

[Page 1]

Chapter
Who are the Murji'ah

Murji'ah are three types:

One type talked about delay in faith and predestination as in the theological schools of Qadariyyah and Mu'tazilah.

Another type talked about delay in faith but forced the works as in the theological school of Juhmiyyah.

A third type who are different from Jabriyah and Qadariyyah, and they are sects of: al-Yunisiyyah, al-Ghasaniyyah, al-Thubaniyyah, al-Tumaniyyah, and al-Marisiyyah.

They were called Murji'ah [TN: literally means delayers] because they delay works of faith, so Irja'a means delay. It is said I postpone or postponed it, which means delayed it.

Murji'ah Faith is two sections:

The first: Murji'ah (Talking Murji'ats)

The Second: Faqih [TN: Legist] MurFats⁽¹⁾

- Talking Murji'ats: Jahm bin-Safwan and his followers said: faith -the mere belief of the heart and its knowledge, but they did consider the work of the heart to be faith. They thought that a person could be a full believer in his heart while cursing God and His messenger, antagonizing the saints of God, following the enemies of God, destroying mosques, despicably desecrating Qurans and believers, and extremely honoring to infidels. They say: all these are sins do not contradict the faith in one's heart; one might do all this and still be in essence, a believer in the eyes of God. They say: on earth he is under the rules that apply to infidels because these statements are under the rules of infidelity. Therefore, the Qur'an, Sunnah, and collective thought tell each of them that he is an infidel who will be tortured in the hereafter. They answer: this is proof of the absence of belief and knowledge in the person's heart, because infidelity

⁽¹⁾ There is a third faction who says that faith is the mere talk of the tongue, and this is not known of anyone before al-Kuramiyyah.

[Document Page 2]

to them is this: ignorance. Also faith is one thing: knowledge or believing or not believing the heart. They are conflicted: is believing the heart something different than knowledge or is it the same thing? So this statement, even though it perverts what was said about faith, many of the Murji'ats agree with it. The forefathers like Waki' bin-al-Jarah, Ahmad bin-Hanbal, Abu-'Ubayd, and others, considered anyone who says this same thing an infidel. They said: Satan is an infidel per Quranic text, but his infidelity is by his arrogance and refusal to kneel to Adam; it was not because he disbelieved something. The same goes for the Pharaoh and his people. God Almighty said, (And they denied them unjustly and proudly while their soul had been convinced of them.) [The Ants: 14]. And Moses, peace be upon him, said to the Pharaoh: (Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence...) [al-Isra': 102]. Moses, the truthful believer said that to him, which proves that the Pharaoh knew that God revealed these verses, even though he was one of God's most stubborn and corrupt creatures, not because of his lack of knowledge. God Almighty said: (Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.) [The Narration: 4].

Also the Jews about whom God said: (The people of the Book know this as they know their own sons.) [The Cow: 146]

Also those Polytheists, God said about them: (It is not thee they reject: it is the signs of God, which the wicked contemn.) [The Cattle 33]

- As far as the legist Murji'ats: they said that faith is believing with the heart and words but no need for works. There was a faction of them from the legists of Kufa and its worshipers; they did not say the same thing as Jahm. They knew that a person is not a believer if he does not speak of faith and is able to do it. They knew that Satan, Pharaoh, and others are infidels even though their hearts believe, but if they don't include the works of hearts in faith, then they fit what Jahm said about them. They did not claim increase or decrease of faith due to works, but they said the increase of faith would be before the completion of the inspired word. This means that whenever God revealed a verse it was a must to believe in it. So this belief was added to the previous belief. But after the completion of what God revealed belief was not there in them, since faith of all

[Document Page 3]

people is the same; the faith of those who came first such as Abu-Bakr and `Umar and the faith of the most miscreant of people such as al-Hajjaj and Abu-Muslim al-Khurasani and others." ⁽¹⁾

- Murjitism in our day is prevalent whether among the public or among those who belong to a religion.

One the most famous saying of Murji'ats is: (Faith is in the heart). They disregard works, ignore, and neglect them. They abandon them using the excuse that the goodness of the heart and the purity of intentions are sufficient.

As far as the Murjitism of those who belong to the religion or the proselytizing, they are the subject of discussion in this book, to them it is most likely not in the definition of faith... They define it precisely when they say: faith is talk with the lips, belief in the heart, and works by the soul and will. Or they say its talk and works, which is also the belief of the Sunnah of the faith.

But when translating that in reality and practicality, especially, with the annulments of faith, it becomes apparent to you that the pillar of works they mentioned in the definition of faith, is neglected by them, and almost dropped or cancelled.

Yes, they, or most of them, say that faith increases with obedience and decreases with disobedience, just as the Sunnah forefathers said. But all sin to them is lacking because of the perfection of faith only, while there is nothing that contradicts the origin of faith. The exception is only one case: where ungratefulness is linked to it, or to make something Halal [TN: allowed under Shari'a] or the mere belief no matter what the sin or work is, even though the Prophet (praise and peace be upon him) explained by saying: "Faith is seventy something, parts [related by al-Tarmadhi (An issue)]. But the best one [(its highest) to al-Tirmidhi] is his saying: there is no God but Allah, and the lowest of which is to remove an obstacle from the road; and that shyness is a part of faith"; relayed by Muslim and those who formed the rules, as it were related by Abu-Hurayrah.

⁽¹⁾ Adapted and summarized from the book Al- Iman by Sheikh of Islam Ibn-Taymiyyah.

[Document Page 4]

So not all the sections of faith or its chapters are equal, the part of (There is No God but Allah) is not like that part of (shyness) or (removing obstacles from the road.)

Some of its obsolescence is contradicting to faith such as shyness.

Some of its obsolescence is contradicting to faith such as the part of (There is No God but Allah.)

The Kharijites and those infidels who agree with them and follow them, made the disappearance of any part of faith contradictory and detrimental to the origin of faith.

The Murji'ats of the time -came as a reaction to them and their faction. They made the obsolescence of the sections of faith contradictory to faith only, and nothing of it is obsolete or contradictory to its origin, except maybe for something that has to do with ungratefulness or a certain belief, and both denominations are errant.

But those who are right, saved, and victorious denomination are in the middle between the doors of faith and infidelity. The sections of faith, to them, only affect the perfection of faith but do not make it obsolete. This type is subdivided into two sections: the first is perfection in a desired faith, and the second is the compulsory perfection of faith.

Some of the sections of faith make the origins of faith obsolete and contradict it; hence faith to them is three sections:

- Desired perfection of faith, which is what the public was interested in and did not threaten to neglect it.
- Compulsory perfection of faith, which is what the public threatened to neglect but does not reach threats of infidelity.
- The origin of faith which is composed of each section which makes faith obsolete and contradicts it by its obsolescence.

Those have no control over anything; they make it of this type or the other with a legitimate proof or text from God Almighty or His Messenger (praise and peace be upon him), (Glory to Thee, of knowledge we have none, save what Thou Hast taught us...)"[the Cow: 32]

[Document Page 5]

The Murji'ats faction which is closest to Murji'ats of our day on faith and infidelity are Marisiyyah Murji'ats: Murji'ats of Baghdad: followers of Bashar bin-Ghayath al-Marisi who said about faith, "It is a belief by the heart and the tongue together, and that blasphemy is ungratefulness and denial, that is why he claimed that kneeling to an idol is not blasphemy, but evidence of blasphemy."⁽¹⁾

This is because the Murji'ats of our day do not see that there is practical blasphemy that takes you out of the faction, except when it is linked to a belief, ungratefulness, or making it Halal. That is blasphemy to them.

Whether to curse God Almighty, kneel to an idol, legislate something alongside God, or to mock the religion of God; all this is not blaspheme per se, but evidence that the doer believes in blasphemy. So blasphemy is his belief, its ungratefulness, or making it halal. So by doing so, they've opened an immense door of evil on the people of Islam which lets in every atheist, heretic, and people who question the religion of God Almighty, in safety and comfort. They cover up for apostate tyrants and defend them against accusations that never occurred to those tyrants, and of which they never heard of in the first place. The tyrants would not have found loyal soldiers to defend their vanity like those Murji'ats of today. So, some of the forefathers said about the Murjitism, "It is a religion liked by kings!" Others say about the stir of the Murji'ats that, "It is more worrisome to this nation than the insurrection of the Kharijites."

It was said, "Kharijites have a better excuse with us than Murji'ats." This is not just a ramble, but it is an honest truth. Kharijites had motives of anger; their insurrection started the wrath of the prohibitions of God and his limits, as they claim. The Murji'ats' faction⁽²⁾ led to crossing those Shari'a limits

⁽¹⁾ See for example (The Difference between the Factions) by `Abd-al-Qahir al-Baghdadi, p. 180, and also see the chapter on Denominations, Desires, and Nihal by Bin Hazm (5/75).

⁽²⁾ I say, "Their denomination did it" because the Murji'ats initially had legists and worshippers, and their disagreement with the People of Sunnah was just in defining faith. Even though they did not see works categorized as faith for suspicions thrown at them by Satan, they did not stop doing works and did not lessen blasphemy or argued

[Document Page 6]

and to free themselves from religious discipline and regulations, and to open the door to apostasy to make it easy for blasphemers and heretics.

Our age has seen many responses to modern Kharijites and to exaggerating Takfiris: the markets are flooded with books and messages about that, many of which are unfair and lack justice.

On the other hand we rarely find someone who wrote about Murjitism, especially Murjitism of today and its people; someone who warns and suspects them just like warning of suspicion in Kharijites⁽¹⁾

Perhaps this book might close the gap in this matter or start a good precedence to encourage people of knowledge to write about it to show the truth, to uncover untruth of slander and invention, which distorts the real truth. I ask God to open our deaf ears, our blind eyes and our closed hearts, and make this true to God. Thank God first and foremost.

about infidels. But Murjitism developed after that and its people split into divisions and denominations where they are now. That is what we are talking about.

⁽¹⁾This was 12 years ago, but today our hearts are at ease and we are happy about what many of our monotheist brethren have written in this matter.

[Document Page 7]

[TN: This page is illegible]

[Document Page 8]

Gist of Stages of Guerilla War

First Stage

Depletion stage (Stage of strategic defense)

Military characteristics

The enemy:

The enemy launches a continuous, ferocious campaign attempting to finish the military forces of the mujahidin. Widespread use of ground and air forces attempting to lure the mujahidin into open clashes and to defend permanent locations.

The Mujahidin:

Quick, small, and frequent strikes; battle policy is "hit and run", or to "cause death by a thousand wounds". In other words: exhaust the enemy by long term small strikes until it falls from exhaustion.

- Bases

Mujahidin camps are mobile, not permanent, and lightly equipped.

- Political characteristics

The enemy: Propaganda attack against the mujahidin to portray them as agents and mercenaries; secret offers for talks with the government for money, positions, and amnesty.

The Mujahidin: Military strikes to destroy the prestige of the government, to propaganda against it, to encourage people to resistance, and to aid the Mujahidin. The courage and heroism of the Mujahidin help a lot in attracting people to their side. This results in the people's animosity toward the regime which resorts to tough security actions that harass and hurt the people. The Mujahidin distribute pamphlets in towns and villages, and give speeches in rural villages where they pass through.

- Negotiations

Negotiations with the enemy are strictly prohibited just as well as military ceasefire. During foreign mediation or meetings with government representatives, the Mujahidin set the most

difficult demands that the government cannot accept. So the movement gains more time to get stronger militarily, organizationally, and politically.

The Second Stage

Strategic Balance Stage

- Political characteristics

The enemy:

Military campaigns decrease and the enemy basically stops invading treacherous areas and jungles, settling instead for aerial strikes on those areas and supply road for the Mujahidin.

The Mujahidin:

Al-Qaida

21

Series: Prepare for them

[Document Page 9]

He criticizes those who stop at the quotes that command killing in defense only, considering them to be the final rulings, "The quotes that they shelter under, are sequential texts for a specific reality. This specific reality might be repeated in the life of the Muslim nation, and in this case these sequential texts are applied. This is because its nature dictates that it is like those texts in those rules. But this does not mean that it is the ultimate goal and that it is the aim of the stages of this religion. It means that the Muslim nation must go forward in improving its situation, removing the obstacles from its way, to ultimately apply the latest rulings in the final Sura [TN: Quranic chapter]. The reality then was different from the reality faced by the sequential texts." ⁽²⁾

He says, "If Muslims today, in reality, don't achieve these rulings, then they — temporarily- are not obliged to achieve it. God does not task anyone except with what he has the capacity to do. In sequential rulings they are allowed to grow with it, until they reach the final rulings whenever they are able to execute it. But they must not change the final rulings to adapt to the sequential texts and they must not pass their present weakness to God's strong firm religion." ⁽³⁾

So we notice that all that Sayid Qutb [ICST] means about not abrogating, is that it is not right to oblige the weak the same way we oblige the strong and capable. The weak have an alternative of obliging by the verses of sufficiency, or being sufficed by the jihad of payment [TN: Could also be jihad of Submission] depending on his condition and ability. He believes that this is a temporary matter that must seriously be changed, in order to achieve the strength possible to complete the final phase of jihad.

If people in our day talk about not abrogating and it were enough, we wouldn't need to blacken these pages, because the argument then would be less dangerous and easier to deal with.

Oddly, some people who are misguided in this matter claim the sayings of Sayid (Rest in Peace) to justify what they say. The counselor Salim al-Bahnisawi [ICST] talked about

[TN: this page is divided into two pages (page 86 and page 87) side by side]

⁽²⁾ The previous reference: (1581/3)

⁽³⁾ The previous reference: (1582/3)