

نواقض الإسلام

things that nullify  
**ONE'S ISLAAM**

لشيخ الإسلام محمد بن عبد الوهاب

Shaykh al-Islam Muhammad ibn 'Abdil-Wahhaab



شرح فضيلة الشيخ صالح الفوزان

Explained by the Noble Scholar

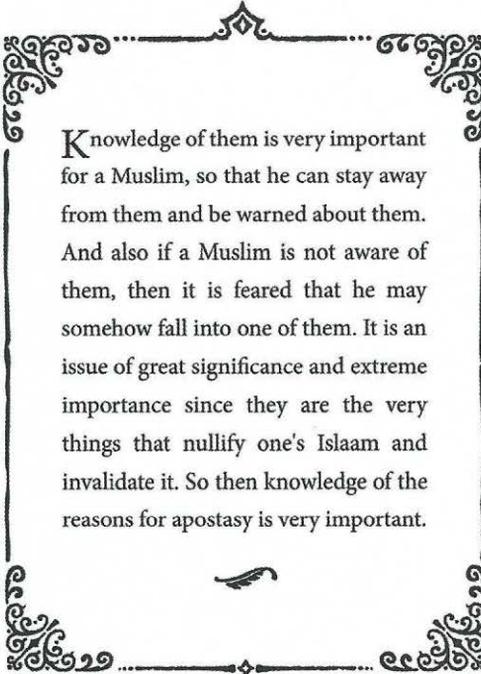
Shaykh Saalih al-Fowzaan

Including 33 Questions and Answers

THIRD EDITION

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Things that Nullify One's Islam  
By Shaykh al-Islam Muhammad Ibn 'Abdil-Wahhaab  
Explained by Shaykh Saalih al-Fowzaan  
Translated By Moosaa Richardson



**K**nowledge of them is very important for a Muslim, so that he can stay away from them and be warned about them. And also if a Muslim is not aware of them, then it is feared that he may somehow fall into one of them. It is an issue of great significance and extreme importance since they are the very things that nullify one's Islaam and invalidate it. So then knowledge of the reasons for apostasy is very important.

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# فہرست

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## Translator's Foreword

In the Name of Allaah, the Most Merciful; may He raise the rank of His final Messenger, and that of his family and companions, and may He grant them peace.

What follows is a translation of the classic work of the great scholar of Najd, Shaykh al-Islam Muhammad ibn 'Abdil-Wahhaab<sup>1</sup> (may Allaah have Mercy on him), *Nawaaqidh al-Islam, The Things that Nullify One's Islam*, along with a concise and beneficial explanation from the virtuous shaykh, Saalih al-Fowzaan<sup>2</sup> (may Allaah preserve him), as transcribed by 'Abdus-Salaam as-Sulaymaan (may Allaah reward him well) from the tapes of the shaykh's lessons. The text of *Things that Nullify One's Islam* has been placed in a box at the beginning of each section, and its explanation is what follows. The footnotes that provide references to quoted material or other elaboration are all from the translator, unless otherwise noted.

The book begins with the English text of *Things that Nullify One's Islam* without any explanation. The text is then explained piece by piece by Shaykh Saalih al-Fowzaan.

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<sup>1</sup> He was the *imaam*, the great scholar, the patient *mujaahid*, the caller to the Way of Allaah with insight, the reviver of the Religion of Allaah in the 12<sup>th</sup> century after the *hijrah* of the Prophet (may Allaah raise his rank and grant him peace), Shaykh Muhammad ibn 'Abdil-Wahhaab ibn Sulaymaan ibn 'Alee al-Musharrafee at-Tameemee an-Najdee. (*I'aaanatul-Mustafeed*, 1/7)

<sup>2</sup> Dr. Saalih ibn Fowzaan ibn 'Abdillaah al-Fowzaan is an outstanding contemporary scholar of Islam, a member of Saudi Arabia's *Permanent Council for Religious Verdicts*, and a member of the *Board of Senior Scholars*.

*In shaa' Allaah*, the reader will find the placement of all Qur'aanic Verses and Prophetic narrations in Arabic throughout the book, fully voweled, something that assists in the memorization of the important evidences related to this topic.

The Arabic source for this translation is the book *Silsilah Sharh ar-Rasaa'il* (p.207-244), by Shaykh Saalih al-Fowzaan, printed by *Mu'assasah Fu'aad* in Beirut. Additional footnotes and two appendices have been added from *Duroos fee Sharh Nawaaqidh al-Isllaam* (*Daar Atlas al-Khadhraa'*, 1425), a longer explanation by the same author, may Allaah preserve him.

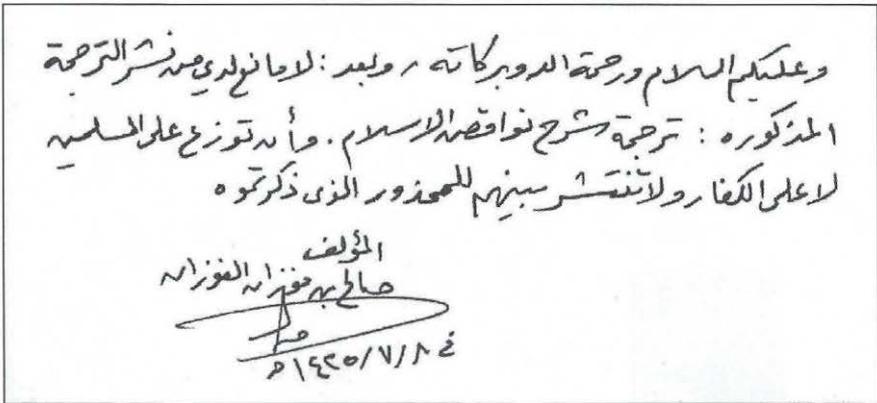
One of the appendices includes 33 questions and answers on the topic. A glossary of Arabic terms used in the book is also included, along with mention of all resource books used for this translation. Finally, the original Arabic text of the book being explained: Things that Nullify One's Islaam, fully voweled, is also included for those who want to memorize it.

Before printing, we presented a copy of this book to Shaykh Saalih al-Fowzaan himself and asked for his permission to publish it. He requested Dr. Muhammad Luqmaan as-Salafee of the General Office of Scholastic Research, Fatwaa Giving, Da'wah, and Guidance in the city of at-Taa'if to review it.

Dr. Muhammad then reviewed it, and wrote a memo to Shaykh Saalih, saying, "*...And I have read many sections of the translation and I have found it to be very good linguistically, with a gentle, delicate writing style... And indeed the translator has done very well in arranging the Arabic source along with the translation, presenting the book in a wonderful manner, and putting forth a*

*profound effort to make the book easy to read and beneficial to those who read English...*"<sup>3</sup>

So then Shaykh Saalih granted us permission to publish the book and make it available to the Muslims in the West. Here is the shaykh's handwritten response approving the publication of this book:



We would like to offer our sincere thanks to all those who helped us with this project. Specifically, thanks are due to Aboo Ahmad an-Nahwee and Umm Umaamah of Makkah, Aboo Zakee of Canada, Shaykh Hamad al-'Uthmaan of Kuwait, Dr. Muhammad Luqmaan as-Salafee of *Daar al-Iftaa'*, Aboo Faarooq and Umm Zakee. May Allaah reward them all generously and make their contribution a source of happiness for them in the Hereafter.

So we put forth this effort, *"And whatever amount of good that is in it is from Allaah, and any mistakes or deficiencies in it are the result of our shortcomings, and you would do well to alert us and help us to correct them."*<sup>4</sup>

<sup>3</sup> From Dr. Muhammad Luqmaan as-Salafee's official memo to Shaykh Saalih al-Fowzaan, #035571, dated 1425/7/7.

## Translator's Foreword

We pray that Allaah blesses this effort and enlightens some of His servants by way of it, and that He multiplies the reward of Shaykh al-Islam Muhammad ibn 'Abdil-Wahhaab and that of Shaykh Saalih al-Fowzaan, and grants us a portion of their knowledge and understanding of His Religion.

May Allaah raise the rank of Muhammad and grant him peace.

Moosaa Richardson

1425/7/18

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<sup>4</sup> From the words of Shaykh Saalih al-Fowzaan in his introduction to *I'aaanatul-Mustafeed* (p.13).



Full Text in English:  
**Things that Nullify One's Islaam**  
 By Shaykh al-Islaam Muhammad ibn 'Abdil-Wahhaab

In the Name of Allaah, the All-Merciful, the Ever-Merciful One...

Know that the things that nullify one's Islaam (*nawaaqidh*) are ten things:

**The first one** is *shirk* in one's worship of Allaah. Allaah the Most High has said, "Verily Allaah does not forgive that partners be ascribed to Him, while He forgives what is less than that for whomever He wants."<sup>5</sup> And He, the Most High, has said, "Verily whoever ascribes a partner to Allaah, then Allaah has made Paradise *haraam* (impermissible) for him (i.e. He will never enter it), and his abode is the Fire. And there are no helpers for the oppressors whatsoever."<sup>6</sup> And from it (this first *naaqidhah*) is to slaughter (an animal) for other than Allaah, like the one who slaughters for a *jinn* or for a grave.

**The second one:** Whoever sets up intermediaries between himself and Allaah, calls on them, asks them for things, and places his trust in them, then he has disbelieved, by way of scholarly consensus.

**The third one:** Whoever does not declare the polytheists to be disbelievers, or he doubts their disbelief or approves of their way, then he has disbelieved.

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<sup>5</sup> A translation of the meaning of *Soorah an-Nisaa'* (4):116

<sup>6</sup> A translation of the meaning of *Soorah al-Maa'idah* (5):72

**The fourth one:** Whoever believes that guidance other than Muhammad's (*may Allaah raise his rank and grant him peace*) is more complete than his, or that the rulings of others are better than his rulings, like the one who prefers the rulings of *at-tawaagheet* over his rulings, then he is a disbeliever.

**The fifth one:** Whoever hates something that the Messenger (*may Allaah raise his rank and grant him peace*) came with, even if he acts according to it, then he has disbelieved.

**The sixth one:** Whoever mocks anything from the Religion of the Messenger or Allaah's reward or punishment has disbelieved. The proof is the Statement of Allaah the Most High: "**Say: 'Was it Allaah, His Verses, or His Messenger you were mocking? Make no excuse, verily you have disbelieved after your belief.'**"<sup>7</sup>

**The seventh one:** Magic, like *as-sarf* and *al-'atf*, whoever practices it or is pleased with it, has disbelieved. The proof is His Statement: "**And they (the two who taught magic) did not teach anyone before first saying, 'We are merely a tribulation, so do not disbelieve.'**"<sup>8</sup>

**The eighth one:** Trying to give the polytheists victory and assisting them against the Muslims. And the proof is His Statement: "**And whoever of you takes them (the Jews and Christians) as allies, then he is from them. Verily Allaah does not guide the oppressive people.**"<sup>9</sup>

**The ninth one:** Whoever believes that some people are allowed to go against the *Sharee'ah* of Muhammad (*may Allaah raise his rank and grant*

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<sup>7</sup> A translation of the meaning of *Soorah at-Tawbah* (9):65-66

<sup>8</sup> A translation of the meaning of *Soorah al-Baqarah* (2):102

<sup>9</sup> A translation of the meaning of *Soorah al-Maa'idah* (5):51

*him peace*), like how al-Khadhir went against the *Sharee'ah* of Moosaa, peace be upon him, then he is a disbeliever.

**The tenth one:** Turning away from the Religion of Allaah, not learning it and not acting by it. And the evidence is His Statement, "**And who is more oppressive than the one who is reminded with the Verses of his Lord and then he turns away from them? Verily, We will get retribution from the criminals.**"<sup>10</sup>

And with respect to these things that nullify one's Islaam, there is no difference between the one who did them in jest, the one who did them intentionally, and the one who did them out of fear, except for the one who was forced. And all of them are from the most dangerous affairs and the most common that actually occur. So it is befitting that the Muslim be warned of them and be afraid of falling into them.

We seek refuge in Allaah from things that bring about His Anger and His severe punishment. And may Allaah raise the rank of the best of His creation, Muhammad, and that of his family and companions, and may He grant them peace.

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<sup>10</sup> A translation of the meaning of *Soorah as-Sajdah* (32):22





## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah,  
the All-Merciful, the Ever-Merciful One

The shaykh, Imaam Muhammad ibn 'Abdil-Wahhaab, may Allaah have Mercy on him, said:

إِعْلَمْ أَنَّ نَوَاقِضَ الْإِسْلَامِ عَشْرَةٌ نَوَاقِضَ

Know that the things that nullify one's  
Islaam (*nawaaqidh*) are ten things.

In the Name of Allaah, the All-Merciful, the Ever-Merciful One: All praise is due to Allaah, the Lord of all that exists, and may Allaah raise the rank of our Prophet Muhammad, and that of all his family members and companions, and may He grant them peace.

The shaykh, may Allaah have Mercy on him, said, "**Know...**" This means, "*Learn this and understand it...*" This is a phrase used to draw attention to something important, to alert (the reader) about the importance of what is coming.

"...The things that nullify one's Islaam (*nawaaqidh*) are ten." *Nawaaqidh* (نواقض) is the plural of *naaqidhah* (ناقضة), and they are things that render something ineffective, like the *nawaaqidh* that nullify one's *wudhoo'*, for example, are the things that render the *wudhoo'* null and void.

So the things that nullify one's Islaam are called *nawaaqidh*, and they are also called *asbaab ar-riddah* (أسباب الردة), the reasons for apostasy, or *anwaa' ar-riddah* (أنواع الردة), the kinds of apostasy. Knowledge of them is very important for a Muslim, so that he can stay away from them and be warned about them. And also, if a Muslim is not aware of them, then it is feared that he may somehow fall into one of them. It is an issue of great significance and extreme importance since they are the very things that nullify one's Islaam and invalidate it. So then knowledge of the reasons for apostasy is very important.<sup>11</sup>

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<sup>11</sup> To stress the grave nature of apostasy, Shaykh Saalih has mentioned a number of rulings that result from someone becoming a disbeliever. To summarize them:

1. It is obligatory to hate them and have animosity towards them, and to not patronize them, even if they were the closest of a Muslim's relatives.
2. Muslims may not take care of their funeral prayers, nor may they wash their bodies, carry them, announce their deaths, or attend their burials. Furthermore, they are not to be buried in the Muslims' graveyards.
3. They may not inherit anything from Muslims, and Muslims may not inherit anything from them.
4. A Muslim woman may not marry a disbeliever, and a Muslim man may only marry a Jewish or Christian woman if she is chaste.
5. It is obligatory upon the Muslims to leave their lands if they cannot openly manifest their Religion.
6. Muslims may not initiate the salaams with them.
7. Muslims do not make room for them to sit in gatherings or to walk down the middle of walkways.
8. They are not to be allowed entrance into the city of Makkah.
9. They are not to be granted permanent residency in the Arabian Peninsula. ﷻ

Apostasy from Islaam, *ar-riddah* (الردة), means to withdraw oneself from Islaam. It comes from the verb *irtadda* (ارتد), which means to turn back.

Allaah the Most High has said:

﴿ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴾

"And do not turn back (apostate), and thus become losers."<sup>12</sup>

And He, may He be exalted, has said:

﴿ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ  
فَأُولَٰئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ  
وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

"And whoever of you apostates from his Religion, and then dies while being a disbeliever, then those are the ones whose actions are of no avail in the worldly life or in the Hereafter. They are the dwellers of the Fire, they shall reside therein forever."<sup>13</sup>

This is a severe warning from Allaah to the believers: "And whoever of you apostates," O believers, "From his Religion, and then dies while being a disbeliever," and he has not repented before his death, and has not returned to Islaam, then verily his, "Actions are of no avail," meaning that they are unacceptable, "In the worldly life or in the

10. They are not to be praised or spoken well of.

11. Muslims are not allowed to imitate their acts of worship or the dress and customs that are specific to the disbelievers.

These rulings are explained in detail in *Appendix II: Rulings Related to the Disbelievers*.

<sup>12</sup> *Soorah al-Maa'idah* (5):21 and a translation of its meaning

<sup>13</sup> *Soorah al-Baqarah* (2):217 and a translation of its meaning

Hereafter. They are the dwellers of the Fire, they shall reside therein forever."

And Allaah has said:

﴿ إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ  
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴾

**"Verily those who turn back (apostate) after the guidance has been made clear to them, Shaytaan (the devil) has beautified for them (their apostasy), and deceived them."<sup>14</sup>**

And Allaah has said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ  
سَخِيمٍ ۖ وَيُخِيبُونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ ۖ أَعِزَّةٍ عَلَى الْكَافِرِينَ ﴾

**"O you who have believed! Whoever of you turns back (apostates) from his Religion, then Allaah will bring about a people whom He will love and they will love Him, being humble towards the believers, stern upon the disbelievers."<sup>15</sup>**

"Whoever of you turns back," means that he turns back (apostates) from his Religion.

In these Verses is a warning against apostasy and a promise (of punishment for those who apostate).

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<sup>14</sup> Soorah Muhammad (47):25 and a translation of its meaning based on Ibn Katheer's explanation

<sup>15</sup> Soorah al-Maa'idah (5):54 and a translation of its meaning

As for the narrations (about apostasy from the Prophet *may Allaah raise his rank and grant him peace*), then the Prophet (*may Allaah raise his rank and grant him peace*) said:

(( لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي،  
وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ. ))

"The blood of a Muslim man is not permissible (to spill) except in three cases: The adulterer, a life for a life, and the one who abandons his Religion, the one who splits away from the congregation."<sup>16</sup>

And he (*may Allaah raise his rank and grant him peace*) said:

(( مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ. ))

"Whoever changes his Religion, then kill him."<sup>17</sup>

If there are a group of apostates who have some strength, then they are to be fought, as Aboo Bakr as-Siddeeq (*may Allaah be pleased with him*) fought the apostates and made them submit to Islaam. A number of them were killed due to their apostasy, and a number of them repented. So he, *may Allaah be pleased with him*, fought them and thus actualized Allaah's Statement:

<sup>16</sup> An authentic *hadeeth* collected by al-Bukhaaree in his *Saheeh* (#6878), Muslim in his *Saheeh* (#4351-4354), and others on the authority of 'Abdullaah ibn Mas'ood (*may Allaah be pleased with him*).

<sup>17</sup> An authentic *hadeeth* collected by al-Bukhaaree in his *Saheeh* (#3017), an-Nasaa'ee in his *Sunan* (#4059-4065), and others on the authority of 'Abdullaah ibn 'Abbaas (*may Allaah be pleased with him and his father*).

﴿ يَتَأَيُّبُ الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ  
بِقَوْمٍ تُحِبُّهُمْ وَيُحِبُّونَهُمْ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ  
يَجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ﴾

**"O you who have believed! Whoever of you turns back (apostates) from his Religion, then Allaah will bring about a people whom He will love and they will love Him, being humble towards the believers, stern upon the disbelievers. They will struggle in the Way of Allaah, and they will not fear the blame of any blamer."<sup>18</sup>**

The scholars have said that this Verse was revealed about Aboo Bakr as-Siddeeq and his companions who fought against the apostates, since Allaah was informing us about the future, **"Whoever of you turns back."** This was regarding the future, **"Then Allaah will bring about a people,"** Allaah brought about Aboo Bakr as-Siddeeq and the Companions of the Messenger of Allaah (*may Allaah raise his rank and grant him peace*), and they fought against the apostates.

If an individual apostates, then he is to be apprehended and made to repent. If he does not repent then he is to be killed.<sup>19</sup> The apostate is not like the disbeliever who has always disbelieved, since the apostate knew the Truth and entered into Allaah's Religion voluntarily by his own choice. He has openly acknowledged that Islaam is the Truth. So for him to apostate is a kind of playing with the Religion, as he knew the Truth and entered into it. So when he turns back, he is killed to protect the Religion. This is from the way the five basic needs are preserved, the first of them being the Religion. The Religion is not to be left to become a

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<sup>18</sup> Soorah al-Maa'idah (5):54 and a translation of its meaning

<sup>19</sup> **NOTE:** The Islaamic punishments are only to be applied by the Muslims in authority of the lands headed by an Islaamic state.

game for the one who accepts Islaam and then apostates; rather, he is to be killed to protect the Religion from being toyed with.

There are some apostates that are to face the death penalty without first seeking their repentance, like the one whose apostasy was exceptionally severe. He is to face the death penalty without first seeking his repentance so as to protect the Religion, the first of the five basic needs that Islaam came to preserve.<sup>20</sup>

So the study of these things that nullify one's Islaam is very important, and the scholars have written a number of books about the subject. They have dedicated special sections to it in their books on *fiqh*, naming the section, "*The Ruling on the Apostate.*" In every book of *fiqh* they have made a chapter called "*The Chapter of the Ruling on the Apostate,*" or at least a sub-chapter on the subject, in the larger works and the abridged ones alike. They have stated that the apostate is the one who disbelieves after having accepted Islaam, either by way of his heart's beliefs, or some doubts that have arisen within him about some affairs of the Religion. Or he may have apostated due to an action that he performed, like prostrating to other than Allaah, slaughtering (an animal) for other than Allaah, or taking an oath by other than Allaah. These are actions, and whoever does them has apostated. Or apostasy can be due to a statement, like speaking in an insulting way about Allaah the Most High, insulting the Messenger (*may Allaah raise his rank and grant him peace*), or insulting the Religion of Islaam.

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<sup>20</sup> They are: (1) the Religion, (2) physical safety, (3) lineage, (4) intellectual development, (5) and property. They are collectively referred to in Verses 151 and 152 of *Soorah al-An'aam*. Ash-Shaatibee mentioned them in *al-Muwaaafaqaat* (2/20), saying "They have been safeguarded in every religion," meaning in all previous legislations sent from Allaah to the previous prophets.

﴿ قُلْ أِبَاللّٰهِ وَاٰيٰتِهٖ وَّرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ  
لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ﴾

**"Say: Is it Allaah, His Verses, or His Messenger that you were mocking? Make no excuse, verily you have disbelieved after your faith."**<sup>21</sup>

So apostasy can be by way of a statement, action, belief, or doubt about something from the affairs of the Religion, like the one who doubts the obligation of praying, the obligation of paying *zakaat*, or the Oneness (of Allaah). Anyone who has *shakk* about these things is to be declared a disbeliever. And *ash-shakk* (الشك), or doubt, is to waver between two affairs.

The kinds of apostasy are many. The shaykh, may Allaah have Mercy on him, mentioned the greatest and most important of them in this book. However, the things that nullify one's Islaam are more than these ten,<sup>22</sup> and you can find them mentioned in the books of *fiqh* in the sections about the ruling on the apostate. Shaykh 'Abdullaah ibn Muhammad,<sup>23</sup> may Allaah have mercy on him and his father, have a book called *Al-Kalimaat an-Naafi'ah fil-Mukaffiraat al-Waaqi'ah*, and it is printed in *Ad-Durar as-Siniyyah* and elsewhere.

<sup>21</sup> Soorah at-Tawbah (9):65-66 and a translation of its meaning

<sup>22</sup> Shaykh Saalih al-Fowzaan, may Allaah preserve him, stated, "And the things that nullify one's Islaam are many. Some of the scholars have considered them to be as many as 400. And the most dangerous of them are the ten that the shaykh, the imaam and reformer, Muhammad ibn 'Abdil-Wahhaab mentioned, may Allaah have mercy on him. He mentioned them as advice to the Ummah, fearing that some of the Ummah may fall into them..." (Duroos fee Sharh Nawaaqidh al-Islaam, p.36)

Refer also to **Question #15** found in *Appendix I: Questions and Answers*.

<sup>23</sup> He was the son of Shaykh al-Islaam Muhammad ibn 'Abdil-Wahhaab, may Allaah have Mercy on both of them.

In recent times, due to the spread of ignorance and due to how the Religion has become strange, some people have emerged from those who claim to have knowledge, saying: *"Do not declare people to be disbelievers! It is sufficient that they ascribe themselves to Islaam. It is sufficient that a person says, 'I am a Muslim,' no matter what he does afterwards, even if he slaughters for other than Allaah, even if he insults Allaah and His Messenger! No matter what he does, so long as he says he is a Muslim, then do not declare him to be a disbeliever."*

Based on this understanding, the *Baatiniyyah*<sup>24</sup> and the *Qaraamitah*<sup>25</sup> would be included in those who ascribe to Islaam, as well as the *Qubooriyyoon*,<sup>26</sup> the *Rawaafidh*,<sup>27</sup> and the *Qaadiyaaniyyah*.<sup>28</sup> Everyone who outwardly claims Islaam would be included. They say, *"Do not declare anyone to be a disbeliever! No matter what they do or believe, do not cause division amongst the Muslims!"*

Glorified be Allaah! We are not causing division amongst the Muslims; rather those people are not Muslims. Since they have committed things

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<sup>24</sup> The *Baatiniyyah*: a deviant group that ascribe themselves to Islaam, they claim that texts of the Religion have unapparent, hidden meanings that they have knowledge of, thus changing the meanings of the Qur'aan and the *Sunnah*.

<sup>25</sup> The *Qaraamitah*: a branch of the *Baatiniyyah* sect that spread in the third century, named after Hamdaan Qarmit

<sup>26</sup> The *Qubooriyyoon*: people who may ascribe to Islaam but commit acts of polytheism in graveyards, like calling on the dead to seek their help, slaughtering for their sakes, taking oaths by them, etc.

<sup>27</sup> The *Rawaafidh*: a deviant group of *Shee'ahs* that ascribe themselves to Islaam. They claim that the Prophet (*may Allaah raise his rank and grant him peace*) ordered the Companions to take 'Alee (*may Allaah be pleased with him*) as their leader after his death and that the Companions disobeyed him and conspired against 'Alee, and thus fell into misguidance.

<sup>28</sup> The *Qaadiyaaniyyah*: A deviant group that ascribes to Islaam, followers of Ghulaam Ahmad, a self-proclaimed prophet. The sect began as a British plot to control the Muslims of India in the late 19<sup>th</sup> century, and they are similar to the *Baatiniyyah* in how they claim that the Religious texts have hidden meanings.

that nullify their Islaam, they have left Islaam. So the statement, *"Do not cause division amongst the Muslims,"* is a statement of apparent truth, one that is intended to promote falsehood. This is since the Companions, may Allaah be pleased with them, fought the apostates of the Arabs who left Islaam after the death of the Prophet (*may Allaah raise his rank and grant him peace*). They did not say, *"Do not cause division amongst the Muslims,"* since they were not Muslims as they had apostated.

You will soon read the section on the apostasy of the one who does not declare a disbeliever to be a disbeliever or doubts in his disbelief. Such a person is a disbeliever like him (the one he does not declare to be a disbeliever). The case of these people is more severe, since they say, *"Do not declare anyone to be a disbeliever no matter what he says, so long as he says 'Laa ilaaha ill-Allaah.' Confront the atheists, and leave alone those who claim Islaam (as their Religion)."*

We say to them: These people are more dangerous than atheists, since the atheists do not ascribe to Islaam nor do they claim that what they are upon is Islaam (in any way). However, the others are deceiving the people. They claim that disbelief is Islaam. So they are more severe (in disbelief) than the atheists, since apostasy is more severe than atheism, and Allaah's Refuge is sought. So it is obligatory upon us to know our position on these affairs and to distinguish between them and understand them clearly. We are currently in a state of blindness, and there are people writing, criticizing, and giving lectures, saying, *"Do not declare the Muslims to be disbelievers!"*

And we must say: We declare anyone who has left Islaam to be a disbeliever. As for the Muslim, then it is not permissible to declare him to be a disbeliever.



## الأَوَّلُ: الشِّرْكَ فِي عِبَادَةِ اللَّهِ.

### The First One: *Shirk* in One's Worship of Allaah

The greatest kind of apostasy is to commit *ash-shirk* (الشرك) in one's worship of Allaah, to worship others along with Allaah, like slaughtering for other than Allaah, or taking an oath by other than Allaah, or prostrating to other than Allaah, or seeking help from other than Allaah in affairs that no one has power over except Allaah. This is the greatest kind of apostasy. Allaah the Most High has said:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ ﴾

"Verily whoever ascribes a partner to Allaah, then Allaah has made Paradise *haraam* (impermissible) for him (i.e. He will never enter it), and his abode is the Fire."<sup>29</sup>

<sup>29</sup> Soorah al-Maa'idah (5):72 and a translation of its meaning

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ  
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ آفَتَرَىٰ إِثْمًا عَظِيمًا ﴾

"Verily Allaah does not forgive that partners be ascribed to Him, while He forgives what is less than that for whomever He wants. And whoever has ascribed a partner to Allaah, verily he has invented a great sin."<sup>30</sup>

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

"And whoever has ascribed a partner to Allaah has verily strayed far indeed."<sup>31</sup>

So *shirk*, ascribing partners to Allaah, is the most dangerous kind of apostasy. It is to worship other than Allaah, by offering any kind of worship, like supplication, slaughtering, taking oaths, seeking help in affairs that only Allaah, the Glorified and Exalted, has power over, calling upon the dead, or seeking help from the graves or the dead. This is the most dangerous and greatest kind of apostasy, and it is something that many who ascribe to Islaam are upon. They construct tombs, make *tawaaf* (walk in circles) around them, slaughter for them, take oaths by them, and seek nearness to them. They say they do this to get closer to Allaah! So they seek nearness to the tombs, and in their assumption they are drawing closer to Allaah? Why did they not simply seek nearness to Allaah from the beginning and abandon these mazes of confusion?

Let them draw near to Allaah, for He is close and One who responds! Why would you seek nearness to the created beings, saying that they are bringing you close to Allaah? Is Allaah, the Glorified and Exalted, far away? Has Allaah closed His doors? Is it that Allaah does not know

<sup>30</sup> Soorah an-Nisaa' (4):48 and a translation of its meaning

<sup>31</sup> Soorah an-Nisaa' (4):116 and a translation of its meaning

about His creation, nor does He hear them or see what they are doing? Rather, Allaah is close and One who responds!

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ ﴾

"And if My servants ask you about Me, then (tell them) I am close. I respond to the supplication of the one who supplicates whenever he supplicates."<sup>32</sup>

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ ﴾

"And your Lord has said: Call upon Me, I shall respond to you."<sup>33</sup>

Surely, He is close and One who responds! So why would you go and call upon other than Allaah, saying, "This brings me closer to Allaah?"

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۗ ﴾

"We only worship them so that they will bring us closer to Allaah a distance."<sup>34</sup>

It is as if Allaah does not know or have any knowledge! This is how the *jinn* and human devils have beautified their statements for them, while they claim Islaam as their Religion, testify to *Laa ilaaha ill-Allaah*, pray, and fast. However, they have mixed these actions with *ash-shirk al-akbar* (الشرك الأكبر), so they leave the Religion of Islaam, even though they pray, fast, and make *Hajj*. Anyone who sees them would assume they are Muslims.

<sup>32</sup> Soorah al-Baqarah (2):186 and a translation of its meaning

<sup>33</sup> Soorah Ghaafir (40):70 and a translation of its meaning

<sup>34</sup> Soorah az-Zumar (39):3 and a translation of its meaning

So it is obligatory for us to be aware of this. To ascribe partners to Allaah, the Mighty and Majestic, is the greatest and most dangerous of all sins. Even with its evil and its danger, many of those who ascribe to Islaam have still fallen into it. However, they do not call it by its name, *shirk*, rather they call it *at-tawassul* (التوسل), "drawing close," or they call it "seeking intercession," or they call it names other than *shirk*. However, names do not change realities. *Shirk* is still *shirk*, and it is the most dangerous kind of apostasy and the most common kind that people fall into, even though it is something clear in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (*may Allaah raise his rank and grant him peace*). Warnings against it and threats of punishment are clear, as there is no *soorah* in the Qur'aan free of a warning against *shirk*. Despite this, they read the Qur'aan and do not stay away from *shirk*.

And perhaps someone may come and say, "*These people are ignorant, so they are to be excused on account of their ignorance.*"

So we say: To what end will people be excused on account of ignorance, while the Qur'aan is being recited, they are memorizing the Qur'aan and reciting it? Verily the proof has been established against them by way of the Qur'aan:

﴿ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ ﴾

**"And this Qur'aan has been revealed to me so that I would warn you with it and whomever it reaches."<sup>35</sup>**

So then the proof has been established upon everyone that the Qur'aan has reached, and there is no excuse for them.<sup>36</sup>

<sup>35</sup> *Soorah al-An'aam* (6):19 and a translation of its meaning

<sup>36</sup> In his book, *Duroos fee Sharh Nawaaqidh al-Islaam* (p.50), Shaykh Saalih al-Fowzaan, may Allaah preserve him, states, "*So whomever the Qur'aan has reached, and he is an Arab, then the proof has been established upon him. And if he is not an Arab, then its meaning is translated to* ﴿

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ  
ذَلِكَ لِمَنْ يَشَاءُ﴾

Allaah the Most High has said, "Verily Allaah does not forgive that partners be ascribed to Him, while He forgives what is less than that for whomever He wants."<sup>37</sup>

"Verily Allaah does not forgive that partners be ascribed to Him." This shows that *shirk* is the greatest of all sins, since it is something that Allaah will not forgive unless the person who performed it repents from it.

"While He forgives what is less than that," meaning less than *shirk*, like fornication and adultery, drinking alcohol, stealing, taking part in usury. All of these things are less than *shirk*, and thus the one who does them is under the Will of Allaah. They have committed major sins and they are considered *fussaaq* (فساق), disobedient ones. However, they have not fallen into *shirk*, they have only fallen into major sins that decrease their faith and cause them to be labeled with disobedience. If they were to die without having repented, then they would be under the Will of Allaah, if He wants He will forgive them due to the *tawheed* that was with them, and if He wants he will punish them because of their sins, and then later

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him so he understands it." So here the shaykh mentions a further condition for the Qur'aan alone to be a proof against someone: that he is an Arab who understands the Qur'aan or a non-Arab who has had the meaning of the Qur'aan explained to him. The shaykh further mentions other conditions that would allow one to be excused due to ignorance, like living far from the lands of the Muslims, or not having anyone to teach him the Religion. Refer to **Question #13** found in *Appendix I: Questions and Answers*.

<sup>37</sup> Soorah an-Nisaa' (4):116 and a translation of its meaning

## 1 The First One: *Shirk* in One's Worship of Allaah

they will go to Paradise due to the *tawheed* that was with them. This is what happens to those who commit major sins less than *shirk*.

And His Statement, "**While He forgives what is less than that,**" shows that all sins other than *shirk* may be forgiven, and that *shirk* is the greatest and most dangerous of them. This shows the true danger of *shirk*, and that it is the greatest of sins.



وَقَالَ تَعَالَى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ  
الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

And He, the Most High, has said, "Verily whoever ascribes a partner to Allaah, then Allaah has made Paradise *haraam* (impermissible) for him (i.e. He will never enter it), and his abode is the Fire. And there are no helpers for the oppressors whatsoever."<sup>38</sup>

This is the consequence of *shirk* in the Hereafter, that Allaah has made Paradise *haraam* on the one who commits *shirk*, meaning that He totally prevents him from entering it. He will have no aspirations of entering it. Where will he go if he is not from the people of Paradise? Where will he go, will he just disappear? No, rather his abode will be the Fire, forever with no end.

"And there are no helpers for the oppressors whatsoever," this refers to the people who commit *shirk*, since *shirk* is oppression, in fact it is the greatest form of oppression.

"There are no helpers," meaning that no one will be able to cause them to exit the Fire or intercede on their behalf in front of Allaah like those who committed major sins will be interceded for, and thus exit from the Fire due to this intercession. However, no intercession from any intercessor can benefit those people (who committed *shirk*).

﴿ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴾

<sup>38</sup> Soorah al-Maa'idah (5):72 and a translation of its meaning

**"There are no friends for the oppressors,  
and no intercessor to be obeyed."<sup>39</sup>**

"**Oppressors,**" means the people who commit *shirk*. "**No friends... and no intercessor to be obeyed,**" means that the one who commits *shirk* will have no intercession accepted for him.

"**And his abode will be the Fire.**" His abode means his place of dwelling, and what a horrible place! He will have no place to dwell other than it, forever to no end. So when a single sin is this dangerous and includes these consequences, could it be permissible to feign ignorance of it and to claim unawareness of it and that there was no warning against it?

And it is being said, *"Leave the people alone! Leave the Qubooriyyoon and the tomb worshippers alone! Leave everyone who has apostated alone! Leave them! So long as a person claims Islaam as his Religion, then he is a Muslim. And go confront the atheists!"*

We say: Those people are more severely astray than atheists, and they are more dangerous than atheists.




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<sup>39</sup> Soorah Ghaafir (40):18 and a translation of its meaning

وَمِنْهُ الذَّبْحُ لِغَيْرِ اللَّهِ، كَمَنْ يَذْبَحُ لِلْجِنِّ أَوْ لِلْقَبْرِ.

And from it (this first *naaqidhah*)  
is to slaughter (an animal) for other than Allaah,  
like the one who slaughters for a *jinn* or for a grave.

The shaykh, may Allaah have Mercy on him, mentioned this example here since it is something that commonly takes place and the people have become very lenient about it. They slaughter for other than Allaah, slaughtering for the *jinn* to remain safe from their evil. They also slaughter for them for the sake of treating an illness or to be healed. The people have become too lenient about this issue. It is something that happens commonly, even though it is a major form of *shirk* that expels a person from the Religion.

It is not a small issue at all. Do not focus on what is being associated with Allaah, since the one who slaughters even a fly for other than Allaah will enter the Fire. The thing being slaughtered is not what is looked at, rather the belief behind it is what is looked at, the intention in the heart, the heedlessness regarding *shirk*. The value of the thing being slaughtered is not looked at here, since even the one who slaughters a fly for other than Allaah enters the Fire.<sup>40</sup>

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<sup>40</sup> It has been reported that a man entered the Hellfire because he slaughtered a fly for other than Allaah. Two men were passing by a group of people who had an idol they worshipped, and they would not allow anyone to pass unless they offered a sacrifice to this idol. So they said to the first man, "Offer something." He replied that he had nothing to offer. They repeated, "Offer something even if it is a fly." So he slaughtered a fly and they let him pass. As a result, he entered the Hellfire. When they requested the other man to slaughter something, he replied, "I would never slaughter anything for anyone other than Allaah." So they killed him, and thus he entered Paradise.

This is reported as a *hadeeth* of the Messenger (may Allaah raise his rank and grant him peace), but it seems correct to say that it is authentic as a statement of Salmaan al-Faarisee and ؓ

## 1 The First One: *Shirk* in One's Worship of Allaah

The people are being overly lenient in this affair. Just to take care of some need, or to learn something from the unseen affairs, or to be told of the whereabouts of some lost property, or some other reason that leads people to ask other than Allaah (for what is to be asked solely from Allaah), a person exits the Religion, and Allaah's Refuge is sought! A person becomes an apostate over something he thought was a light issue. Thus, the affair is a very dangerous one indeed.

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not a *hadeeth* of the Prophet (*may Allaah raise his rank and grant him peace*), and Allaah knows best. Refer to 10<sup>th</sup> chapter of *Kitaab at-Tawheed*.



الثَّانِي: مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللَّهِ وَسَائِطَ  
يَدْعُوهُمْ وَيَسْأَلُهُمْ وَيَتَوَكَّلُ عَلَيْهِمْ كَفَرَ إِجْمَاعًا.

### The Second One: Whoever Sets up Intermediaries between Himself and Allaah, Calls on Them, Asks Them for Things, and Places His Trust in Them, Then He Has Disbelieved, by Way of Scholarly Consensus

This is one of the varieties of the first thing that nullifies one's Islaam (*shirk*), that a person sets up intermediaries between himself and Allaah. The shaykh made it a separate kind on its own due to how widespread its practice is, since it is something that takes place among those who claim Islaam as their Religion. It is something that is very common among the *Qubooriyyoon*, they seek to draw near to a (dead) *walee* (ولي), or pious person, so that he would intercede for them in front of Allaah, or that he would take their requests to Allaah, as they assume.

A person sets up intermediaries other than Allaah, the Mighty and Majestic, slaughtering for them, taking oaths by them, seeking help from them, all of this and they say, "This is not *shirk*, rather it is only taking intermediaries and intercessors that will bring us close to Allaah. This was a righteous man who has a status with Allaah, so I draw near to him so that he can bring me close to Allaah." This is their argument, and it was the very argument of the polytheists of old:

﴿ وَالَّذِينَ أَخَذُوا مِنَ دُونِهِ أَوْلِيَاءَ  
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

"Those who took those less than Allaah as protectors, (saying) 'We only worship them so that they will bring us closer to Allaah a distance.'"<sup>41</sup>

They say, "We have not made them to be partners with Allaah, rather we have only taken them as intermediaries to bring us close to Him," however, Allaah has called this practice *shirk*:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ  
هَٰؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ ۗ قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ  
وَلَا فِي الْأَرْضِ ۗ سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يُشْرِكُونَ ﴾

"And they worship other than Allaah, that which can not harm them or benefit them, saying, 'These are our intercessors with Allaah.' Say: Are you going to inform Allaah of something He does not know in the heavens or on earth? Glorified and Exalted is He above all the *shirk* they commit."<sup>42</sup>

So He named this action *shirk*, even though they call it "seeking intercession."

This is something actually happening among many of those who claim Islaam as their Religion. What they are doing these days at gravesites is a reality; they take the graves as intermediaries between themselves and Allaah! The seriousness of this issue has been hidden from many people,

<sup>41</sup> Soorah az-Zumar (39):3 and a translation of its meaning

<sup>42</sup> Soorah Yoonus (10):18 and a translation of its meaning

even some of the students of knowledge. There are even scholars defending these people, saying, *"This is not shirk. Shirk is worshipping idols. These people are not worshipping idols."*

Glorified be Allaah! Worshipping idols is one kind of *shirk*. *Shirk* is worshipping other than Allaah, whether it be an idol, tree, rock, grave, or even one of the angels, or one of the *awliyaa'* of Allaah (pious people close to Allaah), or one of the righteous people, all of this is *shirk*. *Shirk* is not just the worship of idols.





الثَّالِثُ: مَنْ لَمْ يُكْفِّرِ الْمُشْرِكِينَ أَوْ شَكَ  
فِي كُفْرِهِمْ أَوْ صَحَّحَ مَذْهَبَهُمْ كَفَرَ.

### The Third One: Whoever Does Not Declare the Polytheists to be Disbelievers, or He Doubts Their Disbelief or Approves of Their Way, Then He Has Disbelieved

This issue is very grave indeed. Many people who ascribe themselves to Islaam fall into it, not declaring the polytheists to be disbelievers, saying, "I do not commit any shirk, and all praise is for Allaah, and I have not ever committed shirk; however, I will not declare the people to be disbelievers."

We say to him: Since you know the Religion, then it is obligatory on you to declare those whom Allaah has declared disbelievers to be disbelievers, and those who ascribe partners to Allaah, the Mighty and Majestic. And it is obligatory on you to declare yourself free from them as Ibraaheem did with his father and tribe:

﴿ إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴾

"Verily I am free from what you worship, except for Allaah, the One who created me. Verily he will guide me."<sup>43</sup>

<sup>43</sup> Soorah Az-Zukhruf (43):26-27 and a translation of its meaning

"Or approves of their way," this is even more severe, since when someone approves of their way, or says, "What they are doing is disputable, since they are only setting up intermediaries," or says, "These people are ignorant, and they have fallen into this affair due to ignorance," and then he defends them, then this is more severe than their disbelief, since he is approving of disbelief, approving of polytheism, or doubting (the correctness of what he is upon or the falsehood of what they are upon).

So we say to him: You are a Muslim and a follower of the Messenger (may Allaah raise his rank and grant him peace), the one who came to declare the disbelief of the polytheists and to fight them and declare their property and blood to be permissible. He said:

(( أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ لِيَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. ))

"I have been ordered to fight the people until they say:

*Laa ilaaha ill-Allaah.*"<sup>44</sup>

(( بُعِثْتُ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ. ))

"I have been sent forth with the sword  
so that Allaah is worshipped."<sup>45</sup>

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<sup>44</sup> From an authentic *hadeeth* collected by al-Bukhaaree in his *Saheeh* (#1399) and Muslim in his *Saheeh* (#124-128), on the authority of Aboo Hurayrah (may Allaah be pleased with him).

The wording I found was: ( حتى يقولوا ), which does not have any significant difference in meaning from what Shaykh Saalih mentioned above ( ليقولوا ).

<sup>45</sup> The following *hadeeth* was collected by Ahmad in his *Musnad* (#5114) on the authority of Ibn 'Umar (may Allaah be pleased with him):

And Allaah the Most High has said:

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

"And fight them until there is no more *fitnah*,  
and the Religion will be entirely for Allaah."<sup>46</sup>

And the meaning of *fitnah* here is *shirk*.

(( بُعِثْتُ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ لَا شَرِيكَ لَهُ،

وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذُّلَّةُ وَالصَّغَارُ عَلَيَّ

مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ. ))

"I have been sent forth with the sword so that Allaah is worshipped without any partners. My provisions have been made under the shade of my spear. Humiliation and lowliness have been placed upon those who contradict my order, and whoever imitates a people is from them."

In another narration in the *Musnad* (#5115), *Sharh Mushkil al-Aathaar* (#2716) of at-Tahaawee, and *al-Faqeeh wal-Mutafaqqih* (#766) of al-Khateeb al-Baghdaadee:

(( بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ ... ))

"I have been sent before the Hour with the sword..."

Al-Albaanee (may Allaah have Mercy on him) authenticated the hadeeth in *Saheeh al-Jaami' as-Sagheer* (#2831). See also: *Jilbaab al-Mar'ah al-Muslimah* (p.203-204) and *Irwaa' al-Ghaleel* (5/109-111).

<sup>46</sup> *Soorah al-Anfaal* (8):39 and a translation of its meaning





الرَّابِعُ: مَنْ اَعْتَقَدَ اَنَّ غَيْرَ هَدْيِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ  
 وَسَلَّمَ اَكْمَلُ مِنْ هَدْيِهِ، اَوْ اَنَّ حُكْمَ غَيْرِهِ اَحْسَنُ مِنْ  
 حُكْمِهِ، كَالَّذِي يُفْضِلُ حُكْمَ الطَّوَاغِيَتِ عَلَى حُكْمِهِ،  
 فَهُوَ كَافِرٌ.

**The Fourth One: Whoever Believes That Guidance  
 Other Than Muhammad's (*may Allaah raise his  
 rank and grant him peace*) Is More Complete Than  
 His, or That the Rulings of Others Are Better Than  
 His Rulings, Like the One Who Prefers the  
 Rulings of *at-Tawaagheet*<sup>47</sup> over His Rulings,  
 Then He Is a Disbeliever**

From the kinds of apostasy is to rule by other than what Allaah sent down, when a person believes that this is permissible, that it is permissible to rule either by the *Sharee'ah* or by man-made laws, saying, "The goal is to settle disputes, which can be accomplished by either man-made laws or the *Sharee'ah*. So it is the same either way."

<sup>47</sup> *At-tawaagheet* ( الطواغيت ) is the plural of *at-taaghoot* ( الطاغوت ). The author later in this section explains that "The meaning of *at-taaghoot* is every kind of rule other than Allaah's rule, whether it be tribal laws, laws of the disbelievers, secular laws of France or England, or tribal customs. All of this is *taaghoot*. Similarly, to rule based on what fortune tellers say (is also *at-taaghoot*)."

We say: Glorified be Allaah! You are making the rule of *at-taaghoot* like the rule of Allaah?! To implement the legislation of Allaah is a form of worshipping Allaah, the Mighty and Majestic. The goal is not merely to settle disputes, rather the goal is to worship Allaah by implementing His legislation, may He be glorified and exalted. To implement the rule of others is *shirk*, *shirk* in one's obedience, and *shirk* in one's way of ruling.

Allaah says:

﴿ أَمْ لَهُمْ شُرَكَتَؤُا شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ ﴾

**"Or do they have partners that have legislated for them (things) in the Religion, that which Allaah gave no permission for?"<sup>48</sup>**

And Allaah says:

﴿ وَإِن أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴾

**"Had you obeyed them you would be polytheists."<sup>49</sup>**

And Allaah says:

﴿ اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ  
وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا  
لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾

**"They (the Christians) took their monks and rabbis as lords other than Allaah, and (they also took) the Messiah, (Jesus) the son of Maryam. And they were not ordered (with anything) except to worship one**

<sup>48</sup> Soorah ash-Shooraa (42):21 and a translation of its meaning

<sup>49</sup> Soorah al-An'aam (6):121 and a translation of its meaning

**deity. There is no one who deserves worship other than Him.  
Glorified is He above the *shirk* they commit."<sup>50</sup>**

So He called this *shirk*. And the one who believes the rule of Allaah to be equal to the rule of *at-taaghoot*, saying that they are the same, then he is a disbeliever. And the meaning of *at-taaghoot* is every kind of rule other than Allaah's rule, whether they be tribal laws, laws of the disbelievers, secular laws of France or England, or tribal customs. All of this is *taaghoot*. Similarly, to rule based on what fortune tellers say (is also *at-taaghoot*).<sup>51</sup>

And more severely astray is the one who says, "*Verily ruling by other than what Allaah sent down is better than ruling by what Allaah sent down.*" This is even more severe.

And the one who says, "*The people today will not be corrected except by these (man-made) rules; Islamic law shall not correct them. Allaah's legislation is not appropriate in these times, and it does not coincide with modern civilization. So the only correct thing to do is to rule by secular laws and be with the rest of the world, our courts should be like the courts of the rest of the world. This is better than the rule of Allaah.*" This is a more severe form of disbelief than the one who says that the rule of Allaah is equal to others' rule.

As for the one who rules by other than what Allaah sent down, following his desires, or due to his ignorance of what Allaah sent down, while he believes that the rule of Allaah is the truth and it is obligatory, then this is a major sin, less in severity than the disbelief that causes one to exit the Religion.

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<sup>50</sup> Soorah at-Tawbah (9):31 and a translation of its meaning

<sup>51</sup> The author discusses the impermissibility of going to fortune tellers to seek help in finding lost property, whether one believes them or not in **Question #6** in *Appendix I: Questions and Answers*.





الْخَامِسُ: مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ عَمِلَ بِهِ كَفَرَ.

### The Fifth One: Whoever Hates Something That the Messenger (*may Allaah raise his rank and grant him peace*) Came with, Even If He Acts According To It, Then He Has Disbelieved

The fifth thing that nullifies one's Islaam is when someone hates something that the Messenger (*may Allaah raise his rank and grant him peace*) came with. Hating what the Messenger came with is apostasy, even if the person acts according to it. Allaah says:

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ﴾

**"That is because they disliked what Allaah had sent down  
so He rendered their actions useless."<sup>52</sup>**

The dislike referred to here is hatred. This is apostasy, even if the person acts according to it, he still disbelieves. To hate something (from the Religion) in the heart is disbelief,<sup>53</sup> even if the person outwardly acts in accordance with it:

<sup>52</sup> Soorah Muhammad (49):9 and a translation of its meaning

<sup>53</sup> The author was asked about people who hate the Companions of the Messenger (*may Allaah raise his rank and grant him peace*). He replied by saying, "Whoever hates the Companions of the Messenger (*sallallahu 'alayhe wa sallam*), then this is evidence of his hypocrisy, as no one &

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطَ أَعْمَلَهُمْ﴾

"That is because they disliked what Allaah had sent down so He rendered their actions useless."<sup>54</sup>

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*hates the Companions except a hypocrite..." Refer to **Question #25** in Appendix I: Questions and Answers.*

<sup>54</sup> Soorah Muhammad (49):9 and a translation of its meaning.



## السَّادِسُ: مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ الرَّسُولِ أَوْ ثَوَابِ اللَّهِ أَوْ عِقَابِهِ كَفَرَ.

### The Sixth One: Whoever Mocks Anything from the Religion of the Messenger or Allaah's Reward or Punishment Has Disbelieved

The sixth kind of apostasy is mockery of what Allaah sent down or of anything that the Messenger came with, even things from the *Sunan* or recommended things like *as-siwaak* (السواك), trimming the moustache, removing armpit hair, or trimming the nails. If a person makes mockery of any of these things he becomes a disbeliever. The evidence for this is found in the Statement of Allaah the Most High:

﴿وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ  
قُلْ أَيْلَ اللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ  
لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

"And if you were to ask them, they would say: 'Surely we were only jesting and playing.' Say: 'Was it Allaah, His Verses, or His Messenger you were mocking? Make no excuse, verily you have disbelieved after your belief.'<sup>55</sup>

<sup>55</sup> Soorah at-Tawbah (9):65-66 and a translation of its meaning

Anyone who mocks anything that the Messenger came with, be it obligatory or recommended, is an apostate from the Religion of Islaam. So what do you say about someone who says, "*Growing the beard, trimming the moustache, removing armpit hair, washing the knuckles... These are insignificant things!*" This is exactly what is meant by mockery of the Religion of Allaah, the Mighty and Majestic. When they say this thing, and if they know (it is from the Religion), then they have apostated, since this is belittling what the Messenger (*may Allaah raise his rank and grant him peace*) came with. It is obligatory to have great reverence for the *Sunnah* of the Messenger (*may Allaah raise his rank and grant him peace*) and to respect it.

Even if a person falls into some kind of opposition (to the *Sunnah*) due to his desires, then surely he still must respect the way of the Messenger (*may Allaah raise his rank and grant him peace*), respect his *Sunan*, and respect the narrations. He must not say, "*These are insignificant things.*"

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ أَيْدِي اللَّهِ وَأَيْدِيهِمْ وَرَسُولُهُ  
 كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

**The proof is the Statement of Allaah the Most High: "Say: 'Was it Allaah, His Verses, or His Messenger you were mocking? Make no excuse, verily you have disbelieved after your belief.'"<sup>56</sup>**

The event that led to the revelation of this Verse was what happened with a group of people who were with the Messenger (*may Allaah raise his rank and grant him peace*) during the Battle of Tabook. They were Muslims. During a gathering they began to say, "We have not seen the likes of these reciters of ours, the most untruthful tongues, the greediest stomachs, the most cowardly in the face of the enemy..." They were referring to the Messenger of Allaah (*may Allaah raise his rank and grant him peace*) and his Companions.

Amongst them was a young man from the Companions who became enraged at this speech and went to convey what this group was saying to the Messenger of Allaah (*may Allaah raise his rank and grant him peace*). He found that the revelation had preceded him (in informing the Messenger).

So then the group came apologizing once they heard that the Messenger had become aware of what happened in their gathering. One of them was hanging on to the front harness of the Prophet's she-camel while he (*may Allaah raise his rank and grant him peace*) was riding it, saying, "O Messenger of Allaah! We were just talking loosely to help pass the time during the journey! We did not intend mockery, rather, we only intended to joke." The

<sup>56</sup> Soorah at-Tawbah (9):65-66 and a translation of its meaning

Messenger (*may Allaah raise his rank and grant him peace*) would not even look at him; he only recited upon him this Verse:

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ  
قُلْ أِبَالَهُ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ  
لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

"And if you were to ask them, they would say: 'Surely we were only jesting and playing.' Say: 'Was it Allaah, His Verses, or His Messenger you were mocking? Make no excuse, verily you have disbelieved after your belief.'<sup>57</sup>

Notice His Statement, "**Verily you have disbelieved after your belief.**" This proves that before they had uttered words (of mockery) they were Muslims, and that when they uttered them they apostated from Islaam, even though they were saying that it was a joke. This is because the affairs of the Religion are not to be played with, so Allaah had declared them to be disbelievers after their faith. We ask Allaah for safety.<sup>58</sup>

This is also proof that whoever insults Allaah, His Messenger, His Book, anything from the Qur'aan, or anything from the *Sunnah* of the Messenger (*may Allaah raise his rank and grant him peace*) apostates from Islaam, even if he was joking.<sup>59</sup>

<sup>57</sup> Soorah at-Tawbah (9):65-66 and a translation of its meaning

<sup>58</sup> The author was asked about the least amount of mockery that would cause a person to be considered an apostate. He replied, "There is no least amount. A small amount is too much, and the refuge is with Allaah. Anything that is considered mockery or ridicule is disbelief. Even as they (the scholars) say: A gesture with one's lip, hand, or eye can be considered mockery, even if he has not spoken." Refer to **Question #27** in Appendix I: Questions and Answers.

<sup>59</sup> Refer to **Question #30** in Appendix I: Questions and Answers.

Where are those who say that he does not apostate unless he intends it in his heart? They say, "If a person insulted Allaah, the Messenger, or the Qur'aan, we do not pass a judgement upon him based merely on his utterance or his action." Where do they get these statements and these specifications from? Allaah has judged them with apostasy while they were saying:

﴿ كُنَّا نَحُضُّ وَنَلْعَبُ ﴾

"We were jesting and playing."<sup>60</sup>

They were believers in Allaah and His Messenger, people of *tawheed*, however, once they uttered those words, Allaah said:

﴿ قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

"Verily you have disbelieved after your belief."<sup>61</sup>

And He did not say, "If you had truly believed that." We ask Allaah for safety.

So it is obligatory that things are put in their proper places and that we do not add things, take them away, or specify the texts from our own selves. Allaah did not ask about what they believed, nor did He mention that they believed (what they said), rather He ruled on them with apostasy after having faith:

﴿ قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

"Verily you have disbelieved after your belief."<sup>62</sup>

<sup>60</sup> Soorah at-Tawbah (9):65 and a translation of its meaning

<sup>61</sup> Soorah at-Tawbah (9):66 and a translation of its meaning

<sup>62</sup> Soorah at-Tawbah (9):66 and a translation of its meaning

He based this (ruling) on a statement. He based this (ruling) on mockery, and He did not specify it with these specifications. If a person speaks with a word of disbelief without being forced into it, then he is judged with apostasy. However, if he was forced,<sup>63</sup> then he has not apostated in this case.

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<sup>63</sup> The author states, *"The ruling on coercion differs depending on the situation. Something could be considered coercion in one affair and not coercion in another. So it differs depending on the case. However, the coercion that is a valid excuse is that which there was no escape from, there was no way for the person to escape from being killed, beaten or threatened other than saying what was requested from him, like saying a statement of disbelief for example."* Refer to **Question #18** in *Appendix I: Questions and Answers*.



السَّابِعُ: السِّحْرُ، وَمِنْهُ الصَّرْفُ وَالْعَطْفُ،  
فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ كَفَرَ.

### The Seventh One: Magic, Like *as-Sarf* and *al-'Atf*, Whoever Practices It or Is Pleased with It, Has Disbelieved

The seventh kind of apostasy is magic, the practice of magicians. It is two types: **genuine** and **illusionary**.

**The first type, genuine magic**, includes the magician blowing on tied knots, murmuring phrases and words over them, seeking assistance from the devils within these words, the hanging of charms, and writing the names of devils on talismans. This is what genuine magic is, and it is something that has an effect on the targeted person, either by him being killed, becoming sick, or his mind being affected.

**The second type, illusionary magic**, is when things are manipulated in a way that causes someone to think that what he sees is actually that way, while it is not true. A man is made to think that the magician has done the following things:

- ❁ He turned a rock into an animal;
- ❁ He killed someone and then brought him back to life, by cutting his head off and then replacing it;

- ❁ He pulled a car along by his hair or teeth;
- ❁ A car ran him over and did not harm him;
- ❁ He entered into a fire;
- ❁ He ate fire;
- ❁ He stabbed himself with some piece of iron;
- ❁ He stabbed himself in the eye with an iron skewer;
- ❁ Or that he ate a piece of glass.

All of these are kinds of fake tricks that have no truth in them, similar to the magic of Pharaoh's magicians. Allaah, the Most High, has said:

﴿ تَحْيِلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسْعَى ﴾

"He (Moosaa) was made to believe from their magic that they (the magicians' sticks) were (snakes) moving about."<sup>64</sup>

And Allaah, the Most High, has said:

﴿ سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْتَرَهُمْ ﴾

"They put magic on the eyes of the people and sought to frighten them."<sup>65</sup>

This is illusionary magic.<sup>66</sup> They call it *al-qamrah* (القمره), a trick that the magician does to the people's eyes. When the *qamrah* wears off, things return to their normal states.

<sup>64</sup> Soorah Taa-Haa (20):66 and a translation of its meaning

<sup>65</sup> Soorah al-A'raaf (7):116 and a translation of its meaning

<sup>66</sup> Even illusionary magic can be considered disbelief in Allaah. Shaykh Saalih al-Fowzaan, may Allaah preserve him, says in his book, *Duroos fee Sharh Nawaaqidh al-Islam* (p.146-147):

Magic is disbelief, and the proof is the Statement of Allaah, the Most High:

﴿وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

"However, the devils disbelieved, teaching the people magic."<sup>67</sup>

Both learning and teaching magic are disbelief in Allaah, the Mighty and Majestic. It is also one of the kinds of apostasy. The magician is an apostate. If he was first a believer and then practiced magic, then he has apostated from the Religion of Islaam.<sup>68</sup> He is to be killed without requesting him to repent according to some of the scholars, since if he repented openly, he is known as a person who deceives the people, and the knowledge of magic would still remain in his heart even after he has repented.




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Jundub ibn Ka'b, the Companion, killed a magician in the presence of one of the governors of Bane Umayyah. He came and found the magician playing games in front of the governor, pretending to kill a person and then bring him back to life by cutting off his head and then replacing it. This is a kind of illusionary magic. He was trying to convince the people that he was killing him and then putting his head back upon his shoulders. He did not actually do anything; he was only tricking the people with an illusion. So Jundub went up to him and struck him with his sword until he chopped his head off, and said, "If he was truthful, then let him bring himself back to life."

**Translator:** Ibn 'Abdil-Barr (may Allaah have Mercy on him) mentioned that the governor was al-Waleed ibn 'Uqbah (may Allaah be pleased with him), and that he arrested Jundub for this action and wrote to the *khaleefah* 'Uthmaan ibn 'Affaan (may Allaah be pleased with him) about what happened. 'Uthmaan then ordered him to be released and he was. (*Alistee' aab*, p.113)

<sup>67</sup> Soorah *al-Baqarah* (2):102 and a translation of its meaning

<sup>68</sup> The author discusses the impermissibility of using magic to cure magic and refutes the claim that Shaykh Ibn Baaz (may Allaah have Mercy on him) allowed it. See: **Question #32** in *Appendix I: Questions and Answers*.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ  
حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾.

The proof is His Statement: "And they (the two who taught magic) did not teach anyone before first saying, 'We are merely a tribulation, so do not disbelieve.'"<sup>69</sup>

Allaah, the Majestic and Exalted, sent down two angels from the heavens, teaching the people magic, as a trial and a test for the people.<sup>70</sup> When they came to those who desired to learn magic, they advised them, saying to them:

﴿إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

"We are merely a tribulation, so do not disbelieve."<sup>71</sup>

Meaning: "Do not learn magic." So this proves that learning magic is disbelief.



<sup>69</sup> Soorah al-Baqarah (2):102 and a translation of its meaning

<sup>70</sup> The author was asked, "How is it that the angels taught magic when teaching magic is a form of disbelief?" For his answer, refer to **Question #31** in Appendix I: Questions and Answers.

<sup>71</sup> Soorah al-Baqarah (2):102 and a translation of its meaning



## الثَّامِنُ: مُظَاهَرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ.

### The Eighth One: Trying To Give the Polytheists Victory and Assisting Them against the Muslims

The eighth kind of apostasy is aiding the polytheists against the Muslims, and giving the polytheists assistance against the Muslims. This means to help the disbelievers in killing or hurting the Muslims.

Similarly, whoever loves the disbelievers has disbelieved. This is the meaning of taking them as allies:

﴿ وَمَنْ يَتَّوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

"And whoever of you takes them as allies,  
then verily he is from them."<sup>72</sup>

A person takes them as allies by helping them and assisting them, or by loving them. Either way he has disbelieved.<sup>73</sup> Since he has loved disbelief and the disbelievers, he has disbelieved because of that. If he loves them, it means that he does not hate disbelief. And whoever does not hate disbelief is himself a disbeliever.

<sup>72</sup> Soorah al-Maa'idah (5) 51 and a translation of its meaning

<sup>73</sup> The author discusses the different categories of assisting the disbelievers against the Muslims and the rulings and evidences related to them in *Appendix III: Assisting the Disbelievers against the Muslims*.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ يَتَّوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ<sup>74</sup>

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And the proof is His Statement: "And whoever of you takes them (the Jews and Christians) as allies, then he is from them. Verily Allaah does not guide the oppressive people."<sup>74</sup>

The Verse from the beginning is:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ<sup>75</sup>

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَّوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ<sup>74</sup>

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

"O you who have believed! Do not take the Jews and Christians as allies. They are allies to one another. And whoever of you takes them as allies, then he is from them. Verily Allaah does not guide the oppressive people."<sup>75</sup>

"Do not take the Jews and Christians as allies," means that you do not take them as allies by helping them become victorious, by loving them, or by assisting them. "And whoever of you takes them as allies," is referring to the Muslims (who take the Jews and Christians as allies). "Then he is from them," meaning that he becomes one of the Jews and Christians. This is proof of his apostasy.

<sup>74</sup> Soorah al-Maa'idah (5):51 and a translation of its meaning

<sup>75</sup> Soorah al-Maa'idah (5):51 and a translation of its meaning

Then Allaah said, "**Verily Allaah does not guide the oppressive people,**" calling them oppressors (those who take the Jews and Christians as allies).





التَّاسِعُ: مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسْعُهُ الْخُرُوجَ عَنِ  
شَرِيْعَةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كَمَا وَسِعَ الْخَضِرُ  
الْخُرُوجَ عَنِ شَرِيْعَةِ مُوسَى عَلَيْهِ السَّلَامُ، فَهُوَ كَافِرٌ.

**The Ninth One: Whoever Believes That Some People Are Allowed to go against the *Sharee'ah* of Muhammad (may Allaah raise his rank and grant him peace), Like How al-Khadhir Went Against the *Sharee'ah* of Moosaa, Peace Be upon Him, Then He Is a Disbeliever.**

The ninth thing that nullifies one's Islaam is when someone makes it permissible for another to go against the *Sharee'ah* of Muhammad (may Allaah raise his rank and grant him peace), since Allaah had sent Muhammad (may Allaah raise his rank and grant him peace) to all of Mankind and made obedience to him obligatory on all things that exist:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

"And We have not sent you except as a mercy to all that exists."<sup>76</sup>

<sup>76</sup> Soorah al-Anbiyaa' (21):107 and a translation of its meaning

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

"And We have not sent you except as a conveyor of glad tidings and a warner to all the people."<sup>77</sup>

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

"Say: O Mankind! I am the Messenger of Allaah to all of you."<sup>78</sup>

So whoever does not respond to the call of the Messenger and follow him is a disbeliever, whether he is a Jew, Christian, fire worshipper, or upon any other religion. This is because when Allaah sent him He made it obligatory (on everyone) to obey him and follow him. So whoever was upon the religion of Judaism or Christianity, then these religions have been abrogated by the sending of Muhammad (*may Allaah raise his rank and grant him peace*). Thus, no one is allowed to disobey him.

As for al-Khadhir disobeying Moosaa, then this was possible since Moosaa was not sent to al-Khadhir, as Moosaa's message was something specifically for the children of Israa'eel:

﴿ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَنْقُومِ لِمَ تُؤْذُونَنِي ﴾

﴿ وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۗ ﴾

"And when Moosaa said to his people, 'O my people! Why do you harm me when you know that I am the Messenger of Allaah to you?'"<sup>79</sup>

<sup>77</sup> Soorah Saba' (34):28 and a translation of its meaning

<sup>78</sup> Soorah al-A'raaf (7):158 and a translation of its meaning

<sup>79</sup> Soorah as-Saff (61):5 and a translation of its meaning

So the message of Moosaa was for the children of Israa'eel. It was not a general message for all the people. Thus, al-Khadhir was a worshipper of Allaah, and the scholars have differed over whether al-Khadhir was a prophet or just a righteous man.

**The first position:**<sup>80</sup> He was a prophet, since he did things that could only be considered miracles, like putting a hole in the boat, killing the boy, and fixing the wall that was falling over. These affairs were miracles since they were accomplished by way of knowing unseen things, and a miracle is only performed by a prophet.

Basically the story of Moosaa and al-Khadhir is that Moosaa (*may Allaah raise his rank and grant him peace*) delivered a speech to the children of Israa'eel, and then they asked him, "Is there anyone more knowledgeable than you?" He replied, "No." So then Allaah told him by way of revelation that there was a servant in such and such a place who has an amount of knowledge that he did not have. So Moosaa (*may Allaah raise his rank and grant him peace*) went to this man to seek that knowledge. Allaah has said:

﴿ وَإِذْ قَالَ مُوسَىٰ لِفَتْنِهِ لَآ أَبْرِحُ حَتَّىٰ  
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴾

"And when Moosaa said to his servant, 'I shall not rest  
until I reach the place where the two seas meet  
or until I spend years traveling.'<sup>81</sup>

<sup>80</sup> The author does not mention the second position, that al-Khadhir was not a prophet. He mentions evidence to conclude that the first position is correct and thus does not discuss the second one.

<sup>81</sup> Soorah al-Kahf (18):60 and a translation of its meaning

So then he travelled on:

﴿ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا ﴾

"So when they reached the place  
where they (the two seas) meet..."<sup>82</sup>

And on until Allaah's Statement:

﴿ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا  
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتَكَ  
عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُسُلًا ﴾

"So they found one of Our servants that We gave an amount of Mercy  
to from Ourselves, and We taught him some knowledge from  
Ourselves. Moosaa said to him, 'May I follow you so that I might learn  
some of the guidance you have been taught...?' "<sup>83</sup>

The story goes on to its conclusion as Allaah told it in *Soorah al-Kahf*. This is the essence of the story. So al-Khadhir was not from the followers of Moosaa, since Moosaa was not sent to all the people. Therefore, al-Khadhir was allowed to go against the orders of Moosaa.

Muhammad (*may Allaah raise his rank and grant him peace*), however, was sent to all the people, so no one is allowed to go against his *Sharee'ah*. In this is a refutation of the *Soofees* who think that they can reach a status that includes them not being in need of following the messengers, receiving Allaah's orders directly from Him, and not needing to take anything from the messengers. They say, "*The messengers were only for the common people. As for the elite, then they are not in need of the messengers*

<sup>82</sup> *Soorah al-Kahf* (18):61 and a translation of its meaning

<sup>83</sup> *Soorah al-Kahf* (18):65-66 and a translation of its meaning

since they know Allaah, pray to Him, and take from Him directly." This is what the extreme *Soofees* are upon, they believe that they can reach a status that frees them from the need of the Messenger (*may Allaah raise his rank and grant him peace*), and thus, they will be able to go against his *Sharee'ah*.

Because of this, you find them not praying, fasting, or making *Hajj*, and not knowing anything about what the Messenger came with, since they are the elite, saying, "*We are not in need of the Messenger, as we have reached Allaah by ourselves,*" and we ask Allaah for safety.

This was the intention of the shaykh in mentioning this issue here, a refutation of those who believe that they are allowed to go against the *Sharee'ah* of Muhammad (*may Allaah raise his rank and grant him peace*), claiming they are not in need of him.





## العَاشِرُ: الإِعْرَاضُ عَن دِينِ اللَّهِ تَعَالَى، لَا يَتَعَلَّمُهُ وَلَا يَعْمَلُ بِهِ.

### The Tenth One: Turning Away from the Religion of Allaah, Not Learning It and Not Acting By It.

The tenth and final one is turning away from the Religion of Allaah, not concerning oneself with the Religion, not learning it, or if he learns he does not act by it, so he turns away from knowledge firstly, then he turns away from doing anything (related to the Religion). We ask Allaah for safety. Even if he does something while not having any knowledge, then his action would be lost. So a person must learn first, and then act.

As for the one who gained knowledge but did not act according to it, then he is from those whom Allaah is angry with. And whoever acts and abandons knowledge is astray. This is what we seek refuge from in every *rak'ah*:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

"Guide us to the Straight Path, the path of those who have earned Your favor, not (the path of) those whom you are angry with, nor those who are astray."<sup>84</sup>

<sup>84</sup> Soorah al-Faatihah (1):6-7 and a translation of its meaning

Whoever turns away from the Religion of Allaah, not learning it and not acting by it, then he becomes an apostate from the Religion of Islaam. Allaah, the Majestic and Lofty, says:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

**"And whoever turns away from My remembrance, then verily he shall have a restricted life."<sup>85</sup>**

"Turns away from My remembrance," means to not learn it or act by it.

﴿ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ ﴾

**"And those who have disbelieved have turned away from what they have been warned with."<sup>86</sup>**

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا  
إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴾

**"And who is more oppressive than the one who is reminded with the Verses of his Lord and then he turns away from them? Verily, We will get retribution from the criminals."<sup>87</sup>**

"He turns away from them," after being reminded of them.

And there is a kind of person who does not learn because of laziness. He is not to be called a disbeliever; however, he is to be blamed for his laziness. And as for the one who abandons learning the Religion because of a total lack of concern for knowledge, then this is what is meant by turning away, and the refuge is with Allaah. Another person may have

<sup>85</sup> Soorah Taa-Haa (20):124 and a translation of its meaning

<sup>86</sup> Soorah al-Ahqaaf (46):3 and a translation of its meaning

<sup>87</sup> Soorah as-Sajdah (32):22 and a translation of its meaning

concern for knowledge and loves knowledge, but he has some laziness, since seeking knowledge is difficult and requires perseverance, the carrying of burdens, and many sittings. So if he is lazy then he is to be blamed for his laziness and his neglect; however, this does not reach the level of disbelief.<sup>88</sup>



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<sup>88</sup> Refer to the author's response to **Question #2** and **#24** in *Appendix I: Questions and Answers* for more elaboration.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ  
ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ﴾.

And the evidence is His Statement, "And who is more oppressive than the one who is reminded with the Verses of his Lord and then he turns away from them? Verily, We will get retribution from the criminals."<sup>89</sup>

Turning away from the Religion in a way that shows no desire whatsoever to gain knowledge or even a dislike for knowledge, this is what is considered disbelief, and Allaah's refuge is sought.



<sup>89</sup> Soorah as-Sajdah (32):22 and a translation of its meaning

وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ التَّوَاقِضِ بَيْنَ الْهَازِلِ وَالْجَادِّ وَالْخَائِفِ، إِلَّا الْمُكْرَهَ، وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطْرًا، وَمِنْ أَكْثَرِ مَا يَكُونُ وَقُوعًا. فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا وَيَخَافَ مِنْهَا عَلَى نَفْسِهِ. نَعُوذُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ، وَأَلِيمِ عِقَابِهِ. وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

And with respect to these things that nullify one's Islaam, there is no difference between the one who did them in jest, the one who did them intentionally, and the one who did them out of fear, except for the one who was forced. And all of them are from the most dangerous affairs and the most common that actually occur. So it is befitting that the Muslim be warned of them and be afraid of falling into them. We seek refuge in Allaah from things that bring about His Anger and His severe punishment. And may Allaah raise the rank of the best of His creation, Muhammad, and that of his family and Companions, and may He grant them peace.

There is no difference in any of these ten things that nullify one's Islaam between the one who willfully intends what he says or does, ( الجاد ) *al-jaadd*, and the one who did not intend it but only does it to joke or play, ( الهازل ) *al-haazil*. In this is a refutation of the *Murji'ah* who say that no one disbelieves until he is inwardly convicted of it (the action or statement of disbelief) in his heart. Also, there is no difference between the *jaadd*, the *haazil*, and the one who does it out of fear, as it is obligatory on him to be patient.

"Except for the one who was forced," meaning if he is forced to say a statement of disbelief and he is not able to get away from someone's oppression except by saying it, then Allaah has made a concession for him:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ  
إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

**"Whoever disbelieves in Allaah after his faith,  
except for the one who was forced while his heart  
was settled firmly with faith."<sup>90</sup>**

This depends on a condition, and it is that his intention is only to keep away harm, and his heart does not believe what he speaks with.<sup>91</sup> This is like what happened with 'Ammar ibn Yaasir who was the reason for the revelation of the Verse, may Allaah be pleased with him. The disbelievers had seized him and tortured him until they got him to agree to say something insulting about Muhammad (*may Allaah raise his rank and grant him peace*). So he agreed and uttered insults about the Messenger. Then he came in remorse to the Messenger (*may Allaah raise his rank and grant him peace*), afraid of the consequences of what took place. So the Prophet (*may Allaah raise his rank and grant him peace*) said to him:

<sup>90</sup> Soorah An-Nahl (16):106 and a translation of its meaning

<sup>91</sup> Shaykh Saalih al-Fowzaan, may Allaah preserve him, mentions three conditions for the legitimacy of coercion as an excuse in his book, *Duroos fee Sharh Nawaaqidh al-Islaam* (p.195-196):

*"The first condition is that the person is truly coerced, not just scared or trying to flatter the disbelievers to gain a position with them or to achieve some benefit. They are not to be flattered at the expense of Allaah's Religion.*

*The second condition is that the person's heart be firmly settled with faith. He only says something with his tongue while faith remains in his heart.*

*The third condition is that the person's intention is to escape from harm, not simply to please the disbelievers."*

Refer also to **Question #18** in *Appendix I: Questions and Answers*.

(( كَيْفَ تَجِدُ قَلْبَكَ؟ ))

"How do you find your heart?"

He replied, "Settled firmly with faith." He said:

(( فَإِنْ عَادُوا فَعُدُّ. ))

"So if they return (to what they have done),  
then return (to what you did)."<sup>92</sup>

And then Allaah, the Most High, sent down:

﴿ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ ﴾

"Except for the one who was forced,  
while his heart was settled firmly with faith."<sup>93</sup>

﴿ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ <sup>ص</sup>

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

﴿ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْلَةً ﴾

"Let not the believers take the disbelievers as allies  
instead of the believers. And whoever does that

<sup>92</sup> Collected by al-Haakim in *al-Mustadrak* (#3420), at-Tabaree in his *Tafseer* (#21946), and others. Al-Albaanee explained in his checking of *Fiqh as-Seerah* (p.103-104) that it is established by a number of narrations that this Verse (16:106) was indeed revealed about 'Ammar ibn Yaasir (may Allaah be pleased with him), however, these specific statements attributed to the Prophet (may Allaah raise his rank and grant him peace) are not established by an acceptable chain of narrators.

<sup>93</sup> *Soorah An-Nahl* (16):106 and a translation of its meaning

then Allaah has nothing to do with him, unless it was  
(only done) to protect yourselves from them."<sup>94</sup>

"We seek refuge in Allaah from things that bring about His Anger and His severe punishment," Aameen.

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<sup>94</sup> Soorah Aali 'Imraan (3):28 and a translation of its meaning



## Appendix I: Questions and Answers

Shaykh Saalih al-Fowzaan

[Q1]: What is the difference between the *kaafireen* (disbelievers) and the *mushrikeen* (polytheists)?

[A1]: There are specific and general differences between them. Disbelief is more inclusive than polytheism,<sup>95</sup> since every polytheist is a disbeliever and not every disbeliever is a polytheist. The polytheist worships Allaah, and he also worships others. As for the disbeliever, then he denies the existence of Allaah, the Majestic and Lofty, and he does not acknowledge Allaah, nor does he acknowledge any of the religions. This is the disbeliever who is in denial. The polytheist acknowledges and believes, however, he worships Allaah along with others. Thus, he is a polytheist disbeliever, since every polytheist is a disbeliever, and not every disbeliever is a polytheist, since the disbeliever could be atheist in denial (of Allaah's existence).



[Q2]: We are having problems understanding the statement of the author, "**Turning away from the Religion of Allaah, not learning it and**

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<sup>95</sup> The source book actually reads the opposite: "*Polytheism is more inclusive than disbelief...*" What we have translated here was the intended meaning, due to the context of the speech and what the author himself said in another book (refer to **Question #16**).

**not acting by it."** Does this include the common people of today who do not understand the Islaamic legislation, nor are they concerned with learning it, despite having learned *tawheed* since their childhood when they used to act upon it?

**[A2]:** Such people are not to be included since they are unable to learn, or perhaps they are lazy. They are Muslims and they are believers. They worship Allaah, and they are not like the one who turns away. The one who turns away is the one who has no concern for knowledge, nor any concern for the Religion. This is what is meant by the one who turns away.



**[Q3]:** Haatib ibn Abee Balta'ah assisted the polytheists and disbelievers, and the Prophet (*may Allaah raise his rank and grant him peace*) did not call him a disbeliever. So then is it that every single Muslim who assists the disbelievers has disbelieved?

**[A3]:** Haatib ibn Abee Balta'ah, may Allaah be pleased with him, had a history (of good deeds) that acted as an expiation for this, since he was from the people who fought in the Battle of Badr, and the Prophet (*may Allaah raise his rank and grant him peace*) said:

(( إِنَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ:  
اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ. ))

"Verily Allaah looked to the people of Badr, and said,  
*'Do what you wish, for I have forgiven you.'*"

And he was a believer with truthful belief, however, he did what he did because he had interpreted (the situation a certain way) for himself, and

he thought that it was something that would not hurt the Muslims. This is why the Messenger (*may Allaah raise his rank and grant him peace*) did not call him a disbeliever, and because he was an honorable Companion who had fallen into a mistake due to a misunderstanding of his, while he had a history (of good deeds) that was expiation for what took place.<sup>96</sup>



[Q4]: Is the *fitrah* considered a proof against those who disbelieve?

[A4]: The proof is established by way of sending the messengers. As for the *fitrah* alone, then it is not sufficient as a proof (against someone). If the *fitrah* was a proof, then Allaah would not have sent the messengers:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ يُكُونَ لِلنَّاسِ  
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

<sup>96</sup> Imaam al-Bukhaaree narrated a *hadeeth* in his *Saheeh* (#3081) that mentions the excuse that Haatib (*may Allaah be pleased with him*) offered. He said, "Do not be hasty! By Allaah, I have not disbelieved, and I have only been increased in my love for Islaam. There is not one of your Companions except that he has some people in Makkah that Allaah defends his family and wealth by way of them. And I had no one, so I wanted to have one of their hands (to help me)."

In Muslim's narration (#6351): "...And I did not do it out of disbelief, nor did I do it as an apostate who left my Religion, nor did I do it being pleased with disbelief after Islaam."

So the Prophet (*may Allaah raise his rank and grant him peace*) believed him. 'Umar (*may Allaah be pleased with him*) said, "Leave me to strike his neck, for verily he has been hypocritical!" So the Prophet (*may Allaah raise his rank and grant him peace*) then said the *hadeeth* mentioned above, "Verily Allaah looked to the people of Badr, and said, 'Do what you wish, for I have forgiven you.'"

**"Messengers, conveyors of glad tidings and warners,  
so that the people would have no proof against Allaah  
after the (sending of the) messengers."<sup>97</sup>**

You do not know what is obligatory, prohibited, or disliked (from the *fitrah*), these are things that only a messenger can clarify. Rather, the *fitrah* is something that makes people inclined towards good. It is not sufficient by itself. If a person lived upon the *fitrah* alone and did not learn or do anything, then this is not sufficient.



**[Q5]:** If the disbelievers extend their hands to greet us with a handshake, am I to turn away?

**[A5]:** If they greet you with *salaam* and extend their hands to you, then shake their hands. There is no problem in this. However, for you to initiate the *salaam* and the handshaking, then this is not permissible.



**[Q6]:** What do you say about someone who goes to a fortune teller in an attempt to find some lost property for example, while he believes that it is not permissible to go to them seeking a cure from an illness?

**[A6]:** This is not permissible, since:

(( مَنْ أَتَى عَرَّافًا لَنْ تُقْبَلَ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا. ))

**"Whoever goes to a fortune teller, then he will not have  
a prayer accepted for forty days."<sup>98</sup>**

<sup>97</sup> Soorah an-Nisaa (4):165 and a translation of its meaning

(( مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ  
فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ. ))

"Whoever goes to a fortune teller or soothsayer and believes in what he says, then verily he has disbelieved in what was revealed upon Muhammad."<sup>99</sup>

And when he was asked about fortune tellers, he (*may Allaah raise his rank and grant him peace*) said:

(( لَا تَأْتِهِمْ. ))

"Do not go to them."<sup>100</sup>

Thus, it is not permissible to go to them even if he does not believe what they say.

<sup>98</sup> Collected by Muslim in his *Saheeh* (#5782), on the authority of some of the wives of the Prophet (*may Allaah raise his rank and grant him peace*), may Allaah be pleased with them, with the wording, "Whoever goes to a fortune teller and asks him about something, then he will not have a prayer accepted for forty days."

<sup>99</sup> From an authentic *hadeeth* collected by Aboo Daawood in his *Sunan* (#3904), At-Tirmitheh in his *Sunan* (#135), and Ibn Maajah in his *Sunan* (#639), on the authority of Aboo Hurayrah (may Allaah be pleased with him).

Aboo Daawood's wording is: "Whoever goes to a soothsayer and believes in what he says, or approaches his woman while she is menstruating (for sexual intercourse), or approaches his woman (for sexual intercourse) in her anus, then verily he is free of what Allaah sent down upon Muhammad."

Ibn Maajah's and at-Tirmitheh's wording is: "...then verily he has disbelieved in what was sent down upon Muhammad."

<sup>100</sup> From a long *hadeeth* collected by Muslim in his *Saheeh* (#1199) and Aboo Daawood in his *Sunan* (#930), on the authority of Mu'aawiyah ibn al-Hakam as-Sulamee (may Allaah be pleased with him).



[Q7]: Regarding the one who rejects a *hadeeth* or an Islaamic ruling based on the claim that it is an *aaheed hadeeth*, has he disbelieved because of that?

[A7]: He is not to be called a disbeliever because of that if he has done this based on his interpretation (of some texts), since the majority of such people are blind followers of those who came before them and people of *ta'weel* (incorrect interpretations). They are not to be called disbelievers; however, they are considered mistaken and astray.



[Q8]: Some of the brothers have established a financial penalty system for anyone who speaks about one of his peers with repugnant words or the likes. Then they gather the fines that have been paid after some time passes and fund a dinner or a lunch with it. And if the mistake was a big one, they oblige the offender to slaughter (an animal for such a dinner or lunch) and they correct the affairs that are between the two parties. What is the ruling on this?

[A8]: This is not permissible, since a Muslim's wealth does not become permissible to seize unless he is satisfied with giving it. So to make this binding upon him and to make him obliged to it is not permissible.



[Q9]: What is the ruling on a person who praises the status of a professional athlete who is a disbeliever, he praises him as he was instrumental in the team's victory?

[A9]: He did not praise him because of his disbelief; rather, he only praised him because of his game or his playing skills. In any case, this is a grave affair, one that he has earned sins due to it. However, it does not reach the level of disbelief. Disbelief would be if he praised him for his disbelief, misguidance, or polytheism. Then he would become a disbeliever. As for praising him due to his playing ability or some productive skill that he has, then this includes glorifying a disbeliever, which is a sin, but it does not reach the level of disbelief.



[Q10]: What is the correct position on one who says, "*A specific individual is not to be called a disbeliever until after the conditions (of takfeer) are fulfilled and all excuses are cut off?*"

[A10]: Whoever has done something which is disbelief, be it a statement, action, belief, or doubt, then he is considered a disbeliever. As for what was in his heart, then no one knows this except Allaah. We have not been made responsible for what is in the hearts; rather, we have only been made responsible for what has become apparent. So whoever outwardly shows disbelief, then we judge him with disbelief, and we interact with him as we interact with the disbelievers.<sup>101</sup>



[Q11]: What is the ruling on someone watching magicians perform if he does not believe in what the magician is doing?

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<sup>101</sup> It is as if the author was refuting those who would use this statement to prohibit anyone from ever declaring anyone to be a disbeliever. Look ahead to **Questions #19 to #22** for more elaboration.

[A11]: This is the case of a person being pleased with an evil thing.<sup>102</sup>



[Q12]: There is a man who the people go to before they dig wells. He claims that he can see the water, and the people believe him.

[A12]: He does not claim that he sees water; rather, he claims that he knows the right kind of earth and the types of trees that grow on that earth. These are indications that he uses. There is nothing wrong with this, since he is going by apparent indications, the kind of earth and the kinds of trees that grow on that earth, thus he has a background of experience in these kinds of affairs.<sup>103</sup>



[Q13]: Is the one who is ignorant of these things that nullify one's Islaam to be excused?

[A13]: Ignorance is of different types. If it is not possible for the ignorant person to learn, then he is to be excused until he finds someone to teach him, like the one who lives in a land far away from the lands of the Muslims, and only disbelievers live there. Such a person is to be excused on account of his ignorance.

But as for the one who lives amongst the Muslims in the lands of the Muslims, hearing the Qur'aan and hearing the *ahaadeeth*, hearing the speech of the people of knowledge, then such a person is not to be

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<sup>102</sup> Shaykh Saalih al-Fowzaan, may Allaah preserve him, said, "Whoever is pleased with an act of disbelief, then he himself has disbelieved, since the believer is never pleased with disbelief." (*Duroos fee Sharh Nawaaqidh al-Islaam*, p.146)

<sup>103</sup> The first twelve questions and answers are from *Silsilatu Sharh ar-Rasaa'il* (p.239-244).

excused on account of ignorance, since the proof has reached him and he has not concerned himself with it. He may even say, "This is the Wahhabi religion," or, "This is the religion of the people of Najd," or, "This is the religion of So-and-So or So-and-So." This is similar to what they say about *tawheed*, that it is the religion of Ibn 'Abdil-Wahhaab, while it is only the Religion of the Messenger (*may Allaah raise his rank and grant him peace*). Ibn 'Abdil-Wahhaab did not come with anything new, rather he only invited the people to the Religion of the Messenger (*may Allaah raise his rank and grant him peace*). However, they ascribe the religion to him, saying, "This is the Wahhaabee religion, this is the religion of Ibn 'Abdil-Wahhaab." Or they say, "This is the religion of the *Khawaarij*," labelling the people of *tawheed* as *Khawaarij*.<sup>104</sup> Can such people be excused because of ignorance? Such people are arrogant and are not excused because of ignorance.<sup>105</sup>



**[Q14]:** If someone has committed one of these acts that nullify one's Islaam and then repented, is this repentance valid?

**[A14]:** Yes, if he repents, then Allaah will accept his repentance. Allaah accepts the repentance of all sinners, those who apostate and other than them. Allaah the Glorified and Exalted has said:

﴿وَأِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾

<sup>104</sup> The *Khawaarij*: a deviant group that ascribes to Islaam, they claim that Muslims become disbelievers by committing major sins and view the permissibility of gathering to fight against the Muslim rulers. They first appeared in the time of 'Alee (*may Allaah be pleased with him*) who fought them in the Battle of *an-Nahrawaan*. They were defeated and fled to various lands and continued to spread their innovative beliefs in secret.

<sup>105</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.28)

"And verily I am Ever-Forgiving for those who repent, believe, perform righteous actions, and then stay upon guidance."<sup>106</sup>

And He, the Exalted One, has said:

﴿ قُلْ يَٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا  
مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ﴾

"Say: O My servants who have behaved wrongfully against their own selves! Do not lose hope in the Mercy of Allaah. Verily Allaah forgives sins, all of them."<sup>107</sup>

And He, the Exalted One, has said:

﴿ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّن تَقْبَلَ تَوْبَهُمْ ﴾

"Those who have disbelieved after their faith, and then are increased in their disbelief, then their repentance will not be accepted."<sup>108</sup>

And He, the Exalted One, has said:

﴿ وَمَنْ يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَمَا لَهُ مِن شَيْءٍ ۚ إِنَّهُ كَانَ كَافِرًا ﴾

"And whoever of you turns back from his Religion, and then dies while he is a disbeliever."<sup>109</sup>

This is referring to the one who has apostated and not repented. He is the one who is increased in disbelief, by way of his remaining in

<sup>106</sup> Soorah Taa-Haa (20):82 and a translation of its meaning

<sup>107</sup> Soorah az-Zumar (39):53 and a translation of its meaning

<sup>108</sup> Soorah Aali-'Imraan (3):90 and a translation of its meaning

<sup>109</sup> Soorah al-Baqarah (2):217 and a translation of its meaning

disbelief. However, the one who repented, then Allaah accepts his repentance. He, the Exalted One, has said:

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ ۖ فَيَمُتْ وَهُوَ كَافِرٌ﴾

"And whoever of you turns back from his Religion,  
and then dies while he is a disbeliever."<sup>110</sup>

This shows that if he dies as a repenting Muslim, then Allaah accepts his repentance, as Allaah accepts the repentance of the apostate and anyone else who repents to Allaah, the Mighty and Majestic.<sup>111</sup>



[Q15]: The scholars, may Allaah have mercy on them, have mentioned more than these ten things that nullify one's Islaam. So why did Shaykh al-Islaam specify only these ten?

[A15]: The shaykh mentioned the most important of them, and he did not say that there are none other than those he mentioned. Rather, he only said that these are the most important of them. Thus, the things that nullify one's Islaam are many.<sup>112</sup>



[Q16]: Is there a difference between disbelief and polytheism?

[A16]: Yes, disbelief is more inclusive than polytheism, since the disbeliever could be someone who denies the existence of the Lord, the

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<sup>110</sup> Soorah al-Baqarah (2):217 and a translation of its meaning

<sup>111</sup> Duroos fee Sharh Nawaaqidh al-Islaam (p.28-29)

<sup>112</sup> Duroos fee Sharh Nawaaqidh al-Islaam (p.29)

Glorified and Exalted. So he does not even believe in a Lord, like Pharaoh, the *Mu'attilah*,<sup>113</sup> and those who believe in reincarnation. As for the polytheist, then he believes in the Lord, but he worships others along with Him. So the disbeliever may be a denying atheist or someone who accepts the Lord but ascribes partners to Him. Thus, there are general and specific differences and similarities between disbelief and polytheism.<sup>114</sup>



**[Q17]:** Who declares the people who fall into these things that nullify one's Islaam to be disbelievers — everyone who sees this and knows about it or only the scholars?

**[A17]:** Whoever commits an act that nullifies his Islaam, then it is obligatory that his affair is investigated. He may have been ignorant, or perhaps he was forced into the action, or perhaps he may have an excuse. So when it becomes clear that he had no excuse, nor was he ignorant, then he is to be judged based on the action that he did.<sup>115</sup>



**[Q18]:** What is the limit of the coercion that excuses someone from having committed apostasy? And are there different kinds of coercion?

**[A18]:** The ruling on coercion differs depending on the situation. Something could be considered coercion in one affair and not coercion in

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<sup>113</sup> The *Mu'attilah*: those who reject either Allaah's Names or Attributes or both. Based on the context, it is possible that the author used the word *Mu'attilah* here to refer to atheists, as they deny Allaah's Existence altogether, and Allaah knows best.

<sup>114</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.29)

<sup>115</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.30)

another. So it differs depending on the case. However, the coercion that is a valid excuse is that which there was no escape from, there was no way for the person to escape from being killed, beaten or threatened other than saying what was requested from him, like saying a statement of disbelief for example. So if there was no way for him to escape the assault of an oppressor except by saying it, so long as his heart is settled firmly with faith, then Allaah, the Exalted, has said:

﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

"Except for the one who was forced,  
while his heart was settled firmly with faith."<sup>116 117</sup>



[Q19]: The scholars say that an individual who commits an act of disbelief is not to be called a disbeliever until all the conditions are fulfilled, all excuses are cut off, and the proof is established against him. Is this correct?

[A19]: Yes, this is correct. However, the proof is established by the Qur'aan reaching him in a way that he could understand it if he wanted to.<sup>118</sup>



[Q20]: Whoever insulted the Religion of Allaah or committed an act of disbelief while he was in a state of extreme anger, has he disbelieved?

<sup>116</sup> Soorah an-Nahl (16):106 and a translation of its meaning

<sup>117</sup> Duroos fee Sharh Nawaaqidh al-Islaam (p.30)

<sup>118</sup> Duroos fee Sharh Nawaaqidh al-Islaam (p.31)

[A20]: If a person reached a state of anger that causes him to lose touch with reality, then he is not to be held accountable for what he has said, since he has become similar to an insane person. However, if his anger did not reach the point where he loses his reason, then he is to be held accountable. If he divorces his wife or speaks with words of disbelief or polytheism, then he is to be judged accordingly, so long as he knew and understood what he was saying.<sup>119</sup>



[Q21]: Are there conditions that must be fulfilled to establish someone's apostasy?

[A21]: The conditions for (establishing someone's) apostasy are:

**Firstly**, that the person cannot be excused because of ignorance, like in the case of someone who has not come across anything (of Islaamic knowledge), or someone who lives in a place far away from the Muslims and has not heard anything and nothing has reached him. Such a person is not to be judged (with apostasy) until it is explained to him and made clear that his action was polytheism or disbelief.

**Secondly**, (the absence of) coercion. If he has been forced into a statement of disbelief while his faith is sound in his heart and his belief system, then such a person is to be excused because of coercion:

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

"Except for the one who was forced,  
while his heart was settled firmly with faith."<sup>120 121</sup>

<sup>119</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.31)

<sup>120</sup> *Soorah an-Nahl* (16):106 and a translation of its meaning



[Q22]: There was a man who was supplicating to other than Allaah, so I informed him that this is polytheism. He did not respond (by abandoning the action). So do I rule upon him with polytheism? Or is it a must that one of the scholars be the one to make a judgement about him?

[A22]: We do not judge him until we hear what he says and investigate his situation thoroughly to determine if he was in his right mind or insane.

This is something that requires one to refer to the people of knowledge and to convey his situation to the people of knowledge in his land, so that they can take the necessary course of action with him.<sup>122</sup>



[Q23]: There are some people who appear on television saying that the Jews and Christians are our brothers in faith. What is the ruling on such people? Have they disbelieved?

[A23]: Whoever says that the Jews and Christians are our brothers, then they have disbelieved due to that, unless the one who said it was ignorant. In this case, it is explained to him. If he continues saying this, then he is to be ruled upon with disbelief. However, if he repents, then Allaah will accept his repentance.<sup>123</sup>



<sup>121</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.54)

<sup>122</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.55)

<sup>123</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.92)

[Q24]: Some people may have a hard time performing some actions, as they have difficulty in doing them. Sometimes, (due to this) a person

may inwardly dislike something that Allaah sent down, like waking up for *Fajr* Prayer and other things. So is such a person considered to be one who has detested something the Messenger (*may Allaah raise his rank and grant him peace*) came with?

[A24]: No, as there is a difference between a person detesting something that Allaah sent down and being afflicted with some laziness regarding praying at night or waking up for *Fajr*. Such a person is not a disbeliever. He is to be blamed for his laziness and his sluggishness; however, it is not to be said that he is a disbeliever, since this is a personal problem, not something related to faith. This is similar to the case of the people who, when fighting was first legislated, it became something heavy on them:

﴿ كَتَبَ عَلَيْكُمُ الْقِتَالَ وَهُوَ كُرْهُ ﴾

**"Fighting has been prescribed upon you,  
even though it is something disagreeable (to you)."**<sup>124</sup>

This does not mean that they disliked that Allaah legislated it. Rather, it was only the very idea of fighting that they disliked:

﴿ وَهُوَ كُرْهُ ﴾

**"Even though it is something disagreeable (to you)."**<sup>125</sup>

This is referring to fighting and the difficulty involved in it.

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<sup>124</sup> Soorah al-Baqarah (2):216 and a translation of its meaning

<sup>125</sup> Soorah al-Baqarah (2):216 and a translation of its meaning

So there is no doubt that such a person is to be blamed for this (laziness), however, it does not reach the level of disbelief. Laziness in performing the prayers for example, getting up at night to pray the night prayers, or even sometimes the *Fajr* Prayer, so much so that he does not attend them (in congregation) due to laziness and oversleeping is a deficiency in his faith without a doubt and a kind of hypocrisy, however it does not reach the level of disbelief.

However, if he dislikes the prayer itself, saying, "What is this prayer anyway? And why do we have to get up and go pray at night anyway?" Then this is what is considered disbelief, when a person dislikes the legislation of it, the obligation of the prayer and its legislated nature.<sup>126</sup>



**[Q25]:** What is the ruling on someone who hates the Companions of the Prophet (*may Allaah raise his rank and grant him peace*)? Does this enter into this category of things that nullify one's Islaam (i.e. Detesting something from the Religion of the Messenger, *may Allaah raise his rank and grant him peace*)?

**[A25]:** Yes, whoever hates the Companions of the Messenger (*sallallaahu 'alayhe wa sallam*), then this is evidence of his hypocrisy, as no one hates the Companions except a hypocrite. So this is evidence for his hypocrisy, and moreover Allaah has called it disbelief. He, the Exalted One, has said:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي

<sup>126</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.119-120)

التَّوْرَةِ ۖ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَرَعٍ أُخْرَجَ شَطَعُهُ فَتَأَزَّرَهُ فَأَسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ  
يُعِجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً  
وَأَجْرًا عَظِيمًا ﴿

"Muhammad is the Messenger of Allaah, and those with him are stern upon the disbelievers and merciful to one another. You see them bowing and prostrating, seeking bounties from Allaah and His Pleasure. Their mark is on their faces as a result of prostration. This is their description in the *Tawraat* (Torah). And their description in the *Injeel* (Last Testament) is that of a seed that shoots forth its stalk, makes it strong, and then becomes firm and stands upright on its stem, bringing delight to the farmers, so that the disbelievers will be enraged at them (the Companions). Allaah has promised those of them who have believed and done righteous deeds forgiveness and a great reward."<sup>127</sup>

So Allaah has made the Companions so that the disbelievers are enraged at them. Thus, a person's hatred for the Companions is proof of his disbelief and hypocrisy, and we ask Allaah for safety. Allaah has described the believers as people who invoke mercy on those before them and supplicate for them. Allaah, the Exalted One, has said:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

"And those who came after them say: 'Our Lord! Forgive us and our brothers who have preceded us in faith! And do not allow any

<sup>127</sup> Soorah al-Fat-h (48):29 and a translation of its meaning based on the explanation of Ibn Katheer

*animosity to exist in our hearts against those who have believed. Our Lord, verily You are Kind and Merciful!*"<sup>128</sup>

This is the position of the Muslim regarding the Companions. He seeks forgiveness for them, asks Allaah to be pleased with them, and affirms that they are his brothers who have preceded him in faith, and he praises them.<sup>129</sup>



**[Q26]:** As for those who speak ill of our scholars and say that they are "scholars of menses and post-natal bleeding," and they say, "Do not split up the youth of the Ummah, rather we want to keep our ranks together," is this considered disbelief in what Allaah sent down upon His Messenger?

**[A26]:** No, this is not disbelief; however, it is backbiting and insulting the honor of the scholars, which is impermissible without a doubt. Backbiting is something severely prohibited, so it is upon them to repent to Allaah. Furthermore, what does speaking ill of the scholars lead to anyway? It only leads to evil, they cause the people to hate them and lose trust in them. So then where will the people go if they do not return their affairs back to the scholars? Where will they go? This is a serious danger.

So firstly, it is backbiting, and backbiting is from the major sins. Secondly, it includes having no trust in the scholars and seeking to destroy their reputations amongst the people. This is an affair that is not permissible. As a result, the people will return their affairs back to other than the scholars, and thus, evil and corruption will take place. This is exactly what the callers to evil want.

<sup>128</sup> Soorah al-Hashr (59):10 and a translation of its meaning

<sup>129</sup> Duroos fee Sharh Nawaaqidh al-Islam (p.121-122)

As for the claim that we cause division amongst the youth, then we seek refuge in Allaah from the splitting that takes place between the Muslims. We love that the youth come together, develop brotherly ties in the Religion, and become one *Ummah*. This is what we call them to. We work to bring them together, but together upon the truth, not together upon what they say: *"We all work together on what we agree on and excuse each other in the affairs we differ over."* This is falsehood. Rather, we gather together upon the truth, and abandon what we differ over from that which contradicts the truth.<sup>130</sup>



**[Q27]:** What is the least amount of mockery that causes a person to be considered a disbeliever?

**[A27]:** There is no least amount. A small amount is too much, and the refuge is with Allaah. Anything that is considered mockery or ridicule is disbelief. Even as they (the scholars) say: A gesture with one's lip, hand, or eye can be considered mockery, even if he has not spoken.<sup>131</sup>



**[Q28]:** What is the ruling regarding those who make mockery of the scholars?

**[A28]:** The most common thing and what is apparent from those who mock the scholars is that they are only mocking the scholars because of the knowledge that they carry, they do not mock them as individuals, saying, *"So-and-So is crippled,"* or, *"So-and-So is one-eyed,"* or, *"He has such-*

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<sup>130</sup> *Duroos fee Sharh Nawaaqidh al-Islam* (p.122-123)

<sup>131</sup> *Duroos fee Sharh Nawaaqidh al-Islam* (p.136)

and-such defect." It is not permissible to violate the right of any Muslim in this manner. The Exalted One has said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ  
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ﴾

"O you who have believed! Do not let one group of people mock another, as it may be that the latter are better than the former. And no women (may mock) other women, as the latter may be better than the former."<sup>132</sup>

This is not specific to the scholars. However, the scholars are not mocked except due to their knowledge.<sup>133</sup>



[Q29]: Is the one who mocks the Messenger (*may Allaah raise his rank and grant him peace*) like the one who mocks the scholars with regards to the ruling?

[A29]: Mockery of the Messenger (*may Allaah raise his rank and grant him peace*) is more severe without a doubt, while mockery of the scholars is disgusting since they are the inheritors of the Prophets. The Prophet (*may Allaah raise his rank and grant him peace*) said,

(( الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ. ))

"The scholars are the inheritors of the Prophets."<sup>134</sup>

<sup>132</sup> Soorah al-Hujuraat (49):11 and a translation of its meaning

<sup>133</sup> Duroos fee Sharh Nawaaqidh al-Islam (p.136)

So the one who mocks the scholars, the inheritors of the prophets, they are only mocking the prophets themselves, as is understood from logical deduction. Why are they mocking them? Only due to their inheritance of (prophetic) knowledge and their carrying of it.<sup>135</sup>



**[Q30]:** What is the ruling on someone who makes mockery of the Religion to make the people laugh?

**[A30]:** The ruling on him is that he is a disbeliever, whether he did it wilfully or in jest, or to make people laugh. He has disbelieved after having faith. The Religion is not to be the subject of mockery and ridicule.<sup>136</sup>



**[Q31]:** How is it that the angels taught magic when teaching magic is a form of disbelief?

**[A31]:** This was a trial and a test for the people to see who was going to believe and who was going to disbelieve. So Allaah sent these two angels to teach the people magic to test them and see who was going to believe and who was going to disbelieve. Accordingly, they did not teach any of the people, as Allaah, the Exalted, has said:

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<sup>134</sup> From a *hadeeth* collected by at-Tirmitheh in his *Sunan* (#2682), Aboo Daawood in his *Sunan* (#3641), Ibn Maaajah in his *Sunan* (#223), and others on the authority of Aboo ad-Dardaa' (may Allaah be pleased with him). Al-Albaanee judged it to be *saheeh*.

<sup>135</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.137)

<sup>136</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.137)

﴿حَتَّى يَقُولَا إِنَّمَا حَنُّ فِتْنَةٌ فَلَا تَكْفُرْ﴾

"Except that they said: 'Verily we are only a trial,  
so do not disbelieve.'"<sup>137</sup>

So they would advise the student to abandon the learning of magic, while clarifying that it is disbelief. They were not just teaching people and remaining quiet (about the disbelief of magic); rather, they were advising them that it was disbelief. So when someone came forth by his own choice he disbelieved.

Allaah had the two angels teaching people magic as a test for them, not that magic is acceptable or that it is permissible. It was only to distinguish between those who were going to disbelieve and those who were going to believe and accept the advice.<sup>138</sup>



[Q32]: What is the ruling on curing magic with similar magic, or going to someone who will do this? And (the permissibility of) this has been attributed to Shaykh Ibn Baaz,<sup>139</sup> and it has been said that it is found in some of the *Hanbalee fiqh* books.

<sup>137</sup> Soorah al-Baqarah (2):102 and a translation of its meaning

<sup>138</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.145)

<sup>139</sup> 'Abdul-'Azeez ibn Baaz [d.1420]: He was the exemplary scholar, the senior religious authority of the Kingdom of Saudi Arabia in his time. He was a judge early in his life, and he then began teaching at *al-Ma'had al-'Ilmee* in Riyadh in 1372, and then at the College of *Sharee'ah*. He later held the positions of Vice-President and then President of the Islaamic University of al-Madeenah from 1381 to 1395. He was then assigned to be the Chairman of the Board of Academic Research, *Iftaa'*, and *Da'wah*. In 1414, he became the official *muftee* of the Kingdom. May Allaah have Mercy on him.

[A32]: As for ascribing this to Shaykh Ibn Baaz, then that is a clear lie. Shaykh Ibn Baaz used to give verdicts clarifying the prohibition of magic and that it is not permissible to seek any cure by it. He has a book entitled *Iqaamat al-Baraaheen 'alaa al-Musha'witheen was-Saharah wad-Dajjaaleen*. His position (may Allaah have mercy on him) is also found in his answers (to people's questions) and in his religious verdicts. So to ascribe this to him, that it is permissible to cure magic with magic, is a lie on the shaykh. We have not heard one word of this from him; rather, he used to warn against magic.

As for what some of the scholars of old have said about this being permissible, then everyone can have their statements accepted or rejected. Even if we agreed that Shaykh Ibn Baaz did say this (for the sake of argument), then it would have been a mistake, and we would not accept it from people of even higher status than the shaykh. So it is not permissible to take the position of someone who gave a religious verdict that contradicts the Book and the *Sunnah*, since it (his verdict) is not a proof or a kind of evidence. Evidence is only found in the Book of Allaah, the *Sunnah* of the Messenger of Allaah (*may Allaah raise his rank and grant him peace*), and the consensus of the Muslims.<sup>140</sup>



[Q33]: I accepted Islaam three months ago, and I have two disbelieving parents. How do I interact with them? And am I supposed to hate them in an all-inclusive way?

[A33]: Interacting (with them) is to be done as Allaah, the Mighty and Majestic, has said:

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<sup>140</sup> *Duroos fee Sharh Nawaaqidh al-Islaam* (p.150)

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا  
ءِآبَاءَهُمْ﴾

**"You do not find any people who believe in Allaah and the Last Day loving those who have opposed Allaah and His Messenger, even their own fathers."<sup>141</sup>**

So you are to hate them for Allaah's sake, the Mighty and Majestic. And as for kindness, being dutiful and kind to them, then Allaah, the Exalted, has said:

﴿وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبِهُمَا فِي  
الدُّنْيَا مَعْرُوفًا﴾

**"And if they strive to make you ascribe partners with Me, that which you have no knowledge of, then do not obey them, and accompany them in the worldly life with kindness."<sup>142</sup>**

This is from the angle of repaying kindness. So the parent has the right to kindness and good treatment. However, as for loving them in one's heart, then do not ever love the disbelievers. When it became clear to Ibraaheem that his father was an enemy to Allaah, he freed himself of him.<sup>143</sup>

<sup>141</sup> Soorah al-Mujaadilah (58):22 and a translation of its meaning

<sup>142</sup> Soorah Luqmaan (31):15 and a translation of its meaning

<sup>143</sup> Duroos fee Sharh Nawaaqidh al-Islam (p.202-203)





## Appendix II: Rulings Related to the Disbelievers

[To illustrate the grave implications of apostasy, Shaykh Saalih al-Fowzaan, may Allaah preserve him, said in his book, *Duroos fee Sharh Nawaaqidh al-Islam* (p.81-91):]

There are a number of subsequent rulings that result from someone being judged to be a disbeliever. From them, we will mention what is easy:

[1]: It is obligatory to hate the disbelievers and have animosity towards them, and to not ally oneself with them, even if they were the closest of a Muslim's relatives. Allaah, the Majestic and Lofty, has said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهْدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَحْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾

"O you who have believed! Do not take my enemies and your enemies as friends, having affection for them, while they have disbelieved in what has come to you of the truth, and they have expelled the Messenger and yourselves (from Makkah) because you believe in Allaah, your Lord. (So do not take them as friends) if you have (truly) gone out for *jihad* in My Way, seeking My good pleasure. You go to

them in secret, showing affection for them, while I know all that you hide and what you reveal. Whoever of you does that, then verily he has strayed far away from the Straight Path."<sup>144</sup>

﴿ إِن يَتَّقِفُوكُمْ يُكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴾

"If they gain a position over you, then they will be enemies to you, extending their hands and tongues against you with evil, wishing that you disbelieve."<sup>145</sup>

﴿ لَنْ تَنْفَعَكُم أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

"Your ties of kinship and your children will not benefit you on the Day of Standing, He will separate you. And Allaah is an all-Seer of what you do."<sup>146</sup>

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَّهُدُ ﴾

Verily you have had a good example in Ibraaheem and those with him, when they said to their people, 'We are free of you and what you worship other than Allaah. We have disbelieved in you, and animosity

<sup>144</sup> Soorah al-Mumtahinah (60):1 and a translation of its meaning

<sup>145</sup> Soorah al-Mumtahinah (60):2 and a translation of its meaning

<sup>146</sup> Soorah al-Mumtahinah (60):3 and a translation of its meaning

*and hatred have come between us and you forever, unless you believe in Allaah alone.'*"<sup>147</sup>

And Allaah, the Exalted, has said:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ ﴾

**"You do not find any people who believe in Allaah and the Last Day loving those who have opposed Allaah and His Messenger, even their own fathers, children, brothers, or family members. They are those who Allaah has ordained faith to be in their hearts, and He has strengthened them."**<sup>148</sup>

And He, the Exalted One, has said:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ﴾

**"So whoever disbelieves in *at-taaghoot* (those worshipped besides Allaah) and believes in Allaah, then verily he has grabbed hold of the firmest handhold that will not break."**<sup>149</sup>

This proves that belief in Allaah cannot coincide with belief in things worshipped other than Allaah, since a person must first disbelieve in what is worshipped other than Allaah, and then he has faith in Allaah.

<sup>147</sup> Soorah al-Mumtahinah (60):4 and a translation of its meaning

<sup>148</sup> Soorah al-Mujaadilah (58):22 and a translation of its meaning based on Ibn Katheer's explanation

<sup>149</sup> Soorah al-Baqarah (2):256 and a translation of its meaning

So it is obligatory to disbelieve in all things worshipped other than Allaah and to have animosity for the disbelievers and hate them, even if they were the closest relatives of a Muslim. Even if one's mother, father, or brother, or someone from his tribe or close relatives is a disbeliever, then he must hate him and free himself of him, as Allaah has said:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ  
بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴾

**"It is not for the Prophet, nor for those who have believed to seek forgiveness for the polytheists, even if they are close relatives, once it has been made clear to them that they are the dwellers of the Hellfire."<sup>150</sup>**

﴿ وَمَا كَانَ آسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ  
فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴾

**"And Ibraaheem's seeking forgiveness for his father was only due to a promise he made him. So when it became clear to him that he (his father) was an enemy of Allaah, he freed himself of him. Verily, Ibraaheem was devoted to prayer and well-mannered."<sup>151</sup>**

When Allaah sent down this Verse some of the Muslims were regretful over the fact that they used to seek forgiveness for their fathers from amongst the polytheists who had died. They were afraid of this Verse, so Allaah, the Exalted One, sent down:

<sup>150</sup> Soorah at-Tawbah (9):113 and a translation of its meaning

<sup>151</sup> Soorah at-Tawbah (9):114 and a translation of its meaning based on the explanation of Ibn Katheer

﴿ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ  
حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ﴾

**"And it is not for Allaah to misguide a people after having guided them, until after He makes clear to them what they are to avoid."<sup>152</sup>**

So then whatever had taken place before the revelation of the Verse and before a Muslim knew about this prohibition, then he is not to be held accountable for it.

[2]: From the things that result from determining someone to be a disbeliever is that when a polytheist or disbeliever dies, then a Muslim may not take care of his funeral prayer, nor is he to be buried in a Muslim graveyard. The Muslims do not take care of a disbeliever's funeral, nor do they wash his body, shroud him, transport his body, announce his death, or attend his burial.

Allaah, the Exalted One, has said:

﴿ وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ  
إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴾

**"And do not pray over any one of those (disbelievers) who died and do not stand over their grave (in prayer). Verily, they have disbelieved in Allaah and His Messenger, and they have died in a state of rebellion."<sup>153</sup>**

So a Muslim may not announce the funeral of a disbeliever, and he may not prepare the body or bury him in the graveyards of the Muslims.

<sup>152</sup> Soorah at-Tawbah (9):115 and a translation of its meaning

<sup>153</sup> Soorah at-Tawbah (9):84 and a translation of its meaning

As for visiting the sick disbelievers, if it is for the sake of calling them to Allaah, then a Muslim may visit a sick disbeliever and invite him to Allaah, since the Prophet (*may Allaah raise his rank and grant him peace*) visited a sick Jew and called him to Islaam. He accepted Islaam and then died upon Islaam, testifying that there is none worthy of worship other than Allaah and Muhammad is the Messenger of Allaah.

And the Prophet (*may Allaah raise his rank and grant him peace*) visited his sick uncle, Aboo Taalib, during his final illness and said to him:

(( يَا عَمُّ! قُلْ: لَا إِلَهَ إِلَّا اللَّهُ! ))

"O my uncle! Say: *Laa ilaaha ill-Allaah!*"<sup>154</sup>

So when visiting a sick disbeliever is done for the purpose of inviting him to Islaam, then there is no problem with it. However, if he dies upon his disbelief, then a Muslim may not take care of his funeral, even if he was from his closest relatives, like his own father. When Aboo Taalib died upon disbelief, the Messenger (*may Allaah raise his rank and grant him peace*) did not take care of his burial, nor did he prepare his body, instead he ordered 'Alee to bury him in the ground instead of leaving him out in the open so the people would not be disturbed.

[3]: A Muslim does not inherit from a disbeliever, nor does a disbeliever inherit from a Muslim, since Allaah has cut the ties between them so that the Muslims and disbelievers do not inherit from one another. The Messenger of Allaah (*may Allaah raise his rank and grant him peace*) said:

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<sup>154</sup> From an authentic *hadeeth* collected by al-Bukhaaree (#1360) and Muslim (#131), on the authority of al-Musayyib, may Allaah be pleased with him.

(( لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُسْلِمَ. ))

"A Muslim does not inherit from a disbeliever,  
nor does a disbeliever inherit from a Muslim."<sup>155</sup>

This is in the authentic *hadeeth* collections (of al-Bukhaaree and Muslim) on the authority of Usaamah ibn Zayd, may Allaah be pleased with him. The inheritance of a disbeliever may only go to his disbelieving relatives. None of his Muslim relatives may inherit from him. Disbelief is from the things that prevent inheritance, as mentioned by the people of knowledge.<sup>156</sup>

[4]: It is not permissible to marry a disbelieving man to a Muslim woman. Allaah, the Glorified and Exalted One, has said:

﴿ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا  
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ﴾

<sup>155</sup> An authentic *hadeeth* collected by al-Bukhaaree in His *Saheeh* (#6764) and Muslim in his *Saheeh* (#4116) on the authority of Usaamah ibn Zayd, may Allaah be pleased with him.

<sup>156</sup> A difference should be noted here between two kinds of wealth left behind by a disbeliever. One is that which the deceased did not designate to any specific recipients and is distributed amongst his inheritors. This is called *irth* (إرث) and it is what Shaykh Saalih has referred to here. However, if a disbeliever designates a Muslim relative to receive some of his property after his death, this is called a *wasiyyah* (وصية). It is permissible for Muslims and disbelievers to take *wasiyyahs* from each other, as mentioned by Ibn al-Munthir (*al-Ijmaa'*, p.275), Ibn Qudaamah (*al-Mughnee*, 8/512), Ibn 'Abdil-Barr (*at-Tamheed*, 13/239), Ibn Hajr (*Fat-hul-Baaree*, 5/433-434), Ibn Rushd al-Hafeed (*Bidaayah al-Mujtahid*, 4/173), Ibn 'Uthaymeen (*Tafseer Soorah al-Baqarah*, 2/309), and others.

"And do not marry the polytheist men until they believe. And verily a believing slave is better than a polytheist, even if you admire him."<sup>157</sup>

And Allaah, the Exalted One, has said:

﴿ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ  
لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ﴾

"And if you find them to be believing women, then do not return them to the disbelievers. They (believing women) are not permissible for them (disbelieving men), nor are they (disbelieving men) permissible for them (believing women)."<sup>158</sup>

So it is never permissible for a Muslim woman to marry a disbeliever, be he a Jew, Christian, or idol worshipper. As for the marriage of a Muslim man to a disbelieving woman, then if she is an idol worshipper then it is not permissible for him to marry her. Allaah, the Exalted One, has said:

﴿ وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۚ وَلَا مَهْمُ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ  
وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ  
خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ  
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ ﴾

"And do not marry the polytheist women until they believe. And verily a believing maidservant is better than a polytheist woman, even if you admire her. And do not marry the polytheist men until they believe. And verily a believing slave is better than a polytheist, even if

<sup>157</sup> Soorah al-Baqarah (2):221 and a translation of its meaning

<sup>158</sup> Soorah al-Mumtahinah (60):10 and a translation of its meaning

**you admire him. Such people are inviting (you) to the Fire, while Allaah is inviting you to Gardens and forgiveness, by His Permission.**"<sup>159</sup>

If she is a Jewish or Christian woman, then it is permissible for a Muslim man to marry her on the condition that she is chaste and virtuous, due to Allaah's Statement:

﴿ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ  
وَالْحُصْنُ مِنَ الْمُؤْمِنَاتِ وَالْحُصْنُ  
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ ﴾

**"And the food of those who have been given the Book (the Jews and Christians) is permissible for you, and your food is permissible for them. Also, the chaste women from amongst the believers and from amongst those who have been given the Book before you."**<sup>160</sup>

"The chaste women" means those who stay away from fornication. Thus, it is not permissible for a Muslim man to marry a Christian woman who fornicates or has a boyfriend. He may only marry a Jewish or Christian woman who is chaste. This is since the woman is under the authority of the man and perhaps she may accept Islaam while being under his authority.

The Muslim is in authority over the disbeliever (when the husband is a Muslim), as opposed to the other way around. A disbeliever is not to have authority over a Muslim, due to His Statement, may He be Exalted:

<sup>159</sup> Soorah al-Baqarah (2):221 and a translation of its meaning

<sup>160</sup> Soorah al-Maa'idah (5):5 and a translation of its meaning based on the explanation of Ibn Katheer

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

"And Allaah will not give the disbelievers a way  
(to gain authority) over the Muslims."<sup>161</sup>

These are the details of the issue of marriage between the Muslims and the disbelievers. If the woman is an idol-worshipper, atheist, or apostate, then it is not permissible for a Muslim to marry her in any circumstance. And if she is a *Kitaabiyyah* (Jew or Christian), then it is permissible on the condition that she is chaste, since she would be under the authority of a Muslim man, and thus have the opportunity to accept Islaam.

[5]: From the rulings that result from determining someone to be a disbeliever is disloyalty to them and the obligation of emigrating from their lands. So it is obligatory upon a Muslim who is not able to outwardly practice his Religion to make *hijrah* to the lands of the Muslims, just as the Prophet (*may Allaah raise his rank and grant him peace*) and the Companions made *hijrah*, escaping with their Religion (intact). So a Muslim is not to remain in the lands of the disbelievers while he is not able to openly practice his Religion and he is able to make *hijrah*. Allaah, the Most High, has said:

﴿إِنَّ الَّذِينَ تَوَفَّيْتُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾

"Verily those who have their lives taken  
by the angels, self-oppressors"<sup>162</sup>

These are the people who did not make *hijrah*.

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<sup>161</sup> Soorah an-Nisaa' (4):141 and a translation of its meaning

<sup>162</sup> Soorah an-Nisaa' (4):97 and a translation of its meaning

﴿ قَالُوا فِيْمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِيْنَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْتِكَ مَاؤُنْهُمُ جَهَنَّمُ وَسَاءَتْ مَصِيرًا إِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴾

"They (the angels) said: 'What were you with? They said, 'We were kept weak (oppressed) on earth.' They (the angels) said, 'Was not Allaah's earth spacious enough for you to emigrate somewhere else?' Their abode is the Hellfire, and what an evil place of return. Except for the oppressed ones from the men, women, and children who had no strategy and no means of emigration. They are the ones who it is hoped that Allaah will pardon them. And Allaah is Ever-Pardoning, All-Forgiving."<sup>163</sup>

So the one who is not able to make *hijrah* is excused; however, the one who is able must make *hijrah*. It is not permissible for him to reside amongst the polytheists. The Prophet (*may Allaah raise his rank and grant him peace*) said,

(( أَنَا بَرِيءٌ مِمَّنْ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِيْنَ . ))

"I am free from anyone who resides amongst the polytheists."<sup>164</sup>

So then it is obligatory upon the one who is not able to openly practice his Religion to make *hijrah*. *Hijrah* is mentioned along with *jihaad* in

<sup>163</sup> Soorah an-Nisaa' (4):98-99 and a translation of its meaning

<sup>164</sup> From an authentic *hadeeth* collected by Aboo Daawood in his *Sunan* (#2645), at-Tirmitheh in his *Sunan* (#1604), with the wording: "I am free from every Muslim (من كل مسلم) who resides amongst the polytheists," on the authority of Jareer ibn 'Abdillaah, may Allaah be pleased with him. Al-Albaanee judged it to be *saheeh* in *Irwaa' al-Ghaleel* (#1207, 5/29-33).

Allaah's Way, the Mighty and Majestic. It has been mentioned along with *jihaad*, as Allaah, the Exalted One, has said:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ ﴾

**"Verily those who have believed and have made *hijrah* and *jihaad* in the Way of Allaah."<sup>165</sup>**

So *hijrah* has a great status in Islaam, and it is to relocate from the lands of the disbelievers to the lands of the Muslims, fleeing with one's Religion (intact).

[6]: From the things that result from determining someone to be a disbeliever is that one does not initiate the polytheists and disbelievers with the Islaamic greeting. The Prophet (*may Allaah raise his rank and grant him peace*) said:

(( لَا تَبْدَأْ وَالْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ. ))

**"Do not initiate the Jews and Christians with greetings of *salaam*."<sup>166</sup>**

(( وَإِنْ سَلَّمُوا فَقُولُوا: وَعَلَيْكُمْ. ))

**"And if they greet (you) with *salaam*, then say: '*Wa 'alaykum*' (And to you)."<sup>167</sup>**

<sup>165</sup> Soorah al-Baqarah (2):218 and a translation of its meaning

<sup>166</sup> An authentic hadeeth collected by Muslim in his *Saheeh* (#5626) on the authority of Aboo Hurayrah, may Allaah be pleased with him.

<sup>167</sup> The Prophet (*may Allaah raise his rank and grant him peace*) said,

(( إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ. ))

**"If the People of the Book give you salaams, then say: *Wa 'alaykum* (and to you)."**

[7]: They are not to be given room to sit in the middle of gatherings, and they are not to be given the middle of the walkway. The Prophet (*may Allaah raise his rank and grant him peace*) said,

(( إِذَا لَقَيْتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَىٰ أُضْيِقِهِ. ))

"When you encounter them on a pathway,  
then have them walk on the sides of it."<sup>168</sup>

They are not to be prevented from commuting; however, space is not made for them as it is made for a Muslim. So they are left to walk upon the sides of the pathways in humiliation, since Allaah has humiliated them.

[8]: They are not to be allowed to enter the *Haram* (sanctuary) of Makkah. Allaah, the Exalted One, has said:

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا  
يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ  
يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴾

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It was collected by al-Bukhaaree in his *Saheeh* (#6258) and Muslim in his *Saheeh* (#5617) on the authority of Anas ibn Maalik, may Allaah be pleased with him.

<sup>168</sup> The Prophet (*may Allaah raise his rank and grant him peace*) said,

(( فَإِذَا لَقَيْتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَىٰ أُضْيِقِهِ. ))

"And if you meet any of them on a pathway,  
then have them walk on the sides of it."

From an authentic *hadeeth* collected by Muslim in his *Saheeh* (#5626) on the authority of Abou Hurayrah, may Allaah be pleased with him.

**"O you who have believed! Verily the polytheists are filthy, so let them not approach *al-Masjid al-Haram* (Makkah) after this year of theirs. And if you fear poverty, then (know that) Allaah is going to enrich you from His Bounty if He wants. Verily Allaah is All-Knowing, All-Wise."<sup>169</sup>**

When this Verse was sent down, the Prophet (*may Allaah raise his rank and grant him peace*) sent 'Alee (*may Allaah be pleased with him*) during the rites of *Hajj* to announce that no polytheist after this year, and no naked person will make *tawaaf* of the House (the Ka'bah).<sup>170</sup>

So they were prevented from entering the *Haram* after that year, and they will continue to be prevented until the establishment of the Final Hour. Allaah, the Exalted One, has said:

﴿ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ ﴾

**"Verily the polytheists are filthy, so let them not approach *al-Masjid al-Haram*."<sup>171</sup>**

And the intended meaning here is not that they are to be prevented from entering the masjid only, rather they are to be prevented from entering the entire *Haram* (Makkah):

﴿ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَاِمِهِمْ هَذَا ﴾

**"So let them not approach *al-Masjid al-Haram* after this year of theirs."<sup>172</sup>**

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<sup>169</sup> Soorah *at-Tawbah* (9):28 and a translation of its meaning

<sup>170</sup> From an authentic *hadeeth* collected by al-Bukhaaree in his *Saheeh* (#369) and Muslim in his *Saheeh* (#3274) on the authority of Aboo Hurayrah, may Allaah be pleased with him.

<sup>171</sup> Soorah *at-Tawbah* (9):28 and a translation of its meaning

<sup>172</sup> Soorah *at-Tawbah* (9):28 and a translation of its meaning

[9]: From the rulings that result from determining someone to be a disbeliever is that they are to be expelled from the Arabian Peninsula, since the Arabian Peninsula is the origin of the message and the invitation. Thus, it is not permissible for a religion other than the Religion of Islaam to remain there. So they are not ever allowed to have permanent residences in the Arabian Peninsula, however, if they came through as travellers for business, diplomacy, or other important matters, or the Muslims have requested them to take positions working when they are the only ones qualified to do that work, then there is nothing to prevent that. That which is prohibited is allowing them to stay and own land in the Arabian Peninsula, since the Prophet (*may Allaah raise his rank and grant him peace*) said shortly before his death,

(( أَخْرِجُوا الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ . ))

"Expel the Jews and Christians from the Arabian Peninsula."<sup>173</sup>

And he (*may Allaah raise his rank and grant him peace*) said,

(( لَا يَبْقَى فِي جَزِيرَةِ الْعَرَبِ دِينَانِ . ))

"Two religions shall not remain in the Arabian Peninsula."<sup>174</sup>

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<sup>173</sup> From an authentic *hadeeth* collected by al-Bukhaaree (#3053) and Muslim (#4208), with the wording, "Expel the polytheists ( أَخْرِجُوا الْمُشْرِكِينَ ) from the Arabian Peninsula," on the authority of Ibn 'Abbaas, may Allaah be pleased with them.

<sup>174</sup> The Prophet (*may Allaah raise his rank and grant him peace*) said,

(( لَا يُتْرَكُ بِجَزِيرَةِ الْعَرَبِ دِينَانِ . ))

"Two religions shall not be left in the Arabian Peninsula."

It was collected by Ahmad in his *Musnad* (#26352) on the authority of 'Aa'ishah and Maalik in *al-Muwatta'* (#1697) on the authority of 'Umar, may Allaah be pleased with them. The

So 'Umar (may Allaah be pleased with him) carried out his request and evicted the Jews and Christians from the Arabian Peninsula and expelled them all.

And if they come to the Arabian Peninsula for a limited period of time to take care of some important affairs or diplomacy, then they are not to be allowed to manifest their religious rites (promote their religions). They are not to be allowed to build churches in the lands of the Muslims; rather, their affair is to be limited to their places of temporary residence, and they may not openly practice their disbelief in the lands of the Muslims, assembling crosses and ringing their bells. This is something that may only take place (privately) amongst themselves during their stay, and it may not be openly practiced in the lands of the Muslims.

This is not something specific to the Jews and the Christians; rather, it includes all of the polytheists and grave worshippers. They are not to be allowed to build tombs, nor are they to be allowed to build *masjids* on top of gravesites. It is obligatory on the Muslim rulers to destroy these tombs, as no polytheist can be allowed to openly practice his polytheism in the lands of the Muslims.

[10]: From the things that result from determining someone to be a disbeliever is that they are not to be spoken well of or praised, since Allaah, the Exalted One, has disgraced them. They are the enemies of

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wording is Ahmad's, and his chain is *hasan*. Furthermore, its meaning is supported by the *hadeeth*:

(( لأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ،  
حَتَّى لَا أَدَعَّ إِلَّا مُسْلِمًا. ))

"Verily I am going to expel the Jews and the Christians  
from the Arabian Peninsula, until only Muslims remain."

It was collected by Muslim in his *Saheeh* (#4569) on the authority of 'Umar ibn al-Khattaab, may Allaah be pleased with him.

Allaah and His Messenger (*may Allaah raise his rank and grant him peace*), so how could you praise them? Some people say, "They are trustworthy," or, "They interact with people in a good way," and they praise them, saying, "The Muslims practice treachery, deception, and the likes."

**We say:** The Muslims, even though some of them have disobedience and deceit, are the best people on earth. As for the disbelievers, then they are the enemies of Allaah and His Messenger (*may Allaah raise his rank and grant him peace*), even if they have some (good) attributes that they abide by in their worldly affairs. It is not permissible to praise them when Allaah has disgraced them. What is obligatory upon us is to disgrace them because of their disbelief in Allaah, the Mighty and Majestic.<sup>175</sup>

[11]: From the rulings that result from determining someone to be a disbeliever is the prohibition of imitating them and their specific dress and customs. To imitate them in their acts of worship is much more serious. The Prophet (*may Allaah raise his rank and grant him peace*) said,

(( مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ. ))

**"Whoever imitates a people is one of them."**<sup>176</sup>

This (not imitating them) is something that results from their disbelief and our animosity towards them, since imitating them outwardly shows that one loves them inwardly. If a Muslim truly hated them, then he would not imitate them.

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<sup>175</sup> The author discusses the act of praising a disbelieving athlete for his skills in **Question #9** in *Appendix I: Questions and Answers*.

<sup>176</sup> From an authentic hadeeth collected by Aboo Daawood in his *Sunan* (#4031) on the authority of Ibn 'Umar, may Allaah be pleased with him. Al-Albaanee judged it to be *saheeh* in *Irwa' al-Ghaleel* (#1269).

## Appendix II: Rulings Related to the Disbelievers

So it is obligatory on the Muslims to take honor in their Religion and not imitate the disbelievers in their specific dress, customs, or what is even worse than that, in their religion, like when one introduces something into our Religion to imitate some of the innovations they have, like birthdays for example. This is imitation of the disbelievers who celebrate the birthday of the Messiah. We are not to imitate them in their specific customs, acts of worship, or ways of dress.



### Permissible Interactions with the Disbelievers

What is left now is to become acquainted with the kinds of permissible interaction with them, as there are dealings that are permissible with them, since they are dealings that are not related to allegiance or showing love, they are merely permissible dealings and benefits that everyone shares:

[1]: It is permissible for us to interact with them in business dealings. We may buy from them and sell to them.

[2]: We may benefit from their expertise and hire them to do certain jobs that the Muslims are not able to do. We do not hire them or request their assistance in affairs that are specific to us, like taking them as governors or advisors. We only hire them for jobs that they perform, like construction and factory work, while they have no access to the Muslims' classified information.

The Prophet (*may Allaah raise his rank and grant him peace*) hired a disbeliever to show him the way when he made *hijrah*, he hired 'Abdullaah ibn Urayqat to show him the way, as he was a (professional) guide and navigator.<sup>177</sup> So we may benefit from their expertise on the condition that we do not give them access to our classified information and our internal affairs.

[3]: It is permissible to enter into agreements with them if there is a benefit for the Muslims in it. The Prophet (*may Allaah raise his rank and grant him peace*) entered into a treaty with the Jews in al-Madeenah, and he entered into a treaty with the polytheists at al-Hudaybiyah. So if there

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<sup>177</sup> From an authentic *hadeeth* collected by al-Bukhaaree in his *Saheeh* (#2263/#2264) on the authority of 'Aa'ishah, may Allaah be pleased with her. **Note:** The guide's name is not mentioned in al-Bukhaaree's narrations.

is a benefit for the Muslims, or if the Muslims are not able to fight the disbelievers, then it is permissible to enter into agreements, truces, and treaties with them, due to what is found in them of benefit for the Muslims.

[4]: It is permissible for us to respond kindly to any kindness that they have shown to us. Allaah, the Exalted One, has said:

﴿لَا يَنْهَىكَ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ  
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

**"Allaah does not forbid you from being kind and just  
with those who have not fought you over the Religion,  
nor have they expelled you from your homelands.**

**Verily, Allaah loves those who are just."<sup>178</sup>**

So if they have done something nice for the Muslims, then the Muslims may respond with something nice and compensate them. This is not from the angle of loving them; rather it is only from the angle of compensation.

Furthermore, it is obligatory to be kind to one's disbelieving parents, without loving them. Allaah, the Exalted One, has said:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي  
وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ﴾

**"And We have admonished mankind regarding his parents.  
His mother carried him (in the womb) through hardships  
upon hardships, and then he was weaned after two years.**

<sup>178</sup> Soorah al-Mumtahinah (60):8 and a translation of its meaning

(And We have admonished him) **to be grateful to Me, and to his parents. To Me is the Return.**"<sup>179</sup>

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴾

**"And if they strive to make you ascribe partners with Me, that which you have no knowledge of, then do not obey them, and accompany them in the worldly life with kindness. And follow the path of those who repent to Me."**<sup>180</sup>

So it is obligatory to be kind to one's parents, even if they are disbelievers, however one may not love them in his heart:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ ﴾

**"You do not find any people who believe in Allaah and the Last Day loving those who have opposed Allaah and His Messenger, even their own fathers or children."**<sup>181</sup>

Loving them is one thing, and having good dealings with them is another.<sup>182</sup>

Asmaa', the daughter of Aboo Bakr, had a mother who was a polytheist. One day she came seeking some money. So Asmaa' went to the Messenger of Allaah (*may Allaah raise his rank and grant him peace*) and

<sup>179</sup> Soorah Luqmaan (31):13 and a translation of its meaning

<sup>180</sup> Soorah Luqmaan (31):15 and a translation of its meaning

<sup>181</sup> Soorah al-Mujaadilah (58):22 and a translation of its meaning

<sup>182</sup> Refer to **Question #33** In *Appendix I: Questions and Answers* for Shaykh Saalih's advice to new Muslims regarding how they should deal with their disbelieving parents.

said to him, "Verily my mother has come and she is inclined, meaning inclined to re-establish ties, so should I establish ties with her?" He replied,

(( نَعَمْ، صِلِي أُمَّكَ. ))

"Yes, keep ties with your mother."<sup>183</sup>

Thus, worldly affairs, business dealings, compensations, and exchanges (of good treatment) between Muslims and disbelievers in beneficial affairs that do not affect the Religion are permissible. Similarly, diplomatic representation between embassies is also not harmful. The polytheists used to send messengers to the Prophet (*may Allaah raise his rank and grant him peace*) to negotiate with him. They would enter upon him while he was in the *masjid* and negotiate with him. These kinds of affairs are not things that show loyalty; rather, they are merely permissible affairs of benefit between the Muslims and the disbelievers.

So it is binding that we make a distinction between the two. Some people confuse the issues that are permissible with those that are impermissible. From them are those who say, "It is permissible to love the disbelievers, because Allaah has allowed us to interact with them and to marry the *Kitaabiyyaat* (Jewish and Christian women), so then it is permissible to love them and not make a distinction between us and them." This person has fallen short in his understanding (of hating the disbelievers).<sup>184</sup>

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<sup>183</sup> An authentic *hadeeth* collected by al-Bukhaaree in his *Saheeh* (#2620) and Muslim in his *Saheeh* (#2322) on the authority of Asmaa' bint Abee Bakr, may Allaah be pleased with her and her father.

<sup>184</sup> Shaykh Saalih has explained further that: "Whoever says that the Jews and Christians are our brothers, then they have disbelieved due to that, unless the one who said it was ignorant. In this case, it is explained to him. If he continues saying this, then he is to be ruled upon with disbelief. However, if he repents, then Allaah will accept his repentance." Refer to **Question #23** in *Appendix I: Questions and Answers*.

On the other hand, there are people who go overboard (in hating the disbelievers). They are those who say, *"It is not permissible to keep any ties whatsoever with the disbelievers, not for the sake of business, not compensation, and not repaying their kindness, as all of these affairs are displays of allegiance."*

So we say to them: These affairs are not displays of allegiance. One must make a distinction between the two, between the position of the extremist and that of the neglectful one. The Religion is a middle course, and there is no extremism and no negligence in it.

So it is obligatory on us to be acquainted with these different types of interactions with the disbelievers, and to know which of them are permissible and which are not, especially in this time when there are so many people who speak about affairs of the Religion without knowledge, or they speak about the Religion based on desires.

So it is obligatory on the student of knowledge to know the legislated rulings about these affairs, as it is an important affair, since it is directly related to the Muslim's beliefs.





## Appendix III: Assisting the Disbelievers against the Muslims

*[Stated Shaykh Saalih al-Fowzaan in his book, Duroos fee Sharh Nawaaqidh al-Islaam (p.156-159):]*

There are a number of categories of assisting the disbelievers against the Muslims:

**The first category** is to help them and assist them against the Muslims, while loving what they are upon of disbelief, polytheism, and misguidance. This category, without a doubt, is major disbelief that causes one to exit the Religion. So whoever seeks to give them victory, helps them, or aids them against the Muslims, loving the religion that they are upon, being pleased with them, freely choosing to help them without being forced, then this is major disbelief that causes one to exit the Religion, based on the apparent meaning of His Statement, may He be exalted:

﴿ فَإِنَّهُ مِنْهُمْ ﴾

"Then verily he is from them."<sup>185</sup>

**The second category** is when one helps them against the Muslims, not by choice; rather, they were able to force him to do that since he lived amongst them. There is a serious warning against this category, and we fear for him that he may have fallen into major disbelief that causes him

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<sup>185</sup> Soorah al-Maa'idah (5):51 and a translation of its meaning

to exit the Religion. This is understood from when the polytheists had forced a group of Muslims to come out and fight with them against the Muslims on the Day of (the Battle of) Badr. For verily, Allaah had rebuked them for that, since they had not made *hijrah* and remained with the polytheists. So they had subjected themselves to what they fell into, being forced to go out (and fight), while they hated the religion of the disbelievers and loved the Religion of the Muslims. However, they remained in Makkah, concerned for their money, homeland, and children. They did not remain there because they loved the disbelievers or their religion. So Allaah, the Exalted One, sent down:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ﴾

**"Verily those who have their souls taken by the angels, self-oppressors, they (the angels) said: 'What were you with?'"<sup>186</sup>**

Meaning: Which group were you with? This is a kind of denunciation, meaning: Why were you with the polytheists while you are Muslims?

﴿قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ﴾

**"They said, 'We were kept weak (oppressed) on earth.'"<sup>187</sup>**

Meaning: We had no choice; they were the ones who forced us into it.

﴿قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا﴾

**"They (the angels) said, 'Was not Allaah's earth spacious enough for you to emigrate somewhere else?'"<sup>188</sup>**

<sup>186</sup> Soorah an-Nisaa' (4):97 and a translation of its meaning

<sup>187</sup> Soorah an-Nisaa' (4):97 and a translation of its meaning

<sup>188</sup> Soorah an-Nisaa' (4):97 and a translation of its meaning

Meaning: Why were you patiently staying amongst the disbelievers while you are Muslims? And you subjected yourselves to what you have fallen into during this frightening event?

﴿ فَأُولَٰئِكَ مَأْوَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴾

"Their abode is the Hellfire, and what an evil place of return."<sup>189</sup>

This is a severe threat to them.

﴿ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ

لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

﴿ فَأُولَٰئِكَ عَسَىٰ اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا ﴾

"Except for the oppressed ones from the men, women, and children who had no strategy and no means of emigration. They are the ones who it is hoped that Allaah will pardon them. And Allaah is Ever-Pardoning, All-Forgiving."<sup>190</sup>

So the one who did not make *hijrah* whilst being able to, and continued living with the polytheists, and then they forced him to go out with them to fight the Muslims, these are the ones that have a severe threat against them:

﴿ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ ﴾

"Except for the oppressed ones from the men, women, and children."<sup>191</sup>

<sup>189</sup> Soorah an-Nisaa' (4):97 and a translation of its meaning

<sup>190</sup> Soorah an-Nisaa' (4):98-99 and a translation of its meaning

<sup>191</sup> Soorah an-Nisaa' (4):98 and a translation of its meaning

They are excused for staying back since they were not able to make *hijrah*, and Allaah the Mighty and Majestic, has said:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

"Allaah does not burden a soul with more than it can bear."<sup>192</sup>

**The third category** is when one helps the disbelievers against the Muslims by his own free will, without being forced, while he still hates the religion of the disbelievers and is not pleased with it. Such a person, no doubt, has committed one of the major sins, and we fear that he may fall into (major) disbelief. Had he not hated them and their religion we would have ruled upon him with disbelief. Thus, he is in great danger.

**The fourth category** is when one helps the disbelievers against other disbelievers who have a contract of safety with the Muslims. This is not permissible since it causes the contract of the Muslims to be broken. So it is not permissible for any of the Muslims to fight the disbelievers who are under such a contract, so as to honor the contract that is between them and the Muslims. Thus, the one who assists some disbelievers in fighting against them has caused the Muslims' contract to become breached and he has betrayed the honor of the Muslims. The Prophet (*may Allaah raise his rank and grant him peace*) said,

(( مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ. ))

"Whoever kills a disbeliever under a contract of safety, then he will never smell the fragrance of Paradise."<sup>193</sup>

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<sup>192</sup> Soorah al-Baqarah (2):286 and a translation of its meaning

<sup>193</sup> From an authentic *hadeeth* collected by *al-Bukhaaree* in his *Saheeh* (#3166) on the authority of 'Abdullaah ibn 'Amr, may Allaah be pleased with him.

So if Allaah, the Mighty and Majestic, has prohibited the Muslims from aiding other Muslims against the disbelievers who have a contract of safety with them, then what about someone who assists the disbelievers in breaching the Muslims' contract? Allaah, the Exalted One, has said:

﴿ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ  
إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ﴾

**"And if they (the Muslims) seek your assistance in the Religion, then it is upon you to help them, except against a people who have a pact between you and them."<sup>194</sup>**

So if some Muslims seek our assistance against some disbelievers, then we must assist the Muslims against the disbelievers, except in one situation—when those disbelievers have a contract of safety with the Muslims. In this case, it is not permissible for us to assist the Muslims against them, so then how could we assist the disbelievers against those who have contracts of safety with the Muslims? This is something that is not permissible, due to (the obligation of) upholding contracts.

**The fifth category** is when one loves the disbelievers even without helping them against the Muslims. Allaah has prohibited this. Allaah, the Mighty and Majestic, has said:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا  
ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ ﴾

**"You do not find any people who believe in Allaah and the Last Day loving those who have opposed Allaah and His Messenger, even their**

<sup>194</sup> Soorah al-Anfaal (8):72 and a translation of its meaning

own fathers, children, brothers, or family members. They are those whom Allaah has ordained faith to be in their hearts."<sup>195</sup>

And Allaah, the Exalted, has said:

﴿ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴾

"And Ibraaheem's seeking forgiveness for his father was only due to a promise he made him. So when it became clear to him that he (his father) was an enemy of Allaah, he freed himself of him. Verily, Ibraaheem was devoted to prayer and well mannered."<sup>196</sup>

And He said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَحْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾

"O you who have believed! Do not take my enemies and your enemies as friends, having affection for them, while they have disbelieved in what has come to you of the truth, and they have expelled the Messenger and yourselves (from Makkah) because you believe in Allaah, your Lord. (So do not take them as friends) if you have (truly) gone out for *jihad* in My Way, seeking My good pleasure. You go to them in secret, showing affection for them, while I know all that you

<sup>195</sup> Soorah al-Mujaadilah (58):22 and a translation of its meaning

<sup>196</sup> Soorah at-Tawbah (9):114 and a translation of its meaning based on the explanation of Ibn Katheer

hide and what you reveal. And whoever of you does that, then verily he has strayed far away from the Straight Path."<sup>197</sup>

﴿ إِن يَتَّقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ  
أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴾

"If they gain a position over you, then they will become enemies to you, extending their hands and tongues against you with evil, wishing that you disbelieve."<sup>198</sup>

﴿ لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

"Your ties of kinship and your children will not benefit you on the Day of Standing, He will separate you. And Allaah is an all-Seer of what you do."<sup>199</sup>

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ  
وَحْدَهُ ﴾

Verily you have had a good example in Ibraaheem and those with him, when they said to their people, 'We are free from you and what you worship other than Allaah. We have disbelieved in you, and animosity and hatred have come between us and you forever, unless you believe in Allaah alone.'<sup>200</sup>

<sup>197</sup> Soorah al-Mumtahinah (60):1 and a translation of its meaning

<sup>198</sup> Soorah al-Mumtahinah (60):2 and a translation of its meaning

<sup>199</sup> Soorah al-Mumtahinah (60):3 and a translation of its meaning

<sup>200</sup> Soorah al-Mumtahinah (60):4 and a translation of its meaning

All of *Soorah al-Mumtahinah* is about the prohibition of loving the disbelievers, even if they are the closest relatives of a Muslim. Allaah completed this *soorah* with His Statement:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَّسُّوْا مِنْ الْاٰخِرَةِ كَمَا يَّسَّ  
الْكٰفِرُ مِنْ اَصْحٰبِ الْقُبُوْرِ﴾

**"O you who believe! Do not befriend people  
whom Allaah is angry with, for verily they have given up hope  
in the Hereafter just as the disbelievers have given up hope  
in the dwellers of the graves (that they will be resurrected)."**<sup>201</sup>

So all of *Soorah al-Mumtahinah*, from beginning to end, is about the subject of having animosity for the disbelievers and not loving them.

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<sup>201</sup> *Soorah al-Mumtahinah* (60):13 and a translation of its meaning



## Appendix IV: Glossary of Important Arabic Words and Phrases

### A

- Aahaad** A kind of *hadeeth* that comes by one or only a few chains of narration, it may be authentic or unauthentic depending on the reliability of its narrators and other factors.
- Aameen** Something said after one supplicates. It means, "O *Allaah, answer my request!*"
- Al-'atf** A kind of magic that causes two people to be attracted to each other.
- Al-haazil** One who does or says things in a joking manner.
- Al-jaadd** One who does or says things willfully and intentionally.
- Al-Masjid al-Haraam** (1) The Ka'bah and the masjid surrounding it; (2) the entire city of Makkah.
- Al-qamrah** A visual illusion.
- Anwaa' ar-riddah** The kinds of apostasy, another term that refers to the things that nullify one's Islam.

<b>Ar-riddah</b>	Apostasy.
<b>Asbaab ar-riddah</b>	The reasons for apostasy, another term that refers to the things that nullify one's Islaam.
<b>Ash-shakk</b>	Doubt.
<b>Ash-shar'</b>	Similar to <i>ash-sharee'ah</i> (see <i>ash-sharee'ah</i> ).
<b>Ash-sharee'ah</b>	The Islaamic legislation.
<b>Ash-shirk</b>	Associating partners with Allaah; polytheism.
<b>Ash-shirk al-akbar</b>	The major kind of <i>shirk</i> that causes a person to exit the Religion of Islaam.
<b>As-sarf</b>	A kind of magic that turns one person away from another.
<b>As-siwaak</b>	A piece of wood with fine bristles similar to a toothbrush used to keep one's teeth clean.
<b>At-taaghoot</b>	Every kind of rule other than Allaah's rule.
<b>At-tawaagheet</b>	Plural of <i>at-taaghoot</i> (see <i>at-taaghoot</i> ).
<b>At-tawassul</b>	The act of drawing closer to someone or something.
<b>Awliyyaa'</b>	Plural of <i>walee</i> (see <i>walee</i> ).

**B**

**Baatiniyyah** A deviant group of extremist *Shee'ahs* that ascribe themselves to Islaam. They claim that all texts of the Religion have hidden meanings that they have knowledge of, thus changing the meanings of the Qur'aan and the *Sunnah*.

**F**

**Fiqh** An Islaamic field of study that focuses on the actions of the worshipper.

**Fitnah** Tribulation.

**Fitrah** The natural state a human being is created upon that includes an inclination towards *tawheed* and accepting the messages of the Prophets.

**Fussaaq** Plural of *faasiq*, a disobedient, rebellious person.

**H**

**Haazil** One who does or says things in a joking manner.

**Hajj** The annual pilgrimage to Makkah that all Muslims are obliged to make at least once in their lives, for those who are financially and physically able to make the journey.

**Haram** Sanctuary, like the *Haram* of Makkah or al-Madeenah.

**Haraam** Impermissible.

## Appendix IV: Glossary of Important Arabic Words and Phrases

**Hasan** A grading of a *hadeeth* meaning: authentic (less than *saheeh*).

### I

**In shaa' Allaah** Remaining in the mosque for a long time (usually a number of days during Ramadan) with the intention of gaining nearness to Allaah.

**Irtadda** A verb that means: to apostate.

### J

**Jaadd** One who does or says things willingly and intentionally.

**Jinn** A species of beings that Allaah created from smokeless fire. Similar to humans, they are required to heed the message of the prophets and obey them.

### K

**Kaafireen  
(Kaafiroon)** Disbelievers.

**Khawaarij** The *Khawaarij*: a deviant group that ascribes to Islaam, they claim that Muslims become disbelievers by committing major sins and view the permissibility of gathering to fight against the Muslim rulers. They first appeared in the time of 'Alee (may Allaah be pleased with him) who fought them in the Battle of *an-Nahravaan*. They

were defeated and fled to various lands and continued to spread their innovative beliefs in secret.

L

**Laa ilaaha ill-  
Allaah**

*"There is none that deserve worship other than Allaah."*

M

**Murji'ah**

A deviant sect that ascribes to Islam. They claim that neither good deeds nor sins affect a person's faith.

**Mushrikeen**

Polytheists.

N

**Najd**

Modern-day Riyadh and Eastern Saudi Arabia.

**Nawaaqidh**

Plural of *naaqidhah* (see *naaqidhah*).

**Nawaaqidh al-  
Islaam**

The things that nullify one's Islaam (the title of this book).

Q

**Qaadiyaaniyyah**

A deviant group that ascribes to Islaam, followers of Ghulam Ahmad, a self-proclaimed prophet. The sect began as a British plot to control the Muslims of India in the late 19<sup>th</sup> century, and they are similar to the *Baatiniyyah* (see: *Baatiniyyah*) in

how they claim that the Religious texts have hidden meanings.

**Qamrah**

A visual illusion.

**Qaraamitah**

A branch of the *Baatiniyyah* sect that spread in the third century, named after Hamdaan Qarmit (see: *Baatiniyyah*).

**Qubooriyyoon**

People who may ascribe to Islaam but commit acts of polytheism in graveyards, like calling on the dead to seek their help, slaughtering for their sakes, taking oaths by them, etc.

**R**

**Rak'ah**

One unit or cycle of formal prayer, consists of standing, reciting Qur'aan, bowing, prostrating, and sitting.

**Rawaafidh**

A deviant group of *Shee'ahs* that ascribe themselves to Islaam. They claim that the Prophet (*may Allaah raise his rank and grant him peace*) ordered the Companions to take 'Alee (*may Allaah be pleased with him*) as their leader after his death and that the Companions disobeyed him and conspired against 'Alee, and thus fell into misguidance..

**S**

**Saheeh**

(1) Authentic (when used as a description of a *hadeeth*); (2) the name of a book, like the *Saheeh* of

	al-Bukhaaree.
<b>Salaam</b>	The Islaamic greeting, " <i>As-Salaamu 'alaykum</i> " (peace be upon you).
<b>May Allaah raise his rank and grant him peace</b>	A supplication said when mentioning the Prophet Muhammad, meaning: " <i>May Allaah raise his rank and grant him peace.</i> "
<b>Shakk</b>	Doubt.
<b>Shar'</b>	Similar to <i>Sharee'ah</i> (see <i>Sharee'ah</i> ).
<b>Sharee'ah</b>	The Islaamic legislation.
<b>Shaykh</b>	A title typically given to a person who possesses knowledge or status; literally means an old person.
<b>Shaykh al-Islaam</b>	A title given to a very knowledgeable and exemplary scholar, one whose knowledge of the Islaamic sciences is comprehensive, like Muhammad ibn 'Abdil-Wahhaab and Ibn Taymiyyah.
<b>Shee'ah</b>	A deviant group that ascribes to Islaam, the most severe of their branches curse the Companions and wives of the Prophet ( <i>may Allaah raise his rank and grant him peace</i> ) and even accuse the angel Jibreel of betrayal. The least of them go against the consensus of the early Muslims by denying that the first three rulers (Aboo Bakr, 'Umar, and 'Uthmaan) were more virtuous and more deserving of leadership than 'Alee (may Allaah be pleased with

	them all.
<b>Shirk</b>	Ascribing partners to Allaah, polytheism.
<b>Soofee</b>	A follower of <i>Soofism</i> , a deviant sect that ascribes to Islaam, the least extreme of them commit innovations in different acts of worship, the most extreme of them commit acts of polytheism like grave worship.
<b>Soorah</b>	A chapter of the Qur'aan. <i>Soorah al-Baqarah</i> for example means: the Chapter of <i>al-Baqarah</i> (the Cow).
<b>Sunan</b>	Plural of <i>Sunnah</i> , see <i>Sunnah</i> .
<b>Sunnah</b>	(1) One of the established practices of the Prophet Muhammad ( <i>may Allaah raise his rank and grant him peace</i> ); (2) something he said, did, or approved of; (3) optional, not obligatory (when referring to the ruling of an action encouraged in the <i>Sharee'ah</i> ).
<b>T</b>	
<b>Taaghoot</b>	(1) Anything worshipped other than Allaah; (2) every kind of rule other than Allaah's rule.
<b>Tawaaf</b>	The act of walking in circles around a revered object as a form of worship.
<b>Ta'weel</b>	The explanation of something based on other than its apparent meaning.

**Tawheed** One's belief that Allaah is One and that none other than Him has any power to create, bring life and death, or sustain the creation, nor does anyone possess beautiful and perfect Names and Attributes like His, nor does anyone other than Him deserves any kind of worship.

**W**

**Walee** (1) A pious person; (2) a friend, helper, protector, guardian.

**Wudhoo'** Ritual ablution performed by wiping water on the face, hands, head, and feet, in a way that conforms with the *Sunnah* of the Prophet (*may Allaah raise his rank and grant him peace*).

**Z**

**Zakaat** That which is given to one of a number of designated recipients from the different forms of a person's wealth, 2.5% of one's saved money if it reaches a substantial amount and a year passes.





## Appendix V: Reference Books Mentioned in the Footnotes

**The Qur'aan**, the Speech of Allaah the Most High, by way of Hafs' narration from 'Aasim.

*Al-Faqeeh wal-Mutafaqqih* of al-Khateeb al-Baghdaadee, *Daar Ibn al-Jawzee* in Dammaam, 2<sup>nd</sup> printing, 1421.

*Al-Ijmaa'* of Ibn al-Munthir, *Maktabah al-Furqaan* in U.A.E., 2<sup>nd</sup> printing, 1420.

*Alistee'aab* of Ibn 'Abdil-Barr, *Daar al-A'laam* in Jordan, 1<sup>st</sup> printing, 1423.

*Al-Mughnee* of Ibn Qudaamah, *Maktabah Hajr* in Cairo, 2<sup>nd</sup> printing, 1413.

*Al-Mustadrak* of al-Haakim with hadeeth checking by Muqbil al-Waadi'ee, *Daar al-Haramayn* in Cairo, 1<sup>st</sup> printing, 1417.

*Al-Muwatta'* of Maalik ibn Anas, *Daar al-Ma'rifah* in Beirut, 2<sup>nd</sup> printing, 1420.

*At-Tamheed* of Ibn 'Abdil-Barr, *al-Faarooq al-Hadeethiyyah* in Cairo, 2<sup>nd</sup> printing, 1422.

*Bidaayah al-Mujtahid* of Ibn Rushd al-Hafeed, *Maktabah Ibn Taymiyyah* in Cairo, 1<sup>st</sup> printing, 1415.

*Duroos fee Sharh Nawaqidh al-Islam* of Saalih al-Fowzaan, *Daar Atlas al-Khadhraa'*, 1<sup>st</sup> printing, 1425.

*Fat-hul-Baaree* of Ibn Hajr, see *Saheeh al-Bukhaaree*.

*Fiqh as-Seerah* of Muhammad al-Ghazaalee with hadeeth checking by al-Albaanee, *Daar al-Basheer* in Jeddah, 6<sup>th</sup> printing, 1416.

- I'aaatul-Mustafeed* of Shaykh Saalih al-Fowzaan, *Mu'assasah ar-Risaalah* in Beirut, 2<sup>nd</sup> printing, 1422.
- Irwa' al-Ghaleel* of al-Albaanee, *al-Maktab al-Islaamee* in Beirut, 3<sup>rd</sup> printing, 1405.
- Jilbaab al-Mar'ah al-Muslimah* of al-Albaanee, *al-Maktabah al-Islaamiyyah* in Jordan, 2<sup>nd</sup> printing, 1413.
- Kitaab at-Tawheed* of Muhammad ibn 'Abdil-Wahhaab, see: *Qurratu 'Uyoon al-Muwahhideen*.
- Musnad Ahmad*, *Mu'assasah ar-Risaalah* in Beirut, 1<sup>st</sup> printing, 1416.
- Qurratu 'Uyoon al-Muwahhideen* (explanation of *Kitaab at-Tawheed*) of 'Abdur-Rahmaan ibn Hasan, *Maktabah Daar al-Bayaan* in Damascus, 4<sup>th</sup> printing, 1420.
- Saheeh al-Bukhaaree* with Ibn Hajr's *Fat-hul-Baaree*, *Daar al-Hadeeth* in Cairo, 1<sup>st</sup> printing, 1419.
- Saheeh al-Jaami' as-Sagheer wa Ziyaadah* of al-Albaanee, *al-Maktab al-Islaamee* in Beirut, 3<sup>rd</sup> printing, 1408.
- Saheeh Muslim* with an-Nawawee's explanation, *Daar al-Ma'rifah* in Beirut, 5<sup>th</sup> printing, 1419. (NOTE: The *hadeeth* numbers in this printing do not match the well known numbering system of Muhammad Fu'aad found in other printings.)
- Sharh Mushkil al-Aathaar* of at-Tahaawee, *Daar Balansiyah* in Riyadh, 1<sup>st</sup> printing, 1420. Full name: "*Tuhfatul-Akhyaar bi Tarteeb Sharh Mushkil al-Aathaar*" by Khaalid ar-Ribaat.
- Silsilah Sharh ar-Rasaa'il* of Shaykh Saalih al-Fowzaan, *Mu'assasah Fu'aad* in Beirut, 1<sup>st</sup> printing, 1424.
- Sunan Abee Daawood* with *hadeeth* grading by al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1423.

## Appendix V: Reference Books Mentioned in the Footnotes

*Sunan an-Nasaa'ee* with *hadeeth* grading by al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1423.

*Sunan at-Tirmitheeh* with *hadeeth* grading by al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1423.

*Sunan Ibn Maajah* with *hadeeth* grading by al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1423.

*Tafseer at-Tabaree*, *Daar al-Kutub al-'Ilmiyyah* in Beirut, 3<sup>rd</sup> printing, 1420.  
Full name: *Jaami' al-Bayaan fee Ta'weel al-Qur'aan*.

*Tafseer Soorah al-Baqarah* of Ibn 'Uthaymeen, *Daar Ibn al-Jazwee* in Dammaam, 1<sup>st</sup> printing, 1423.

*'Umdah at-Tafseer 'alaa al-Haafith ibn Katheer* of Ahmad Shaakir, *Daar al-Wafaa'* in al-Mansoorah, Egypt, 1<sup>st</sup> printing, 1424.



الثَّامِنُ: مُظَاهَرَةُ الْمُشْرِكِينَ وَمُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ. وَالذَّلِيلُ قَوْلُهُ  
تَعَالَى: ﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ۝ ﴾.

التَّاسِعُ: مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسَعُهُ الْخُرُوجُ عَنْ شَرِيعَةِ مُحَمَّدٍ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ، كَمَا وَسِعَ الْخَضِرُ الْخُرُوجَ عَنْ شَرِيعَةِ مُوسَى عَلَيْهِ  
السَّلَامُ، فَهُوَ كَافِرٌ.

العَاشِرُ: الإِعْرَاضُ عَنِ دِينِ اللَّهِ تَعَالَى، لَا يَتَعَلَّمُهُ وَلَا يَعْمَلُ بِهِ. وَالذَّلِيلُ  
قَوْلُهُ تَعَالَى: ﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۗ إِنَّا  
مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ۝ ﴾.

وَلَا فَرْقَ فِي جَمِيعِ هَذِهِ النُّوَاقِضِ بَيْنَ الْهَازِلِ وَالْجَادِّ وَالْخَائِفِ، إِلَّا الْمُكْرَهَ،  
وَكُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خَطَرًا، وَمِنْ أَكْثَرِ مَا يَكُونُ وَقُوعًا. فَيَنْبَغِي  
لِلْمُسْلِمِ أَنْ يَحْذَرَهَا وَيَخَافَ مِنْهَا عَلَى نَفْسِهِ.

نَعُودُ بِاللَّهِ مِنْ مُوجِبَاتِ غَضَبِهِ، وَأَلِيمِ عِقَابِهِ. وَصَلَّى اللَّهُ عَلَى خَيْرِ  
خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.



الثَّانِي: مَنْ جَعَلَ بَيْنَهُ وَبَيْنَ اللَّهِ وَسَائِطَ يَدْعُوهُمْ وَيَسْأَلُهُمْ وَيَتَوَكَّلُ عَلَيْهِمْ كَفَرَ إِجْمَاعًا.

الثَّالِثُ: مَنْ لَمْ يُكْفِرِ الْمُشْرِكِينَ أَوْ شَكَ فِي كُفْرِهِمْ أَوْ صَحَّحَ مَذْهَبَهُمْ كَفَرَ.

الرَّابِعُ: مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ مِنْ هَدْيِهِ، أَوْ أَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ، كَالَّذِي يُفْضِلُ حُكْمَ الطَّوَاغِيَتِ عَلَى حُكْمِهِ، فَهُوَ كَافِرٌ.

الخَامِسُ: مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ عَمِلَ بِهِ كَفَرَ.

السَّادِسُ: مَنْ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ الرَّسُولِ أَوْ ثَوَابِ اللَّهِ أَوْ عِقَابِهِ كَفَرَ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ أَيْدِي اللَّهِ وَأَيْتِيهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾.

السَّابِعُ: السَّحْرُ، وَمِنْهُ الصَّرْفُ وَالْعَطْفُ، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ كَفَرَ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَمَا يُعْلِمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا خُنَّ فِتْنَةٌ فَلَا تَكْفُرْ ﴾.



Appendix VI  
Full Text in Arabic:

Things that Nullify One's Islaam

Shaykh al-Islaam Muhammad ibn 'Abdil-Wahhaab

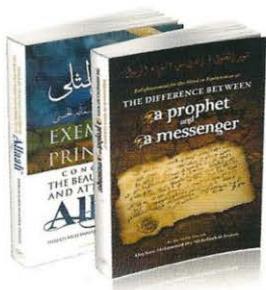
(( نَوَاقِضُ الْإِسْلَامِ ))

لِشَيْخِ الْإِسْلَامِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِعْلَمُ أَنَّ نَوَاقِضَ الْإِسْلَامِ عَشْرَةٌ نَوَاقِضٌ.

الْأَوَّلُ: الشِّرْكَ فِي عِبَادَةِ اللَّهِ. قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾. وَقَالَ تَعَالَى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾. وَمِنْهُ الذَّبْحُ لِغَيْرِ اللَّهِ، كَمَنْ يَذْبَحُ لِلْجِنِّ أَوْ لِلْقَبْرِ.



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# things that nullify ONE'S ISLAAM

The classic work of the great scholar of Najd, Shaykh al-Islam Muhammad ibn 'Abdil-Wahhaab (رحمه الله), *Nawaaqidh al-Islam*, "The Things that Nullify One's Islaam," is explained by the virtuous shaykh, Saalih al-Fawzaan (may Allaah preserve him), passage by passage, in a way that will help the Muslims grasp a clear understanding of the nature of the things that nullify one's Islaam and their manifestations.

Stated Shaykh Saalih al-Fawzaan in his introduction:

"Knowledge of them is very important for the Muslim, so that he can stay away from them and be warned about them. And also if the Muslim is not aware of them, then it is feared that he may somehow fall into one of them. It is an issue of great significance and extreme importance, since they are the very things that nullify one's Islaam and invalidate it. So then knowledge of the reasons for apostasy is very important."

Included are 33 questions on the topic, answered by Shaykh Saalih himself, a number of passages from his other works in the footnotes and in separate appendixes, along with the complete text of the original "Things that Nullify One's Islaam" in Arabic. This publication, personally approved by Shaykh Saalih al-Fawzaan, is expected to have a great impact on the Muslims' understanding of their Religion, *in shaa' Allaah*, and cause many to take heed about vital affairs that have often been ignored or given little regard.



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