



## Shaykh ul-Islam Ibn Taymiyyah on Shar' Mubaddal and Tabdeel<sup>1</sup>

All praise is due to Allaah, and prayers and salutations are upon His Messenger, to proceed.

**ONE:** Shaykh ul-Islam Ibn Taymiyyah said, “Evidences are sought from the Book and the Sunnah for the statements of ash-Shaafi’ee, Ahmad, Ishaq, Daawood and others, and when a person blindly follows another person, [in the situation] that is permitted for him, then it is permissible. Meaning, that the following (ittibaa’) of one of them is not obligatory upon the whole Ummah just like the following (ittibaa’) of the Messenger (sallallaahu alaihi wasallam) (is obligatory upon the whole Ummah). And nor is taqleed of one of them prohibited in the same manner as following (ittibaa’) the one who speaks without knowledge (is prohibited). And as for whatever a person ascribes to the Sharee’ah that is not from it, such as the fabricated ahaadeeths, or interpolating (ta’awwul) the texts in a way that opposes the desired intent of Allaah, and other such things, then this is a form of tabdeel (altering, changing). Thus it is obligatory to differentiate between the revealed legislation (ash-shar’ al-munazzal), the interpreted legislation (ash-shar’ al-mu’awwal) and the altered legislation (ash-shar’ al-mubaddal), just as it is to be differentiated between the creational reality and the commanded religious reality and also between that which the Book and the Sunnah give evidence to and that in which (a person’s) feelings and impulses are sufficed with.” (Majmoo’ al-Fataawaa 11/265).

**TWO:** In Majmoo’ Fataawaa (3/267), we find that Shaikh ul-Islam discusses the same matter: “... because it is known from him, the specific and the general, that he turned what he did in this particular matter, to be the actually legislation (shar’) of Muhammad Ibn Abdullaah (i.e. ascribed it to the Sharee’ah)<sup>2</sup>. And when a person makes lawful what is unanimously agreed upon to be unlawful, or makes unlawful what is unanimously agreed upon to be lawful, or (the one) who altered the Sharee’ah (baddala ash-Shar’) - that [from it] which is agreed upon - he is a kaafir, an apostate by agreement of the jurists and it is regarding the likes of this that the verse was revealed

<sup>1</sup> Someone by the name of Abu ‘Abdullaah posted a compilation of six of these statements on Sahab.Net recently, and we had also compiled, many months ago, a list of statements of Shaykh ul-Islam on the subject of Tabdeel and Shar’ Mubaddal, all of which are contained in this document. There are many more statements concerning Tabdeel, but the general meaning in those texts is the same as what is found in the texts we have quoted, thus to avoid repetition we have not included them.

<sup>2</sup> This is in relation to the Qaadee, Ibn Makhloof, who passed legislated a matter which is in opposition to the Book and the Sunnah “from at least twenty odd angles”, in the words of Shaikh ul-Islam.

- according to one of two sayings: "and whoever does not judge by what Allaah has revealed, they are the disbelievers" (5:44) - meaning the one who declares ruling by other than what Allaah has revealed to be permissible (mustahill).

And the word Shar' it is used - in the understanding of men - with three meanings:

Ash-Shar' al-Munazzal (the revealed legislation): And this is whatever the Messenger (sallallahu alaihi wasallam) came with. It is obligatory to follow this, and it is obligatory to punish anyone who opposes it.

Ash-Shar' al-Mu'awwal (the interpolated legislation): This is the opinions of the scholars, who make ijtihaad in these matters, such as the madhhab of Maalik and what is like that. It is permissible to follow this (ittibaa'), but it is not obligatory and it is not haraam. And it is not for anyone to make this binding upon the general people, and nor should they be prevented from it.

And the third: ash-Shar' al-Mubaddal (the altered legislation) - and this is lying against Allaah<sup>3</sup> and against His Messenger or upon the people with a false testimony and its likes, and clear oppression. So whoever says: "Indeed, this is from the Shar' of Allaah (i.e. a particular judgement), then he has disbelieved - there being no doubt or dispute in this - such as the one who says: 'That consuming blood and the dead animal is lawful', even if he said, 'this is my madhhab' and the likes. If that which Ibn Makhkloof had judged (in the matter) was actually the madhhab of Maalik or al-Ash'ari, then he has no right to impose it upon all of the people, and to then punish those who do not agree with him, by consensus of the Ummah. So how then is it when the saying that he speaks by and which he imposes and makes binding upon the people, is actually in opposition to the text of Maalik, and the scholars from among his associates, and in opposition to the text of al-Ash'ari, and the scholars from his associates...But then how will it be when this judgement which (Ibn Makhloof) has passed is opposed to the Sharee'ah of Islaam, from around twenty-odd angles?..."<sup>4</sup> (3/267-269).

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<sup>3</sup> What is stated by Ibn 'Arabi al-Maliki, "Ahkaam ul-Quraan 2/642 "If he rules with [the rules he brought from himself] holding that they are from Allaah, then that is tabdeel of the [rule of Allah] and necessitates disbelief and if he ruled by them due to a desire and out of disobedience, then that is a sin and upon the principle of Ahl us-Sunnah regarding forgiveness for the sinners, he will be able to reach forgiveness."

Al-Qurtubi said, "So whoever changed (baddala) (i.e. made tabdeel) or altered (ghayyara) or innovated into the religion of Allaah that with which Allaah is not pleased with and for which He has granted no permission, then he will be amongst those who will be repelled from the Hawd, distanced from it, and whose faces will be blackened. And those who will be repelled and distanced most severely are those who opposed the Jamaa'ah of the Muslims (i.e. those upon the Straight Path), and who separated from their path, such as the Khawaarij in all their varying sects, the Raafidah in the variety of their misguidance and the Mu'tazilah in the varying desires found amongst them. All of these are Mubaddiloon (Changers, Disfigurers) and Muftadi'oon (Innovators) . And likewise (those repelled from the Hawd are) the Oppressors, whose who indulge excessively in oppression and tyranny and who efface the truth and fight its people, humiliating them..." (Tafseer al-Qurtubi, 4/168).

<sup>4</sup> Note that even though this judgement of Ibn Makhloof that Shaikh ul-Islam is referring to (which is a matter pertaining to issues of the religion) is opposed to the Sharee'ah of Islaam (which is worse than

**THREE:** He also said, "And the term "shar'" (legislation) is in this era, is applied to three meanings: shar' munazzal, shar' mu'awwal, and shar' mubaddal.

So the munazzal (revealed) is the Book and the Sunnah, and it is obligatory upon every single person to follow this, and whoever believes that for some people it is not obligatory to follow it is a disbeliever.

The muta'awwal (interpreted) is the places in which ijtihaad occurs and in which the scholars have contested (with each other). So following one of the mujtahidoon (in these affairs) is permissible for the one who believes that his proof is strongest, and likewise, (following) the one whom it is permissible to make taqleed of. And it is not obligatory upon the Muslims in general to follow a person in everything, except the Messenger of Allaah. For many of the false fuqahaa (mutafaqqihah), when some people consider what they see from one of the righteous mashaayikh to be correct and that the another one besides him has opposed the legislation, then he may oppose only what he thinks to be the legislation (when it is not) and his thought is erroneous. However, he is rewarded for his ijtihaad, and his error is forgiven, and the other person may also be an erring mujtahid.

As for the shar' mubaddal (altered), such as the fabricated ahaadeeth (ascribed to the deen) and the false ta'weelaat (interpretations), and the false analogies, and the forbidden taqleed, then this (shar' mubaddal) is forbidden. And this is the point of contention, since many of the Mutafaqqihah (those pretending to be jurists) and Mutakallimah (and those pretending to be philosophers) sometimes make it obligatory upon many of the Mutasawwifah and Mutafaqqirah to follow his specific madhhab and to blindly follow the one that he himself is following, and to abide by the judgement of his ruler, inwardly and outwardly, whilst considering that to exit from any of this, is to exit from (the confines of) the Muhammadan Sharee'ah. And this is ignorance and oppression on his behalf. Rather, to make such a claim in unrestricted terms is disbelief and hypocrisy.

Just as many of the Mutasawwifah and the Mutafaqqirah hold the likes of this opinion with respect to his Shaikh and the one that he follows, then in doing this, he is like those mentioned previously (i.e. the Mutakallimah and Mutafaqqihah). And all of them sometimes make it permissible to exit from (i.e. not abide by) what the Book and the Sunnah came with, due to what he thinks to be in opposition to them from what he may call his inclination, or his feeling, or unveilings (of knowledge) or [spiritual] communications, or from what he calls analogy, or opinion or intellectuality, or definitive (truths). And all of this is from the branches of hypocrisy (to make these

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it simply being an issue of ijtihaad), then Shaikh ul-Islam, in the whole of this section, did not declare this judgement and the subsequent imposition of it upon the people to be kufr. But he ascribed kufr to the one who said that this imposing judgement on a matter that is alien or opposed to the Sharee'ah is a) actually from the Sharee'ah, from Allaah or b) that it is permissible to judge by this judgement, which is Istihlaal.

claims). Rather it is obligatory upon everyone to believe (tasdeeq) the Messenger in everything that he informed about, and to obey him in everything that he commanded. It is not for anyone to oppose him by striking examples, or with the views of men. Rather, everything that opposes him, then it is error and misguidance.” (Majmoo’ al-Fataawaa 11/430-431).

**FOUR:** He also said, “And the word “ash-shar’” has taken on three meanings in its usage amongst the people: ash-shar’ al-munazzal, ash-shar’ al-mu’awwal, and ash-shar’ al-mubaddal. As for the shar’ munazzal, then it is what is established (as coming) from the Messenger of the Book and the Sunnah, and this is the legislation that is obligatory for the first ones and the later ones to follow. And the most superior of the friends of Allaah, are the ones who are most perfect in following it, and whoever does not make iltizaam of this legislation, or who reviles it, or makes it permissible for someone to exit from it, then his repentance is to be sought, so either he repents or he is killed.

As for the mu’awwal, then it is whatever the scholars have made ijtihaad in with respect to the various rulings (in which ijtihaad is permitted). Whoever blindly followed an Imaam from amongst the Scholars in this, then it is permissible for him, but it is not obligatory for the people to adhere to the saying of a specific Imaan (all the time, in these ijtihaads).

As for the mubaddal, then it is the falsified ahaadeeth (ascribed to the deen), and the overturned interpretations (tafaaseer), and the misguiding innovations (made part of the deen), which have been entered into the legislation, which are not actually from it, and ruling by other than what Allaah has revealed<sup>5</sup>, then it is not permissible for anyone to follow the likes of this. The ruling of a judge (haakim) is accepted (from him) outwardly, but Allaah is the one who knows the inner secrets. And the ruling of a judge does not change things from their true realities. For it is established in the Saheeh from the Prophet that he said, “Verily you come to me for arbitration, judgement, and perhaps some of you are more eloquent in presenting their proof than others, and I only pass judgement in accordance with what I hear. So if I have judged in favour of someone (by giving him a right) over his brother, then let him not take from it, for a portion of the fire will be cut out for him (if he does that)”. And this is the saying of the Imaam of all the Judges, and the Chief of the sons of Aadam.” (Majmoo’ al-Fataawaa 11/507).

**FIVE:** And he also said, “However, many people ascribe what they say to the legislation, yet it is not from the legislation, and they only say this either out of ignorance, or in error, or deliberately, fabricating (a lie). And this is the shar’ mubaddal for which a person deserves punishment. It is not the shar’ munazzal that Jibreel brought from Allaah to the Seal of the Messengers. For all of the shar’ munazzal is justice, it does not contain any oppression or ignorance. Allaah the Most High said, **“And if you judge, then judge between them with justice, verily Allaah loves those who are just”**, and the Most High also said, **“And judge between them by**

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<sup>5</sup> What he is referring to here is when a judge passes a judgement in a matter that is brought to him giving the right to the wrong person. Refer to what Shaykh ul-Islam explains straight after, and also refer to the sixth statement.

**what Allaah has revealed**". So that which Allaah has revealed, that is justice (qist), and justice is that which Allaah has revealed. The Most High said, "**Verily Allaah commands you to offer the your trusts to those that own them, and that when you judge between the people that you judge with justice (adl)**". And the Most High also said, "**Verily We have revealed the Book to you with truth so that you may judge between the people by that which Allaah has shown you**". And that which Allaah has shown in His Book is justice ('adl). And sometimes many of the Scholars of the Muslims, the people of knowledge and deen, from the Companions, the Successors, and all of the Scholars of the Muslims, like the four (Imaams) and others, might speak with statements from their ijtihaad and this is something permitted." (Majmoo' al-Fataawaa 35/366).

**SIX:** He also said, after speaking about the legislation that is revealed (ash-shar' al-munazzal)<sup>6</sup>, the legislation which is interpolated (ash-shar' al-mu'awwal)<sup>7</sup>, he then says, "And the third: the legislation that is altered, changed (ash-shar' al-mubaddal), such as what is established by way of false testimony, or when judgement is made upon ignorance, or oppression, without justice, and truth, judging by other than what Allaah has revealed (in that). Or when the affirmation of falsehood is ordered so that the right (of a person) can be wasted, for example when a sick person affirms for one of the inheritors with what he does not deserve, in order to take the due right of the other inheritors, and such a command is forbidden, and testifying over it is forbidden. And if the judge is one who does not know the inner (reality) of the matter when he judges in accordance to what is apparent to him, then he is not sinful, for the Chief of all of the Judges has said in the hadeeth that is agreed upon, "Verily you come to me for arbitration, judgement, and perhaps some of you are more eloquent in presenting their proof than others, and I only pass judgement in accordance with what I hear. So if I have judged in favour of someone (by giving him a right) over his brother, then let him not take from it, for a portion of the fire will be cut out for him (if he does that)"." (Majmoo' al-Fataawaa 35/396).

**SEVEN:** Shaikh ul-Islam Ibn Taymiyyah said, whilst refuting the deniers of the Attributes amongst the Philosophers, the Jahmiyyah and others, "And for this reason there occurred from those who mixed the truth with falsehood an alteration (tabdeel) of that which they altered from the religion, and distorting (tahreef) the words from their contexts, and a resemblance to the People of the Book in that in which Allaah rebuked them for. And al-Bukhaaree, in the beginning of his book "Khalq Af'aal il-'Ibaad", mentions a refutation against the Mu'attilah amongst the Jahmiyyah who alter the speech of Allaah, and he mentioned that speech of the Salaf and their Imaams about them (the Jahmiyyah) by which their intent (i.e. that of the Jahmiyyah) becomes clear. And tabdeel is of two types: The first of them is that they contradict his (the Messenger's) khabar (information), and the second of them is that they contradict his amr (command). For Allaah sent him with the guidance and the true religion, and he is

<sup>6</sup> Which are the pure teachings of the Book and the Sunnah, that is revelation and legislation exactly as it is, as Allaah has revealed it.

<sup>7</sup> This is the views and opinions of the scholars, their ijtihaads and so on.

truthful in whatever he informs from Allaah, commanding whatever Allaah commanded him, as He has said, "Whoever obeys the Messenger, then he has obeyed Allaah" (Surah an-Nisaa). And the people of tabdeel (i.e. those guilty of it) are those who add to His religion, and His legislation, that which is not from it. And they are the people of the Shar' Mubaddal (the altered, changed, legislation). One time they contradict him in his information (khabr), so they negate what he has affirmed, or they affirm what he has negated... And the issues of the foundations of the religion, generally, are like of this nature. Then they also make binding what He did not make binding, rather He declared it unlawful, and they make unlawful what He did not make unlawful, or make binding. Hence, they make it binding to believe these statements and the madhaahib (the various viewpoints) that are in contradiction to His information, and to also make loyalty to those upon them and enmity towards those who oppose them" (an-Nubuwwaat 1/332-333, Adwaa us-Salaf, tahqeeq by Dr. 'Abdul-Azeez Saalih at-Tawiyaaan)

**EIGHT:** He also said, "And what is correct (at-tahqeeq) is that the Sharee'ah that Allaah sent Muhammad (sallallaahu alaihi wasallam) with combines all of the benefits (masaalih) of the world and the hereafter. And as for these things then whatever opposes the Sharee'ah from amongst them, then it is falsehood, and whatever agrees with it from amongst them, then it is the truth. However, sometimes the word "sharee'ah" can sometimes be changed (in its understanding) with most people. In the view of the kings and the general people "shar'" (legislation) and "sharee'ah" are words that represent the judgement of a ruler (haakim), and it is known that judgement (al-qadaa) is just a branch from the subsidiary branches of the Sharee'ah itself. For the Sharee'ah is a comprehensive term that brings together every wilaayah (administrative affair, jurisdiction, rule) and every action in which the rectitude of the religion and the world is contained. And the Sharee'ah is but the Book of Allaah and the Sunnah of His Messenger, and whatever the Salaf of the Ummah were upon in beliefs, and conditions (ahwaal) and affairs of worship, and actions, and siyaasaat (political affairs) and rulings (ahkaam) and wilaayaat (administrative affair, jurisdiction, rule) and offerings ('atiyyaat). And then it is also used, in the speech of the people, in three ways: the shar' munazzal, which is whatever Allaah and His Messenger have legislated. And the shar' mu'awwal, which was that in which ijtihaad is permitted. And the shar' mubaddal is the lying and sin (fujoor) that the falsifiers employ with respect to an outward affair from the legislation, or the various innovations, or the misguidance that the astray people ascribe to the Sharee'ah. And Allaah, the Sublime and Exalted, knows best." (Majmoo' al-Fataawaa 19/308-309)

**NINE:** He also said, "And the religion of all the Prophets is Islaam, as Allaah has informed in more than one place. And it is "istislaam" (submission) to Allaah alone. And this occurs by obeying Him in whatever He commanded at that particular time. Thus, obeying every Prophet is from the religion of Islaam, and that, and facing the direction of Bayt al-Maqdis used to be from the religion of Islaam before abrogation. Then when He ordered with facing towards the Ka'bah, then facing towards it became from the religion of Islaam, and facing towards the Rock was no longer from the religion of Islaam. And thus, the Jews and Christians exited from the religion of Islaam, because they abandoned obedience to Allaah, and believing (tasdeeq) in His

Messenger, and they substituted (this command) with a mubaddal (altered command) or a mansookh (abrogated command). And this is the case with every Innovator (who innovates) [an affair] in the deen, by which he opposes the Sunnah of the Messenger, such a one does not follow except a mubaddal deen (an altered deen), or one that is mansookh (abrogated) – for everything that opposes what the Messenger came with, then it either used to be legislated for a Prophet (in the past) and then it was abrogated upon the tongue of Mohammad (sallallaahu alaihi wasallam), or it was never a part of the legislation to begin with. And this is similar to the religions that the Shayaateen legislated upon the tongues of their awliyaa (amongst them men). The Most High said, **“Or do they have partners who have legislated for them in the deen that for which Allaah granted no permission”**. And He said, **“And verily the Shayaateen inspire their awliyaa (from the men) so that they may dispute with you. And if you were to obey them, you would be mushrikoon”**, and He said, **“And thus have we made an enemy for every Prophet, devils amongst the Jinn and Men who inspire each other with beautified speech, that is deception. And if Allaah had so willed, they would not have done so, so leave them and what they fabricate”**. And for this reason the Companions, whenever one of them would speak with his own opinion he would say, “If it is correct, it is from Allaah, and if it is error, then it is from me and from Shaytaan and Allaah and His Messenger are both free from it”, as was said by Ibn Mas’ood and it is also reported from Abu Bakr and ‘Umar.

Thus, the types are three in number: For either this saying is in agreement with the saying of the Messenger or it is not. And either it is in agreement with a legislation besides his (i.e. the Messenger’s) or it is not in agreement with it. And this third one is the mubaddal (altered), just like the religions of the Mushrikeen and the Majoos. And as for whatever was a legislation besides his (i.e. the Messenger’s) but which does not agree with his legislation, then it has been abrogated. Such as the Sabbath, and the prohibition of anything with claws...”<sup>8</sup> (Majmoo’ al-Fataawaa 19/180-181)

**TEN:** Shaikh ul-Islam Ibn Taymiyyah also said, “And those who have taken their priests and rabbis as lords – when they obeyed them in their making lawful what Allaah had made unlawful, and making unlawful what Allaah had made lawful, then they are of two types: The first of them: that they know that they (the priests and rabbis) have made tabdeel (baddaloo) the religion of Allaah and hence they follow them in this tabdeel believing (ya’taqidoona) in the lawfulness of what Allaah had made unlawful and in the unlawfulness of what Allaah had made lawful, following their leaders in that, alongside their knowledge that they have opposed the religion of the Messengers, then this is kufr (disbelief), and Allaah and His Messenger have also made it Shirk – even if they (the followers) do not pray or prostrate to them. Hence, whoever followed other

<sup>8</sup> Meaning that there are three categories:

- 1) That which agrees with the Sharee’ah
- 2) That which does not agree with the Sharee’ah but agrees with a previous Sharee’ah
- 3) That which does not agree with the Sharee’ah and nor with any previous Sharee’ah

The first is the Legislation (Sharee’ah). The second is a legislation that is abrogated (mansookh). The third is a legislation that is altered (mubaddal).

someone else in something that opposes the religion while knowing that it opposes the religion, and believes (i'taqada) in what he said, as opposed to what Allaah and His Messenger said, then such a one is a Mushrik, just like them. And the second type: that their belief (i'tiqaad) and faith (imaan) in the lawfulness of what is lawful and the unlawfulness of what is unlawful is established, however, they follow them (the priests and rabbis) in disobedience to Allaah, just as a Muslim does when he commits a sin and believes that he is a sinner, so these ones have the same ruling as those like them from the people of sin." (Kitaab ul-Imaan" p.67)