



# Shaykh ul-Islaam Ibn Taymiyyah: Explaining Imaan and the Errors of the Murji'ah – Part 1

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

## **THE ASL, FOUNDATION OF IMAAN IS NOT MERE TASDEEQ, BUT TASDEEQ WITH INQIYAAD AND KUFR IS MORE GENERAL THAN TAKDHEEB**

Shaykh ul-Islaam Ibn Taymiyyah said in as-Saarim al-Maslool (3/966):

“Second: that Imaan, even though it [Imaan] comprises tasdeeq (assent of the heart), then it is not mere tasdeeq alone. Rather it is iqraar (affirmation) and tum'aneenah (ease, tranquillity). This is because tasdeeq is only applied to information (khabar). As for command (amr), then, from the point of view that it is a command, there is no tasdeeq applied to it. And the speech of Allaah consists of information (khabar) and command (amr). Hence, the information (khabar) necessitates and requires tasdeeq (belief, assent) of that which has been informed of, and the command (amr) necessitates and requires inqiyaad (compliance) and istislaam (submission) to it. And this is an action of the heart and what brings this together is khudoo' (submission) and inqiyaad (compliance) to the command, even if that which has been commanded is not fulfilled (outwardly).

Hence, when the khabar (information) is accepted with tasdeeq and the amr (command) is accepted with inqiyaad (compliance), then the asl, foundation of Imaan has been attained in the heart. And this is tum'aneenah (ease, tranquillity) and iqraar (affirmation), for its derivative is amn (security, safety), which is actually qaraar (establishment) and tum'aneenah (ease, tranquillity). And this is attained when tasdeeq and inqiyaad settle in the heart.

So when this is the case, then revilement (sabb) is disdainment (ihaanah) and belittlement (istikhaaf) and [conversely] compliance to the command (inqiyaad lil-amr) is honouring (ikraam) and venerating (i'zaaz).

And it is impossible for the heart to disdain the one to whom it is has complied and submitted and humbled, or that it should belittle him. For when belittlement (istikhfaaf) and disdainment (istihaanah) occurs in the heart, it is prohibited for inqiyaad (compliance) and istislaam (submission) to be in it. Hence, there is no Imaan in it (the heart), and this is the very kufr of Iblees. For he heard the command of Allaah to him, so he did not reject (yukaddhib) a messenger [who brought the command] however he did not comply with the command, and did not submit to it [with inqiyaad and istislaam], but he turned away from obedience in arrogance, hence he became a kaafir.

And this is the point in which a portion from the Khalaf deviated. It was imagined by them that the asl, foundation, of Imaan is nothing but tasdeeq (the assent of the heart), then they consider the likes of Iblees and Fir'aun, those from whom takdheeb (rejection, the opposite of tasdeeq) did not occur, or from whom takdheeb by the tongue did not occur without takdheeb of the heart (meaning, those who were inwardly convinced but rejected upon their tongues due to arrogance), and his kufr was one of the most severe types of kufr. And hence, these people became bewildered (on this subject).

And if only they had been guided to that which the Salaf were guided to, they would have known that Imaan is speech and action. And I mean that in its asl (foundation, basis) Imaan is speech in the heart, and action in the heart. For Imaan is in accordance with the Speech of Allaah and His Risaalah (i.e. the messengership that is sent). And the Speech of Allaah and His Risaalah contain both His information (akhbaar) and also his commands (awaamir)

Hence, the heart believes (yusaddiqu) His information with tasdeeq that necessitates such feelings in the heart that are appropriate and in accordance with that which has been informed about. And tasdeeq is actually a form of knowledge (ilm) and speech (qawl, i.e. of the heart), and then he also complies with His command and submits to it. And this compliance (inqiyaad) and submission (istislaam) is a form of desire (iraadah) and action ('amal, i.e. of the heart). Hence, he cannot be a believer except by the combination of these two matters (i.e. the speech of the heart and its action).

Hence, when he abandons compliance (inqiyaad) he becomes an arrogant one, hence he becomes amongst the Kaafireen. And when he believes (musaddiqan, i.e. has tasdeeq), then kufr is more general and wider than mere takdheeb (rejection). It can be takdheeb (rejection) and jahl (ignorance) and it can also be isktibaar (arrogance) and dhulm (oppression).”

And he also said, (as-Saarim al-Maslool 3/864):

“As for their saying that he is an apostate and so his repentance is to be sought, just like all the apostates, then the answer is: that this person is an apostate with the meaning that he spoke a word on account of which he became a kaafir, his blood becoming lawful (to be taken) – and with it being permitted alongside this that he still

believes in the truthfulness (musaddiqan) of the Messenger, acknowledging his Prophethood. However, the requirements of tasdeeq are respect in one's words (tawqeer). Hence, when he defames him with his words, then the judgement of that tasdeeq [necessitating submissiveness] is raised (from him), and so he falls to the level of the mere acknowledgement of Iblees of Allaah's Ruboobiyyah. For [tasdeeq] necessitates and requires submission (khudoo') to Him. Hence, when he (Iblees) became arrogant towards His command, the judgement of that acknowledgement (i'tiraaf) was falsified. Hence, Imaan in Allaah and His Messenger is speech (qawl) and action ('amal). I mean by action here, what arises from speech and belief (of the heart) of veneration (ta'dheem) and magnification (ijlaal) (i.e. the action of the heart). So when he does what is opposite to that of arrogance (istikbaar) and belittlement (istikhfaaf), he becomes a kaafir."

### **MERE TASDEEQ AND ILM IN THEMSELVES DO NOT NECESSITATE ALL OF WHAT ENTERS INTO IMAAN**

Shaykh ul-Islam Ibn Taymiyyah said, "Hence, the saying of the one who made mere ilm and tasdeeq in a servant to be what constitutes (the whole of) Imaan, and that it necessitates (i.e. brings about by necessity) the actions of the heart, such that when these [actions of the heart] pass away, they indicate the passing away of the knowledge (in the heart, leading to ilm and takdheeb), then he is at the same level of the one who says, "Allaah's mere knowledge of the order and arrangement of the Universe necessarily brings about its existence, without any iraadah (desire) on His behalf". And this is similar to the saying of the Philosophers, that the happiness of a soul is in its mere knowledge of the realities (of life and the universe), but they did not join that with the love of Allaah, the Most High, and His worship, without which happiness cannot be complete. And it is also similar to the saying of those who say that the perfection of the body or the soul lies in love, but without any link to the desired movement (al-harakah al-iraadiyyah) that occurs on account of it (i.e. this love). And also like one who says that delight (ladhdhah, i.e. taste, feeling) is in the mere perception and feeling, and this is an error by agreement of all the intelligent, sensible ones. Rather there must be some agreement, concurrence (Arb. mulaa'im, suitability, agreement, concord), and this harmony does not occur except with the love that exists between that which is perceived and felt, and the one who is perceiving it. And this love, and agreement and concord, is not the same thing as the actual perceiving and feeling of (that ladhdhah, i.e. taste, feeling)." (Kitaab ul-Imaan 7/535).

He also said, "...thus, whoever made mere ilm and tasdeeq to be what brings about by necessity everything that enters into Imaan, and everything that is labelled as Imaan, then he has erred. Rather, both knowledge (ilm) and love (hubb) are required, and knowledge is a condition (shart) in loving the one that is loved, just like life (hayaat) is a condition (shart) for knowledge. However, the mere knowledge of something, and having tasdeeq in its establishment, does not necessitate having love for it – if there does not exist between the one who has this knowledge and between the object of this knowledge (i.e. that which is known), a meaning or a concept (ma'naa), on account of which the lover, loves for its sake. And for this reason a person will make tasdeeq in

the establishment of many things and he will have knowledge of them, but he will hate them, such as when he has tasdeeq in the existence of the Shayaateen and the Kuffar, but he hates them. And tasdeeq, in and of itself, of the existence of something, does not necessarily bring about love of it. However Allaah, the Sublime, is deserving of being loved and worshipped, merely on account of His Self, and similarly that His Messenger is loved for His sake. And the hearts have a meaning or concept in them that requires love of Allaah and obedience to Him, just like they have within them a meaning or concept that requires knowledge of him and tasdeeq in him. Hence, whoever believed in Him (saddaqa bihi) and in His Messenger, and did not love Him or His Messenger, then he is not a believer until he has with him, alongside that (tasdeeq and ilm), love of Him and His Messenger. (Kitaab ul-Imaan 7/541).

Shaykh ul-Islaam said, "And what explains this is that it is known that knowing (ma'rifah) something that is loved requires its love (i.e. loving it), and knowing something that is venerated (mu'adhdam) requires venerating it (ta'dheem), and knowing that which is feared, requires fear of it. Thus, mere ilm and tasdeeq in Allaah and what He has of Beautiful Names and Lofty Attributes bring about by necessity the love (mahabbah) of the heart for Him, venerating Him (ta'dheem) and fearing Him (khashyah). And that necessitates the iraadah (desire) for His obedience, and hatred of His disobedience. And a firm and resolute desire (al-iraadah al-jaazimah) alongside with ability (qudrah) necessitates the bringing about of what which is desired, and the existence of that which he has power over (i.e. to bring about). Hence, when the servant desires prayer (as-salaah) with a firm and resolute desire while having ability to perform it, then he will pray. And when he does not pray, whilst having the ability, this gives evidence to the weakness of his desire (iraadah)." (Kitaab ul-Imaan 7/524-525)

And he said, "And the Imaan that is in the heart is not Imaan just by mere tasdeeq (alone) which has no action of the heart with it, and whatever (this tasdeeq) necessitates of love of Allaah and His Messenger and what is similar to that. Just like it cannot be Imaan on account of mere speculation and desire (dhann and hawaa). Rather, the speech of the heart and its action are required for the asl, foundation of Imaan." (Kitaab ul-Imaan 7/527).

And he also said, "And in summary, it is required for the Imaan that is in the heart, that there be tasdeeq (assent) in Allaah and His Messenger, and love of Allaah and His Messenger, otherwise, the mere tasdeeq alongside hatred of Allaah and of His Messenger, and enmity to Allaah and His Messenger is not Imaan by unanimous agreement of the Muslims. And mere tasdeeq and ilm themselves do not necessitate (i.e. bring about) love – unless the heart is free and safe from the barriers to it (saleeman min al-ma'aarid), such as jealousy (hasad) and pride (kibr)." (Kitaab ul-Imaan 7/536)

And he also said, "Or it is said: There can be obtained in the heart ilm of the truth and tasdeeq in it, however, what is in the heart of jealousy and pride and what is

similar to that prevents the submission (istislaam) and compliance (inqiyaad) and love (mahabbah) of the heart. And this is not like the case of having iraadah (desire) along with action ('amal). Because having the desire (iraadah) alongside the ability (qudrah) necessitates that which is desired. But as for ilm of the truth and tasdeeq of it, then alongside ability (qudrah) for the action, it does not necessitate that action. Rather, there must be alongside that (ilm and tasdeeq) the desire for the truth (iraadat ul-haqq) and love of it." (Kitaab ul-Imaan 7/535).

## Notes

1. The Book and the Sunnah contain that which is khabar (information) and that which is amr (command). The heart faces the khabar with tasdeeq (assent, belief), and it also faces the command with inward inqiyaad (compliance). When this is found in the heart, the asl (basis) of Imaan now is found in the heart.
2. The tasdeeq made by the heart of the khabar (information) brought to it, also necessitate certain feelings that are in accordance with the nature of the thing being informed about.<sup>1</sup>
3. Thus it is a combination of tasdeeq of the khabar, and the associated feelings it produces in accordance with the nature of each particular khabar, and the inqiyaad of the heart – that form the basis of the Imaan in the heart and from which the external actions and statements spring. Hence, the outward actions are bound and tied by necessity to the actions of the heart.
4. Hence, in light of the above, the claim of those who say that tasdeeq and ilm by themselves are what bring about everything that enters into Imaan (from the inward and outward sayings and actions), has erred. Rather, the actions of the heart, amongst them love, also enter into that which brings about whatever else enters into Imaan.
5. Mere tasdeeq and ilm of Allaah and His Names and Attributes, automatically necessitate the actions of the heart such as ta'dheem, khashyah, mahabbah – and this in turn necessitates the will (iraadah) or desire to obey Him and not to disobey Him. And when this is found, and a person also has the ability (qudrah), then this would necessitate the fulfilment of what is required from the servant.
6. A person may have tasdeeq and ilm, however there can be barriers that come between this tasdeeq and ilm and between this tasdeeq and ilm producing what should necessarily follow on from them of inqiyaad and istislaam and mahabbah and khashyah and ta'dheem. And such things are jealousy and pride and so on.

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<sup>1</sup> To give an example, if a person who is trustworthy and reliable comes to you and tells you your house is on fire, then you made tasdeeq of his khabar and this khabar also necessitated such feelings that are appropriate and in accordance with the thing being informed about. Hence, you will develop fear (khawf), apprehension, hope (of being able to save your house) and other such feelings of the heart. So this shows that tasdeeq of information implies and necessitates feelings of the heart, that are in accordance with the subject and nature of the information. And the Jahmiyyah conceived of a type of tasdeeq that is devoid of associated actions of the heart, and they conceived only of a pure tasdeeq, and pure acknowledgement.