

PROOF AND PARTISANSHIP

الدليل والتعصب

Proof and Partisanship

Abū Muḥammad al-Miṣrī · The Electric Collective for Rigorous Islamic Science

Browse the essays

Editorial preface

This edition

This collected volume brings together eight complete contributions published between 2007 and 2013 on proof, school allegiance, sectarian names, selective perception and exclusion from recognised juristic status. It preserves the writer's polemical voice and his experience of the modern revival. The essays are arranged by the publication dates of their surviving witnesses, rather than presented as an author-planned treatise. This is a selection, not the complete blog. Credited reposts from other writers and unrelated political, historical and biographical pieces are excluded. The author's pen name is retained; no civil identity or formal scholarly qualification is inferred. The title and compilation are editorial. This is a working translation draft, not a claim of scholarly review. The author's reasoning, unusual formulations and polemics are retained as his own. Inclusion does not imply agreement with every claim, political judgement or assessment of other people. Allegations are not presented as independently established facts. The collective's own statement of method must not be substituted for the author's.

Sources, dates and attribution

Dates below identify the surviving publication witnesses, not automatically the date of composition. Where the text says it was written earlier, that distinction is retained. A poster is not automatically the author of what he posts. Earlier attributions and quoted writers are identified where the witness supplies them; an unavailable earlier page is not treated as independently verified.

1. **Why Do the Schools Unite against the People of the Texts?**. 6 January 2007 (displayed forum date; capture dated 2 July 2010). Darat Ahl al-Zahir post 9484, posted by Abu Muhammad al-Misri. The forum date is MM-DD-YYYY, as demonstrated by later day numbers above twelve. The archival capture date is not the composition or posting date. Read the surviving source.

2. **Your Understanding Is Not Islam**. 24 January 2009 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition. Read the surviving source.

3. **He Named You Muslims Before**. 10 April 2009 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition. Read the surviving source.

4. **Zahiri Generosity and Their Opponents' Ingratitude**. 04 February 2010 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition. Read the surviving source.

5. **How Partisanship Shapes Perception**. 14 February 2010 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition. Read the surviving source.

6. **Disagreement Is Real—Where Is the Problem?**. 01 October 2011 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition. Read the surviving source.

7. **The Jurists without Citizenship**. 08 August 2012 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition. Read the surviving source.

8. **Why Does an Opponent Not Reconsider?**. 23 November 2013 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition. Read the surviving source.

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The English was translated directly from Arabic by **GPT 6.1 sol (Codex)**. No Bedrock translation service was used. Complete paragraphs are paired with the preserved Arabic in the same landscape format as the other books in this collection. Source identifiers in the margins refer to this edition's working records, not printed page or manuscript line numbers. Translator's notes appear as footnotes, separate from the author's text. Quranic wording is translated as quoted in the witness; significant departures are noted rather than silently replaced. Quoted reports retain the author's use of them and receive no new authenticity grade merely by appearing here.

Links supplied by the author are marked in square brackets in the text. Their footnotes give a working destination where recovered, a brief description and the attribution chain, retaining the original address. Standalone web dividers are typeset as rules; numbered items retain their numbers with hanging indents.

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MODERN ZAHIRI VOICES

لماذا يتفق أهل المذاهب على الطعن بالظاهرية أكثر من طعنهم ببعضهم

Why Do the Schools Unite against the People of the Texts?

Abū Muḥammad al-Miṣrī · Arabic–English parallel edition

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[لماذا يتفق أهل المذاهب على الطعن بالظاهرية أكثر من طعنهم ببعضهم]

السلام عليكم ورحمة الله وبركاته

سؤال حيرني كثيراً قبل أن أعرف إجابته

لماذا يتفق أهل المذاهب جميعاً على الطعن بمدرسة النص من الظاهرية وأصحاب الحديث ومن وافقهم.. أكثر من طعنهم ببعضهم؟

الجواب : دائماً يا أخى الحبيب يختلف أهل الباطل فيما بينهم كثيراً فإذا ظهر أهل الحق نسوا خلافاتهم ونحوها جانباً وتكالبوا على الهجوم على أهل الحق ...

وكما يقول المثل الشعبي (الكلاب لا تعض بعضها) فهؤلاء يختلفون فيما بينهم فى كل شئ وعندما تشاهد نقاشاتهم تجد تهارجاً كتهارج الحُمُر ونباحاً كنباح الكلاب على بعضها لا يصل إلى العقر والعض وإنما الرفس والنطح فقط...

هذا في شتى المحافل ... ويظهر واضحاً جلياً في المنتديات الحوارية ....

تجد أعضاؤها يختلفون كثيراً فيما بينهم ...فإذا تكلم أحد أتباع مدرسة النص اجتمع القاصى والدانى وكل نطيحة ومتردية وكلب أجرب ومراهق أعوج وعذراء مخدرة ولبؤة جامحة منهم ليطعنوا فيه بشتى الطرق لأنهم رغم اختلافهم فى ميولهم ومشاربهم وأغراضهم ودوافعهم الخفية إلا أنه يجمعهم جميعاً شيء واحد وهو الحرج الذى يجدونه فى صدورهم من ترك اتباع القرآن والحديث الشريف ....فيحاولون دفع هذا الحرج عن نفوسهم بمحاولة إظهار من يتبع الحديث وينفى القياس بمظهر المبطل لعل نفوسهم

[Why Do the Schools Unite against the People of the Texts?][1]

Peace be upon you, and Allah's mercy and blessings.

A question puzzled me for a long time before I came to know its answer:

Why do all the schools unite in attacking the school of the texts—the Zahiris, the people of hadith and those who agree with them—more than they attack one another?

The answer, beloved brother, is that the people of falsehood always differ greatly among themselves. But when the people of truth appear, they forget their differences, set them aside and descend together upon the people of truth.

As the popular proverb has it, 'Dogs do not bite one another.' These people differ among themselves about everything. When you watch their discussions, you see squabbling like that of donkeys and barking like that of dogs at one another. Yet it never reaches mauling and biting: only kicking and butting.

This happens in all kinds of gatherings. It appears especially clearly on discussion forums.

You find their members differing greatly among themselves. But let one follower of the school of the texts speak, and those near and far gather: every gored beast, fallen animal, mangy dog, crooked adolescent, secluded maiden and untamed lioness among them, to attack him in every possible way. Despite the differences in their inclinations, backgrounds, aims and hidden motives, one thing unites them all: the unease in their breasts at

[1] **Translator's note (L0):** Source contribution 9484; the editorial preface links the surviving page. Displayed publication date: 6 January 2007 (displayed forum date; capture dated 2 July 2010). Darat Ahl al-Zahir post 9484, posted by Abu Muhammad al-Misri. The forum date is MM-DD-YYYY, as demonstrated by later day numbers above twelve. The archival capture date is not the composition or posting date.

تهدأ وتسكن بذلك .... وهذا مرض نفسي معروف ...وقد سألت بعض أطباء الأمراض النفسية والعقلية عن هذه الأحوال فأكد لي كلامى هذا....

نسأل الله جميعاً لهم الشفاء والهداية... والحمد لله الذى عافانا

abandoning adherence to the Qur'an and the noble hadith. They try to drive that unease from themselves by making the person who follows hadith and rejects analogy look like an adherent of falsehood, in the hope that their souls will thereby grow quiet and settle. This is a recognised psychological condition. I have asked some physicians who treat psychological and mental illness about these states, and they confirmed what I have said.[2]

L8 We all ask Allah to grant them healing and guidance. Praise be to Allah, who has spared us.

[2] **Translator's note (L7):** The psychological explanation and the claimed medical confirmation are the author's assertions, not an independently documented clinical finding. His invective has not been replaced by a more conventional argument.



MODERN ZAHIRI VOICES

فهمك أنت وليس الإسلام

Your Understanding Is Not Islam

Abū Muḥammad al-Miṣrī · Arabic–English parallel edition

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[فهمك أنت وليس الإسلام]

البعض منا يظن ، أنه القَيّم على عقائد العباد ، وأنه الوحيد الذي يملك حق إعطاء الدرجات لمن مات ، ومن لا زال على قيد الحياة ! ويزن ، بما يعتقد هو عقائد الآخرين ، فإن وافقوا فهمه للإسلام أدخلهم الجنة بغير حساب وإن خالفوا فهمه ، فالنار مثوى لهم.

والعياذ بالله.

ومن هنا انتشرت في بلادنا عقائد التكفير ..

كان قيادات التكفير والهجرة في مصر ، أيام سطوتهم ، حكموا بالكفر على الإمام البخاري ، رضي الله عنه ، فشانئه هو الأبتر ، لأنه كتب : باب كفر دون كفر..!! ، وهذا كان في سنة 1977 تحديداً.

وبعد ثلاثين عاماً في سنة 2007 ، هُمْ ، أنفسهُمْ ، صاروا يحكمون بالإيمان الكامل لراقصات شارع الهرم وفنانات العهر !

الصوفي (ألف قسم) ... الشيعي (ألف قسم) .... المذهبي (ألف قسم) ... حتى من انتسب إلى السلفية انقسموا وضلل بعضهم بعضاً

وآلاف الفرق ، والطرق ، والكباري ، كل واحد يزعم أنه على الحق المبين ، ومن خالفه ، خذوه فغلوه ثم الجحيم صلوه ، لأن الشيطان أفرخ فيهم وباض ، وزين لهم سوء أعمالهم ، فوسوس لهم أن مافهموه هو الإسلام ، وأن من خالف فهمهم خالف الإسلام.

[Your Understanding Is Not Islam][1]

Some of us imagine that we are the guardians of people's beliefs, that we alone have the right to award grades to the dead and to those still living! A man weighs other people's beliefs against his own: if they agree with his understanding of Islam, he admits them to Paradise without reckoning; if they disagree with his understanding, the Fire is their abode.

We seek refuge in Allah.

This is how doctrines of declaring people unbelievers have spread in our lands.

In their days of ascendancy, the leaders of Takfir wa-l-Hijrah in Egypt declared Imam al-Bukhari an unbeliever—may Allah be pleased with him; it is his detractor who is cut off—because he wrote: 'A chapter on unbelief less than unbelief'! This was in 1977, precisely.

Thirty years later, in 2007, these very same men were declaring the dancers of al-Haram Street and the performers of debauchery to possess perfect faith!

Sufis—a thousand divisions. Shi'ah—a thousand divisions. Followers of legal schools—a thousand divisions. Even those who ascribe themselves to Salafism have divided and declared one another astray.

Thousands of sects, paths and bridges: each claims to stand upon manifest truth. Whoever disagrees with him—'Seize him, shackle him, then cast him into the Blazing Fire!' Satan has nested and laid his eggs among them and made their evil deeds seem fair to them. He whispers that what they have

[1] **Translator's note (L9):** Source contribution 53; the editorial preface links the surviving page. Displayed publication date: 24 January 2009 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition.

understood is Islam itself, and that whoever opposes their understanding opposes Islam.[2]

L17 My brothers, this is so-and-so's understanding, not Islam. The proof is that you change your understanding through reading, research, study and listening to those who speak about religion.

L18 Was the understanding you threw behind your back yesterday Islam?!

L19 I know this is difficult to grasp—perhaps impossible.

L20 My brother, examine what you will die believing. What you hold today may turn out to be a tale from the Thousand and One Nights.

[2]**Qur'an references (L16):** Qur'an 69:30 (Al-Haqqah); Qur'an 69:31 (Al-Haqqah).

يا إخوتي ؛ هذا فهم فلان ، وليس الإسلام ، بدليل : أنك تغير فهمك بالقراءة والبحث والاطلاع ، وسماع من يتكلمون في الدين .

فهل فهمك الذي ألقيتَه خلف ظهرك بالأمس كان الإسلام ؟!.

أنا أعرف أن هذا فهمه صعب ، وربما مستحيل.

ابحث يا أخي عما ستموت أنت عليه ، فربما يكون الذي أنت عليه الآن هو قصة ألف ليلة وليلة.

MODERN ZAHIRI VOICES

((هو سماكم المسلمين من قبل))

He Named You Muslims Before

Abū Muḥammad al-Miṣrī · Arabic–English parallel edition

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[((هو سماكم المسلمين من قبل))]

سؤال يلح على البعض ...

ما مدى صحة أن يقال أنا سلفي أو من أهل السنة والجماعة أو صوفي أو غيرها من التسميات المذهبية كالحنفية أو الشافعية أو ...؟

سمانا الله عز وجل مسلمين : ((هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس))الحج 78. فغيرنا ما اختاره الله لنا ، وتحولنا إلى أسماء ما نزل الله بها من سلطان ؛ سلف وخلف ، متصوفة وأهل طريق ، شافعية ، وحنفية ، وحنبلية ، ومالكية ، وكل شيخ وله طريقته ، وكل طريقة ولها أتباعها .

والعجيب في هذا ، أن كل طائفة تعيب على الأخرى الاسم الذي تسمت به. أهل السنة والجماعة يعيبون على الشيعة هذا الاسم ، ويقولون بدعة ، والشيعة تعيب أيضا عليهم. والسلفيون يعيبون على المتصوفة ما تسموا به ، ويقولون هذا اسم مخترع ، ولا دليل عليه ، ولم يقل السلفيون في الوقت نفسة من الذي أخذوا عنه اسمهم هذا؟!.

فإن قالوا : نحن نسير على فهم السلف الصالح . قلنا لهم : وهل قالت الشيعة ، والمتصوفة ، وأهل الطريق : نحن نسير على فهم السلف الفاسد. إن سلفهم عندهم أصلح من سلفكم ، وأئمتهم عندهم أتقى وأنقى من أئمتكم.

وقد نتج هذا الفساد كله ، عندهم جميعا ، لأنهم جعلوا كتاب الله وراء ظهورهم ، كأنهم لا يعلمون ،

[He Named You Muslims Before][1][2]

A question keeps troubling some people:

How sound is it to say, 'I am a Salafi', 'I belong to the people of the Sunnah and the community', 'I am a Sufi', or to use other school designations such as Hanafi, Shafi'i, and so on?

Allah, mighty and majestic, named us Muslims: 'He named you Muslims before, and in this, so that the Messenger may be a witness over you and you may be witnesses over humankind' [Al-Hajj 22:78]. We changed what Allah chose for us and turned instead to names for which Allah sent down no authority: earlier generations and later generations, Sufis and people of spiritual paths, Shafi'is, Hanafis, Hanbalis and Malikis. Every shaykh has his path, and every path its followers.[3]

The strange thing is that each group criticises the name adopted by another. The people of the Sunnah and the community criticise the Shi'ah's name and call it an innovation; the Shi'ah criticise theirs in turn. Salafis criticise the names adopted by Sufis, calling them invented and unsupported by evidence. Yet those same Salafis have not said from whom they took their own name!

If they say, 'We follow the understanding of the righteous predecessors', we ask: have the Shi'ah, the Sufis and the people of the spiritual paths ever said, 'We follow the understanding of corrupt predecessors'? In their eyes, their predecessors are more righteous than yours, and their imams more godfearing and purer than yours.

All this corruption among all of them arose because they cast Allah's Book behind their backs as though they did not know.

[1] **Translator's note (L21):** Source contribution 97; the editorial preface links the surviving page. Displayed publication date: 10 April 2009 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition.

[2] **Qur'an references (L21):** Qur'an 22:78 (Al-Hajj).

واقرأ ((هو سماكم المسلمين من قبل)). [الحج : 78]. ((وقال إنني من المسلمين)). [فصلت : 33]. ((قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين – لا شريك له وبذلك أمرت وأنا أول المسلمين)). [الأنعام : 163]. ((فإن توليتم فما سألتكم من أجر إن أجري إلا على الله وأمرت أن أكون من المسلمين)). [يونس : 72]. ((إنما أمرت أن أعبد رب هذه البلدة الذي حرمها وله كل شيء وأمرت أن أكون من المسلمين)). [النمل : 91].

هذا هو الاسم الذي سماك الله به ، وأمرك بأن تكون من المسلمين ، لا تخترع لنفسك شيئا ، ولا تزد على ذلك حرفا.

فهذه المسميات لا معنى لها أصلاً، ولا تُظهر لنا من هو الذي على الحق في عقيدته أو عبادته ومن على الباطل.. فقل: مسلمون، وإن أردت التفريق بين أهل الحق، وأهل الباطل، فقل: مسلمون ولكنهم على بدعة أو ضلال في كذا..

صارت تلك المصطلحات والمسميات لا تميز بين إسلام صحيح، وما يخالفه .. فلنترك كل هذه الاصطلاحات الحادثة، ونعود إلى الأمر الأول، فليس عندنا إلا إسلام صحيح كما أنزله الله تعالى بلا زيادة رأي وظن،أو مذهبية في عقيدة، وعبادة، وأخلاق .. وإسلام لحقته البدعة والتحريف والتأويل، في عقيدة، أو فقه، أو أخلاق أو عبادة .. والله الموفق ..

L28 Read: ‘He named you Muslims before’ [Al-Hajj 22:78]; ‘And says, “I am one of the Muslims”’ [Fussilat 41:33]; ‘Say: my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds; He has no partner. This I have been commanded, and I am the first of the Muslims’ [Al-An‘am 6:162–163]; ‘If you turn away, I have asked you for no reward. My reward is with Allah alone, and I have been commanded to be one of the Muslims’ [Yunus 10:72]; ‘I have been commanded only to worship the Lord of this city, who has made it sacred; to Him belongs everything, and I have been commanded to be one of the Muslims’ [Al-Naml 27:91].[4]

L29 This is the name Allah gave you. He commanded you to be one of the Muslims. Invent nothing for yourself; do not add a single letter to it.

L30 These designations have no meaning in themselves. They do not show us who is right in belief or worship and who is wrong. Say, then: Muslims. If you wish to distinguish those who are right from those who are wrong, say: Muslims, but they hold an innovation or an error on such-and-such a matter.

L31 Those terms and designations no longer distinguish sound Islam from what opposes it. Let us leave all these later terminologies and return to the original state. We have only sound Islam as Allah revealed it, without additions of opinion, conjecture or school allegiance in belief, worship and conduct; and Islam into which innovation, distortion and reinterpretation have entered, in belief, law, conduct or worship. Allah grants success.

[3]**Qur’an references (L24):** Qur’an 22:78 (Al-Hajj).

[4]**Qur’an references (L28):** Qur’an 22:78 (Al-Hajj); Qur’an 41:33 (Fussilat); Qur’an 6:162 (Al-An’am); Qur’an 6:163 (Al-An’am); Qur’an 10:72 (Yunus); Qur’an 27:91 (An-Naml).

MODERN ZAHIRI VOICES

بين عطاء أهل الظاهر ولؤم خصومهم !

Zahiri Generosity and Their Opponents’ Ingratitude

Abū Muḥammad al-Miṣrī · Arabic–English parallel edition

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[بين عطاء أهل الظاهر ولؤم خصومهم !]

المتأمل لأحوال المخالفين لأهل النص ومنهم الظاهرية يجد أنهم شنعوا على الظاهرية وأهل النص ليخفوا عورات لهم :

* إما أنهم يتمكن من مقارعة الحجة بالحجة فآثروا أسهل الحلول وأقصرها وصولا إلى المحافظة على المكتسبات والأرزاق, وأسهل الحلول هو مصادرة الرأي الأخر أو التشنيع عليه أو على صاحبه أو كليهما .

* وإما أن الأمر لا يعدو أن يكون انتقاما للنفس , وممارسة للإرهاب الفكرى دون ضابط أو قيد .

فابن حزم مثلاً كشف عورات وزلات وأخطاء من يقلدون ويعظمون ويقدسون فبدلاً من أن يصححوا نهجهم ويتبعوا النص تجدهم يحاولون الانتقام بالتشنيع لئلا يصدق أتباعهم السذج المغفلين ما يقوله أهل الحق فيصورون لهم أن هؤلاء الظاهرية أهل تجهم ويبولون في الماء ثم يشربون منه ويتوضأون !!!

بل ووصل الأمر بأحدهم في هذا القرن (حمود التويجري) واتهم الإمام ابن حزم في عدالته بسب كتابه طوق الحمامة فهذا قلة ورع من بدوي متعصب لا يعرف الحب ولم يذقه ويعتبرالكلام فيه من كبائر الذنوب متجاهلاً أو جاهلاً أن بعض من يقدسهم ويعتقد عصمتهم كابن القيم له كتاب مشابه !.

[Zahiri Generosity and Their Opponents' Ingratitude][1]

Anyone who examines the condition of those who oppose the people of the texts, including the Zahiris, will find that they vilify Zahiris and other adherents of the texts in order to conceal their own failings:

Either they cannot meet proof with proof and therefore prefer the easiest and shortest way to preserve their gains and livelihoods. The easiest way is to suppress the other opinion or to vilify it, its proponent, or both.[2]

Or it is simply a matter of personal revenge and the practice of intellectual intimidation without restraint or limit.

Ibn Hazm, for example, exposed the failings, slips and errors of those whom they imitate, magnify and sanctify. Instead of correcting their method and following the text, you find them seeking revenge through vilification, lest their gullible, foolish followers believe what the people of truth say. They depict these Zahiris as Jahmis who urinate in water and then drink from it and perform ablution with it!

One of them in this century, Hamud al-Tuwayjiri, even impugned Imam Ibn Hazm's moral probity on account of his book The Ring of the Dove. This is the scant scruple of a partisan Bedouin who has never known love or tasted it, and considers speaking about it a major sin. He overlooks, or does not know, that one of those whom he sanctifies and considers infallible—Ibn al-Qayyim—has a similar book!

[1] **Translator's note (L32):** Source contribution 162; the editorial preface links the surviving page. Displayed publication date: 04 February 2010 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition.

[2] **Translator's note (L34):** The source says "they can meet proof" although the surrounding argument plainly presupposes inability. "Cannot" renders that apparent sense; the missing negation has not been inserted into the Arabic.

L38 Or they feel unease in their souls at turning away from the text. Their subconscious then drives them to portray Zahiris and those who agree with them as adherents of falsehood, in the hope that their diseased souls may thereby grow quiet and settle. This is a recognised psychological condition, previously discussed at this link:

L39 [Link in the original][3]

L40 Otherwise, they are hardly the first to benefit from what the people of the apparent meaning write and then repay it with denial, concealment, ingratitude and repudiation. In private they milk its benefits; in public they condemn it—'Some of them conceal the truth while they know'—as the earlier poet said:[4]

L41 They condemn a world whose milk they never let run dry; I have seen nothing like this world—condemned, yet milked.

L42 Thus you find some celebrated scholars of the seventh Hijri century taking from Ibn Hazm numerous positions, fatwas and rulings through which they opposed the four schools: treating triple divorce, rejecting innovated forms of seeking intercession, prayer in mosques containing graves, and his statements about Sufis, Rafidah and other matters. You then find them flattering the majority and vilifying their Zahiri masters, depicting them as fools and accusing them of Jahmism. Meanwhile, these men of the seventh century are themselves pillars of excess in certain questions of the divine names and attributes, at the expense of truly following Muhammed ﷺ. Allah's dealings with His creation are wondrous.

*وإما بسبب وجود حرج في نفوسهم من الإعراض عن النص فيدفعهم عقلهم الباطن إلى تصوير الظاهرية ومن وافقهم بأنهم أهل باطل لعل نفوسهم المريضة تهدأ وتسكن بذلك وهذا مرض نفسي معروف سبق ذكره على الرابط

[رابط في الأصل]

وإلا فهم فليسوا بأول من يستفيد مما يكتبه أهل الظاهر ثم يقابلونه بالجحود , والكتمان والكنود والنكران , فيستدرون فوائده باطنا وهم في الملأ يذمون (وإن فريقا منهم ليكتمون الحق وهم يعلمون) ..... على حد قول الأول :

يذمون دنيا لا يريحون درها ..... فلم أر كالدنيا تذم وتحلب .

فتجد بعض العلماء المشهورين في القرن السابع الهجري أخذوا عن ابن حزم أقوال وفتاوى شتى ومسائل خالفوا بها المذاهب الأربعة كالطلاق ثلاثاً ونبذ التوسل البدعى والصلاة في المساجد ذات القبور وأقواله في الصوفية والرافضة وغيرها ثم تجدهم يداهنون الجمهور ويشنعون على أسيادهم الظاهرية ويصورونهم في صورة الحمقى ويتهمونهم بالتجهم بينما أصحاب القرن السابع هؤلاء أساطين للغلو في بعض أبواب الأسماء والصفات على حساب الاتباع الحقيقي لمحمد صلى الله عليه وسلم ولله في خلقه شئون .

[3] **Author's link (L39):** Open the archived discussion. The author attributes hostility towards Zahiris to unease at abandoning scripture. The opening contribution is translated as the first essay in this collection. Abu Muhammad al-Misri, Darat Ahl al-Zahir, 6 January 2007; archive capture dated 2 July 2010. This 2010 essay cites the earlier discussion; it is not a repost of it. Original address: `http://www.aldahereyah.net/forums/showthread.php?t=1764`.

[4] **Qur'an references (L40):** Qur'an 2:146 (Al-Baqarah).

MODERN ZAHIRI VOICES

قانون نفسي هام يفسر بعض سلوكيات متعصبة المذاهب والفرق

How Partisanship Shapes Perception

Abū Muḥammad al-Miṣrī · Arabic–English parallel edition

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[قانون نفسي هام يفسر بعض سلوكيات متعصبة المذاهب والفرق]

قانون نفسي هام يفسر بعض سلوكيات متعصبة المذاهب والفرق

التعصب للجماعة وملء الذاكرة والوجدان الشخصى بأفكار ثابتة كأن المرء لايريد رؤية غيرها مما أجراه العلماء فى هذا العصر ما ذكره رائد علم النفس الاسلامى فى هذا العصر الأستاذ الدكتور مالك البدرى حفظه الله أن العلماء أجروا بعض التجارب العملية على النفس الانسانية فنتج لنا قانون . وهو مما يتعلق بهذا الهوى المذكور وبهذا التعصب فان الانسان انما يتأثر ادراكه بما هنالك من تلك الوجدانيات والأفكار والمعتقدات التى تحكم سلوكه وأن الانسان عندما يتأتى منه ادراك انما يكون مصبوغا فى هذه البؤرة ومنها منبثقا ثم انهم أجروا على ذلك تجربة من التجارب البديعة بحق ولم يجرها واحد ممن ينتمى الى دين محمد ممن يريد أن يعز هذا الدين بهذه الأمور التى جعلها الله فى كونه يقع على سرها من يقع من عباده وقتما يشاء ربنا وعلى الصورة والكيفية التى يشاء . أُخذ ت صورة كبيرة لرجل زنجى حسن الهندام عليه مظاهر براءة الطفولة بادية , يقف الرجل فى حاله مستكينا فى حافلة يقف فى جواره فيها رجلا أبيضا معه خنجر مُسلط على بطن حامل مُتم والفزع فى عينى المرأة يكاد ينطق متكلما بل يكاد ينطق صارخا ثم عُرضت هذه الصورة على مجموعة من الذين عُرفوا بالتعصب المؤقت من البيض ضد الزنوج ثم كانت المسألة فى النتيجة على هذا النحو . أكثر الذين عرضت عليهم الصورة قالوا ان الخنجر كان فى يد الزنجى ولم يتذكر منهم واحدا ان الخنجر انما كان فى يد الرجل الأبيض وأما طائفة أخرى فلم يتذكروا شيئا ولم يثبتوا خنجرا ولامشهرا ولم يتعمد واحدا ممن أتى بالأمر على غير وجهه فنسب امساك الخنجر ورفعه على بطن الحامل المتم للزنجى لم يتعمد كذبا وانما خرج هذا الادراك منه على حسب معتقده وهذا ما يُسميه البعض ب(الانتقاء الاختيارى) فينتقى المتحامل المتعصب مما يراه بعينه ما يواقف معتقده وما يتعصب له ثم ينطق

[How Partisanship Shapes Perception][1]

An important psychological principle explaining some behaviours of partisans of schools and sects

Attachment to one's group fills personal memory and feeling with fixed ideas, as though a person did not wish to see anything else. Among the investigations conducted by scientists in this age is what Professor Malik al-Badri—may Allah preserve him, the pioneer of Islamic psychology in our time—mentioned: scientists conducted practical experiments on the human mind, and these yielded a principle connected with this passion and partisanship. A person's perception is affected by the feelings, ideas and beliefs governing his behaviour. Whenever he perceives something, his perception is coloured by this focus and springs from it. They carried out a truly remarkable experiment in this regard. It was not carried out by any adherent of Muhammed's religion wishing to strengthen this religion through these things which Allah has placed in His creation, whose secrets He allows such of His servants as He wills to discover, whenever our Lord wills and in whatever form and manner He wills. A large picture was taken of a well-dressed Black man with a look of childlike innocence. He stood quietly, minding his own business, in a bus. Beside him stood a white man holding a dagger pointed at the belly of a woman in the final stage of pregnancy. The terror in her eyes almost spoke—almost cried aloud. The picture was then shown to a group of white people known for their temporary prejudice against Black people. The outcome was this: most of those shown the picture said the dagger was in the Black man's hand. Not one of them remembered that it was in the white man's hand. Another group remembered nothing and recalled neither a dagger nor anyone brandishing one. None of those who misrepresented what happened deliberately lied when he attributed holding the dagger and raising it against the pregnant woman's belly to the Black man. Rather, this

[1] **Translator's note (L43):** Source contribution 186; the editorial preface links the surviving page. Displayed publication date: 14 February 2010 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition.

لسانه بما أدركه على حسب اعتقاده ومذهبه من غير أن يكون متعمد للكذب فهذا مايسميه العلماء بالانتقاء الاختيارى وهى مصيبة من المصائب الكبرى

perception arose from his beliefs. This is what some call ‘selective selection’: the prejudiced partisan selects from what his own eyes see whatever agrees with his beliefs and allegiances. His tongue then utters what he perceived according to his beliefs and school, without deliberately lying. This is what scholars call selective selection, and it is a calamity among the greatest calamities.[2]

[2]**Translator’s note (L45):** The account of the experiment is the author’s, attributed here to Malik al-Badri without a publication reference. The original experiment and its details have not been independently verified. “Selective selection” translates his repeated term al-intiqa al-ikhtiyari.

MODERN ZAHIRI VOICES

الخلاف في مسألة فقهية ممكن وواقع لكن أين المشكلة!

Disagreement Is Real—Where Is the Problem?

Abū Muḥammad al-Miṣrī · Arabic–English parallel edition

Return to the reading collection

[الخلاف في مسألة فقهية ممكن وواقع لكن أين المشكلة!]

الخلاف في مسألة فقهية ممكن وواقع لكن أين المشكلة!

المشكلة هى التعصب المسبق لأحد الأقوال والانتصار له وتقليد البعض لمن يعظم في ذلك وفي طريقة الاستدلال بما لا يصح من الأدلة رواية أو دراية وتأويلهم للنصوص المخالفة لهم وكذلك الآثار أوالأقوال المشهورة لبعض المخالفين وتجاهلهم لها كأنها لم تكن الأمر الذي يجعلنا نشعر أنهم – أو معظمهم – قد قالوا ما قالوا مستسلمين للعواطف البشرية والاندفاعات الشخصية والنعرات المذهبية والتقاليد البلدية وليس استسلاما للأدلة الشرعية !

[Disagreement Is Real—Where Is the Problem?][1]

L46

L47 Disagreement on a legal question is possible and does occur. But where is the problem?

L48 The problem is prior partisanship for a position, championing it, and some people's imitation of those they revere in it. It is also their manner of arguing from evidence that is unsound in transmission or understanding; their reinterpretation of texts contrary to their position, as well as reports or well-known statements of some opponents; and their ignoring these as though they had never existed. All this makes us feel that they—or most of them—have said what they said in surrender to human emotions, personal impulses, school chauvinism and local traditions, rather than in surrender to the proofs of revelation.

[1] **Translator's note (L46):** Source contribution 328; the editorial preface links the surviving page. Displayed publication date: 01 October 2011 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition.

MODERN ZAHIRI VOICES

عن البدون الفقهاء أتحدث!

The Jurists without Citizenship

Abū Muḥammad al-Miṣrī · Arabic–English parallel edition

Return to the reading collection

[عن البدون الفقهاء أتحدث!]

عن البدون الفقهاء أتحدث!

البدون لمن لا يعرف معناها :هم مواطنون كويتيون لاتعترف بهم الحكومة الكويتية ولاتعطيهم الجنسية الكويتية منذ أكثر من ثلاثين عاما هناك .

أما (البدون) الفقهاء فهم أهل النص الذين لايعترف بهم فقهاء المذاهب الأربعة وغيرها من المذاهب إلا في مقامات التخويف والارهاب والاتهامات المعلبة كالاتهام بالبول في الماء الراكد والغناء وضرب الوالدين وأنهم ليسوا من أهل الصنعة الحديثية التى تزعم تمييز علل الحديث بالكهانة.

يستطيع الأخ (فلان الأزهري) وهو من الأغلبية الأشعرية الوسطية المصرية المزعومة أن يدافع عن رأيه في الصحف والفضائيات وندوات الجامعات وينتقد بكل عنف من يتحاكم إلى النص واليقين فقط ويترك الظنون والمصالح وربما يستطيع بعد ذلك أن ينادي بالديموقراطية وينام قرير العين بعد أن صارمن أنصار الحرية والكفاءة الفقهية والمقاصدية والمآلات والخزعبلات!

يستطيع السيد فلان الأزهري أن يلقب نفسه بـ(تلميذ الشيخ الشهيد عماد عفت) ويبارز الجميع بزيه ومظهره الأزهري بعمامة الأزهر و(الجبة والقفطان) وهو يشجب بقوة أولئك السذج الذين يهتمون بالمظهر أو يتحاكمون إلى اليقين من الأدلة ويؤصلون لفقه القشور وينسون جوهر اللباب ... بل يستطيع السيد الأزهري (أدام الله ظله) أن ينصب نفسه كاهنا في (كنيسة الأزهر الجديدة) ويعطي صكوك الحرمان الفقهية ويختمها بخاتم (مخالفة المذاهب الأربعة) لكل من لايتبني هذه المذاهب الفقهية ويخالفها أو يخالف طريقتها في استخراج الأحكام

[The Jurists without Citizenship][1]

L50 It is the jurists without citizenship I am speaking about!

L51 For anyone unfamiliar with the word, the bidun are Kuwaiti citizens whom the Kuwaiti government does not recognise and has not granted Kuwaiti nationality for more than thirty years.[2]

L52 The jurists who are bidun are the people of the texts. Jurists of the four schools and other schools do not acknowledge them except when intimidating, terrorising or repeating ready-made accusations: urinating in stagnant water, singing, striking one's parents, and not belonging to the hadith craft which claims to discern hidden defects in reports through divination.

L53 Brother 'So-and-so al-Azhari', a member of the supposed Egyptian Ash'ari moderate majority, can defend his opinion in newspapers, on satellite channels and at university seminars. He can fiercely criticise anyone who appeals only to text and certainty and abandons conjectures and interests. He may then call for democracy and sleep soundly, having joined the advocates of freedom, juristic competence, purposes, consequences and nonsense!

L54 Mr So-and-so al-Azhari may call himself 'a student of the martyred Shaykh Imad Iffat' and challenge everyone through his Azhar dress and appearance: the Azhar turban, robe and caftan. All the while he loudly denounces those simpletons who care about appearances or appeal to certainty in the evidence and lay foundations for a jurisprudence of husks, forgetting the heart of

[1] **Translator's note (L49):** Source contribution 337; the editorial preface links the surviving page. Displayed publication date: 08 August 2012 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition.

[2] **Translator's note (L51):** Bidun, literally "without", is the term for people without recognised nationality. The author's description as "Kuwaiti citizens" is retained, rather than silently harmonised with his statement that nationality is withheld. His essay uses their situation as an analogy for exclusion from recognised juristic status.

the matter. Indeed, Mr al-Azhari—may his shadow endure—can appoint himself a priest in the 'new Church of al-Azhar', issuing certificates of juristic excommunication stamped 'contrary to the four schools' to everyone who does not adopt those schools, differs from them, or differs from their method of deriving rulings.

L55 Shaykh So-and-so, in his Hanbali headcloth and Taymiyyan Salafi appearance, can speak about whatever he likes and believe it to be a foundation of religion. It may be the report about the beardless youth wearing golden sandals, discussion of the attribute of trotting, or giving tribal customs contrary to sound revelation the status of law by invoking custom to secure the tribes' allegiance to his far-flung state. Or he may justify obedience to his rulers by claiming consensus on obedience to a ruler who is a thief or a libertine!

L56 Meanwhile, the bidun who study law can do nothing—even if they spend their whole lives memorising the Qur'an and authentic hadith, distinguishing sound reports from unsound ones, learning the language of the Qur'an and sound legal theory. These sciences and this certain understanding of religious rulings are insufficient to win a certificate of jurisprudence from the priests of the new church. Yet Brother al-Azhari's morning trips from his studies at the American University to al-Azhar Mosque are quite sufficient to change his blood into sacred Azhar blood and grant him 'recognition' and 'moderate Azhar Egyptian revolutionary nationality'. Someone like you remains an 'extremist Zahiri', a bidun with no rights.

L57 Nor is your knowledge enough to gain recognition from the temple's guardians. You remain a 'simple-minded Zahiri who urinates in stagnant water and then performs ablution with it': a bidun with no rights.

L58 In every case you are unqualified, however many academic certificates you obtain. In every case you are an intruder, however closely your independent judgements resemble the statements of those they revere. What, then, if you disagree with them?

L59 Nothing will avail you, my dear fellow. Everything you do is in vain.

يستطيع الشيخ فلان بغترته الحنبلية ومظهره السلفى التيمي أن يتكلم فيما يشاء ويعتقد أنه من أصول الدين ولو كان حديث الشاب الأمرد الذى يرتدى نعلين من الذهب أو الخوض في صفة الهرولة أو إكساب العادات القبلية المخالفة لصحيح الشرع صفة المشروعية مستدلاً بالعرف ليضمن ولاء القبائل لدولته المترامية الأطراف أو يبرر طاعة حكامه بادعاء إجماع على طاعة ولي أمر لص أو داعر!

بينما لايستطيع (البدون المتفقهة) أن يفعلوا أي شيء .. حتى لو أمضوا عمرهم كله في حفظ القرآن والأحاديث الصحيحة وتمييز صحيحها من سقيمها وتعلم لغة القرآن وأصول الفقه الصحيحة هذه العلوم والنظرة اليقينية للأحكام الشرعية ليست كافية لتحصل علي صك الفقه من كهنة الكنيسة الجديدة ...أما غدوات الأخ الأزهري حيث يدرس بالجامعة الامريكية إلي الجامع الأزهر كافية تماما ليتغير دمه إلي الدم الأزهري المقدس وينال (حق الاعتراف) و(الجنسية الوسطية الازهرية المصرية الثورية) بينما يبقي مثلك (ظاهري متطرف) (بدون) ليس له اية حقوق.

ولايكفي علمك لدي سدنة المعبد لكي تنال حق الاعتراف .. وتظل (ظاهرياً ساذجاً تبول في الماء الراكد ثم تتوضأ به) و (بدون) ليس له أية حقوق.

أنت في كل الاحوال غير كفء مهما نلت من الشهادات العلمية .. أنت في كل الاحوال دخيل مهما تشابهت اجتهاداتك مع أقوال من يعظمونهم فما بالك لو خالفتها! ..

لن يشفع لك أي شيء ياعزيزي .. كل ماتفعله هباء ..

إياك أن تضعف وتبحث عن التوافق أو المرونة الأصولية ..

أنت أصلا مبتديء, جاهل مالم تقل بأقوال القوم وتعتقد مايعتقدون وتنطق بما ينطقون وتلهث بمايلهثون ... فلن يرضي عنك الأزاهرة ولا العلمانيون ولا الحنابلة التيميون.. ستظل دائما (بدون).

تعيش وسط الناس , مثلهم تماما , يصيبك مايصيبهم , يسوؤك مايسوؤهم , تضحك معهم , وتبكي معهم , تثور معهم , تموت معهم , تلعب معهم ثم يأتي السيد (الأزهري) والمناضل (السلفى التيمي الحنبلي) ليتهموك بأنك (دخيل).

أنت المتهم الأول والأخير .. متهم حتي تثبت إدانته .. فإذا استحال اتهامه وعجزوا عن ادانته ... فلا أقل من أسطوانة البول في الماء الراكد وضرب الوالدين ليرددوها في مواجهتك!

وأنت تعلم ياعزيزي أن أختام (الفقيه) و(الأصولي) و (طالب العلم) حرام علي (البدون)

مهما فعل أهل النص فلن يرضي عنهم الاعلام الأزهري أو التيمي فضلاً عن العلماني.. حتي لو اعتنقوا الديانة البرادعاوية الجديدة .. حتي لو تم تعميدهم في كنيسة (الأزهر الوسطى) بيد السيد صاحب العمامة أو تكلموا في الأسماء والصفات بكلام مجسمة القرن السابع فلن يمنحهم الأخ التيمي صاحب الغترة صك اتباع السلف... مهما فعلوا فلن ترضي عنهم النخب الفقهية ...

نحن في حرب فكرية ياسادة ... كل ما نسمعه عن التوافق وهم كبير.

L60 Beware of weakening and seeking accommodation or flexibility in legal theory.

L61 You are a beginner and an ignoramus unless you repeat their positions, believe what they believe, say what they say and pant after whatever they pant after. Neither the Azhar men, the secularists nor the Taymiyyan Hanbalis will be pleased with you. You will always remain a bidun.

L62 You live among people just like them. What afflicts them afflicts you; what grieves them grieves you. You laugh with them, weep with them, revolt with them, die with them and play with them. Then Mr al-Azhari and the 'Taymiyyan Hanbali Salafi' activist come along to accuse you of being an 'intruder'.

L63 You are the first and last suspect—accused until proved guilty. If accusation becomes impossible and they cannot condemn you, there is always the old record about urinating in stagnant water and striking parents to play back at you!

L64 You know, my dear fellow, that the seals 'jurist', 'legal theorist' and 'student of knowledge' are forbidden to the bidun.

L65 Whatever the people of the texts do, the Azhar or Taymiyyan media will not be pleased with them, let alone the secular media. Even if they embrace the new Baradeian religion, even if they are baptised in the church of 'moderate al-Azhar' by the turbaned gentleman, or speak about the divine names and attributes in the language of the seventh-century corporealists, Brother Taymiyyan in his headcloth will never grant them a certificate of following the predecessors. Whatever they do, the juristic elites will never be pleased with them.[3]

L66 We are in an intellectual war, gentlemen. All this talk of accommodation is a great illusion.

[3] **Translator's note (L65):** "Baradeian" refers to Muhammad al-Baradei. This essay is dated August 2012; its references to al-Baradei, Hamdin Sabbahi, Khaled Youssef and Egyptian media belong to that political setting. They are not statements of the collective's present political programme.

مالم تؤمن بمذاهب القوم وتصلي صلواتهم وتجلس في (حضرات) الذكر الأزهرية أو ندوات التجسيم التيمية ... لتردد أحاديث فلان وفلان من كبار علمائهم وتغريدات البرادعي وأفكار صباحي وتتبع السيد خالد يوسف وتؤمن بعبقرية السيدة المذيعة .. فستظل في كل الأحوال ظاهري جاهل ساذج وظلامي ومتخلف .

قناعتي أخي الحبيب متبع النصوص بوجوب اتخاذ مواقف لا تعرف المساومة أو التنازلات أى نختار المواقف الراديكالية-حسب اصطلاحهم- وأن يكون آخر أهدافنا هو البحث عن التوافق الذي لاسبيل إليه ولا إمكانية له .. ولا هدف له.

والله لو أن الأمر بيدي لنظمت من أهل النص حركة أو منظمة أو جبهة تتبني مايقتنعون به ولايهمها أي من الاعلام أو النخب الفقهية إسلاميها وعلمانيها .. المجد للراديكالية ... المجد لد (البدون) الظاهرية.

L67 Unless you believe in their schools, pray their prayers and sit in Azhar dhikr gatherings or Taymiyyan corporealist seminars; unless you repeat the reports of this or that great scholar of theirs, al-Baradei's tweets and Sabbahi's ideas, follow Mr Khaled Youssef and believe in the brilliance of the lady broadcaster—you will always remain, in every case, an ignorant, simple-minded, obscurantist and backward Zahiri.

L68 My conviction, beloved brother who follows the texts, is that we must adopt positions which admit neither bargaining nor concessions: choose radical positions, as they call them. Our last concern should be seeking an accommodation for which there is no path, no possibility—and no purpose.

L69 By Allah, if it were in my hands, I would organise the people of the texts into a movement, organisation or front which adopted what they believe and cared nothing for the media or the juristic elites, whether Islamic or secular.

L70 Glory to radicalism! Glory to the Zahiri bidun!

MODERN ZAHIRI VOICES

اسباب عدم تراجع المخالف للظاهرية عن منهجه؟

Why Does an Opponent Not Reconsider?

Abū Muḥammad al-Miṣrī · Arabic–English parallel edition

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[اسباب عدم تراجع المخالف للظاهرية عن منهجه؟]

اسباب عدم تراجع المخالف للظاهرية عن منهجه؟

سَببٌ مِن الأسباب الرئيسية التي تحول بين المخالف للظاهرية وبين عدم تراجعه عن نهجه الباطل، واللهُ أعلم – هو أنَّ المخالف للظاهريةيُصْدَم مِن هَوْل الكارثة التي كان يعيش معها منذ زمن طويل: هل كنت أعتقد اعتقادا باطلا منذ عشرين سنة مثلا؟ أو: لقد درست عِلم الشريعة وأُصول الدين في الجامعة، وعند العلّامة الدكتور فلان، أو الشيخ المفتى فلان فهل يُعقل أن تكون منهجه فاسد؟

أنا شيخ وإمام مسجد منذ حوالي عشرين سنة مثلا ، وأُدَرِّس الدين، وما قال اللهُ وما قال الرسول عليه الصلاه والسلام ، فهل يُعقل أنْ أكون على باطل ؟ لا وألف لا. كيف أكون على باطل وأنا قد تخرّجت على كتب "شيخ الإسلام" أو الإمام فلان الذي هو «أكبر آيات الله في خلقه ** ، به حفظ اللهُ العقيدة الصحيحة والشريعة وأحكام الدين، هل يُعقل أن يكون "شيخى أو إمامى" على باطل ؟ وهل .... وهل ... وهل...؟ كُلُّ هذه التّساؤلات، وغيرها، تخطر على بال المخالف للظاهرية وتحول دون تراجعه ولكن، أين أنت مِن قول الله: (وَقِفُوهُمْ إِنَّهُم مَّسْئولونَ) ، ماذا ستجيب إن سُئلت عن خطئك وعدم رجوعك بعد معرفة الحق؟ هل ستجيب: قال ابن تيمية، وقال ابن القَيِّم الجَوْزيّة، وقال ابن باز، وقال النووى وقال أبو حنيفة وقال مَن قال ... وأنا اتّبعتهم؟! وأنا الآن أسألك وأنت ما زلت على قيد الحياة: وماذا قال مَن سبقهم مِن السَّلف الصالح كابن عباس وابن عمر أو الخلفاء الراشدين وغيرهم فلماذا لا نتبعهم؟!

[Why Does an Opponent Not Reconsider?][1]

Why does an opponent of Zahirism not reconsider his method?

One of the principal reasons preventing an opponent of Zahirism from abandoning his false course—and Allah knows best—is that he is stunned by the enormity of the disaster in which he has lived for so long. 'Have I held a false belief for twenty years, for example?'[2]

Or: 'I studied revelation and the foundations of religion at university, with the eminent Dr So-and-so or Shaykh Mufti So-and-so. Is it conceivable that his method is corrupt?'

'I have been a shaykh and mosque imam for some twenty years. I teach religion, what Allah said and what the Messenger ﷺ said. Is it conceivable that I am wrong? No, a thousand times no! How could I be wrong when I was educated on the books of "Shaykh al-Islam" or Imam So-and-so, "one of Allah's greatest signs in His creation", through whom Allah preserved sound belief, revelation and religious rulings? Is it conceivable that "my shaykh or imam" is wrong? Could it be? Could it be? Could it be?' All these questions and others occur to an opponent of Zahirism and prevent him from reconsidering. But where do you stand before Allah's saying, 'Stop them: they are to be questioned'? What will you answer if asked about your error and your refusal to turn back after knowing the truth? Will you answer, 'Ibn Taymiyyah said, Ibn al-Qayyim al-Jawziyyah said, Ibn Baz said, al-Nawawi said, Abu Hanifah said, whoever said—and I followed them'? I

[1] **Translator's note (L71):** Source contribution 357; the editorial preface links the surviving page. Displayed publication date: 23 November 2013 (blog publication). Published under the abomohamad account on the author's blog; no separate byline to another author appears in this selected contribution. This is the dated witness used here, not proof of the first date of composition.

[2] **Translator's note (L74):** The opening Arabic contains a doubled negative, literally "preventing ... his not reconsidering". The English follows the title and argument; the wording of the Arabic is preserved.

ask you now, while you are still alive: what did those who preceded them among the righteous predecessors say—Ibn Abbas, Ibn Umar, the rightly guided caliphs and others? Why do you not follow them?[3]

L77 Save yourself. Leave the sayings of those whom you set up as an authority between yourself and Allah without proof or evidence. The binding proof is only what Allah has bound you to: the Book and the Sunnah.

انج بنفسك ودعك من أقوال من تجعلهم حجة بينك وبين الله بغير حجة أو دليل ...فالحجة هى ما ألزمك الله بك فقط وهى الكتاب والسنة ....

[3] **Qur'an references (L76):** Qur'an 37:24 (As-Saffat).