

Z

Zaydis [near-Sunnī Shī‘īs] are the Zoroastrians of this Community. Al-Sakhāwī said, “I never saw it but Abū Dāwūd, al-Ṭabarānī, and others narrate it from Ibn ‘Umar رضي الله عنهما, from the Prophet ﷺ as *the Qadariyya are the Zoroastrians of this Community*. Ibn al-Dayba‘ said, “Indeed, it is a forgery that should never be narrated. Far be it from the Zaydiyya that they should be so contemptuously described!”

الزَيْدِيَّةُ
مَجْرُوسٌ
هَلْوَ
الْأُمَّةِ

If indeed the Zaydis follow the doctrine of the Qadarīs, then the meaning of the hadith is true, since they [the Qadarīs and Zoroastrians] are one in the matter, both in the universals and the particulars,¹³⁵⁵ the pivotal factor being the affirmation of dualism. The Zoroastrians deify light while they consider darkness a created entity. Hence, they worship the different types of light such as the sun, the moon, and any kind of fire. They are heedless of the fact that it is Allah Who created darkness and light as well as all visible things in the world of form. They failed to realise that everything is created for the sake of Allah, as the people of the Sunna and the Congregation have phrased it, “good and evil, benefit and harm,” all by virtue of being *created by Allah Most High, including every maker and what he makes*,¹³⁵⁶ as in the hadith that alludes to this. So does Allah Most High when He says, ﴿Allah has created you and what you make﴾ (37:96). Therefore, anyone who claims independent efficacy (*fi‘l mustaqill*) has associated another deity with Allah out of overwhelming ignorance (*jahl mustaqill*)! As for the two hadiths:

*The ultra-libertarians (Qadariyya) are the Zoroastrians of this Community. If they fall sick do not visit them; if they die do not attend their funerals!*¹³⁵⁷

¹³⁵⁵I.e. dualists and manicheists, as shown by Imām al-Ḥaramayn in *al-‘Irshād* and others.

¹³⁵⁶Narrated from Ḥudhayfā by al-Bukhārī in *Khalq Af‘āl al-‘Ibād*, al-Ḥākim, and al-Bayhaqī in *al-Asmā’ wal-Ṣifāt*.

¹³⁵⁷The first sentence is a nearly-mass-narrated (*mashhūr*) hadith related from eight Companions by al-Tirmidhī (*ḥasan*), Abū Dāwūd, Ibn Mājah, al-Ṭabarānī, al-Ḥākim (1:85), Aḥmad, al-Bazzār, al-Bukhārī in his *Tārīkh*, Ibn ‘Asākir, al-Bayhaqī, al-Lālakā‘ī and others. Also established as authentic is the longer version narrated from Ibn ‘Umar, from the Prophet ﷺ: *Every Community has its Zoroastrians and the Zoroastrians of my Community are those who say there is no Foreordained Destiny (qadar). If they fall sick do not visit them, and if they die do not pray over them*. Al-Qārī cited five others hadiths against them in his commentary of Abū Ḥanīfā’s *Musnad*. The chain of this hadith to Ibn ‘Umar narrated in the *Sunan* and by al-Ḥākim is graded *ḥasan* by Ibn Ḥajar in his *Ajwiba ‘alā al-*

*Two groups of my Community have no share in Islām; the ultra-libertarians and the liability-postponers (al-Murji'a).*¹³⁵⁸

Al-Qazwīnī erred when he claimed that they were forgeries.¹³⁵⁹

We have clarified the issue of those who narrated these two reports in *al-Mirqāt Sharḥ al-Mishkāt*.¹³⁶⁰

Qazwīnī (in the Fikr ed. of al-Qārī's *Mirqāt* 1:540).

¹³⁵⁸Narrated with weak chains from Ibn 'Abbās by al-Tirmidhī (who said the hadith itself is *ḥasan gharīb* although some copies only have *gharīb*) and Ibn Mājah; from Jābir by Ibn Mājah; from Ibn 'Umar by al-Khaṭīb; from Abū Sa'īd by al-Ṭabarānī in *al-Awsaṭ*; and from Mu'adh as stated by Ibn Ḥajar. Al-Munāwī said that al-'Alā'ī said: "The truth is that this narration is weak (*da'if*) but not forged (*mawḍū'*)." Both the latter and Ibn Ḥajar in his *Ajwiba 'alā al-Qazwīnī*—published in the 1994 edition of Qārī's *Mirqāt* (1:540)—rebutted Sirāj al-Dīn al-Qazwīnī's claim of forgery. Ibn Ḥajar justifies al-Tirmidhī's grading of *ḥasan* but falls shy of confirming it, adding that the sense of *islām* in the hadith is "complete belief": the *Murji'a* and *Qadariyya* are therefore guilty of holding the wrong belief, but not of actual apostasy, as confirmed by the Prophet's ﷺ description of them as belonging to his Community. There is also a hadith from Ibn 'Abbās where the Prophet ﷺ said *The Jews of my Community are the Murji'a* then he recited: ﴿But those who did wrong changed the word which had been told them for another saying﴾ (2:59, 7:162). Al-Silafī mentions part of it within a longer narration in *Intikhāb Ḥadīth al-Qurrā'* cf. *Kanz al-Ummāl* (chapter on *qadar* and the *Qadariyya* in vol. 1). Imam Aḥmad once defined the *Murji'a* as "Those who say belief is speech," i.e., the *Karrāmiyya*. *Masā'il Aḥmad wa-Ishāq bi-Riwāyat Ishāq al-Marwazī* (9:4775 §3457), *Ṭabaqāt al-Ḥanābila* (1:31–32, 1:114), and al-Khallāl, *al-Sunna* (p. 565–570).

¹³⁵⁹The *muḥaddith* of Irāq Sirāj al-Dīn 'Umar b. 'Alī b. 'Umar al-Qazwīnī (683–750) had declared forged eighteen of the hadiths of al-Tibrizī's *Mishkāt al-Maṣābiḥ*, to which Ibn Ḥajar replied with an epistle grading 5–7 weak, 9–11 fair, 2 sound, and none of them forged: *Ajwibat Ibn Ḥajar 'alā Risālat al-Qazwīnī* in print at the end of the first volume of the Dār al-Fikr 1993 edition of al-Qārī's commentary on the *Mishkāt* entitled *Mirqāt al-Mafātīḥ* (1:535–550). See introduction above, section 7.2, "Avoiding critical extremes of strictness and laxity."

¹³⁶⁰Cf. *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābiḥ* (Fikr ed. 1:305–309 §105, §107).