

Ibn Al-Qayyim: The One Who Makes The Accusation Of Zinā And Does Not Bring Four Witnesses, Even If His Report Is True To The Facts, Then He Is A Liar In The Sight Of Allāh

Imām Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said:

قال الإمام ابن القيم رحمه الله: ”والثاني من أقسام الكذب: الخبر الذي لا يجوز الخبر به وإن كان خبره مطابقاً لمخبره كخبر القاذف المنفرد برؤية الزنا والإخبار به فإنه كاذب في حكم الله وإن كان خبره مطابقاً لمخبره، ولهذا قال تعالى {لَوْ لَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ} [سورة النور]. فحكم الله في مثل هذا أن يعاقب عقوبة المفتري الكاذب، وإن كان خبره مطابقاً، وعلى هذا فلا تتحقق توبته حتى يعترف بأنه كاذب عند الله، كما أخبر الله تعالى به عنه. فإذا لم يعترف بأنه كاذب وجعله الله كاذباً فأى توبة له؟ وهل هذا إلا محض الإصرار والمجاهرة بمخالفة حكم الله الذي حكم به عليه؟“

“The second of the types of lying: The matter whose communication is not permitted, even if the report regarding it is in agreement with reported details [of the matter], such as the report of the sole accuser (qādhif) of having observed zinā, and [his subsequent] reporting of it, **then he is a liar in the judgement of Allāh** even if his report is in agreement with [the facts of the matter] being reported. And for this reason, the Exalted said: ‘**Why did they [who falsely accused] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars.**’ (24:13) Thus, the judgement of Allāh upon the likes of this one is **that he is punished with the punishment of the lying calumniator** even though his report was in conformity (with the facts of the matter being reported). Based upon this, his repentance is not verified **until he acknowledges that he is a liar [in the sight] of Allāh**, just as Allāh the Exalted informed about him. So if he does not acknowledge that he is a liar whilst Allāh has made him a liar, then what repentance does he have? **And is this anything but persistence [upon his lie] and openly voicing opposition to the judgement of Allāh, which [Allāh] judged him with.**” Madārij al-Sālikīn (1/344). @abuiyaadsp.