayr, saying, ‘Go to such-and-such a garden, where you will find a woman to whom Ḥāṭib has given a letter.’ So we went to that garden and asked the woman to hand over the letter to us. She said, ‘Ḥāṭib has not given me any letter.’ We said to her, ‘Either you produce the letter, or we will strip you of your clothing.’ So she took it out from her waistband. The Prophet ﷺ then summoned Ḥāṭib, who came and said, ‘Do not hasten to judge me. By Allāh, I have not disbelieved, nor has my love for Islām diminished. (The reason for writing this letter was that) there is no one among your companions except that he has relatives in Makkah who protect his family and wealth. However, I have no one there, so I wanted to do them a favor so that they might protect my family and property.’ The Prophet ﷺ believed him. ‘Umar said, ‘Let me strike off his head, of this *munāfiq*! The Prophet ﷺ said, ‘How do you know? Perhaps Allāh has looked upon the people of Badr and said, ‘Do whatever you wish, for I have forgiven you.’’ ‘Abd al-Raḥmān added: “This is what emboldened him (i.e., ‘Alī).”¹⁰

Ibn Ḥazm said about this *Hadīth*, “And in the statement of ‘Umar that we mentioned, there is the imposition of a *shar‘* in executing the beheading of a Muslim man and a claim of knowledge

⁹ Sahīḥ Muslim 2584

¹⁰ Sahīḥ al-Bukhārī 3081

of the unseen in declaring that he is a *munāfiq*, and there are many such examples.”¹¹

And Wā’il al-Haḍramī narrated, “Salama ibn Yazīd al-Ju’fī asked the Messenger of Allāh ﷺ, ‘Prophet of Allāh, what do you think if rulers are appointed over us who demand their rights from us but withhold our rights from us? What do you command us to do?’ The Messenger of Allāh turned away from him. He asked again, but the Prophet ﷺ again turned away. When he asked for the second or third time, al-Ash’ath ibn Qays pulled him aside and said: ‘Listen and obey, for they are responsible for what they have been burdened with, and you are responsible for what you have been burdened with.’”¹²

So the rulers who prevent or abstain from establishing the rights are not *kuffār* as no *kāfir* has a way over the believers, Allāh said, Allāh said, “And never will Allāh grant to the disbelievers a way (to triumph) over the believers” [4:141]. The abrogation of obedience to the oppressive rulers does not negate that this indicates that merely not carrying out judgments, rulings, fulfilling rights is not *kufr* but disobedience for leaving what is obligatory.

And Ḥudhayfah ibn al-Yamān narrated: I said: “O Messenger of Allāh, indeed we were in evil, then Allāh brought us good, and we are now in it. Will there be evil after this good?” He said: “Yes.” I said: “Will there be good after that evil?” He said: “Yes.” I said: “Will there be evil after that good?” He said: “Yes.” I said: “How? He replied: “There will be leaders after me who will not be guided by my guidance and will not follow my way. Among them will be men with the hearts of devils in human bodies.” I said: “O Messenger of Allāh, what should I do if I reach that time?” He said: “Listen and obey the leader, even if your back is beaten and your wealth is taken, listen and obey.”¹³

It has been said that the ‘oppression’ of the rulers mentioned in his specific *ḥadīth* is only about matters related to real rights and that

¹¹ Al-Iḥkām Fī Uṣūl al-Aḥkām 2/74

¹² Ṣaḥīḥ Muslim 1846, 49: 6/19

¹³ Ṣaḥīḥ Muslim 1847

a person must be obey them in those real rights not falsehood. This is false because the Prophet ﷺ described them as devils. And it has been claimed that this *hadīth* is weak because of the mere assumption that Mamṭūr did not hear from Ḥudhaifah. They say, “Mamṭūr, who died 101 AH, and did not hear from Thawbān who died 51 in AH, because he did not hear from him specifically, it should be because of that be more likely that he did not hear from Ḥudhaifah who died 36 AH.” This is not correct because there are additional indications that Mamṭūr was in the presence with those who died even before 36 AH, necessitating that he heard from him such as Ka‘b who died 34 AH and ‘Ubādah ibn al-Ṣāmit 32 AH¹⁴. So what remains is that oppressive rulers are not *kuffār* and the tasks of rulers without doubt are nothing other than fulfilling the rights of people, carrying out judgments, not anything other than that. So they are not *kuffār* for that.

And Sa‘d ibn ‘Ubādah said: “By Allāh, O Messenger of Allāh, if I find a man with my wife, shall I wait until I bring four witnesses?” He ﷺ replied, “Yes.” Sa‘d said, “By Allāh, he would have fulfilled his desire by then! By Allāh, I would strike them both with the sword!”¹⁵ (Meaning he would act before bringing witnesses).

Yet, he was not ruled a *kāfir*, as he neither opposed nor denied the ruling but acknowledged that he knew Allāh had ordered otherwise.

And the Prophet ﷺ ordered Abū Bakr to continue leading the people in prayer, but he did not do so, as he assumed that Allāh, the Exalted, had permitted him in this matter and that it was a recommendation. So he acted contrary to it¹⁶.

And also, the rulings related to *rishwah* (bribery) which is what a person gives in order to be judged in their favour, the majority of the *Salaf* have permitted this in cases of necessities which is the truth. Such as Jābir ibn Zayd, ibn Mas‘ūd, ‘Amr ibn Dīnār, al-Ḥasan, and others¹⁷.

¹⁴ Al-Mustadrak: 3/400, 5520 | Tārīkh of Abū Zur‘ah page: 374

¹⁵ Ṣahīḥ Muslim 16, 1498, 4/120

¹⁶ Ṣahīḥ al-Bukhārī 683

¹⁷ Al-Muṣannaf ibn Abī Shaybah 21990-21995, 4/447

Ibn Ḥazm said, “It has been established that there is a type of *nifāq* whose doer is not a *kāfir*, and a type of *nifāq* whose doer is a *kāfir*. So it is possible that those who wanted judgment (*tahākum*) from the *tāghīt*, not the Prophet ﷺ, were outwardly displaying obedience to the Messenger of Allah ﷺ while being sinful by their request to refer judgment to someone other than him, without believing in the validity of that ruling, but out of a desire to follow their whims. Because of this, they did not become *kuffār*, but merely sinners. We observe this directly in our time. For indeed, we call during *tahākum* to the Qur’ān and the Sunnah of the Messenger of Allah ﷺ established from him with their own acknowledgment, yet they refuse that and instead accept the *ra’ī* of Abū Ḥanīfah, Mālik, and al-Shāfi’ī. This is something no one denies. Yet, they are not *kuffār* because of this. It is possible that those [mentioned in the verse] were in a similar state, until Allah made clear that they do not truly believe unless they make the Messenger of Allah ﷺ the judge in their disputes. So, it is obligatory that whoever learns of this, whether in the past, present, or until the Day of Judgment, then refuses and is stubborn, then he is a *kāfir*. And there is not in the verses (Sūrah Al-Nisā’: 60-65) that those individuals were stubborn after its revelation.”¹⁸

So it is established based on everything that preceded that the verse, “And if you obey them, then you would indeed be *Mushrikūnḥujjah* is established, whoever validates any of that is a *kāfir* by the words of Allāh and validating occurs in the heart and on the tongue as every *mukallaf* is by necessity responsible for his *Islām* by what he utters. As for mere actions it is excluded based on what has preceded.

And it is established that no text from the Qur’ān an Sunnah ever made a difference in the amount of the false rulings that change the ruling on the person, whether it is all everything, most or some.

¹⁸ Al-Muḥallā 19/42

And it is established that the verse, “But no, by your Lord! They will not believe until they make you judge in their disputes, then find no discomfort in their hearts regarding your decision and submit fully” (Al-Nisā’ 4:65) rules *kufr* on being wrong deliberately in anything related to the religion if the thing wrong is in the heart or tongue permitting opposition with it, and that actions other than the tongue do not fall under what becomes *kufr* if done deliberately wrong except for actions text describe with *kufr*. As for what is not deliberately done wrong then what is in the heart, tongue and actions is not *kufr*.

Excuses for Cases of Extreme Ignorance, deficiency in intellect

As for matters in which there are excuses for those that belie the Prophet ﷺ, but are excused for their extreme ignorance such as bedouins.

‘Ā’isha narrated, “The Messenger of Allāh ﷺ sent Abu Jahm Ibn Ḥudhayfah to collect *zakāh*. A man argued with him over his *zakāh*, and Abū Jahm struck him, splitting the skin of his head. They came to the Prophet ﷺ and said, ‘Retribution, O Messenger of Allāh.’ The Prophet ﷺ said, ‘You will have such and such (in compensation).’ But they were not satisfied (and insisted on retribution). The Prophet ﷺ said (again), ‘You will have such and such,’ but they were not satisfied. The Prophet ﷺ said (again), ‘You will have such and such,’ then they were satisfied. Then Prophet ﷺ said, ‘I will address the people this evening and inform them of your satisfaction.’ They replied, ‘Yes.’ That evening, the Messenger of Allāh ﷺ addressed the people, saying, ‘These people from the tribe of Layth came to me seeking retribution. I offered them such and such in compensation, and they accepted. Are you pleased?’ They replied, ‘No.’ At that moment, the *Muhājirūn* wanted to attack them, then the Messenger of Allāh ﷺ ordered them to refrain, so they refrained. The Prophet ﷺ then called the complainants again and increased the amount. He asked, ‘Are you satisfied?’ They replied, ‘Yes.’ The Prophet ﷺ said, ‘I will announce it on the pulpit and inform the people of your satisfaction.’ They agreed.”¹⁹

¹⁹ Musnad Ahmad 25958: 43/110-111 | Sunan ibn Mājah 2638 | Musnad Ishāq ibn Rāhūyah 848

Ibn Ḥazm said, “There is in this (authentic) narration ‘udhr for the *jāhil*, and that they do not exit from Islām for something that, if done by a knowing person upon whom the *hujjah* was established would make him a *kāfir*. This is because these people from the Layth tribe denied the Prophet ﷺ and denying him is absolute *kufr* without difference. But due to their ignorance and their being bedouins, they were excused for their ignorance, so they did not disbelieve.”²⁰

Abū Mūsā narrated, “I was with the Prophet ﷺ while he was encamped at al-Jī‘irrānah, between Makkah and Madīnah, and Bilāl was with him. A Bedouin came to the Prophet ﷺ and said: ‘Will you not fulfill what you promised me?’ The Prophet ﷺ said: ‘Rejoice.’ The Bedouin replied, ‘You have said ‘rejoice’ to me too many times.’ At that, the Prophet ﷺ turned toward Abū Mūsā and Bilāl, appearing upset, and said: ‘He has rejected the glad tidings, so you two accept them instead.’ They both said: ‘We accept them.’”²¹

The ignorance of this bedouin is from the same type as the other Laythī bedouins.

As for those that are not of this extreme category of ignorance or below, they are not excused such as Dhū al-Khuwayṣirah.

²⁰ Al-Muḥallā 17/482-483

²¹ Ṣaḥīḥ al-Bukhārī 4328, 5/157

Kufr in Ulūhiyyah and Rubūbiyyah

As for *kufr* in *ulūhiyyah* and *rubūbiyyah* there is no excuse for ignorance in this for a *mukallaf* except for the one whom the message never reached.

It is certain that the Prophet ﷺ ruled everyone with *kufr* if they fall under that meaning as mentioned before, and the Prophet ﷺ said in an authentic narration, “I have been commanded to fight the people until they say ‘Lā ilāha illa-Allāh’ and that I am the Messenger of Allāh, and they believe in me and in what I have been sent with.”²²

And the Prophet ﷺ said, “By the One in whose hand is the soul of Muḥammad! No one from this Ummah²³, whether a Jew or a Christian, hears of me, then dies without believing in what I was sent with, except that he will be among the people of the Fire.”²⁴

Because of the certain decisive *ijmā‘* which no one differs with, knowing that this is the religion the Prophet ﷺ came with, the one denying the *kufr* of all other religions is a *kāfir*.

Ibn Ḥazm said, “They are the Jews and the Christians, and they are *kuffār* without any disagreement among the ummah. Whoever denies their *kufr*, then there is no disagreement among the Muslims that he is a *kāfir* who has departed from Islām.”²⁵

²² Ṣahīḥ Muslim 34, 21, 1/39

²³ *Ummah* means here *ummāt ul-da‘wah* meaning all *jinn* and mankind on earth

²⁴ Ṣahīḥ Muslim 240, 153, 1/93

²⁵ Al-Faṣl 4/21

Ibn Ḥazm said, “Is not a person’s verbal acknowledgment of the trinity without following it with rejection, kufr of the speaker? If he says, ‘No,’ then he has disbelieved.”²⁶

Ibn Ḥazm said, “If they say: ‘Indeed, the proof of Allah has not been established against a *kāfir*, since the truth has never been made clear to a *kāfir* at all.’ They have disbelieved without any disagreement among the people of Islām, and they affirmed an excuse for the *kuffār*, denied the Qur’ān, and opposed *ijmā‘*.²⁷”

Ibn Ḥazm said, “*Tawhīd* is known with the ‘*aql*’ by, but acknowledging it is not obligatory (by that), nor is the threat of punishment, by death in this world or the Fire in the Hereafter, established by the ‘*aql*. All of this became obligatory through the warnings of the messengers only. So the mentioned verse made the belief in *Tawhīd* obligatory and obliged its acknowledgment. And, this was never an obligation by the ‘*aql*. Because the ‘*aql*’ does not legislate nor informs about whom Allah, Most High, will punish in the Hereafter or whom He will reward. The ‘*aql*’ only distinguishes between what is impossible, necessary, and possible. And it differentiates between existing things, between the truth that is rationally existent and the falsehood that is rationally non-existent. This is what is in the ‘*aql*’ and nothing more.”²⁸

Ibn Ḥazm said, “And those children who have reached fourteen years of age but have no hair nor had a wet dream are not, by the *ijmā‘* of most of the Ummah, obligated to have *īmān* as an absolute order, nor are they prohibited from *kufr* as a prohibition. Then, once they experience a wet dream, *īmān* becomes an obligation upon them, and *kufr* becomes absolutely forbidden.”²⁹

Then there are matters which texts have ruled as *kufr* or *shirk* that are of the same rank as this they are also not excused such as the

²⁶ Al-Iḥkām Fī Uṣūl al-Aḥkām 1/103

²⁷ Al-Faṣl 4/29

²⁸ Al-Iḥkām Fī Uṣūl al-Aḥkām 3/286

²⁹ Al-Iḥkām Fī Uṣūl al-Aḥkām 1/120-121

one claiming prophethood and the one claiming Allāh is one specific human as mentioned before, except if someone never heard the opposite in which case there is doubt of the *hujjah* being established on them, otherwise not.

As for what is below this which some texts have ruled *kufr* and *shirk* from actions, then the one falling into them is only a *kāfir* after *iqāmah* of the *hujjah* as there is no certainty of everyone having knowledge of this.

As for excuses for those that have never heard about Islām:

Aḥmad ibn Ḥanbal narrated: —» ‘Alī ibn al-Madīnī —» Mu‘ādh ibn Hishām —» his father —» Qatādah —» al-Ḥasan al-Baṣrī —» Abū Rāfi‘ —» Abū Hurayrah, “The Prophet ﷺ said, ‘On the Day of Judgment, four types of people will be presented: a deaf man who could not hear anything, a foolish man, an elderly man, and a man who died during *al-fatrah*. The deaf man will say, ‘My Lord, Islām came, but I did not hear anything.’ The foolish man will say, ‘My Lord, Islām came while children were throwing dung at me.’ The elderly man will say, ‘My Lord, Islām came, but I could not comprehend anything.’ And the one who died during *al-fatrah* will say, ‘My Lord, no messenger from You reached me.’ Then, Allāh will take their pledges that they will obey Him, and He will send a messenger to them, commanding them to enter the Fire. By the One in Whose hand is the soul of Muḥammad, if they enter it, it will be cool and safe for them. And whoever does not enter it will be dragged toward it.”³⁰

This was clarified before and this is the most authentic *isnād* of this narration. Some have falsely claimed this narration is weak because of Mu‘ādh ibn Hishām al-Dastuwā‘ī which are false claims, this narration is *Ṣaḥīḥ*: Mu‘ādh ibn Hishām al-Dastuwā‘ī is a *thiqah*, there is no *jarḥ* of him that is *mufassar* or even any *jarḥ* is not *mufassar* that discards a narrator. Al-Ḥumaydī called him a *qadarī* which is not a *jarḥ*. Yaḥyā ibn Ma‘īn described him with, “*Laysa bi Hujjah*,” and,

³⁰ Musnad Ahmad 16302, 26/230 | Musnad by al-Bazzār 9597, 17/70 | Ṣaḥīḥ Ibn Ḥibbān 7357 | Musnad Iṣḥāq ibn Rahūyah 41, 1/112

“*Laysa bi Dhāk*,” and, “*Laysa Thiqah*,” these are not *mufassarah* and what clarifies that ibn Ma‘īn only described him with this because of his beliefs, not for his narrations is that ibn Ma‘īn said about Yūnus ibn Khabāb, “He used to insult the companions of the Prophet ﷺ and anyone who insults the companions of the Prophet ﷺ is not *thiqah*.”³¹

And what remains his is Yaḥyā’s *tawhīq* of Mu‘ādh ibn Hishām and his invalid *tadīf*, so his narration must be taken. It also does not harm Qatādah being a *mudallis*, all narrations of the *mudallis* are accepted except the narrations in which there is certainty they made *tadlīs* in, as long as there is no such certainty it must be taken.

And this narration is not about those that did not die upon shirk, it is about those who did die upon *shirk* and in that case never heard of Islām before. Because the one that dies upon *tawhīd* is not punished in any case, as mentioned before.

The Prophet ﷺ said, “By Him in whose hand is the soul of Muḥammad, no one from this ummah, whether Jew or Christian, hears of me and then dies without believing in what I was sent with, except that he will be among the people of the Fire.”³²

Ibn Ḥazm said about this *Hadīth*, “The Prophet ﷺ only made *īmān* in him obligatory upon those who heard of his matter. So, anyone in the farthest reaches of the south, north, east, the islands of the seas, west, or the remote corners of the earth among the people of shirk, then hears mention of him, is obligated to inquire about his state, be informed about him, and *īmān* in him.

As for those to whom his mention has not reached, if they are *muwahhid*, they are *mu‘min* upon the *fitrah* with valid *īmān*, and there is no punishment upon them in the Hereafter, they are among the people of Paradise.

But, if they are not *muwahhid*, they fall under the category mentioned in the text stating that on the Day of Judgment, a fire will be lit for them, and they will be ordered to enter it: whoever enters it

³¹ Su‘ālāt ibn al-Junayd pg. 406, 485

³² Ṣaḥīḥ Muslim 153

will be saved, and whoever refuses will perish. Allah said: ‘And We were not to punish until We had sent a messenger.’ [Al-Isrā’: 15].”³³

³³ Al-Iḥkām Fī Uṣūl al-Aḥkām 3/185

Excuses of Ignorance For Very Well-Known Matters

As for excuses of ignorance for very well-known matters: there is never certainty of the *hujjah* being established on the one falling into them

‘Adī made *ta ‘wīl* of the white thread which is mentioned in the Qur’ān regarding fasting (*fajr*) as being an actual white rope, while the Prophet ﷺ was still alive and he corrected his mistake³⁴.

And Ibn al-Musayyib narrated: They mentioned *zinā* in Shām, and a man said: “I committed *zinā*.” It was asked: “What do you say?” He replied: “Did Allah make it prohibited?” He said: “I do not know that Allah has prohibited it.” A letter was sent to ‘Umar ibn al-Khattāb, and he replied: “If he knew that Allah has prohibited it, then punish him. If he did not know, then teach him. And if he returns to it, apply the *hadd* on him.”³⁵

Yahyā ibn Ḥātib, from his father, narrated: “A female slave of his, named Markūsh, committed adultery. She came to confess the act of zina. ‘Umar inquired about her from ‘Alī and ‘Abd al-Rahmān ibn ‘Awf, and they both said: ‘She should be punished.’ ‘Umar then asked ‘Uthmān about her, and he replied: ‘I think she confesses it as though she does not know, and the punishment is upon one who knows [the prohibition of zina].’ ‘Umar agreed with this view and had her punished, but he did not stone her.”³⁶

Harqūs narrated: “A woman came to ‘Alī and said: ‘My husband committed adultery with my maid.’ He replied: ‘She is

³⁴ Ṣaḥīḥ al-Bukhārī 4509

³⁵ Al-Muṣannaf by ‘Abd al-Razzāq 13643, 7/402

³⁶ Al-Muṣannaf by ‘Abd al-Razzāq 13647, 7/404

truthful, and there is no solution for her for me.’ He then said: ‘Go and do not do it again,’ as it seems he was absolved from it due to ignorance.”³⁷

Ibn ‘Abbās narrated, “Qudāmah ibn Maz‘ūn drank *khamr* in Bahrayn. Testimony was given against him, and when he was questioned, he admitted that he had consumed it. ‘Umar ibn al-Khaṭṭāb asked him: ‘What led you to do that?’ He replied: ‘Because Allāh says: ‘There is no sin upon those who believe and do righteous deeds for what they consumed, so long as they are mindful of Allāh, believe, and do righteous deeds...’ (Al-Mā’idah: 93). And I am among them, I am from the early Muhājirīn, and from the people of Badr and Uhud.”³⁸

So Qudāmah ibn Maz‘ūn may Allāh be pleased with him made a *ta‘wīl* of something that is very well-known and while that’s the case he was excused.

But if it is from the matters that is with certainty known by everyone such as the prohibition of *khamr*, *zinā*, obligation of the five prayers, the one uttering permissibility or invalidation of the obligation of it is ruled a *kāfir*. And likewise the *kufr* of mocking anything about the religion of Allāh, then this is also known by everyone with certainty and the one falling into it by his action alone is a *kāfir*.

³⁷ Al-Muṣannaf by ‘Abd al-Razzāq 13648 7/405

³⁸ Sunan al-Kubrā 5269, 5270

Excuses for Complete Ignorance of a Case

Abū Usayd narrated, “We went out with the Prophet ﷺ until we reached a garden called al-Shawṭ. When we arrived at two walls, we sat between them, and the Prophet ﷺ said, ‘Sit here,’ and then he went inside (the garden). A woman from Banū Jawn, known as al-Jawniyyah, had been brought and lodged in a house among the date palms, in the home of Umaymah bint al-Nu‘mān ibn Sharāḥīl, and her wet nurse was with her. When the Prophet ﷺ entered upon her, he said, ‘Offer yourself to me (in marriage).’ She replied, ‘Does a queen give herself in marriage to an ordinary man?’ The Prophet ﷺ then extended his hand toward her to calm her, but she said, ‘I seek refuge with Allāh from you.’ He said, ‘You have sought refuge with One Who grants refuge.’ Then the Prophet ﷺ came out to us and said, ‘O Abū Usayd! Give her two white garments and send her back to her family.’”³⁹

So as you can see she was excused for not knowing it was the Prophet ﷺ.

Anas ibn Mālik narrated that Allāh’s Messenger ﷺ said: “Allāh is more pleased with the repentance of His servant when he turns to Him in repentance than one of you would be if he were traveling in a barren desert with his riding animal carrying his food and drink, and then it escapes from him. Losing all hope of recovering it, he goes to a tree, lies down in its shade, and despairs over his mount. Then suddenly, he finds it standing before him. He seizes its reins and, overwhelmed with joy, exclaims: ‘O Allāh, You are my servant, and I am Your Lord!’ He makes this mistake out of extreme delight.”⁴⁰

³⁹ Ṣaḥīḥ al-Bukhārī 5255

⁴⁰ Ṣaḥīḥ Muslim 2747

So it is possible for someone to say something wrong without intending it on purpose and in that case he is not held accountable for what he said at all, no matter what it is

Excuses of Ignorance for any mistakes in 'Aqīdah

As for 'Aqīdah-specific excuses, they are excused in the exact same manner without any difference, there is never any text that rules a difference between this and other issues. No saying of any human no matter in which generation they resided has any value in anything about the religion of Allāh, then how about this chapter? Obedience is only to the words of Allāh and his Messenger ﷺ.

Even without mentioning any of the following by the will of Allāh. It is established from what preceded that there are excuses for very well-known matters and clear mistakes made by the companions for which they are forgiven, directly in front of the Prophet ﷺ, then how about this chapter? And when there is not a single trace of evidence from Allāh and his Messenger for specifying this chapter as different?

The most evident indication about excuses for ignorance in 'Aqīdah as mentioned before, is that if there would be no excuse in any of them, then the Prophet ﷺ would never accept the Islām of anyone except after making them acknowledge those meanings, but he ﷺ never did anything like that, while he made the people enter Islām till the day he passed away, no one with the least amount of knowledge about the Prophet ﷺ doubts a second declaring the one who claims the Prophet ﷺ made this a condition for the validity of *īmān* a liar.

And as mentioned as well, before what indicates excuses for ignorance in this is the statement of Allāh, when He said: 'When the disciples said, 'O Jesus, son of Mary, can your Lord send down to us a table spread with food from the heaven?' He said, 'Fear Allāh, if you are indeed believers.' They said, 'We want to eat from it, so that our

hearts are at rest and we know that you have indeed told us the truth and we are witnesses to it.’ (Al-Mā’idah: 112).

These disciples, whom Allāh praised, said in ignorance to ‘Īsā, ‘Can your Lord send down to us a table from the sky?’ And this did not invalidate their *īmān*. This is something that has no escape from it; they would have disbelieved if they had said that after the *hujjah* had been established for them and had been made aware of it.

And ‘Abdullāh ibn Mas‘ūd narrated, “The Messenger of Allāh ﷺ said, ‘I surely know the last of the people of the Fire to come out of it: a man who will crawl out of it. It will be said to him: ‘Go and enter Paradise.’ So he will go to enter Paradise, but he will find that the people have already taken their places. It will be said to him: ‘Do you remember the time when you were in the Fire?’ He will say: ‘Yes.’ Then it will be said to him: ‘Wish for something.’ So he will make a wish, and it will be said to him: ‘For you is what you wished for and ten times the like of this world.’ He will say, ‘Are You mocking me while You are the King?’ I saw the Messenger of Allāh ﷺ laugh until his molar teeth were visible.”⁴¹

So the person did not know that Allāh can do as He ﷺ wills, and he is not held accountable for what he did not know.

And it is authentically narrated that the Prophet ﷺ said, ‘A man who had excessively wronged himself, when death approached him, he said to his sons: ‘When I die, burn me, then crush me, and scatter my ashes in the wind. By Allāh, if my Lord has power over me, He will punish me with a torment unlike any He has inflicted upon anyone.’ So when he died, they did as he had instructed. Then Allāh ordered the earth: ‘Gather what you hold of him.’ It did so, and there he was, standing before Him. Allāh asked, ‘What made you do what you did?’ He replied, ‘O my Lord, it was Your fear.’ So Allāh forgave him.’⁴²

This was a man who remained ignorant until his death that Allāh is capable of gathering his ashes and reviving him, (he believed

⁴¹ Ṣahīḥ Muslim 309, 186, 1/119

⁴² Ṣahīḥ al-Bukhārī 3481

there was a possibility that Allāh might not be able to resurrect him if his body was completely destroyed or that scattering his ashes could prevent resurrection) yet he was forgiven due to his acknowledgment, his fear, and his ignorance.

And some who distort words from their proper meanings said, “The meaning of ‘if Allāh has power over me’ is actually ‘if Allāh restricts me (restricts His mercy upon me), He will punish me like no other,’ as in His statement: ‘And as for when He tests him and restricts [qadara] his provision’ [Al-Fajr: 16].”

This is an invalid *ta’wīl* that cannot be justified, as it then means: “If Allāh restricts me, He will restrict me.” This is all because if the words “if my Lord has power over me” would mean *qadar*, restricting, or decree, it would be false. And that is because the sentence would then mean, “If Allāh restricts me (His mercy upon me), He will punish me like no other.” Then restricting mercy is a type of punishment, and it would then mean, “If Allāh restricts me, He will restrict me,” or “If Allāh punishes me, He will punish me.” This is a very clear falsehood. And if it would mean, “If my Lord decrees punishment upon me,” it would also have no benefit, because the punishment or decree has already been established. And if the intended meaning was *qadar* or restriction, then what he did would not have prevented this in his belief. Based on this, his order to his family to burn him and scatter his ashes would have no meaning. And also, the man said, “Then by Allāh (*Fa-Wallāhī*), if my Lord has power over me, He will punish me.” It came with a *fā’* immediately after his statement, “If I die, then burn me and scatter my ashes,” which makes it evident that it is a result of the previous statement. And that he did this to avoid Allāh’s power over him, which is clear to anyone who reflects upon it.

And also, if that were the case, his order to burn and scatter his ashes would have no meaning. There is no doubt that he only ordered this in an attempt to escape Allāh’s punishment.

And the evidence that the man was a *mu’min* when he was told, “Why did you do that,” is that he said, “From my fear of you O Lord.”

And fear is not except from a *mu'min* that believes, instead it is from the knowledgeable, Allāh said, “Only those fear Allāh, from among His servants, who have knowledge” [35:28].

And also the denial of *Qadar* emerged during the time of the Ṣahābah time, yet most of the Ṣahābah did not declare those who denied it to be *kuffār*.

And do you not see that ‘Umar ibn al-Khaṭṭāb, ‘Imrān ibn Huṣayn, and a group of the companions asked the Messenger of Allāh ﷺ about *Qadar*? It is known that they only asked about it because they were unaware of it. And it is not permissible, according to any Muslim, to say that by inquiring knowledge about it which they did not have they became disbelievers.

‘Imrān ibn Huṣayn said: “Then, some people from Yemen entered, and he said to them, ‘O people of Yemen! Accept the good news, as Banū Tamīm have refused it.’ They responded, ‘We accept it, for we have come to you to gain understanding of the religion and to ask you about the beginning of this matter (the creation of the universe).’ The Prophet ﷺ said, ‘There was Allāh, and nothing existed before Him. His Throne was over the water, then He created the heavens and the earth, and He wrote everything in the Book (al-Lawh al-Maḥfūz).’”⁴³

And ‘Alī narrated, “While we were attending a funeral procession in Baqī‘ al-Gharqad, the Messenger of Allāh ﷺ came and sat down, and we sat around him. He had a small stick in his hand, and he lowered his head and began scraping the ground with it. Then he said, ‘There is no one among you, nor any living soul, except that their place is already written for them, either in Paradise or in the Hellfire, and it has also been decreed whether they will be happy or miserable (in the Hereafter).’ A man asked, ‘O Messenger of Allāh! Should we not then rely on what has been written for us and abandon striving (in good deeds)? For whoever among us is destined for happiness will

⁴³ Ṣahīḥ al-Bukhārī 7418

ultimately join the people of happiness, and whoever is destined for misery will do the deeds characteristic of the people of misery.’ The Prophet ﷺ replied, ‘The people of happiness will find it easy and facilitated for them to do the deeds of those destined for happiness, while the people of misery will find it easy to do the deeds of those destined for misery.’ Then he recited: ‘As for him who gives (in charity) and fears Allāh and believes in the best reward (from Allāh)...’ (Sūrat al-Layl: 5-6).⁴⁴

So as you can see the Qur‘ān and authentic Sunnah are filled with excuses in all aspects of the religion, those who have negated excuses as Allāh willed to in his religion have only done so because of crawling towards their forefathers.

As for the narration attributed to the Prophet ﷺ “The Qadariyyah and the Murji‘ah are the Magians of this Ummah.”

This is weak: As for the ḥarīq by Aḥmad and others⁴⁵. It is weak because of ‘Umar ibn ‘Abdullah Mawla Ghufrah, he is weak. And Abū Ḥāzim who is Salamah ibn Dīnār did not hear from anyone of the companions except from Sahl ibn Sa‘d⁴⁶. And Zakariyyā ibn Manzūr is weak. Then there is a *majhūl* man from the Anṣār and ‘Abd al-Wārith ibn Ghālib is also *majhūl*. And Baqiyah ibn al-Walīd is weak, no one whose saying matters has ever made Baqiyah an independent *hujjah* and besides his *tadlīs* which does not harm him he has a lot of *awhām*⁴⁷ and a lot of *manākīr*⁴⁸.

And as for the narration attributed to the Prophet ﷺ “This Ummah will divide into seventy sects, all of them are in the hell-fire, except one is in paradise.”

⁴⁴ Ṣahīḥ al-Bukhārī 4948

⁴⁵ Musnad of Aḥmad: 5584, 9/415 | Al-Sunnah of ibn Abī ‘Āsim 339, 328, 329, Sunan Abī Dāwūd 4691 | Sunan of ibn Mājah 92

⁴⁶ Tuhfah al-Tahsīl Fī Al-Marāsīl: 1/164

⁴⁷ Al-Abātīl: 1/530

⁴⁸ Su‘ālāt Abī Dāwūd: 303

It is weak: As for the *tarīq* by Ahmād⁴⁹, it is weak because of the weakness of Ziyād ibn ‘Abdullah al-Numayrī.

As for the *tarīq* by ibn Mājah and others⁵⁰ in it is weak because of Hishām ibn ‘Ammār, he is weak as he accepted *talqīn*.

As for the *tarīq* of ‘Ikrimah ibn ‘Ammār and others⁵¹, it is weak because of Yazīd al-Raqqāshī.

As for the *tarīq* of ‘Abd al-‘Azīz ibn Şuhayb⁵², it is weak because of Mubārak ibn Suhaym.

As for the *tarīq* of ‘Abdullah ibn Yazīd al-Dimashqī⁵³, it is weak as Kathīr ibn Yazīd al-Falaṣṭīnī is weak.

As for the *tarīq* of Zayd ibn Aslām⁵⁴, it is weak because of Abū Ma’shar, he is weak.

As for the *tarīq* of Sulaymān ibn Ṭarīf⁵⁵ it is weak, filled with *majāhīl*.

As for the *tarīq* from Abū Al-Mughīrah and Şafwān and many others⁵⁶, it is weak because of Azhar ibn ‘Abdullah al-Hawzānī, he is not a *thiqah* and Baqiyah is weak as clarified before.

As for the *tarīq* by al-Tirmidhī⁵⁷ it is weak because of the weakness of ‘Abd al-Rahmān ibn Ziyād al-Ifrīqī.

As for another *tarīq* by ibn Mājah⁵⁸, it is weak because of ‘Abbād ibn Yūsuf al-Kindī, he is *majhūl ul-hāl*, there is no *tawthīq* of him, nor did Ibrāhīm ibn al-‘Alā’ make *tawthīq* of him, that is a mere claim attributed to him.

As for the *tarīq* of Jubayr ibn Nufayr⁵⁹, it is filled with *majāhīl*.

⁴⁹ Musnad Ahmād 12208, 19/241

⁵⁰ Sunan of ibn Mājah 3993 | Al-Sunnah of ibn Abī ‘Āsim 64

⁵¹ Al-Sunnah of al-Marwāzī: 53 and Sharh Uṣūl al-I’tiqād 148

⁵² Musnad Abī Ya‘lā 3938

⁵³ Al-Mu‘jam al-Kabīr 7659

⁵⁴ Musnad Abī Ya‘lā 3668

⁵⁵ Al-Sharī‘ah 26, 1/311

⁵⁶ Musnad Ahmād 16937, 28/134 | Sunan Abī Dāwūd 4597

⁵⁷ Sunan of al-Tirmidhī: 2641, 4/381

⁵⁸ Sunan ibn Mājah 3992, 5/128-129

⁵⁹ Al-Mu‘jam al-Kabīr, 18/91

As for the *turuq* by ibn Abī ‘Āsim⁶⁰, they are all weak because of, Ismā‘īl ibn ‘Ayyāsh, he had severe *ghaflah*, and Muḥammad ibn ‘Amr is not a *thiqah*, Wahbān is *majhūl*, Qaṭān ibn ‘Abdullah Abū Murrī is *majhūl*, Abū Ghālib is *munkar ul-hadīth* and ‘Aqīl al-Ja‘dī is weak.

And as for the *tariq* by al-Marwazī⁶¹, it is weak because of the weakness of Abū Bakr ibn ‘Ayyāsh.

As for the *tariq* by al-Ḥākim⁶², it is weak because of the weakness of Thābit ibn Muḥammad al-‘Ābid.

As for the narration attributed to the Prophet ﷺ, “A slave does not believe until he believes in destiny (al-Qadar), its good and its bad.”

This is weak: As for the *ṭarīq* by al-Tirmidhī⁶³, it is weak because of the weakness of ‘Abdullah ibn Maymūn.

As for the *ṭarīq* by Ahmad⁶⁴, it is weak because of the weak and false silsilah ‘Amr ibn Shu‘ayb —» his father —» his grandfather. His father is not a *thiqah* and this silsilah is a *wijādah munqati‘ah* and there is no other *ṭarīq* for this narration.

As for the verse, “And [remember] when your Lord took from the children of Ādam, from their loins, their descendants and made them bear witness against themselves: ‘Am I not your Lord?’ They said, ‘Yes, indeed, we testify.’ Lest you should say on the Day of Resurrection, ‘Truly, we were unaware of this.’” [Al-A‘rāf: 172]

This verse as it is, is not about every single matter that is *kufr* in our Sharī‘ah, whoever adds to the verse, what is not part of it, has lied against Allāh and his Messenger ﷺ. A person is ruled with *kufr* and *shirk* depending on the situation of the person as clarified entirely.

⁶⁰ Al-Sunnah of ibn Abī ‘Āsim 65, 66, 67, 68, 69, 70, 71

⁶¹ Al-Sunnah of al-Marwazī 57

⁶² Al-Mustadrak: 444, 1/218

⁶³ Sunan al-Tirmidhī 2282

⁶⁴ Musnad Aḥmad 1112, 2/340

Narrations Indicating excuses in general

Hudhayfah ibn al-Yamān narrated, “The Messenger of Allāh ﷺ said, “Islām will fade away just as the embroidery on a garment fades, until people will no longer know what fasting, prayer, pilgrimage rites, or charity are. The Book of Allāh will be taken away in a single night, and not a single verse of it will remain on earth. A group of people will remain, elderly men and women, who will say: ‘We saw our forefathers upon this statement: Lā ilāha illa Allāh, so we say it as well.’ Ṣilah said to him: ‘What benefit will saying ‘Lā ilāha illa Allāh’ bring them when they do not know what prayer, fasting, pilgrimage rites, or charity are?’ Hudhayfah turned away from him. He repeated his question three times, and each time Hudhayfah turned away from him. Finally, on the third time, he turned to him and said: ‘O Ṣilah! It will save them from the Fire.’ He repeated this three times.”⁶⁵

And what ibn Mas‘ūd narrated, “The Messenger of Allāh ﷺ said, ‘There is no one who loves excuses more than Allāh; for that reason, He revealed the Book and sent the Messengers.’”⁶⁶

So if excuses did not exist there would be no value in anything from the Messengers as none of it would be needed. This is instead burdening the impossible, and against the clear texts.

⁶⁵ Sunan ibn Mājah 4049

⁶⁶ Ṣaḥīḥ al-Bukhārī 7416 | Ṣaḥīḥ Muslim 2760

What Could Be Implied Does Not Hold Its Sayer Accountable

As for narrations indicating that what merely could be implied by a saying or action is not what obliges the ruling of the thing that could be implied.

Abū Wāqid al-Laythī narrated, “When the Messenger of Allāh ﷺ set out for Khaybar, he passed by a tree that the idolaters used to call *Dhāt Anwāt*, upon which they would hang their weapons. The Companions said: ‘O Messenger of Allāh! Make for us a *Dhāt Anwāt* just as they have a *Dhāt Anwāt*.’ The Prophet ﷺ said: ‘Subhān Allāh! This is like what the people of Mūsā said: ‘Make for us a god just as they have gods.’ By the One in Whose Hand is my soul! You will certainly follow the ways of those who came before you.’”⁶⁷

This is a clear *hujjah* that the thing that can be implied from a saying of someone is not ruled on the one saying of someone who did not explicitly say what could be implied. As you can see the Prophet ﷺ did not rule them with *kufr* merely because it could be possible that their saying could imply using them for ‘*ibādah* while they did not intend that, so it is established that what a saying could merely imply without having one certain possibility is not ruled with *kufr*.

Thābit al-Banānī narrated, “Anas ibn Mālik who said: ‘Umar ibn al-Khaṭṭāb saw me while I was praying near a grave, and he began saying: ‘The grave!’ He (Anas) said: ‘I thought he was saying: ‘The moon! So, I started raising my head toward the sky and looking.’ Then he (‘Umar) said: ‘I am saying: ‘The grave!’ Do not pray towards it.’”⁶⁸

⁶⁷ Sunan al-Tirmidhī 2180

⁶⁸ Al-Muṣannaf by ‘Abd al-Razzāq 1581, 1/404

So merely praying towards a grave does not imply making *'ibādah* to them.

And Jubayr ibn Hishām narrated about Ibn 'Abbās who said: "If Fir'awn were to say to me, 'May Allāh bless you,' I would reply, 'And you as well,' even though Fir'awn has died."⁶⁹

So what could be implied by the saying of someone is not what they have meant by their saying.

⁶⁹ Al-Adab al-Mufrad of al-Bukhārī: 1113

Excuses for Mistakes in *Fatawā*

As for excuses for mistakes in *fatawā*:

The *fatawā* of Abū al-Sanābil to Subay‘ah al-Aslāmīyah that she must wait the longer of the two waiting periods while she already gave birth after her husband’s death, and this is what the Prophet ﷺ rejected, declaring his *fatawā* invalid⁷⁰.

Another example is when some Companions issued a ruling during the Prophet ﷺ’s lifetime that a non-married adulterer must be stoned to death, until the father of the accused ransomed him with one hundred sheep and a servant girl. The Prophet ﷺ annulled that settlement and rejected it⁷¹.

The Prophet ﷺ also mentioned the seventy thousand from his Ummah who would enter Paradise with faces as bright as the full moon. One of the Companions said, “They are those who were born into Islām,” and the Prophet ﷺ corrected him, stating that his statement was false.

When the Prophet ﷺ overslept and missed the dawn prayer, some Companions asked, “What is the expiation for what we did?” Then the Prophet ﷺ rejected their saying⁷².

And when Ṭalḥah, in the presence of ‘Umar, wanted to sell gold for silver on credit. ‘Umar rejected this, saying that the Prophet ﷺ had forbidden it⁷³.

⁷⁰ Ma‘rifah al-Sunan Wal-Āthār 15283

⁷¹ Al-Muṣannaf by ‘Abd al-Razzaq 13310, 7/311

⁷² Ṣahīḥ Muslim 681 | Sunan Abī Dāwūd 441 | Sunan al-Tirmidhī 177

⁷³ Ṣahīḥ Muslim 1586, 5/43

Bilāl also traded two *sā* 's amount of dates for one *sā* ', and the Prophet ﷺ annulled the transaction, and told him that this is the essence of *ribā* (usury)⁷⁴.

And some of the Companions sold Barīrah, stipulating that the allegiance (*walā*) would remain with them, and the Prophet ﷺ rejected that and reprimanded them⁷⁵.

And 'Umar once told the people of the migration to Abyssinia, "We are more deserving of the Messenger of Allāh ﷺ than you," then the Prophet ﷺ declared it false⁷⁶.

And Jābir narrated that they used to sell the *ummuhāt al-awlād* (female slaves who bore children for their masters) while the Prophet ﷺ was still alive⁷⁷.

Abū Sa'īd informed that they used to pay *zakāt al-fitr* during the Prophet ﷺ's lifetime in curd and raisins, but the Prophet ﷺ only obliged dates and barley⁷⁸

And Samurah ibn Jundub would order the women to repeat their prayers of their menstrual periods⁷⁹.

And some of the Companions, in the Prophet ﷺ's presence, would argue about *ghusl*. Some would say, "I perform *ghusl* in such and such manner." The Prophet ﷺ rejected that and said, "As for me, I pour water over my head (multiple times) during *ghusl* (ritual bath) for *janābah* (major ritual impurity)."⁸⁰

And 'Alī used to perform *ghusl* due to pre-seminal fluid while the Prophet ﷺ was still alive, and the Prophet ﷺ rejected this⁸¹.

⁷⁴ *Musnad Abī Ya'lā* 5710, 10/72

⁷⁵ *Ṣaḥīḥ al-Bukhārī* 456

⁷⁶ *Ṣaḥīḥ al-Bukhārī* 4230, 4231, 4232

⁷⁷ *Sunan al-Kubrā* by al-Nasā'ī 5040, 3/199 | *Sunan Abī Dāwūd* 3954

⁷⁸ *Ṣaḥīḥ al-Bukhārī* 1506

⁷⁹ *Al-Awsat* by ibn al-Mundhir 2/202-203

⁸⁰ *Ṣaḥīḥ al-Bukhārī* 254 | *Sunan Abī Dāwūd* 239 | *Sunan al-Nasā'ī* 250

⁸¹ *Sunan Abī Dāwūd* 206 | *Ṣaḥīḥ ibn Ḥibbān* 1107

And Usayd and others said that when the sword of Abū ‘Āmir al-Ash‘arī turned against him, his *jihād* became null, and they said the same about ‘Āmir ibn al-Akwa‘. The Prophet ﷺ denied this⁸².

And ‘Umar gave a *fatwā* to someone in a state of major impurity while traveling that he must not pray with *tayammum* for a month, but leave the prayer until he finds water⁸³.

And ‘Umar told the Prophet ﷺ to pass the cup to Abū Bakr, who was on the Prophet ﷺ’s left, but the Prophet ﷺ refused and said that the correct action is to pass it to the person on the right, then the next on the right, and the one on his right was a Bedouin⁸⁴.

And ‘Ammār rolled in the dirt as a beast rolls in it (for *tayammum*), and the Prophet ﷺ rejected this⁸⁵.

And the Prophet ﷺ also rejected ‘Umar when he called out to him after the Prophet ﷺ delayed the ‘Ishā‘ prayer, saying, “It was not proper for you to call out to the Messenger of Allāh.”⁸⁶

And Usāmah killed a man after he said, “There is no god but Allāh,” and Usāmah said, “O Messenger of Allāh, he only said it to seek protection.” The Prophet ﷺ replied, “Did you open his heart?” And the Prophet ﷺ rejected the killing and declared the *ta‘wīl* of Usāmah as false. Usāmah then said, “I wish I had not embraced Islām until that day.”⁸⁷

And Khālid said, “Perhaps a person prays with his tongue what is not in his heart,” and the Prophet ﷺ rejected this and disapproved of what Khālid did with Banū Judhaymah⁸⁸.

⁸² Ṣaḥīḥ ibn Ḥibbān 3271, 4/196

⁸³ Ṣaḥīḥ ibn Ḥibbān 1306

⁸⁴ Ṣaḥīḥ al-Bukhārī 2352, 5612

⁸⁵ Sunan Abī Dāwūd 322-327

⁸⁶ Ṣaḥīḥ ibn Ḥibbān 5628, 6/462

⁸⁷ Ṣaḥīḥ al-Bukhārī 4269, 6872

⁸⁸ Ṣaḥīḥ al-Bukhārī 4351 | Ṣaḥīḥ Muslim 1064

And Some companions abstained from things from the actions of the Prophet ﷺ, and the Prophet ﷺ rejected this and became angry about it⁸⁹.

And 'Umar thought he was wrong when he kissed (his wife) while fasting, but the Prophet ﷺ corrected his understanding and informed him that there was nothing wrong with it⁹⁰.

And an Anṣārī man made *ta 'wīl* of the Prophet ﷺ kissing while fasting and beginning the day in a state of major impurity while fasting as it being specific ruling for the Prophet ﷺ, but the Prophet ﷺ corrected his false *ta 'wīl* and became angry about it⁹¹.

And 'Adī made *ta 'wīl* of the white thread which is mentioned in the Qur'ān regarding fasting (*fajr*) as being an actual white rope, while the Prophet ﷺ was still alive and he corrected his mistake⁹².

the knowledge of *tayammum* (dry ablution) was with 'Ammār and others, but 'Umar and ibn Mas'ūd were unaware of it and said that one in a state of major impurity should not perform *tayammum* even if he does not find water for two months⁹³.

The ruling on wiping over socks was with 'Alī and Ḥudhayfa, may Allāh be pleased with them, but 'Ā'ishah, Ibn 'Umar, and Abū Huraira were unaware of it⁹⁴.

The ruling on the inheritance of a granddaughter with a daughter was with ibn Mas'ūd, but Abū Mūsā was unaware of it⁹⁵.

The ruling on seeking permission to enter was with Abū Mūsā and Abu Sa'īd, but 'Umar was unaware of it⁹⁶

⁸⁹ Ṣahīḥ al-Bukhārī 6101

⁹⁰ Sunan Abī Dāwūd 2385

⁹¹ Muwaṭṭa' Mālik 13, 1/291

⁹² Ṣahīḥ al-Bukhārī 4509

⁹³ Ṣahīḥ al-Bukhārī 347 | Ma'rifah Al-Sunan Wal-Āthār 1629

⁹⁴ Ṣahīḥ Muslim 276

⁹⁵ Ṣahīḥ al-Bukhārī 6736 | Musnad Ahmad 4420, 4073

⁹⁶ Ṣahīḥ Muslim 2153

The ruling allowing a menstruating woman to leave before performing the circumambulation of farewell was with ibn ‘Abbās and Umm Sulaym, but ‘Umar and Zayd ibn Thābit were unaware of it⁹⁷

The ruling on the prohibition of temporary marriage (*mut’ah*) and consuming domestic donkeys was with ‘Alī and others, but ibn ‘Abbās did not know the ruling of them⁹⁸.

The ruling on currency exchange was with ‘Umar and Abū Sa‘īd and others, but Talḥa, ibn ‘Abbās, and Ibn ‘Umar were unaware of it⁹⁹.

The ruling on expelling the People of the Book from the Arabian Peninsula was with ibn ‘Abbās and ‘Umar, but ‘Umar forgot it for years until he was reminded and then expelled them¹⁰⁰.

The knowledge of *kalālah* was known by some of them but ‘Umar did not know it¹⁰¹.

The knowledge of the inheritance of the grandfather was with Ma‘qil ibn Yasār, but ‘Umar was unaware of it¹⁰².

The ruling of the grandmother was with Al-Mughīrah, Muḥammad ibn Muslimah but it was unknown by Abū Bakr and ‘Umar¹⁰³.

And the ruling of taking *jizyah* from the Magians and not to enter the land with a plague was with ‘Abd al-Rahmān ibn ‘Awf, but it was not known by ‘Umar, Abū ‘Ubayd and the majority of the companions¹⁰⁴.

⁹⁷ Ṣahīḥ al-Bukhārī 329, 1760 1761

⁹⁸ Al-Muṣannaf by ibn Abī Shaybah 17065 3/551 | 24327, 5/121

⁹⁹ Muwaṭṭa‘ Mālik 2549, 2/338

¹⁰⁰ Ṣahīḥ al-Bukhārī 2730

¹⁰¹ Ṣahīḥ Muslim 1617

¹⁰² Al-Mustadrak by al-Ḥākim 8218 9/86

¹⁰³ Muwaṭṭa‘ Mālik 3038, 2/530

¹⁰⁴ Sunan al-Tirmidhī 1587

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ
وَسَلَّمَ