

الدلائل في حكم موالات أهل الكفر

Ad-Dalā'il
Fī Hukm Muwālāt
Ahl Al-Ishrāk

The Evidences for the Ruling
Regarding Alliance with the
Infidels

And Matters Related to it

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(may Allāh have mercy upon them)

At-Tibyān Publications

دار التبیان

| | |
|---|-----|
| Preface..... | 5 |
| The Foundation of <i>Islām</i> and Its Principle | 12 |
| <i>Millat Ibrāhīm: The Path</i> | 38 |
| <i>Ad-Dalā'il Fī Hukm Muwālāt Abl Al-Isbrāk</i> | 75 |
| The Dividing Border Between <i>Muwālāt</i> and <i>Tawallī</i> | 112 |
| Refraining From Making <i>Takfīr</i> of a <i>Kāfir</i> | 120 |
| The Verdict of <i>Imām Ahmad Shākir</i> | 123 |
| The <i>Imāms</i> of Najd - Vs. - the <i>Murji'ah</i> | 131 |
| The <i>Muwahhidūn</i> are Not <i>Khawārij</i> | 174 |
| <i>Millat Ibrāhīm: The Obstacles</i> | 189 |
| Conclusion..... | 199 |
| <i>At-Tibyān</i> Publications Releases:..... | 208 |

**“Freedom from all obligations is declared from Allāh and His Messenger
to those of the *mushrikīn* with whom you made a treaty”**

Sūrat At-Tawbah: 1

A DECLARATION OF BARĀ'AH

To the Pharaohs of this Era, and to their regimes, and their agents
To the ministers, bishops, and rabbis of the *Tawāghūt*
To all of them we say:
“We do not worship that which you worship,
To you is your religion, and to us is our *Dīn*
We disbelieve in you and in your gods, legislations, and your constitutions
And we have rejected your parliaments which you worship along with Allāh
And there has emerged between us and you
Hostility and Hatred forever-
Until you return to *Tawhīd*, and apply His Legislation Alone
And accept it with full submission.”

Preface

All praise and thanks are due to Allāh, the One Who does not forgive *shirk*, yet forgives anything less than that for whomsoever He wills. And whosoever commits *shirk*, then he has indeed invented a tremendous sin,¹ - and whosoever commits *shirk*, then he has indeed strayed far away.²

And peace and blessings be upon Muhammad Ibn 'Abdillāh, the *Imām* of the *Muwabbhidīn*, the one who was ordered in the *Qur'ān* to follow the Path of Ibrāhīm, and follow the *Da'wah* of all the *Mursalīn* in calling to the *Tawhīd* of *Rabb Al-'Ālamīn*, and ordered to declare *Barā'ah* from the *mushrikīn*. *Wa Ba'd*.

Know! O Servants of Allāh! That Allāh did not create you for mere jest, as Allāh says,

“Did you assume that We had created you in play (without any purpose), and that you would not be brought back to Us?”³

Rather, Allāh (Most High) has created you for an extremely important goal, which many people have forgotten,

“And I did not create the *Jinn* and mankind, except that they should worship Me (Alone).”⁴

And the goal is not to merely “worship Allāh”- for indeed many *kuffār* worship Allāh, while worshipping others along with Him also- as the *mushrikūn* of Quraysh did. So the actual goal is to “Direct all the types of *Tbādab* (worship) to none but Allāh Alone”. That is why the scholars said that “**except that they should worship Me**” means “except that they should single Me out with all forms of *Tbādab*”.⁵

And there can be no validity for any form of *Tbādab*- until there exists along with it, *Kufr Bit-Taghūt* (Disbelief and Rejection of the *Taghūt*). As Allāh says,

¹ Refer to *An-Nisā'*: 48.

² Refer to *An-Nisā'*: 116

³ *Al-Mu'minūn*: 115

⁴ *Ath-Thāriyāt*: 56

⁵ This saying was mentioned by Al-Qurtubī in his *Tafsīr* of this *Āyah*, and also from Al-Kalbī. Look to “*Ma'arīj Al-Qubūl Sharh Sullam Al-Wusūl Ilā 'Ilm Al-Usūl*” by *Imām* Hāfith Ibn Ahmad Al-Hakamī, (1/82) for more definitions of *Tbādab* in this *Āyah*.

“Verily, the Right Path has become distinct from the wrong path. So, whosoever disbelieves in the *Tāghūt*, and believes in Allāh- then he has grasped the firmest handhold that will never break.”⁶

So *Kufr Bit-Tāghūt* comes before “Belief in Allāh”. And from the necessities of *Kufr Bit-Tāghūt* is the obligation of *Barā'ah*, '*Adāwah*, *Baghdhā*', and *Takefir* against the *mushrikein* and their *Tawāghūt*.

And this is the reason for which this book has been compiled and translated; since many people have forsaken the methodology of the Prophets in this matter, all under the guise of calling to *Salafīyyah*- yet *Salafīyyah* is free from them, just as 'رضي الله عنه *Alī* is free from the *Shi'ah*.

Most of these are actually *Jahmī*-styled *Murji'ah*⁷, they claim that every Nullification of *Islām* has to be referred back to what lies in the “heart”. So the person who slanders the Prophet صلى الله عليه وسلم is not a *kāfir* apostate, as long as that person claims with his mouth that he “loves” Muhammad صلى الله عليه وسلم. And when regimes compete in rejecting the Legislation of Allāh, then these *Murji'ah* argue on their behalf saying that there can be no *Takefir* as long as these regimes, with their mouths claim,⁸ that they “love” Allāh’s Legislation; and as long as they use the terminology “Legally Permissible” and not “*Islāmically Halāl*”, then they can not be accused of doing *Istihlāl* of *kufr*.

But the topic of this book, *Inshā' Allāh*, is regarding *Al-Walā'* and *Al-Barā'*, and the obligation of Hostility and Hatred against the *kuffār*. And the *Murji'ah* have not spared this even. They have injected their poison here also; claiming that no matter how much someone collaborates with the enemies of Allāh, the Zionists, Crusaders and the *Tawāghūt*, no matter how many Muslim lands the “*Wulāt Al-Amr*” help the Crusaders occupy and destroy- no matter how many Muslims are tortured, raped and butchered by the direct assistance of “Moderate Muslims”- No matter how much, none of those collaborators are apostates, as long as they claim with their mouths “we love *Islām*”. So they directly oppose the *Fatāwā* of the *Salaf*, since they unanimously issue the verdict, “The *Ulamā* of *Islām* are united upon the fact that whosoever aids the *kuffār* against the Muslims, or collaborates with them with any type of assistance- then that person is a *kāfir* just like them.”⁹

⁶ *Al-Baqarab*: 256

⁷ The *Murji'ah* are those who claim that actions (*A'māl*) by themselves have nothing to do with *Īmān* nor *kufr*. And there are many other types of *Murji'ah* also. They claim that actions are not a part of *Īmān*, and that actions are not a part of *kufr*. They claim that as long as the “heart is okay”, then a person is a *Mu'min*. And they claim that no matter what type of *kufr* is done, “as long as the heart is okay” that person is not an apostate. And the closest type of the past *Murji'ah* to the *Murji'ah* of today are the followers of Bishr Al-Marīsī. Refer to the books of the *Salaf* regarding the *Murji'ah*. And also refer to the books of *Shaykh* Abū Muhammad Al-Maqdisī regarding the *Murji'ah*; “*Imtā' An-Nathar Fī Kashf Shubuhāt Murji'at Al-'Asr*”, and “*Tabsīr Al-'Uqala' Bi-Talbisāt Ahl At-Tajabbum Wal-Irjā'*”. In English, refer to “**A Decisive Refutation of Salafi Publications**” Parts 1 and 2, by At-Tibyān Publications

⁸ Which resembles the *Karrāmiyyah* sect of the *Murji'ah*- and they are probably the most deviant type of *Murji'ah*; they claim that as long as a person claims with their mouths and tongues to be Muslim- then they must be considered Muslim- no matter what they actually believe or do from actions.

⁹ Refer to “*Majmū' Fatāwā Ibn Bāz*” (1/274).

But these *Murji'ah* claim no matter how much assistance is given to the Zionists and Crusaders to kill and mutilate the Muslims- this action is never apostasy. How convenient for the *Tawāghūt* and how pleasing to their ears and eyes to hear such words and see such “green-lights”...

Which reminds us of the words of *Imām* Ibn Kathīr رحمه الله when he reported from the *Salaf*, “On the authority of Ibn ‘Asākir, from An-Nadhr Ibn Shumayl رحمه الله, that he said:

I entered upon Al-Ma'mūn, so he said: “How have you awoken O Nadhr?” So I said: “Fine, O *Amīr Al-Mu'minīn!*” Then he asked: “What is *Irjā'*?”¹⁰ I replied: **“A religion that agrees with the kings- they gain from the worldly matters with it, and loosen from their *Dīn.*”**¹¹ He replied: “You have spoken the truth.”¹²

And the Brothers should also turn away from *Taqīd*, and following righteous *Shuyūkh* even when they err in a particular *Fatwā*. Rather, they should make following the texts of the *Qur'ān* and *Sunnah* their *Manhaj*, even if the texts contradict some opinions of some *Shuyūkh*. And that is why all the Pious Predecessors (*As-Salaf As-Sālib*) use to say, “Every human’s words can be either accepted or rejected- except the Prophet صلى الله عليه وسلم, since all of his words have to be accepted.”

And *Imām* Al-Awzā'ī رحمه الله once beautifully said, “Stick to the *Āthār (Sunnah)* of those who have preceded (*Salaf*), even if the people reject you. And beware of the opinions of men, even if they beautify it for you with speech.”¹³

Imām Sulaymān Ibn ‘Abdillāh *Al-Ash-Shaykh* رحمه الله said, “Rather, the obligatory (*Fardh*) and binding necessity upon the *Mu'min* is, that when the Book of Allāh and the *Sunnah* of His Messenger صلى الله عليه وسلم reaches him and he understands its meanings- no matter what ruling the text is about - he has to act upon it - no matter who opposes him. And this is what our Lord and His Messenger صلى الله عليه وسلم have commanded us with- and all the *Ulamā*

¹⁰ *Irjā'* is the ideology of the *Murji'ah*.

¹¹ Which corresponds to the *Hadīth* narrated by Abū Dāwūd (2860), “No slave gains in closeness to the *Sultān*, except that he gains in distance away from Allāh.” Abū Dāwūd, *Kitāb As-Sayd*. On the authority of Abū Hurayrah رضي الله عنه, and also narrated by *Imām* Ahmad in his “*Musnad*”. This was declared “*Hasan Sahīh*” by Al-Albānī in “*Sahīh At-Targhīb*” (2240), and he declared a similar phrasing “*Hasan*” in “*As-Silsilah As-Sahībah*” (1272).

¹² Refer to “*Al-Bidāyah Wan-Nihāyah*” by *Al-Hāfiṭh* Ibn Kathīr, 10/276. The agreement of Al-Ma'mūn with Nadhr is not important, but rather the statement of Nadhr himself, that is what really matters here. He is the '*Allāmah, Imām, Hāfiṭh*, Abū Al-Hasan Al-Māzinī Al-Basrī An-Nahwī, the Arabic grammarian; he was from the *Imāms* of the *Sunnah*, Al-Bukhārī and Muslim narrated from him; he settled in Marw and was its scholar, and he was one of the heads of the *Muhaddithīn*. And the *Salaf* said regarding him, “*Khurāsān* has not brought forth the like of these three scholars, 1) Ibn Al-Mubārak, 2) An-Nadhr Ibn Shumayl, 3) Yahyā Ibn Yahyā.” Refer to “*Siyar A'lām An-Nubalā*” (8/383, 9/328), “*Al-Jarḥ Wat-Ta'dīl*” (8/477), “*Tab'thīb At-Tab'thīb*” (10/437).

¹³ Refer to “*Sharaf As'hāb Al-Hadīth*” by Al-Khatīb Al-Baghdādī رحمه الله.

are agreed upon this (obligation).¹⁴ And the only ones who contradict this view are the ignorant blind-followers (*Juhāl Muqallidīn*); and Ibn 'Abdil-Barr رحمه الله and others have narrated *Ijma'* that such people are not from the People of Knowledge."¹⁵

And *Imām* 'Abdur-Rahmān Ibn Hasan *Āl Ash-Shaykh* رحمه الله also said, "It is obligatory (*Wājib*) upon every single person, when the proofs from the *Qur'ān* and *Sunnah* reach him and he understands its implications- (it is *Wājib*) to **stop** following others, and to obey the proofs- no matter who opposes him... So it is obligatory upon the sincere person - whenever he reads the books of the scholars - to compare their verdicts to that which is contained in the *Kitāb* and *Sunnah*."¹⁶

Imām 'Abdur-Rahmān Ibn Hasan رحمه الله also said while explaining the Verse,

"And if you obey them (the *kuffār*), then you would indeed be *mushrikūn*";¹⁷

He explained, "And many people today have done exactly this- by blindly following those who they are following; And by not showing the evidences when it contradicts their leaders- and this is from this type of *shirk* (mentioned in this Verse).¹⁸ And then there are those who go beyond this, by thinking that acting upon the evidences is prohibited- and they are increasing this *fitnah* (*shirk*) by claiming "This scholar is more knowledgeable than us regarding the evidences."¹⁹

And *Imām* Abā Batīn رحمه الله said, "And when a person realizes the Truth, he will not be bothered by the lack of people who follow the Truth, and the plentiness of people who oppose them,²⁰ especially in these last days. And as for the saying of the ignorant people, "If

¹⁴ So O Brother of *Tawhid!* You have indeed been ordered by Allāh, His Messenger صلى الله عليه وسلم, and all true scholars- to obey the evidences from the *Qur'ān* and *Sunnah*, no matter who opposes you; So when you follow the textual proofs, even when other scholars are opposing you, such as Abū Hanīfah or Al-Madkhalī- keep on following the textual evidences. So make the *Dalīl* (textual evidence of the *Qur'ān* and *Sunnah*) your *Manhaj* and *Tariqah* - and abandon *Taqīd*.

¹⁵ Refer to "*Taysīr Al-'Aẓīẓ Al-Hamīd*" (546-547). *Al-'Allamah* Ibn Al-Qayyim رحمه الله said, "There is no disagreement between the people that *Taqīd* is not any form of knowledge- and that the *Muqallid* can never be called a scholar." Refer to "*Plām Al-Muwaqqi'm*" (1/45).

¹⁶ Refer to "*Fat'h Al-Majīd*" (387-388).

¹⁷ *Al-An'am*: 121

¹⁸ So O Brother of *Islām!* Beware lest you might forsake the textual evidences for the sake of following the verdict of a scholar- and if you do forsake the clear textual evidences (for the sake of following an individual) - then you would be committing the *shirk* mentioned in this Verse.

¹⁹ Refer to "*Fat'h Al-Majīd*" (391).

²⁰ Allāh says,

"Say: Evil (*khabiṭh*) and Righteousness (*Tayyib*) are not equal, even though the abundance of evil (*khabiṭh*) may attract you. So fear Allāh- O men of understanding, in order that you may be successful." [*Al-Mā'idah*: 100].

this was actually the truth, then why doesn't so-and-so Shaykh know about it?" - This is the same excuse used by the *kuffār*,²¹ when they exclaimed,

“Had it (actually) been something good, they would not have preceded us to it!”²²
and,

“Is it these whom Allāh has favored from amongst us?”²³

And indeed ‘Alī رضي الله عنه said, *“Know the Truth, and then you shall know its people.”*²⁴ But as for those who are confused and lost, then every argument (of the heretics) deceives him. And indeed, if most of the people today were upon the Truth, then *Islām* would not be *Gharīb* (strange);²⁵ And *Islām*, verily is today - By Allāh - in the depths of strangeness.”²⁶

²¹ So remember the reality of this evil excuse- for indeed, when many brothers are given sincere advice from the texts of the *Qur’ān* and *Sunnah*, they reply, *“If this was correct, then why aren’t the ‘scholars’ saying this?”* So remember that the Truth is within the texts, whether or not the scholars are preaching it. And when a brother says this excuse, then remember that it is the same evil excuse of the *kuffār*.

²² *Al-Abqāf*: 11, and also in a Verse the *kuffār* claimed the excuse,

“We never heard such a thing among our ancient fathers!” [*Al-Mu’minūn*: 24].

And this same evil excuse was exclaimed by Fir’awn when encountered by Mūsā عليه السلام ,

“Then what about the previous generations?” [*TāHā*: 51].

They all claimed that since their *Shuyūkh*, elders, chiefs, rulers, and governors were upon a religion and methodology, then that was the only correct thing. And Allāh says regarding those who forsake the proofs for the sake of *Taqīd*,

“On the Day when their faces will be turned over in the Fire, they will say “O! If only we had obeyed Allāh and obeyed the Messenger!” And they will say, “Our Lord! Verily, we obeyed our chiefs and great ones, and they misled us from the Right Way. Our Lord! Give them double torment and curse them with a mighty curse!” [*Al-Abzāb*: 66-68].

²³ *Al-An’ām*: 53

²⁴ So after the Truth is known, only then is it possible to know its supporters and helpers- its people. And it is not the other way around- meaning that the Truth is not known by a certain group of people.

²⁵ Narrated from Abū Hurayrah, that the Prophet صلى الله عليه وسلم said, *“Verily, Islām began as something strange, and it shall return to being something strange (again) - So all glad tidings for the Strangers (Ghurabā).”* Narrated by Muslim and Ibn Mājah, and Ahmad (2/389), Al-Khatīb Al-Baghādī (11/307).

²⁶ *“Ad-Durar As-Saniyyah”* (400-401)

And refuge is sought with Allāh.

The original intention was to only translate the book “*Ad-Dalā'il*” by *Imām Sulaymān Āl Ash-Shaykh رحمه الله*; but it was then realized that it would be hard for the many English-speaking brothers to grasp its meanings firmly, without having some supplementary material- so the related writings were translated as well.

And for the brothers reading this, the most benefit would be derived if the sections are read in the following order (but the book is not arranged in this order), after reading this preface-

- 1) The Foundation of *Islām* and Its Principle
- 2) *Millat Ibrāhīm*: The Path (Part One)
- 3) The Border in Between *Muwālāt* and *Tawalli*
- 4) The Evidences for the Ruling Regarding Alliance with the Infidels
- 5) The Verdict of *Imām Ahmad Shākir*
- 6) Refraining From Making *Takfīr* of a *Kāfir*
- 7) The *Muwahhidūn* are Not *Khawārij*
- 8) *Millat Ibrāhīm*: The Obstacles (Part Two)
- 9) The *Imāms* of Najd - Vs. - the *Murji'ah*
- 10) Conclusion

And this has only been compiled with the intention of acting upon the Verse,

“And help you one another in virtue and piety, and do not help one another in sin and transgression.”²⁷

In the main text of this book, and its footnotes, I have followed the methodology and style used by the martyred *Shaykh* Abū ‘Abdir-Rahmān Sultān Al-‘Utaybī Al-Atharī رحمه الله, in his book “*Al-Haqq Wal-Yaqīn Fī ‘Adāwat At-Tughāt Wal-Murtaddīn: Min Kalām A’immat Ad-Da’wah An-Najdiyyah*”; in which he speaks to the readers and connects to them. And it has been proven that this methodology of his was very unique and effective amongst the brothers.

Some of the statements of the scholars of the government have been used here, even though they are deviant in many other aspects of the *Dīn*, but some of their words are valid and strong against the *Murji'ah* – so those words have been brought here and used to support the refutations against the *Murji'ah*.

²⁷ *Al-Ma’ādab*: 2

If this book is a means for righteousness and *Taqwā*, then it has come from the Virtue of Allāh, the only *Rabb*, the true *Ma'būd*. But if there is any mistake within it, it is only from us and *Shaytān*; and Allāh and His Messenger are free from it.

“I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust, and unto Him I repent.”²⁸

Was-Salām 'Alā man Ittaba'a Al-Hudā

3/23/1425

²⁸ *Hūd*: 88

The Foundation of *Islām* and Its Principle ²⁹

WHAT IS THE FOUNDATION AND PRINCIPLE OF *ISLĀM*? ³⁰

“Worship Allāh (Alone) and avoid the *Tāghūt*” ³¹

²⁹ This section is based upon the following:

- a) “*Asl Dīn Al-Islām Wa Qā'idatuhū*”- By the *Mujaddid*, *Imām* Muhammad Ibn ‘Abdil-Wahhāb رحمه الله. Found in “*Ad-Durar As-Saniyyah*” (2/22).
- b) The *Sharh* of the above treatise, by the second *Mujaddid*, *Imām* ‘Abdur-Rahmān Ibn Hasan Ibn Muhammad Ibn ‘Abdil-Wahhāb رحمه الله. Found in “*Ad-Durar As-Saniyyah*” (2/202-211).
- c) “*Asl Dīn Al-Islām*”- the book of *Shaykh* ‘Alī Al-Khudhayr (may Allāh hasten his release from prison), which is an in-depth explanation of the two treatises mentioned above. This book is the first part of the series of books by the *Shaykh* entitled “*Silsilat Al-Ajzā' Fī At-Tawhīd Wa Al-'Aqīdab*”.
- d) “*Millat Ibrāhīm*”- by *Shaykh* Abū Muhammad Al-Maqdisī (may Allāh hasten his release from prison). **Note:** After the original completion of this book, “*Millat Ibrāhīm*” was released in English by At-Tibyān Publications, and is available on their website.

So for a firmer understanding of this matter, refer to those books.

³⁰ “*Islām* means ‘*Istislām*’ (surrendering/submitting) to Allāh- through *Tawhīd*, and submission and obedience to Him; and believing in and following the Messenger صلى الله عليه وسلم; and through purity from *shirk* and disassociating from its people.” *Ad-Durar As-Saniyyah*” (1/129). And the one who acts upon such is a Muslim- one who surrenders/submits himself to Allāh in the manner which is in accordance with the *Sunnah* of Muhammad صلى الله عليه وسلم - not by innovations and heresies.

³¹ And the *Tāghūt* is defined as- “Every entity, other than Allāh, which has any type of *Tbādab* directed at it.” This is the case for “*non-thinking*” entities which are worshipped, such as tombs, graves, trees, statues, cows, animals, fire, stars, zodiac, legislations other than the *Shari'ah*, etc.

But as for “*thinking*” things which have *Tbādab* directed at them- then there exists an extra condition- “every entity which has any type of *Tbādab* directed at itself- other than Allāh- and **is satisfied with it**”. This extra condition is placed to exclude people such as ‘Īsā Ibn Maryam عليه السلام, and ‘Alī Ibn Abī Tālib رضي الله عنه from being labeled as “*Tāghūt*”. For indeed ‘Īsā عليه السلام never ordered anything upon his people except to direct all of their *Tbādab* to Allāh Alone. And on the Day of Resurrection, he will reject the people who worshipped him and be their enemy, just as he had declared them as denizens of the Fire (refer to *Al-Mā'idab*: 72-78, and 116-117, and *Al-Ahqāf*: 6). And similar is the case with the Companion ‘Alī Ibn Abī Tālib رضي الله عنه. So even though there is no enmity, nor hatred, nor *Takfir* against ‘Īsā عليه السلام and ‘Alī رضي الله عنه - these are obligatory against those who worship such people.

But as for those who are pleased with being worshipped, then no doubt that they are *Tawāghūt*. Such as *Asb-Shaytān Ar-Rajīm*, those who distort the laws of Allāh, those who rule with other than the *Shari'ah*, those who claim to possess Knowledge of the Unseen, those who call to worship other than Allāh, etc. Such as *Fir'awn*, rabbis, priests, *pirs*, sorcerers, nuns, fortunetellers, Ka'b Ibn Al-Ashraf, etc. *Imām* Ibn Al-Qayyim رحمه الله said regarding the *Tāghūt*, “It is everything in which man exceeds his limits, whether it being worshipped, followed, or obeyed. So the *Tāghūt* of every community is he from whom judgment is sought, instead of what Allāh and His Messenger have ruled; or those whom they worship besides Allāh; or whom they follow without a proof from Allāh; or whom they obey, while not knowing if it is in accordance to the Judgment of Allāh. So these are the *Tawāghūt* of the world; if you were to contemplate regarding them and see the conditions of the people with them, you would see that most of them have turned away from worshipping Allāh Alone, to worshipping the *Tāghūt*; away from seeking judgment from Allāh and His Messenger, to seeking judgment from

The foundation of *Islām* is based in two matters: Affirmation (*Itbbāt*) and Negation (*Nafī*).³²

And as was said by *Imām* Muhammad Ibn 'Abdil-Wahhāb At-Tamīmī An-Najdī رحمه الله:

“The foundation and principle of the *Dīn* of *Islām* is in two matters-

Firstly. Commanding the worshipping (directing of every type of *Tbādah*) to Allāh Alone without any partner, encouragement upon this, making friendship for its sake, and making *Takefīr*³³ of whosoever leaves it.

the *Tāghūt*; away from obeying Him and following His Messenger, to obeying and following the *Tāghūt*.” Refer to “*I'lām Al-Muwaqqi'in*” (1/50).

The scholars of Najd have also said, “*Tāghūt* includes everything which is worshipped other than Allāh. And every leader of misguidance, everyone who calls to evil and beautifies it (is also a *Tāghūt*). It also includes every person who is set up by the people to judge between them with laws which are not in accordance with the Decision of Allāh and His Messenger, and these are all laws of *Jābiliyyah*. And *Tāghūt* also includes the soothsayer, sorcerer; the caretakers of the idols, those who call to the worshipping of the buried people, and such people who narrate stories which misguide the ignorant people. And the base of all these types of *Tāghūt* is *Shaytān*- for he is the greatest *Tāghūt*.” “*Ad-Durar As-Saniyyah*” (2/301).

Shaykh Sālih Al-Fawzān says in his explanation of *Kitāb At-Tawhīd* regarding the *Tāghūt*, “It means *Shaytān*, since he is the leader of all the *Tawāghūt*- may Allāh curse him. It also refers to a sorcerer, fortuneteller, the ruler who governs with other than the Revelation of Allāh, and whoever tells people to follow him in other than obedience to Allāh.” “*I'ānat Al-Mustafid Bi-Sharh Kitāb At-Tawhīd*” (1/27).

For further knowledge regarding the *Tāghūt*, refer to the book “*At-Tāghūt*” by *Shaykh* Abū Basīr, and “*Al-Idhāb Wat-Tabyīn*” of *Shaykh* Ahmad Ibn Hamūd Al-Khālīdī (may Allāh hasten his release from prison).

³² *Shaykh* 'Alī Al-Khudhayr فكه الله أسره says in “*At-Tawdhīh Wat-Tatimmāl*” regarding *Tawhīd* (singling out Allāh with *Tbādah*) [paraphrased]:

“The meaning of “Singling out Allāh” obligates two things:

- 1) Negating *Tbādah* (worship) for everything and everyone. (*Lā Ilāha*- None is worthy of being worshipped)
- 2) Affirming it for Allāh Alone. (*Illā Allāh*- Except Allāh)

Nothing is “singled out” (*Ifrād*) until it contains both a Negation (*Nafī*) and an Affirmation (*Itbbāt*).

For example if you said, “*Qāma Muhammad*” (Muhammad stood up): In this phrase you have affirmed *Qiyām* (standing up) for Muhammad, but you have not “singled him out”, because there is still a possibility that there is someone standing with him.

But if you said, “*Mā Qāma Illā Muhammad*” (No one stood up except Muhammad): Here you have singled out Muhammad. How? By bringing the Negation (*Nafī*), which is “No one stood up”, and then following it up with the Affirmation (*Itbbāt*), which is “except Muhammad.”

Thus, one who prostrates to Allāh and then afterwards sacrifices (*Thabb*) to other than Allāh, or worships Allāh and then legislates a law (other than Allāh's) - this person has not singled out Allāh with worship.”

³³ *Takefīr*: Declaring someone to be a *Kāfīr*, expelling someone from the fold of *Islām*. Making *Takefīr* of any Muslim is forbidden, and some of the scholars held it to be an act of *kufr* on its own, but it is obligatory to do *Takefīr* of every apostate and *kāfīr*. *Shaykh* 'Abdullāh Ibn Muhammad Ibn 'Abdil-Wahhāb رحمه الله said, “And in summary, it is obligatory upon those who are sincere to not speak about these matters without knowledge or evidences from Allāh. And he should beware lest he expels a person from *Islām* merely because of his own interpretation. And “expelling someone from the fold of *Islām*” [*Takefīr*], and entering someone into the fold of *Islām* is from the greatest matters of

Secondly: Abandoning *shirk* (joining partners) in *Tbādab* to Allāh and warning from it, being severely harsh upon this, being hostile for its sake, and making *Takfīr*³⁴ of whosoever does it.”³⁵

Imām ‘Abdur-Rahmān Ibn Hasan An-Najdī *Āl Asb-Shaykh* رحمه الله said regarding this, “And the proofs for this (foundation/principle) in the *Qur’ān* are so many that it cannot be enumerated.”³⁶

And this foundation of *Islām* is the *Millat Ibrāhīm*.³⁷

So the first thing mentioned by the *Imām* is the Affirmation, and the second is the Negation. Each of the two, the Affirmation and the Negation, has four requisites. And the first of the requisites is the greatest and most important requisite, and then the second requisite, and then the third, and then the fourth.

1) The Affirmation: It consists of Four Requisites- The first two regarding *Tawhīd* itself, and the last two regarding the People of *Tawhīd*.

a) *The First Requisite- Commanding the worshipping of Allāh Alone without any partner.*

As Allāh (Most High) has ordered,

the *Dīn*... And indeed *Shaytān* has misled many in this regard; so there are such people who consider a person to be Muslim, but the texts of the *Qur’ān*, *Sunnah* and *Ijmā’* prove that he is a *kāfir*, and then there are others who make *Takfīr* of those who are actually Muslim according to the *Qur’ān*, *Sunnah*, and *Ijmā’*.” Refer to “*Ad-Durar As-Saniyyah*” (8/217). Also see the next note.

³⁴ Mark this in your heart, O Brother of *Tawhīd*! Unlike the *Murji’ah*, the *Imām* has clarified that doing *Takfīr* of the apostates is from amongst the foundations and bases of *Islām*. But what do we see today from the *Murji’ah* of this era? We see nothing except warning against making *Takfīr* of the apostates. And anyone who does *Takfīr* of the apostates is branded as a “*Takfīrī*”, and “*Khārijī*”. And it has gone beyond this to such a degree, that if someone calls Bush a “*Tāghūt*” and “*kāfir*” publicly, he is branded as “*Khawārij*”- since, in their opinion, Bush cannot be labeled as a *Tāghūt* unless he declares his own legislations to be *Islāmīchly Halāl*. *Yā Subhān Allāh!* Let the people open up the books of history, and read what the *musbrikūn* had branded the Scholars of Najd with- let your eyes find the *musbrikūn* calling the *Mujaddid* with the exact same disgusting terms, “*Takfīrī*”, “*Khārijī*”, etc. And refuge is sought with Allāh. Refer to the appendix “The *Muwahhidūn* Are Not *Khawārij*”.

³⁵ Refer to “*Ad-Durar As-Saniyyah*” (2/22).

³⁶ “*Ad-Durar As-Saniyyah*” (2/203)

³⁷ *Millat Ibrāhīm* عليه السلام : It can be translated as “the Religion of Ibrāhīm”, “the Faith of Ibrāhīm”, “the Path of Ibrāhīm”, “The *Dīn* of Ibrāhīm”. It is also known as *Al-Hanfiyyah*. The one who follows the *Millat Ibrāhīm* is known as *Hanfi*; the plural of which is *Hunafā’*. Every true Muslim is a *Hanfi* and *Muwahhid* (a person who firmly believes in *Tawhīd* and acts strictly upon it, and follows it sincerely in all matters in life), and vice-versa. Also refer to the Appendix “*Millat Ibrāhīm*”.

“Say (O Muhammad صلى الله عليه وسلم): ‘O people of the Scripture! Come to a word that is just between us and you; That we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.’ Then, if they turn away, say: ‘Bear witness that we are Muslims!’”³⁸

And also the Commandment of Allāh,

“And your Lord has decreed that you worship none but Him (Alone).”³⁹

And,

“The judgment (*Hukm*) is for none, except Allāh; He has commanded that you worship none, except Him. That is the Straight Religion, but most men know not.”⁴⁰

And also,

“*Alif-Lām-Rā*. (This is) a Book, the Verses of which are perfected, and then explained in detail from (Allāh, the) One Who is All-Wise, Well-Acquainted (with all things). (Saying:) Worship none, except Allāh. Verily, I (Muhammad صلى الله عليه وسلم) am unto you a warner and a bringer of glad-tidings, from Him.”⁴¹

And Allāh has notified us that the *Da'wah* of all the Messengers was:

“O my people! Worship Allāh (Alone)! You have no *Ilāh*⁴² other than Him.”^{43, 44}

³⁸ *Al Imrān*: 64

³⁹ *Al-Isrā'*: 23

⁴⁰ *Yūsuf*: 40

⁴¹ *Hūd*: 1-2

⁴² *Ilāh*: synonymous to *Ma'būd*. Meaning anyone “who is worshipped with any type of *Tbādab*”. In the *Kalimah* of *Tambīd* it actually means “The one who is worthy of being worshipped with every type of *Tbādab*”.

Shaykh Sālih Al-Fawzān elaborates: “So “*Lā Ilāh Illā Allāh*” means “None has the right to be worshipped, except Allāh”. But if you were to say, “It means- None is worshipped, except Allāh” then you have made everything which is worshipped into Allāh; you have transformed the statues, graves, zodiac constellations, and everything else which has *Tbādab* directed at it, into being Allāh- and this is a dangerous mistake. And this is the *Math'hab* of *W'abdatul-Wujūd* (The oneness of all in existence). So it is necessary to bring the condition of “worthiness to be worshipped”. Because indeed, everything that is worshipped is divided into two categories:

a) One who is worthy of being worshipped- and this is Allāh Alone.

And this First Requisite is the greatest of the requisites in Affirmation.

b) *The Second Requisite- Encouragement upon this.*

As Allāh (Most High) says,

“And who is better in religion than one who submits his face to Allāh (by acting upon *Tawhīd*), and is a *Muhsin*,⁴⁵ and follows the *Millat Ibrāhīm*, as a *Hanīf*? And Allāh did take Ibrāhīm as an intimate friend!”⁴⁶

And,

“Allāh has promised the *Mu'minīn*, men and women- Gardens under which rivers flow therein forever, and beautiful mansions in the Gardens of Eden. But the Greatest Bliss is the Pleasure of Allāh. That is the supreme success.”⁴⁷

And His saying,

b) One who has no right to be worshipped, and this is everything which is worshipped besides Allāh.”

Summarized from *I'ānāt Al-Mustafīd* (1/61).

This Verse should be understood as “O my people! Worship Allāh Alone! Make all of your *Tbādab* purely for Him, since there is none besides Him having the right to be worshipped by you.” And this is equivalent to the *Kalimah* of *Tawhīd*.

⁴³ *Imām* ‘Abdur-Rahmān Ibn Hasan رحمه الله explains this Verse: “So the *Kalimah* has been clarified by this- “That we worship none, but Allāh (Alone)”. So the part “That we worship none” stands for “*Lā Ilāh*”, and this requires negating every *Tbādab* to other than Allāh; and “but Allāh (Alone)” reflects “*Illā Allāh*”, this is excluding Allāh from this Negation in the *Kalimah*, and an Affirmation of all types of *Tbādab* for Him. And there are many Verses similar to this. Like the Verse:

“And your Lord has decreed that you worship none but Him (Alone)” [*Al-Isrā'*: 23].

So these are two Verses whose meaning is one. So the part “And your Lord has decreed that you worship none” contains the meaning of “*Lā Ilāh*”; and “but Him (Alone)” refers to “*Illā Allāh*”.” The meaning of the *Imām*'s words in “*Ad-Durar As-Saniyyah*” (2/203).

⁴⁴ *Al-A'rāf*: 59, 65, 73, 85; *Hud*: 50, 61, 84; *Al-Mu'minun*: 23, 32.

⁴⁵ *Muhsin*: A good-doer who performs righteous deeds totally for the sake of Allāh only, without any showing off or to gain praise or fame, etc.; and with the condition that he performs these righteous deeds in accordance with the *Sunnah* of Muhammad صلى الله عليه وسلم.

⁴⁶ *An-Nisā'*: 125

⁴⁷ *At-Tawbah*: 72

“This is a Message for mankind, in order that they may be warned by it, and that they may know that He is the Only One *Ilāh*- and that men of understanding may take heed.”⁴⁸

And the Verses,

“And He is Allāh, none has the right to be worshipped except He, all praises and thanks be to Him in (both) the first (in this world) and in the last (in the Hereafter). And the Judgment is His, and to Him shall you all be returned. Say (O Muhammad صلى الله عليه وسلم): ‘Tell me! If Allāh made the night continuous upon you till the Day of Resurrection- which of those worshipped, besides Allāh, could bring you sunlight? Will you then not hear?’ Say (O Muhammad صلى الله عليه وسلم): ‘Tell me! If Allāh made the day continuous upon you till the Day of Resurrection- which of those worshipped, besides Allāh, could bring you night wherein you (could) rest? Will you then not see?’ And it is out of His Mercy that He has made for you the night and the day, that you may rest therein (during the night), and may seek of His Bounty (during the day)- and so that you may be grateful.”⁴⁹

And it is known from the biographical records of the of the Messenger صلى الله عليه وسلم, that he used to go to the places of ritual-sacrifice, marketplaces, and gatherings, and call the people and uphold *Tawhīd* and encourage it- by saying “*Testify that “None is worthy of being worshipped, except Allāh” and you shall be successful.”*⁵⁰

And this is the Second Requisite of Affirmation; and its importance comes directly after the First Requisite.

c) *The Third Requisite- Making friendship for its sake.*

This is apparent in the statement of Allāh,

⁴⁸ *Ibrāhīm*: 52

⁴⁹ *Al-Qasas*: 70-73

⁵⁰ This was narrated by *Imām* Ahmad in his “*Musnad*” from Rabī’ah Ibn ‘Ubād Ad-Daylī and Imrah Ibn Az-Zubayr that they heard in the market of *Thī Al-Majāz*, a man saying: “*O You People! Say Lā Ilāha Illā Allāh, then you will be successful*” The general event, with its different phrasings and details was authenticated by Ibn Hazm in “*Al-Muhallā*” (9/112), Ibn Al-Mulqīn in “*Al-Badr Al-Munīr*” (3/54), and Al-Wādi’ī in “*Al-Jamī’ As-Sabīb*” (1/50), and others, and “*As-Sabīb Al-Musnad*” (516).

“And the *Mu'minūn*, men and women, are *Awliyā'*”⁵¹ of one another.”⁵²

And also the Verse,

“The *Mu'minūn* are nothing else than brothers. ⁵³ So make reconciliation between your brothers- and fear Allāh, so that you may receive mercy.”⁵⁴

As Allāh has said,

“He is the One Who has supported you (O Muhammad صلى الله عليه وسلم) with His Help, and with the *Mu'minīn*. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts (in such a way), but Allāh has united them. Certainly, He is All-Mighty, All-Wise.”⁵⁵

And as He (Most High) has said,

“And hold fast, all of you together, to the Rope of Allāh, ⁵⁶ and be not divided among yourselves, and remember the Favor of Allāh upon you; for you were enemies one to another, but He joined your hearts together, so that by His Grace, you became brethren. And you were on the brink of a pit of Fire, but He saved you from it. Thus Allāh makes His Signs clear to you, that you may be guided.”⁵⁷

⁵¹ *Awliyā'*: Helpers, allies, supporters, friends, protectors, etc.

⁵² *At-Tawbah*: 71

⁵³ *Imām* Ash-Shanqīṭī رحمه الله says in his *Tafsīr* of this Verse, “Allāh has clarified that Brotherhood (only) takes place in *Dīn*...The Brotherhood of *Dīn* is greater and stronger than the brotherhood of blood-relations.” “*Adhwā' Al-Bayān*”.

⁵⁴ *Al-Hujurat*: 10

⁵⁵ *Al-Anfāl*: 62-63. It has been clarified here that it is the *Tawhīd* of Allāh that establishes such love and unity, that even spending the wealth of the entire world could not create such an alliance.

⁵⁶ The Rope of Allāh: *Ibn Kathīr* رحمه الله says that this means the *Qur'an*, holding on to the *Qur'an*, and uniting upon it. This refutes those who call to unite upon false desires, and fabricated man-made legislations, and alliance with the infidels.

⁵⁷ *Al-Imrān*: 103

And as Allāh ordered,

“And help you one another in virtue and piety, and do not help one another in sin and transgression.”⁵⁸

And asking for the Forgiveness of Allāh for fellow Muslims is also included here,

“And those who came after them, say: *Our Lord! Forgive us and our brethren who have preceded us in Īmān, and put not in our hearts any hatred against those who have Īmān. Our Lord! You are indeed Full of Kindness, Most Merciful.*”⁵⁹

As the Prophet صلى الله عليه وسلم had said, “*The Mu'min to another Mu'min is like a building whose different parts enforce each other.*” The Prophet صلى الله عليه وسلم then demonstrated this by clasping his hands with his fingers interlaced.⁶⁰

And as Allāh says,

“Verily, Allāh loves those who fight in His Cause in rows as if they were a solid structure.”⁶¹

And the Messenger صلى الله عليه وسلم also clarified, “*None of you have Īmān until you love for your brother that which you love for yourself.*”⁶²

⁵⁸ *Al-Mā'idah*: 2

⁵⁹ *Al-Hashr*: 10

⁶⁰ Narrated by Abū Mūsā Al-Ash'arī. Recorded in Al-Bukhārī (6026), and Muslim (2585), and An-Nasā'ī, At-Tirmithī and Ahmad. This might be understood better with this explanation from *Shaykh* Abū Muhammad Al-Maqdisī *فك الله أسره* from his book *Millat Ibrahim*, pages (54-55), “So a Muslim to a (fellow) Muslim is, as *Shaykh Al-Islām* pointed out, like two hands- one washes the other. And sometimes it might happen that to remove the dirt or filth, some severity is needed, but still the severity is praiseworthy (since it is removing the filth). Because the goal is to let the two hands be clean and safe. We can not let it be permissible to completely abandon a Muslim; because the Muslim has a right of friendship upon his brother, and this right is not disconnected except by apostasy and exiting from the fold of *Islam*. And Allāh has made this affair something very great, as He said,

“If you do not do so, there will be *fitnah* on earth and a great corruption.” [*Al-Anfāl*: 73].”

⁶¹ *As-Saff*: 4

⁶² Narrated from Anas Ibn Mālik. Recorded by Al-Bukhārī (13), and Muslim (45), and An-Nasā'ī, At-Tirmithī, Ibn Mājah, Ad-Dārimī and Ahmad. And Allāh describes the Muslims in a part of a Verse, that they,

And he صلى الله عليه وسلم also said, "Be slaves of Alāh and fellow-brothers. A Muslim is the brother of a Muslim- he neither wrongs him, nor humiliates him, nor looks down upon him."⁶³

And also the *Hadīth*, "You will see the *Mu'minīn*- in regard to their mutual love, affection, and compassion- like the example of a single body; when any limb aches, the whole body aches."⁶⁴

And as Allāh states,

"Verily, your *Walī*⁶⁵ is none other than Allāh, His Messenger, and those who believe- those who perform *As-Salāt*, and give *Az-Zakāt*, and they are *Rākī'ūn*.⁶⁶ And whosoever takes Allāh, His Messenger, and those who Believe as (their) *Awliyā'*- then the Party of Allāh will be the victorious."⁶⁷

And this is the Third Requisite of Affirmation; and its importance comes directly after the Second Requisite.

d) The Fourth Requisite- Doing Takfīr of whosoever leaves it.

Just as Allāh (Most High) has ordered,

"Say: O You *Kāfirūn*, I do not worship that which you worship."⁶⁸

And Allāh has stated,

"... love those who emigrate to them, and have no jealousy in their breasts for that which they (fellow Muslims) have been given, and give them (fellow Muslims) preference over themselves, even though they were in need of that. And whosoever is saved from his own greed- such are they who will be the successful." [*Al-Hasbr*: 9].

⁶³ On the authority of Abū Hurayrah. *Al-Bukhārī* (2442), and *Muslim* (2580). Also narrated by *Ahmad*.

⁶⁴ Narrated by *An-Nu'mān Ibn Bashīr*. Refer to *Al-Bukhārī* (6011), and *Muslim* (2586). Also narrated with a similar phrasing by *Ahmad*.

⁶⁵ Singular form of *Awliyā'*: *Walī*- friend, guardian, supporter, helper, protector, etc.

⁶⁶ *Rākī'ūn*: Those who bow down and submit themselves with obedience to Allāh in prayer.

⁶⁷ *Al-Mā'idab*: 55-56

⁶⁸ *Al-Kāfirūn*: 1-2

“And they set up rivals to Allāh (in *‘Ibādah*), in order to mislead others from His Path. (So) Say: ‘Take pleasure in your kufr for a while- surely you are of the denizens of the Fire.’”⁶⁹

And,

“Certainly you (O *kāfirūn*) and that which you are worshipping besides Allāh,⁷⁰ are but fuel for Hell. Surely, you will enter it.”⁷¹

And as Allāh has said,

“And who is more astray than one who invokes besides Allāh, such as will not answer him till the Day of Resurrection, and who are even unaware of their invocations (*Du‘ā*) to them. And when mankind are gathered (on the Day of Resurrection)- they (i.e. the worshipped ones)⁷² will become their enemies and will deny their worshipping.”⁷³

And Allāh has announced,

“And whosoever seeks a religion other than *Islām*, it will never be accepted of him- and in the Hereafter he will be one of the losers.”⁷⁴

And as Allāh extols the *Millat Ibrāhīm*,

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you

⁶⁹ *Aḥ-Zumar*: 8

⁷⁰ This is referring to the *Tawāghūt*; it is not referring to the likes of ‘Īsā عليه السلام, and ‘Alī رضي الله عنه. Refer to the note regarding the meaning of *Tāghūt*, at the beginning of this section.

⁷¹ *Al-Anbiyā*: 98

⁷² This is referring to those who are worshipped like ‘Īsā عليه السلام and ‘Alī رضي الله عنه - they will be enemies of the Christians and the *Shi‘ab*. And as for *Fir‘awn* and others who were pleased with being worshipped, they are the ones referred to in the Verse in *Al-Anbiyā*: 98.

⁷³ *Al-Abqāf*: 5-6

⁷⁴ *Al-Imrān*: 85

worship besides Allāh. We have rejected you ⁷⁵ and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone!" ⁷⁶

And Allāh has clarified,

"So what else is there after the Truth, except misguidance?" ⁷⁷

And this is why Ibn Taymiyyah رحمه الله had said, "Every person that does not worship Allāh Alone, is undoubtedly a worshipper of other than Allāh. And there exists no third category in the Children of Ādam. So either he is a *Muwabbid*, or if not, then he is a *mushrik*." ⁷⁸

Imām 'Abdur-Rahmān Ibn Hasan رحمه الله says, "Thus, a person cannot become a *Muwabbid*, except by rejecting *shirk*, being completely free from it, and declaring *Takfīr* ⁷⁹ upon whosoever does it." ⁸⁰

He also said, "So *Tawhīd* is not fulfilled, except by turning completely away from the *mushrikīn*, hostility towards them, and announcing *Takfīr* upon them." ⁸¹

And this is the Fourth Requisite of the Affirmation, and its importance comes directly after the Third Requisite. ⁸²

2) The Negation: It consists of Four Requisites- The first two regarding *Shirk* itself, and the last two regarding the People of *Shirk*.

a) *The First Requisite- Abandoning shirk (joining partners) in 'Ibādah to Allāh and warning from it.*

As Allāh (Most High) had ordered His Prophet صلى الله عليه وسلم,

⁷⁵ *Kafarnā Bikum*. It can be translated as "We have rejected you" or also "We have disbelieved in you". This Verse is used as *Dalīl* by the *Imāms* of *Abl As-Sunnah Wal-Jamā'ah* regarding making *Takfīr* of the *mushrikīn* and it being part of *Islām* and the *Millat Ibrāhīm*.

⁷⁶ *Al-Mumtāzinab*: 4

⁷⁷ *Yūnus*: 32

⁷⁸ Slightly modified from "*Majmū' Al-Fatāwā*" (14/282-284).

⁷⁹ Note in your memory- O Brother of *Islām!* - How the *Imām* has made '*Takfīr* of disbelievers' a condition to be a *Muwabbid*.

⁸⁰ "*Ad-Durar As-Saniyyah*" (2/204)

⁸¹ "*Ad-Durar As-Saniyyah*" (11/434)

⁸² *Shaykh* 'Alī Al-Khudhayr فكه الله أسره says here, "So whosoever leaves *Tawhīd*, and goes to secularism, communism, nationalism, patriotism, or to *Ba'thism*, capitalism, democracy, or to the fabricated man-made laws, or to the religion of the *Rafīdhab*, or that of the *Sufiyyah* grave-worshippers, or any other religion or current *Math'hab*- and takes any of these as his way of life; then whosoever does such, then he will be labeled as a *kāfir*." Refer to "*Asl Dīn Al-Islām*".

“Say: I am commanded only to worship Allāh (Alone), and not to commit *shirk* with Him. To Him (Alone) I call, and to Him is my return.”⁸³

And also,

“Say: I invoke only my Lord (Alone), and I associate none as partners along with Him.”⁸⁴

And ‘Abdullāh Ibn Mas’ūd رضي الله عنه asked the Messenger صلى الله عليه وسلم, “What is the greatest sin?” So the Prophet صلى الله عليه وسلم replied, “*That you set up a rival unto Allāh (in Tādāb), even though He created you.*”⁸⁵

And as Allāh said regarding the Call of the Prophets صلى الله عليهم و سلم to their people,

“I have come to you as a plain warner: That you worship none, except Allāh. Indeed, I fear for you the torment of a Painful Day.”⁸⁶

And also the Verse,

“And remember (Prophet Hūd) the brother of ‘Ād, when he warned his people in *Al-Ahqāf*.⁸⁷ And surely, there have passed away warners (Messengers) -before him and after him (saying): *Do not worship, except Allāh; Truly, I fear for you the torment of a Mighty Day.*”⁸⁸

And also Allāh orders the Messenger صلى الله عليه وسلم to say,

“So flee towards Allāh (away from His Torment to His Mercy). Verily I am, from Him, a plain warner to you. And set up no object of worship along with Allāh. Verily I am, from Him, a plain warner to you.”⁸⁹

⁸³ *Ar-Ra’d*: 36

⁸⁴ *Al-Jinn*: 20

⁸⁵ Narrated by Al-Bukhārī (6001), and Muslim (86). Also narrated by An-Nasā’ī, At-Tirmithī, Abū Dāwūd and Ahmad.

⁸⁶ *Hūd*: 25-26

⁸⁷ *Al-Ahqāf*: The curved sand-hills in the southern part of the Arabian Peninsula.

⁸⁸ *Al-Ahqāf*: 21

⁸⁹ *Ath-Tharīyat*: 50-51

And Allāh (Most High) has also ordered him to say,

“Say: Do you order me to worship other than Allāh, O you fools?”⁹⁰

And Allāh has informed us,

“And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was revealed to those (Messengers) before you: If you commit *shirk*, then indeed all of your deeds will be cancelled- and certainly you will be among the losers. Nay! So worship Allāh (Alone), and be amongst the grateful.”⁹¹

And Allāh has notified us,

“Verily, whosoever commits *shirk* with Allāh- then Allāh has forbidden Paradise upon him, and the Fire will be his abode. And the *Thālimīn* have no helpers.”⁹²

This is the First Requisite of Negation, and it is the greatest and most important requisite within it.

b) The Second Requisite- Being severely harsh upon this.

As Allāh (Most High) commanded,

“So slay the *mushrikīn* wherever you find them, take hold of them, encircle them and lie in wait to ambush them on each and every path.”⁹³

And His order,

“And fight them until there is no more *fitnah* (*shirk*), and the religion (worship) will all be for Allāh⁹⁴ (in the whole of the world).”⁹⁵

⁹⁰ *Aḥ-Zumar*: 64

⁹¹ *Aḥ-Zumar*: 65-66

⁹² *Al-Mā'idab*: 72

⁹³ *At-Tawbah*: 5

And as Allāh ordered His Beloved Messenger صلى الله عليه وسلم,

“O Prophet! Wage *Jihād* against the *kuffār* and the hypocrites- and be harsh against them. And their abode is Hell, and worst indeed is that destination.”⁹⁶

And Allāh (Most High) announces,

“I will cast terror in the hearts of those who have disbelieved - So strike them over their necks, and smite from them all their fingers and toes.”⁹⁷

And Allāh also commands the *Mu'minīn*,

“O you who believe! Fight those of the *kuffār* who are close to you- and let them find harshness in you. And know that Allāh is with those who fear Him (and obey Him).”⁹⁸

And it is forbidden to ask Forgiveness for the *mushrikīn*,

“It is not befitting for the Prophet, nor those who have *Īmān*, to ask for Forgiveness (from Allāh) for the *mushrikīn*- even though they are their closest kin, after it has become clear to them that they are the denizens of the Fire.”⁹⁹

⁹⁴ Ibn Jarīr At-Tabarī رحمه الله in his *Tafsīr* (2/194-195) of the Verse in *Al-Baqarab*: 193, explains this Verse as such, “Fight the *mushrikīn* until there is no *shirk*- until there is none worshipped except Allāh; until all *Tbādab* and obedience is for Allāh Alone, and none else.” And as the Messenger ﷺ had said, “I have been ordered to fight the people, until they testify that “There is none worthy of being worshipped, except Allāh”.

⁹⁵ *Al-Anfāl*: 39; also similar in *Al-Baqarab*: 193

⁹⁶ *At-Tawbah*: 73; *At-Tabrīm*: 9

⁹⁷ *Al-Anfāl*: 12. *Shaykh* ‘Abdur-Rahmān Ibn Nāsir As-Sa’dī رحمه الله says in his *Tafsīr* of this Verse, after saying that the order could be directed towards the Angels, “Or it could be an order for the *Mu'minīn*, by which Allāh is encouraging them, and teaching them how to kill the *mushrikīn*- and that they should not be merciful to these *mushrikīn*.” Refer to *Tafsīr Al-Karīm Ar-Rahmān* (278).

⁹⁸ *At-Tawbah*: 123

⁹⁹ *At-Tawbah*: 113. *Imām* Muhammad Ibn ‘Abdil-Wahhāb رحمه الله explained this Verse excellently, in his “*Sittatu Mawādhī' Min As-Sīrah*”: “The Fourth Episode- The Case of Abū Tālib. Whoever realizes this with a good understanding, will realize that he (Abū Tālib) believed (in his heart) in *Tawhīd*, and called the people to it, and ridiculed the intellects of the *mushrikīn*; and he who realizes what love he (Abū Tālib) had for those who embraced *Islam* and abandoned *shirk*; and realizes how he spent his

Imām Muhammad Ibn 'Abdīl-Wahhāb رَحْمَهُ اللهُ said, "Indeed Allāh has ordered the killing of the *mushrikīn*, besieging them, and waiting for them at every place of ambush- until they repent from *shirk*, establish the *Salāt*, and give the *Zakāt*. And all the scholars from each and every *Math'hab* are united (*Ijmā'*) upon this ruling."¹⁰⁰

And the *Imām* رَحْمَهُ اللهُ has also said, "And the meaning of "Disbelieving in the *Tāghūt*" requires that you free yourself from everyone who worships other than Allāh- whether a *Jinn*, human, tree, stone, or anything else; and that you make *Takfīr* of them, and declare them deviants, and hate them- even if they are your own fathers or brothers. As for he who says, "I do not direct my *Tbadab* to anyone, except Allāh. But I do not oppose the (so-called) "masters" and tombs and such things." Then such a person is a liar in his claim to "*Lā Ilāh Illā Allāh*"- for he has neither believed in Allāh, nor disbelieved in the *Tāghūt*."¹⁰¹

This is the Second Requisite of Negation, and its importance comes directly after the First Requisite.

c) *The Third Requisite- Being hostile for its sake.*

Just as the *Imām* of the *Hunafā'*, the Messenger Ibrāhīm عَلَيْهِ السَّلَام, said,

"Do you see that which you have been worshipping- you and your ancient fathers? For verily, they are (all) enemies to me- except the Lord of the worlds."¹⁰²

life, wealth, children, relatives- everything to help the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; and how he patiently bore the extreme pressure and open hostility (from the *mushrikīn*)- until the day he died. But - even after all this - he did not enter *Islam*, nor did he free himself from his former religion- Thus he did not become a Muslim. He used the excuse that this would be equivalent to insulting his father, 'Abdul-Muttalib, and Hāshim (his grandfather), and others from amongst his *Shuyūkh* (elders). And since he was so close to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and always aided him- the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Allāh to forgive him; Thus Allāh immediately sent down the Verse,

"And it is not befitting for the Prophet, nor those who have *Īmān*, to ask for Forgiveness (from Allāh) for the *mushrikīn*- even though they are their closest kin, after it has become clear to them that they are the denizens of the Fire."

And now think, if a man from some cities is known to love the *Dīn* and Muslims, most people think that he is with the Muslims- even though that man never helped the *Dīn*, neither physically nor with his wealth, nor does he have any of the excuses that Abū Tālib had. So if you grasp the Case of Abū Tālib, and realize the reality of most of these people who claim to be upon the *Dīn*- then you will clearly see the Light from the darkness, and will recognize the deteriorating condition of their intellects. And Allāh is sought for help."

¹⁰⁰ "Fatāwā Al-A'immah An-Najdiyyah" (2/472)

¹⁰¹ "Ad-Durar As-Saniyyah" (2/121-122), and also "Majmū'at Ar-Rasā'il Wal-Masā'il An-Najdiyyah" (4/33-34).

¹⁰² *Asb-Shu'arā'*: 75-77

And our Prophet Ibrāhīm عليه السلام had also said,

“And I shall turn away from you, and from those whom you invoke besides Allāh.”¹⁰³

And just as our Father Ibrāhīm عليه السلام and all the Messengers told the *mushrikūn*,

“Verily, we are free from you and whatever you worship besides Allāh. We have rejected you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone.”¹⁰⁴

And Allāh (Most High) notifies the People of *Tawbīd*,

“O you who believe! Verily, the *mushrikūn* are *najas* (impure, filthy).”¹⁰⁵

And Allāh informs us regarding the *Tāghūt*-worshippers,

“Say (O Muhammad صلى الله عليه وسلم): Shall I inform you of something worse than that, regarding the recompense from Allāh: Those who earned the Curse of Allāh and His Wrath, whom He transformed into monkeys and swine, and worshipped the *Tāghūt*- such are the worst in rank (in the Hell-Fire), and the furthest astray from the Right Path.”¹⁰⁶

And as Allāh has said,

“Verily, the worst creatures before Allāh are those who commit *kufir*, so they shall not believe.”¹⁰⁷

¹⁰³ *Maryam*: 48

¹⁰⁴ *Al-Mumtahinah*: 4

¹⁰⁵ *At-Tawbah*: 28

¹⁰⁶ *Al-Mā'idah*: 60

¹⁰⁷ *Al-Anfāl*: 55

And He (Most High) orders us with regards to the *mushrikīn*,

“So take hold of them, and kill them wherever you find them, and take neither friends nor helpers from them.”¹⁰⁸

And after the previous commandment, Allāh stresses this commandment once more, saying,

“So take hold of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.”¹⁰⁹

And as Allāh has said regarding those who oppose *Tawhīd*,

“The only recompense of those who wage war against Allāh and His Messenger, and do mischief in the land- is that they shall be slaughtered or crucified, or their hands and feet will be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.”¹¹⁰

And Allāh has also commanded,

“Fight against them so that Allāh will punish them through your hands, and (He will) disgrace them.”¹¹¹

And Allāh (Most High) has commanded the *Mu'minīn* to strike terror into the hearts of the *mushrikīn*,

“And make ready against them all you can of power, including steeds of war¹¹²- to terrorize¹¹³ the enemy of Allāh and your enemy.”¹¹⁴

¹⁰⁸ *An-Nisā'*: 89

¹⁰⁹ *An-Nisā'*: 91

¹¹⁰ *Al-Mā'idah*: 33

¹¹¹ *At-Tawbah*: 14

¹¹² *Shaykh* 'Abdur-Rahmān As-Sa'dī رحمه الله says in the *Tafsīr* of this Verse: This means everything that you are able to make ready, from intellectual strength to physical strength; and all types of

Shaykh 'Alī Al-Khudhayr فـك الله أسره mentions various types of hostility, “This includes declaring the *musbrikēn* as deviants (*Tadhliī*), renouncing them (*'Ayl*), reviling them (*Taqbīh*), cursing them (*Sabb*), insulting them (*Shatm*), killing them (*Qatl*), fighting them (*Qital*), imprisoning them (*Sijn*), and expelling them (*Mutāradab*).”¹¹⁵

And Allāh (Most High) ordered His Messenger صلى الله عليه وسلم,

“Say (O Muhammad صلى الله عليه وسلم): O you mankind! If you are in doubt regarding my *Dīn*, then (know that) I will never worship those whom you worship, besides Allāh. But (know) that I worship Allāh, (the One) Who causes you to die. And I am commanded to be from the *Mu'minīn*.”¹¹⁶

weaponry which will help in combating against them; and this includes various types of skills by which artillery and defenses can be produced; machine guns and bullets, airplanes, land vehicles and water vehicles, tanks, trenches, and defense systems; advice and politics which counter the evil plans of the enemies and help advance the Muslims; encouraging target-practice, bravery and courage, and teaching planning skills and organizational skills... And if these cannot be fulfilled except by learning these skills, then it becomes obligatory to learn them- (as one of the *Usūl* of *Fiqh*) “Whatever is necessary to fulfill an obligation (*Wājib*), then it too is an obligation”. Refer to *Taysīr Al-Karīm Ar-Rahmān* (285-286).

¹¹³ *Shaykh* 'Abdullāh 'Azzām رحمه الله once said in a speech, “And we are terrorists, and terrorism is a *Farīdhab* (obligation) according to the *Kitāb* and *Sunnab*- and let the East and the West bear witness that we are terrorists **“And make ready against them all you can of power, including steeds of war- to terrorize the enemy of Allāh and your enemy”**- so terrorism (*Irbāh*) is an obligation (*Farīdhab*) in the *Dīn* of Allāh.” And whosoever refuses to believe in a *Fardh*, is a *kaḥfīr* according to *Ijmā'*. *Imām* 'Abdul-Qādir Ibn 'Abdul-'Azīz فـك الله أسره said in his last *Bayān* before being imprisoned, entitled “*Hāthā Bayānun Lin-Nās: Al-Irbāhu Min Al-Islām Wa Man Ankara Thalīka Faqad Kafar*” pg. 3: “Firstly: Terrorism is from *Islām*, and whoever rejects that then he has disbelieved. And that is due to His (Most High)'s Saying: **“And make ready against them all you can of power, including steeds of war to terrorize the enemy of Allah and your enemy”** [*Al-Anfāl*] So terrorizing the *kaḥfīr* enemy is a *Shar'i* obligation by the clear text of this *Āyah*, and whosoever rejects that then he has disbelieved, due to His (Most High)'s Statement: **“and none but the disbelievers reject Our *Āyāt*”** [*Al-'Ankabūt*] And the *Juhd* (mentioned in the Arabic of the *Āyah*) is the rejection and belieing upon the tongue. And He (Most High) said: **“And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him? Is there not a dwelling in Hell for the disbelievers”** [*Al-'Ankabūt*]. So whosoever says that *Islām* is free from terrorism or wants to differentiate between the two, then he has disbelieved. So terrorism is from *Islām*. And with this, you know that the ones who say that they want to wage war against terrorism, they only want to wage war against *Islām* in reality. And that the combatting against terrorism is the combatting against *Islām*- and they are only covering up the facts from the ignorant ones.”

¹¹⁴ *Al-Anfāl*: 60

¹¹⁵ The *Shaykh* mentioned this under the chapter “*Wat-Taghlīth 'Alā Thalīk*” regarding *shirk*, in his book “*Asl Dīn Al-Islām*”.

¹¹⁶ *Yūnus*: 104

And *Shaykh Al-Islām* Muhammad Ibn 'Abdil-Wahhāb رحمه الله said, “And O you- upon whom Allāh has blessed with *Islām*, and has realized that there is no such thing that has a right to be worshipped, except Allāh: Do not think that if you were to say “*This (Tawhīd) is the Truth and I have abandoned shirk, but I do not oppose the mushrikūn, nor do I speak against them*”- Do **not** think that this will allow you to be in *Islām*. On the contrary, it is binding that you hate them, and also that you hate whosoever likes them, and to insult them, and to have enmity against them. Just as your Father Ibrāhīm عليه السلام and those (Prophets and their followers) along with him said,

“Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone.”¹¹⁷

And also as Allāh has said,

“So whoever disbelieves in the *Tāghūt*, and believes in Allāh- then he has grasped the firmest handhold that will never break.”¹¹⁸

And as He has said,

“And verily, We sent to every community a Messenger (proclaiming): ‘Worship Allāh (Alone) and avoid the *Tāghūt*.’”¹¹⁹

So if a person were to say, “I follow the Prophet صلى الله عليه وسلم and I testify that he is upon the Truth, but I do not oppose (the idols) “*Al-Lāt*” and “*Al-Uzza*”, nor do I oppose *Abū Jahl* and his likes”- then such a person’s *Islām* is invalid.”¹²⁰

And this is the Third Requisite of Negation, and its importance and greatness comes directly after the Second Requisite.

d) The Fourth Requisite- Doing Takfīr of whosoever does it.

As Allāh has ordered the *Takfīr*,

¹¹⁷ *Al-Mumtahinah*: 4

¹¹⁸ *Al-Baqarah*: 256

¹¹⁹ *An-Nahl*: 36

¹²⁰ “*Ad-Durar As-Saniyyah*” (2/109)

“And they set up rivals to Allāh, in order to mislead others from His Path. (So) Say: *‘Take pleasure in your kufr for a while- surely you are of the denizens of the Fire’*”¹²¹

And Allāh commands,

“Tell those who commit *kufr*: *You will be defeated, and gathered together in Hell- and worst indeed is that place of rest.*”¹²²

And as Ibrāhīm عليه السلام, the intimate friend of Allāh, made *Takfīr* of the *mushrikīn*,

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: *‘Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone’*”¹²³

And He (Most High) also ordered His Prophet صلى الله عليه وسلم:

“Say: O *Kāfirūn*! I do not worship that which you worship. Nor are you worshippers of that which I worship. And I am not a worshipper of that which you are worshipping. Nor are you worshippers of that which I worship. To you be your religion, and to me my *Dīn*.”¹²⁴

Imām ‘Abdur-Rahmān Ibn Hasan رحمه الله said, “And Allāh has labeled the people of *shirk* with ‘*kufr*’ in countless Verses. Thus it is obligatory to do *Takfīr* of them, since this is a requisite of *Lā Ilāh Illā Allāh*, the *Kalimah* of *Ikblās*; its meaning is deficient without doing *Takfīr* of whosoever associates a partner in *Tbādab* to Allāh. As is in the *Hadīth*, “*Whosoever says, ‘None is worthy of being worshipped, except Allāh’, and disbelieves in whatsoever is worshipped other than Allāh, then his wealth and blood are protected, and his reckoning is with Allāh.*”¹²⁵ So the saying of the Messenger صلى الله عليه وسلم “*and disbelieves in whatsoever is worshipped other than Allāh*”- this is an emphasis of the Negation Part (of the *Kalimah*). So a person’s blood and property are

¹²¹ *Aḥ-Zumar*: 8

¹²² *Al ‘Imrān*: 12

¹²³ *Al-Mumtahinab*: 4

¹²⁴ *Al-Kāfirūn*: 1-6

¹²⁵ Narrated by Muslim in his *Sahīh* (23). From Abū Mālik, from his father Tāriq.

not protected without it ¹²⁶- and if he doubts or hesitates (in *Takfīr*), then his blood and wealth are not protected- for these are matters which are related to the completeness of *Tawhīd*.” ¹²⁷

Imām Sulaymān Ibn 'Abdillāh An-Najdī Āl Ash-Shaykh رحمه الله said regarding those who refuse to do *Takfīr* of those *mushrikīn* who pronounce the *Kalimah*, “And if he says “*They are not kuffār, but those other than them are*”- then this is a ruling from him that they are Muslims, since there is no midway between *kufīr* and *Islām*. So if they are not *kuffār*, then they are Muslims; and whosoever calls *kufīr* ‘*Islām*’, or calls the *kuffār* ‘*Muslims*’- then such a person becomes a *kāfir*.” ¹²⁸

And *Imām Abā Batīn* رحمه الله said regarding those who call upon the graves and sacrifice for the dead saints, “Whosoever does this is a *kāfir*. And those who do these acts of *Tbādab* at the graves, they are *kuffār* without a doubt. And the claim of the ignorant people “*You are doing Takfīr of Muslims*”- whoever says this has not understood *Islām* nor *Tawhīd*; Rather, what is apparent regarding this ignorant person is that his *Islām* is invalid. ¹²⁹ For whosoever does not prohibit (*Inkārah*) the actions which the *mushrikūn* are doing today, and doesn't see it as evil- then he is not a Muslim.” ¹³⁰

Imām Abā Batīn رحمه الله also said, “The Muslims are at consensus (*Ijmā'*) upon the infidelity of the person who doesn't make *Takfīr* of the Jews and Christians, and also united upon the (infidelity of the) one who doubts the *kufīr* (of the Jews and Christians). And we are certain that most of such people (who refrain from their *Takfīr*) are ignorant.” ¹³¹

Shaykh Al-Islām Ibn Taymiyyah رحمه الله said, “Whosoever curses the *Sahābah* رضي الله عنهم, or one of them, and also claims that ‘*Alī رضي الله عنه* has a right to be worshipped, and that *Jibrīl عليه السلام* was in error- then there is no doubt in such a person's *kufīr*- And not only this, there is not doubt in the *kufīr* of the one who does not make *Takfīr* of that person.” ¹³²

Imām Is'hāq Ibn Rāhawayh رحمه الله said, “And from those upon whom the scholars have united (*Ijmā'*) upon their *Takfīr*, and ruled upon them just as they have ruled upon the denier (of *Tawhīd*)- is upon the person who believes in Allāh, and in what He has sent (Revelation), but then kills a Prophet, or assists in the killing of a Prophet- even if he believes (in the Prophet), and admits “*Killing Prophets is Harām*”- such a person is a *kāfir*. And the same case is for whosoever reviles a Prophet.” ¹³³

¹²⁶ Again the *Imām* demonstrates that blood and wealth are not protected without making *Takfīr* of the *mushrikīn*. Also refer to the Appendix “Refraining From Making *Takfīr* of a *Kāfir*”.

¹²⁷ Refer to “*Ad-Durar As-Saniyyah*” (2/205-206).

¹²⁸ “*Ad-Durar As-Saniyyah*” (8/161)

¹²⁹ Remember this - O Brother of *Islām* - note this verdict from the *Imām* regarding those who say this disgusting phrase “*You are doing Takfīr of Muslims*”, even though the reality is that we are doing *Takfīr* of *mushrikīn* and apostates.

¹³⁰ Refer to “*Majmū'at Ar-Rasā'il Wal-Masā'il An-Najdiyyah*” (1/654-655), and “*Ad-Durar As-Saniyyah*” (10/416).

¹³¹ “*Ad-Durar As-Saniyyah*” (12/69)

¹³² Refer to “*Ad-Durar As-Saniyyah*” (12/69), and ‘*Aqīdah Al-Muwahhidīn* (23).

¹³³ Refer to “*Ta'thīm Qadr As-Salāt*” (2/930).

And *Imām* 'Abdur-Rahmān Ibn Hasan رحمه الله said, "And if someone were to realize the meaning of "None is worthy of being worshipped, except Allāh", then he would also realize that whosoever doubts the *kufr* of those who join partners with Allāh- that, that person has not disbelieved in the *Tāghūt*." ¹³⁴

And this is the Forth Requisite of Negation, and its importance comes directly after the Third Requisite.

So this **Affirmation** and **Negation** together are what is known as the Foundation of *Islām* and its Principle- which is also known as *Millat Ibrāhīm*.

And this Affirmation and Negation was the *Da'wab* of all the Messengers, as Allāh said,

"And verily, We sent to every community a Messenger (proclaiming): 'Worship Allāh (Alone) and avoid the *Tāghūt*'." ¹³⁵

And in summary of the *Millat Ibrāhīm*, *Shaykh Al-Islām* Muhammad Ibn 'Abdil-Wahhāb رحمه الله said in a letter to some of the *Muwahhidīn*:

"I swear by Allāh! By Allāh! O Brethren! Hold tightly onto the Foundation of your *Dīn*, its beginning and its end, its base and its head: And it is the testimony '*Lā Ilāh Illā Allāh*'. So recognize it, know its meaning- love its people and make them your brothers, even if they are far away; and disbelieve in the *Tāghūt*, be hostile against them, and despise anyone who loves them, or argues in favor of them, or doesn't declare them *kuffār*, or says "*I am not bothered by them*" or says "*Allāh has not given me any duty in their regard*"- Indeed, such a speaker has fabricated a lie against Allāh! On the contrary, Allāh has given him a duty against them, and He has obligated (*Fardh*) disbelieving in them and forsaking them- even if they are his blood-brothers and sons. I swear by Allāh! For the sake of Allāh! Hold fast to the Foundation of your *Dīn*- so that you can meet your Lord without having committed *shirk* against Him. O Allāh! Take us away as Muslims, and gather us with the righteous." ¹³⁶

HOW IS THE FOUNDATION AND PRINCIPLE OF ISLAM KNOWN?

It is known by the *Da'wab* of all the Prophets to it, and the unity of all of them upon it.

As Allāh (Most High) has informed us,

"And verily, We sent to every community a Messenger (proclaiming): 'Worship Allāh (Alone) and avoid the *Tāghūt*'." ¹³⁷

¹³⁴ "*Ad-Durar As-Saniyyab*" (11/523)

¹³⁵ *An-Nabl*: 36

¹³⁶ Refer to "*Ad-Durar As-Saniyyab*" (2/119-120).

¹³⁷ *An-Nabl*: 36

So all the Prophets and Messengers came to their people and commanded them with, **“Worship Allāh (Alone) and avoid the Tāghūt”.**

And as He (Most High) has said,

“Those who avoid the Tāghūt, by not worshipping them, and turn to Allāh (Alone) - for them are glad tidings; So announce the good news to My slaves.”¹³⁸

And Allāh says,

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been ordered to reject them. But Shaytān wishes to lead them far astray.”¹³⁹

And as Allāh has promised,

“Verily, the Right Path has become distinct from the wrong path. So, whosoever disbelieves in the Tāghūt, and believes in Allāh- then he has grasped the firmest handhold that will never break.”¹⁴⁰

¹³⁸ *Aḥ-Zumar*: 17

¹³⁹ *An-Nisā'*: 60. And this is clear *shirk* in Allāh's Sole Right to Legislate. And this type of *shirk* is widespread throughout the world. So *Hākimiyyah*, Allāh's sole right to rule and legislate and His Sovereignty, is a part of “*Tawhid* in Belief” and “*Tawhid* in Action”- as Allāh says

“And He makes none to share in His Decision and His Rule.” [*Al-Kahf*: 26].

“The judgment is for none, except Allāh; He has commanded that you worship none, except Him. That is the Straight Religion, but most men know not.” [*Yūṣuf*: 40].

Notice how there is a Negation and then an Affirmation- This proves that this is an essential part of *Tawhid*- so do not let the present-day *mushrikīn* fool you. And this is why *Shaykh* Muhammad Nāsiruddīn Al-Albānī رحمه الله said in the sixth volume of “*As-Silsilat As-Sabīḥah*” (2507), “And from the foundations (*Usūl*) of *Ad-Da'wah As-Salafīyyah* [the *Salafī Da'wah*], is that *Hākimiyyah* is for Allāh Alone.”

¹⁴⁰ *Al-Baqarah*: 256

And these Verses contain the explanation of the *Kalimah* of *Tawhīd*.

It contains a Negation and an Affirmation. The Negation being, **“whosoever disbelieves in the *Tāghūt*”**- which explains *“None is worthy to be worshipped”*; and the Affirmation being, **“and believes in Allāh”**- which explains *“Except Allāh Alone”*.¹⁴¹

And this is the meaning of the *Kalimah* of *Tawhīd*, *“Lā Ilāha Illā Allāh”*. As is clarified in the Verse,

“And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم), except that We revealed to him: *None has the right to be worshipped except I (Allāh), so worship Me (Alone and none else)*.”¹⁴²

As the Messenger صلى الله عليه وسلم said, *“Whosoever says, “None is worthy of being worshipped, except Allāh”, and disbelieves in whatsoever is worshipped other than Allāh, then his wealth and his blood are protected, and his reckoning is with Allāh.”*¹⁴³

So every single Prophet and Messenger was sent with this Negation (*None has the right to be worshipped*) and Affirmation (*except Allāh Alone*). And this is the *Kalimah* of *Tawhīd*; which is equivalent to *“Worship Allāh (Alone) and avoid the *Tāghūt*”*. And this is the Pillar of *Islām*.

And He (Most High) has also said,

“He has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you (O Muhammad صلى الله عليه وسلم), and that which We

¹⁴¹ *Shaykh* Abū Muhammad Al-Maqdisī فكه الله أسره says in his book *“Ad-Dīmuqrāṭīyyah Dīm”*, “And think deeply upon how Allāh has mentioned *“Disbelief in the *Tāghūt*”* and rejecting the *Tāghūt* before he had mentioned *“Belief in Allāh”*. And in the same way He has placed the Negation before the Affirmation in the *Kalimah* of *Tawhīd* *“Lā Ilāha Illā Allāh”* (None is worthy of being worshipped-except Allāh). And there exists no reason to do this at all- except due to the importance of this great pillar of the Firmest Handhold. So Belief in Allāh is not acceptable, nor beneficial- unless it is preceded by Rejection of the *Tāghūt*.”

And *Shaykh* Sālih Al-Fawzān says the same thing, *“Disbelieving in the *Tāghūt* must come before Belief in Allāh.”* *“Tānat Al-Mustafīd”* (1/104).

Because merely believing in Allāh, without rejecting the *Tāghūt*, still renders the person as a *mushrik*; as Allāh has clarified,

“Most of them do not believe in Allāh, except while being *mushrikūn*.” [*Yūsuf*: 106].

¹⁴² *Al-Anbiyā'*: 25

¹⁴³ Narrated by Muslim in his *Sahīh* (23). From Abū Mālik, from his father Tāriq.

have ordained for Ibrāhīm, Mūsā, and 'Īsā- (saying) that you should establish the *Dīn* and do not be divided; intolerable to the *mushrikīn* is that (*Tawhīd*) to which you call them to.”¹⁴⁴

So the Messenger Nūh عليه السلام said,

“And I have been commanded to be of the Muslims.”¹⁴⁵

Just as was said by the intimate friend of Allāh, our Father Ibrāhīm عليه السلام,

“When his Lord said to him, “Submit (be a Muslim)!”- he said: *I have submitted myself (as a Muslim) to the Lord of the Worlds.*”¹⁴⁶

And this is exactly what Ibrāhīm عليه السلام and Ya'qūb عليه السلام commanded their children with;

“And this was enjoined by Ibrāhīm and Ya'qūb upon their sons, saying: O my sons! Allāh has chosen for you the *Dīn*, so die not except as Muslims.”¹⁴⁷

And this is also the same creed as Mūsā عليه السلام;

“And Mūsā said, “O my people! If you have believed in Allāh, then put your trust in Him, if you are (true) Muslims.”¹⁴⁸

And this is the Faith of *Al-Masīb* 'Īsā Ibn Maryam عليها السلام, just as his original disciples said to him,

“We are the helpers of Allāh, we believe in Allāh, and bear witness that we are Muslims.”¹⁴⁹

¹⁴⁴ *Asb-Shūrā*: 13

¹⁴⁵ *Yūnus*: 71-72

¹⁴⁶ *Al-Baqarab*: 131

¹⁴⁷ *Al-Baqarab*: 132

¹⁴⁸ *Yūnus*: 84

¹⁴⁹ *Al 'Imrān*: 52

And so *Shaykh Al-Islām* Ibn Taymiyyah رحمه الله said, “So *Islām* is the religion of all the Prophets and Messengers, and all those who truly followed them throughout the various nations- as Allāh has mentioned that in more than one place in His Book. So He has stated that Nūh عليه السلام, Ibrāhīm عليه السلام, and Ya'qūb عليه السلام were all Muslims, as were the followers of Mūsā عليه السلام, and 'Īsā عليه السلام, and others. So *Islām* means surrendering to Allāh Alone, and none other than Him; worshipping Him Alone, without associating any partners with Him; to put complete reliance upon Him Alone, to hope from and fear from Him Alone; to love Him with a perfect and complete love, the likes of which nothing from the creation is loved. So whosoever dislikes worshipping Allāh Alone, then he is not a Muslim; and whosoever directs *Tbādab* to other than Allāh - along with Allāh - then he is not a Muslim.”¹⁵⁰

And this is also embodied in the goal of the Message of Muhammad صلى الله عليه وسلم, “I have been ordered to fight the people, until they testify that “There is none worthy of being worshipped, except Allāh”. So if they say this, then their blood and property are protected from me, except for its (the Kalimah's) rights, and their reckoning is with Allāh.”¹⁵¹

¹⁵⁰ “*Kitāb An-Nubunwāt*” (127)

¹⁵¹ Narrated from Ibn 'Umar, Anas Ibn Mālik, Abū Hurayrah, Mu'āth Ibn Jabal and Aws. Recorded by Al-Bukhārī in his “*Sabīh*” (1399), Muslim in his “*Sabīh*” (33, 35), At-Tirmithī (3341), Ibn Mājah (3928). Also narrated by An-Nasā'ī, Abū Dāwūd, and Ahmad.

Millat Ibrāhīm¹⁵²

The Path¹⁵³

Allāh (Most High) says,

“And mention in the Book about Ibrāhīm. Verily, he was a man of truth, a Prophet.”

¹⁵⁴

And again,

“And recite to them the news of Ibrāhīm.”¹⁵⁵

And Allāh (Most High) says after ordering to wage *Jibād* against *shirk*,

“It is the religion (*Millah*) of your Father, Ibrāhīm.”¹⁵⁶

And the Prophet Muhammad صلى الله عليه وسلم said, “*The most beloved Dīn to Allāh is the Lenient Hanīfiyyah (Islām).*”¹⁵⁷

Shaykh Abū Muhammad Al-Maqdisī فـك الله أسره wrote,¹⁵⁸ “And Allāh (Most High) says regarding *Millat Ibrāhīm*:

¹⁵² *Millat Ibrāhīm* عليه السلام : It can be translated as “The Religion of Ibrāhīm”, “The Faith of Ibrāhīm”, “The Path of Ibrāhīm”, “The *Dīn* of Ibrāhīm”, or even the “Abrahamic Faith”. It is also known as *Al-Hanīfiyyah*. The one who follows the *Millat Ibrāhīm* is known as a *Hanīf*; the plural of which is *Hunafā'*. Every true Muslim is a *Hanīf* and a *Muvabbid* (a person who firmly believes in *Tawbīd* and acts strictly upon it), and vice-versa. May Allāh send salutations and peace and blessings to His intimate friend, the *Imām* of the *Hunafā'*- our Father Ibrāhīm.

¹⁵³ This is part one of the topic “*Millat Ibrāhīm*”. At the end of the book this topic is continued “The Obstacles”.

¹⁵⁴ *Maryam*: 41

¹⁵⁵ *Asb-Shu'arā'*: 69

¹⁵⁶ *Al-Hajj*: 78

¹⁵⁷ Narrated by Al-Bukhārī in *Mu'allaq* form (Without the *Sanad*). Also narrated by *Imām* Ahmad from Ibn 'Abbās, that it was said to the Messenger of Allāh صلى الله عليه وسلم, “Which of the religions is most beloved to Allāh?” He said: “*Al-Hanīfiyyah As-Samḥab*”. It has also been narrated with the phrase: “*Verily I have been sent with Al-Hanīfiyyah As-Samḥab (Lenient)*”. Some of the different phrasings were declared acceptable by Ibn Hajar in “*Fat'h Al-Bārī*” (1/116), and in “*Kashf As-Sitr*” (1/37), by As-Sakhāwī in “*Al-Maqāsīd Al-Hasanah*” (136), by Ash-Shawkānī in “*Al-Fat'h Ar-Rabbānī*” (6/3207), and by Al-Albānī in “*Sabīh Al-Jāmi*” (160). This phrase “*Al-Hanīfiyyah As-Samḥab*” has also come in several other *Abādīth* which are acceptable as well.

“And who is it that turns away from *Millat Ibrāhīm*, except one who fools (wrongs) himself?!” ¹⁵⁹

And He (Most High) says speaking to His Prophet, Muhammad صلى الله عليه وسلم:

“Then, We have sent the revelation to you (that): Follow the *Millat Ibrāhīm* as a *Hanīf*; and he was not of the *mushrikīn*.” ¹⁶⁰

So with such clarity and expression, Allāh has explained to us the correct methodology (*Manhaj*) and path (*Tarīq*). So the correct path and upright methodology is none other than *Millat Ibrāhīm*- there is no obscurity or doubt regarding this. And whoever doesn't follow this *Millat Ibrāhīm*, then he is a fool (as Allāh has described such people).

And Allāh has extolled (*Tazkiyyah*) Ibrāhīm as such,

“And We indeed bestowed aforetime on Ibrāhīm his guidance, and We were Well-Acquainted with him.” ¹⁶¹

And He has also said regarding Ibrāhīm,

“And truly, We chose him (as an intimate friend) in this world, and verily, in the Hereafter he will be among the righteous.” ¹⁶²

And Allāh has extolled his *Da'wah* for us, and commanded the Last of the Prophets and Messengers to follow Ibrāhīm; and He has described those who do not follow the methodology and path of Ibrāhīm, as fools.

And the *Millat Ibrāhīm* is just as the *Shaykh* Muhammad Ibn 'Abdil-Wahhāb explained, “The foundation and principle of the *Dīn* of *Islām* is in two matters- *Firstly*: Commanding the worshipping (directing of every type of *Tbādah*) to Allāh Alone without any partner, encouragement upon this, making friendship for its sake, and making *Takfīr* of whosoever leaves it.

¹⁵⁸ These are selections from his book about the entire subject, entitled “*Millat Ibrāhīm*”. **Note:** This book was released by At-Tibyān Publications after the original writing of this book.

¹⁵⁹ *Al-Baqarah*: 130

¹⁶⁰ *An-Nahl*:123

¹⁶¹ *Al-Anbiyā'*: 51

¹⁶² *Al-Baqarah*: 130

Secondly: Abandoning *shirk* (joining partners) in *Tbādab* to Allāh and warning from it, being severely harsh upon this, being hostile for its sake, and making *Takfīr* of whosoever does it.”¹⁶³

And this was the *Tawhīd* that each and every single Messenger preached, may the salutations and blessings of Allāh be upon all of them. And this is the meaning of *Lā Ilāh Illā Allāh*. Being free from *shirk* (*Iklās*) and *Tawhīd*; and singling out Allāh (Most High) with *Tbādab*, alliance to His *Dīn* and *Awliyā'*, and rejecting and abandoning every entity worshipped besides Him, and hostility against His enemies.

It is *Tawhīd* in both Belief (*I'tiqādī*) and Action (*'Amalī*) together. *Sūrat Al-Iklās* is an evidence for the *Tawhīd* of Belief; and *Sūrat Al-Kāfirūn* is an evidence for the *Tawhīd* of Action.”

Shaykh Sālih Al-Fawzān says explaining the Verse,

“And I am not of the *mushrikīn*”¹⁶⁴

“This is *Barā'ah* (announcement of disavowal) from the Messenger صلى الله عليه وسلم from the *mushrikīn*, just as the intimate friend of Allāh, Ibrāhīm عليه السلام (did),

“Verily, Ibrāhīm was an *Ummah*¹⁶⁵, *Qānit*¹⁶⁶ for Allāh, and *Hanīf* and he was not one of the *mushrikīn*.”¹⁶⁷

“Then, We have sent the Revelation to you (that): Follow the *Millat Ibrāhīm* as a *Hanīf*; for he was not of the *mushrikīn*.”¹⁶⁸

¹⁶³ Refer to “*Ad-Durar As-Saniyyab*” (2/22).

¹⁶⁴Allāh orders the Messenger Muhammad صلى الله عليه وسلم to say this in *Yūsuf*: 108. And this was also said by Ibrāhīm عليه السلام in *Al-An'ām*: 79.

¹⁶⁵ *Shaykh* Sālih Al-Fawzān explains these terms in “*Tānat Al-Mustafīd*” (1/77-78). “And some of the qualities of Ibrāhīm عليه السلام are mentioned in this Verse-

- 1) He was an *Ummah*: which means (here) an exemplar and a leader in excellence.
- 2) He was a *Qānit* for Allāh: he was firm in obedience to Allāh, and sincere in his deeds to Allāh.
- 3) He was a *Hanīf*: Accepted only Allāh Alone, and rejected everything else for worship.
- 4) He was not one of the *mushrikīn*: meaning that he completed *Barā'ah* from them and their religion.

And the realization of *Tawhīd* consists of these matters.”

¹⁶⁶ Refer to the above note.

¹⁶⁷ *An-Nabl*:120

¹⁶⁸ *An-Nabl*:123

So these Verses contain a declaration of *Barā'ah* (disassociation) from the *mushrikīn*; (*Barā'ah*) means- Cutting off

- a) love (*Maḥabbah*),
- b) care (*Mawaddah*),
- c) and aiding (*Munāsarah*) between yourself and the *mushrikīn*.

For they are the enemies of Allāh and His Messengers, thus it is not permissible to be affectionate towards them with your heart, nor cooperating with them, nor defending them.

Allāh says,

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you¹⁶⁹ and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone.’”¹⁷⁰

“You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger- even if they are their fathers, their sons, their brothers, or their kindred.”¹⁷¹

“O you who believe! Do not take My enemies and your enemies as *Awliyā'*, showing affection towards them.”¹⁷²

“O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the *Thālimīn*.”¹⁷³

¹⁶⁹ *Kafarnā Bikum*. It can be translated as “We have rejected you” or also “We have disbelieved in you”. This Verse is used as *Dalīl* by the *Imāms* of *Abl As-Sunnah Wal-Jamā'ah* regarding making *Takfīr* of the *mushrikīn* and it being part of *Islām* and the *Millat Ibrāhīm*.

¹⁷⁰ *Al-Mumtahinah*: 4

¹⁷¹ *Al-Mujādīlah*: 22

¹⁷² *Al-Mumtahinah*: 1

¹⁷³ *Al-Mā'idah*: 51

So these Verses establish the obligation to announce *Barā'ab* from the *mushrikīn*. And from the principles (*Usūl*) of *Da'wah* to Allāh- is *Barā'ab* from the *mushrikīn*. And as for the *Dā'i* (preacher, caller, scholar) that does not announce *Barā'ab* from the *mushrikīn*, then he is not a *Dā'i* in reality- neither is he upon the path of the Messenger صلى الله عليه وسلم, no matter how much he claims that he is doing *Da'wah* to Allāh. Because indeed, “Disbelieving in the *Tāghūt*” (*Kufr Bit-Tāghūt*) must come before “Belief in Allāh” (*Īmān Billāh*). Just as Allāh has declared,

“So whoever disbelieves in the *Tāghūt*, and believes in Allāh- then he has grasped the firmest handhold.”¹⁷⁴

So this makes it binding to announce *Barā'ab* from the *mushrikīn*.”¹⁷⁵

And this “rejection of the *Tawāghūt*” was one of the earliest Revelations [fourth revelation to be exact] that came to the Prophet صلى الله عليه وسلم, even before the commandment of *Salāt*,¹⁷⁶

“O you (Muhammad) enveloped in garments! Arise and warn (from *shirk*)! And magnify your Lord (by calling to and acting upon *Tawhīd* sincerely)! And purify your garments (your actions from the filth such as *kuf*r and *shirk*)! And Keep away from the idols [*Kufr Bit-Tāghūt*]!”¹⁷⁷

And the *Imāms* of the *Da'wah* of Najd clarified the Verse

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘*Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone*’.”¹⁷⁸

They explained it as thus, “There are five matters necessitated by negating worship from other than Allāh in this Verse, it is as thus:

- 1) Verily, we are free from you

¹⁷⁴ *Al-Baqarab*: 256

¹⁷⁵ Refer to “*I'ānat Al-Mustafīd*” (1/103-104).

¹⁷⁶ Ever since the Prophet صلى الله عليه وسلم received Prophethood, at the age of 40, he called people to *Kufr Bit-Tāghūt*, and *Īmān Billāh*- until the age of 50, when *Salāt* was first prescribed by Allāh during the *Isrā'* and *Mi'raj*. So this shows the importance of *Millat Ibrāhīm*.

¹⁷⁷ *Al-Muddath'thir*: 1-5

¹⁷⁸ *Al-Mumtahinab*: 4

- 2) and whatever you worship besides Allāh
- 3) We have disbelieved in you
- 4) and there has emerged between us and you, hostility
- 5) and hatred forever.”¹⁷⁹

Imām Hamad Ibn ‘Atīq An-Najdī رحمه الله said explaining the Verse:

“His saying **“There has indeed been an excellent example for you in Ibrāhīm...”** is just like His commandment

“Then, We have sent the revelation to you (that): Follow the *Millat Ibrāhīm*”.¹⁸⁰

So Allāh has ordered us to establish ourselves upon the model of Ibrāhīm *Al-Khalīl* (the intimate friend of Allāh), and those who followed him from the Messengers, in saying **“Verily, we are free from you...”** to the end of the Verse.

So if this is *Wājib* (obligatory) for a Muslim to say this to his own people, those in the midst of whom he is living (and thus they are capable of harming him)- Then it is even more apparent and obvious that it is *Wājib* to say the same to those who are distant (and cannot harm him).

And right here, there is a delicate jewel- in the saying, **“Verily, we are free from you and whatever you worship besides Allāh.”**

And this jewel is that Allāh (Most High) has commanded *Barā'ah* from the *musbrikān* - those who worship other than Allāh - before commanding *Barā'ah* from the *Tawāghīt*¹⁸¹ which are worshipped besides Allāh. This is so, because the first is more essential than the second. Since it is possible that a person rejects the idols, but does not reject the people who are worshipping them; and thus he is not fulfilling the obligation which is upon him. However, if he does reject the *musbrikān*, that implies that he has already rejected their *Tawāghīt*.

And this is similar to the Verse,

“And I shall turn away from you, and from those whom you invoke besides Allāh.”¹⁸²

So Allāh ordered to abandon the *musbrikān* before abandoning their *Tawāghīt*.

And likewise in the following Verse,

¹⁷⁹ “*Fatāwā Al-A'immah An-Najdiyyah*” (1/428)

¹⁸⁰ *An-Nabl*: 123

¹⁸¹ The actual word is “*Anthān*” and then “*Ma'būdāt*”.

¹⁸² *Maryam*. 48. This is also a saying of Ibrāhīm عليه السلام .

“So when he had turned away from them, and from those whom they worshipped besides Allāh.”¹⁸³

And also,

“And when you withdraw from them, and that which they worship, except Allāh”¹⁸⁴

So it is upon you that you grasp this jewel firmly, for it will open the doors for having hostility against the enemies of Allāh. For indeed, how many people there are that do not commit any *shirk*- but yet they are not hostile against the *mushrikīn*, and thus they are not Muslims as they have forsaken the *Dīn* of all the Messengers.¹⁸⁵

Then He mentions (regarding the statement of Ibrāhīm), **“We have disbelieved in you and there has emerged between us and you, hostility and hatred forever”**.

“Has emerged”- means “perceptible, and made visible”.

And also ponder upon how Allāh has commanded for the ‘Hostility’ before the ‘Hatred’. And this is because the first is more essential than the second. For it is possible that a person hates the *mushrikīn*, yet he does not treat them with hostility- and in such a case, he would not be fulfilling the obligation which is upon him; until both conditions, hostility and hatred, are met by him. And it is indisputable that the ‘Hostility and Hatred’ both have to ‘emerge’- meaning that both have to be perceptible and visible.

And know! That even though ‘Hatred’ is connected to the heart, it is of no benefit until its signs are made apparent, and its indications are noticeable. And it cannot be as such, until it is conjoined with ‘Hostility’ and *Muqāta’ab* (Boycotting) - for only then can hostility and hatred be visible. But if *Muwālāt* and association exists (between the Muslim and *mushrik*), then this proves that there is no hatred (in the heart). So it is upon you to comprehend this matter- for it will indeed clarify for you many *Shubuhāt* (doubts).¹⁸⁶

¹⁸³ *Maryam*. 49. Allāh is referring to Ibrāhīm عليه السلام .

¹⁸⁴ *Al-Kahf*. 16. The young men of the Companions of the Cave said this to one another.

¹⁸⁵ This last statement by the *Shaykh* must be understood within the light of these Verses,

“And had they believed in Allāh, and in the Prophet, and in what has been revealed to him- they would have never taken them (the *kuffār*) as *Awliyā’*.” [*Al-Mā'idah*: 81], and

“You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger” [*Al-Mujādilab*: 22].

¹⁸⁶ Refer to “*Sabil An-Najātī Wal-Fikāk*” (43-45). And may Allāh grant *Imām* Hamad Ibn ‘Atīq the intercession of the Messenger صلى الله عليه وسلم, and resurrect him along with him and his Companions.

And just as Allāh asks,

“And who is it that turns away from *Millat Ibrāhīm* except one who fools (wrongs) himself?!”¹⁸⁷

He asks,

“And who is better in religion than one who submits his face to Allāh (by acting upon *Tawhīd*), and is a *Muhsin*,¹⁸⁸ and follows the *Millat Ibrāhīm*, as a *Hanīf*? And Allāh did take Ibrāhīm as an intimate friend!”¹⁸⁹

And Ibrāhīm عليه السلام was also described by Allāh as,

“Verily, Ibrāhīm was a leader, obedient to Allāh, and a Hanīf- and he was not one of the *mushrikīn*; (he was) thankful for His Favors. He chose him (as an intimate friend) and guided him to a Straight Path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم): Follow the *Millat Ibrāhīm* as a *Hanīf*, for he was not of the *mushrikīn*.”¹⁹⁰

And Allāh (Most High) not only told the Prophet صلى الله عليه وسلم to follow the *Millat Ibrāhīm*, but He also ordered him صلى الله عليه وسلم to announce to his Companions to follow the *Millat Ibrāhīm*-

Indeed, just as the *Shaykh* said, it reveals the reality of the doubts and misinterpretations made by the *Murji'ab*. Just read this statement “this proves that there is no hatred”. And as the *Shaykh* said earlier, hatred is connected to the heart. So, again, this is a refutation of the *Jabmī*-styled *Murji'ab*, who claim that it is possible to collaborate with the enemies of Allāh against the Allies of Allāh, and yet “love” *Islam*, and “hate” the enemies of Allāh. So grasp this point well- O Brother of *Tawhīd*- and read it again if you need to; because it is upon you to comprehend this matter- for it will indeed clarify for you many doubts.

¹⁸⁷ *Al-Baqarab*: 130

¹⁸⁸ *Muhsin*: A good-doer who performs righteous deeds totally for the sake of Allāh only, without any showing off or to gain praise or fame, etc.; and with the condition that he performs these righteous deeds in accordance with the *Sunnab* of Muhammad صلى الله عليه وسلم.

¹⁸⁹ *An-Nisā'*: 125

¹⁹⁰ *An-Nabī*:120-123

“Say: Allāh has spoken the truth, so follow the *Millat Ibrāhīm* as a *Hanīf*, for he was not of the *mushrikīn*.”¹⁹¹

And this is a general commandment for all Muslims, not only the Companions رضي الله عنهم.

And this *Khalīl* of Allāh, Ibrāhīm the *Hanīf* عليه السلام, said to his father and people:

“Do you see that which you have been worshipping- you and your ancient fathers? For verily, they are all enemies to me- except the Lord of the worlds.”¹⁹²

And Allāh also says,

“And (remember) when Ibrāhīm said to his father and his people, “*Verily I am Barā’* from what you worship- except Him (Allāh) Who did create me, for verily He will guide me.” And he made it a Word lasting among his offspring, that they may turn back (to *Tawhīd*).”¹⁹⁴

All the *Mufasssīrīn* have explained this Verse **“Verily I am *Barā’* from what you worship- except Him”** as equivalent to the *Kalimah* of *Tawhīd- Lā Ilāh Illā Allāh*. And this is what is meant by **“And he made it a Word lasting among his offspring”**.¹⁹⁵

And this “Lasting Word” was the *Da’wah* of all the Messengers and Prophets. As Allāh said,

“And verily, We sent to every community a Messenger (proclaiming): ‘Worship Allāh (Alone) and avoid the *Tāghūt*.’”¹⁹⁶

And,

¹⁹¹ *Al ‘Imrān*: 95

¹⁹² *Asb-Shu’arā’*: 75-77

¹⁹³ *Barā’*: One who acts upon *Barā’ab*. As *Shaykh* Al-Fawzān explains it to mean to “cut off love (*Mahabbah*), care (*Mawaddah*), and aid (*Munāsarah*)” between the individual and the *mushrikīn*. *Imām* Is’hāq Ibn ‘Abdir-Rahmān رحمه الله explained, “The foundation of *Barā’ab* is in disassociation, which must originate from the heart, tongue, and body.” *“Ad-Durar As-Saniyyab”* (8/305).

¹⁹⁴ *Aḥ-Zukhruf*: 26-28

¹⁹⁵ Note how both the Verses contain a Negation and Affirmation. Refer to the section, “The Foundation of *Islām* and its Principle”.

¹⁹⁶ *An-Nahl*: 36

“And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم), except that We revealed to him: None has the right to be worshipped except I (Allāh), so worship Me (Alone and none else).”¹⁹⁷

And the meaning of this *Kalimah* of *Tawhīd* is clarified even more when understood in the light of what Ibrāhīm and those with him said to their people,

“Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone.”¹⁹⁸

Imām ‘Abdur-Rahmān Ibn Hasan رحمه الله said after mentioning this Verse, “So whosoever reflects deeply over this Verse, then he will recognize the *Tawhīd* for which Allāh sent His Messengers for, and revealed the Scriptures for; and he will also be able to see the reality of those who oppose that which the Messengers and their followers were upon- (the reality of) the opponents which are ignorant, deceived, and the most despicable.”¹⁹⁹

And as for the question, “Why is it called, “*Millat Ibrāhīm*”, specifying only Ibrāhīm عليه السلام - even though all the Messengers and Prophets were upon the same creed and path?”

Then *Shaykh* ‘Alī Al-Khudhayr فاك الله أسره answered this saying, “The reason for this specification to Ibrāhīm عليه السلام was because the Messenger Muhammad صلى الله عليه وسلم came to such factions and groups, all of which claimed that they were following Ibrāhīm عليه السلام. All of them attributed themselves to Ibrāhīm عليه السلام; such as the Quraysh used to say “*We are upon the Millat Ibrāhīm, and we are most deserving of him*”, and the Jews and Christians came to them and alleged that they were upon the *Millat Ibrāhīm*, and they claimed that he was their father. So this is why this clarification came in the Revelation, explaining what the *Millat Ibrāhīm* actually is, and who is worthy of attributing themselves to him.”²⁰⁰

And Allāh says regarding His *Khalīl*,

“Ibrāhīm was neither a Jew nor a Christian- but he was *Hanīf* and a Muslim, and he was not of the *mushrikīn*.”²⁰¹

¹⁹⁷ *Al-Anbiyā'*: 25

¹⁹⁸ *Al-Mumtahinab*: 4

¹⁹⁹ “*Ad-Durar As-Saniyyab*” (8/93), the section on *Jihād*.

²⁰⁰ Refer to the beginning of the *Shaykh*'s explanation of “*Thalāthat Al-Uṣūl*”, entitled “*Al-Wajāzab*”.

²⁰¹ *Āl 'Imrān*: 67

“And they say, “Be Jews or Christians, then you will be guided.” Say (to them O Muhammad صلى الله عليه وسلم): Nay! Only the *Millat Ibrāhīm*, as a *Hanīf*, and he was not of the *mushrikīn*.”²⁰²

And as Allāh clarifies,

“Verily, among mankind who have the best claim to Ibrāhīm – are those who followed him, and this Prophet (Muhammad), and those who have *Īmān*. And Allāh is the *Walī*²⁰³ of the *Mu'minīn*.”²⁰⁴

And how can someone claim to follow Ibrāhīm عليه السلام, without walking the same path as he did- without behaving the way he did?

And Allāh says regarding the ordeal of Ibrāhīm *Al-Khalīl Al-Hanīf*:

“(Ibrāhīm said:) “And I swear by Allāh, I shall plot a plan to (destroy) your idols, after you have gone away and turned your backs.”²⁰⁵ So he broke them (all) to pieces²⁰⁶, except the biggest of them, that they might turn to it.

They said “Who has done this to our gods (*Ālihah*)? He must indeed be one of the *Thālimīn*.”²⁰⁷ They said “We heard a young man talking against them, (he is one) who is called Ibrāhīm.” They said “Then bring him before the eyes of the people, that they may testify.” They said “Are you the one who has done this to our gods, O

²⁰² *Al-Baqarab*: 135

²⁰³ *Walī*: friend, guardian, caretaker, supporter, helper...

²⁰⁴ *Āl 'Imrān*: 68

²⁰⁵ So this shows that the *Hunafā'* are to secretly plot for the destruction of the *Tawāghūt* and *mushrikīn*.

²⁰⁶ Allāh says about the actions of Ibrāhīm عليه السلام, “Then he turned upon them, striking them with his right hand.” [*As-Saffāt*: 93]. And how many people are willing to do this to the *Tawāghūt* of today- and maybe you will know who the *Ghurabā'* are. *Fa Tūbā Lil-Ghurabā'*...

²⁰⁷ And Allāh is witness that His *Khalīl* was not a *Thālim* whatsoever- but rather the *mushrikūn* are the *Thālimūn*. Just as today, the *Muwabbidūn* are not the *Thālimūn*, but the *mushrikūn* are themselves the *Thālimūn*. It is a *Sunnab* of the *mushrikūn*, that they declare the *Muwabbidūn* to be *Thālimūn*. But Allāh is a Witness against them- and He is the *Walī* of the *Muwabbidūn*.

Ibrāhīm?” (Ibrāhīm) said: **“Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!”** So they turned to themselves and said: **“Verily, you are the Thālimūn (polytheists and wrong-doers).”** Then they turned to themselves (their first thought and said): **“Indeed you (Ibrāhīm) know well that these (idols) speak not!”** (Ibrāheem) said: **“Do you then worship besides Allāh, things that can neither profit you, nor harm you? Fie upon you! And upon that which you worship, besides Allāh! Have you then no sense!”** They said **“Burn him, and help your gods- if you are willing to take action.”**²⁰⁸

And,

“They said: Build for him a furnace, and throw him into the blazing fire!”²⁰⁹

Regarding **“a young man talking against them”**- the scholars of *Tafsīr* have explained that this means that Ibrāhīm عليه السلام insulted the *Tawāghūt*, mocked them, reviled them, and cursed them (and finally he demolished them).²¹⁰

Shaykh ‘Abdur-Rahmān Ibn Nāsir As-Sa’dī رحمه الله explains the Verse **“Fie upon you...”** as, **“What thing can be more astray than you; more defeated than you (by ignorance); more vile than you? You and all that you worship other than Allāh. You should try to realize this sickening condition of yours. Because when you lost your intellects, and perpetrated things of ignorance and misguidance rather than (preferring) the Truth- that’s when the beasts became better than you.”**²¹¹

And Allāh (Most High) says regarding Ibrāhīm عليه السلام and his father,

²⁰⁸ *Al-Anbiyā’*: 57-68

²⁰⁹ *As-Sāffāt*: 97

²¹⁰ And if someone follows Ibrāhīm عليه السلام in this, you will hear nothing from the *Jahmiyyah* except shouts of **“Fitnah!”**. Even though Allāh has clarified that *shirk* is the real *Fitnah* and *Thulm*, and that it is worse than killing.

²¹¹ Refer to *“Taysīr Al-Karīm Ar-Rahmān”* (475-476), under *Al-Anbiyā’*: 57-68. The statement of the *Shaykh* regarding the beasts is based in the Verse,

“They are like cattle- Nay! Even more astray (worse)!” [*Al-A’raf*: 179].

“O my father! Verily there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to a Straight Path. O my father! Do not worship Shaytān! Verily, Shaytān has been a rebel against Ar-Rahmān. O my father! Verily! I fear lest a torment from Ar- Rahmān overtake you, so that you become a companion of Shaytān.”He (the father) said, “Do you reject my gods, O Ibrāhīm! If you do not stop, I will indeed stone you (to death)! So stay away from me!” Ibrāhīm replied **“Peace be upon you! ²¹² I will ask for the Forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious.”²¹³**

But Allāh later forbid asking Forgiveness for the *mushrikān* forever,

“And it is not for the Prophet, nor those who have believed, to ask for Forgiveness (from Allāh) for the *mushrikān*- even though they are their closest kin, after it has become clear to them that they are the denizens of the Fire. And Ibrāhīm’s invoking for his fathers forgiveness was only because of a promise he (Ibrāhīm) had made to him (his father). But when it became clear to him that he is an enemy of Allāh, he dissociated from him. Verily, Ibrāhīm was *Awwāh*,²¹⁴ and was forbearing.”²¹⁵

And after this, he said to his people, including his father,

“Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone.”²¹⁶

Shaykh Abū Muhammad Al-Maqdisī **فك الله أسره** says:

“There are some people who think that the actualization of the *Millat Ibrāhīm* عليه السلام in this era is being done by the mere studying of *Tawhīd* and its three branches, and pondering

²¹² Scholars say that this was a *Salām* for departure. But it is forbidden for the *Ummah* of Muhammad صلى الله عليه وسلم to say *Salām* to the *kuffār*, as is apparent from the well-known *Abādīth* in which the Messenger صلى الله عليه وسلم prohibited that. Narrated from Abī Hurayrah عنه رضي الله that the Messenger of Allāh صلى الله عليه وسلم said: “Do not begon the Jews nor the Christians with *Salām*, and if you meet any of them upon a path, then force them to its most constrained part” Narrated by Muslim and At-Tirmithī.

²¹³ *Maryam*. 43-47

²¹⁴ *Anwāb*: One who invokes Allāh with humility, glorifies Him, and remembers Him much.

²¹⁵ *At-Tawbah*: 113-114

²¹⁶ *Al-Mumtahinah*: 4

over it theoretically- while being silent towards the *musbrikīn*, without announcing and displaying enmity to them and their *shirk*. So we say to the likes of these- If the *Millat Ibrāhīm* was like that- Why did his people throw him into the fire for it?

He could have spoken kindly with them, and been silent with regards to their *shirk*. He wouldn't have put the gods of his people to shame, nor would he have demonstrated hostility towards them.

It would have been enough for him to teach a “theoretical” *Tawhīd* to his followers, which wouldn't require any practical action, like *Al-Walā'* (Alliance to anyone upon *Tawhīd*), *Al-Barā'ah* (Disavowal from the *musbrikīn*), *Al-Hubb* (Loving the people of *Tawhīd*), *Al-Bughdh* (Hatred towards the *musbrikīn* and their *shirk*), *Al-Mu'ādāt* (Hostility against the *musbrikīn*), *Al-Hijrān* (Dissociating/Abandoning the *musbrikīn*)?”²¹⁷

Imām ‘Abdul-Latīf Ibn ‘Abdir-Rahmān رحمه الله said, “It is not possible for someone to realize *Tawhīd* and act upon it, and yet not be hostile against the *musbrikīn*. So anyone who isn't hostile against the *musbrikīn*, then it can't be said that he acts upon *Tawhīd*, nor that he realizes it.”²¹⁸

Shaykh Abū Muhammad Al-Maqdisī فاك الله أسره continues: “And verily, Ibrāhīm عليه السلام did *Barā'ah* from the person that was closest to him (his father), after it was clear to him that his father was rigidly upon *shirk* and *kufr*- **“But when it became clear to him that he is an enemy of Allāh, he dissociated from him”**. And this was after he had called his father with wisdom and fair preaching; this is why you find him saying before,

“O my father! Verily I fear lest a torment from Ar-Rahmān should overtake you- so that you (then) become a companion of *Shaytān*.”²¹⁹

And similar to this was Mūsā عليه السلام towards *Fir'awn*; after Allāh sent Mūsā عليه السلام to him, Allāh ordered,

“And speak to him mildly, perhaps he may accept admonition or fear (Allāh).”²²⁰

So Mūsā عليه السلام started to call *Fir'awn* to *Tawhīd* with gentle words, obeying Allāh's initial commandment; so he said,

²¹⁷ Refer to the *Shaykh's* book entitled, “*Millat Ibrāhīm*”. **Editor's Note:** pg. 17

²¹⁸ “*Ad-Durar As-Saniyyah*” (8/167), the section on *Jihād*.

²¹⁹ Refer to *Maryam*: 41-50.

²²⁰ *TāHā*: 44

“Would you purify yourself (from *kufr* and *shirk* by becoming a Muslim)? And that I guide you to your Lord, so that you should fear Him?” ²²¹

And he showed *Fir'awn* various signs and evidences.

But when *Fir'awn* displayed rejection, haughtiness and stubbornness upon *bātil*- then Mūsā عليه السلام said as Allāh has mentioned,

“Verily, you know that those (Signs) have been sent down by none other than the Lord of the Heavens and the Earth. But I think you are, indeed - O *Fir'awn* - doomed to destruction.” ²²²

Then finally, Mūsā عليه السلام invoked Allāh against *Fir'awn*, saying,

“Our Lord! You have indeed bestowed on *Fir'awn* and his chiefs splendor and wealth in the life of this world- our Lord! - that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not have any *Īmān* until they see the painful torment.” ²²³

So those who unrestrictedly keep on repeating the texts on lenience and mildness, and carry it upon a distorted meaning, and put it in other than its actual place- They should halt at this issue for a long time, and ponder upon it, and grasp it with a firm understanding; if they are sincere.”

And similar was the first Messenger, Nūh عليه السلام. And the *Da'wah* of all the Prophets and Messengers was one- towards *Hanifiyyah*, ²²⁴ as Allāh says,

²²¹ *An-Nāzi'āt*: 18-19

²²² *Al-Isrā'*: 102

²²³ *Yūnus*: 88

²²⁴ As Allāh says,

“Allāh has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you (O Muhammad صلى الله عليه وسلم), and that which We have ordained for Ibrāhīm, Mūsā, and 'Īsā- (saying) that you should establish the *Dīn* and make no divisions in it; intolerable to the *mushrikīn* is that (*Tawhīd*) to which you call them to.” [*Ash-Shūrā*: 13]

“*Salām* be upon Nūh (From Us) among the Worlds (mankind and the *Jinn*, and all that exists). Verily, thus We rewarded the righteous. Verily, he was one of Our slaves with *Īmān*. Then we drowned the others (*mushrikīn*). And, verily, among those who followed his (Nūh’s) way, was Ibrāhīm.”²²⁵

And Nūh عليه السلام said regarding his son who did not accept *Hanfiyyah*,

“O my Lord! Verily, my son is of my family! And certainly, Your Promise is true,²²⁶ and You are the Most Just of the judges.” He (Allāh) replied, “O Nūh! Surely, he is not of your family; verily, his work is unrighteous (*shirk*), So ask not of Me that of which you have no knowledge! I admonish you lest you should be of the ignorant.”²²⁷

And Nūh عليه السلام, the first Messenger, invoked Allāh against his *mushrik* people, saying,

...

“And indeed they have led many astray. And (O Allāh!): Grant no increase to the *Thālimīn*, except misguidance... My Lord! Do not leave (even) one of the *kāfirīn* on

²²⁵ *As-Saffāt*: 79-83. So this proves that the *Millat Ibrāhīm*, although ascribed to the Prophet Ibrāhīm عليه السلام - it was the methodology of all the Prophets before him also, such as Nūh عليه السلام.

²²⁶ *Shaykh* ‘Abdur-Rahmān As-Sa’dī says in his *Tafsīr* (pg. 338) of this Verse, “Your Promise is true, for you told me

“Embark therein (in the ship), of each kind two (male and female), and your family” [*Hūd*: 40].

It is possible that Nūh عليه السلام was being sympathetic towards his family, and thought that Allāh had promised that He would save his entire family- thinking that the promise was general- both the believers and the infidels from his family. So this is why he made this supplication. But still, he returned the matter to Allāh, by saying “and You are the Most Just of the judges”. That Verse actually completes as “Embark therein (in the ship), of each kind two (male and female), and your family- except him against whom the Word has already gone forth” [*Hūd*: 40].

²²⁷ *Hūd*: 45-46. See how this is similar to the case of Ibrāhīm عليه السلام and his father, and Muhammad صلى الله عليه وسلم and Abū Tālib.

the earth! If You leave them, they will mislead Your slaves, and they beget none except wicked *kuffār*.”²²⁸

And resembling the declaration of the *Imām* of the *Hunafā'* عليه السلام to his people with Hostility and Hatred, Allāh says,

“And recite to them the news of Nūh. When he said to his people: *O my people! If my stay (with you), and my reminding (you) of the lessons of Allāh, is unbearable to you- then I put my trust in Allāh; So devise your plot, you and your partners (whom you worship along with Allāh) - and let not (the severity of) your plot be a concern for you. Then pass your sentence upon me, and give me no respite.*”²²⁹

And similar was said by all the Prophets, following the *Millat Ibrāhīm* and Nūh.

Just as Allāh notifies us about Prophet Hūd عليه السلام, initially he called them with fair preaching, saying,

...

...

“O my people! Worship Allāh (Alone)! You have no *Ilāh*, other than Him. Certainly, you do nothing but invent lies... Ask forgiveness from your Lord, and then repent to Him...”²³⁰

But when his people disobeyed him and rejected him, Hūd عليه السلام said,

“I call Allāh to witness, and (all of you to also) bear witness, that I am *Barī'*²³¹ **from that which you associate (with Allāh). So conspire all of you (together) against me, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature, except that He has the grasp of its forelock. Verily, my Lord is upon the Straight Path.”**²³²

And since Allāh ordered His Messenger Muhammad صلى الله عليه وسلم to follow the *Millat Ibrāhīm*- He also ordered him,

²²⁸ *Nūb*: 24-27

²²⁹ *Yūnus*: 71

²³⁰ Refer to *Hūd*: 50-60.

²³¹ *Barī'*: synonym of *Barā'*.

²³² *Hūd*: 54-56

“Say: Call your partners, and then plot against me, and give me no respite! Verily, my *Walī* is Allāh, and He protects the righteous.”²³³

And Allāh also commanded His Messenger *صلى الله عليه وسلم*,

“Say: O you mankind! If you are in doubt regarding my *Dīn*, then (know that) I will never worship those whom you worship, besides Allāh. But (know that) I worship Allāh, (the One) Who causes you to die. And I am commanded to be one of the *Mu'minīn*.”²³⁴

Imām Hamad Ibn 'Atīq An-Najdī رحمه الله said while explaining the above Verse, “So Allāh commanded His Prophet *صلى الله عليه وسلم* to announce to the *mushrikīn*: O you people! If you are confused about the *Dīn* which I am upon- then be aware that I have nothing to do with the religion which you are upon. And I have been ordered to be from amongst the *Mu'minīn*, the people which are your enemies; and I have been prohibited from being amongst your *Awliyā'*, the *mushrikīn*.”²³⁵

And similar to his predecessors from amongst the Messengers, the Last Messenger was ordered to announce *Barā'ah* from the *kuffār*.

“Say: O *kāfirūn*! I do not worship that which you worship. Nor are you worshippers of that which I worship. And I am not a worshipper of that which you are worshipping. Nor are you worshippers of that which I worship. To you be your religion, and to me my *Dīn*.”²³⁶

Imām Hamad Ibn 'Atīq رحمه الله said while explaining *Sūrat Al-Kāfirīn*, “So Allāh had ordered His Messenger to say to the *kuffār*: The religion that you are upon- I have nothing to do with it; and the *Dīn* which I am upon- you have nothing to do with it.

The meaning is to demonstrate to the *mushrikūn* that they are infidels, and that he *صلى الله عليه وسلم* has nothing to do with them, nor with their religion. And whosoever is a follower of the Prophet *صلى الله عليه وسلم*, then it is obligatory for him to declare likewise- or else, he will not have practiced his *Dīn*. And this is the reason that when the *Sahābah* رضي الله عنهم acted upon

²³³ *Al-A'raf*: 195-196

²³⁴ *Yūnus*: 104

²³⁵ “*Sabīl An-Najāti Wal-Fikāk*” (92-95), under the section of “*Ith'hār Ad-Dīn*”.

²³⁶ *Al-Kāfirūn*: 1-6

this, they were attacked- and thus the Prophet صلى الله عليه وسلم ordered them to emigrate (*Hijrah*) to Abyssinia. But if the Prophet صلى الله عليه وسلم found it permissible to stay silent with the *mushrikān*- Why, then, did he command them to exile to a distant foreign land?"²³⁷

And *Imām* Hamad Ibn 'Atīq رحمه الله also said in a letter which he sent to 'Abdullāh Ibn Sālih:

"So let the one possessing intellect think carefully, and the let the sincere one search deeply- to find which reason (*Sabab*) caused the Quraysh to expel the Messenger صلى الله عليه وسلم and his Companions رضي الله عنهم from Makkah, even though it was the most virtuous place (in the world). Then it will be known that the Quraysh did not expel them, until they (the Messenger صلى الله عليه وسلم and his Companions) cursed their (Quraysh's) religion, and declared their forefathers to be astray; and the Quraysh wanted the Messenger صلى الله عليه وسلم to stop these things, or else they would expel him and his Companions."²³⁸

²³⁷ "*Sabil An-Najāti Wal-Fikak*" (92-95), under the section of "*Ith'bar Ad-Dīn*". This fact should be contemplated over deeply, especially after realizing that the Messenger صلى الله عليه وسلم was the most merciful human [As Allāh said,

"And We have not sent you {O Muhammad صلى الله عليه وسلم} except as a mercy for all that exists." *Al-Anbiyā'*: 107] – and this point is mentioned by *Shaykh Al-Islām* in his "*Sittatu Mawādhibi Min As-Sirah*". After he mentioned the Verse,

"You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger- even if they are their fathers, their sons, their brothers, or their kindred. For such (people), He has written *Īmān* in their hearts, and strengthened them with the light from Himself." [*Al-Mujādilah*: 22].

The *Shaykh* then says, "If you have understood this (Verse) with a firm and correct understanding, then you will realize that many of those who claim (to be in this) *Dīn* do not understand this. What else was the reason which caused the Muslims to be patient under such torture, captivity, suffering and exile to Abyssinia; all the while remembering that the Messenger صلى الله عليه وسلم was the most compassionate of mankind, yet he did not permit them (to befriend the *mushrikān*). And indeed, if he knew it to be permissible to do otherwise, undoubtedly he would have allowed them to do so." "*Majmū'at At-Tawhīd*" (19).

²³⁸ Some ignorant people claim that the *Sabābah* رضي الله عنهم were attacked, tortured, and expelled only because they worshipped Allāh Alone and rejected to worship anyone else. But this is an evil fabrication. Indeed there existed many more *Hunafā'* who rejected the gods and worshipped only Allāh, such as Waraqah Ibn Nawfal رضي الله عنه and Zayd Ibn 'Amr Ibn Nufayl رضي الله عنه and many others. Yet, none of the *kuffār* expelled them nor attacked them, nor threatened them; And this is due to the fact that they did not display Hostility and Enmity and *Barā'ah* against the *kuffār*- and so they were treated in a manner other than the *Sabābah*. Why? Because the *Sabābah* were following the *Millat Ibrahim* firmly based upon the Revelation, under the guidance of the Messenger صلى الله عليه وسلم. But if they had not done this, they would not have been tormented at the hands of the *kuffār*, like Waraqah Ibn Nawfal. So O Brother of *Islām*! Know the methodology of the *Sabābah*, and follow it sincerely- for verily, it is the path of wisdom, the path to *Jannah*.

And at the same time, his Companions would come to him and complain to him about the severity of the torture and suffering they were facing at the hands of the *musbrikīn*; but he ordered them to be patient and firm, as those before them (of the previous Prophets) were also tortured, and they endured patiently throughout. He never said to them “(It’s okay to) Stop renouncing their religion, and mocking their ideals”- On the contrary, he preferred exile along with his Companions, and preferred forsaking his native soil, even though it was the most noble place on the face of the earth; And

“Indeed you have, in the Messenger of Allāh, a good example for whosoever hopes (for the Meeting with) Allāh and the Last Day, and remembers Allāh much.”²³⁹

- End of the words of *Imām* Hamad Ibn ‘Atīq رحمه الله.²⁴⁰

Imām ‘Abdur-Rahmān Ibn Hasan رحمه الله said commenting upon how the Companions of the Cave were upon *Millat Ibrāhīm*, “And if you desire to know what Allāh has obligated (*Fardh*) upon His servants, from what has preceded- then ponder upon His Statement regarding the Companions of the Cave,

...

“And We made their hearts firm and strong²⁴¹ when they stood up, so they said: *Our Lord is the Lord of the Heavens and the Earth, never shall we make Du’ā’ to any Ilāh other than Him; if we did, we would indeed have uttered an enormity in disbelief...* (they said to one another) *And when you withdraw from them, and that which they worship, except Allāh- then seek shelter in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair.*”²⁴²

²³⁹ *Al-Ahzāb*: 21

²⁴⁰ This letter can be found in “*Ad-Durar As-Saniyyah*” (8/199).

²⁴¹ *Shaykh* Taqiyyuddīn Al-Hilālī and *Shaykh* Muhammād Muhsin Khān commented upon this strength and firmness, “With the light of Faith in Allāh bestowed upon them, patience to bear the separation of their kith and kin and dwellings.”

²⁴² *Al-Kahf*: 14-16. And as Allāh promises,

“And he who emigrates (does *Hijrah*) in the Path of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant (*Muhājir*) unto Allāh and His Messenger, and then death overtakes him- his reward is then surely incumbent upon Allāh.” [*An-Nisā’*: 100].

So they knew that their *Dīn* was not valid without separating from the *mushrikīn*, and separating from their *Tawāghūt*. And they knew that they had to do this even if they could not find any place to go to except a cave inside a mountain along the shore.

So did they say, “Where are we supposed to emigrate to... There is no country of Islām... We have no Imām... We have no supporters”?? Did they complain about these things, as these ignorant people, who have preferred the worldly life over the *Dīn*, complain?”²⁴³

And the Messenger Muhammad صلى الله عليه وسلم informed us, “Indeed Allāh has taken me as an intimate friend (*Khalīl*), just as he took Ibrāhīm as an intimate friend (*Khalīl*).”²⁴⁴

So Allāh (Most High) ordered His Messenger صلى الله عليه وسلم to follow the *Millat Ibrāhīm*, as has already preceded- and he did as he was commanded.

Just as Ibrāhīm *Al-Khalīl* عليه السلام cursed and reviled the *Tawāghūt* of his people- Muhammad صلى الله عليه وسلم followed.

As Allāh (Most High) mentions,

“And when those who commit *kufir* see you (O Muhammad صلى الله عليه وسلم), they take you only as a mockery (saying) “Is this the one who talks (badly) about your gods?”²⁴⁵

The scholars of *Tafsīr* have mentioned that this **“one who talks (badly) about your gods”** means that the Messenger صلى الله عليه وسلم cursed, reviled, and ridiculed their gods.²⁴⁶ And this is apparent in the Verses such as,

²⁴³ “*Ad-Durar As-Saniyyah*” (8/92-93), the section on *Jibād*. May Allāh have mercy upon the *Shaykh*, it is as if he was arguing with the *Murji'ah* of today...

²⁴⁴ Narrated from Jundub, refer to Muslim (532). This phrasing is also narrated by Ibn Mājah from ‘Abdullāh Ibn ‘Amr in a weak *Hadīth*.

²⁴⁵ *Al-Anbiyā'*: 36

²⁴⁶ As for what is meant by the Verse,

“And insult not those whom they worship besides Allāh, lest they insult Allāh wrongfully without knowledge.” [*Al-An'am*: 108].

This Verse only prohibits reviling their gods without wisdom, and using improper language. But as for reviling them with wisdom, in order to make them realize *Tawbīd*, as all the Messengers did, then this is an obligation. As the Allāh *Ta'āla* commented about the deities of the *mushrikīn*,

“Verily, those whom you call upon besides Allāh, cannot even create a fly- even if they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly.” [*Al-Hajj*: 73],

“Do you see that which you have been worshipping- you and your ancient fathers? For verily, they are all enemies to me- except the Lord of the Worlds.”²⁴⁷

Just as Ibrāhīm, the *Imām* of the *Hunafā'*, said,

“You worship besides Allāh only idols,²⁴⁸ and you only invent falsehood.”²⁴⁹

and ,

“Those whom you call upon besides Him, cannot help you- nor can they even help themselves!” [*Al-A'raf*: 197],

and as Ibrāhīm عليه السلام cursed the *musbrikin* saying,

“Verily, you and your fathers have been in manifest error!” [*Al-Anbiyā'*: 54].

Similarly today, it is not permissible to revile the *Tawāghūt* without wisdom. Rather, we should curse them in such manners by which the people will realize how the *Tawāghūt* are indeed apostates and thus should be abandoned; by revealing their collaboration with the *kuffār* against Muslims, by revealing their deficiencies and their torture against the *Mujāhidīn*. And when the *Murji'ah* use this Verse as an excuse to praise the *Tawāghūt*- then it must be remembered that the man upon whom this Verse was revealed- he was the same man who killed the *Tawāghūt*, and shattered the idols. Can it be said that he did not understand this Verse? And even the *musbrikin* described the Prophet صلى الله عليه وسلم as the man who, “... Mocked our elders, cursed our forefathers, criticized our religion, divided our community, and attacked our gods”. So can it be said that the Prophet صلى الله عليه وسلم did not understand the meaning of this Verse? Rather, he perfectly understood it- and the *Qur'an* does not contradict itself. This Verse only prohibits unwise ridiculing of the *Tawāghūt*, for its effects can be negative. But as for using wisdom in mocking and reviling their *Tawāghūt*- then this will cause the *musbrikin* to ponder upon the futility of *shirk* and *kufr*. And as Ibrāhīm عليه السلام said,

“Fie upon you! And upon that which you worship, besides Allāh! Have you then no sense!” [*Al-Anbiyā'*: 67]

Can it be said that none of the Prophets صلى الله عليهم وسلم understood? And refuge is sought with Allāh.

²⁴⁷ **Editor's Note:** *Asb-Shu'arā'*: 75-77

²⁴⁸ In the *Sharī'ah*, any entity, person or thing, which has *Tbādab* directed to it other than Allāh, can be labeled as an “*idol*”. So in this sense, “*idol*” is synonymous to *Tāghūt*. And the proof for this is the *Hadīth* narrated by Abū Hurayrah رضى الله عنه, that the Messenger صلى الله عليه وسلم said, “O Allah! Do not make my grave into an idol which has *Tbādab* directed at it.” Recorded by *Imām Mālik* in “*Al-Muwatta'*” (414), *Imām Ahmad* in “*Al-Musnad*” (7352), *Ibn Sa'd* in “*At-Tabaqāt*” (2/241-242), and *Abū Nu'aym* in “*Al-Hilyah*” (7/317). Authenticated by *Imām Ibn 'Abdil-Barr* in “*At-Tamīd*” (5/41), *Shaykh Al-*

Muhammad صلى الله عليه وسلم also said,

“They are but names which you have named- you and your fathers- for which Allāh has sent down no authority.”²⁵⁰

And the Messenger صلى الله عليه وسلم reviled their *Tawāghīt* to such an extent that the *musbrikūn* said, “He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!”

And the aristocrats of the *musbrikīn* had complained about the Messenger صلى الله عليه وسلم, saying, “We never tolerated a man like the way we did Muhammad... He has mocked our elders, cursed our forefathers, criticized our religion, divided our community, and attacked our gods! We indeed have been very patient with him regarding a grave matter.” And after they had said this, the Messenger صلى الله عليه وسلم replied in their faces, “Listen (to these words) - O assembly of Quraysh! I swear by Him in Whose Hand lies the soul of Muhammad! Verily, I have come to you, to slaughter you.”²⁵¹

Just as the intimate friend of Allāh, Ibrāhīm عليه السلام said,

“The love between you is only in the life of this world, but on the Day of Resurrection, you will disown each other, and curse each other- and your abode will be the Fire- and you shall have no helper.”²⁵²

Also Muhammad صلى الله عليه وسلم, the intimate friend of Allāh, said simply,

Albānī in “*Ghayat Al-Marām*” (126), “*Mishkāt Al-Masābīh*” (715), “*Fiqh As-Sirab*” (53), and Ibn Taymiyyah mentioned that it is “*Thabit*” (confirmed) in “*Huqūq Al-Al-Bayt*” (58).

²⁴⁹ *Al-Ankabūt*: 17

²⁵⁰ *An-Najm*: 23

²⁵¹ Narrated by Imām Ahmad ibn Hanbal رحمه الله in his *Musnad* (11/203, # 7036). Imām Ahmad Shākir رحمه الله declared its chain to be authentic, and said, “*Tsnāduhu Sabih*.” He also mentioned that it is narrated by Ibn Hajar al-Haythamī in *Mujma' Az-Zawā'id* (6/15-16), and was pointed to by Ibn Hajar al-Asqalānī in *Al-Fat'h* (7/128), and Ibn Kathīr mentioned that it was narrated by al-Bayhaqī in *At-Tarikh* (3/46). On the authority of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās. And Shaykh Al-Albānī declared it “*Hasan*” in “*Sabih Al-Mawā'id*” (1404). This is the *Hadith* known as “*Laqad Ji'tukum Bith-Thabb*”.

“Nor does he (Muhammad صلى الله عليه وسلم) speak of his own desire. It is only a Revelation revealed.” [*An-Najm*: 3-4].

²⁵² *Al-Ankabūt*: 25

“Take pleasure in your *kufr* for a while- surely you are of the denizens of the Fire.”²⁵³

And let us return to how Ibrāhīm عليه السلام destroyed the *Tawāghūt* of his people- and then mocked them even more after killing their *Tawāghūt*.²⁵⁴ Similarly, the Prophet صلى الله عليه وسلم killed many *Tawāghūt* during the Makkan Period.²⁵⁵

As is in the following *Hadīth* narrated by ‘Alī Ibn Abī Tālib رضي الله عنه, “The Prophet صلى الله عليه وسلم and I went to the *Ka’bah*, and then the Prophet صلى الله عليه وسلم ordered me, “*Crouch down.*” He then got upon my shoulders, and I lifted him up; but then the Prophet صلى الله عليه وسلم realized that I was weak (and unable to lift him up high enough). So he got down, and then he crouched down- and he told me, “*O ‘Alī! Get on my shoulders.*” So I then got upon his shoulders, and he lifted me up so high that I felt that if I wanted to reach the sky, I would have been able to do so. So then I got on top of the *Ka’bah*, and there were some statues. There were devotees surrounding them to the right and left, in front of them and behind them. So then the Messenger صلى الله عليه وسلم ordered me, “*Throw them!*” So when I struck them, they shattered as if they were made of delicate glass. So then I got down from the shoulders of the Prophet صلى الله عليه وسلم, and we both set off swiftly, lest some of the people (*mushrikūn*) would see us.”²⁵⁶

And in another narration, “There used to be idols on top of the *Ka’bah*; so I hoisted the Messenger صلى الله عليه وسلم up (to break them), but I was not capable. So he hoisted me up, and then I broke them (all).”²⁵⁷ And in another narration there is, “And they were never put up there again.”²⁵⁸

²⁵³ *Az-Zumar*: 8

²⁵⁴ The term “killing the *Tawāghūt*” is proper since the *Yabūdī Ka’b* Ibn Al-Ashraf was termed as a *Tāghūt*- and the Companions were ordered by the Prophet صلى الله عليه وسلم to assassinate him. So it is also proper to say “Assassinating the *Tawāghūt*” is from the *Millat Ibrāhīm*. Refer to *Shaykh* Abū Jandal (Fāris Az-Zahrānī) Al-Azdī’s book, “*Tabriḍh Al-Mujāhidīn Al-Abtāal ‘Alā Ihyā’ Sunnat Al-Igḥtiyāl*”.

²⁵⁵ Referring to the period before the *Hijrah*. It is known that the Muslims were weaker and fewer in number in this period- yet the Prophet صلى الله عليه وسلم walked firmly upon *Millat Ibrāhīm*- not fearing the blame of the blamers. It is important to know this fact, since many deviants claim that the Prophet صلى الله عليه وسلم never attacked the *Tawāghūt* during the Makkan Period, but only destroyed the *Tawāghūt* after the Conquest of Makkah; but this is false. He destroyed the *Tawāghūt* even while he was in the midst of the *kuffār*, even while the Muslims were weak- not fearing the blame of the blamers. For destroying the *Tawāghūt* is an essential part of *Hanīfiyyah* and *Tawḥīd*- without destroying the *Tawāghūt*, no one can truly claim to be upon *Millat Ibrāhīm* عليه السلام.

²⁵⁶ So again, this shows the obligation to secretly plot for the destruction of the *Tawāghūt* and *mushrikīn*. This *Hadīth* is recorded in “*Musnad Ahmad*” (1/84), in the *Musnad* of ‘Alī رضي الله عنه. Similar is narrated by Al-Khatīb Al-Baghdādī in “*Tārīkh Baghdād*” (13/302-303). In this narration the idols were bound tightly by iron; and the Prophet صلى الله عليه وسلم orders him to “*Crush them (into small pieces).*” *Muhaddith* Ahmad Shākir رحمه الله commented, “Its chain is *Sahīh*... and it is obvious that this incident took place before the *Hijrah*.”

²⁵⁷ “*Musnad Ahmad*” (1/151)

²⁵⁸ Recorded by Al-Haythamī in “*Mujma’ Az-Zawā’id*” (6/23), chapter of “*Taksīrūhu Al-Asnām*”. He then commented that all the narrators are trustworthy.

So this was how the Muslims practiced their *Tawbīd* during the Makkan Period. And it is well-known how the Madanian Period was in regards to *Hanīfīyyah* :

“So slay the *mushrikīn* wherever you find them, take hold of them, encircle them and lie in wait to ambush them on each and every path” ²⁵⁹

and,

“Then take hold of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.” ²⁶⁰

And after all this, let us mention what the Father of the *Hunafā'* believed was *peace* and *security*. This is important since many people today have false ideas about the meaning of *safety*, and they do not realize who is actually working to establish *safety*.

The *Hanīf*, the *Khalīl*, the Father of the Muslims said

“O my Lord! Make this city one of peace and security, and keep me and my sons away from worshipping idols.” ²⁶¹ **O my Lord! They have indeed led astray many among mankind.”** ²⁶²

So see with your eyes, and hear with your ears- How this Messenger has attached security with *Kufr Bit-Tāghūt* (Disbelieving in the *Tāghūt*) and *Tawbīd*... And glance towards the Verse again- And do you see that he has clarified that the *Tawāghūt* are the ones who misguide mankind, and that they are the ones that rip away security from mankind?

And this is why *Imām* Muhammad Ibn ‘Abdil-Wahhāb رَحِمَهُ اللهُ said while explaining the *Hadīth* regarding this matter, ²⁶³ “So this is one of the greatest things which clarifies the meaning of *Lā Ilāh Illā Allāh*. Because verily, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has not made the

²⁵⁹ *At-Tawbah*: 5

²⁶⁰ *An-Nisā'*: 91

²⁶¹ Remember from what was mentioned previously- idol is synonymous to *Tāghūt*.

²⁶² *Ibrāhīm*: 35-36. *Al-'Allāmah* Ibrāhīm At-Taymī رَحِمَهُ اللهُ used to say, “Who dares feel secure from *shirk* even though Prophet Ibrāhīm عَلَيْهِ السَّلَام, the intimate friend of Allāh, fears as he begs his Lord, **‘Keep me and my sons away from worshipping idols.’**” Narrated by At-Tabarī and Al-Qurtubī in their *Tafsīr* of this Verse.

²⁶³ Referring to the *Hadīth*, “Whosoever says, “None is worthy of being worshipped, except Allāh”, and disbelieves in whatsoever is worshipped other than Allāh, then his wealth and blood is protected, and his reckoning is with Allāh.” Recorded by Muslim in his “*Sahīh*” (23). The statement “...and disbelieves in whatsoever is worshipped other than Allāh...” demonstrates that *Kufr Bit-Tāghūt* is a condition for the *protection* of one’s life and property.

“pronunciation” of this *Kalimah* enough to protect one’s blood and wealth; Rather, he has not even made “knowing the meaning” of this *Kalimah* enough; ²⁶⁴ Rather, he has not even made “Belief” in this *Kalimah* enough; Rather, he has not even made the fact that a person “worships none but Allāh Alone” enough to secure his life and property. ²⁶⁵ On the contrary- the Messenger صلى الله عليه وسلم has not given protection to anyone’s blood and wealth- until they have fulfilled *Kufr Bit-Tāghūt*. And whosoever doubts or hesitates (to do *Kufr Bit-Tāghūt*), then his blood and wealth are not secure.” ²⁶⁶

And it is known, there are only two factions- *Awliyā' Ar-Rahmān* against *Awliyā' Ash-Shaytān*. The Brigades of *Tawbīd*, or the troops *shirk*. The followers of Mūsā عليه السلام, or the followers or *Fir'awn*. The Messenger صلى الله عليه وسلم and his followers, or the followers of Abū Lahab and Abū Jahl. The *Sabābah* against Musaylamah Al-Kath'thāb. The followers of Ahmad Ibn Hanbal against the *Jahmiyyah*. The army of Ibn Taymiyyah against the Tātār. The *Imāms* of Najd against the Ottomans. The *Muwahhidūn* against the *kuffār* and apostates. ²⁶⁷

And this *Millat Ibrāhīm* is what distinguishes the two factions.

And it is only due to this blessed *Tawbīd*, with its Negation before its Affirmation, which split the people apart into two separate factions. As Allāh has informed us,

“And We sent to Thamūd their brother (and Prophet) Sālih (saying): “Worship Allāh (Alone, and avoid the Tāghūt!)” ²⁶⁸ Then look- they became two parties, quarrelling with each other.” ²⁶⁹

And He also says,

²⁶⁴ This is a clear refutation against those who only theoretically study *Tawbīd* and *shirk*- but do not actually walk upon the path of Ibrāhīm and Muhammad صلى الله عليه وسلم - and they forsake the actions and *Jibād* of the *Sabābah* and the *Salaf*; and they do not only stop here- they ridicule the true followers of the *Salaf*, by calling them hideous names like “*Khawārij*”, etc.

²⁶⁵ This is a refutation of those who call to the *Tibādah* of Allāh Alone- the Second Pillar of *Tawbīd* (*Ithbāt*), but do not call to the First Pillar, *Kufr Bit-Tāghūt* (*Nafī*).

²⁶⁶ Refer to “*Ad-Durar As-Saniyyah*” (8/103). It is as if the *Shaykh* was talking about today. May Allāh benefit all the Muslims through his wisdom and writings. And may Allāh make the *Imām* from amongst those who are under the Shade of Allāh, on the Day that there is no shade except His. If this was to be said by one of us today- we would have been immediately labeled as “*Khawārij*” since we are not doing blind *Taqīd* of the *Qusūriyyah* (palace-worshippers).

²⁶⁷ And today it is as clear as the sun itself- the Jews, Christians, Hindus, Qaddiyānisits, *munāfiqūn*, and the apostates are all on one side against the *Muwahhidūn*. And everyone will be able to admit this- except someone who is insanelly in love with the *Tawāghūt*.

²⁶⁸ Since Sālih عليه السلام was a Messenger, he too called to the same thing that every Messenger and Prophet called to, ‘**Worship Allāh (Alone) and avoid the Tāghūt**’ [*An-Nabl*: 36].

²⁶⁹ *An-Naml*: 45

“And invoke Him only, making all your worship purely for Him (only, and not for the *Tawāghūt*). As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection). A group He has guided, and a group deserved to be in error.” ²⁷⁰

And,

“In order that Allāh may distinguish the wicked from the righteous.” ²⁷¹

And it is known that the *Da'wab* of the Prophets was not to call only to the worship of Allāh- and whosoever says this, is ignorant of the *Da'wab* of the Prophets. It is well known from the *Qur'an* that most of the *musbrikūn* to whom Allāh had sent His Prophets- they were already worshipping Allāh ²⁷² (along with the *Tawāghūt*), and they also already believed that He was the only *Rabb*, *Khaliq*, *Rāziq*, *Mālik* of everything that exists. ²⁷³ But what caused the separation was the fact that the Messengers صلى الله عليهم وسلم called to *Kufr Bit-Tāghūt* - to forsake and reject all the *Tawāghūt*. The *musbrikūn* said to the Messengers,

“Have you come to us so that we worship only Allāh alone [*Īmān Billāh*]?! And forsake what our fathers used to worship [*Kufr Bit-Tāghūt*]?!” ²⁷⁴

And Allāh describes these *musbrikeen* as,

“Truly, when it was said to them ‘*Lā Ilāha Illā Allāh*’- they puffed themselves up with arrogance (*kibr*). And they said: “Are we going to abandon our gods for the sake of a mad poet?” ²⁷⁵

And He clarified that it was this Negation and Affirmation of *Tawhīd* which divided the people into two groups,

²⁷⁰ *Al-A'raf*: 29-30

²⁷¹ *Al-Anfāl*: 37

²⁷² Refer to *Al-An'am*: 40-41, 63-64, *Yūnus*: 12, 22-23, *Al-Isrā'*: 67, *Al-Ankabūt*: 65, *Ar-Rūm*: 33, *Luqmān*: 32, *Aḥ-Zumar*: 38; “*Sabīb Muslimī*” in the book of *Hajj* (2671). Also refer to “*Kashf Ash-Shubuhāt*” and its explanations.

²⁷³ Refer to *Al-Anfāl*: 48, *Yūnus*: 31, *Al-Isrā'*: 102, *Al-Mu'minūn*: 84-89, *Al-Ankabūt*: 61-63, *Luqmān*: 25, *Aḥ-Zumar*: 38, *Aḥ-Zukhruf*: 9 and 87, *Al-Hasbr*: 16, *Yūsuf*: 106. And a check to any of the *Tafsīrs* of the *Salaf* of the Verses *Al-Ankabūt*: 61-63 will verify that the vast majority of the *musbrikūn* never believed that anyone other than Allāh was the Creator, Sustainer, Owner, Administrator.

²⁷⁴ *Al-A'raf*: 70

²⁷⁵ *As-Sāffāt*: 35-36. So the statement of the *musbrikūn* “Are we going to abandon our gods for the sake of a mad poet”- shows that the *Kalimah* consists of *Kufr Bit-Tāghūt*.

“And verily, We sent to every community a Messenger (proclaiming): ‘Worship Allāh (Alone) and avoid the Tāghūt’. Then from them were some whom Allāh guided, and some who deserved to be in error.”²⁷⁶

And those who were guided were the people upon *Millat Ibrāhīm*, announcing *Barā'ah* from the *Tawāghūt*; and as for those who were led astray- they did not forsake the *Tawāghūt*, but rather made them the rulers of their communities, referred back to them in disputes, and loved them very much. And besides this difference, both groups were worshipping Allāh.

And when you realize this- you will be able to understand why *Kufr Bit-Tāghūt* comes before *Īmān Billāh*.²⁷⁷

And this is a *Sunnah* of Allāh in His creation- That there will be two factions opposing one another. Allāh taught this *Sunnah* to the first Prophet Adam عليه السلام - as Allāh says,

“O Ādam! Verily, this (Shaytān) is an enemy to you!”²⁷⁸

And this is a *Sunnah* of Allāh with all those who follow the *Da'wah* of the Prophets صلى الله عليهم وسلم, as He said,

“Thus We have appointed for every Prophet an enemy among the *mujrimīn* (criminals). But Sufficient is your Lord as a Guide and Helper.”²⁷⁹

And,

“So We have appointed for every Prophet enemies- *Shayātīn* among humans and *Jinn*, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it- so leave them and their fabrications.”²⁸⁰

²⁷⁶ *An-Nahl*: 36

²⁷⁷ It is as Allāh has said,

“Most of them do not believe in Allāh, except while being *mushrikūn*.” [*Yūsuf*: 106]

²⁷⁸ *TāHā*: 117

²⁷⁹ *Al-Furqān*: 31

And Allāh orders mankind in general,

“Surely, Shaytān is an enemy to you- so treat him as an enemy.”²⁸¹

And this is why the Angels described the Prophet صلى الله عليه وسلم as, *“Muhammad is a Divider between mankind.”*²⁸² So when he صلى الله عليه وسلم was sent, the whole world was divided into two factions: Believers and disbelievers. And he صلى الله عليه وسلم, with the Permission of Allāh, separated the father from the son, and a man from his brother- and they came face to face on the battlefield- both eager to kill the other. And Allāh revealed,

“O you who believe! Do not take your fathers and brothers as *Awliyā'* if they prefer *kuf* above *Īmān*. And whoever of you does so, then he is one of the *Thālimūn*.”²⁸³

And He revealed,

“You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger- even if they are their fathers, their sons, their brothers, or their kindred. For such (people), He has written *Īmān* in their hearts, and strengthened them with the light from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they are pleased with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be successful.”²⁸⁴

Ibn Kathīr رحمه الله explained, “It is narrated that the portion of the Verse **“even if they are their fathers”**- was revealed regarding Abū 'Ubaydah رضي الله عنه who killed his own father on the Day of *Badr*, and **“their sons”** was revealed regarding Abū Bakr As-Siddīq رضي الله

²⁸⁰ *Al-An'ām*: 112

²⁸¹ *Fātir*: 6

²⁸² Refer to “*Sahīh Al-Bukhārī*” (6852), the Book of “*Al-I'tisām Bil-Kitābi Was-Sunnah*”.

²⁸³ *At-Tawbah*: 23

²⁸⁴ *Al-Mujādilah*: 22

عنه who wanted to kill his own son 'Abdur-Rahmān;²⁸⁵ and **“their brothers”** was revealed regarding Mus'ab Ibn 'Umayr رضي الله عنه who killed his own brother 'Ubayd Ibn 'Umayr that day; and **“or their kindred”** was revealed regarding 'Umar رضي الله عنه who killed one of his family members that day- it is also said that it was revealed regarding Hamzah رضي الله عنه, and 'Alī رضي الله عنه, and 'Ubaydah Ibn Al-Hārith, and they had killed 'Utbah, Shaybah and Al-Walīd Ibn 'Utbah that day also- and Allāh knows best... And Allāh's saying, **“Allāh is pleased with them, and they are pleased with Him”**- means extreme happiness since they despised their kith and kin for the Sake of Allāh- and Allāh rewarded them with His Good Pleasure, and He made them pleased with Him.”²⁸⁶

So now, would anyone claim that the period before *Islām*, the Days of *Jābiyyah*- when fathers and sons were together - were better and more peaceful than the Days of *Islām* - when fathers and sons were killing each other²⁸⁷- other than a *kaḥfīr* of course?! Will anyone claim that the Prophet صلى الله عليه وسلم caused “*fitnah*”? And refuge is sought with Allāh against such apostasy.

So let us return to that question, “What is real *Amn* (peace and security) according to the two *Khalīls*, Ibrāhīm عليه السلام, and Muhammad صلى الله عليه وسلم?”

²⁸⁵ Before any fight in battle, there was a traditional dueling round to the death. 'Abdur-Rahmān stood out asking which Muslim would come to fight him. That is when his father, Abū Bakr رضي الله عنه, rushed out to kill him, but the Prophet صلى الله عليه وسلم held him back. This incident took place before 'Abdur-Rahmān رضي الله عنه became a Muslim.

²⁸⁶ “*Tafsīr Al-Qur'ān Al-'Athīm*” (4/330-331)

²⁸⁷ Maybe the well-known ordeal of 'Abdullāh Ibn 'Abdillāh Ibn Ubayy Ibn Salūl needs to be reminded here. It was reported that the Messenger صلى الله عليه وسلم called for Abdullāh - the son of Abdullāh Ibn Ubayy Ibn Salūl (the chief of hypocrites at Al-Madīnah) - and said, “*Do you not see what your father said?*” Abdullāh asked. “What did he say!? May my father and mother be sacrificed for you!” The Prophet صلى الله عليه وسلم replied, “*He is saying: If we return to Medina (from the battle), indeed the more honorable one (i.e. 'Abdullāh Ibn Ubayy Ibn Salūl) will expel the one who is despised (i.e. the Messenger of Allāh).*” Abdullāh then said, “By Allāh! O Messenger of Allāh! He has spoken the truth! You are the most honored one, and he is the one who is despised! O Messenger of Allāh! The people of *Yathrib* know that before you came to Al-Madīnah, no one was more obedient to his father than I was. But now, pleases Allāh and His Messenger that I come to you with his (decapitated) head, then I shall do so.” The Prophet صلى الله عليه وسلم replied, “*No*”. When the Muslims returned to Al-Madīnah, Abdullāh stood at the gate with his sword drawn over his father's head, and said to him, “Did you say that if we return to Al-Madīnah then indeed the more honorable one will expel the one who is despised? By Allāh, now you shall indeed find out whether honor is for you, or for the Messenger of Allāh! By Allāh, never will you enter Al-Madīnah, except with the permission of Allāh and His Messenger!” Ibn Ubayy Ibn Salūl cried aloud and said, “O People of *Khazraj*! My son prevents me from my own home! O People of *Khazraj*! My son prevents me from my own home!” So 'Abdullāh said (again), “By Allāh! You will not get refuge in it, except with the permission of the Messenger.” So some men gathered around and began pleading with Abdullāh, so he replied, “By Allāh! He will not enter it except with Permission from Allāh and His Messenger.” So they went to the Prophet and reported this incident to him. He ordered them, “*Go to him ('Abdullāh), and tell him to let go of his father and his home.*” So they informed 'Abdullāh of this, so he said (to his father), “Since the command of the Prophet – salutations and peace be upon him - has arrived, then yes (you can enter now).” For the whole incident, refer to “*Tafsīr Al-Qur'ān Al-'Athīm*” by Ibn Kathīr (8/159), and “*Sirat Ibn Hishām*” (2/292).

As has preceded, Ibrāhīm عليه السلام said,

“O my Lord! Make this city one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind.”²⁸⁸

So this *Du'ā* from Ibrāhīm عليه السلام shows his worry and care for the security of his children. Hence, he taught his sons to hold firmly to the Foundation of *Islām*, as Allāh mentioned,

“And this was enjoined by Ibrāhīm upon his sons, and by Ya'qūb: “O my sons! Allāh has chosen for you the *Dīn*, so die not except as Muslims.”²⁸⁹

And indeed many of his sons continued to walk upon *Millat Ibrāhīm*, as Prophet Yūsuf عليه السلام said to his two companions who were imprisoned with him,

“Verily, I have abandoned the path of the people that do not believe in Allāh and are disbelievers in the Hereafter- and I have followed the *Millah* of my fathers, Ibrāhīm, Is'hāq, and Ya'qūb- and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind; But most of mankind are ungrateful. O two companions of the prison! Are many different lords better- or Allāh, the One, the Irresistible?”²⁹⁰

And Ibrāhīm عليه السلام further elaborated upon the reality of security; when he declared in the face of the *mushrikān* regarding their *Tawāghit*,

²⁸⁸ *Ibrāhīm*: 35-36

²⁸⁹ *Al-Baqarab*: 132

²⁹⁰ *Yūsuf*: 37-39

“O my people! I am *Barī'* from all that you join as partners (i.e. your *Tawāghīt*). Verily, I have turned my face as a *Hanīf* towards Him Who created the Heavens and the Earth. And I am not of the *mushrikīn*.” And his people disputed with him. (So) he replied, “Do you dispute with me concerning Allāh, even though He has (indeed) guided me! And I do not fear those whom you associate with Him (in worship as *Tawāghīt*). (Nothing can happen to me) except when my Lord wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how could I fear those whom you associate (in worship as *Tawāghīt*), while you don't fear that you have associated with Allāh that which He has not sent down to you any authority? *So which of the two factions has more right to be in security?* If you but knew! It is those who have *Īmān*, and do not cover their *Īmān* with *Thulm* (tyranny, oppression, wrong) - For them (only) there is security, and they are the guided.”²⁹¹

So the Father of Muslims, Ibrāhīm *Al-Hanīf* عليه السلام, has clarified in explicit words the meaning of security- and he has also demonstrated *who* the People of Security are- Those who are waging *Jihād* against the *Tawāghīt*, not fearing the blame of the blamers, fighting to make the *Tawbīd* of Allāh supreme and highest, and to extinguish *shirk*- for these are the people who are truly establishing security and peace - those who respond to the Command of Allāh:

“So fight the leaders of *kuff*”²⁹²

-which is a direct reference to the *Tawāghīt*.

And the Last Messenger صلى الله عليه وسلم clarified this even better. When these Verses were revealed “It is those who have *Īmān*, and do not cover their *Īmān* with *Thulm*,” the Companions رضي الله عنهم asked, “Which one of us hasn't wronged himself?” So the Messenger صلى الله عليه وسلم replied, “It (*Thulm*) is not as you assume. Do you not bear what the righteous servant of Allāh (*Luqmān*) said, “O my son! Do not commit *shirk*! Verily, committing *shirk* with Allāh is a Great *Thulm* indeed.”²⁹³

So the two *Khalīls* have explained two things- That *Tawbīd* is the only path to security, and that only the *Hunafā'* are worthy of security; and that the greatest tyranny is *shirk*.

²⁹¹ *Al-An'ām*: 78-82

²⁹² *At-Tawbah*: 12

²⁹³ *Luqmān*: 13. The *Hadīth* is recorded by Al-Bukhārī (32, with repetitions), Muslim (197, 198), and Ahmad (1/378). Also narrated by At-Tirmithī, all with similar phrasings. All from Ibn Mas'ūd except for one of Ahmad's narrations, which is from Jarīr Ibn 'Abdillāh.

And this *shirk* is further explained by Allāh in the *Qur'an*. Allāh describes *shirk* as a “*fitnah*”²⁹⁴ in many Verses that is worse than murder and bloodshed. As Allāh orders the *Hunafā'*,

“And kill them wherever you find them, and drive them out from where they drove you out. And *fitnah* is more severe (*Ashadd*) than killing.”²⁹⁵

And Allāh stresses the point that *shirk* is worse than killing once more, saying,

“And *fitnah* is greater (*Akbar*) than killing.”²⁹⁶

And He says,

“And those who commit *kufir*, are *Awliyā'* (allies) of one another; and if you (Muslims) do not do so,²⁹⁷ there will be *fitnah* on the earth, and a great corruption (*fasād*).”²⁹⁸

Al-Hāfiṭh Ibn Kathīr رحمه الله explains “and if you (Muslims) do not do so” as, “If you do not reject the *mushrikīn*, and ally yourselves with fellow *Mu'minīn*, then *fitnah* will spread. And “**corruption**” means confusion regarding the affairs- which happens because of the mixing of the *kuffār* amongst the Muslims, and thus evil spreads.”²⁹⁹

And *Imām* ‘Abdul-Latīf Ibn ‘Abdir-Rahmān *Al Ash-Shaykh* رحمه الله explained the Verse as, “And this *fitnah* is none other than *shirk*. And the “**great corruption**” is the deteriorating of the ‘*Aqā'idah* of *Islām* and *Tawhīd*, and the neglecting of the laws and orders of the *Qur'an*.”³⁰⁰

²⁹⁴ All the *Mufasssīrīn* narrate from the *Tābi'ūn* that the “*fitnah*” mentioned is actually *shirk* and *kufir*. Similar is narrated from *Imām* Ahmad رحمه الله.

²⁹⁵ *Al-Baqarab*: 191. *Imām* At-Tabarī explains, “This means that committing *shirk* is worse than murder.” Refer to his *Tafsīr* (2/197).

²⁹⁶ *Al-Baqarab*: 217. *Shaykh Al-Islām* Ibn Taymiyyah said, “Even though killing people is not good-*kufir* and its people, and the victory of the *kuffār* are worse than mere killing. So the lesser of the two things is used to prevent the greater of the two.” Refer to “*Majmu' Al-Fatāwā*” (10/513).

²⁹⁷ i.e. Become allies as one united block

²⁹⁸ *Al-Anfāl*: 73

²⁹⁹ Refer to “*Tafsīr Al-Qur'an Al-'Athīm*” by Ibn Kathīr (2/331).

³⁰⁰ This is a refutation of those who claim that *Īmān* is only “Belief” and do not enter actions (*A'māl*) into its realm. And this refutation is obvious because of the *Shaykh's* words right before this, “And what has come in the *Qur'an* regarding the prohibition and severe harshness of torment upon befriending and allying with the *kuffār*- this proves that the mother of all foundations (*Asl Al-Usūl*, i.e. ‘*Aqā'idah* and *Tawhīd*) has no stability nor firmness- until there exists (along with it) the boycotting of the *kuffār*, battling against them, waging *Jibād* against them, declaring *Barā'ah* from them, and seeking nearness to Allāh (*Taqarrub*) by loathing them and reviling them.” Refer to “*Ad-Durar As-Saniyyah*” (8/324-326). And obviously this is a long shot from the *Murji'ah*, who neither boycott the

And also Allāh orders,

“And fight them until there is no more *fitnah* (*shirk*), and the religion (worship) will all be for Allāh (Alone in the whole of the world).”³⁰¹

So it is very clear then, that the two *Khalīfs* ε have explained: *shirk* and the following of *Tawāghūt* is the greatest tyranny that exists, and there is nothing more oppressive than *shirk*, it is the worst *fitnah*, and thus it is worse than bloodshed and murder³⁰² - Rather, we are ordered to shed the blood of the *musbrikin* and *Tawāghūt* - firmly upon *Millat Ibrāhim* - until *shirk* ceases to exist in any form. And at the same time – the two Prophets صلى الله عليهما وسلم ε have taught us that there can be no security, nor safety, nor peace, without *Tawhīd*. So *Amān* is firmly tied together with *Īmān*.

And when you have understood this, then you should also know that those *Tawāghūt* and apostates who crave for security while sinking in *shirk*, left, right, and center - you will realize that they are only dreaming in mirages. And when they call the militaries of the apostate *Tawāghūt* as “*Rijāl Al-Amn*”³⁰³ - then you know that they are only deceiving the ignorant.

They think that they will be able to have security even while fighting to establish *shirk*! And when our brethren fight them for the sake of establishing *Tawhīd*- they shout out, “*fitnah*”. And Allāh has said something about people like them,

kuḥfār, nor battle them, nor wage *Jihād* against them, nor declare *Barā'ah* from them- and declare it “unwise” to loathe the *kuḥfār* and to revile them. *Wa Lā Hawla, Wa Lā Quwwata, Illā Billāh*.

³⁰¹ *Al-Anfāl*: 39; also similar in *Al-Baqarab*: 193.

³⁰² And regarding unlawful murder, Allāh has said,

“That if anyone killed a person not in retaliation of (a previous) murder, or to spread mischief in the land, it would be as if he killed all mankind.” [*Al-Mā'idab*: 32].

So if this is regarding murder- something which Allāh is always willing to forgive- then what about *kuḥfār* and *shirk*- and it is clear from the *Qur'an* that Allāh forgives everthing except *kuḥfār* and *shirk*! So indeed, *kuḥfār* and *shirk* is incomparable to mere bloodshed: So remember this O Brother of *Tawhīd*!

³⁰³ Some of these extremist *Murji'ah* and *Jahmiyyah* even dare to call these militaries “*Mujāhidīn*”. How can they be *Mujāhidīn*- They are protecting the *Zionist Crusaders*, helping the *Zionist Crusaders* kill Muslims, and these apostate militaries have never killed one *kāfir* anywhere in the world, and they facilitate the occupation of the Jewish Crusaders in the Arabian Peninsula (in an act of defiance against the orders of the Messenger of Allāh- in a desire to show “Who is worthy of being obeyed, Muhammad or Fahd!”), let alone the topic of killing for the sake of not being governed by the *Shari'ah*. And all their operations (against the Brigades of *Islam*) are praised by *Al-Umam Al-Muttahidab Al-Mulhidab* (the United Atheist Nations)? --- So how can it be said that these are *Mujāhidīn*? Rather say - *murtaddīn, musbrikin*.

“And among them is he who says *“Grant me departure and do not put me in fitnah.”* Surely, they (already) have fallen into *fitnah*! And verily, Hell is surrounding the *kāfirīn*.”³⁰⁴

And this indeed is how it is today- some people think that killing and spilling the blood of the *Tāghūt* and apostates is *fitnah*- but surely, they already have fallen into *shirk*- which is worse than bloodshed. And we are only fighting to abolish this *shirk*- as Allāh has ordered **“Fight them until there is no more *fitnah*”**. So if these heretics falsely label the *Jihād* and *Qitāl* which is meant to eradicate *fitnah*, as “*fitnah*”- then is there anyone that will doubt their deviancy?

And *Shaykh* Sulaymān Ibn Sahnān رحمه الله once said regarding all this, “When you have realized that *Tabākum* (seeking judgment) from the *Tāghūt* is *kufr*- then you should also know that Allāh has mentioned in His Book that *kufr* is worse than bloodshed. As He said,

“And *fitnah* is more severe (*Ashadd*) than killing”³⁰⁵

and again

“And *fitnah* is greater (*Akbar*) than killing.”³⁰⁶

And *fitnah* is none other than *kufr*. Thus, if the village and the city were to wage war against each other, till the point that they all die - This would undoubtedly be better than setting up a *Tāghūt* upon earth, governing in contradiction to the *Shari'ah* of *Islām*, the Legislation with which Allāh sent His Messenger صلى الله عليه وسلم.³⁰⁷

It is not a matter of debate - *Millat Ibrāhīm* is simply a relentless *Jihād* against the *mushrikīn* and their *Tawāghūt*, with the sole intention of establishing *Tawhīd* all over the world³⁰⁸- so that

³⁰⁴ *At-Tawbah*: 49

³⁰⁵ *Al-Baqarab*: 191

³⁰⁶ *Al-Baqarab*: 217

³⁰⁷ Refer to “*Ad-Durar As-Saniyyah*” (10/509-511). May Allāh enter the *Shaykh* into *Jannāt Al-Firdaws*. How many scholars, let alone ordinary people- are willing to abide by this *Fatwā*? And perhaps then you will recognize who the *Hunafā'* and *Ghurabā'* are...

³⁰⁸ *Shaykh* Abū Muhammad Al-Maqdisī رحمه الله says in “*Hidāyat Al-Halīm Ilā Anna Ahamm Al-Muhimmāt Fī Millati Ibrāhīm*” that *Khilāfah* is but a means to spread and establish *Tawhīd* and eliminate *shirk*. But *Khilāfah* is not the goal within itself, thus- it is not proper to go soft on *shirk* and *kufr* for the sake of the *Khilāfah*; since the goal of the *Khilāfah* is to spread *Tawhīd* in the first place. Allāh says in the *Qur'an*,

only Allāh (Most High) is worshipped Alone, and that none is worshipped with any form of *'Ibadah*- from *Tawakkul*, to *Khashyah*, to *Du'ā'*, to *Tabakum*, to *Istighāthah*, to *Rukū'*, to *Qital*.³⁰⁹ It is to live for Allāh Alone, to love for the Sake of Allāh Alone, to hate for the Sake Allāh Alone, to kill for the Sake of Allāh Alone, and to sacrifice one's own life for Him Alone,³¹⁰ and to die for Allāh Alone.

“Say: Truly, my Lord has guided me to a Straight Path, an upright *Dīn*, the *Millat Ibrāhīm*, as a *Hanīf* and he was not of the *mushrikīn*. Say: *Verily, my Salāt, my sacrifice, my life, and my dying are for Allāh (Alone) - the Lord of the worlds. He has no partner. And I have been commanded with this, and I am the first of the Muslims.*”³¹¹

And in ending this, I would like to rephrase a statement that was said by one of the enemies of *Millat Ibrāhīm* from amongst the heads of the *Murji'ah* in one of his books: “Study any of the other *Da'wahs* of the sects and groups- other than that of those who follow *Millat Ibrāhīm*- do you see this methodology or any trace of it in their schooling, their rulers, or their meetings? Then show it to me if you are truthful. As for myself I do not find in these sects and groups except that they wage a fierce war against this methodology and its

“Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty. Those who, if We give them power in the land, (they) establish the *Salāt*, and pay the *Zakāt*, and they enjoin *Ma'rūf* (righteousness), and forbid *Munkar* (evil). And with Allāh rests the end of (all) matters.” [*Al-Hajj*: 40-41].

And the greatest *Ma'rūf* is *Tawbūd* and waging *Jihād* to make it supreme; and the worst *Munkar* is *shirk* and *kufir*. So the *Khilāfah* is but a means to destroy the *Tawāghūt*- it is not the goal within itself.

³⁰⁹ Yes, *Qital* is a form of worship. As Allāh says,

“Those who have believed, fight in the Cause of Allāh; and those who commit *kufir*, fight in the cause of *Tāghūt*. So fight (O Muslims!) against the allies of Shaytān. Ever feeble indeed is the plot of Shaytān.” [*An-Nisā'*: 76].

It is known that those who fight in the Cause of Allāh are in *'Ibadah*, and that *Jihād* and *Qital* are two of the greatest forms of worship to Allāh, and the greatest signs that one truly loves Allāh. Thus, those who wage war for other than the Cause of Allāh- such as nationalism, tribalism or to please the Crusaders, etc.- then they have worshipped other than Allāh. And this was clarified thoroughly by *Shaykh* Abū Basīr in his book “*At-Tāghūt*”.

³¹⁰ As Allāh says,

“And of mankind is he who would sell himself, seeking the Pleasure of Allāh (Alone). And Allāh is full of Kindness to His slaves.” [*Al-Baqarab*: 207].

³¹¹ *Al-An'am*: 161-163

adherents. I do not see except belittlement and mockery of this methodology and its people. I do not see except enmity and hostility against this methodology and its people, and I do not see except warm greetings and respect from them for the deviant and misguided people, and the Zionists and Crusaders, the apostates, and the *Tawāghūt* themselves.”

“And who is it that turns away from *Millat Ibrāhīm*, except one who fools himself?...³¹²

³¹² This is the end of part one from the section “*Millat Ibrāhīm*”. The second part “The Obstacles” is at the end of the book, *In Shā' Allāh*.

Ad-Dalā'il Fī Hukm Muwālāt Ahl Al-Isbrāk

“The Evidences For The Ruling Regarding Alliance With The Infidels”

About the Author

He is *Imām Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb* رحمه الله - the grandson of the *Mujaddid, Shaykh Al-Islām Muhammad Ibn ‘Abdil-Wahhāb* رحمه الله. He is notably known for his outstanding book “*Taysīr Al-‘Azīz Al-Hamīd Sharh Kitāb At-Tawhīd*”.

He was born in the year 1200 at *Ad-Dir'iyyah*, the capital of the *Salafīyyah*, while it was filled with great scholars.

He memorized the *Qur'ān* and studied the *Farā'idh* (the laws of inheritance) from *Shaykh ‘Abdur-Rahmān Ibn Khumīs*.

Shaykh Sulaymān Ibn ‘Abdillāh was extraordinary in his knowledge, and was a symbol of memorization and brilliance. He had a deep understanding of the sciences of *Hadīth*, its narrators, its chains, its *Sahīb*, *Hasan*, and *Dbā'if* to such a degree that it used to be said, “He is the most knowledgeable of the narrators of *Hadīth* compared to the others in his country.” He was an *‘Alīm*, *Faqīh*, *Mufasssīr*, and *Usūlī*. And his calligraphy was so beautiful that none was compared to him during his time.

And the *Shaykh رحمه الله* was renowned for his severity for the Truth, and his ordering the righteous deeds and forbidding the evil deeds, and he was well-known for his *Ghīrah* (pride) for the *Dīn*.

There are a great many books and treatises written by the *Shaykh*, a few to mention would be,

- “*Ad-Dalā'il Fī Hukm Muwālāt Ahl Al-Isbrāk*” (which is in front of you)
- “*Anthaq 'Urā Al-Īmān*” (The Firmest Handhold of *Īmān*). Regarding the obligation and virtues of Alliance to the *Mu'minīn*, and loyalty to them, and loving them, and aiding them.
- “*Hāshiyat 'Alā Al-Muqni' Fī Al-Fiqh*”, in three large volumes.
- “*At-Tawdhīb 'An Tawhīd Al-Kballāq*”³¹³

In the year 1233, after Abraham Pasha the Grecian- the son of Mahomet Ali the Grecian- invaded the lands of Arabia and launched an offensive against the *Muwahhidīn*, and after the Ottomans rampaged the capital of the Muslim scholars in *Ad-Dir'iyyah*; some people collaborated with Abraham Pasha and betrayed the *Muwahhidīn*. So Abraham Pasha summoned for the *Shaykh*, and then brought him out in front of a large assembly. He ordered for various immoral and evil things to be brought in front of the *Shaykh*, in order to

³¹³ This book has been attributed by some to *Imām Sulaymān رحمه الله*, but this might be wrong. What is correct is that it was written by his father along with two other scholars together; refer to the book “*Da'āwā Al-Munāwī'm*”.

aggravate the *Shaykh* and infuriate him. And finally Abraham Pasha ordered his troops to nail the *Shaykh* to a cross,³¹⁴ and then to open fire upon him. And his troops fired their bullets into the *Shaykh*, while he patiently endured, until they had torn his body into shreds. Afterwards, his head was sent as a gift to the Ottoman capital in Istanbul.³¹⁵

“Among the *Mu'minīn* are men who have been true to their covenant with Allāh- of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed in the least.”³¹⁶

We ask Allāh to accept the *Imām* as a *Shahīd* in His Cause.³¹⁷

Introduction to the Treatise “*Ad-Dalā'il*”

This translation of “*Ad-Dalā'il*” is based upon the *Tabqīq* of *Shaykh* Al-Walīd Ibn ‘Abdir-Rahmān Ibn Muhammad *Al Furyān* رحمه الله. He says in the introduction of his *Tabqīq*, “*Al-Walā'* and *Al-Barā'* are two great foundations from the principles of *Islām*. And it is a manifestation of the difference between *Ahl As-Sunnah Wal-Jamā'ah* from other groups. And this follows the fact that it is from the most important requirements of *Lā Ilāh Illā Allāh*.”

And this treatise is specifically about those who assist the *kuffār* against the Muslims. It was written by *Shaykh* Sulaymān Ibn ‘Abdillāh رحمه الله when the *Kāfir* Ottoman Empire and their Egyptian allies invaded the lands of the *Muwahhidīn* inside the Arabian Peninsula.

Shaykh Nāsir Ibn Hamad Al-Fahd فكه الله أسره says in *At-Tibyān*, “Between the years 1226 and 1233, the armies (of the Ottomans) launched an onslaught against the lands of Najd, seeking to end the *Da'wah* of *Tawhīd*. And during that period, many of those who ascribed themselves to *Islām* assisted these infidel armies against the Muslims. So the scholars of Najd issued the verdicts that whosoever helps the *kuffār* (against the Muslims), then they are apostates. Then *Shaykh* Sulaymān Ibn ‘Abdillāh *Al Ash-Shaykh* رحمه الله compiled the treatise “*Ad-Dalā'il*”. And in this treatise he established that anyone who collaborates with the *kuffār* is an apostate. And he mentioned twenty-one evidences upon that.”³¹⁸

³¹⁴ Either Pasha was doing this from his own enmity of *Tawhīd* and *Islām*, or he did it because he was ordered by his British masters. See the section “The *Muwahhidūn* are Not *Khawārij*”.

³¹⁵ For a full biography of the *Imām* رحمه الله, refer to “*Ulamā Najd*” (1/293), and “*Al-A'lām*” (3/129), and also “*Unwān Al-Majd Fī Tārīkh Najd*”.

³¹⁶ *Al-Ahḡāb*. 23

³¹⁷ And it is for this reason, his execution, that the *Imām* left this world without having completed his *Sharh* of “*Kitāb At-Tawhīd*”.

³¹⁸ Refer to “*At-Tibyān Fī Kufri Man A'an Al-Amrikān*” (pg.66-67) by At-Tibyān Publications. And about fifty years after *Shaykh* Sulaymān wrote his treatise, the Ottomans once again launched an invasion against the *Da'wah* of *Tawhīd*- and that is when *Shaykh* Hamad Ibn ‘Atīq رحمه الله wrote

And regarding the subject of *Muthābarah* (helping the *kuffār* against the Muslims), no book has preceded it, nor after it, with such clarity. And the 'Imāms of Najd used to advise the *Tullāb Al-ʿIlm* (students of knowledge) to memorize this treatise by heart, as if it was on the tip of their tongues.³¹⁹ And this is why *Shaykh* Al-Walīd *Al-Furyān* رحمه الله said, “*Shaykh* Al-Mu’ammār ‘Abdul-‘Azīz Al-Murshad recited it by heart many times to *Imām* ‘Abdullāh Ibn ‘Abdil-Latīf *Al-Asb-Shaykh* رحمه الله. And the fact that this (memorization of this treatise) was a fundamental concern by the ‘*Ulamā* of Najd, is obvious in the words of *Shaykh* Ibn Qāsīm in “*Ad-Durar As-Saniyyah*” (12/48), and *Shaykh* Ibrāhīm Ibn Muhammad *Al-Asb-Shaykh* رحمه الله in the introduction to “*Taysīr Al-‘Azīz Al-Hamīd*” (13).”

As this treatise had become widespread throughout the circles of knowledge, the students referred to this treatise as merely “***Ad-Dalā'il*** - ***The Evidences***.”

Wa Ba'd...

another book clarifying the ruling upon those who cooperate with the *mushrikīn* against the Muslims; and he also makes *Takfīr* of all the collaborators. The book is “*Sabīl An-Najāti Wal-Fikāk*”. These two books are the main books regarding the topic of collaboration written by the *Salaf*: “*Ad-Dalā'il*” and “*Sabīl An-Najāti*”.

³¹⁹ The actual term used in Arabic is “*Alā Thabr Al-Qalb*”-meaning “on the back of the heart”.

Ad-Dalā'il Fī Hukm Muwālāt Ahl Al-Isbrāk

“The Evidences For The Ruling Regarding Alliance With The Infidels”

By the *Imām, Muwabbid, Muhaddith, Faqih, Mujāhid, Shāhid*
Shaykh Al-Islām
Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb

-May Allāh Have Mercy Upon Them and Upon All the People of *Tawhīd*-

In the Name of Allāh, The Most Gracious, The Most Merciful
All Praise belongs to Allāh, the Lord of the Worlds.

[REGARDING THOSE WHO FORSAKE *MILLAT IBRĀHĪM*] ³²⁰

Know, may Allāh have mercy upon you, that:

If a person displays *Muwāfaqah* ³²¹ with the *mushrikīn* regarding their *Dīn* ³²² -- out of *Khanf* from them, ³²³ *Mudārāb* ³²⁴ towards them, or *Mudābanah* ³²⁵ to repel their evil: then verily, he

³²⁰ As Allāh has said,

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh. We have rejected you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh alone.’” [*Al-Mumtāzinab*: 4]

³²¹ *Muwāfaqah*: harmony, compliance, agreement.

³²² In this context, *Dīn* is meant as “way of life” or “desires”; and *Imām* Hamad Ibn ‘Atīq An-Najdī رحمه الله in his book “*Sabīl An-Najātī Wal-Fikāk*” clarifies this with many evidences. For example, the Verse,

“Never will the Jews nor the Christians be pleased with you (O Muhammad! صلى الله عليه وسلم), until you follow their *religion*. Say: ‘Verily, the Guidance of Allāh (*Tawhīd*) - that is the only Guidance.’ And if you (O Muhammad! صلى الله عليه وسلم) were to follow their *desires* after what you have received of Knowledge (i.e. *Qur’ān*), then you would have against Allāh neither any protector nor any helper.” [*Al-Baqarab*: 120].

And *Imām* Hamad brings many more Verses that prove that what is meant by “following their *Dīn*” is actually “following their desires”- for the religion of the *kuffār* is nothing but their desires. As Allāh says,

is a *kaḥfīr* just like them,³²⁶ even³²⁷ if he despises their religion and hates them, and loves *Islām* and the Muslims.

This is if nothing came from him except that; So what if he was in a land of rebellion {against the *Muwābbidān*}, and submits to them, and enters into their obedience, and shows harmony with their false religion, and helps them upon it with assistance and wealth,³²⁸ and allies himself with them and breaks the alliance between himself and the Muslims, and

“So judge among them by what Allāh has revealed, and do not follow their vain desires.” [*Al-Mā'idah*: 49].

Meaning follow the *Sharī'ah* of *Tawhīd*, and not the legislations of *shirk*, *kufr*, *nifāq*, and *riddah*. So refer to “*Sabīl An-Najāb*”.

³²³ *Khanf*: fear, cowardice.

³²⁴ *Mudārāb*: companionship, friendliness, lenience.

³²⁵ *Mudābanāb*: compromising, flattery, adulation, hypocrisy, deceit.

³²⁶ The *Imāms* differentiated between *Mudārāb* and *Mudābanāb*. Displaying *Mudārāb* to the *musbrīkīn* is excusable if there are specific excuses, which are mentioned in the *Nusūs* (Texts). Refer to “*Ad-Durar As-Saniyyah*” (5/35). And also “*Al-Ghurabā*” (70) of Al-Ājurri.

The word *Mudābanāb* is used in the following Verse with the meaning “compromise”:

“So (O Muhammad صلى الله عليه وسلم) do not obey the deniers (of *Tawhīd*). They wish that you would compromise with them, so they (too) could compromise with you.” [*Al-Qalam*: 8-9]

Al-Hāfīth Ibn Hajar Al-‘Asqalānī says in “*Fat’h Al-Bārī*” (10/454): “Al-Qurtubī said, following ‘Iyyādh: The difference between *Mudārāb* and *Mudābanāb* is- *Mudārāb* includes sacrificing a worldly matter for the uprightness of either another worldly matter or a matter of *Dīn*, or both together. And *Mudābanāb* is forsaking a matter of the *Dīn* for the stability of the worldly matters.” And in (10/528), he mentions: “Ibn Battāl said: *Mudārāb* is the respect of the Muslims (towards fellow Muslims), and being courteous to the people, by speaking to them politely, and avoiding talking harshly with them- and this is one of the strongest ways to stay united. Some people think that *Mudārāb* is *Mudābanāb*, but this is incorrect... The difference is that *Mudābanāb* derives itself from *Dihān* (deceit, lit. rubbing oil) - in the sense that one displays something (of behavior), while hiding what is really inside him. And the scholars have explained it with the like of ‘companionship with a *fāsiq* (rebellious, disobedient, sinful person) and outwardly displaying satisfaction with what he is upon, without prohibiting him from that’. As for *Mudārāb*, it is being soft with an ignorant person while teaching him, or with a *fāsiq* (who is Muslim) when prohibiting him, and not being harsh upon him with either speech or action- especially if it can lead to unity.”

³²⁷ This is a refutation of the *Murji’ah*, who say that if the collaborator “hates *kufrī*” and “loves *Islām*”- then such a person is still a Muslim.

³²⁸ *Shaykh* Ibn Bāz رحمه الله says in his “*Majmū’ Al-Fatāwā*” (1/274), “The ‘*Ulamā* of *Islām* are united upon the fact that whosoever aids the *kuḥfār* against the Muslims, collaborates with them with any type of assistance, then that person is a *kaḥfīr* just like them.”

becomes from the soldiers of *shirk* and the *Qibāb*³²⁹ and its people³³⁰ - after he was from the Soldiers of *Ikhlās*³³¹ and *Tawhīd* and its people?

Regarding such a person, no Muslim will doubt that such is a *kaḥfīr*- from amongst the most severe of people in their enmity against Allāh and His Messenger صلى الله عليه وسلم. And none is an exception to this, except the *Mukrah*.³³²

[WHO IS THE *MUKRAH*?]³³³

And he is the one who has been captured by the *mushrikūn*, then they say to him “Commit *kufr*! Or do such and such... If you don't, we will do such and such to you and kill you.” Or they take him and torture him until he agrees with them. So it is permissible for him to agree with them with the tongue, while the heart is calm upon *Īmān*.³³⁴

³²⁹ Domes (on top of graves, tombs, or mausoleums, or on the top of palaces and government buildings). The singular form is- *Qubbah*, meaning -dome.

³³⁰ To know whom the *Imām* is referring to by “*mushrikīn*”, refer to the Appendix “The *Muwahhidūn* are Not *Khawārij*”.

³³¹ Sincerity, Purity from *shirk* and its people and being far removed from them.

³³² Derived from “*Ikrāb*” meaning “force, coercion, compulsion, etc.” “*Mukrah*” literally means “one who is forced, coerced...” Only this type of person is excused because of the Verse:

“Whoever commits *kufr* against Allāh after his *Īmān* (in Allāh), excluding he who is forced thereto while his heart is at rest with *Īmān*; but such who open their breasts to *kufr*, on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who are *kāfirīn*.” [*An-Nahl*: 106-107]

Imām Muhammad Ibn ‘Abdil-Wahhāb رحمه الله says regarding this Verse, “[After mentioning the Verse] So Allāh did not excuse anyone except the *Mukrah* whose heart is firm upon *Īmān* and *Tawhīd*. And it is known by necessity that it is impossible to coerce someone to change his beliefs; but it is possible to change his speech and actions. So this Verse has clarified that whoever utters a word of *kufr*, or does an action of *kufr*- then he has indeed become a *kaḥfīr*- with the exclusion of the *Mukrah* who is firm upon *Tawhīd* in his heart. And as mentioned in the Verse, he became a *kaḥfīr* because he preferred the worldly life (*Dunyā*), not because he changed his beliefs.” See “*Tārīkh Ibn Ghannām*” (344).

³³³ Also see *Shaykh* Abū Basīr’s “*Hālāt Yajūzu Fihā Ith’bār Al-Kufr*”, “The Situations in which it is Permissible to Display *Kufr*”. And one of these situations was when the Companion Muhammad Ibn Maslamah رضي الله عنه had to say things which were derogatory to the Prophet صلى الله عليه وسلم in order to get close enough to kill the *Tāghūt*, Ka’b Ibn Al-Ashraf. So the Prophet صلى الله عليه وسلم allowed him to say these statements in order to deceive the *mushrikīn* into thinking that he (Ibn Maslamah) was actually one of them (the *kuḥfār*)- and when the moment came, he completed the mission for which he was sent (i.e. to assassinate the *Tāghūt*). Also see “*Tabrīdh Al-Mujāhidīn Al-Abtāl ‘Alā Ihyā’ Sunnat Al-Igthiyāl*” by *Shaykh* Abū Jandal (Fāris Az-Zahrānī) Al-Azdī فلك الله أسره.

³³⁴ It is permissible, not obligatory. It is better and more virtuous (*Afdhal*) for the *Mukrah* to be patient and stand unwaveringly upon *Tawhīd*- especially if he is a person of *‘Ilm*, so as to be a model for others. As is mentioned in the *Hadīth* of Abū Ad-Dardā’, “My friend (the Prophet صلى الله عليه وسلم)

And the *Ulamā* have formed consensus upon the fact that whoever utters a word of *kufr* jokingly, that he has disbelieved. So what would the ruling be regarding the one who displays *kufr* because of fear and greed for worldly gains?³³⁵

And I shall mention some of the evidences upon that, with the assistance of Allāh and His Aid.

[THE EVIDENCES AGAINST THE COLLABORATOR]

* The First Evidence *

The Statement of Allāh (Most High):

“And never will the Jews nor the Christians be pleased with you, until you follow their religion.”³³⁶

advised me with ‘Do not commit *shirk*, even if you are dismembered or burned?’ Narrated by Ibn Mājah, Al-Bayhaqī, see ‘*Sahih At-Targhib*’ (566). Also the famous *Hadith*, ‘Three types of people will taste the sweetness of *Imān*... and (among these three is) the one who hates to return back to *kufr*, just as he would hate to be thrown into a blazing fire.’ Narrated by Al-Bukhārī and Muslim.

³³⁵ *Shaykh* Sālih Al-Fawzān says: “So in summary, those who commit *kufr* do not exceed out of four situations:

- a) He believes in his heart in what he says. There is no doubt about his *kufr* (disbelief/infidelity/ apostasy).
- b) He does not believe in his heart in what he says, but he was not forced to say it. Rather he said it because of greediness for the worldly life, or to please the people and be in harmony with them. So indeed this person is a *kāfir* according to the Verse of the *Qur’an*

“That is because they loved and preferred the life of this world over that of the Hereafter”.

And likewise is the ruling on the person who commits *kufr* or *shirk*, so that he can be in harmony with his people- even if he does not like *kufr* nor *shirk*, and does not believe in it; but only does it because of his love for his country, wealth, or relatives.

- c) He utters words of *kufr* jokingly, for amusement- as was seen from the troops mentioned before. [see the *Tafāsīr* of the Verse in *At-Tawbah*: 65-66.]
- d) He says (or commits) *kufr* because he was coerced, not because of his own choice, while his heart is firm upon *Imān* and *Tawhīd*. So this is someone who will be pardoned, because he was under coercion.

As for the first three situations, the person becomes a *kāfir*, as is clear from the Verses. And this refutes those who say that no one can be declared a *kāfir*, even if he speaks with *kufr* or does actions of *kufr*, until what it is in his heart is known. And this is an evil saying which contradicts the *Qur’an* and *Sunnah*. Rather, this saying is from the heretical *Murji’ah*.” “*Sharh Kashf Ash-Shubuhāt*” (163-164).

³³⁶ *Al-Baqarab*: 120

So He (Most High) has informed that the Jews and the Christians, and likewise the *mushrikūn*, would never be satisfied with the Prophet صلى الله عليه وسلم until he would follow their religion, and bear witness that they are upon the Truth.

Then He said,

“Say: ‘Verily, the Guidance of Allāh - that is the (only) Guidance.’ And if you were to follow their desires after what you have received of Knowledge (i.e. *Qur’ān*), then you would have against Allāh neither any protector nor any helper.”³³⁷

And in another Verse:

“...Then indeed you will be one of the *Thālimīn*³³⁸ (wrong-doers).”³³⁹

So if the Prophet صلى الله عليه وسلم followed their religion - only externally, without the belief of the heart,³⁴⁰ rather out of *Khanf* from their evil and out of *Mudābanah* - he would have been one of the *Thālimīn*. So what about the one who displays to the worshippers of the *Qubūr*³⁴¹ and the *Qibāb*, that they are upon Truth and correct guidance? Indeed, they wouldn't be satisfied except by this!

³³⁷ *Al-Baqarab*: 120

³³⁸ This word means “those who do *Thulm*” - which means oppression, wrongdoing, etc. And the worst form of *Thulm* is mentioned in the Verse

“Verily, committing *shirk* is a Great *Thulm*.” [*Luqman*: 13]

And also in the Verse

“And invoke not besides Allāh any such thing that will neither profit you nor harm you; but if (in case) you did so- you shall certainly be one of the *Thālimīn*.” [*Yunus*: 106]

And also in the Verse

“And whosoever does not judge by that which Allāh has revealed, such are the *Thālimūn*.” [*Al-Mā'idab*: 45].

³³⁹ *Al-Baqarab*: 145

³⁴⁰ Since he has received knowledge from Allāh, it would be impossible for the Prophet صلى الله عليه وسلم to believe in other than *Islām*.

³⁴¹ Graves, tombs, mausoleums, etc.

*** The Second Evidence ***

The Statement of Allāh (Most High):

“And they will never cease fighting you until they turn you back from your *Dīn* (*Islām*), if they can. And whosoever of you turns back from his *Dīn*, and dies as a *kāfir*, then his deeds will be lost in this life and in the Hereafter. And they will be the dwellers of the Fire. They will abide therein forever.”³⁴²

So He (Most High) informs that the *kuffār* will never cease fighting the Muslims until they turn them back from their *Dīn*- if they are able to so.

And He did not permit harmonizing with the *kuffār* out of fear for one's life, wealth, and sanctity. Rather, He has informed about whoever harmonizes with them after they have fought him - in order to repel their evil - that he is a *murtadd* (apostate). So if he dies upon his *Riddah* (apostasy) after the *mushrikūn* have fought him, then he is from the People of the Fire who will eternally be in it.

So what about the person who harmonizes with the *mushrikīn* without even being fought? So if there is no excuse for the one who harmonizes with them after he has been fought – then you know that the ones who go to them and rush to be in harmony with them - without any fear or fighting - that they are even less worthy of having an excuse; and that they are *kuffār*, *murtaddīn*.

*** The Third Evidence ***

His - (Blessed and Most High is He) - Statement:

“Let not the *Mu'minūn* take the *kāfirīn* as *Awliyā'*”³⁴³ instead of the *Mu'minīn* - and whosoever does that then he will never be helped by Allāh in any way, except if you indeed fear a danger from them.”³⁴⁴

So He (Glory Be to Him) has prohibited the *Mu'minīn* from taking the *kāfirīn* as *Awliyā'*, friends, and companions instead of the *Mu'minīn* - even if they are afraid of them. And He informed that whosoever does that **“then he will never be helped by Allāh in any way”**: in other words, he will never be from the *Awliyā'* of Allāh who are promised salvation in the

³⁴² *Al-Baqarab*: 217

³⁴³ *Awliyā'*: friends, allies, supporters, helpers, protectors, etc. The singular form is *Walī*: friend, etc.

³⁴⁴ *Al 'Imrān*: 28

Hereafter. **“Except if you indeed fear a danger from them”**: and it is that the person is subjugated by them, and is not capable of being hostile against them, and thus displays companionship towards them,³⁴⁵ while his heart is still firm upon *Baghdhā'* and *'Adāwab*,³⁴⁶ waiting for the preventative factor to cease - and once it ceases, he returns back to *'Adāwab* and *Baghdhā'*.

So how about the one who takes them as *Awliyā'* instead of the *Mu'minīn* without any excuse - except that he preferred the life of this world rather than the Hereafter, and because he feared the *mushrikīn*, rather than fearing Allāh? Allāh has not made *“Khawf”* (fear) from them an acceptable excuse. Rather, He (Most High) has said:

“It is only Shaytān that suggests to you to fear his *Awliyā'* (i.e. *mushrikūn*); so fear them not, but fear Me (Alone), if you are *Mu'minīn*.”³⁴⁷

³⁴⁵ But this does not mean that it is allowed to help the *kuffār* against the Muslims (*Muthābarab*). For *Ikrāb* (coercion), if it is truly coercion, then it is permissible to say words of *kufri*, and do actions of *kufri*- as long as it does not involve hurting another Muslim; and if it does involve hurting another Muslim, then it is not permissible according to *Ijmā'*- for he is not allowed to kill another brother for the sake of his own life. An-Nawawī رحمه الله says, “As for killing (a Muslim), then it is not permissible even under *Ikrāb*- according to *Ijmā'*.” [*Al-Minhāj Sharh Sahīb Muslim Ibn Al-Hajjāj* 18/16-17]. Ibn Rajab Al-Hanbalī رحمه الله said, “The scholars are united upon the fact that if someone is (being) coerced to kill a Muslim- then it is (still) not permissible to kill him. Because he has actually chosen to kill that other person in order to save his own life from being killed. And this has *Ijmā'* of the scholars that it is transgression.” [*Jāmi' Al-Ulūmi Wal-Hikam* 2/371]. *Shaykh Al-Islām* Ibn Taymiyyah رحمه الله said regarding those who are coerced by the Tatārs to help them against the Muslims, “Even if he is coerced to fight (against the Muslims) in this time of tribulation, it is still not permissible for him to fight. Rather, it is obligatory that he destroys his weapons, and be patient until he is martyred... There is no doubt that it is obligatory upon him that, if he is forced to be present (on the battlefield), that he does not fight- even if the Muslims end up killing him... Indeed it is not permissible for him to kill another Muslim according to consensus. So if he is coerced and threatened that he will be killed unless he kills another Muslim- then it is still not permissible for him to kill someone for the sake of not being killed himself. It is not permissible to oppress someone for the sake of not being killed himself.” [*Majmū' Al-Fatāwā* 28/538-539]. Also refer to the end of the *Sharh* by *Shaykh* 'Alī Ash-Khudhayr on “*Kashf Ash-Shubuhāt*”, entitled “*At-Tawdbīb Wa At-Tatimmāt*”, for he has explained this thoroughly.

³⁴⁶ *Baghdhā'*: Hatred. *'Adāwab*: Hostility, Enmity. As appears in the Verse:

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh. We have rejected you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh alone.’” [*Al-Mumtahinab*: 4]

³⁴⁷ *Al 'Imrān*: 175. And He also says,

*** The Fourth Evidence ***

The statement of Allāh (Most High):

“O you who Believe! If you obey those who disbelieved, they will send you back on your heels, then you will turn back (from *Īmān*) as losers.”³⁴⁸

So He (Most High) informed that if the *Mu'minīn* obey the *kuffār*, then there is no doubt that they would turn them back on their heels away from *Islām*. Because indeed, they are not satisfied with them with anything less than *kufr*.

And He informed that if they do that, they would become losers in this world and in the Hereafter, and he did not permit harmonizing and obeying them due to *Khanf* from them.

And this is the current situation - they are not content with those who agree with them unless they testify that they are upon the Truth, display Hostility and Hatred against the Muslims, and cut off assistance to them.³⁴⁹

Then He states:

“Nay, Allāh is your *Mawlā*,³⁵⁰ and He is the Best of helpers.”³⁵¹

So He (Most High), informs that Allāh is the *Mawlā* of the *Mu'minīn* and their Helper, and that He is the Best of Helpers. So in allegiance to Him and being under His obedience is enough provision and (it) is sufficient against obedience to the *kuffār*.

Alas for the slaves! Those who knew *Tawhīd* and were raised upon it and took it as their *Dīn* for a time; How they departed from the allegiance of the Lord of the Worlds, the Best of

“Therefore do not fear men, but fear Me- and do not sell My Verses for a miserable price.”
[*Al-Mā'idab*: 44].

This is a clear refutation from the *Qur'an* against those who allow selling the Verses of Allāh for the sake of fear and worldly desires. And keep on repeating this paragraph many times, and you will understand the evilness of the *Qusūriyyah* and the *Murjī'ah*.

³⁴⁸ *Āl 'Imrān*: 149

³⁴⁹ And this is the current situation - the Zionists and Crusaders are not content with the Muslims, unless they testify that the Zionists and Crusaders are upon infinite justice, display Hostility and Hatred against the *Mujāhidīn*, and cut off assistance to them. Thus, becoming apostates, out of the fold of *Islām*.

³⁵⁰ Patron, Lord, Helper, Protector

³⁵¹ *Āl 'Imrān*: 150

Helpers - to the allegiance of the *Qibāb* and its people; and were satisfied with it in exchange of the Allegiance of the One in Whose Hand is the sovereignty of everything?!

“What an evil exchange for the *Thālimīn!*” ³⁵²

*** The Fifth Evidence ***

His - (Most High is He) - Statement:

“Is the one who follows the good Pleasure of Allāh, like the one who draws on himself the Wrath of Allāh? And his abode is Hell- and worst, indeed, is that destination!” ³⁵³

So He (Most High) has informed that not equal is the one who follows the Pleasure of Allāh and the one who follows the Wrath of Allāh and whose destination will be the Fire on the Day of Resurrection.

And there is no doubt that directing *Tbādab* to *Ar-Rahmān* ³⁵⁴ Alone, and supporting it, and the fact that the individual is from its people, is from the Pleasure of Allāh. And (there is no doubt) that directing *Tbādab* to the *Qibāb* and the dead people, and supporting it, and being from amongst its people is from that which angers Allāh. ³⁵⁵

So not equal with Allāh are those who support His *Tawbīd*, and His *Da'wab* with *Iklās*, and are from the *Mu'minīn*; and those who support *shirk* and (support) the supplicating to the dead, and are from the *mushrikīn*.

So if they say, “(Our excuse is that) we were scared!” It will be said to them, “You have lied.” And also, “Allāh has not made *Khanf* (fear) an excuse to follow that which angers Him and abandoning that which pleases Him. And many of the People of Falsehood only forsake the Truth because of fear that their worldly things will leave them; otherwise, they still recognize the Truth and believe ³⁵⁶ in it ³⁵⁷ - but despite this, they were not Muslims.”

³⁵² *Al-Kahf*: 50. Alas for mankind! How the ones who once understood *Tawbīd* and were raised upon it and took it as their *Dīn* for such a long time; How they departed from the Protection of the Lord of the worlds, the Best of helpers, and went to the protection of the cross and its crusaders... What an evil exchange for the *murtaddīn*...

³⁵³ *Al 'Imrān*: 162

³⁵⁴ One of the Names of Allāh, meaning “The Most-Compassionate, Merciful, Gracious”.

³⁵⁵ And along with this, there is no doubt that directing *Tbādab* to the rulers and the Zionists and Crusaders, helping these people, and siding with them against the *Muwabbhidīn*- this is something which angers Allāh.

³⁵⁶ The Arabic word used is “*Ya'taqidūn*”- derived from the words *'Aqīdah* and *I'tiqād*.

³⁵⁷ As Allāh mentions regarding *Fir'awn* rejecting Mūsā and Hārūn (peace be upon both of them):

*** The Sixth Evidence ***

His - (Most High is He) - Statement:

“Verily! As for those whom the Angels take (in death) while they are wronging themselves {as they stayed among the *mushrikīn* even though emigration³⁵⁸ was obligatory for them}, they (Angels) say (to them): ‘In what (condition) were you?’³⁵⁹

In other words “Which group were you in? In the faction of the Muslims, or in the faction of the *mushrikīn*?”

So because they were not in the faction of the Muslims, they put forth the excuse that they were weak and oppressed; but the Angels did not excuse them - and they said to them:

“Was not the Earth of Allāh spacious enough for you to emigrate therein?” Such men will find their abode in Hell- and what an evil destination!”³⁶⁰

And no one with intellect will doubt that the people of the countries that have rebelled against the Muslims – (those people) are with the *mushrikīn*, in their group and in their community (*Jamā'ah*).

This, even though the Verse was sent down regarding some people of Makkah who had embraced *Islām*, but did not emigrate (i.e. did not do *Hijrah*).³⁶¹ So when the *mushrikūn* went out to *Badr*, they forced these Muslims to join their ranks; so, out of fear, they went out.

“And they belied them wrongfully and arrogantly - even though their own selves were convinced (had *Yaqīn*) thereof. So see what was the end of the *Mufsidīn* (*kuffār*, evil-doers) [An-Naml: 14]

³⁵⁸ *Hijrah*

³⁵⁹ *An-Nisā'*: 97

³⁶⁰ *An-Nisā'*: 97. And another relevant Verse,

“O My slaves who believe! Certainly, spacious is My Earth- therefore worship Me Alone.” [Al-'Ankabūt: 56]

³⁶¹ As in the verse:

“And as for those who have believed but did not emigrate, you owe no duty of protection to them until they emigrate.” [Al-Anfāl: 72]

So the Muslims (who had emigrated to Madīnah) killed them on the Day of *Badr*; and after they found out that they had killed them they became regretful, and said, “*We have killed our own brothers!*” So Allāh revealed this Verse regarding them.³⁶²

So what about the people of the countries, those who used to be upon *Islām*, then removed its yoke from their necks and showed harmony to the people of *shirk* regarding their *Dīn*, and they entered under their obedience, and they gave them shelter and supported them; and they abandoned the People of *Tawhīd*, and followed other than their path; and they declared them to be mistaken, and it became wide spread amongst them (the *mushrikeen*) the swearing at them (the Muslims), insulting them, shaming them, ridiculing them; and mocking them because of the fact that they are firm upon their *Tawhīd* and in their patience upon it and upon *Jihād* in its cause; and they aided them against the People of *Tawhīd* - voluntarily, not out of coercion; willingly, and not out of compulsion!?

So those ones are more deserving of being labeled with “*kuffr*”- and worthier of being thrown into the Fire - than those who did not do *Hijrah* because of their extreme attachment to their homeland and out of fear from the *kuffār*, and who went out in their army under compulsion and fear.

And if someone were to ask, “Wasn’t *Ikrāh*³⁶³ an excuse for those who were killed on the Day of *Badr*, for them to go out (along with the *mushrikeen* against the Muslims)?”

Then it shall be replied, “It was not accepted because they had no excuse in the beginning of the matter, when they had (chosen to) settle themselves amongst the *kuffār*; so they are not excused after that due to *Ikrāh*, because they (themselves) are the reason for that (i.e. they were the ones who chose to be amongst the *mushrikeen* in the beginning), as they resided with them and abandoned the *Hijrah* (due to their own decision).”

*** The Seventh Evidence ***

His - (Most High is He) - Statement:

“And it has already been revealed to you in the Book (*Qur’ān*) that when you hear the Verses of Allāh being denied and mocked, then do not sit with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be (just) like them.”³⁶⁴

³⁶² Narrated by Al-Bukhārī (4596, 7085), An-Nasā’ī in his “*As-Sunan Al-Kubrā*” “*Kitāb At-Tafsīr*”, as is in “*Tuhfat Al-Asbrāf*” (5/166), At-Tabarī in his *Tafsīr* (5/234), Al-Bayhaqī in his “*As-Sunan Al-Kubrā*” (9/12), At-Tabarānī in “*Al-Ansāl*” and Ibn Rāhawayh and Al-Ismā’īlī and Ibn Al-Munthir as is in “*Fat’h Al-Bārī*” (8/263), Ibn Abī Hātim and Ibn Mardawayh as is in “*Ad-Durr Al-Manthūr*” (2/206), Al-Bazzār in his “*Musnad*” as is in Al-Haythamī’s “*Mujma’ Aḥ-Zawā’id*” (7/10).

³⁶³ Coercion, force, compulsion, subjugation.

³⁶⁴ *An-Nisā’*: 140

So He (Blessed and Most High is He) mentioned that He has sent down a Command upon the *Mu'minīn*, in the Book, ³⁶⁵ that when they hear the Verses of Allāh being denied and ridiculed, that they should not sit with them until they discuss something else; and that whosoever sits with those disbelieving in the Verses of Allāh and mocking them, at the time of their *kufr* and *mockery*, then that person is just like them. And He did not differentiate between the *Khā'if*³⁶⁶ or other than him- except the *Mukrah*.

This was when they were all in one single country, during the dawn of *Islām*. So what about the one who is in the spaciousness, dignity, and various countries of *Islām* - and then he invites the *kāfirīn* and mockers of the *Ayāt* of Allāh, to come to his countries, and accepts them as allies, companions, and associates; and he hears their *kufr* and their mockery and consents to it - and expels the People of *Tawhīd*, and keeps them far away?! ³⁶⁷

*** The Eighth Evidence ***

His - (Most High is He) - Statement:

“O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the *Thālimīn*.^{368, 369}”

³⁶⁵ “The prohibition that this Verse is referring to is:

‘And when you (O Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the *Qur'ān* by mocking at them), then stay away from them until they turn to another topic. And if Shaytān causes you to forget, then after the remembrance, do not sit in the company of those people who are the *Thālimīn*.’ [*Al-An'ām*. 68]”

Refer to “*Tafsīr Al-Qur'ān Al-'Athim*” by Ibn Kathīr (1/567).

³⁶⁶ Someone with *Khanf*.

³⁶⁷ *SubhānAllāh!* It is as if the *Imām* was speaking about today - regarding those who beg the Zionists and Crusaders to come to the Land of Muhammad صلى الله عليه وسلم, and beg them to occupy the Peninsula, and beg them to kill the *Mumabhidīn*...

³⁶⁸ The Companion Huthayfah رضي الله عنه said, “Each of you should fear that he might become a Jew or Christian while not even knowing it,” and then he recited **“And if any amongst you takes them as *Awliyā'*, then surely he is one of them”**. Refer to “*Ad-Durr Al-Manthūr*” (3/100).

³⁶⁹ *Al-Mā'idah*: 51. In Verse 52-53, Allāh clarifies even more,

...

“And you see in those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’ ... And those

So He (Glory be to Him) has forbidden the *Mu'minin* from taking the Jews and Christians as *Awliyā'*.

And He informed that whosoever from amongst the *Mu'minin* allies himself with them, then he is one of them.³⁷⁰ And likewise is the ruling upon whosoever allies himself with the *kuffār*, from the *Majūs* and idol worshippers – then he is one of them.

And if someone was to argue, that directing *Tbādah* to the *Qibāb* and calling upon the dead saints is not *shirk* - and that its people are not *musbrikūn*; Then his matter has become apparent³⁷¹ -and his arrogance and *kufr* have become clear.

And He (Blessed and Most High is He) has not differentiated between the *Khā'if* and other than him. Rather, He (Most High) informed³⁷² that those who have a disease in their hearts do that out of fear of calamity.³⁷³

And likewise is the condition of those *murtaddīn* - they were afraid of calamity. And whatever remained in their hearts of *Īmān* in the Truthful Promise of Allāh, to give Victory to the People of *Tawhid* was removed.³⁷⁴ So they went quickly and raced to the people of *shirk*, out of fear of calamity.

He (Most High) said,

who have *Īmān* will say, **“Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (O Muslims)?”** All that they did has been in futility, so they have become losers.”

³⁷⁰ Regarding the Verse **“And if any amongst you takes them as *Awliyā'* {*Tawallā*}, then surely he is one of them”** [*Al-Mā'idah*: 51]- *Al-'Allamah* Ibn Hazm رحمه الله said in “*Al-Muhallā*” (11/138): “It is correct that this Verse is only to be taken literally, meaning that he is a *kāfir* from the group of the *kuffār*; and this is the Truth, not even two Muslims will disagree on this issue.”

³⁷¹ By arguing on behalf of those who worship other than Allāh, he has become from amongst their *Awliyā'*.

³⁷² In *Al-Mā'idah*: 52, Allāh has informed regarding them,

“And you see in those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’”

³⁷³ Again, the *Imām* clarifies that fear and *Khawf* are not excuses, rather the collaborator still apostatizes, which is a clear refutation against the neo-*Murji'ah*...

³⁷⁴ And it is known that coercion does not ever change the beliefs in the heart (such as loving *Islām*, hating *kufr*, etc.)- so it must be even more obvious that mere ‘fear’ does not change the beliefs of the heart. So the one who is afraid of the *kuffār* still might “love *Islām*” and “hate *kufr*”- but yet the *Imām* describes them as “*murtaddīn*” since their *Īmān* ceases to exist- when they collaborate with the *kuffār* against the Muslims.

“Perhaps Allāh may bring a victory or a decision according to His Will. Then they would become regretful for what they have been keeping as a secret in themselves.”

375

*** The Ninth Evidence ***

His - (Most High is He) - Statement:

“You see many of them taking those who have disbelieved as *Awliyā'*. Evil indeed is that which their ownelves have sent forth before them; for that (reason) Allāh's Wrath fell upon them, and in the Torment they will abide forever.” ³⁷⁶

So He (Most High) has made clear that merely having *Muwālāt* ³⁷⁷ with the *kuffār*, necessitates the Wrath of Allāh and eternity in torment, ³⁷⁸ even if the person is *Khā'if*. (None is excused from this ruling) except the *Mukrah*, with its (real) conditions.

So what if this was combined with clear, open *kufr*, and it is hostility towards *Tawhid* and its people, cooperating and assisting to eradicate the worshipping of Allāh only, and to establish the worshipping of other than Him? ³⁷⁹

*** The Tenth Evidence ***

His - (Most High is He) - Statement:

³⁷⁵ *Al-Mā'idab*: 52

³⁷⁶ *Al-Mā'idab*: 80

³⁷⁷ Linguistically: Friendship, Befriending, Alliance, Loyalty, etc.

³⁷⁸ Although there is small difference linguistically, the *Imāms* have differentiated between “*Tawallī*” and “*Muwālāt*”. See “*Awthaq 'Urā Al-Īmān*” (133), and “*Ad-Durar As-Saniyyab*” (5/201).

The *Muwālāt* mentioned in this last sentence is in its linguistic meaning, not its *Shar'i* (legislative) meaning. In the *Shari'ah*, the *Imāms* have distinguished the meanings of the two- *Tawallī* means “loyalty, alliance, etc.”; while *Muwālāt* means “friendship, befriending, etc.”

Thus, *Muwālāt* is more general, while *Tawallī* is more specific. It should be noted that every type of *Tawallī* is *Muwālāt*; but not every type of *Muwālāt* is *Tawallī*. Also refer to the Appendix at the end of this translation, entitled “The Dividing Border Between *Muwālāt* and *Tawallī*”. **Note:** There is an opinion that this type of terminology is incorrect, and that the sayings and actions that have been deemed to be *Muwālāt Sughbrā*, or minor allegiance, are not actually allegiance at all. Those who take this opinion say that when people started calling these actions *Muwālāt* or *Tawallī*, then there was a need to differentiate them from the sayings and actions that remove one from *Islām*, so the differentiation between *Tawallī* and *Muwālāt* was introduced. A further discussion on this will be mentioned in the section entitled “The Dividing Border Between *Muwālāt* and *Tawallī*”.

³⁷⁹ And what about cooperating and assisting to eradicate His Legislation Alone - the *Qur'an* and *Sunnah* - and helping to establish the legislations which oppose His- such as the fabricated man-made laws, or the *Yāsiq*?

“And had they believed in Allāh, and in the Prophet, and in what has been revealed to him- they would have never taken them (the *kuffār*) as *Awliyā'*. But many of them are *Fāsiqūn*.”³⁸⁰

So He (Most High) mentioned that *Muwālāt* of the *kuffār* is something which invalidates *Īmān* in Allāh, the Prophet *صلى الله عليه وسلم*, and that which was revealed to him. Then He informed that the reason for that (that they took the *kuffār* as *Awliyā'*) is because of the fact that many of them are *fāsiqūn*. And He did not differentiate between the one who feared calamities, and the one who didn't fear. And similar is the condition of many of the *murtaddeen* (today) - before their apostasy, many of them were *fāsiqūn*. So that (*fīsq*/rebellion) dragged them into allying with the *kuffār*, and *riddah* from *Islām*. We seek refuge with Allāh from that.

*** The Eleventh Evidence ***

His - (Most High is He) - Statement:

“And certainly, the *Shayātīn* (devils) do inspire their *Awliyā'* (from mankind) to dispute with you, and if you obey them, then you would indeed be *mushrikūn*.”³⁸¹

And this Verse was sent down when the *mushrikūn* said to the Muslims “You eat from that which you killed, but you don't eat from which Allāh has killed!?” So Allāh revealed this Verse.³⁸²

So if the one who obeyed the *mushrikūn* by permitting *Maytab* [a dead animal], became a *mushrik* - without any differentiation between the *Khā'if* and other than him, except the *Mukrab*; then what about the one who obeys them in permitting their *Muwālāt*,³⁸³ being with them, aiding them, bearing witness that they are upon the Truth, permitting the (spilling of the) blood of the Muslims and (the seizing of) their wealth, and leaving the Faction of the Muslims, and joining the faction of the *mushrikūn*!?

Indeed those ones are more deserving of *kufir* and *shirk*, compared to those who agreed with them in permitting the *Maytab*.

³⁸⁰ *Al-Mā'idah*: 81

³⁸¹ *Al-An'ām*: 121

³⁸² Narrated by Ibn 'Abbās رضي الله عنهما, see Abū Dāwūd in his “*Sunan*” (2818), An-Nasā'ī in “*Al-Mujtabā'*” (7/237), At-Tirmithī in “*Al-Jami'*” and he said: “*Hasan Gharīb*” (3069), Al-Hākim in “*Al-Mustadrak*” (4/233), At-Tabarī in his *Tafsīr* (8/17), Al-Bayhaqī in “*As-Sunan Al-Kubrā'*” (9/241); and Al-Furyābī, Ibn Abī Shaybah, 'Abd Ibn Humayd, Ibn Al-Munthir, Ibn Abī Hātim, An-Nuhās, Abū Ash-Shaykh, Ibn Mardawayh, and At-Tabarānī as appears in “*Ad-Durr Al-Manthūr*” (3/43).

³⁸³ So remember this question and its answer- O Brother of *Tawhīd*! What is the ruling regarding those who allow *Muthāharah* to the *kuffār* for the mere sake of “*Khanf*”?

*** The Twelfth Evidence ***

His - (Most High is He) - Statement:

“And recite to them (O Muhammad صلى الله عليه وسلم) the story of him to whom We gave Our Verses, but he threw them away; so Shaytān followed him up, and he became of those who went astray.”³⁸⁴

And this Verse was revealed regarding a devout and pious *‘Alim* (scholar) during the time of the Children of *Isrā’īl*, whose name is accounted as Bal’ām.³⁸⁵ He used to know *Al-Ism Al-A’tham*.³⁸⁶

Ibn Abī Talhah³⁸⁷ reported on the authority of Ibn ‘Abbās رضي الله عنهما: “When Mūsā عليه السلام came to them – in other words upon the *Jabbarīn*,³⁸⁸ the children of his uncles and his people came to him and said, “Indeed Mūsā عليه السلام is a very strong man, and he has with him many warriors. And if he were to conquer us, he will destroy us. So call upon Allāh and ask Him to turn Mūsā and those with him away from us.” So Bal’ām replied, “Indeed, if I supplicate to Allāh against Mūsā عليه السلام, I would lose in this world and in the Hereafter.” But they kept on urging him until he supplicated for them. So Allāh cast him away from what (righteousness) he was upon; and that is His saying, **“...but he threw them away; so Shaytān followed him up, and he became of those who went astray.”**³⁸⁹ And Ibn Zayd

³⁸⁴ *Al-A’raf*: 175

³⁸⁵ Bal’ām Ibn Bā’ūrā’, and in other accounts as “Bal’am” without the *Alif*. And in another account, Bal’ām Ibn ‘Āmir. See At-Tabarī in his *Tafsīr* (13/257), and Al-Hākim in “*Al-Mustadrak*” (2/325).

³⁸⁶ Literally “The Greatest Name” (of Allāh).

³⁸⁷ He is Abū Al-Hasan ‘Alī Ibn Sālīm, a servant of Ibn ‘Abbās رضي الله عنهما. He died in the year 143. See “*At-Taqrīb*” (402).

³⁸⁸ Literally “people of great strength”. These people are mentioned in the Verses of *Al-Mā’idah*: 20-26.

³⁸⁹ Narrated by Ibn Al-Munthir, and Ibn Abī Hātim, as appears in “*Ad-Durr Al-Manthūr*” (3/145), on the authority of Ibn ‘Abbās رضي الله عنهما. *Al-Hāfiṭh* Ibn Kathīr رحمه الله says in his *Tafsīr* (2/65), “This is what is prominent regarding the reason (*Sabab*) this noble Verse was sent down. And strange, rather far off, rather mistaken is the claim of the person that says “He was given Prophethood, but then he threw that away.” **Note:** The chain that includes ‘Alī Ibn Abī Talhah from Ibn ‘Abbās is considered weak, as ‘Alī Ibn Abī Talhah never met Ibn ‘Abbās. Ibn Hajar said in “*Taqrīb At-Tab’thīb*” (4754): “‘Alī Ibn Abī Talhah Sālīm, he was the servant of the children of Al-‘Abbās, he lived in Homs. He narrated from Ibn ‘Abbās as *Mursal* and he did not meet him.” He also mentioned in “*Tab’thīb At-Tab’thīb*” (474), when mentioning those who narrated from Ibn ‘Abbās, he said: “And ‘Alī Ibn Abī Talhah as *Mursal*.” Also, Ibn Hajar رحمه الله said in “*Fat’h Al-Bārī*” (7/189), “And Ibn Mardawayh narrated with a strong chain, from ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās that he said about His Statement: **“And recite to them (O Muhammad صلى الله عليه وسلم) the story of him to whom We gave Our Verses, but he threw them away”** He said: ‘It was revealed regarding Umayyah Ibn Abī As-Salt.’”

³⁹⁰ said, “His whims and desires were with his people,” - meaning the ones who fought against Mūsā عليه السلام and his people.

So He (Most High) has mentioned the affair of this traitor who forsook the Verses of Allāh; after Allāh had given it to him, even though he understood it and was from its people- but then **“he threw them away”**, meaning he abandoned acting upon it. And it was mentioned that his “abandonment of the Verses of Allāh” means- assisting the *musbrikīn* and supporting them with his opinion, with the *Du'ā* against Mūsā عليه السلام and his followers that Allāh turn them away from his people, due to his *Khanf* and sympathy for his people; even though he knew the Truth and was sure of it, spoke with it, and testified for it, and worshipped (Allāh). But his obedience to his people and his relatives and his desires, and his clinging to the Earth, kept him from acting upon it - and this was “abandonment of the Verses of Allāh”.

And this is what is present in those *murtaddīn*, and even worse. Because verily Allāh has bestowed upon them His Verses which contain the commands of His *Tawhīd*, and calling upon Him Alone without any partners; and the prohibitions against *shirk* with Him and calling upon other than Him; and the commandment for *Muwālāt* with the *Mu'minīn*, loving them and aiding them, holding fast to the Rope of Allāh all together, being with the *Mu'minīn*; and the commandment for the hostility against the *musbrikīn*, hating them, waging *Jihād* against them, and abandoning them; and the commandment for the demolition of the statues, the elimination of prostitution, homosexuality, and all abominable things. And they recognize and accept that (these orders are from Allāh), but yet then they abandon all of that. Surely, they are more worthy of being labeled with “abandoning the Verses of Allāh”, more deserving of being labeled with *kufr* and *riddah* than Bal'ām- or (at the very least) they are exactly like him. ³⁹¹

*** The Thirteenth Evidence ***

His - (Most High is He) - Statement:

“And do not incline toward those who do wrong (*Thulm*), lest the Fire should touch you- and you have no protectors other than Allāh, nor would you then be helped.” ³⁹²

So He (Most High) mentioned that inclination toward the wrong-doers from the *kuffār* and the *Thalimīn* necessitates touching the Fire; and He did not differentiate between the one from them who is in *Khanf* or otherwise- except the *Mukrah*.

So how about the person who takes inclination towards them as his way of life, or as a good idea; and assists them with whatever he can from wealth and advice; and he desires to see an

³⁹⁰ He is 'Abdur-Rahmān Ibn Zayd Ibn Aslam Al-'Adawī. He died in the year 182. See “*At-Taqrīb*” (340).

³⁹¹ And this is exactly what is present in today's apostate regimes, nay- even worse.

³⁹² *Hūd*: 113

end to *Tanbīd* and its people, and (to see) the people of *shirk* conquering them?! Indeed, this is from the most severe *kufṛ* and inclination (towards the *mushrikīn*).

*** The Fourteenth Evidence ***

His - (Most High is He) - Statement:

“Whoever commits *kufṛ* against Allāh after his *Īmān* (in Allāh), excluding he who is forced thereto while his heart is at rest with *Īmān*; but such who open their breasts to *kufṛ*³⁹³ then on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the *kāfirīn*.”³⁹⁴

So He (Most High) has made a judgment that is unchangeable- That whosoever turns back from his *Dīn* to *kufṛ*, then he is a *kāfir*. Regardless of whether he had the excuse of *Khawf* for his life, wealth, family, or not; and whether he committed *kufṛ* both internally (with his heart) and externally (through actions), or only externally and not internally (i.e. only through actions, without the heart); and whether he committed *kufṛ* through his actions and his speech, or with just one of the two and not the other; and whether or not he committed *kufṛ* because of his desire to attain some worldly benefit from the *mushrikīn*; **he becomes a *kāfir* in each and every situation** - except for the *Mukrab*. And he is the ‘*Maghsūb*’ in our language.³⁹⁵

So if a person is forced to do *kufṛ*; and it is said to him “Commit *kufṛ*! Or else we shall kill you- or we will torture you”; or the *mushrikīn* take him and beat him (severely) - and it is not possible for him to be rid (of this torment) except by agreeing with them; then it is permissible for him to agree with them externally (through actions or speech) - with the condition that his heart rests upon *Īmān* - meaning firmly established upon it and believing in it. But as for him agreeing with them with his heart, then he is a *kāfir*- even if he is a *Mukrab*.

³⁹³ *Shaykh Al-Islām* Ibn Taymiyyah رحمه الله said regarding this, “Whoever utters *kufṛ* without being forced to, he has indeed opened his breast to *kufṛ*.” “*Majmū' Al-Fatāwā*” (7/599). And in (7/220) he says, “Whoever commits *kufṛ* without being forced to do so, he has indeed opened his breast to *kufṛ*.”

³⁹⁴ *An-Nabl*: 106-107

³⁹⁵ Derived from “*Ghasaba Yaghsibu*”- which implies the meanings of “coerce, compel, force, extort, seize unlawfully, conquer, subdue, rape, etc.” And *Maghsūb* is the one who is “coerced, compelled, forced, subdued, etc.” According to classical linguists: “Someone who is forced to do something he dislikes by means of subjugation and compulsion.” See “*Lisān Al-'Arab*” (3/526), and “*Al-Misbāb Al-Munir*” (2/729).

And what is apparent from the words of *Imām Ahmad* رحمه الله³⁹⁶, is that in the first situation, he would not be a *Mukrab*- unless the *mushrikūn* had tortured him. Because when Yahyā Ibn Ma'in³⁹⁷ entered upon him while he was ill,³⁹⁸ he (Yahyā) greeted him with *Salām*- but he (*Imām Ahmad*) did not return his *Salām*. So Yahyā began to appeal to him saying: "The *Hadīth* of 'Ammār³⁹⁹ (O Ahmad)! And Allāh said **"excluding he who is forced thereto while his heart is at rest with *Īmān*"**." So Ahmad turned his face to the other side; so Yahyā exclaimed, "He does not accept an excuse?!" So when Yahyā was leaving, *Imām Ahmad* said, "He uses the *Hadīth* of 'Ammār as proof, and the *Hadīth* of 'Ammār is 'I passed by them (the *mushrikīn*) while they were insulting you (O Messenger of Allāh) - so I forbid them (to say such things), so then they **tortured** me...' And you, it is said to you 'We **want** to torture you'."⁴⁰⁰ So Yahyā said, "I swear by Allāh! I have not seen anyone under the surface of the Sky of Allāh who understands the *Dīn* of Allāh better than you."⁴⁰¹

³⁹⁶ He is the *Shaykh Al-Islām*, Abū 'Abdillāh, Ahmad Ibn Muhammad Ibn Hanbal Ibn Hilāl Ibn Asad Ash-Shaybānī Al-Marwazī. He settled in Baghdād, and died in the year 241. See "*At-Taqrīb*" (14).

³⁹⁷ He is Abū Zakariyyā Yahyā Ibn Ma'in Ibn 'Awn Al-Ghatfānī, the *Imām* of *Jarb* and *Ta'dil*. He died in the year 233. See "*At-Taqrīb*" (597).

³⁹⁸ During the trial that *Imām Ahmad* رحمه الله had faced, many of his close students and fellow scholars came to him to remind him that it is allowed to verbally display *kufr* to save one's own life. This is one of those instances when he was requested to do so.

³⁹⁹ His incident is recorded by At-Tabarī (14/184), Al-Hākim in "*Al-Mustadrak*" (2/357) and declared "*Sahīh*" by Ath-Thahabī, Al-Bayhaqī in "*As-Sunan Al-Kubrā*" (8/208), Abū Nu'aym in "*Al-Hilyab*" (1/140), Ibn As-Sa'd in his "*At-Tabaqāt*" (3/249), 'Abdur-Razzāq on the authority of Is'hāq Ibn Rāhawayh as appears in "*Nasb Ar-Rāyab*" (4/159), Ibn Abī Hātim, Ibn Mardawayh, Ibn Al-Munthir and Ibn 'Asākīr as appears in "*Ad-Durr Al-Manthūr*" (4/132), and his "*Al-Matalib Al-'Āliyah*" (3/347), 'Abd Ibn Humayd, Al-Fākihī, Ibn Sīrīn, Abū Al-Mutawakkil and Qatādah as reported by *Al-Hāfīth* Ibn Hajar in "*Fat'h Al-Bārī*" (12/312), and *Al-Hāfīth* said in "*Al-Isābah*" (7/65), "It is agreed that the Verse of **"excluding he who is forced thereto while his heart is at rest with *Īmān*"**, was revealed regarding 'Ammār." A summarization of all of the above references is found in the translation of the book "*Rijāl Hawl Ar-Rasūl- Men Around the Messenger*" (166-167): "Ammār did not feel utterly ruined except on that day when his executioners employed all their devilry in crime and injustice. They burned his skin with fire, laid him on the heated sands of the desert under the burning stones, dunked him in water until he could hardly breathe and until his wounds and gashes were skinned. On that day, when he fell unconscious under the effect of that horror, they said to him, "Say something good about our gods." They kept saying things, which he repeated without being conscious of what he was saying.

When he became slightly conscious after he had fainted due to their torture, he remembered what he had said and was angry about it. This slip became so concrete to him that he saw it as an unforgivable sin, which could not be atoned for. In a few moments his feeling of guilt made him suffer so much that the torture of the polytheists seemed to him a blessing and a balm." And then Allāh later revealed these Verses regarding the pardoning of the *Mukrab*.

⁴⁰⁰ Meaning that 'Ammār رضي الله عنه was actually tortured, and *Imām Ahmad* was saying that they themselves were not in that condition yet, but rather were merely being threatened. So mere threats are not a valid *Ikrāh* which would permit *kufr*. Refer to the words of *Imām Hamad* Ibn 'Atīq رحمه الله in the section "The *Imāms* of Najd -Vs. - the *Murji'ab*".

⁴⁰¹ This incident is recorded by Ibn Abī Ya'lā in his "*At-Tabaqāt*" (1/404), and Ibn Al-Jawzī in "*Manāqib Al-Imām Ahmad*" on the authority of Abū Bakr Al-Marwathī (474).

Then He (Most High) informed that those *murtaddīn*, who opened their hearts to *kufr*, even though they are sure of the Truth; and that they said “We did not do this except because of *Khanj*” - but still **“on them is wrath from Allāh, and theirs will be a great torment.”**

Then He (Most High) informed that the reason for this *kufr* and eternal punishment - is not because they believed in *shirk*; nor because of ignorance about *Tawhid*; nor because of hatred for the *Dīn*; nor because of love for *kufr*-- Rather, the reason is merely because of a bit from the bits of the *Dunyā* (worldly life), which he preferred above the *Dīn* and the Pleasure of the Lord of the Worlds.⁴⁰²

So He said,

“That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the *kāfirīn*.”⁴⁰³

So He (Most High) has made *Takfīr* of them.⁴⁰⁴ And He informed that He will not guide them, even though they try to excuse themselves with the plea that they (only did it out of) lust for the *Dunyā*.⁴⁰⁵

Then He (Most High) informed that these are *murtaddīn*, because they preferred the life of the *Dunyā* rather than the Hereafter; they are the ones whose hearts, hearing, and sight Allāh has sealed, and that they are the oblivious ones; then He informed (us of their) confirmed reality:

“That in the Hereafter, they will be the losers.”⁴⁰⁶

*** The Fifteenth Evidence ***

His - (Most High is He) - Statement:

“Indeed, if they overcome⁴⁰⁷ you - they will stone you (to death), or turn you back to their religion; and in that case, you will never be successful.”⁴⁰⁸

⁴⁰² Just another refutation against the *Murji'ah* who claim that “loving *Islām*” and “hating *kufr*” are barriers from *Takfīr* of the collaborators. And these evil deviants claim that as long as the reason for *Muthābarah* is solely for a “worldly reason”, there can be no *Takfīr*.

⁴⁰³ *Al-Nabl*: 107-109

⁴⁰⁴ Meaning that Allāh has declared such people to be *kuffār*- as is in the part of the Verse “And Allāh does not guide the *kāfirīn*”.

⁴⁰⁵ And maybe you will realize why these neo-*Murji'ah* are also *Qusūriyyah*...

⁴⁰⁶ *An-Nabl*: 109

So He (Most High) mentioned about the People of the Cave, that they mentioned about the *mushrikīn*, saying, “If they subdue you and overpower you, then they will do either of two things:

- i) They will stone you. This means that they will kill you in the worst way, execution by stoning.
- ii) Or they will return you to their path and their *Dīn*; and then in that case, you will never be successful. This means: And if you harmonize with them regarding their *Dīn* after they subdue you and overpower you, then in that case, you will never be successful (enter *Jannah*).”⁴⁰⁹

So this is the condition of the one who agrees with them after they overpowered him. So how about the one who harmonizes with them and sends them delegates from far away; and answers them in whatever they seek from him- without any subjugation or coercion?!? And on top of this, they **“think that they are guided”!**⁴¹⁰

*** The Sixteenth Evidence ***

His - (Most High is He) - Statement:

⁴⁰⁷ Derived from “*Thabara Yath'haru*”. It can also be translated as “come to know of”, as was done by Hilālī/Khān.

⁴⁰⁸ *Al-Kahf*: 20

⁴⁰⁹ *Imām* Ash-Shanqīṭī رحمه الله said in his *Tafsīr* of this *Āyah*: “Some of the scholars have taken from this Noble Verse, that the excuse of *Ikrāb* is from the specific characteristics of this *Ummah*, because His Statement about the People of the Cave: **“Indeed, if they overcome you- they will stone you (to death), or turn you back to their religion”** Is clear regarding their compulsion and them doing it involuntarily, and despite this, He Said about them: **“...and in that case, you will never be successful.”** So that indicates that *Ikrāb* is not an excuse. And this meaning is beared witness to by the *Hadīth* of Tāriq Ibn Shihāb regarding the one who entered the Fire due to a fly which he sacrificed while under *Ikrāb* through fear of being killed, because they killed his companion who refused to sacrifice anything, even a fly. And this is also supported by the “*Dalīl Al-Khitāb*” in other words, the “*Mafhūm Al-Mukhālafah*” in the Prophet’s statement: “*Verily, Allāh has excused for me off of my Ummah, mistakes, forgetfulness, and that which they are compelled to do.*” So it is understood from his statement: “...has excused for me off of my Ummah...” that other than his *Ummah* from the *Ummahs*, He did not excuse that off of them. And this *Hadīth*, even if *Imām* Ahmad and Ibn Abī Hātim have mentioned that it is defective, the early and late scholars have met it with acceptance, and it has confirmed supports in the Great *Qur’ān* and the Authentic *Sunnah*. As for this *Ummah*, then Allāh (Most High) has clearly mentioned their excuse of *Ikrāb*, in His Statement: **excluding he who is forced thereto while his heart is at rest with *Īmān*...**” “*Adhwā’ Al-Bayān*”: 4/72-73 The *Hadīth* of the three excuses is narated by Ibn Mājah, Al-Hākim, Al-Bayhaqī, Ad-Dāraqutnī, At-Tabarānī in “*Al-Kabīr*” and in “*As-Saghir*”. Declared “*Hasan*” by *Imām* An-Nawawī as is mentioned in “*Jāmi’ Al-Ulūmi Wal-Hikam*”: pg. 350 and Al-Albānī authenticated it in his footnotes on “*Al-Mishkāt*” (6264) and in “*Irwā’ Al-Ghalīl*” (82). As well as being authenticated by Ahmad Shākir in his *Tabqiq* of “*Al-Abkāmī*” by Ibn Hazm (5/149).

⁴¹⁰ Taken from the Verse in *Al-A’raf*: 30

“And among mankind is he who worships Allāh as if he were upon an edge (of doubt): if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.”⁴¹¹

So He (Most High) Informs **“And among mankind is he who worships Allāh as if he were upon an edge”**- meaning wavering upon an edge; **“if good befalls him”**- like victory, honour, health, spaciousness, safety, relief, and the likes of that; **“he is content therewith”**- in other words: is steadfast, and he says ‘This is a good religion...we do not see anything in it except goodness’; **“but if a trial befalls him”**- such as fear, illness, poverty, and the likes of that; **“he turns back on his face”**- in other words: apostatizes from his *Dīn*, and returns back to the people of *shirk*.

This Verse totally matches the condition of the ones who turned back from their *Dīn* in this period of *fitnah*.⁴¹² Because indeed, before this *Fitnah*, they worshiped Allāh on an edge, in other words, wavering on an edge. They were not from those who worship Allāh with certainty and firmness. So when this *fitnah* befell them, they turned back from their *Dīn* and displayed *Muwāfaqah* to the *mushrikīn*; and they gave them obedience; and they left the group of the Muslims to go to the group of the *mushrikīn*. So they are with them in the Hereafter - just as they are along with them in this world.⁴¹³ So they lost this world and the Hereafter- and **“that is the evident loss.”**

This (is how they are), even though many of them are in comfort, and the enemy has not troubled them. Rather, their perception about Allāh is evil. So they assume that “He will give victory to the falsehood and its people, over the Truth and its people”. So they will be annihilated because of their sinister thoughts about Allāh, just as He (Most High) said regarding those who assume about Him with evil assumptions-

“And that thought of yours which you thought about your Lord, has brought you to destruction; so you have become of those utterly lost!”⁴¹⁴

⁴¹¹ *Al-Hajj*: 11

⁴¹² Literally “dissension, tribulation, strife, trial, etc.” And as the *Imām* described “fear, illness, poverty, etc”. But in its *Shar’i* meaning it can also mean *shirk*, *kufr*, or *bid’ah*. See “*Tafsīr At-Tabarī*” (2/194-195). But the word *fitnah* here is used in its literal meaning. He is talking about the strife that occurred when the Ottoman Empire occupied the lands of *Tawbūd*, the Arabian Peninsula.

⁴¹³ Indeed, just as these apostates defend and preserve the Zionist Crusaders in this world- We ask Allāh to make these apostates and *kuffār* topple upon each other while they all scorch in the Fire.

⁴¹⁴ *Fussilat*: 23. And similar is in the Verses regarding the Battle of Al-Ahzāb:

So, O you upon whom Allāh has blessed with steadfastness upon *Islām*- beware lest any type of doubt enters your heart, or any beatification of the affair of those *murtaddīn*; nor think that showing compliance and obedience to the *mushrikīn* is a good idea, just for the sake of some people, wealth, or things which are revered. Because indeed, this *Shubhab* ⁴¹⁵ is the one which has misguided many of the early ones and also the ones who came after them - into committing *shirk* with Allāh; but still Allāh did not excuse them with that. ⁴¹⁶

Rather, many of them know the Truth and they believe it in their hearts - yet they embrace *shirk* because of the Eight (Unacceptable) Excuses ⁴¹⁷ which have been mentioned by Allāh in His Book. And Allāh (Most High) will not excuse anyone due to any of these excuses, whether all of them are presented or just some... So He declared,

“Say: If [1] your fathers, [2] your sons, [3] your brothers, [4] your wives, [5] your kindred, [6] the wealth that you have gained, [7] the commerce in which you fear a decline, [8] and the dwellings ⁴¹⁸ in which you delight- (If these) are dearer to you than Allāh and His Messenger, and *Jihād* in His Cause- Then wait until Allāh brings His Decision (torment). And Allāh does not guide the people who are *fāsiqeen*.” ⁴¹⁹

*** The Seventeenth Evidence ***

His - (Most High is He) - Statement:

“When they (the *mushrikūn*) came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the *Mu'minīn* were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said, “Allāh and His Messenger promised us nothing but delusion!” [Al-Abzāb: 10-12]

⁴¹⁵ *Shubhab*: doubt, argument, suspicion, vagueness. Plural: *Shubuhāt*

⁴¹⁶ And clearly this *Shubhab* is still being circulated by the *Murji'ah* and *Qusūriyyah*- they all claim that committing *Muthābarah* “just for the sake of some people, wealth, or things which are revered” is not apostasy. Indeed the words of the *Salaf* seem as if they were talking right in front of us today...

⁴¹⁷ Although there exists more than eight excuses which are unacceptable, these are the most common.

⁴¹⁸ Whether it be a home, village, city, or nation- all these are referred to as “dwellings”.

⁴¹⁹ *At-Tawbah*: 24

“Verily, those who have turned back (have apostatized as *kuffār*) after the guidance has been manifested to them- Shaytān has beautified for them (their false hopes), and (Allāh) prolonged their term (age).⁴²⁰ That is because they said to those who hate what Allāh has sent down, “We will obey you in part of the matter.” But Allāh knows their secrets. Then how (will it be) when the Angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allāh, and hated that which pleased Him. So, He made their deeds fruitless.”⁴²¹

So He (Most High) mentioned regarding those who turn back on their heels, that after the Truth had been clear to them- they apostatized upon knowledge. And their knowledge of the Truth along with *riddah* did not benefit them; and Shaytān deceived them with his seduction and beautification of their actions of *riddah*.

Similar is the case with the *murtaddīn* in this *fitnah* (tribulation). Shaytān has seduced them and tricked them with the illusion that *Khanf* is an excuse for committing *riddah*, and that with their knowledge of the Truth, love of it, and testimony to it- their action⁴²² will not harm them. And they have forgotten that a great many of the *mushrikīn* know of the Truth, love it, and testify to it- but they abandon the following of and acting upon it out of love for the *Dunyā*, and because of *Khanf* for the sake of lives, wealth, food, or positions of leadership.”⁴²³

⁴²⁰ This Verse is clarified by other Verses from the *Qur'ān*.

“When Our Torment reached them, why did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaytān made fair-seeming to them that which they used to do. So, when they forgot that which they had been reminded of (the warning), We opened for them the gates of every (pleasant) thing- until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction, with regrets and sorrows.” [*Al-An'ām*: 43-44].

“Do not consider that Allāh is unaware of that which the *Thālimūn* do; rather He gives them respite up to a Day when the eyes will stare in horror.” [*Ibrāhīm*: 42].

“We shall punish them gradually from directions they perceive not. And I will grant them a respite; Verily, My Plan is strong.” [*Al-Qalam*: 44-45].

⁴²¹ *Muhammad*: 25-28

⁴²² Referring to *Muthābarah*- cooperation with the *mushrikīn* against the Muslims.

⁴²³ As Allāh says,

Then He (Most High) said **“This is because they said to those who hate what Allāh has sent down: We will obey you in part of the matter.”**

So He (Most High) informed that the reason for that which came upon them from apostasy, and the beautification from Shaytān, and the respite given to them - was their saying to those who hated what Allāh has revealed: “We will obey you in part of the matter”.

So if whoever promised limited obedience to the *mushrikīn* -- those who hate what Allāh has revealed -- becomes a *kāfir*, even if he doesn't fulfill that which he promised them; Then what about the one who harmonizes with the *mushrikīn* -- those who hate what Allāh has revealed -- regarding the commandment to direct *Tbādah* to Him Alone without any partners, and forsaking the *Tbādah* of other than Him, from amongst the rivals, *Tawāghīt*, and dead; and then says that they are upon guidance, and the *Muvāhhidūn* are wrong in their fighting (against the *Tawāghīt* worshippers); and says that surrendering to them and entering into their false *Dīn* is the correct path?!

Indeed, such people are more worthy of *riddah* than those who promised the *mushrikīn* with limited obedience. Then He (Most High) notifies us of their atrocious condition during their death, as He says, **“That is”**- referring to the horrid affair during their demise; **“because they followed that which angered Allāh, and hated that which pleased Him. So, He made their deeds fruitless.”**

No Muslim will doubt that following the *mushrikīn* and entering into their group; and bearing witness that they are upon the Truth; cooperating with them to eliminate *Tanbīd* and its people; and assisting the *Qibāb*, prostitution, homosexuality- is from ‘following that which angers Allāh, and hatred of His Pleasure’ - even if they claim that it is only due to *Khawf*. Because indeed, Allāh did not excuse the people of *riddah* because of *Khawf*. Rather, He has prohibited having *Khawf* from them.⁴²⁴ So where is this compared to those who say “Nothing (wrong) has come from us - we are (still) upon our *Dīn*”?⁴²⁵

“Give to the hypocrites the tidings that there is for them a painful torment. Those who take the *kāfirīn* as *Awliyā'* instead of the *Mu'minīn*. Do they seek honor, power, and glory with them? Verily, only to Allāh belongs all honor, power, and glory.” [*An-Nisā'*: 138-139].

And in the Verse,

“But honor, power, and glory belong to Allāh, to His Messenger and to the *Mu'minīn*. But the hypocrites know not.” [*Al-Munāfiqun*: 8].

⁴²⁴ As has preceded once before,

“It is only Shaytān that suggests to you the *Khawf* of his *Awliyā'* (i.e. *mushrikūn*); so fear them not, but fear Me, if you are *Mu'minīn*.” [*Al-Imrān*: 175]

⁴²⁵ The *Mufasssīr* of the Era, *Imām* Ash-Shanqītī رحمه الله said in *Adhwā' Al-Bayān*, in his *Tafsīr* of these specific Verses: “Every Muslim should know that in this period of time (*Zamān*), it is obligatory upon

*** The Eighteenth Evidence ***

His - (Most High is He) - Statement:

“Have you (O Muhammad صلى الله عليه وسلم) not observed the hypocrites who say to their brothers (*Ikhwān*),⁴²⁶ those who have disbelieved, among the people of the Scripture, “(By Allāh) If you are expelled, we too indeed will go out with you, and we shall never obey anyone against you; and if you are attacked (fought), we shall indeed help you.” But Allāh is Witness that they verily are liars.”⁴²⁷

So He (Most High) has formed the tie of brotherhood between the *munāfiqīn* and the *kuffār*. And He informed that they secretly tell them **“(By Allāh) If you are expelled, we too indeed will go out with you”**- meaning: that if Muhammad صلى الله عليه وسلم defeats you and expels you from your country, we too will leave along with you; **“and we shall never obey anyone against you”**- meaning: we will not listen to the word of anyone against you, nor shall we give obedience to anyone against you; **“and if you are attacked, we shall indeed help you”**- meaning: and if Muhammad صلى الله عليه وسلم fights against you, we will certainly support you and be with you. Then He (Most High) testifies that they are liars in this saying.

So if secretly promising the *mushrikīn* to join them, assist them and to go in exile along with them if they are exiled- is *kufr* and *nifāq*, even if it is a lie; Then what about those who display this to them truthfully; and go to them, enter into their obedience, and call towards it, and support them, submit to them, become a part of their group, and assist them with wealth and intelligence?!

him to contemplate and reflect upon these Verses of *Sūrat Muḥammad* - and to be absolutely cautious of the severe threat guaranteed by it. Because many of those who attribute (*Intisāb*) themselves to *Islām*, have undoubtedly fallen under this severe threat. The *kuffār* of the East and West hate what Allāh has sent down to Muhammad صلى الله عليه وسلم, and that is the *Qur'ān* and its explanation, the *Sunnab*. So everyone who says to these *kuffār*, the haters of what Allāh has sent down: “We will obey you in part of the matter”- then he has entered (*Dākhib*) the threat of this Verse. And more worthy of the threat of these Verses than the ones mentioned, are the ones who say to the *kuffār* “We will obey you in part of the matter” by following the *Qawānīn Wadh'iyyah* (the fabricated man-made laws)-obeying those who hate what Allāh has sent down. So regarding these, no doubt that the Angels will smite their faces and their backs when their souls are being taken. And no doubt also, that they brought upon themselves the Wrath of Allāh, and they hated to please Him. No doubt that Allāh will render all their deeds futile. So beware with every caution from being from the ones who say, “We will obey you in part of the matter.”

⁴²⁶ The word “*Ikhwān*” actually means “brothers”. *Shaykh* Abū Muḥammad Al-Maqdisī فلك الله أسره says in his book “*Ash-Shihab Ath-Thāqib*”, “So ponder over how Allāh has affixed them to the *kuffār* with the sense of “brotherhood”. So Allāh has declared these collaborators as infidels (*Takfīr*) for their mere promise to help them (against the Believers).”

⁴²⁷ *Al-Hasbr*: 11-12

This along with the fact that the *munāfiqīn* did not do this except out of fear of tragedies, as He (Most High) said,

“So you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’”⁴²⁸

The case of many of the *murtaddeen* in this time of *fitnah* are just like that. As the excuse of many of them is this exact excuse which Allāh mentioned about **“those in whose hearts there is a disease”**- and He did not accept their excuse. Allāh (Most High) said,

“Perhaps Allāh may bring a victory or a decision according to His Will. Then they would become regretful for what they have been keeping as a secret in themselves. And those who have *Īmān* will say, “Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (O Muslims)?” All that they did has been in futility, so they have become losers.”⁴²⁹

Then He (Most High) said,

“O you who believe! Whoever from among you apostatizes from his *Dīn (Islām)*, Allāh will bring a people whom He will love and they will love Him; humble towards the *Mu'minīn*, stern towards the *kāfirīn*...”⁴³⁰

So He (Most High) informed that if *murtaddūn* exist, then definitely there will also exist *Mujāhidīn*, Lovers (of Allāh), and Beloved (by Allāh). And He described them as being humble and modest towards the *Mu'minūn*; and tough, harsh, and severe against the *kāfirīn*.⁴³¹

⁴²⁸ *Al-Mā'idah*: 52. Contemplate upon why the *Imām* has kept on repeating this in different words- “This along with the fact that the *munāfiqīn* don't do these except because of fear of tragedies”. Why? The answer is- The *Imām* keenly wants to point out that “fear” is never an excuse for *Muthābarah*- unlike today's *Qusūriyyah* falsely claim.

⁴²⁹ *Al-Mā'idah*: 52-53

⁴³⁰ *Al-Mā'idah*: 54. The Verse completes as,

“... waging *Jihād* in the Path of Allāh, and never fearing the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.”

⁴³¹ As also appears in the Verse,

As opposed to those whose modesty, humbleness, and gentleness⁴³² is directed at the worshippers of the *Qibāb*, the people of prostitution, and homosexuals; and whose power and harshness⁴³³ is directed at the People of *Tawhīd* and *Iklās*.⁴³⁴

And this is **sufficient** as evidence for establishing the *kufīr* of the one who harmonizes with them.

And if he claims that he is a *Khā'if*, then Allāh has already said **“and never fearing the blame of the blamers”** - and this is contrary to those who forsake truthfulness and *Jihād* because of *Khawf* from the *mushrikīn*.

Then He (Most High) said **“waging *Jihād* in the Path of Allāh”**- meaning: for the sake of His *Tawhīd*, enduring patiently upon that, seeking the Face of their Lord, so that His Word is the Highest.

“And never fearing the blame of the blamers”- meaning: they are not bothered by those who blame them and harm them for their *Dīn*; rather, they continue upon their *Dīn* as *Mujāhidīn* in its path; not looking to the blame of any person from the creation, nor to his anger, nor his pleasure; their only ambition and objective which they ardently seek is the Pleasure of their *Sayyid* (Master), their *Ma'bud*, and fleeing from His Anger.

“Muhammad is the Messenger of Allāh. And those who are with him are severe against the *kuffār*, yet merciful among themselves.” [*Al-Fath*: 29].

⁴³² Notice how the *Imām* doesn't say “love” or anything of the internal (*Bātin*) characteristics. Rather, he mentions characteristics which are shown externally (*Thābir*). This must be pondered upon carefully since many mistaken people claim that the internal feelings must be considered. Such people also claim that if someone doesn't love *kufīr*, he doesn't become a *kāfir* even if he supports the *kuffār* against the People of *Tawhīd*. Also think deeply upon what the *Imām* mentioned under the Fourteenth Evidence, “Then He (Most High) informed that the reason for this *kufīr* and eternal punishment - is not because they believed in *shirk*; nor because of ignorance about *Tawhīd*; nor because of hatred for the *Dīn*; nor because of love for *kufīr*...”

⁴³³ Again, he mentions external qualities. He doesn't mention “hatred” or such internal characteristics. *Shaykh* Sālih Al-Fawzān said in his *Sharh* of “*Kashf Ash-Shubūhāt*”, “And yet, there exists another group who says, “No matter what they do or say, they shouldn't be ruled upon as *kuffār* or *mushrikīn*, until what is in their hearts is known.”

Yā Subhān Allāh! O Allāh! Glory be to You! Are we the ones who know what is in their hearts, or is it Allāh? We are only supposed to judge according to the *Thāwābir* (apparent/external); as for the *Bawātin* (hidden/internal), then that is not known to anyone except Allāh alone. Thus, anyone who acts with *shirk* will be considered as a *mushrik* and treated as a *mushrik*- until he repents to Allāh and grasps *Tawhīd* firmly. Likewise, anyone who acts with *Tawhīd* will be accepted and treated as a Muslim- as long as he doesn't do anything that nullifies *Tawhīd*.”- And supporting the *mushrikīn* against the Muslims is from amongst the Ten Nullifications of *Islam*.

⁴³⁴ And this describes the exact state of the apostate regimes today all over the world. So note carefully what the *Shaykh* says afterwards- “And this is sufficient as evidence for establishing the *kufīr* of the one who harmonizes with them.”

And this is the opposite of those whose ambition and desire is to satisfy the *Qibāb*-worshippers, and the people of prostitution, and homosexuality- and having hopes in them, and fleeing from whatever angers them! And this is the pinnacle of misguidance and treachery.

Then He (Most High) said **“That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.”**- So He (Most High) informed that these great virtues and praiseworthy qualities which are possessed by the the People of *Īmān* and steadfastness upon their *Dīn* during times of *riddab* and *fitnabs* - they are not able to fulfill this from their own strength and will - but rather it is only the Favor of Allāh which He gives to whomever He Wills; as He said,

“He selects for His Mercy whom He wills- and Allāh is the Owner of the Great Bounty.”⁴³⁵

Then He (Most High) said,

“Verily, your *Walī*⁴³⁶ is none other than Allāh, His Messenger, and those who Believe - those who perform *Salāt*, and give *Zakāt*, and they are *Rākī’ūn*⁴³⁷.”⁴³⁸

So He (Most High) commanded, in the form of a notification, to have allegiance with:

- 1) Allāh
- 2) His Messenger
- 3) And the *Mu’minīn*.

And within it there is a prohibition against *Mumālāt* to the enemies of Allāh, His Messenger, and the *Mu’minīn*.

And it is not vague as to which of the two parties are closer to Allāh, His Messenger, establishing the *Salāt* and paying the *Zakāt*: Is it the people of the idols, *Qibāb*, prostitution, homosexuality, alcohol, and evil things; or the People of Sincerity, and establishment of the *Salāt*, and payment of the *Zakāt*?⁴³⁹

⁴³⁵ *Āl ‘Imrān*: 74

⁴³⁶ Singular form of *Anlīyā’*: *Walī*- friend, guardian, supporter, helper, protector, etc.

⁴³⁷ *Rākī’ūn*: Those who bow down and submit themselves with obedience to Allāh in prayer.

⁴³⁸ *Al-Mā’idab*: 55

⁴³⁹ And it is not vague as to which of the two factions are beloved by Allāh - Those who are waging *Jihād* against the Zionist Crusaders, fighting to establish the Legislation of Allāh and making His Word the Highest, walking upon *Millat Ibrāhīm* as *Hunafā’*; or those who are collaborating with the Zionists, Hindus, and Crusaders to kill the Muslims and occupying Muslim lands, begging them to occupy the Peninsula of Muhammad صلى الله عليه وسلم, and declaring themselves as legislators along with Allāh.

So the ones who ally themselves to the opposite of them (i.e. the Believers), they put allegiance in other than the place it belongs in. They exchange the Allegiance with Allāh, His Messenger and the Believers - those who establish the *Salāt* and pay the *Zakāt*- for the allegiance of the people *shirk*, idols, and *Qibāb*.

Then He (Most High) informed that Victory is for His Party and those who ally themselves with them, as He said,

“And whosoever takes Allāh, His Messenger, and those who Believe as *Awliyā'* - then the Party of Allāh will be the victorious.” ⁴⁴⁰

*** The Nineteenth Evidence ***

The testimony of Allāh (Most High):

“You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger - even if they are their fathers, their sons, their brothers, or their kindred.” ⁴⁴¹

So He (Most High) has informed that you will not be able to find anyone who has *Īmān* in Allāh and the Last Day, befriending those who oppose Allāh and His Messenger - no matter how close their blood-relations may be. And that this (*Muthābarah*) is a nullification ⁴⁴² of *Īmān* and contradictory to it; and that this (*Muthābarah*) and *Īmān* cannot be joined together, except in the same manner in which water and fire are joined together.

And indeed He (Most High) has said in another place,

“O you who believe! Do not take your fathers and brothers as *Awliyā'* if they prefer *kufr* above *Īmān*. And whoever of you takes them as *Awliyā'*, then he is one of the *Thālimūn*.” ⁴⁴³

⁴⁴⁰ *Al-Mā'idah*: 56

⁴⁴¹ *Al-Mujādilah*: 22

⁴⁴² The actual word is- *Munāf*.

⁴⁴³ *At-Tawbah*: 23

So in these two Verses, there is an explicitly clear warning- that there is no excuse for anyone to harmonize with *kufr*, even if it be due to fear for the sake of wealth, fathers, sons, spouses,⁴⁴⁴ kindred, or other such things which people seek to use as an excuse.

And if He did not permit anyone to show these specific people any loyalty, nor permit taking them as *Awliyā'* - whether it be due to fearing a harm from them, or for preferring to please them; Then what about the ones who take the far-away and distant *kuffār* as *Awliyā'* and companions; And show towards them harmony with their *Dīn*, because of fearing some of these mentioned affairs, and because of loving them??

And from that which is strange is that they seek to approve⁴⁴⁵ this (friendship), and they consider it be *Halāl*.⁴⁴⁶ So along with *riddah*, they also declare a *Harām* thing to be *Halāl*.⁴⁴⁷

*** The Twentieth Evidence ***

The commandment of Allāh (Most High):

...

“O you who believe! Do not take My enemies and your enemies as *Awliyā'*, showing affection towards them...⁴⁴⁸ And whosoever of you (Muslims) does that, then he has gone (far) astray from the Straight Path.”⁴⁴⁹

⁴⁴⁴ Also in the Verse,

“O you who believe! Verily, among your wives and your children, there are enemies against you, therefore beware of them!” [*At-Taghābun*: 14].

⁴⁴⁵ *Istibsān*

⁴⁴⁶ *Istiblāl*

⁴⁴⁷ And this is exactly what is done by the *Murji'ab*. And what an excellent refutation this quote is against the modern *Murji'ab*. Not only did the *Imām* sperate between the *Istiblāl* and the *Muthābarah* - but he also called one *Istiblāl* and one *riddah*, so there is no way for he *Murji'ab* to make *Ta'wil* on this.

⁴⁴⁸ The *Imām* رحمه الله did not mention the middle part of the Verse. The entire Verse is,

“O you who believe! Do not take My enemies and your enemies as *Awliyā'*, showing affection towards them, while they have disbelieved in what has come to you of the Truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to do *Jihād* in My Cause and to seek My Good Pleasure (then do not take these *kuffār* and *mushrikūn* as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then he has gone (far) astray from the Straight Path.”

So He (Most High) has informed that whosoever takes the enemies of Allāh as *Awliyā'*- even if they are family members- **“then he has gone (far) astray from the Straight Path”**. Meaning that they have slipped off the Straight Way (*As-Sirāt Al-Mustaqīm*), and abandoned it to go to misguidance. So where is this - compared to someone who claims that he is still on the Straight Way and actually hasn't deserted it?! Indeed this is rejection of Allāh Himself - and whoever rejects Allāh, is a *kāfir*. And (it is) a declaration of something which Allāh has declared as *Harām* - to be *Halāl*: of allegiance to the *kuffār*. And whoever declares something *Harām* to be *Halāl*, then he is a *kāfir*.

And then He (Most High) mentions the *Shubhab* (argument) of those who use the excuse of 'relatives and children', as He said,

“Neither your relatives nor your children will benefit you (against Allāh) on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.” ⁴⁵⁰

So He (Most High) did not accept *Khawf* for the (safety of) 'relatives and children', nor that separating from them is hardship, as excuses. On the contrary, He informed that they will not be of any benefit on the Day of Resurrection, nor be of any use against the eternal Punishment of Allāh to the minutest extent - as He (Most High) said in another Verse,

“Then, when the trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.” ⁴⁵¹

*** The Twenty-First Evidence ***

From the *Sunnah*, that which was narrated by Abū Dāwūd and others, from Samurah Ibn Jundub رضى الله عنه from the The Prophet صلى الله عليه وسلم that he said, “Whoever joins the *musbrik* and lives with him- then he is indeed just like him.” ⁴⁵²

So he, ε in this *Hadeeth* made (i.e. declared) it that, “Whoever joins the *musbrik*”- meaning whosoever unites with the *musbrikīn*, mixes with them, and lives with them- then he is just

⁴⁴⁹ *Al-Mumtahinah*: 1.

⁴⁵⁰ *Al-Mumtahinah*: 3

⁴⁵¹ *Al-Mu'minūn*: 101

⁴⁵² Recorded by Abū Dāwūd in his “*Sunan*” (2787), At-Tirmithī in his “*Jāmi*” (1605), Ad-Daylamī in his “*Musnad*” (5756), Al-Bayhaqī in his “*Sunan*” (9/142), and similar by Al-Hākim in his “*Al-Mustadrak*” (2/141), and narrated in the manuscript of At-Tabarānī by Marwān As-Samrī, as appears in “*Al-Mizān*” (4/89), Abū Nu'aym in “*Tārikh Ashabān*” (1/123), and *Shaykh* Nāsir Al-Albānī in “*Sabīh Al-Jāmi*” (6062), and declared “*Hasan*” by him also in “*As-Silsilah As-Sahībah*” (2330).

like them. So how about the one who shows harmony with them regarding their *Dīn*, gives them asylum, and assists them!?

⁴⁵³

Then if they say, “(Our excuse is that) we were afraid (in *Khanf*)”- It shall be replied to them- “You have lied”- and also, *Khanf* is not an excuse. As He (Most High) said,

“Of mankind are some who say: ‘We believe in Allāh’. But if they are made to suffer for (the sake of) Allāh, they consider the *fitnah* of mankind as the Punishment of Allāh.”⁴⁵⁴

So He (Blessed and Most High is He) did not excuse the one who turns back from the *Dīn* due to harm being inflicted upon him, nor because of *Khanf*. So what then for he who has not been inflicted by harm nor *Khanf* - but rather goes to the *bātil* (evil) because of love for it and fearing calamities.

CONCLUSION

And the evidences regarding this are many - and this should be sufficient for whomsoever Allāh wishes to guide.

But as for the one for whom Allāh wishes *fitnah* and misguidance for, then it is just as He (Most High) said,

⁴⁵³ *Shaykh* Muhammad Ibn ‘Abdīl-Latīf *Āl Ash-Shaykh* رحمه الله said, “And the Prophet صلى الله عليه وسلم said, “Whosoever joins the *mushrik* and lives with him- then he is indeed just like him.” It should not be thought that anyone who merely stays with and lives with the *mushrik* is a *kaafir*; Rather, what is intended (by this *Hadīth*) is that whoever is incapable of exiting from the midst of the *mushrikīn*, and they force him to go out with them (to fight the Muslims), then the ruling regarding him is the same regarding them (the *mushrikīn*), in the permissibility in killing (him) and seizing his wealth - but the ruling is not the same in his *Takfīr* (he is not a *kaafir*). But if he goes out with the *kuffār* to fight the Muslims, out of greed (for the worldly benefits) or due to his own choice (without being coerced); or helps them physically or with his wealth- then there is no doubt in the fact that the ruling regarding his *kufr* is the same as the *mushrikīn*.” “*Ad-Durar As-Saniyyah*” (8/456-457), and “*Majmū’at Ar-Rasā’il Wal-Masā’il*” (2/135).

⁴⁵⁴ *Al-‘Ankabūt*: 10. *Imām* Ash-Shanqīṭī رحمه الله said in his *Tafsīr* of this Verse “**But if they are made to suffer for (the sake of) Allāh, they consider the *fitnah* of mankind as the Punishment of Allāh**”: “Meaning, when they suffer from the harm which is inflicted by the *kuffār* against the Muslims, they make this ‘*fitnah* of mankind’ an excuse to apostatize from the *Dīn*- and all refuge is sought with Allāh- as if it (the harm inflicted upon them) is (worse than) the eternal Punishment of Allāh. “**The *fitnah* of mankind**” means the injuries and harm inflicted upon them from the *kuffār*.” And then the *Imām* elucidates upon this Verse with the eleventh Verse of *Al-Hajj*, “**And among mankind is he who worships Allāh as if he were upon an edge (of doubt): if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.**”

“Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not be believe - Even if every *Āyah* came to them - until they see the Painful Torment.”⁴⁵⁵

And we ask Allāh, *Al-Karīm* (The Generous) *Al-Mannān* (The Gracious), by His Mercy, that He make us live as Muslims, and that he make us die as Muslims, and that He gather us with the righteous, not being humiliated, nor as those having fallen into *fitnah*; And He is the Most Merciful of those who show mercy.

And may Allāh shower prayers and many salutations of peace upon our Prophet Muhammad, and on his family and on all of his Companions till the Day of Judgment.
Āmīn - Thumma Āmīn.

End of the words of *Imām* Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb, may Allāh show them His Mercy and forgive their sins, and enter them into the *Jannāt Al-Firdaws*. And may Allāh make their righteous deeds heavy in the *Mīzān* with their books and teachings of *Tawbīd*. And may Allāh raise them along with the Prophets *صلی الله علیهم و سلم*, the Truthful, the Martyrs and the Righteous. And may Allāh grant them the intercession of the Messenger *صلی الله علیه وسلم*. And may Allāh accept us as *Mu'minīn, Muslimīn, Muwabbidīn, Humafā'*. *Āmīn.*

English Translation completed on the Ninth from the month of *Safar*,
1425 years after the Emigration of the Messenger *صلی الله علیه وسلم*

⁴⁵⁵ *Yūnus*: 96-97

The Dividing Border Between *Muwālāt* and *Tawallī*⁴⁵⁶

The Noble *Shaykh*, 'Alī Ibn Khudhayr Al-Khudhayr (may Allāh hasten his release from prison), was asked:

*“What is the dividing border between Muwālāt and Tawallī? And how do we distinguish between the two?”*⁴⁵⁷

The Noble *Shaykh* answered: “*Tawallī* to the *kuffār* is major *kufr* (*kufr akbar*),⁴⁵⁸ and there is no *Tafsīl* in it. And it is of four types:

- 1) Loving (*Mahabbah*) the *kuffār* because of their religion.⁴⁵⁹

⁴⁵⁶ This section is originally based upon the short Q/A by *Shaykh* 'Alī Al-Khudhayr *فك الله أسره*, “*Al-Hadd Al-Fāsil Bayn Al-Muwālāt Wa Tawallī Al-Kuffār*”. And at the end I have added a brief excerpt from “*At-Tibyān*” by *Shaykh* Nāsir Al-Fahd *فك الله أسره*, and some related material.

⁴⁵⁷ **Note:** One thing that needs to be kept in mind is that the opinion of there being a difference between *Muwālāt* and *Tawallī* isn't a matter which is completely agreed upon. Also, the dividing of *Muwālāt* into Major and Minor is also something that isn't totally agreed upon. *Shaykh* 'Abdul-Qādir Ibn 'Abdil-'Azīz discussed this issue in his book “*Al-Jamī' Fī Talab Al-'Ilm Ash-Sharīf*” (2/706-708). He said: “And the other issue is that there are things which resemble *Muwālāt* in the image or from its linguistic meaning, which is closeness and nearness, but they are not *Muwālāt* from in the *Shar'i* terminology; but rather, in the *Shar'i'ah*, they were named with other names. And these issues, from them are those that are permissible in the *Shara'*, and from them are those that are forbidden. But some of the People of Knowledge have included them in the types of *Muwālāt*, and then from that, the confusion took place, and they divided the *Muwālāt* to *Mukaffīr* and non-*Mukaffīr*. And an example is that which *Shaykh Al-Islām* Muhammad Ibn 'Abdil-Wahhāb mentioned from the types of *Muwālāt*, in his *Risālah 'Awthāq 'Urā Al-Imān*”, and Al-Qahtānī narrated most of it from him with slight changes in his book “*Al-Walā' Wal-Barā' Fī Al-Islāmī*” (231-247)...” Then the *Imām* mentioned seven of the categories that were mentioned by *Imām* Muhammad Ibn 'Abdil-Wahhāb, and he showed how they aren't technically *Muwālāt*. Then he said: “So including these things in *Muwālāt*, as the *Shaykh* Muhammad Ibn 'Abdil-Wahhāb and others did, while they are permissible sometimes, is not correct. And even if they resemble *Muwālāt* from the point that they are becoming close to the *kuffār*, except that *Muwālāt* is something beyond that.” Then the *Shaykh* mentioned another example that some try to use and try to attribute to *Shaykh Al-Islām* Ibn Taymiyyah, then he said: “And the result is that including many issues that are not considered *Muwālāt* from the point of the *Shar'i* terminology, within the definition of *Muwālāt*, this is what has made some divide the *Muwālāt* into *Mukaffīr* and not *Mukaffīr*, while Allāh has not described the *Muwālāt* to the *kuffār* with other than *kufr*. He (Most High) said: “**And if any amongst you takes them as *Awliyā'*, then surely he is one of them.**” [*Al-Mā'idah*:51] Just as including many things in the definition of *Muwālāt* which are not *Muwālāt* is what made some of the 'Ulamā' of the *Da'wah* of Najd differentiate between *Muwālāt* and *Tawallī*, and they made *Muwālāt* to be a *kabīrah* (major sin) which is not *Mukaffīr*, and *Tawallī* to be *kufr*. And this differentiation, no evidence supports it, not from the *Shara'* nor from the language. As their linguistic origin is one, and it is the closeness and nearness. And due to this, some of the others from the 'Ulamā' of *Najd* did not differentiate between the two, like the *Shaykh* 'Abdur-Rahmān Ibn Nāsir As-Sa'dī. And the sayings of the two groups are mentioned by Muhmās Al-Jal'ūd, in his book: “*Al-Muwālāt Wal-Mu'adāt*” (1/31-42).” End of the words of *Shaykh* 'Abdul-Qādir Ibn 'Abdil-'Azīz.

⁴⁵⁸ *Kufr Akbar* is the *kufr* which expels a person from the fold of *Islām*.

Like the one who loves the people of Democracy for the sake of Democracy, and loves the legislating parliamentarians, and loves the modernists and the nationalists and the likes of them, due to their goals and their beliefs. So this one is a *kāfir* with the *kufr* of *Tawallī*.

He (Most High) said,

“O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them.” ⁴⁶⁰

Because from the meanings of “*Walī'*” is “*Muḥibb*” (one who likes, loves); This was said by Ibn Al-Athīr رحمه الله in “*An-Nihāyah*” (5/228).

2) *Tawallī* through aid (*Nusrāh*) and assistance (*I'ānah*).

So whosoever assists the *kuffār* against the Muslims, then he is a *kāfir*, *murtadd*. Like those who help the Christians and Jews against the Muslims.

He (Most High) said,

“O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them.” ⁴⁶¹

And whoever wishes a detailed discussion on this matter, then let him return to the book of *Shaykh* Nāsir Al-Fahd, entitled “*At-Tibyān Fī Kufrī Man A'ān Al-Amrikān*” ⁴⁶² - for it is indeed from the best of what was written on this topic. And do not let the deception of the People of *Irjā'* fool you. ⁴⁶³

⁴⁵⁹ This type of *Tawallī* is *kufr* within itself (*Bi Thātib*). This *kufr/riddah* does not require helping the *kuffār* against the Muslims, nor does it require lifting a finger against the Muslims- merely this type of love (*Ḥubb*) is apostasy from *Islām*. And whosoever makes this a condition for the following three types of *Tawallī*, then that is a saying from the Followers of *Irjā'* and *Tajabbum*.

⁴⁶⁰ *Al-Mā'idah*: 51

⁴⁶¹ *Al-Mā'idah*: 51

⁴⁶² Literally translates as, “The Exposition Regarding the Disbelief of the One That Assists the Americans”. Written by the *Shaykh* during the beginning of the Zionist Crusade in 2001. **Note:** This book has also been translated by At-Tibyān Publications, and is available in English.

⁴⁶³ The *Shaykh* is referring to the argument that the People of *Irjā'* and *Tajabbum* bring up; they claim “Assisting the infidels against Muslims is not *kufr*, unless it is done out of love for *kufr*, or hate

3) *Tawallī* through alliance (*Tabāluḥf*).

So whosoever allies himself with the *kuffār*, and contracts an alliance to support them- even if the support does not actually take place- but he promises it, as well as to back them up, and he forms a contract and a pledge upon that – (then it is as) He (Most High) said,

“Have you (O Muhammad صلى الله عليه وسلم) not observed the hypocrites who say to their brothers (*Ikhwān*), those who have disbelieved, among the people of the Scripture: (By Allāh) If you are expelled, we too indeed will go out with you, and we shall never obey anyone against you; and if you are attacked (fought), we shall indeed help you.”⁴⁶⁴

And this pledge was given by the hypocrites to some of the Jews in Madīnah.

And Al-Qāsim Ibn Salām said in “*Al-Gharīb*” (3/142), “And the *Halīf* (one who pledges loyalty) is (also) called a *Walī*.” And Ibn Al-Athīr رحمه الله said (similar words) in “*An-Nihāyah*” (5/228).

And the like of this is seen in the forming of coalitions to wage war against *Jihād* and the *Mujāhidīn*, and it is what they have falsely disguised as “*Irbāb*” (terrorism).

4) *Tawallī* through agreement (*Mumāfaqah*).

Like those who make Democracy as a way of ruling, just like the *kuffār*; or makes parliaments, just like them; or legislative councils, or committees, or organizations; just like the actions of the *kuffār*- then this one has made *Tawallī* to them.

And this was expounded upon by the *Imāms* of the *Da'wah* of Najd in the most excellent manner. Books were even compiled regarding this, (specifically) the one who harmonizes with the *mushrikīn* and *kuffār* regarding their *kufr* and *shirk*. As Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdīl-Wahhāb compiled the book “*Ad-Dalā'il*” which is called “*Hukm*

against *Islām* - only then is it apostasy. But if it is done for a worldly benefit, then it is not apostasy.” There are many ways to answer this doubt, and the easiest way to reply would be: Even if someone doesn't raise a finger to help the infidels against the Muslims, but merely hates *Islām* - or loves *kufr* - then that is apostasy within itself (*Bi Thātibi*), it does not require actually helping the *kuffār*, not even with a penny. Nay! O brother who has smelt the sweet fragrance of *Imān*! Even if someone wages war against the *kuffār*, and helps the Muslims in every way possible - but his heart hates *Islām*, or loves *kufr* - then he is a *kāfir* with the *kufr* of *Tawallī*. Even if he is killed at the hands of the *kuffār* that he was fighting in battle! So O Brother of *Tawhīd*! If you have realized this, then you should also have now understood that these *Murji'ah* do not view *Muthābarah* (Assisting the *kuffār* against the Muslims) as a Nullification of *Islām*. So do not let the affair of the People of *Irjā'* fool you!

⁴⁶⁴ *Al-Hashr*: 11

Muwālāt Ablil-Isbrāk”,⁴⁶⁵ and Hamad Ibn ‘Atīq compiled the book “*An-Najāti Wal-Fikāki Min Muwālāti Al-Murtaddīn Wa Ablil-Isbrāk*”.

And each of these four types of *Tawallī*, is *kufīr* within itself (expels from the fold of *Islām*), it does not matter what the person believes,⁴⁶⁶ unlike what is said by the People of *Ijā'*.

As for *Muwālāt* (and this is more wide-ranging than *Tawallī*), then it is of two types:

- 1) A type that is called *Tawallī*; and it is the types that we have mentioned previously. And sometimes it is termed, “*Al-Muwālāt Al-Kubrā*”,⁴⁶⁷ or “*Al-Uthmā*”,⁴⁶⁸ or “*Al-'Ammal*”,⁴⁶⁹ or “*Al-Mutlaqal*”⁴⁷⁰ - and all these are synonymous to meaning of *Tawallī*.
- 2) The Minor or Restricted *Muwālāh*.

And it is everything that glorifies the *kuffār*; from honouring them, or letting them sit in front in the assemblies; or taking them as employees (instead of Muslims), and such things. So this is a disobedience and from the *kabā'ir* sins (major sins).

He (Most High) said,

“O you who believe! Do not take My enemies and your enemies as *Awliyā'*, showing affection towards them.”⁴⁷¹

So He labeled “**showing affection**” as *Muwālāt* - and He did not declare them *kuffār* due to it, rather He addressed them with the label of *Īmān*.⁴⁷²

And these Verses (referring to *Al-Mā'idah*: 51) were clarified by ‘Umar, about taking a Christian as a scribe, when he rebuked Abū Mūsā Al-Ash'arī.⁴⁷³

⁴⁶⁵ This is the book that has just passed within this volume.

⁴⁶⁶ “*Dūn An-Nathar Ilā Al-I'tiqād*”.

⁴⁶⁷ The Major *Muwālāh*

⁴⁶⁸ The Greater *Muwālāh*

⁴⁶⁹ The General *Muwālāh*

⁴⁷⁰ The Absolute *Muwālāh*

⁴⁷¹ *Al-Mumtahinah*: 1

⁴⁷² **Note:** There is an opinion from some scholars, that the fact that Allāh addressed them with the label of *Īmān* doesn't necessarily prove that the action isn't major *kufīr*. This was clarified by *Shaykh* ‘Abdul-Qādir Ibn ‘Abdil-‘Azīz in his book: “*Al-Jāmi' Fī Talab Al-‘Ilm Ash-Sharīf*” His discussion on this issue has been translated into English, and is available within the appendix on the book “*Millat Ibrahim*”, available from At-Tibyān Publications.

⁴⁷³ *Shaykh* ‘Alī Al-Khudhayr **فك الله أسره** is referring to the *Hadīth* narrated by Abū Mūsā Al-Ash'arī **رضي الله عنه**, “I said to ‘Umar, “I have a scribe who is Christian.” ‘Umar replied, “What is (wrong) with you? May Allāh curse you (*Qatalak Allāh*)! Have you not heard Allāh saying “**O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other.**”

And whosoever desires an expansion of knowledge regarding this matter, then he should review the book “*Awthaq Urā Al-Imān*” by Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb, in “*Majmū’at At-Tawhīd*”; and the treatise “*Al-Muwālāh*” of ‘Abdul-Latīf Ibn ‘Abdir-Rahmān, which is found in his treatises in “*Majmū’ Ar-Rasā’il Wal-Masā’il*”.

- End of the words of *Shaykh* ‘Alī Ibn Khudhayr Al-Khudhayr **فك الله أسره**.

Shaykh ‘Abdullāh Ibn Humayd **رحمه الله** said, “It is a binding obligation upon every Muslim who is sincere to himself to know what the *‘Ulamā* have said regarding the difference between *Tawallī* and *Muwālāt* - *Muwālāt* is, for example, talking gently with the *kuffār*, smiling at them, cleaning up what they spill, and other things similar to these which are taken for granted; and these, all the while still displaying rejection of them and their religion, and them being aware of this fact - is a *kabīrah* (major sin) from the most major of sins, and this person is in serious danger.

And as for *Tawallī*, it includes exalting them, or flattering them, or helping them and aiding them against the Muslims, companionship with them, not forsaking them manifestly- (any of) these is *riddah* of the person who does it, and it is obligatory to pass the rulings of the *murtadd* on him - as has been proved from the *Kitāb*, *Sunnah*, and the *Ijmā’* (consensus) of the *Ummah*.”⁴⁷⁴

Shaykh Nāsir Ibn Hamad Al-Fahd (may Allāh hasten his release from prison) said, “So interaction (*Mu’āmalah*) with the *kāfir* is of three categories:

- 1) The First Category: Interaction which constitutes *kufr* which expels from *Islām*.

And some of the *‘Ulamā* have termed this category with “*Tawallī*”. So every type of association which has an evidence proving that it is *kufr* and apostasy- then it is of this category. And that is like loving the religion of the *kuffār*, or hoping to see them victorious (over *Islām*) and other than those from the examples. And from them is this issue of ours, and it is: Assisting (*Muthābarah*) them against the Muslims.

And if any amongst you takes them as *Awliyā’*, then surely he is one of them.” Why do you not take a *Hanīf* (Muslim)?” Abū Mūsā then said, “O Commander of the *Mu’minīn*! I only need him to write (for me), and his religion is his (i.e. none of my business).” So ‘Umar replied, “Allāh has given them disgrace, so I do not respect them. I do not give them dignity, since it is Allāh that has humiliated them. I do not bring them close (to me), since it is Allāh that has removed them to the furthest limit (from us).” Narrated by Ibn Taymiyyah, and classified as “*Sahīh*” by him also, on the authority of *Imām* Ahmad, in “*Iqtidbā’ As-Sirāt Al-Mustaqīm*” (50), and Al-Bayhaqī in “*As-Sunan Al-Kubrā*” (10/127).

May Allāh bless *Amīr Al-Mu’minīn* ‘Umar Ibn Al-Khattāb, and may He resurrect us with ‘Umar and his Two Friends. How beautiful is the harsh reply of ‘Umar upon the one who contradicted the commandment of Allāh! Think upon this incident and then think upon the condition of today. Think upon *Amīr Al-Mu’minīn* saying “*Qatalak Allāh*”. And today, if you were to sincerely forbid a fellow brother with the same harshness as done by ‘Umar **رضي الله عنه**, you would be labeled as one of the “*Khawārij*” and such. And if you are really hated, you will be called “*Bannāwī*” and “*Qutubī*”. *Wa Lā Hawla Wa Lā Quwwata Illā Billāh*.

⁴⁷⁴ Refer to “*Ad-Durar As-Saniyyah*” (15/479)

2) The Second Category: Association which is *Harām*, but does not constitute *kufr*.

And some of the *Ulamā* have termed this category as "*Muwālāt*". So every (type of association) which has evidence showing that it is forbidden- but this forbiddance has not reached *kufr*- then it is from this category. And that is like preferring them to sit in front at gatherings, giving them greetings first, and showing (a type of) affection to them that doesn't reach the level of *Tawallī*, and such.

3) The Third Category: Association which is permissible (*Jā'iz*).

And it is not included in *Muwālāt*, and it is that which the evidences show its permissibility, like being just with them, and being fair ⁴⁷⁵ with those from them who do not wage war (against the Muslims), ⁴⁷⁶ and keeping relations with *kuffār* relatives, ⁴⁷⁷ and such.

- End of the words of *Shaykh* Nāsir Al-Fahd ⁴⁷⁸ **فك الله أسره**.

⁴⁷⁵ This is actually an obligation. As Allāh has said,

“O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of a people make you avoid justice. Be just, that is nearer to *Taqwā*- and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.” [*Al-Mā'idah*: 8].

And there exists no justice, except in the Legislation of Allāh- not in the fabricated man-made laws, nor the self-claimed “Universal Human Rights” or such *kufr* and *thulm*. And whosoever claims that other than the *Shari'ah* is just or fair or “more humane”, then that is apostasy, as is clear in the Ten Nullifications.

⁴⁷⁶ As in the Verses,

“Allāh does not forbid you to deal justly and kindly with those who did not fight against you for your *Dīn*, nor drove you out of your lands. Verily, Allāh loves those who deal with fairness. It is only with regards to those who fought against you for your *Dīn*, and have driven you out of your lands, and helped to drive you out- that Allāh forbids you to take as *Awliyā'*. And whosoever takes them as *Awliyā'*, then such are the *Thālimūn*.” [*Al-Mumtahinah*: 8-9].

⁴⁷⁷ As Allāh says to those whose parents are *kuffār*,

“But if they strive to make you commit *shirk* (join partners in '*Ībādah*) with Me that which you have no knowledge- then do not obey them, but behave kindly with them in the world; and follow the path of him who turns to Me in repentance and obedience.” [*Luqman*: 15].

⁴⁷⁸ Refer to “*At-Tibyān Fī Kufri Man A'an Al-Amrikān*” (41-42). This book has also been translated in its entirety by At-Tibyān Publications, and is available on its website.

And this last category of association has more *Tafsīl* within it from the books of *Fiqh*. Some examples should be mentioned here.

Shaykh Al-Islām Ibn Taymiyyah رحمه الله said, “The rule is that no business transaction that mankind requires is forbidden, except that which the Book and *Sunnah* say to be forbidden. Just like no *Tbādāt* is legislated for them, except that which is ordered in the Book and *Sunnah*. So the religion is whatsoever has been legislated by Allāh, and whatever Allāh has prohibited, is *Harām*. Contrary to those whom Allāh has warned- those who prohibit that which Allāh did not prohibit, thus committing *shirk*, and legislating a religion for which Allāh had given no permission.”⁴⁷⁹

He also says, “So it is permissible for a (Muslim) man to buy from their (the *kuffār*'s) livestock and horses, just as it is permissible to buy from the livestock of the Bedouins, the Turkmen, and the Kurds; and it is permissible to sell them food, clothes, and such things. But as for selling to them that which will help them do *Harām*- like selling them horses or weapons which they could use to fight (against the Muslims) and do various *Harām* - then this is forbidden.”⁴⁸⁰ Allāh ordered,

“And help you one another in virtue and piety, but do not help one another in sin and transgression. And fear Allāh- verily, Allāh is Severe in punishment”^{481, 482}

He also said, “It is not permissible to sell to the *kuffār* (anything that can be used as) a weapon that they would use to fight a Muslim.”⁴⁸³

Ibn Hajar Al-‘Asqalānī رحمه الله narrates that the *Salaf* viewed, “Transactions with the infidels are permissible, except in selling them that which they could use to help the combatants against the Muslims.”⁴⁸⁴

And there are some conditions for having transactions with the *kuffār*:

- 1) The transaction should be in things which are *Halāl*.
- 2) That these things are not of any use to the *kuffār* against the Muslims.
- 3) That these transactions should not contain anything which degrades a Muslim.⁴⁸⁵

⁴⁷⁹ “*As-Siyāsah Ash-Shar‘iyyah*” (155)

⁴⁸⁰ Selling weapons, or anything which is directly needed to use vehicles of war, to the enemies of Allāh is a form of *Tawallī*. For “selling” in this context, should be looked upon as, “Helping the *kuffār* against the Muslims, for a worldly gain.” And it should be apparent, after reading “*Ad-Dalā'il*”, that this is not an excuse - it is still *Muthābarah*, the Eighth Nullification. So those who assist the enemies of Allāh by selling them certain things which the enemies need – and then claim, “Allāh has permitted business transactions,” – then beware of such disguising of apostasy.

⁴⁸¹ *Al-Mā'idah*: 2

⁴⁸² “*Al-Masā'il Al-Mārdniyyah*” (132-133)

⁴⁸³ Refer to “*Iqtidhā' As-Sirāt Al-Mustaqim*” (229).

⁴⁸⁴ “*Fat'h Al-Bārī*” (4/410)

And Ibn Hajar رحمه الله also narrates that the *Salaf* viewed, “It is only legislated to visit the *kuffār* when there is hope that they might answer the call of *Islām*. But if there is no hope, then it is not permissible to visit them.”⁴⁸⁶

And for those who want further *Tafsīl*, then refer back to the books of *Fiqh*.

⁴⁸⁵ Refer to “*Fat’h Al-Bārī*” (4/452). But as for transactions with the apostates - there is nothing with them, except the sword; Refer to “*Abkām Ahl Ath-Thimmah*” by Ibn Al-Qayyim (1/67).

⁴⁸⁶ “*Fat’h Al-Bārī*” (10/119). He then says, “What is apparent is that it depends on the intention and the benefit derived from visiting the *kuffār*.” So it is not always *Harām*, nor is it always permissible - depending on the circumstance.

Refraining From Making *Takfir* of a *Kāfir* ⁴⁸⁷

Alhamdulillah,
Was-Salātu Was-Salāmu 'Alā Rasūlillāh;
Wa Ba'd.

Indeed the principle “Whosoever does not make *Takfir* of the *kāfir*, then he is a *kāfir*” is a famous, well known principle and it is the Third Nullification from the nullifications of *Islām* which the *Shaykh* Muhammad Ibn ‘Abdil-Wahhāb (*Rabimabullāh Ta’alā*) mentioned, as he said, “The Third: Whoever does not make *Takfir* to the *mushrikīn*, or doubts their *kufr*, or approves of their *Math’hab*, he has disbelieved”.

But this principle is not unrestricted (as it might appear). Rather there is *Tafsīl*; and those who are heedless of it, fall into *Bātil* - either by making *Takfir* of Muslims, or by not making *Takfir* of the original *kuffār*.⁴⁸⁸ So the *Tafsīl* in this matter is as follows:

Know, firstly, that the basis regarding this principle ⁴⁸⁹ is not from the direction of association with *kufr* through actions or statements; Rather, it is from the direction that it ⁴⁹⁰ amounts to rejection and *Takthīb* (belying) of (the meaning of) the texts (of the *Qur’an* and *Hadīth*).⁴⁹¹ So whosoever leaves the *kāfir* without *Takfir*, then this is a rejection from him of the clear texts which make *Takfir* of him.

So based on this, it is a must for the text which is narrated in the *Takfir* to be authentic and agreed upon, and it is necessitated that the one who leaves the *Takfir* is a rejecter of these texts. And the *Mukaffirāt*⁴⁹² are not merely one, and falling into them isn’t at only one level.

⁴⁸⁷ This section is based upon a short treatise written by *Shaykh* Nāsir Al-Fahd فک الله أسره, entitled, “*Hawla Qā’idab: Man Lam Yukaffir Al-Kāfir Fabuwa Kāfir*”.

⁴⁸⁸ *Al-Kuffār Al-Asliyyūn*: original *kuffār*- those who are raised upon Judaism, Christianity, Hinduism, Atheism, Zoroastrianism, Qaddiyānism, Bahāism, Secularism, Buddhism, Rāfidhah, Communism, Jainism, Zionism, Democracy, Witchcraft, Sikhism, and other such religions.

⁴⁸⁹ Referring to the principle, “Whoever does not make *Takfir* to the *mushrikīn*, or doubts their *kufr*, or approves of their *Math’hab*, he has disbelieved”.

⁴⁹⁰ Not declaring an infidel to be a *kāfir*

⁴⁹¹ The *Shaykh* is referring to the Verses such as,

“And none reject Our Verses, except the *kāfirūn*.” [*Al-‘Ankabūt*: 47],

and

“Then, who does more wrong than the one who utters a lie against Allāh, and denies the Truth (of this *Qur’an*) when it comes to him! Is there not in Hell an abode for the *kāfirūn*?” [*Aḥ-Zumar*: 32].

⁴⁹² *Mukaffirāt*: Nullifications of *Islām*; actions, statements or beliefs, which expel a person from the fold of *Islām*. Also termed as *kufr akbar*.

And for elucidation upon this matter, it is necessary to differentiate between them, and this is divided into two types:

1) **The First Type:** The Original *Kāfir* (*Al-Kāfir Al-Asli*)

Like the Jews, Christians, Zoroastrians, and such people. So whosoever does not make *Takfir* of them, or doubts their *kufr*, or approves of their *Math'hab* - then he is a *kāfir* according to *Ijmā'* (consensus), as more than one of the People of Knowledge have mentioned.⁴⁹³ Because in this, there is the rejection of the texts which are narrated regarding the falsehood of the '*Aqedah* of other than the Muslims, and the *kufr* of those who are not upon the Religion of *Islām*.

2) **The Second Type:** The Apostate from *Islām* (*Al-Murtadd 'An Al-Islām*).

And this is upon two types:

a) **The First:** One who openly shows his apostasy, and his shift from *Islām* to other than it, such as Judaism, Christianity, Atheism, and such. So his ruling is the same as the previous category of "The Original *Kāfir*".

b) **The Second:** Whosoever perpetrates any Nullification from the Nullifications of *Islām*, but still claims to be upon *Islām* and not upon *kufr* due to this Nullification. And he is of two types:

i) The First: Whosoever commits a clear and unambiguous Nullification which has *Ijmā'* upon it (*Mujma' 'Alayh*);⁴⁹⁴ for example, cursing Allāh (Most High) - then he has disbelieved according to *Ijmā'*.⁴⁹⁵ And only two types of people refrain from making *Takfir* upon this person:

- *The First*) The people who accept and believe that cursing (Allāh) is *kufr*, and that this action is *kufr*. But they refrain from placing the ruling upon a specific individual because of lack of knowledge (regarding the

⁴⁹³ *Al-Qādhi* 'Iyyādh رحمه الله also said, "And this is why we make *Takfir* of anyone who doesn't declare those who follow other religions than *Islām* to be *kuffār*, and (we also do *Takfir* of) whosoever doubts their *kufr*, or validates their *Math'hab* - even if he displays *Islām* and believes in it, and believes in the futility of every *Math'hab* other than *Islām* - he is a *kāfir* (for not making *Takfir* of the *kuffār*)."
"Ash-Shifā'" (2/286). Note - O Brother of *Islām* - that this is almost exactly the same as the words of *Shaykh Al-Islām* رحمه الله.

⁴⁹⁴ And one of the clear and unambiguous Nullifications which has *Ijmā'* upon it, is as *Shaykh* Ibn Bāz رحمه الله said, "The '*Ulamā'* of *Islām* are united upon the fact that whosoever aids the *kuffār* against the Muslims, collaborates with them with any type of assistance, then that person is a *kāfir* just like them." "*Majmū' Fatāwā*" (1/274).

⁴⁹⁵ Refer to "*Fatāwā Ash-Shaykh Muhammad Ibn Ibrāhīm*" (1/174, 12/195), "*Fatāwā Ash-Shaykh Ibn Bāz*" (3/165), "*Fatāwā Ash-Shaykh Ibn 'Uthaymīn*" (1/62). And *Shaykh* Sulaymān *Al-Ash-Shaykh* رحمه الله said, "So whosoever ridicules Allāh, or His Book, or His Messenger, or His *Dīn* - then he becomes a *kāfir* according to *Ijmā'*, even if he was joking and didn't really mean to ridicule. So whosoever does anything from that, then the scholars are all agreed that he is *kāfir*." "*Taysīr Al-'Aẓẓ Al-Hamīd*" (617). And *Imām* Muhammad Ibn 'Abdil-Wahhāb رحمه الله included it in the Ten Nullifications.

state/condition of the specific individual), or due to a doubt that he has (that that specific individual did not curse Allāh actually) and such. So such people are mistaken, and their statement is false - but such people have not committed *kufr*, since they haven't rejected any text, nor belied them; and they have accepted what was narrated from the texts and the *Ijmā'* which mention that cursing (Allāh or anything related to the *Dīn*) is *kufr*.

- *And the Second*) Those who reject the fact that cursing (Allāh) is *kufr*, so this one disbelieves after *Bayan* (clarification), because it is a rejection of the texts and the *Ijmā'*. And this is like those who worship graves from those who ascribe themselves to *Islām*. So whosoever does not accept that this action (of worshipping graves) is *kufr* - then he disbelieves, because it is a rejection of the texts and the *Ijmā'*. And whoever accepts that this action is *kufr*, but refrains from his *Takfīr* due to a doubt, then he does not disbelieve (as has preceded).

- ii) Second Category: Whosoever commits a nullification which is differed upon - for example *Tark As-Salāt* (Abandonment of *Salāt*). Thus the *Takfīr* upon this person (who abandons *Salāt*) is a matter of disagreement. And the one who contradicts in it [i.e. does not declare the one who abandons *Salāt* to be a *kāfir*] does not disbelieve, nor are they declared to be upon *Bid'ah* or *Fisq*, even though they are mistaken (*Khata*).

This is the summary of what I have been able to prepare regarding this principle.

Wa SallAllāhu 'Alā Mubammad.

Written by your Brother,
Nāsir Ibn Hamad Al-Fahd
10/5/1423. ⁴⁹⁶

⁴⁹⁶ This was written before the *Shaykh* was arrested. May Allah hasten his release from prison, and preserve him, and benefit the Muslims through his knowledge.

The Verdict of *Imām Ahmad Shākir* ⁴⁹⁷

The *Mufasssīr*, *Muhaddith*, *Muhaqqiq*, the *Salafī Muftī* of the Lands of Egypt- *Al-'Allāmah* Ahmad Shākir (ra, 1309-1377) said:

“As for collaborating (*Ta'āwun*) with the English (against the Muslims), with any type (of cooperation) from the various types of cooperation, ⁴⁹⁸ regardless of how minute or great: then this is the extreme apostasy (*ar-riddah al-jāmiḥah*), and undeniable infidelity (*al-kufr as-sirāḥ*). And there is no acceptable excuse in this regard, nor any beneficial misinterpretation (*Ta'wīl*), nor does feebleminded patriotism save (anyone) from its ruling, nor any foolish politics, ⁴⁹⁹ nor in order to show courtesy (*mujāmalah*).

It is *Nifāq* (the major hypocrisy, which expels from *Islām*), whether it is from individuals, governments or leaders - they are all equal in *kufr* and *riddah*. ⁵⁰⁰

(No one is excused) except he who is unaware (that it might benefit the *kuffār*) or mistaken (not knowing that he helped them). ⁵⁰¹ Then he becomes aware of his matter, so he repents, and takes the Path of the *Mu'minin*, then those are people whom Allāh may forgive- if they become sincere to Allāh, not (if they do it) for the (sake of) politics, nor for (showing and pleasing) the people.

And I believe that I have been able to clarify the verdict for fighting the English, and the ruling regarding collaborating with them, no matter what the nature of the cooperation or association may be- so that every Muslim who can read Arabic will be able to grasp it, no matter what class (of society) the person is from, and no matter in what part of the Earth he resides.

And I assume that every reader is no longer in doubt, that it is something which is self-evident and no further explanation or evidence is needed; that the affair of the French in this sense is the same as the English, in accordance to every Muslim on the face of the Earth. For indeed the hostility of the French against the Muslims, and their extreme zeal in their activities to obliterate *Islām*, and in waging war against *Islām*, is multiple times more than the zeal of the English and their hostility. Rather, they are feebleminded in nationalism and hostility. And they are killing our Muslim brethren in each *Islāmic* land in which they have authority or influence. And they perpetrate such crimes and atrocities, that the crimes and

⁴⁹⁷ This section is taken from his book “*Kalimatu Haqq*” (126-137). This is taken from an extremely lengthy *Fatwa* from the *Shaykh* entitled, “An address to the Egyptian Nation specifically, and to the Arabian and *Islāmic* Nations generally”. This deals with the ruling about cooperating with the English and French, during the period of their occupation and transgression against the Muslims. He is more severe against the French because they were the carriers of the banner of the Crusade in the Egyptian lands, at that time. As today the Americans are. May Allāh have mercy upon the *Shaykh*, and enter him into *Jannah*, and benefit the *Ummah* with his knowledge.

⁴⁹⁸ *Bi Ayyi Naw' Min Annw' At-Ta'āwun*

⁴⁹⁹ Meaning those types of politics which are actually *Mudābanah* to the *kuffār*.

⁵⁰⁰ *Sawā'an A' kān Thalīk Min Afrād Aw Hukūmat Aw Zu'ama'*- *Kullubum Fī al-kufr Wa ar-riddah Sawā'*

⁵⁰¹ Like a slip of the tongue, saying something unintentionally which turned out to be of help to the *kuffār*. *Wallahu A'lam*.

savagery of the English seem trivial and dwindle in comparison. So they and the English are equal in the verdict: **Their blood and their wealth is *Halāl*, regardless of where they are.**⁵⁰² And it is not permissible for any Muslim, no matter where on Earth he may be, to cooperate with them (against the Muslims) - **no matter what type of collaboration it may be.** And verily, cooperating with them has the same ruling as cooperating with the English - apostasy and complete exit from *Islām*; no matter what the colour of the cooperator is, or his type, or his nationality...⁵⁰³

Until he stated:

“...Alas! Let every single Muslim in each and every corner of the world know! **That if he collaborates with the enemies of *Islām*** - those who are enslaving the Muslims - from amongst the English, the French or their various allies and those who resemble them- **with any form of cooperation, or shows peace to them and doesn't wage war against them with whatever he is capable of**⁵⁰⁴ - **let alone assisting them with statements or actions against their brethren in *Dīn***; So if anyone does any of these things, then he performs *Salāt*- then his *Salāt* is invalid (*Bātil*); or seeks to purify himself with *Wudhū'* (ablution), *Ghusl* (bath), or *Tayammum* - then his purification is invalid (*Bātil*); or fasts an obligatory or voluntary *Siyam*, then his fasting is *Bātil*; or performs *Hajj*, then his *Hajj* is *Bātil*; or gives the obligatory *Zakāt*, or gives charity (*Sadaqah*) voluntarily- then his *Zakāt* is *Bātil*, and rejected (and thrown) back to him; or worships his Lord with any form of *Tbādab*- then his *Tbādab* is *Bātil* and rejected back onto him.⁵⁰⁵ There are no rewards for him in anything from that - Rather, (it is) sin and burden against him.⁵⁰⁶

⁵⁰² “*Dimā'ubum Wa Amwālubum Halāl Fī Kullī Makān.*” This verdict resembles what the *Shuyūkh* of *Tawhīd* have in more recent days have issued regarding the Zionists and Crusaders in their colonies all over the world.

⁵⁰³ O Brother of *Islām*! Where is the *Ishtirāt* (stipulation) of loving *kuffr*, or hating *Islām*- which the *Jahmī* styled *Murji'ab* claim exists?

⁵⁰⁴ Mark this *Fatwā* in your heart- O Son of Ibrāhīm عليه السلام !

⁵⁰⁵ Since Allāh does not accept the *Tbādab* of the *kuffār*, regardless of original or apostate, no matter how much they worship Him- as He (Most High) said,

“If you commit *shirk*, then indeed all of your deeds will be cancelled- and certainly you will be among the losers.” [*Aḥ-Zumar*: 65],

and

“The parable of those who committed *kuffr* against their Lord, is that their deeds are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get anything of what they have earned. That is the far astrayness.” [*Ibrāhīm*: 18],

and

Alas! Let every single Muslim know! That if he rides this faulty vessel (assists the *kuffār* against a Muslim), then his deeds are invalidated- (meaning) every single *Tbādab* which he dedicated to his Lord before he tossed himself into the filth of apostasy, which he was satisfied with for himself ⁵⁰⁷- and refuge is sought with Allāh, lest a Muslim who is truly deserving of the great description that he believes in Allāh and His Messenger actually be satisfied with that.

This is because *Īmān* is a condition for the validity and acceptance of every *Tbādab*, as is well-known and obvious by necessity in the *Dīn* - and no one from the Muslims would disagree in this matter.

And this is because Allāh (Glory Be To Him) says,

“And whosoever commits *kuf*r against *Īmān*, then his deeds are cancelled; and in the Hereafter he will be among the losers.” ⁵⁰⁸

And that is because Allāh (Glory Be To Him) has said,

“We shall turn to whatever deeds they (the infidels, pagans, and apostates) did, and We shall make such deeds as scattered floating particles of dust (fruitless and futile).” [*Al-Furqān*: 23].

⁵⁰⁶ Remember this O Brother of *Hanḍfiyyah*! This is clear from the *Imām*, as his predecessors also clarified, that there is no stipulation that someone has to “love *kuf*r” or “hate *Islām*” for the collaborator (*Muthābir*) - as the *Murjī'ah* claim. The *Imām* has clarified that even if someone loves *Islām*, but yet collaborates with the *kuffār* against the Muslims, then he has apostatized from *Islām*. This is apparent from the *Imām* when he is saying that even if someone fasts many voluntarily fasts, and gives lots of charity voluntarily- but still assists the *kuffār* against the Muslims, then he has exited *Islām*. For it is unlikely that one who fasts voluntarily, and gives lots of *Sadaqah* voluntarily, doesn't love *Islām*. But yet if this person commits *Muthābarah*- then he has apostatized.

⁵⁰⁷ Just in case the Followers of *Irjā'* and *Tajabbuh* try to make *Ta'wil* of this statement... Let it be clarified by the statement of *Imām* Ibn Jarīr At-Tabarī رحمه الله in his *Tafsīr* of the Verse [*Al-Mā'idah*: 51]: **“And if any amongst you takes them as *Awliyā'*, then surely he is one of them”**- So whosoever helps [does *Tawallī* to] the Jews and Christians against the *Mu'minin*, then he is indeed one of them (Jews and Christians). For verily, whoever does *Tawallī* to them and assists them against the *Mu'minin*, then he is indeed from the people of their religion and community. For surely, no one befriends [does *Tawallī* to] someone, except because he is truly with him, and with his religion, and is pleased with what he is upon; and since he is pleased with him and his religion, that necessitates that he be hostile against what opposes that [and *Islām* is what opposes *kuf*r] - so the *kaḥfīr's* ruling and the his ruling is one and the same.” At-Tabarī (6/277). But this stipulation is the opinion of the *Mufasssīr* رحمه الله. But what is correct is that they were not pleased with *kuf*r, but rather only did it because of fear. As Ibn Taymiyyah رحمه الله said, “The *Mufasssīrūn* are agreed that these Verses were revealed regarding some people who had the disease of *Khanf*, fearing that the Muslims might be defeated, thus they helped the Jews and Christians because of the fear in their hearts - not because they thought Muhammad was a liar, nor that the *kuffār* were truthful.” “*Majmū' Al-Fatāwā'*” (7/193-194).

⁵⁰⁸ *Al-Mā'idah*: 5

“And they will never cease fighting you until they turn you back from your *Dīn* (*Islām*), if they can. And whosoever of you turns back from his *Dīn*, and dies as a *kāfir*, then his deeds will be lost in this life and in the Hereafter. And they will be the dwellers of the Fire. They will abide therein forever.” ⁵⁰⁹

And that is because Allāh (Most High) has said,

“O you who believe! Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the *Thālimīn*. And you see in those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear ⁵¹⁰ lest some misfortune of a disaster may befall us.’ Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who have *Īmān* will say, “Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (O Muslims)?” ⁵¹¹ All that they did has been in futility, so they have become losers.” ⁵¹²

And that is because Allāh (Glory Be To Him) has said,

⁵⁰⁹ *Al-Baqarab*: 217

⁵¹⁰ Yet, did Allāh excuse them because of “fear”- as the *Murji'ah* claim?

⁵¹¹ These Verses clearly show that the apostates verbally swore that they love *Islām* and the Muslims - but their swearing was not of any benefit, since their action of *Muthābarab* clearly showed their contradiction, and nullification of their claims. It is similar to the grave-worshippers who claim “*Lā Ilāha Illā Allāh*” with their mouths - but this is of no value, since their actions nullify their sayings of the tongue. This is another refutation against the *Murji'ah* for those who can grasp these Verses thoroughly.

⁵¹² *Al-Mā'idab*: 51-53. So these Verses end with clear-cut *Takfir* of those who do *Tawalli* - since only the actions and deeds of the *kuffār* are invalidated and made to be futile.

“Verily, those who have turned back (have apostatized) after the Guidance has been manifested to them- Shaytān has beautified for them (their false hopes), and (Allāh) prolonged their term (age). This, is because they said to those who hate what Allāh has sent down, “We will obey you in part of the matter.” But Allāh knows their secrets. Then how (will it be) when the Angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allāh, and hated that which pleased Him. So, He made their deeds fruitless. Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light their hidden enmity? Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds. And surely, We shall test you till We know the *Mujāhidīn* from amongst you, and the patient ones (in *Jihād*); and We shall test your facts.⁵¹³ Verily, those who commit *kuf̄r* and hinder (people) from the Path of Allāh, and oppose the Messenger, after Guidance has been clearly shown to them, they will not harm Allāh in the least. Rather, He shall make their deeds invalid. O you who Believe! Obey Allāh, and obey the Messenger, and do not wipe your (own) deeds out. Verily, those who commit *kuf̄r*, and hinder (people) from the Path of Allāh - then die while they are *kuffār* - Allāh will never forgive them. So do not be weak, and ask not for peace (from the enemies of Allāh), while you have the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds.”⁵¹⁴

Alas! Let every Muslim and every *Muslimah* know! That those ones who have come out to fight against their *Dīn*, and are aiding their enemies - that whosoever marries these people, then their marriage is invalid (*Bātil*)⁵¹⁵, nullified from its very base, and it is not possible to validate it; and not a single thing remains from the wedlock, like affiliation and inheritance and such things. And that whosoever was already married, then their wedlock is annulled.

⁵¹³ Those who are true or liars in their claim to be Muslims.

⁵¹⁴ *Muhammad*: 25-35

⁵¹⁵ Note - O Brother of *Tawhīd* - how much the *Imām* stresses that the wedlock/marriage of an apostate is *Bātil*, as you shall see... and this is not done, except to show that indeed, such a collaborator is an apostate.

And likewise, those who repent ⁵¹⁶ from amongst them - and return to their Lord and to their *Dīn*, and wage war against His enemies, and help His *Ummah* - then the spouses that they married while in a state of apostasy, or whom they were married to at the time of the *riddah* - they are not their wives, nor are they under their protection. Rather, after the repentance, it is obligatory to renew their wedlock, by performing a new, valid, *Shar'ī* contract, ⁵¹⁷ as is clear and obvious.

Alas! Let the Muslim women in each and every corner of the world take heed! So that before they marry, they should be sure that those who are offering to marry them are not from this forsaken group that has left the *Dīn* - in order to protect their own selves and their honor; To preserve themselves from having intercourse with men whom they assume are their husbands, but in reality they are not their husbands - for verily their wedlock is invalid in the *Dīn* of Allāh.

Alas! Let the Muslim women know! Those whom Allāh has tested by giving them spouses who flung themselves into this filthy apostasy - Let them know that their marriages are nullified (*Bātil*); and they have become *Harām* for these men (who have collaborated with the *kuffār*), and they are no longer their husbands; until they (the collaborators) repent a correct repentance which is acted upon (*‘Amaliyyah*), ⁵¹⁸ and then they marry them with a new, valid marriage.

Alas! Let the Muslim women know! That whosoever from amongst them is pleased to marry a man like this, while knowing that he is such; or is pleased with remaining (in marriage) with this husband whom she knows has this *riddah* in him - Then she shares the same ruling as her husband in apostasy - they are equal. And may Allāh save the Muslim women from being pleased with anything like that for themselves and for their honor, and the lineage of their children, and their *Dīn*.

Alas! Indeed the matter is very severe, and it is not a joke. ⁵¹⁹ And what is the benefit of setting laws that punish those who collaborate with the enemy - **as indeed, how many ploys there are to dodge the texts of the Divine Laws, and how many paths there are to free the *Mujrimīn* ⁵²⁰ of any blame- by using fabricated interpretations, and clever**

⁵¹⁶ Remember O *Ghurabā'*- How the *Imām* defines **valid** “repentance” as: “and return to their Lord and their *Dīn*, and wage war against His enemies, and help the *Ummah* of *Islām*”. As the repentance has to be actualized in action, not mere verbal claims.

⁵¹⁷ Grasp this verdict tightly- O *Ghurabā'*! For whosoever continues in such a state of apostasy, is only committing *Zinā* with a *murtadd*.

⁵¹⁸ This is clear from the *Imām*. It has to be acted upon, not merely saying with the mouth, “We know we are doing sins and transgressions.” And this statement - *‘Amaliyyah* - is elucidated upon by the *Imām* when he said earlier, “those who repent from amongst them, and return to their Lord and their *Dīn*, and wage war against His enemies, and help the *Ummah* of *Islām*”.

⁵¹⁹ As opposed to the Followers of *Irjā'* and *Tajabbum*, who claim the Ten Nullifications of *Islām* are only major sins which do not expel the perpetrator from *Islām* unless we know what is in his heart, such as *Istihlāl*, *Hubb Lil-kufr*, *Bughdh Lil-Islām*, etc. And they are the most extreme of sects against *Hukm ‘Alā Ath-Thawābir* (Judging upon the apparent).

⁵²⁰ *Mujrimīn*: criminals, culprits, felons. In this context, the *Shaykh* is referring to the apostate collaborators.

statements.⁵²¹ But even so, the *Ummah* is responsible for establishing its *Dīn*, and to take action in order to aid it, in every moment and era. And the individuals will be questioned, when they are in front of Allāh on the Day of Resurrection, regarding what their hands had sent forth, and what their hearts were doing.

So let every person look into himself, and become a fence (of protection) for his *Dīn*, to protect it from the abuse of the abusers, and from the treachery of the traitors; for every Muslim is (a vanguard) at a port from the ports of *Islām*, so let him beware lest *Islām* will be attacked from his side. And verily, the Victory is only from Allāh. And,

“Surely, Allāh will help those who help His Cause.”⁵²²

- End of the words of *Imām* Ahmad Shākir Al-Misrī رحمه الله.

Since *Imām* Ahmad Shākir رحمه الله brought up one of the rulings regarding the apostate, such as the nullification of their marriages, it would be beneficial to mention a few other rulings which are affected also.

Shaykh ‘Alī Al-Khudhayr فكه الله أسره mentions in his book “*Al-Haqā'iq Fī At-Tawhīd*”, some of the following rulings which become affected and thus become either obligatory, preferred, neutral, disliked, or forbidden,⁵²³ according to the specific circumstance:

And what is meant by ‘Rulings’ is the likes of,

- *Munākahab*: The marriages of the *murtaddīn*
- *Muwāratbab*: *Murtaddīn* inheriting from Muslims, and Muslims inheriting from them
- *Maḥabbab*: Loving the *murtaddīn*
- *Muwālāb*: Befriending the *murtaddīn*
- *Nusrab*: Helping the *murtaddīn*
- *Mu'ādāb*: Hostility towards the *murtaddīn*
- *Barā'ab*: Disavowal from the *murtaddīn*
- *Salāt Kbalfabu*: Praying behind a *murtadd*
- *Salāt 'Alaybi*: Praying *Janāzah* over the *murtaddīn*
- *Musākanab*: Staying and/or residing with the *murtaddīn*
- *Du'ā Labu*: Making *Du'ā* for them
- *Du'ā 'Alaybi*: Making *Du'ā* against them
- *Sabb*: Insulting the *murtaddīn*

⁵²¹ Remember this, as this is exactly what the *Murji'ah* due for the sake of their kings, and what the *Mujrimin* due to justify their apostasy.

⁵²² *Al-Hajj*: 40

⁵²³ Also known as the five rulings of *Fiqh*: *Wājib*, *Mandūb*, *Mubāb*, *Makrūb*, and *Harām*.

- *La'n*: Cursing them
- *Qat*: Killing them
- *Qitāl*: Fighting against them
- *Ta'thib*: Punishing them
- *Hillu Nisā'ihim*: The permissibility of their women
- *Hillu Thabā'ihim*: The permissibility of eating from their slaughtering
- *Dafn Wa Maqābir*: Burial of the *murtaddīn*

Whoever wants further details should refer back to the book "*Al-Haqā'iq Fī At-Tawhīd*". So what has been mentioned above are just some of the rulings which are affected when someone apostatizes - some become obligatory, and some become forbidden, etc.

The *Imāms* of Najd - Vs. - the *Murji'ah* ⁵²⁴

Imām Muhammad Ibn 'Abdil-Wahhāb رحمه الله said, "Know: That it is from the Wisdom of Allāh (Most High) that He never sent a Prophet with this *Tawhīd*, except that He also set up enemies against him. As He (Most High) said,

"So We have appointed for every Prophet enemies- *Shayātīn* among humans and *Jinn*, inspiring one another with adorned speech as a delusion." ⁵²⁵

And the enemies of *Tawhīd* can sometimes have varieties of knowledge, books, and arguments (which they use against the *Hunafā'*); Just as He said,

"Then when their Messengers came to them with clear proofs, they exulted (in pride) with that which they had of knowledge." ⁵²⁶

- End of the words of *Imām* Muhammad Ibn 'Abdil-Wahhāb رحمه الله.

Thus it is of utmost importance that the person who intends to follow the *Millat Ibrāhīm*, knows these arguments along with their refutations...

Many of the sincere English-speaking brothers have been misguided by this Abdul-Muhsin Ubaykān's *Fatwā* regarding *Muthābarah* (collaboration with the *kuffār* against the Muslims). ⁵²⁷ And to this day, many of the *Jahmī*-styled *Murji'ah* keep on circulating his *Fatwā* ⁵²⁸ - even though it is against the *Fatāwā* of *Shaykh* Ibn Bāz رحمه الله and *Shaykh* Sālih Al-Fawzān (not to mention all the *Imāms* of the *Da'wah* of Najd).

⁵²⁴ This section is based upon *Shaykh* Abū Muhammad An-Najdī's treatise entitled "*Naqdh Fatwā Al-'Ubaykān Fī Hukmi Muthābarat Al-Mushrikīn*"; and a section from *Shaykh* Nāsir Al-Fahd's book "*At-Tibyān*", and his "*Waqafāt Ma'a Al-Waqafāt*", and *Shaykh* Abū Muhammad Al-Maqdisī's "*Asb-Shibāh Ath-Thāqīb*".

⁵²⁵ *Al-An'ām*: 112

⁵²⁶ *Ghāfir*: 83. Refer to "*Kashf Ash-Shubuhāt*" by the *Imām*.

⁵²⁷ But most of those brothers who have read the above mentioned books without bias have returned to the path of *Tawhīd* and *Sunnah* and the rest of the *Salaf*, *Wa Lillāh Al-Hamd*.

⁵²⁸ And there is another book which is circulated by the *Murji'ah*, "*Al-Walā' Wal-Barā' Bayna As-Samābah Wal-Ghulunn*" invented by Dr. Hātim Ibn 'Ārif, an absolute *Qusūrī*. Not once in his book does he bring up that the Eighth Nullification of *Islām* is "*Muthābarah*". Not once does he even mention the *Fatāwā* of the *Imāms* of the *Salaf* regarding the collaborator. But rather he only makes *Ijā'*-based *Ta'wīl* of the statements of the scholars regarding various Verses and *Abādīth*. But he doesn't refer to any of the *Tabqīs* of the *Salaf* into the matter of *Muthābarah*, as *Shaykh* Nāsir Al-Fahd رحمه الله did in his book "*At-Tibyān*".

For the sake of shortness, I will briefly mention the doubts and *Shubuhāt* that this man brings up in his *Fatwā*, which was translated by the *Murji'ah* into English as “**Muwālāt and Mudhāharah (Loyalty and Support) to the Mushrikeen**”:

- 1) He brings quotes from Muhammad Rashīd Ridhā' and *Imām* Ibn Hazm رحمه الله.⁵²⁹ I will not waste time to refute these, since it is clear that it is not even regarding the topic - and it has been taken out of context to make it seem as if it is relevant.
- 2) The *Hadīth* regarding Hātib Ibn Abī Balta'ah رضي الله عنه. He makes improper *Ta'wīl* regarding this *Hadīth*.
- 3) The *Hadīth* regarding Abū Jandal. He only mentions it very briefly, because it is obvious that if he mentioned the whole ordeal, then he would be refuting himself.
- 4) He divides *Muthāharah* into three categories - and he is the first person in history to have done this. Even *Shaykh* Sālih Al-Fawzān, when asked if there is any *Tafsīl* regarding *Muwālāt* (referring to the *Muthāharah*)⁵³⁰ - he replied that there is not any *Tafsīl*, rather- *Muthāharah* is a Nullification of *Islām*.⁵³¹

And even besides these, 'Ubaykān has fabricated lies against the scholars of *Islām* - which will be addressed within this section, *In Shā' Allāh*. So, *In Shā' Allāh*, let us begin dissecting this man's doubts.

1) Dividing *Muthāharah* into three categories

First of all - the sincere brethren should know that this division into three categories is a new invention from 'Abdul-Muhsin Ibn Nāsir Al-'Ubaykān⁵³² himself; he has no *Salaf* with him in this regard, meaning that none of the Pious Predecessors have been as “intelligent” as him. This is a *Bid'ah* from his own case.

So this is the state-of-the-art breakthrough of 'Ubaykān; his claim is as follows:

⁵²⁹ As for the words of Ibn Hazm رحمه الله - It is regarding the topic of “A Muslim seeks help from a *kāfir* against another Muslim”. And this has nothing to do with the question, which was about “Helping a *kāfir* against a Muslim”- which is known to the *Salaf* as *Muthāharah*, the Eighth Nullification of *Islām*. And even for the topic of seeking help from the *kuffār*- Ibn Hazm mentions two conditions for it: 1) that the Muslims are the superior in power, and 2) that the *kuffār* are followers of the Muslims in this matter [and not the other way around]. And also the brothers should read the book of *Shaykh* Hamūd Ibn 'Uqlā' Al-Shu'aybī رحمه الله, entitled “*Al-Qawl Al-Mukhtār Fī Hukmi Al-Isti'ānah Bil-Kuffār*”. As for the words of Rashīd Ridhā', they are taken out of context, this exposes 'Ubaykān's desire to hide the Truth. And 'Ubaykān knows this very well- but apparently, he just wanted to make it seem as if a lot of scholars are with him, even though the statements are regarding an entirely different topic.

⁵³⁰ Note the difference between *Muthāharah* and *Muwālāt*. *Muwālāt* has *Tafsīl* within it; But *Muthāharah* does not have *Tafsīl* at all. Every type of *Muthāharah* is *Muwālāt*; but not every type of *Muwālāt* is *Muthāharah*. Refer to the *Fatwā* numbered 9665 on his personal website www.alfuzan.net. And for more on this, refer to the section “The Dividing Border in Between *Muwālāt* and *Tawallū'*”.

⁵³¹ Refer to the Ten Nullifications of *Islām*, by *Shaykh* Al-*Islām* Muhammad Ibn 'Abdīl-Wahhāb رحمه الله.

⁵³² The man is clearly willing to do anything, to the extent of saying that no scholar ever said that *Muthāharah* is a nullification of *Islām*- as you will see.

- 1) Helping the *kuffār* against the Muslims- while being pleased with *kufr*. He claims only in this condition does the collaborator exit the *Dīn*, and become an apostate, *murtadd*.
- 2) Helping the *kuffār* against the Muslims- for a worldly reason, without any justifiable reason [according to his new invention], such as (the absence of) *Khanf* (fear), etc. In this condition, it is a major sin (*kabīrah*) - not *kufr*.
- 3) Helping the *kuffār* against the Muslims- due to a justifiable reason, such as *Khanf* (fear). In this condition, it is perfectly permissible, no sin, neither minor, nor major - let alone *kufr* and apostasy.

So this is a summarization of his latest discoveries (may Allāh protect the Muslims from its evil).

But as for the *Salaf*, and those who follow their *Manhaj* and '*Aqīdah* till today, they were satisfied with the following:

“The Eighth Nullification of *Islām*: Helping the *kuffār* and cooperating with them against the Muslims. As Allāh (Most High) has said,

“And if any amongst you takes them (*kuffār*) as *Awliyā'*,⁵³³ then surely he is one of them (*kuffār*).”⁵³⁴

And it is well known that all of the Ten Nullifications are a matter of *Ijmā'* of the scholars.

And *Imām* Muhammad Ibn 'Abdīl-Wahhāb رَحْمَهُ اللهُ then says at the end of his treatise, “So there is **no difference** concerning these Ten Nullifications between the one who does it out of jest, or while being serious, **or out of fear for his wealth and status (*Khā'if*)**; the only one excused is the *Mukrah*.⁵³⁵ All of these are the greatest danger upon most people. So the

⁵³³ Allies, Supporters, Protectors, Friends, Helpers, etc.

⁵³⁴ *Al-Mā'idah*: 51

⁵³⁵ But this does not mean that it is allowed to help the *kuffār* against the Muslims (*Muthābarah*). For *Ikrāh* (coercion), if it is truly coercion, then it is permissible to say words of *kufr*, and do actions of *kufr*- as long as it does not involve hurting another Muslim; and if it does involve hurting another Muslim, then it is not permissible according to *Ijmā'*- for he is not allowed to kill another brother for the sake of his own life. An-Nawawī رَحْمَهُ اللهُ says, “As for killing (a Muslim), then it is not permissible even under *Ikrāh*- according to *Ijmā'*.” [*Al-Minhāj Sharh Sahīh Muslim Ibn Al-Hajjāj* 18/16-17]. Ibn Rajab Al-Hanbalī رَحْمَهُ اللهُ said, “The scholars are united upon the fact that if someone is (being) coerced to kill a Muslim- then it is (still) not permissible to kill him. Because he has actually chosen to kill that other person in order to save his own life from being killed. And this has *Ijmā'* of the scholars that it is transgression.” [*Jāmi' Al-'Ulūmi Wal-Hikam* 2/371]. *Shaykh Al-Islām* Ibn Taymiyyah رَحْمَهُ اللهُ said regarding those who are coerced by the *Tatārs* to help them against the Muslims, “Even if he is coerced to fight (against the Muslims) in this time of tribulation, it is still not permissible for him to fight. Rather, it is obligatory that he destroys his weapons, and be patient until he is martyred... There is no doubt that it is obligatory upon him that, if he is forced to be present (on the battlefield), that he does not fight- even if the Muslims end up killing him... Indeed it is not permissible for him to kill another Muslim according to consensus. So if he is coerced and threatened

Muslim should beware of these Nullifications, and he should fear for himself in regards to them.”⁵³⁶

So let us firstly mention, as has already been mentioned, that these three categories are a *Bid'ah* - none of the scholars of the *Salaf* preceded him in this; and he is the only person to invent this categorization.

So when this is understood- one should ask, “*Why did this person create this invention? And who does this invention support?*” Did he do it to warn people from that which Allāh has warned from, and to help preach Allāh’s Words to mankind?

Such as,

“And had they believed in Allāh, and in the Prophet, and in what has been revealed to him- they would have *never* taken them (the *kuffār*) as *Awliyā*.”⁵³⁷

Or was ‘Ubaykān trying to say, “And if inside your heart, you love⁵³⁸ Allāh and the Prophet, and what has been revealed to him- then it is okay to take the Zionists and Crusaders as your *Awliyā*.”⁵³⁹

But Allāh says,

“O you who Believe! If you obey those who do *kufir*, they will send you back on your heels, and you will turn back (from *Īmān*) as losers.”⁵⁴⁰

that he will be killed unless he kills another Muslim- then it is still not permissible for him to kill someone for the sake of not being killed himself. It is not permissible to oppress someone for the sake of not being killed himself.” [Majmū’ Al-Fatāwā 28/538-539]. Also refer to the end of the *Sharh* by *Shaykh* ‘Alī Ash-Khudhayr on “*Kashf Ash-Shubuhāt*”, entitled “*At-Tawdhib Wa At-Tatimmāt*”, for he has explained this thoroughly.

⁵³⁶ And at the end of the translation of “*Kashf Ash-Shubuhāt*” that the *Murji’ah* themselves distribute, while speaking about those who are condemned as *kuffār* and apostates, “Only the coerced are excused. All the others are condemned, whether they commit their unbelief out of fear, distress, loyalty to others, love of money, or out of jest.” So the *Murji’ah* refute themselves.

⁵³⁷ *Al-Mā’idab*: 81

⁵³⁸ Isn’t it amazing how every time some ‘entity’ is perpetrating a Nullification of *Islām* - These *Jahmi*-styled *Murji’ah* pop up and ask regarding what the unseen affairs of the heart are? Like, “Does he consider it *Halāl*? Does he love *kufir*? Does he hate *Islām*? etc...” In *Shā’ Allāh*, you will soon read a statement from *Shaykh* Sālih Al-Fawzān regarding this.

⁵³⁹ Although these are not the exact words of ‘Ubaykān- these meanings are implied in his *Fatwā*- and anyone who reads his *Fatwā* will know that it implies that he supports these views also.

⁵⁴⁰ *Al ‘Imrān*: 149

“And if you obey them (the *kuffār*), then you would indeed be *mushrikūn*.”⁵⁴¹

Or was ‘Ubaykān trying to say, “O you who Believe! If you obey those who do *kufr*, they will not send you back on your heels, rather you can get both riches in this world by helping the *kuffār* against Muslims, and in the Hereafter you will be victoriously in Paradise.”⁵⁴²

But Allāh says,

“You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger- even if they are their fathers, their sons, their brothers, or their kindred. For such (people), He has written *Īmān* in their hearts, and strengthened them with the light from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they are pleased with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be successful.”⁵⁴³

Or was ‘Ubaykān trying to say “You will find many people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger - even if they are Zionists, Crusaders, Hindus, or *Tawāghūt*. For such traitors, He has written *Īmān* in their hearts, and strengthened them with Crusaders and Jews...”⁵⁴⁴

Allāh clarifies,

“Give to the *Munāfiqīn* (hypocrites who are actually *kuffār* pretending to be Muslims) the tidings that there is for them a painful torment- those who take the *kāfirīn* as *Awliyā'* instead of the *Mu'minīn*. Do they seek honor, power, and glory with them?”⁵⁴⁵

⁵⁴¹ *Al-An'ām*: 121

⁵⁴² Although these are not the exact words of ‘Ubaykān- these meanings are implied in his *Fatwā*- and anyone who reads his *Fatwā* will know that it implies that he supports these views also.

⁵⁴³ *Al-Mujādilab*: 22

⁵⁴⁴ Although these are not the exact words of ‘Ubaykān- these meanings are implied in his *Fatwā*- and anyone who reads his *Fatwā* will know that it implies that he supports these views also.

⁵⁴⁵ *An-Nisā'*: 138-139

Yet 'Ubaykān challenges this, "If anyone helps the *kuffār* in their Crusade against the Muslims for a worldly reason - such as seeking honor, power, and glory with them- Then such a person is not a *Munāfiq*, but rather a *Mu'min* - as long as he "loves" *Islām*." ⁵⁴⁶

But Allāh says,

"So on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who are *kāfirīn*." ⁵⁴⁷

And Allāh orders,

"Therefore do not fear men, but fear Me- and do not sell My Verses for a miserable price." ⁵⁴⁸

And He warns,

...

"Then do you believe in a part of the Book and reject the rest? ... Those are they who have bought the life of this world at the price of the Hereafter. So the torment shall not be lightened off of them nor shall they be helped." ⁵⁴⁹

Or was 'Ubaykān trying to protest and argue, "If they prefer the life of this world over the Hereafter- and sell the Hereafter for the glory of this *Dunyā*, then let them go ahead and kill those *Muwahhidīn* - join the Zionist club! After all, you will be getting riches and glory! And those *Khawārij* won't be worrying us or our Zionist brothers anymore! And Allāh will not punish you if you love Him inside your heart. So if you love Him inside your heart, then go ahead and slice and dice those who worship Him Alone! As long as your heart is with the Muslims, and your heart is against the *mushrikīn* - there is no problem if you kill Muhammad صلى الله عليه وسلم (but don't forget to love him inside your heart!) and assist Abū Lahab and

⁵⁴⁶ Although these are not the exact words of 'Ubaykān- these meanings are implied in his *Fatwā*- and anyone who reads his *Fatwā* will know that it implies that he supports these views also.

⁵⁴⁷ *An-Nabl*: 106-107

⁵⁴⁸ *Al-Mā'idah*: 44

⁵⁴⁹ *Al-Baqarah*: 85-86

Abū Jahl against the Muslims! And whosoever does *Takfīr* of us - then he is of the ignorant *Khawārij*, the dogs of Hell!"⁵⁵⁰

So was 'Ubaykān trying to support Allāh's continuous warnings regarding allying with the *kuffār*?

And is 'Ubaykān helping the Allies of Allāh; or is he supporting the allies of the *Tawāghūt*?

After you have answered that question- let us then go forward...

Not only is he an inventor of *Bid'ah* - his new division invention contradicts the verdicts of the Senior Scholars. He says in his *Fatwā*, "And giving verdict in the likes of these general affairs that are connected to the dealings and interactions between nation states, and between the rulers is not the right of every person from the students of knowledge. Rather, it is the speciality of the Senior Scholars, those who connect with those in authority and who know the reality of the situation, and overwhelmingly, the outwardly displayed matters are opposed to the hidden reality."

So he is calling to forsake the generality of the Verse,

"The *Mu'minūn* and *Mu'mināt* are *Awliyā'* of one another - they enjoin *Ma'rūf* (righteousness), and forbid *Munkar* (evil)."⁵⁵¹

And the command from the Messenger صلى الله عليه وسلم, "Whosoever amongst you sees something evil, then let him rectify it with his hand (take physical action); then if he is not able to, then with his tongue (speak against it); then if he is not able to, then (hate it)⁵⁵² with in his heart, and that is the weakest of *Imān*."⁵⁵³

But even so - let us agree with 'Ubaykān for the sake of argument. Then we ask him, "If the Senior Scholars are the ones who know the reality of the affairs - Then why has he opposed them?"

Why does he want to revolutionize the traditional ruling regarding *Muthābarah*? Why has he divided it into three branches - while the *Salaf* knew nothing about this division? Why is he reminding us of the *Quburiyyah* who divide *Bid'ah* into two branches "good *bidah hasanal*" and

⁵⁵⁰ Although these are not the exact words of 'Ubaykān- these meanings are implied in his *Fatwā*- and anyone who reads his *Fatwā* will know that it implies that he supports these views also.

⁵⁵¹ *At-Tawbah*: 71

⁵⁵² And make sincere *Du'ā'* against that evil, despise it, and wait for any moment that he can do the higher two forms mentioned.

⁵⁵³ Recorded in Muslim (49), Abū Dāwūd (1140, 4340), At-Tirmithī (2172), Ibn Mājah (1275, 4013), Ahmad (3/54). And verily, *kufr* is the worst *munkar* that exists. All from Abū Sa'īd Al-Khudrī رضي الله عنه, with similar phrasings, and this is the phrasing of *Imām* Muslim. The hating in the heart was mentioned by *Imām* An-Nawawī in his explanation of this *Hadīth* in his *Sharh* of "*Sabih Muslim*"

“bad *bidah sayyi'ah*”- Even though the Messenger صلى الله عليه وسلم said “Every *Bid'ah* is *misguidance*”!⁵⁵⁴ And ‘Ubaykān says “*Kufr Muthābarah*, *Sin Muthābarah*, and permissible *Muthābarah*”- Even though the *Ijmā'* of the *Salaf* said “Every *Muthābarah* is *kufr*”!!

Why does he oppose the *Fatwā* of *Imām* Muhammad Ibn ‘Abdil-Wahhāb رحمه الله? Or was the *Imām* not in contact with the rulers?

And *Imām* Sulaymān Ibn ‘Abdillāh *Āl Ash-Shaykh* رحمه الله, and the rest of the *Salaf* who had contact with the rulers? Or will he claim that *Imām* Sulaymān رحمه الله and the rest of the *Salaf* weren't in contact with the rulers?

Or what about *Shaykh* ‘Abdul-Azīz Ibn Bāz رحمه الله? Will he also claim that he wasn't in contact with the rulers? Maybe ‘Ubaykān should have corrected *Shaykh* Ibn Bāz when the *Shaykh* unrestrictedly said, “The ‘*Ulamā*’ of *Islām* are united upon the fact that whosoever aids the *kuffār* against the Muslims, or collaborates with them with any type of assistance - then that person is a *kaḥfīr* just like them.”⁵⁵⁵

Or maybe *Shaykh* Ibn Bāz isn't amongst the ‘scholars’ whom Ubaykān claims:

“... the *Fuqubā*’ did not mention *Al-Muwālāt* and *Al-Muthbarah* (loyalty and supporting, aiding) amongst the nullifiers...”

Yes - O Brethren! These are his exact words!!

Yet, *Shaykh* Ibn Bāz narrated *Ijmā'* upon this! That means- O Brethren- that ‘Ubaykān doesn't believe that a single scholar existed before himself! Ponder deeply upon this...

And this implies that *Al-Mujaddid*, *Shaykh Al-Islām* Muhammad Ibn ‘Abdil-Wahhāb رحمه الله is not a scholar in the sight of ‘Ubaykān - not to mention all of the *Imāms* of the *Da'wah* رحمه الله.

And along with all this, *Shaykh* Sālih Al-Fawzān too issued the verdict, “And from that which is a display of *Muwālāt* to the *kuffār* - is helping them and cooperating with them against the Muslims, flattering them and defending them - and all of these are within the

⁵⁵⁴ Narrated by Muslim, An-Nasā'i, Abū Dāwūd, Ibn Mājah, Ad-Dārimī and Ahmad. Some from Al-'Irbādih Ibn Sāriyah, some from Jābir Ibn ‘Abdillāh and some from ‘Abdullāh Ibn Mas'ūd; may Allāh be pleased with all of them.

⁵⁵⁵ “*Majmū' Fatāwā Ibn Bāz*” (1/274). Which is similar to the verdict of *Shaykh* ‘Abdullāh Ibn ‘Abdil-Latīf رحمه الله, “And whosoever assists them with any type of support against the Muslims, then this is obvious apostasy (*riddah sarībah*).” Refer to “*Ad-Durar As-Saniyyah*” (8/242 and 10/429). And the verdict of *Al-'Allamah* Ahmad Shākir, “As for collaborating (*Tā'ānun*) with the English (against the Muslims), with any type (of cooperation) from the various types of cooperation, regardless of how minute or great: then this is the extreme apostasy (*ar-riddah al-jāmiyah*), and undeniable infidelity (*al-kufr as-sirāb*).”

“*Kalimatu Haqq*” (126).

(Eighth) Nullification of *Islām*, and causes of *riddah* (apostasy from *Islām*). And we seek refuge with Allāh from these.”⁵⁵⁶

And it is obligatory to realize that ‘Ubaykān has openly opposed the *Qur’ān*; for he says that “*Khanf*” (fear, cowardice) is an excuse that makes it perfectly fine to help the Crusaders against the Muslims. So if Allāh refutes this last division, then this automatically refutes his first two divisions.

So Allāh says,

“O you who believe! Do not take the Jews and Christians as *Awliyā’*. They are but *Awliyā’* of each other. And if any amongst you takes them as *Awliyā’*, then surely he is one of them. Verily, Allāh guides not those people who are the *Thālimīn*. And you see in those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’”⁵⁵⁷

So O *Murji’ab*! O *Jahmiyyab*! O *Qusūriyyab*! Has Allāh excused people for being afraid that misfortunes and disasters would fall upon their heads??

And if they claim that another Verse accepts fear as an excuse, and they bring the Verse,

“Let not the *Mu’minūn* take the *kāfirīn* as *Awliyā’* instead of the *Mu’minīn* - and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them- And Allāh warns you against Himself.”⁵⁵⁸

Then we would reply with the fact that the Verses of the *Qur’ān* do not contradict one another; and we would show the Verse,

“Do they not then consider the *Qur’ān* carefully? Had it been from other than Allāh, they would surely have found therein much a contradiction.”⁵⁵⁹

⁵⁵⁶ Refer to “*Al-Irshād Ilā Sabīh Al-I’tiqād*” (351).

⁵⁵⁷ *Al-Mā’idab*: 51-52

⁵⁵⁸ *Al ‘Imrān*: 28

⁵⁵⁹ *An-Nisā’*: 82

How can someone claim that this Verse contradicts the Verse in *Al-Mā'idah* - unless he is a misguided *Jāhīl*? If they had only looked to the *Tafāsīr* of this Verse!

Imām Hamad Ibn 'Atīq An-Najdī رحمه الله explains, "The Verse "...except if you indeed fear a danger from them..."⁵⁶⁰ is equivalent to the Verse "excluding he who is forced thereto"⁵⁶¹,"⁵⁶²

Imām Sulaymān Ibn 'Abdillāh *Āl Ash-Shaykh* رحمه الله said (in the Third Evidence of *Ad-Dalā'il*), "Except if you indeed fear a danger from them": and it is that the person is subjugated by them, and is not capable of being hostile against them, and thus displays companionship towards them,⁵⁶³ while his heart is still firm upon *Baghdhā'* and '*Adāwah*; waiting for the preventative factor to cease - and once it ceases, he returns back to '*Adāwah* and *Baghdhā'*.

So as it is clear now, *In Shā' Allāh*, that "fear" (*Khawf*) is not an acceptable excuse - but rather "coercion" (*Ikrāh*) – with its conditions - is an acceptable excuse (for *Mawālāt*, but not *Tawallī*).

And let us further clarify this with the statements of *Shaykh* 'Abdul-'Azīz Ar-Rājīhī:

Question: What about someone that aids the disbelievers against the Muslims out of fear for his worldly possessions?

⁵⁶⁰ *Āl 'Imrān*: 28

⁵⁶¹ *Āl-Nahl*: 106

⁵⁶² Refer to the book regarding the topic of *Muthābarah* by the *Shaykh*, "*Sabil An-Najāb*".

⁵⁶³ But this does not mean that it is allowed to help the *kuffār* against the Muslims (*Muthābarah*). For *Ikrāh* (coercion), if it is truly coercion, then it is permissible to say words of *kufri*, and do actions of *kufri*- as long as it does not involve hurting another Muslim; and if it does involve hurting another Muslim, then it is not permissible according to *Ijmā'*- for he is not allowed to kill another brother for the sake of his own life. An-Nawawī رحمه الله says, "As for killing (a Muslim), then it is not permissible even under *Ikrāh*- according to *Ijmā'*." [*Al-Minhāj Sharh Sahīh Muslim Ibn Al-Hajjāj* 18/16-17]. Ibn Rajab Al-Hanbalī رحمه الله said, "The scholars are united upon the fact that if someone is (being) coerced to kill a Muslim- then it is (still) not permissible to kill him. Because he has actually chosen to kill that other person in order to save his own life from being killed. And this has *Ijmā'* of the scholars that it is transgression." [*Jāmi' Al-'Ulūmi Wal-Hikam* 2/371]. *Shaykh* *Al-Islām* Ibn Taymiyyah رحمه الله said regarding those who are coerced by the *Tatārs* to help them against the Muslims, "Even if he is coerced to fight (against the Muslims) in this time of tribulation, it is still not permissible for him to fight. Rather, it is obligatory that he destroys his weapons, and be patient until he is martyred... There is no doubt that it is obligatory upon him that, if he is forced to be present (on the battlefield), that he does not fight- even if the Muslims end up killing him... Indeed it is not permissible for him to kill another Muslim according to consensus. So if he is coerced and threatened that he will be killed unless he kills another Muslim- then it is still not permissible for him to kill someone for the sake of not being killed himself. It is not permissible to oppress someone for the sake of not being killed himself." [*Majmū' Al-Fatāwā* 28/538-539]. Also refer to the end of the *Sharh* by *Shaykh* 'Alī Ash-Khudhayr on "*Kashf Ash-Shubuhāt*", entitled "*At-Tawdbih Wa At-Tatimmāt*", for he has explained this thoroughly.

Answer: This person commits disbelief even if he does so out of fear for his worldly possessions, based on the text from the *Qur'an*:

“That is because they loved and preferred the life of this world over that of the Hereafter.” ⁵⁶⁴

This means he had some worldly reason. This person has disbelieved [become *kāfir*] because he put his worldly reason above his *Dīn*. The *Dīn* of Allāh takes precedence over his worldly benefits – [but] if he places his worldly benefits over his *Dīn*, then he has committed [major] *kufr*.” ⁵⁶⁵

The *Shaykh* also said regarding the difference between *Ikrāb* (coercion) and *Khanf* (fear), “So *Ikrāb* is only if it is said to him “Commit *kufr*! Or else we will kill you!” Or if someone threatens to kill him, and is really going to kill him - and the person really believes that he will be killed - for example if a king, or if a tyrant threatens him; and if there is no one (to help him escape), and he is ordered “Commit *kufr*! Prostrate to the idol! Say these words of *kufr*! ⁵⁶⁶ But if you don't, we will slay you!” (Then such a person is excused) for he is a *Mukrah*; so if he utters or does *kufr*, if his heart is firmly upon *Īmān* - then he is excused.

And as for the case if he is a *Khā'if* (afraid, under fear), and he is not at the point of *Ikrāb* (which has just been clarified) - then such a person is not excused, nor does he have any excuse. So the *Khā'if* is like someone when it is said to him, “Commit *kufr*! Or else I will seize all your property and wealth! But if you commit *kufr*, then I will let you have your property and wealth.” Such a person is not excused, nor does he have any excuse. ⁵⁶⁷ He should let him seize his property for the sake of not committing *kufr*.” ⁵⁶⁸

⁵⁶⁴ *An-Nabk*: 107. The full Verses are,

“Whoever commits *kufr* against Allāh after his *Īmān* (in Allāh), excluding he who is forced thereto while his heart is at rest with *Īmān*; but such who open their breasts to *kufr*, on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who are *kāfirīn*.” [*An-Nabk*: 106-107] Also refer to the Fourteenth Evidence in “*Ad-Dalā'il*”.

⁵⁶⁵ Refer to the *Shaykh's* cassettes in explanation of “*Nawāqidh Al-Islām*”. The *Sharh* has been translated into English also by the *Murji'ah*.

⁵⁶⁶ For example the case of *Shaykh* 'Alī Al-Khudhayr فاك الله أسره. When he was apparently tortured and drugged - and then he was ordered something like, “Reject your *Fatāwā* to kill the Zionists and Crusaders and apostate *Tawāghūt* in our country! But if you don't, we will torture you even more...” So that is why *Shaykh* Al-Khudhayr is excused from actually having committed *kufr*. May Allāh forgive the *Shaykh*, preserve him, and strengthen him with a light from Himself, and destroy the *Tawāghūt* that have imprisoned him, and hasten the release of the *Shaykh*.

⁵⁶⁷ Notice how he is repeating this and stressing upon it; Unlike the *Murji'ah*.

⁵⁶⁸ Refer to the *Shaykh's* cassettes in explanation of the end of “*Kashf Ash-Shubuhāt*”.

So why has 'Ubaykān opposed the verdicts of his own "Senior Scholars"? Or are these scholars not in contact with the rulers?

And what a beautiful statement was said by *Imām* Sulaymān رحمه الله, "So if they say, "(Our excuse is that) we were scared!" It will be said to them, "You have lied." And also, "Allāh has not made *Khanf* (fear) an excuse to follow that which angers Him and abandoning that which pleases Him." And many of the People of Falsehood only forsake the Truth because of fear that their worldly things will leave them; otherwise, they still recognize the Truth and believe⁵⁶⁹ in it but despite this, they were not Muslims."⁵⁷⁰

And the *Imām* also said, "Similar is the case with the *murtaddīn* in this *fitnah* (tribulations). Shaytān has seduced them and tricked them with the illusion that *Khanf* is an excuse for committing *riddah*, and that with their knowledge of the Truth, love of it, and testimony to it - their action⁵⁷¹ will not harm them.⁵⁷² And they have forgotten that a great many of the *mushrikīn* know of the Truth, love it, and testify to it - but they abandon the following of and acting upon it out of love for the *Dunyā*, and because of *Khanf* for the sake of lives, wealth, food, or positions of leadership."⁵⁷³

And let us end this with the words of *Imām* Hamad Ibn 'Atīq رحمه الله:

“**Chapter.** Which excuse is acceptable for harmonizing with the *mushrikīn*, and displaying obedience to them?

Know, that this happens within three situations⁵⁷⁴ -

- 1) He harmonizes with them both externally (in actions) and internally (in the heart, belief, love, etc.); and obeys them externally, and favors them, and befriends them in his heart (also).⁵⁷⁵ So such a person is a *kaafir*, outside the fold of *Islām*; whether or not he is coerced to do such. And he is of those people regarding whom Allāh said,

⁵⁶⁹ The Arabic word used is “*Ya'taqidūn*”- derived from the words *'Aqīdah* and *I'tiqād*.

⁵⁷⁰ Refer to “*Ad-Dalā'il*”, under the Fifth Evidence.

⁵⁷¹ Referring to *Muthābarah*- cooperation with the *mushrikīn* against the Muslims.

⁵⁷² And isn't this the same thing 'Ubaykān tries to invent and excuse? Saying that *Khanf* is an excuse as long as your “heart loves” *Islām*?!

⁵⁷³ Refer to “*Ad-Dalā'il*”, under the Seventeenth Evidence.

⁵⁷⁴ And contrast this with the three categories of 'Ubaykān.

⁵⁷⁵ Know O *Ghurabā*! That if a regime kills, imprisons, tortures, spies against, expels, “smokes out”, and wages a staunch war against the *Muwahhidīn*- taking all measures to extend the occupation of the Zionist Crusaders upon the land of Muhammad and Ibrāhīm; the land regarding which Muhammad صلى الله عليه وسلم commanded, “*Expel the Jews and Christians from the Arabian Peninsula*”- then none but a sick *Qusūrī* would still say that such a regime still “loves” *Islām*; so if Muhammad صلى الله عليه وسلم commanded such (to expel the all the *kuffār*)- then what about those who beg the hostile armies of the Zionist Crusaders to stay in the Arabian Peninsula? The *Hadīth* is recorded in various wordings by Al-Bukhārī (3053, 3152), Muslim (1551, 1637, 1767), At-Tirmithī (1606), Ahmad (1/195, 10/144), Ad-Dārimī (2/306), Al-Bukhārī in “*At-Tarikh Al-Kabir*” (4/57), Al-Bayhaqī in “*Al-Kubrā*” (18750), and “*Al-Muwatta*” of Mālik (3/88), “*As-Silsilah As-Sahībah*” (1132). Narrated from 'Abdullāh Ibn 'Abbās رضي الله عنهما.

“but such who open their breasts to *kufṛ*,⁵⁷⁶ on them is wrath from Allāh, and theirs will be a great torment.”⁵⁷⁷

- 2) That he harmonizes with them, and favors them internally (in his heart), while being against them externally (with speech and actions). Then such is a *kaḥfīr* also, and he is the *munāfiq* (hypocrite). But, as long as he acts according to *Islām* externally (and does not show any *kufṛ*), his blood and wealth is protected.⁵⁷⁸
- 3) That he harmonizes with them externally (with speech and actions), while being against them internally (hating them in the heart). And this is further divided into two categories:
 - a) He does that because he is under their might and strength, while he is tortured and imprisoned by them; and they threaten to kill him, and they order him, “*Be in harmony with us and obey us - Or else we will kill you.*” So only in such a condition, it is permissible to harmonize with them externally, while his heart is firmly upon *Īmān*,⁵⁷⁹ as happened to ‘Ammār رضي الله عنه for which Allāh revealed

“except he who is forced thereto while his heart is at rest with *Īmān*”⁵⁸⁰

- which is just like the Verse,

“except if you indeed fear a danger from them”.⁵⁸¹

These two Verses have the same meaning, as was pointed out by Ibn Kathīr in his *Tafsīr* on the Verse from *Āl ‘Imrān*.

⁵⁷⁶ *Shaykh Al-Islām* Ibn Taymiyyah رحمه الله said regarding this, “Whoever utters *kufṛ* without being forced to, he has indeed opened his breast to *kufṛ*.” “*Majmū’ Al-Fatāwā’*” (7/599). And in (7/220) he says, “Whoever commits *kufṛ* without being forced to do so, he has indeed opened his breast to *kufṛ*.”

⁵⁷⁷ *An-Nabl*: 106

⁵⁷⁸ Since it is impossible for the people to know what is actually inside the heart. But obviously, if he is caught doing *kufṛ*, such as spying against the Muslims - then he will be dealt with accordingly, as a *munāfiq* and *murtadd*.

⁵⁷⁹ And as *Shaykh* Sulaymān *Āl Ash-Shaykh* explained it, “while his heart is still firm upon *Baghdhā’* and ‘*Adāwab*’ against the *kuffār* and *mushrikān*.”

⁵⁸⁰ *An-Nabl*: 106

⁵⁸¹ *Āl ‘Imrān*: 28

- b) He does that only externally (in speech or action), while he opposes that internally (in his heart he hates the *kuffār*) - but he is not under their might nor strength.⁵⁸² And the only reason he did that is because he desired a leadership role⁵⁸³, or money, or extreme attachment to the homeland, or because of responsibilities, or because of fear of some misfortune. So such a person becomes an apostate (*murtadd*), and his internal hate against *kufr* will not benefit him a bit.⁵⁸⁴ And such a person is as mentioned by Allāh,

“That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who are *kāfirīn*.”⁵⁸⁵

So Allāh has clarified that they didn't apostatize because of being ignorant of the Truth, nor because they hated it, nor because they loved *Bātil* - but rather, the only reason was because of a worldly desire. So they preferred this material world rather than the *Dīn*.

And this is the meaning of the words of *Shaykh Al-Islām* Muhammad Ibn 'Abdil-Wahhāb,⁵⁸⁶ may Allāh have mercy upon him and forgive him.

And as for what many of the people think is an acceptable excuse, then it is from the beautification and seduction of Shaytān. That is because some of the friends of Shaytān scare these people - **and this *Khawf* (fear) is not an excuse** - they assume that it is okay to display harmony and give obedience to the *mushrikīn*.⁵⁸⁷

And then there are others for whom Shaytān beautifies for them their greed for the world, he makes them hallucinate that it is okay for them to harmonize with the *mushrikīn* for worldly benefits - and the *Jubbāl* (ignorant people) think that such a person has been coerced

⁵⁸² Supposing that the apostate *Taghut* regimes actually “hate” the *kuffār*... So then what about those who are an independent sovereign state, with a military, tanks, jets, intelligence agencies, and nuclear weapons, etc? What about such people then?

⁵⁸³ Or to preserve his own throne and status and to keep on subjugating the Muslims...

⁵⁸⁴ And maybe you will realize why these neo-*Murji'ah* are also *Qusuriyyah*...

⁵⁸⁵ *An-Nabl*: 107. As compared to 'Ubaykān, who argues, “Loving the *Dunyā* is the an excuse from *kufīr*!”

⁵⁸⁶ Referring to the words of the *Mujaddid* at the end of the Ten Nullifications: “So there is no difference concerning these Nullifications between the one who does it out of jest, or while being serious, or out of fear for his wealth and status (*Khā'if*); the only one excused is the *Mukrah*. All of these are the greatest danger upon most people. So the Muslim should beware of these Nullifications, and he should fear for himself in regards to them.”

⁵⁸⁷ Examine the invention of 'Ubaykān next to the words of this great *Imām* of Najd. 'Ubaykān: “That (the loyalty) is shown due to fear of the *Kuffār* and its likes, so the ruling pertaining to this is that it is permissible.” So these words are from 'Ubaykān.

And the words of the *Imām*, “it is from the beatification and seduction of Shaytān”.

(by his desires); But the scholars have already mentioned what *Ikrāb* really means... [Then the *Imām* quotes a long statement from Ibn Taymiyyah رحمه الله]...

And that which is benefited from this, is that no one is under *Ikrāb* (to commit *kuffr*), until he is tormented by torture or captivity. And (it also clarifies) that mere verbal threats are not considered *Ikrāb*.⁵⁸⁸ And likewise is the fear (*Khawf*) that the *kuffār* will separate him from his wife - such things are not real *Ikrāb*.⁵⁸⁹

So when you have realized this, and have also realized what the many people have fallen into regarding this - then the statement of the Prophet صلى الله عليه وسلم will become obvious to you, “*Verily, Islām began as something strange, and it shall return to being something strange (again) - So all glad tidings for the Strangers (Ghurabā)*.”⁵⁹⁰ And indeed it has become something strange again. And that which is even stranger than *Islām*, is that person which truly follows it.⁵⁹¹ And success is only from Allāh.”

- End of the words of *Imām* Hamad Ibn ‘Atīq رحمه الله.⁵⁹²

So I hope that this is enough to open the eyes of those who were blinded by the invention of ‘Ubaykān.

⁵⁸⁸ And this is a point to think about. Since Allāh also Himself has given mankind numerous verbal warnings of the Fire of Hell for those who do *Muthābarah*. So whose verbal warnings should be listened to- Allāh’s, or the *Tawāghit*?

“It is only Shaytān that suggests to you to fear his *Awliyā*’ (i.e. *mushrikūn*); so fear them not, but fear Me (Alone), if you are *Mu’minīn*.” [*Al ‘Imrān*: 175].

So it comes down to the matter of who really acts upon *Tawhīd*...

“And Allāh warns you against Himself.” [*Al ‘Imrān*: 28].

⁵⁸⁹ Also refer to the end of the *Sharh* of *Shaykh* Al-Khudhayr of “*Kashf Ash-Shubuhāt*”, “*At-Tawdhīb Wat-Tatimmāt*” - for he has explained this topic of *Ikrāb*, and the *Tafāsīl* within it, thoroughly.

⁵⁹⁰ Narrated by Ahmad (2/389), Al-Khatīb Al-Baghdādī (11/307). **Editor’s Note:** Also narrated by At-Tirmithī and Ibn Mājah, all with similar phrasings. Some from ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās, some from Anas Ibn Mālik, some from Sa’d Ibn Abī Waqqās, as well as from other *Sabābah*.

⁵⁹¹ Ibn Rajab رحمه الله narrates from the *Salaf* that they used to say, “There is nothing stranger than the *Sunnah* - and yet even stranger than that, is he who truly follows it.” Refer to his book, “*Kashf Al-Kurbah Fī Wasf Hāl Abl Al-Ghurbah*” (28-29). And today we can say, the strangest thing is *Millat Ibrāhīm* - and yet even stranger than that, is the *Hanīf*.

⁵⁹² This was an entire chapter taken from “*Sabīl Al-Najāb*”. And in the book “*Millat Ibrāhīm*” (177) by *Shaykh* Al-Maqdisī رحمه الله, he says, “Know with certainty that indeed if it was from our words, and not from the great *Imāms* - it would be said (by the *Qusūriyyah*) “*Khawārij*” and “*Takefir*”! Even though the *Āyah* is a clear text on this.”

And as for the claim “Assisting the infidels against Muslims is not *kufr*, unless it is done out of love for *kufr*, or hate against *Islām*- only then it is apostasy. But if it is only done for worldly benefit, or *Khanf*, then it is not apostasy.”

Then stop and consider: “Loving” *kufr* and the *kuffār*, or hating *Islām* and the Muslims, or desiring to see the subjugation of Muslims - each of these are apostasy within themselves - meaning by themselves (*Bi Thātibi*). This type of apostasy does not require for someone to lift a finger against the Muslims. Such a person is a *kaḥfīr murtadd* before he does any action, or utters any word.

If someone even wages war against the *kuffār*, and assists the Muslims in every way - while at the same time he loves *kufr*, or hates *Islām*- then he is still a *kaḥfīr!*⁵⁹³

And no Muslim would disagree with this fact. So after this is established- Then here is the big question to the *Murji'ah*: **“Do you then believe that the action (‘Aml) of *Muthāharah* (the Eighth Nullification of *Islām*) is not *kufr* by itself??”**

The answer is obvious - they do not view that *Muthāharah* is a Nullification by itself, unless it is accompanied by something of the unseen affairs of the heart, such as loving *kufr*, hating *Islām*, *Istiblāl*, etc. And obviously this is in direct contradiction to the *Salaf*. And the only reason the *Murji'ah* stipulate these new revolutionary conditions, is only to please the *Tawāghūt*. And this desire of theirs is not an unseen matter- it is manifestly open.

Maybe we should quote *Shaykh* Sālih Al-Fawzān here when he was asked, “By what can someone commit the Major *kufr* (*kufr akbar*) and apostasy? Is it specific to only beliefs (such as love and hatred), and rejection, and disbelief - or is it more comprehensive than these?”

So he answered, “*Kufr* and *riddah* can happen when someone perpetrates any nullification from the Nullifications of *Islām*, which are well-known to the People of Knowledge. So whosoever commits any of them (Nullifications), while not being in the type of ignorance which is excusable - then he indeed becomes an apostate and an infidel; And it is obligatory that we only judge according to the external displays (*Thābir*) from his statements and actions. And we have no choice except to only judge according to the external signs (actions). As for the affairs of the heart (such as love, hatred, *Istiblāl*) - then none knows this except Allāh (Most High) Alone.

Thus, whoever utters *kufr*, or does an action of *kufr* - then we decide upon him in accordance to his utterance, and in accordance with whatever is necessitated by his statements or by his actions. So if what he uttered or did was from the actions of apostasy - unless he was a *Mukrah* or ignorant with the type of ignorance which is excusable - then he is an apostate. And this is regarding the matters of *'Aqīdah*⁵⁹⁴ which are clear in the *Kitāb* and

⁵⁹³ Similarly, if someone makes *Istiblāl* of other than Allāh’s Legislation, then he has become a *kaḥfīr* - even if he judges with only the *Shari'ah*. So in the opinion of the *Murji'ah*, none of the Ten Nullifications is *kufr* and *riddah* within itself - unless it is agreed with something from the heart - which is the very fundamental principle of *Irjā'* - in direct opposition to the *Abl As-Sunnah*.

⁵⁹⁴ Remember that *'Aqīdah* includes belief, statements of the tongue, and actions of the limbs.

Sunnah, such as the Major *shirk* and Major *kufr*. But as for the subtle and complicated matters, then indeed there needs to be *Iqāmat Al-Hujjab* in such a manner in which he should be able to understand.”⁵⁹⁵

And also this *Shaykh* said, “And yet, there exists another group who says, “No matter what they do or say, they shouldn't be ruled upon as *kuffār* or *mushrikīn*, until what is in their hearts is known.”

Yā Subhān Allāh! O Allāh! Glory be to You! Are we the ones who know what is in their hearts, or is it Allāh?”⁵⁹⁶

And the statement of his, “So in summary, those who commit *kufr* do not exceed out of four situations:

- a) He believes in his heart in what he says. There is no doubt about his *kufr* (disbelief/infidelity/ apostasy).
- b) He does not believe in his heart in what he says, but he was not forced to say it. Rather he said it because of greediness for the worldly life, or to please the people and be in harmony with them. So indeed this person is a *kāfir* according to the Verse of the *Qur'ān* “**That is because they loved and preferred the life of this world over that of the Hereafter**”. And likewise is the ruling on the person who commits *kufr* or *shirk*, so that he can be in harmony with his people- even if he does not like *kufr* nor *shirk*, and does not believe in it; but only does it because of his love for his country, wealth, or relatives.
- c) He utters words of *kufr* jokingly, for amusement- as was seen from the troops mentioned before.⁵⁹⁷
- d) He says (or commits) *kufr* because he was coerced, not because of his preference, while his heart is firm upon *Imān* and *Tawhīd*. So this is someone who will be pardoned, because he was under coercion.

As for the first three situations, the person becomes a *kāfir*, as is clear from the Verses. And this refutes those who say that no one can be declared a *kāfir*, even if he speaks with *kufr* or does actions of *kufr*, until what it is in his heart is known. And this is an evil saying which contradicts the *Qur'ān* and the *Sunnah*. Rather, this saying is from the heretical *Murji'ah*.”⁵⁹⁸

And *Shaykh* Sulaymān Ibn ‘Abdillāh *Āl Ash-Shaykh* رحمه الله was asked regarding someone who displays signs of *Nifāq* (hypocrisy)- Can he be labeled as a “*Munāfiq*” (hypocrite)? So the *Shaykh* answered, “A person who displays signs which show *Nifāq* - such as turning away from battle and forsaking them when meeting the enemies, and like those who say “**Had we known that fighting will take place, we would certainly have followed you**”⁵⁹⁹, and that he seeks refuge with the *mushrikeen* if they conquer him, and he praises the *mushrikīn* sometimes, *and he allies with them against the Muslims*, and such things which Allāh has

⁵⁹⁵ Refer to the *Shaykh's* book, “*Masā'il Fī Al-Imān*”, this was the first question in the book.

⁵⁹⁶ Refer to the *Shaykh's* *Sharh* of “*Kashf Ash-Shubuhāt*”.

⁵⁹⁷ See the *Tafāsīr* of the Verse in *At-Tawbah*: 65-66.

⁵⁹⁸ Refer to “*Sharh Kashf Ash-Shubuhāt*” (163-164).

⁵⁹⁹ *Āl Imrān*: 167

mentioned that they are signs of *Nifāq*, and the characteristics of the *munāfiqīm*; Then in such a case, **it is okay to unrestrictedly apply the word *Nifāq* to him, and to label him a “*munāfiq*”.**⁶⁰⁰

And then these People of *Irjā'* and *Tajabhum* have claimed that collaborating with the *kuffār* against the Muslims is not *kufr* unless the collaborator “loves *kufr*” or “hates *Islām*”; and this cult also claims that if he loves *Islām* and hates *kufr*, then he is still a Muslim.

Shaykh Nāsir Al-Fahd فك الله أسره said regarding such people, “They have based their opinion regarding *Muthābarah* upon the foundation of Jahm Ibn Safwān in *Irjā'* - meaning that they refer the Nullifications of actions and statements back to the affairs of the heart. So they consider the collaborator and supporter of the *kuffār* against the Muslims of not having committed *kufr*, until he openly admits that he is pleased with the religion of *kufr*. So this opinion of theirs implies that if someone attaches himself to *Islām*, and yet leads the armies of the Crusaders against the Muslims, such a leader does not become a *kāfir* (according to their deviant opinion).”⁶⁰¹

And then *Shaykh* Nāsir Al-Fahd فك الله أسره says something that completely uproots the deception of the Followers of *Irjā'* and *Tajabhum*. So think upon this closely...

If *Muthābarah* is a Nullification, but not by itself (*Bi Thātibihī*) - and if it is apostasy only if it is conjoined with “hatred against *Islām*” and “love for *kufr*”--- **Then it is possible to say that every single action (or statement) is a Nullification of *Islām* and apostasy!** Since if someone scratches his own head, while in his heart he loves *kufr* - then he has become a *kāfir*! And not only this- This opinion also includes the *Wājibāt* (obligatory actions), such as *Salāt*, and *Zakāt*, etc. Thus, if someone prays *Salāt*, while he hates *Islām* - then his *Salāt* is a Nullification of *Islām*, and he has become an apostate for praying *Salāt*! – And thus, it is also permissible, according to the implication of their views, that *Ribā* (usury) be listed along with the Nullifications - if you have understood the above examples. Brothers of *Tawbīd*! This is the reality of the *Murji'ah*- so fear Allāh!⁶⁰²

So let us read what the *Salaf* have said, whether or not a Muslim apostatizes if he collaborates with the *mushrikīn* against the Muslims while still “loving *Islām*” and “hating *kufr*” in his “heart”.

⁶⁰⁰ “*Ad-Durar As-Saniyyah*” (7/79-80)

⁶⁰¹ Refer to “*Waqafāt Ma'a Al-Waqafāt*” by *Shaykh* Nāsir Al-Fahd. The *Shaykh* also gives a beautiful example regarding these *Qusūriyyah*. He points out that just as the *Qubūriyyah* do not make *Takfīr* for calling out to the dead saints, unless the caller believes in his heart that the saint can benefit or harm; Similarly, the *Qusūriyyah* do not make *Takfīr* for *Muthābarah*, unless the collaborator in his heart loves *kufr* or hates *Islām*. Both are *Murji'ah*, who refer the Nullifying actions of *Islām*, the back to the unseen (*ghayb*) affairs of the heart.

⁶⁰² O Brethren! If you have not understood this - then read this again slowly- for when you do understand this, you will realize the evil wickedness of the *Jahmī*-styled *Murji'ah*. For example, other actions which are Nullifications of *Islām*, like slaughtering for other than Allāh. Take the *Qubūriyyah*, they will say that if it is done intending *kufr*, then it is *kufr*; but if it is not done for *kufr*, then it is not *kufr*. But according to *Ahl As-Sunnah*, both actions, *Muthābarat al-kuffār* and *Thabb Li-Ghayrillāh* are Nullifications of *Islām* - regardless of the affairs of the heart.

So *Shaykh* Sulaymān Ibn 'Abdillāh رحمه الله said, "Know, may Allāh have mercy upon you, that: If a person displays *Muwāfaqah*⁶⁰³ with the *mushrikān* regarding their *Dīn*⁶⁰⁴ -- out of *Khanf* from them,⁶⁰⁵ *Mudārāh*⁶⁰⁶ towards them, or *Mudābanah*⁶⁰⁷ to repel their evil: then verily, he is a *kāfir* just like them, even if he despises their religion and hates them, and loves *Islām* and the Muslims."⁶⁰⁸

Imām Hamad Ibn 'Atīq رحمه الله said, "Indeed, assisting the *mushrikān* against the Muslims (*Muthābarah*), and revealing to them the hidden plans of the Muslims, or defending them with speech, or being pleased with what (*shirk*) they are upon- each one of these is a Nullification; Thus whosoever does any of these- without being under *Ikrāh* - then he is a *murtadd* (apostate) - even if he hates the *kuffār*, and loves the Muslims."⁶⁰⁹

And also read carefully the words of the *Imām* that have preceded, "That he harmonizes with them externally (with speech and actions), while being against them internally (hating them in the heart). And this is further divided into two categories..."

And again *Shaykh* Sulaymān Ibn 'Abdillāh رحمه الله said, "Then He (Most High) informed that **the reason for this kufr and eternal punishment** - is not because they believed in *shirk*; nor because of ignorance about *Tawhīd*; **nor because of hatred for the Dīn; nor because of love for kufr** --- Rather, the reason is **merely** because of a bit from the bits of the *Dunyā* (worldly life), which he preferred above the *Dīn* and the Pleasure of the Lord of the Worlds.

So He said,

"That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the *kāfirīn*."^{610, 611}

So these should be enough evidences for he whom Allāh wants to guide to *Tawhīd* and *Hanifīyah*.

2) The Invention of Ubaykān and His Abuse of the *Hadīth* of Hātib⁶¹²

⁶⁰³ *Muwāfaqah*: harmony, compliance, agreement.

⁶⁰⁴ In this context, *Dīn* is meant as "way of life" or "desires"; and *Imām* Hamad Ibn 'Atīq An-Najdī رحمه الله in his book "*Sabil An-Najāti Wal-Fikāk*" clarifies this with many evidences.

⁶⁰⁵ *Khanf*: fear, cowardice.

⁶⁰⁶ *Mudārāh*: companionship, friendliness, lenience.

⁶⁰⁷ *Mudābanah*: compromising, flattery, adulation, hypocrisy, deceit.

⁶⁰⁸ Refer to the beginning of "*Ad-Dalā'il*".

⁶⁰⁹ "*Ad-Difā' 'An Abl As-Sunnah Wal-Ittba'*" (31)

⁶¹⁰ *Al-Nahl*: 107-109

⁶¹¹ Refer to "*Ad-Dalā'il*", under the Fourteenth Evidence.

⁶¹² It should be kept in mind here that there are two opinions according to *Abl As-Sunnah* with regards to the action of Hātib رضي الله عنه. The first is that his action was not *kufr*, and this is the

So then 'Ubaykān brings the *Hadīth* of Hātib Ibn Abī Balta'ah رضي الله عنه. He claims that the *Hadīth* "is proof" that *Muthābarah* is not *kufr* within itself. Let us quote the *Hadīth* in full so that we can examine what it contains. And as always, any Verse or *Hadīth* that the *Ahl Al-Bid'ah* use to support their claims - the reality is that the Verse or *Hadīth* is not for them, but rather against them!

Before we mention the entire *Hadīth* itself, let us present something that 'Ubaykān and the *Murji'ah* wouldn't want Muslims to know - and that is the contents of the letter itself - since it would refute their argument-⁶¹³ and it is as follows:

"O people of Quraysh! Surely, the Prophet of Allāh, may Allāh send salutations and peace upon him, has already come to you with an army (*Jaysb*) as the night (sky, i.e. as large as the horizon goes), and it is pouring forth (as fast as) a flooded river. And I swear by Allāh! Even if he were to come to you all alone single-handedly, Allāh will make him conquer you and fulfill His Promise to him. So stare into yourselves (and look for the Truth). And Peace (is upon the followers of the Truth)." ⁶¹⁴ Ibn Hajar later comments, "Hātib was excused because he (wrote) this thinking that there would be no harm in it." ⁶¹⁵

So after you have read this letter, let us go through his incident, as is related on the authority of 'Alī رضي الله عنه,

"The Messenger sent me, Az-Zubayr and Al-Miqdād saying, "Proceed till you reach *Rawdhah-Khākh* where there is a lady carrying a letter, and take that (letter) from her."

So we proceeded on our way with our horses galloping till we reached the *Rawdhah*, and there we found the lady, and we told to her, "Take out the letter."

opinion that is stressed in this book. The other opinion is that his action was *kufr*, but he didn't disbelieve due to the excuse of *Ta'wil*. This is the opinion held by *Shaykh* Abū Basīr At-Tartūsī, in his book "*Qawā'id Fī-Takfīr*" *Shaykh* 'Abdul-Qādir Ibn 'Abdil-'Azīz فک الله أسره in his book "*Al-Jamī' Fī Talab Al-'Ilm Ash-Sharīf*", as well as the opinion of *Al-Hāfīth* Sulaymān Ibn Nāsīr Al-'Ulwān فک الله أسره. It was also the opinion of Ibn Hajar Al-'Asqalānī رحمه الله, in "*Fat'h Al-Bārī*". For a detailed explanation on this opinion, look to the appendix of "*Millat Ibrāhīm*", from At-Tibyān Publications. So the point is that none of *Ahl As-Sunnah* used this incident to show the *Muthābarah* was permissible or not *kufr*.

⁶¹³ Since the *Murji'ah* want to claim that Hātib رضي الله عنه really did commit *Muthābarah*; and if they claim this, then they can also claim that the reason that Hātib did not apostatize is because he did not "love *kufr*". And this is the foundation of their argument. But the reality is that he did not commit *Muthābarah*, nor did he ever intend to - but rather it outwardly appeared to be similar to *Muthābarah*, and the Companions mistakenly thought that he actually collaborated with the *kuffār*- as you will see...

⁶¹⁴ This letter is recorded by the *Amīr* of the *Mubaddithīn*, *Al-Hāfīth* Ibn Hajar Al-'Asqalānī رحمه الله in "*Fat'h Al-Bārī*" (7/520).

⁶¹⁵ "*Fat'h Al-Bārī*" (8/634). So Hātib wrote this letter thinking that it would not harm the Muslims in any way whatsoever. But as you will see, the *Murji'ah* (since their arguments always are around "what is in the hearts") they claim that Hātib رضي الله عنه knew that it would harm the Muslims, and yet went on with sending the letter. This is indeed slander against the Companions.

She claimed, "I have no letter."

We replied, "Take out the letter, or else we will take off your clothes."

So she took it out of her braid, and we brought the letter to the Messenger.

The letter was addressed from Hātib Ibn Abī Balta'ah to some people from the *mushrikīn* in Makkah, telling them about what the Messenger intended to do. The Messenger said, "O Hātib! *What is this?*"

Hātib replied, "O Messenger of Allāh! Do not make a hasty decision about me. I used to be a person not belonging (related) to Quraysh but I was an ally to them from outside and had no blood relation with them, and all the *Muhājirīn* who were with you, have their kinsmen (in Makkah) who can protect their families and properties. So I liked to do them a favor so that they might protect my relatives as I have no blood relation with them. I did not do this as a *kufr*, nor to apostatize from my *Dīn*, nor by being pleased with *kufr* after *Islām*." [And in other narrations there is the addition: Verily, I did not betray the Messenger صلى الله عليه وسلم,⁶¹⁶ nor out of hypocrisy - for indeed I knew that Allāh would give victory and conquest to His Messenger صلى الله عليه وسلم, and that He would complete His Light.⁶¹⁷ ⁶¹⁸

The Messenger said (to his Companions), "He (Hātib) has told you the truth."

Umar said, "O Messenger of Allāh! Allow me to chop off the head of this hypocrite!" [and in other narrations: "O Messenger of Allāh! He has betrayed Allāh, and His Messenger, and the *Mu'minīn*!", "He has apostatized!", "He is a hypocrite!", "He has violated (you), and assisted your enemies against you!"]⁶¹⁹

⁶¹⁶ Woe to the *Murji'ah*! They claim that this noble Companion betrayed the Messenger صلى الله عليه وسلم. Indeed, these *Murji'ah* have the characteristics of each deviant group, including that *Shi'ah* who accuse the Companions of having betrayed the Messenger. Fie upon the *Murji'ah*! They claim that he knew that it would be of danger towards the Muslims! Dr. Hātīm Ibn 'Ārif, a well-known *Qusūrī*, claims in his book, "What Hātib did is legally known today as the highest treason (*Al-Khiyānat Al-Uthmā*)"- even though this Noble Warrior of Badr رضي الله عنه proclaimed, "Verily, I did not betray the Messenger صلى الله عليه وسلم". Again, these *Murji'ah* are nothing but *Shi'ah*, devising the worst possibilities against the Noble *Sahābah*, may Allāh be pleased with them all, and save them from the poisonous tongues of today's *Murji'ah* and *Shi'ah*.

⁶¹⁷ *Shaykh* Abū Muhammad Al-Maqdisī فك الله أسره explains this in "*Asb-Shihāb Al-Thāqib*" as, "These statements mean that he never intended to have helped the *mushrikīn* against the Muslims."

⁶¹⁸ Narrated by Ahmad and Abū Ya'lā.

⁶¹⁹ Umar رضي الله عنه judged Hātib رضي الله عنه according to his outward actions and the appearances of his actions (sending the letter to the *mushrikīn*). But Umar رضي الله عنه did not know the reality of Hātib's actions. But the Messenger صلى الله عليه وسلم read the actual letter, and also by way of Revelation, was notified of the intentions and reality of Hātib's actions. He صلى الله عليه وسلم was notified that Hātib did not intend to help the *mushrikīn* even a minute bit - as you will come to see... But Umar رضي الله عنه judged upon him according to the outward appearances - and this is the principle rule regarding the Nullifications of *Islām* - as was mentioned by Al-Fawzān and *Imām* Sulaymān رحمه الله. And since no Prophet is amongst us now, none can receive Revelations from

The Prophet said, "He (Hātib) has participated in Badr; and what could tell you, perhaps Allāh looked at those who participated in Badr and said: "O people of Badr (i.e. Muslim warriors of Badr): do what you like, for I have forgiven you." --- End of *Hadīth*.⁶²⁰

Firstly - it should be mentioned that these *Murji'ah*, and the rest of the *mubtadi'ūn*, always examine the *Muhkam* (clear-cut, decisive) and explain it away with the *Mutashābih* (vague, indecisive); But as for *Abl As-Sunnah*, they always explain the *Mutashābih* in the light of the *Muhkam*. And a simple proof that this *Hadīth* is a *Mutashābih* is the fact that this *Hadīth* has been used by the some of the *Salaf* to issue two contradicting verdicts - Ibn Al-Qayyim رحمه الله has narrated that regarding the execution of a Muslim *Jāsūs* (spy), some scholars view that he is to be killed, while others view that he is not to be killed and, "And both groups use the incident of Hātib to support their evidence."⁶²¹

So these deviants use this *Mutashābih Hadīth* to refute the obvious meanings of the clear Verses, *Abādīth*, and the various *Ijmā'* that have been mentioned by the People of Knowledge upon the fact that the collaborator is a *kaāfir* and an apostate. And the scholars who related the numerous *Ijmā'* - Are they not aware of the *Hadīth* of Hātib, even though it is one of the most well-known *Abādīth*!?

Secondly - There is no doubt that it is important to know who Hātib رضي الله عنه was, and what type of a person he was.⁶²²

- He was from amongst the best of the *Sahābah* رضي الله عنهم - from the champions, along with the Prophet صلى الله عليه وسلم, who fought and slew the *mushrikīn* on the great Day of *Badr* - which was the first major battle of *Islām* - and it is called in the *Qur'ān*,

"The Day of the Criterion"⁶²³

Allāh regarding the affairs of the heart - so it is impermissible to judge according to anything other than the outward actions.

⁶²⁰ Narrated by Al-Bukhārī (3007, 4272, 4890, 6259) Muslim (4550), Abū Dāwūd (3279), At-Tirmithī (3305), Ahmad (3/350), Abū Ya'lā (4/182), Ibn Hibbān in his "*Sahīb*" (11/121), Al-Bazzār (1/308), and Al-Hākim in "*Al-Mustadrak*" (4/87).

⁶²¹ Refer to "*Zād Al-Ma'ād*" (3/422). And just because this *Hadīth* is used, it does not mean that Hātib رضي الله عنه was a spy. But rather, the outward appearance of his deed seemed as if he was a spy - and thus 'Umar رضي الله عنه wanted to kill him. But the reality of the letter, along with the intention of Hātib (which was notified to the Messenger by way of Revelation), proves that he was not a spy, nor a collaborator...

⁶²² Hātib Ibn Abī Balta'ah رضي الله عنه. He died in the year 30 at Al-Madīnah, at the age of sixty-five. The *Khalīfah* 'Uthmān Ibn 'Affān رضي الله عنه led his Janāzah. Refer to "*Al-Isṭi'āb*" by Ibn 'Abdīl-Barr (1/348), and "*Al-Isābah*" of Ibn Hajar (1/300) for further details.

⁶²³ Refer to the Verse,

between the Allies of Allāh and the Allies of the *Tāghūt*.

- He was also present at the Day of *Hudaybiyah*.
- No doubt he was amongst those mentioned in the Verse,

“Muhammad is the Messenger of Allāh. And those who are with him are severe against the *kuffār*, yet merciful among themselves.” ⁶²⁴

- He is also one of those mentioned in the Verse,

“You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger—even if they are their fathers, their sons, their brothers, or their kindred. For such (people), He has written *Īmān* in their hearts...” ⁶²⁵

- That the reality of his action was not *Muthābarah*, but rather a lesser type of *Muwālāh* which is a sin. But the external appearance ⁶²⁶ of his deed seemed to the rest of the Companions to be *Muthābarah*, which was known to everyone as a form of apostasy. And that is why ‘Umar *Al-Fārūq* رضي الله عنه judged him according to the external appearance of the situation, and said, “O Messenger of Allāh! Allow me to chop off the head of this hypocrite!”
- Hātib رضي الله عنه also knew that the external appearance of his deed seemed like *Muthābarah*, and he also knew that the reality of his deed was not *Muthābarah*. That is why he said, “O Messenger of Allāh! Do not make a hasty decision about me... I did not do this as a *kufr*, nor to apostatize from my *Dīn*, nor by being pleased with *kufr* after *Islām*.” So this proves that he himself knew that his deed would appear to be like *Muthābarah*.

“...the Day of the Criterion (between *Tawhīd* and *shirk*), the Day when the two forces met (at *Badr*)...” [*Al-Anfal*: 41].

⁶²⁴ *Al-Fat'hr*: 29

⁶²⁵ *Al-Mujādilab*: 22

⁶²⁶ For when it is out in the open that “Hātib wrote a letter to the *mushrikīn* and informed them that the Prophet صلى الله عليه وسلم is coming with an army”- it seems that he has betrayed the Muslims and helped the *mushrikīn* - and usually the judgment of apostasy in such a situation is correct. But as you have seen, the reality of Hātib’s letter was not *Muthābarah*, but rather a lesser form of *Muwālāh*.

- He had no intention of helping the *mushrikīn* in their war against the Muslims;⁶²⁷ and that is why he wrote his letter to ordinary people. But if he had intended to help the *kuffār*, then he would have wrote and addressed his letter to the commanders and chiefs of the Quraysh.
- Allāh revealed to the Messenger صلى الله عليه وسلم that Hātib was truthful in his claim of not having intended to help the *kuffār*, and that the reality of his deed was not *Muthābarah* (but rather a lesser degree of *Mumālāt*). Thus the Messenger صلى الله عليه وسلم said, "He (Hātib) has told you the truth." And it is not possible for the Prophet صلى الله عليه وسلم to know this except by way of Revelation.
- And how can it be thought that Hātib, one of the Warriors of *Badr*, and who was ready, along with the rest of the Companions, to fight the *mushrikīn* to conquer Makkah- How can it be thought that he would help the people whom he himself was going to kill and fight against very soon - And yet help them against himself (Hātib), the Muslims, and the Prophet of Allāh?!

So after these are cleared, let us once again mention what the People of *Irjā'* and *Tajabbum* want to use this *Hadīth* for: They claim that this *Hadīth* proves that *Muthābarah* (collaborating with the *kuffār* against the Muslims) is not *kufr* by itself (*Bi Thātibi*).

And this false claim can be refuted from a number of angles, as mentioned by *Shaykh* Nāsir Al-Fahd فك الله أسره:

- 1) This *Hadīth* is actually one of the clearest proofs that the collaborator (*Muthābir*) is indeed an apostate *kāfir*. And this is manifest due to the following three reasons:

Firstly:

That 'Umar *Al-Fārūq* رضي الله عنه said, "O Messenger of Allāh! Allow me to chop off the head of this hypocrite!" So this shows that the belief of the Noble Companions, including 'Umar رضي الله عنه - was that those who collaborate with the *kuffār* are indeed apostates and hypocrites. And 'Umar رضي الله عنه said this only according to the outward appearance of the

⁶²⁷ It is of extreme importance that the brothers realize the difference between intending to help the *kuffār*, with a deed or statement, against the Muslims --- And desiring the victory of the *kuffār* against the Muslims. Both things are apostasy within themselves - without even helping the *kuffār* with even a single coin. The former can happen even if someone "loves" *Islām* and "hates" the *kuffār*, while the latter happens only when someone loves *kufr* over *Islām*. But both matters are related to the heart, and thus it is impossible to know what is in the heart, except by Revelation - as happened in the case of the Prophet صلى الله عليه وسلم when he affirmed Hātib's innocence from both of the two, when he said "He (Hātib) has told you the truth". And it is important to realize that Hātib رضي الله عنه did not ever fall into either of the two. He never intended to help the *kuffār* against the Muslims with any action or statement- nor did he desire the subjugation of Muslims under the *kuffār* - and this must be obvious.

action of Hātib رضي الله عنه [which seemed like *Muthābarab*] - since mankind (except through Revelation) is not able to know the inward realities of the heart.⁶²⁸

Question: If *Muthābarab* was only a major sin (and not apostasy) like drinking wine, fornication, etc- Then why did the *Sabābah* desire to kill Hātib (based upon his outward actions)?

Answer: Because the outward appearance of Hātib's deeds indeed seemed as if he had collaborated with the *kuffār* - And the Companions رضي الله عنهم differentiated between "collaboration" and "major sins"; meaning that they viewed "collaboration" as apostasy.⁶²⁹

Secondly:

⁶²⁸ And this is why when the *Murji'ab* stipulate that unless the collaborator loves *kufir*, or hates *Islām* - the *Shuyukh* (specifically Al-Fawzān) said regarding them, "And yet, there exists another group who says, "No matter what they do or say, they shouldn't be ruled upon as *kuffār* or *mushrikīn*, until what is in their hearts is known."

Yā Subhān Allāh! O Allāh! Glory be to You! Are we the ones who know what is in their hearts, or is it Allāh?" So *Yā Subhān Allāh!* How are we supposed to know if the collaborators "love" *Islām*?? And if the *Murji'ab* say "Ask him- and if he says that he loves *Islām* and hates *kufir*- then we must accept his verbal claim." And according to this stipulation, then every single apostate *murtadd* could save themselves by claiming "But I love the Muslims and hate *kufir*!!" And this refutation is clear from the statement of 'Umar رضي الله عنه that you will see, about what he said about judging people upon their apparent actions, even if they claim that their hearts are upon *Islām*.

⁶²⁹ And this also shows that when 'Umar رضي الله عنه said "Allow me to chop off the head of this hypocrite!", the Prophet صلى الله عليه وسلم did not get angry at him and rebuke him, nor did he call him a "*Takfir*" nor "*Khārijī*"- as the *Qusurīyyah* today label the *Muwahhidīn* - but the Prophet صلى الله عليه وسلم only said, "He (*Hātib*) has participated in *Badr*; and what could tell you, perhaps Allāh looked at those who participated in *Badr* and said, "O People of *Badr*: do what you like, for I have forgiven you." Ibn Al-Qayyim رحمه الله commented in this regard, while mentioning the benefits (*Fawā'id*) derived from this *Hadīth*, "And also (this *Hadīth* proves) that when someone describes a person with *Nifāq* and *Kufir* incorrectly, yet out of anger and pride for the Sake of Allāh, His Messenger, and His *Dīn* - and not for his mere whims and desires - Then such a person has not committed any *kufir*, nor even any sin; Rather, he will be rewarded for his righteous intention. And this is contrary to the People of Desires and Innovations - because they do *Takfir* and *Tabdī'* (declaring some one to be an innovator) for the mere sake of their whims and desires; yet these people themselves are more deserving of being made *Takfir* of and made *Tabdī'* of." Refer to "*Zād Al-Ma'ād*" (3/372). And then compare this with what today's *Murji'ab* do - declaring every *Hanīf* who does *Takfir* of the *Tawāghīt* as "*Khawārij*". And *Imām* Abā Batīn رحمه الله said, "So whosoever mistakenly, yet out of pride and anger for the Sake of Allāh - declares a person to be a *kāfir*, or *fāsiq*, or *munāfiq*- then it is hoped that Allāh will pardon him; just as 'Umar رضي الله عنه said regarding Hātib رضي الله عنه, exclaiming that he is a *munāfiq*; and this (*Takfir* out of pride and anger for the Sake of Allāh) was done by other *Sabābah* also, and even other than the *Sabābah* (many of the *Salaf*) ... And the claim of the ignorant people "You are doing *Takfir* of Muslims"- whoever says this has not understood *Islām* nor *Tawhūd*; Rather, what is apparent regarding this ignorant person is that his *Islām* is invalid. For whosoever does not prohibit (*Inkāar*) the actions which the *mushrikūn* are doing today, and doesn't see it as evil - then he is not a Muslim." Refer to "*Majmū'at Al-Rasā'il Wal-Masā'il An-Najdiyyah*" (1/654-655). So compare these statements to the whims of the *Murji'ab*, and then maybe you will understand why the *Salaf* such as Ibn Kathīr رحمه الله described them as the "king-pleasers"...

The Prophet صلى الله عليه وسلم did not say that 'Umar رضي الله عنه was wrong in his general judgment upon the appearance of such a deed (*Muthābarah*) - But since Hātib رضي الله عنه did not commit *Muthābarah*, he could not be subjected to such a verdict. And the proof that Hātib رضي الله عنه did not commit *Muthābarah* is in the saying of the Prophet صلى الله عليه وسلم, "He (*Hātib*) has told you the truth (i.e. he did not collaborate with the *mushrikīn*)." Nor did the Prophet صلى الله عليه وسلم accuse 'Umar رضي الله عنه of being a *Takfūrī* nor a *Khārijī* (since 'Umar was correct in his ruling upon someone who actually commits *Muthābarah* - but he was only wrong in thinking that Hātib رضي الله عنه committed *Muthābarah*).⁶³⁰

Thirdly:

That Hātib رضي الله عنه himself also knew that the outward appearance of his deed seemed like *Muthābarah*. And this is why he said, "O Messenger of Allāh! Do not make a hasty decision about me... I did not do this as a *kuffr*, nor to apostatize from my *Dīn*, nor by being pleased with *kuffr* after *Islām*." And also he clarified that he never intended to help the *kuffār*, "Verily, I did not betray the Messenger,"- And he mentioned the reality of his letter. So this proves that the external appearance seemed like *Muthābarah*, and that *Muthābarah* necessitates apostasy and *kuffr*, and treachery. But since the Prophet صلى الله عليه وسلم found out, through reading the letter itself, and Revelation from Allāh, he said "He (*Hātib*) has told you the truth (i.e. he did not assist with the *mushrikīn* against the Muslims)."

Question: If *Muthābarah* (collaboration with the *kuffār*) was not apostasy and *kuffr*, but rather only a major sin (*kabīrah*) [as the *Murjī'ah* claim] - Then why did Hātib say, "I did not do this as a *kuffr*, nor to apostatize from my *Dīn*, nor by being pleased with *kuffr* after *Islām*."

Answer: Because he knew that his letter outwardly seemed to be *Muthābarah*, which was known to everyone as *kuffr* and apostasy - and not as a *kabīrah* like adultery.

- 2) That Hātib رضي الله عنه only collaborated **with** the Prophet صلى الله عليه وسلم **against** the *kuffār*. And he assisted the Muslims with his own self, flesh, blood, wealth, speech, and advice- in all the expeditions and battles; he was from those were present at *Badr* and *Hudaybiyah*, and those people are in *Jannah*. And he aided the Prophet صلى الله عليه وسلم in this same campaign to conquer Makkah also. He went out as a *Mujāhid* along with the rest of the Companions رضي الله عنهم, with his own self and wealth - only to wage *Jihād* against the *mushrikīn*. Thus, how can it be claimed that he cooperated and collaborated with the *mushrikīn* against the Prophet صلى الله عليه وسلم? And along with all this, that letter that he wrote- It was not of any form of *Muthābarah* against the Muslims, for indeed he himself was soon about to fight against the *kuffār*. And he was certain that the Muslims would be victorious- as he said, "Indeed I knew that Allāh would give victory and conquest to His Messenger صلى الله عليه وسلم".
- 3) And the letter itself [as has preceded]. So there is nothing in there that can be said that he collaborated with *mushrikīn*. But rather, he showed a lesser form of *Muwālāh*, showing them kindness by calling them to accept *Islām*- and this was done in the

⁶³⁰ It seemed as if Hātib رضي الله عنه had helped the *kuffār* against the Muslims - but the reality was that he did not help them against the Muslims. This fact should be grasped firmly.

form of a letter sent to his relatives. Thus, he had disobeyed the Prophet by sending such a letter to them, since they were in the midst of the *mushrikīn* - and this is a *kabīrah* (major sin) which is pardoned since he had participated in the Battle of *Badr*. And Ibn Hajar explained that, “Hātib was excused because he (wrote) this thinking that there would be no harm in it.”⁶³¹ And Hātib himself said, “Indeed I knew that Allāh would give victory and conquest to His Messenger صلى الله عليه وسلم.” So there is an enormous difference between someone who is certainly sure that his letter will never be of any benefit towards the *kuffār* in their war against the Muslims - and between someone who spies for the *kuffār*, collaborates with them and cooperates with them in such things that would benefit their Crusade against the Muslims.

So let us read again a portion of that letter - “And I swear by Allāh! Even if he were to come to you all alone single-handedly, Allāh will make him conquer you and fulfill His Promise to him. So stare into yourselves (and look for the Truth). And Peace (is upon the followers of the Truth).”⁶³² So obviously he was not collaborating with the *mushrikīn*, but rather giving *Da'mah*, and advising them to repent from *shirk*, and warning them of the consequences of remaining upon *shirk*⁶³³ - which is a far cry from *Muthābarah*. But the only reason he did this is because of his kindness and compassion for his relatives which were in the midst of the *mushrikīn*. And thus Allāh revealed these Verses regarding Hātib and his *Mumālāh* and act of kindness towards them,

“O you who believe! Do not take My enemies and your enemies as *Awliyā'*, showing affection towards them, while they have disbelieved in what has come to you of the Truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to do *Jihād* in My Cause and to seek My Good Pleasure (then do not take these *kuffār* and *mushrikīn* as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then he has gone (far) astray from the Straight Path.”⁶³⁴

⁶³¹ “*Fat'h Al-Bārī'*” (8/634). No doubt, if he thought that he was revealing the secret strategies of the Muslims to the *kuffār*, and that the letter would help the *kuffār* against Muslims- and yet went on with sending his letter- No doubt that this would be considered as *riddah*.

⁶³² Refer to “*Fat'h Al-Bārī'*” (7/520).

⁶³³ And this is apparently what was meant by Hātib رضى الله عنه - after examining his other statements to the Prophet صلى الله عليه وسلم and also in the letter - when he said, “So I liked to do them a favor so that they [may become Muslims and] might protect my relatives as I have no blood relation with them.”

⁶³⁴ *Al-Mumtahinah*: 1

And after all this, let us point out two different affairs (*Masā'il*) contained in this incident; and it is extremely important to differentiate between the two –

- 1) The ruling upon *Muthābarah*
- 2) The ruling upon the action of Hātib رضي الله عنه

Some people mix the two up - and they claim that since Hātib رضي الله عنه did not get declared as a *murtadd* or a *munāfiq*, that means also that anyone who spies and collaborates with the *kuḥfār* are hence also free of *riddah* and *nifāq* - And this is a grave mistake. This *Ta'wil* of theirs is incorrect because they have assumed that Hātib actually did commit *Muthābarah*- But the reality is that he did not do *Muthābarah* (but rather a lesser type of *Mumālāb*).⁶³⁵

And regarding this *Shaykh* Nāsir Al-Fahd said, “This is like when a man was found along with a woman in seclusion, in a suspicious place - And one of the *Sabābah* asked the Prophet صلى الله عليه وسلم, “O Messenger of Allāh! Let me stone this adulterer (*Zānī*)!” So then the Prophet صلى الله عليه وسلم asked the (accused) man (regarding what he did), and he replied, “I did not commit adultery, but rather I only did such and such” - things which are in reality less than adultery.

So those who study this *Hadīth* would be able to derive two matters from it:

Firstly- That the ruling upon the married adulterer is stoning (to death), since the Messenger صلى الله عليه وسلم did not reprimand the Companion who requested to stone (whom he presumed was an adulterer due to his outward appearance) - [which necessitates that the Messenger صلى الله عليه وسلم tacitly agreed with the Companion].

Secondly- The fact that the man did not commit adultery, for when he revealed the reality of his actions, it became clear that it was less than adultery [and thus the stoning was not carried out upon him].

Thus, whoever negates the ruling of stoning the adulterer based upon the negation of adultery from this man- Then such a person has mixed up two separate matters.”⁶³⁶

And this is what the *Murji'ah* have done with the *Hadīth* of Hātib رضي الله عنه.

⁶³⁵ The correct opinion regarding the letter of Hātib رضي الله عنه is that it was not *Muthābarah* - which is a nullification of *Islam*; But rather his letter was a form of the lesser types of *Mumālāt*, which is a major sin, which is wiped out due to his participation in *Badr*, as the Messenger صلى الله عليه وسلم said, “He (*Hātib*) has participated in *Badr*; and what could tell you, perhaps Allāh looked at those who participated in *Badr* and said, “O People of *Badr* (i.e. *Badr* Muslim warriors): do what you like, for I have forgiven you.” But if Hātib رضي الله عنه actually committed *Muthābarah*, then the rule is that the Nullifications invalidate all righteous deeds, and that includes participation in the Battle of *Badr*; Thus, it is impossible to say that the letter of Hātib رضي الله عنه was *Muthābarah*. And the correct view is that it was only a major sin, *Mumālāt* (not *Tawallī*) to the *kuḥfār*.

⁶³⁶ Refer to “*Al-Waqaf Ath-Thāniyah*”, in “*Waqafāt Ma'a Al-Waqafāt*”.

So the first issue is *Muthābarah*: And there is no difference of opinion among the *Salaf* that collaborating with the *kuffār* against the Muslims - even if he loves *Islām* and hates *kufṛ* in his heart - is indeed *riddah*, *kufṛ*, and *nifāq akbar*. It is a matter of *Ijmā'*. Regarding the Verse **“And if any amongst you takes them as *Awliyā'*, then surely he is one of them”** [*Al-Mā'idah*: 51] - *Al-'Allāmah* Ibn Hazm رحمه الله said, “It is correct that this Verse is only to be taken literally, meaning that he is a *kāfir* from the group of the *kuffār*, and this is the truth, not even two Muslims will disagree on this issue.”⁶³⁷

The second issue is the action of Hātib رضي الله عنه: The outward appearance (*Thābir*) seemed like “collaboration with the *kuffār* against the Muslims”. And that is why the Companions wanted to strike his neck, because they knew that any collaborator [*Muthābir*] was a *munāfiq* and *murtadd*. But when the Prophet صلى الله عليه وسلم asked Hātib regarding the actual deed itself, he replied that he had not collaborated with the *kuffār* saying, “I did not do this as a *kufṛ*, nor to apostatize from my *Dīn*, nor by being pleased with *kufṛ* after *Islām*... Verily, I did not betray the Messenger صلى الله عليه وسلم, nor out of hypocrisy- for indeed I knew that Allāh would give victory and conquest to His Messenger صلى الله عليه وسلم, and that He would complete His Light.” So he negated *Muthābarah* from himself, since he knew that his actions appeared as if they were *Muthābarah*. But if he had thought that his actions seemed only like major sins [and this is what the *Murji'ah* claim], then he would not have said that. [Again]- He only said those statements because he knew that the external appearance of his actions would seem as if he had collaborated - and he wanted to clarify that he never intended to give any help to the *kuffār* against the Muslims.

Shaykh Abū Muhammad Al-Maqdisī أسره الله فك says, “And how beautiful was the methodology of *Imām* Al-Bayhaqī رحمه الله in his “*Sunan*” when he labeled the chapter in which he placed the *Hadīth* of Hātib رضي الله عنه, “**Chapter: The Muslim Who [without the intention of harm] Showed the *musbrikin* the Secret of the Muslims**” (9/146); and after that he made a separate chapter, “**Chapter: The Spy for the Enemies**” (9/147), in which he mentioned the *Hadīth* of Salamah Ibn Al-Akwa' رضي الله عنه.”⁶³⁸ So this shows that Hātib رضي الله عنه did not spy for the *kuffār*, nor did he intend to help the *kuffār* with even a finger against the Muslims.

And it should be mentioned again that “loving *kufṛ*” is apostasy within itself, even if the person is sitting within his home and not harming a single Muslim. Rather, even if he is out

⁶³⁷ Refer to “*Al-Muballā*” (11/138).

⁶³⁸ Refer to “*Ash-Shibāb Ath-Thāqib*”. The *Hadīth* is as such in “*Fat'h Al-Bārī*” (6/168) - “One of the “eyes of the *musbrikin*” [spies] came and sat with the Companions, spoke a little, and then later left. So the Prophet صلى الله عليه وسلم ordered, “Find him and kill him”. Salamah Ibn Al-Akwa' رضي الله عنه said, “So I killed him, and then the Prophet صلى الله عليه وسلم seized his belongings.” *Shaykh* Abū Jandal (Fāris Az-Zahrānī) Al-Azdī أسره الله فك comments, “So this is a *Sabābī* who killed this spy and seized his belongings, not in a battle nor in a war, but rather as in a narration in Al-Bukhārī, “Salamah met up with the spy when he was resting his camel - and then Salamah killed the spy, and returned riding upon the camel.” For a detailed research into this topic, refer to the book by the *Shaykh*, “*Tabrīdh Al-Mujāhidīn Al-Abtāal 'Alā Ihyā' Sunnat Al-Ighthiyāl*”. So the verdict is apparently clear - the difference between the one who really cooperates with the *kuffār* [this spy], and the one who did not cooperate with the *kuffār* in any way [Hātib رضي الله عنه].

assisting the Muslims against the *kuffār*, and yet “loves *kufṛ*” in his heart- then he is still a *kāfir* and a *munāfiq*. And this is a Nullification from the internal affairs in the heart (*Kufṛ I'tiqādī*). And this cannot be known unless someone at least verbally admits this, or by Revelation from Allāh.

And as for *Muthābarah*, cooperating with the *mushrikīn* against the Muslims, with any type of collaboration - then this is a Nullification from the external affairs of the actions (*Kufṛ 'Amalī*)- and this is judged upon from the outward actions. So these are two different types of Nullifications. Let this be clarified more - Desiring the victory of *kufṛ* over *Islām* is a Nullification, whether or not any action is done against the Muslims, or to help the *kuffār*. Similarly, *Muthābarah* (collaboration) is a Nullification, whether or not the collaborator “loves *Islām*”, or “hates *kufṛ*”. One is a Nullification through *I'tiqād*, while the other is a Nullification is through *A'māl*. And whosoever brings both together, loves *kufṛ* and *Muthābarah* - then such a person has fallen into two Nullifications, and all these are apostates.

And if still the *Murji'ah* stipulate that the heart has to “love the *kuffār*” or “hate the Muslims” for *Muthābarah* to actually be apostasy - Then it will be replied that only Allāh knows what is within a person's heart, and whether or not the person “loves *kufṛ*”, or “hates *Islām*” - since these are matters of the *Ghayb* (the Unseen affairs). As Allāh says,

“Verily, Allāh is the All-Knower of the Unseen (*Ghayb*) of the Heavens and the Earth. Verily! He (Alone) is the All-Knower of that which is in the breasts.”⁶³⁹

And He also says,

“(He Alone) is the All-Knower of the Unseen; and He reveals to none His Unseen- Except to a Messenger whom He has chosen.”⁶⁴⁰

And this is what 'Umar Ibn Al-Khattāb رضي الله عنه meant when he said, “Indeed the people used to be judged according to the Revelation during the time of Muhammad صلى الله عليه وسلم; and indeed the Revelation has come to an end. So now we only judge you according to whatever the *Thābir* (external appearance) of your actions is. So whosoever appears to be righteous (Muslim), then we will give him safety and befriend him - and we have no obligation regarding the affairs of his heart (such as love, hatred, *Istiblāl*), and only Allāh will judge his heart. And whosoever appears to be evil (*kāfir*, *murtadd*), then we will not give him

⁶³⁹ *Fātir*: 38

⁶⁴⁰ *Al-Jinn*: 26-27. And since *Ilm Al-Ghayb* (Knowledge of the Unseen) is from the specific characteristics of Allāh Alone - the *Imāms* have counted anyone who claims to know the *Ghayb* as one of the heads of the *Tawāghūt* [refer to *Thalāthat Al-Uṣūl*]. Thus, if the *Murji'ah* claim to know which collaborator really “loves *Islām* and hates *kufṛ*” in their hearts - even though their outward appearance is *riddah* - Then they have claimed to know the *Ghayb*, and thus are *Tawāghūt* themselves.

safety, nor will we trust him - even if he says [verbally] that his heart is righteous (Muslim).”⁶⁴¹

And this is why *Shaykh* Al-Fawzān said regarding the *Murji'ah*, “And, yet, there exists another group who say, “No matter what they do or say, they shouldn't be ruled upon as *kuffār* or *mushrikīn*, until what is in their hearts is known.”

Yā Subhān Allāh! O Allāh! Glory be to You! Are we the ones who know what is in their hearts, or is it Allāh?

We are only supposed to judge according to the *Thawābir* (apparent/external); as for the *Bawātin* (hidden/internal), then that is not known to anyone except Allāh Alone.

Thus, anyone who acts with *shirk* will be considered as a *mushrik* and treated as a *mushrik* - until he repents to Allāh and grasps *Tawhīd* firmly. Likewise, anyone who acts with *Tawhīd* will be accepted and treated as a Muslim- as long as he doesn't do anything that nullifies *Tawhīd*.”⁶⁴² And according to the *Qur'ān*, *Sunnah*, and *Ijmā'* of the *Salaf - Muthābarah* is a Nullification of *Islām*- and not even two Muslims would disagree.

Shaykh Muhammad Ibn 'Abdil-Latīf *Al Ash-Shaykh* رحمه الله clarifies, “And the Prophet صلى الله عليه وسلم said, “Whosoever joins the *mushrik* and lives with him- then he is indeed just like him.” It should not be thought that anyone who merely stays with and lives with the *mushrik* is a *kāfir*; Rather, what is intended (by this *Hadīth*) is that whoever is incapable of exiting from the midst of the *mushrikīn*, and they force him to go out with them (to fight the Muslims), then the ruling regarding him is the same regarding them (the *mushrikīn*), in the permissibility in killing (him) and seizing his wealth- but the ruling is not the same in his *Takfīr* (he is not a *kāfir*).

But if he goes out with the *kuffār* to fight the Muslims, out of greed (for the worldly benefits) or due to his own choice (without being coerced); or helps them physically or with his wealth - then there is no doubt in the fact that the ruling regarding his *kufūr* is the same as the *mushrikīn*.”⁶⁴³

So Know- O Brother of *Islām!* That those *Murji'ah* desire exactly this: To claim that none can do *Takfīr* of a collaborator (anyone who perpetrates the Eighth Nullification) ever in this world, and Allāh will judge these people according to their hearts; and that whosoever does

⁶⁴¹ Recorded by Al-Bukhārī in his “*Sahīb*” in the chapter “*Kitāb Ash-Shahādāt*” (2498). So if someone cooperates with the *kuffār* against the Muslims- even if he claims that “he loves *Islām*” and “hates *kufūr*”, then we cannot believe him, and we will deal with him as an apostate. And if they wage war against the Brigades of *Tawhīd*, and fight to save the lives of the Zionist Crusaders - then they will be dealt with exactly as their Crusading brethren would be dealt with - even if they claim “we love *Tawhīd*, and hate the cross”. Similarly, if they refuse to rule with the *Shari'ah*, they will be dealt as a *murtadd* and *kāfir*- even if they claim with their mouths “we don't say that our own legislations are *Islamicly Halāl*”- although indeed they have declared it to be Legally Permissible- and this is what the *Salaf* meant when they stipulated “*Istihlāl*”.

⁶⁴² Refer to the *Shaykh's* *Sharh* of “*Kashf Ash-Shubūhāt*”.

⁶⁴³ “*Ad-Durar As-Saniyyah*” (8/456-457), and “*Majmū'at Ar-Rasā'il Wal-Masā'il*” (2/135).

Takfīr of the collaborator based only upon *Muthābarah*, then such a person is a *Takfīrī*, and *Khārijī* - and this includes all the *Imāms* and scholars that have been mentioned.⁶⁴⁴ And as Dr. Hātim Ibn 'Ārif, one of the heads of the *Murji'ah*, said, "And since *Takfīr* for Alliance and Disavowal is based in the feelings in the heart, and these feelings are not known by anyone except Allāh- indeed it is not possible to declare this (collaborator) as a *kāfir*... unless he openly announces that he loves the religion of the *kuffār*."⁶⁴⁵

So after all that has been understood so far: Some questions must be asked –

- Was Hātib رضي الله عنه a spy for the Crusaders, spying on the Muslims- and reporting back to the Crusaders? Then compare with the collaborators of today...
- Was he working for the Crusaders against the *Hunafā*? Then compare with the collaborators of today...
- Was he fighting alongside the Crusaders against the Brigades of *Tawhīd*? Then compare with the collaborators of today...
- Was he helping the Crusaders with any type of assistance? Then compare with the collaborators of today...
- Was he imprisoning, torturing, killing, slandering, and "smoking out" the Brigades of Muhammad صلى الله عليه وسلم, because he was "afraid" of the *kuffār*- and then dare to claim to "love Muhammad" and "hate *kuffr*"? Then compare with the collaborators of today...
- Did he think that his actions would harm the *Muabbidīn* in any way? Then compare with the collaborators of today...
- Was he defending the Crusaders for any worldly purpose? Then compare with the collaborators of today...
- Was he committing *Muthābarah* for the sake of "fear"? Then compare with the collaborators of today...
- Did he prefer the life of this world rather than the Hereafter? Then compare with the collaborators of today...
- Did he seek honor, power, and glory with the enemies of Allāh? Then compare with the collaborators of today...

Is it then honest to degrade this noble *Mujāhid* of *Badr*, Hātib رضي الله عنه, to the level of those who are perpetrating the above mentioned things- as 'Ubaykān has done? For indeed, all of the above are excused from apostasy according to the "cutting-edge" three-division invention of 'Abdul-Mufsid, since they are "equivalent" to Hātib رضي الله عنه. *Wallāhi* - None but a heretic would slander this noble Companion with such comparisons.

⁶⁴⁴ Rather it includes every single scholar, since every single scholar agreed that anyone who commits *Muthābarah* is an apostate: "The 'Ulamā' of *Islām* are united upon the fact that whosoever aids the *kuffār* against the Muslims, or collaborates with them with any type of assistance- then that person is a *kāfir* just like them," stated by *Shaykh* Ibn Bāz رحمه الله "Majmū' Fatāwā Ibn Bāz" (1/274).

⁶⁴⁵ This was claimed by this head of the *Qusūriyyah* in his book "*Al-Walā' Wal-Barā' Bayn Al-Samābah Wal-Ghulwn*", a book full of slanders against the Companion of *Badr*, and other things which would please the eyes of the *Rawāfidh* and the slaves of the Crusaders. So this statement is completely against the the *Hadīth* of 'Umar رضي الله عنه, and the *Ijmā'* of the *Salaf*.

3) Ubaykān's Abuse of the *Hadīth* of Abū Jandal

He also mentions the *Hadīth* regarding the Day of *Hudaybiyah*, but he does not mention the entire ordeal, he only mentions this much,

“And whoever has deeply fathomed the way of the Prophet (sallallaahu alaihi wasallam) with the Mushriks and his dealings with them, the meanings of those texts will become clear to him, and carefully observing (what is in them) in order to bring about benefits, and giving them consideration in order to repel the harms. And this was when the Prophet (sallallaahu alaihi wasallam) was conciliating with the Mushriks of Quraish in al-Hudaibiyyah for the period of 10 years, and he allowed them to remain in Makkah upon their Shirk and to desecrate the House (the Ka’bah) with their Shirk, and placing of idols (therein). And the treaty also comprised what has come in the Saheeh of al-Bukharee, and its text is, “So when Suhail (from the Mushrikeen) did not agree except with that condition the Prophet wrote to him agreeing to that condition and returned Abu Jandal (from the Muslims) to his father Suhail bin ‘Amr. Thenceforward the Prophet returned everyone who came to him in that period (of truce) even if he was a Muslim.”

And if a Ruler after the Prophet (sallallaahu alaihi wasallam) was to do something like that, and returned and submitted the Muslims to the Kuffar, then some of those ascribing themselves to knowledge would have judged him with disbelief and apostasy.”

So this is the claim of ‘Ubaykān with his own words; and he tries to say that submitting a Muslim into the hands of the Crusaders is okay, and this implies that *Muthābarah* is okay also - in his claim. But here is the ordeal as is narrated in the texts,

“...Then Suhayl Ibn ‘Amr [this is when he was a *mushrik*, before he had embraced *Islām*] said, “We also stipulate that you should return to us [to Makkah] whoever comes to you [to Madīnah] from us [leaves us], even if he embraced your *Dīn*.”

The Muslims said, “Glorified be Allāh! How will such a person be returned to the *mushrikīn* after he has come to us as a Muslim?”

While they were in this state, Abū Jandal [a Muslim] the son of Suhayl Ibn ‘Amr came from the valley of Makkah staggering with his shackles and fell down amongst the Muslims.

Suhayl said, “O Muhammad! This is the very first term with which we make peace with you [i.e. you shall return Abū Jandal, my son, to me].”

The Prophet said, “*The peace treaty has not been written yet.*”

Suhayl said, “I will never allow you to keep him.”

The Prophet said, “*Yes, do.*”

He said, “(No) I won’t (let you keep him).”

Then finally the Prophet صلى الله عليه وسلم agreed.

Abū Jandal رضى الله عنه said, “O Muslims! Will I be returned to the *mushrikīn*, though I have come as a Muslim? Don't you see how much I have been tortured by a mighty torture for the Sake of Allāh Alone!?”

When asked by the Companions why the Messenger صلى الله عليه وسلم agreed, he replied, “*One who goes away from us (apostatizes) to join the kuffār- then may Allāh keep him far away (from us)! And one who comes to join us from them (and is returned back) - Allāh will provide him with an opening and escape.*”

When the Prophet صلى الله عليه وسلم returned to Al-Madīnah, Abū Basīr, a new Muslim from those who escaped from the Quraysh, came to him.

The *kuffār* sent two delegates to find and capture Abū Basīr. So they came and said (to the Prophet), “Abide by the promise you gave us [that you would return any Muslim escapee back to us].” So, the Prophet صلى الله عليه وسلم handed Abū Basīr over to them.

They took him out (of Al-Madīnah) till they reached Thul-Hulayfah, where they dismounted to eat some dates they had with them.

Abū Basīr said to one of them, “By Allāh! O you [delegate], I see you have such an excellent and beautiful sword!”

So that delegate drew it out (of the sheath) and said, “By Allāh, it is very beautiful, isn't it! And I have tried it many times [killed many people with it].”

Abū Basīr رضى الله عنه said, “Let me have a look at it.” And when he let him hold it, Abū Basīr killed him with the sword.

Then the second man of the two delegates ran away till he came to Madīnah and entered the *Masjid* running. When the Messenger saw him he said, “*This man appears to have been frightened.*” When he reached the Prophet, he said, “By Allāh! My friend has been murdered [by Abū Basīr] and I was about to be murdered too!”

Abū Basīr رضى الله عنه also came and said, “O Prophet of Allāh! By Allāh, Allāh has made you fulfill your obligations by your returning me to them (i.e. the *kuffār*), but Allāh has saved me from them.”

The Prophet صلى الله عليه وسلم exclaimed, “*Woe his mother! What an excellent war kindler he would be! If only he had supporters!*”

When Abū Basīr رضى الله عنه heard that he understood that the Prophet صلى الله عليه وسلم would return him to them again, so he set off till he reached the seashore. Later, Abū Jandal Ibn Suhayl escaped from the *kuffār* and joined Abū Basīr.

So whenever a man from Quraysh embraced *Islām*, he would go to Abū Basīr. And this kept on continuing, till they had formed a strong and mighty camp. And whenever they heard about a caravan of Quraysh heading towards *Asb-Shām* - they stopped it, attacked them, killed them all, and seized their wealth and properties.”⁶⁴⁶

So this is the incident of Abū Jandal and Abū Basīr, may Allāh be pleased with them both.

But what does ‘Ubaykān say? Let us dissect this segment of his invention...

“And whoever has deeply fathomed the way of the Prophet (sallallaahu alaihi wasallam) with the Mushriks and his dealings with them, the meanings of those texts will become clear to him ... And this was when the Prophet (sallallaahu alaihi wasallam) was conciliating with the Mushriks of Quraish in al-Hudaibiyah for the period of 10 years, and he allowed them to remain in Makkah upon their Shirk and to desecrate the House (the Ka’bah) with their Shirk, and placing of idols (therein).”

So apparently the only thing that ‘Ubaykān understands from the Prophet صلى الله عليه وسلم and the treaty at *Hudaybiyah*, is that:

- 1) he allowed the *kuffār* to remain in Makkah upon their *shirk*
- 2) to desecrate the House of Allāh with their *shirk*
- 3) and placing idols in the House of Allāh

And obviously ‘Ubaykān did not see any harm in describing the Prophet of Allāh with such terms as “allowing the desecration of the House of Allāh” and “allowing *shirk*”- *Subhān Allāh!* Are these descriptions truly befitting to the Messenger of Allāh صلى الله عليه وسلم?

So it is apparent that ‘Ubaykān and his *Murji’ah* cult, and the regime that they work for - It is obviously of no surprise from their words, that they view it okay today for the regime to let the Crusaders do these things also - and they ascribe this view to the Prophet, may Allāh bless him and keep him safe from the tongues of the *Murji’ah*. So when you understand this - O Son of Ibrāhīm - then you will realize why they also let the Crusaders occupy the Two Sacred *Masjids* today - and it is possible they also believe that they are doing a “*Sunnah*”.⁶⁴⁷

Maybe Ubaykān would have been better off holding his mouth shut- As Allāh orders,

⁶⁴⁶ This is a well-known *Hadīth*, narrated in both Al-Bukhārī and Muslim.

⁶⁴⁷ The land regarding which Muhammad صلى الله عليه وسلم commanded, “*Expel the Jews and Christians from the Arabian Peninsula*”; so if Muhammad ﷺ commanded such (to expel the all the *kuffār*) - then what about those who beg the hostile armies of the Crusaders to occupy the Arabian Peninsula - and at the same time claim that it is a “*Sunnah*” to let these *kuffār* occupy the Two Sacred *Masjids*? The *Hadīth* is recorded by Al-Bukhārī (3053, 3152), Muslim (1551, 1637, 1767), At-Tirmithī (1606), Ahmad (1/195, 10/144), Ad-Dārimī (2/306), Al-Bukhārī in “*At-Tārikh Al-Kabīr*” (4/57), Al-Bayhaqī in “*Al-Kubrā*” (18750), and “*Al-Muwatta*” of Mālik (3/88), “*As-Silsilah As-Sahīhah*” (1132). Narrated from ‘Abdullāh Ibn ‘Abbās رضي الله عنهما.

“And whoever honours the sacred things of Allāh, then that is better for him with his Lord.” ⁶⁴⁸

And maybe ‘Ubaykān didn’t know that not even a month passed after *Hudaybiyah*, but that the Prophet of Allāh and the Companions were preparing to conquer Khaybar, and eradicate the last stronghold of the Jews in Arabia; and a year afterwards, he sent an expedition to fight the Romans at *Mu’tab*; and he sent envoys with *Da’wab* to the various rulers of that era? Has ‘Ubaykān purposely not mentioned that the military strength of the Muslims multiplied manifold within this period? So we leave it up to the brothers to decide whether or not the reason for agreeing to *Hudaybiyah* was to “allow” the three abominable things mentioned by ‘Ubaykān, or that the *Hudaybiyah* was actually a wisdom revealed to the Prophet صلى الله عليه وسلم from Allāh, and a stratagem that returned back to strike at the necks of the *mushrikīn* and Quraysh.

Then he goes on to comment after briefly mentioning the name of Abū Jandal, “And if a Ruler after the Prophet (sallallaahu alaihi wasallam) was to do something like that, and returned and submitted the Muslims to the Kuffar, then some of those ascribing themselves to knowledge ⁶⁴⁹ would have judged him with disbelief and apostasy.” ⁶⁵⁰

So read this statement of his twice, thrice, even twenty times - as many times as you need to, so that you do not forget it; until you realize what these words imply: Clear *Istihlāl* (consent, permission) of “submitting a Muslim into the hands of the *kuffār*” - let alone the fact that they have no shame in even saying that it is okay to “submit a *Mujāhid* into the hands of the *kuffār*”.

And *Ahl As-Sunnah* reply to such claims with, “This *Hadīth* (of Abū Jandal) is one of the clearest evidences against them, and very strong in refuting their evil. And it can be answered from the following angles:

Firstly:

The fact that the Prophet صلى الله عليه وسلم returned the Muslims to the *kuffār* - this is a matter that was specific to him only- and it is not permissible for any person other than him. And the proof that this was specific to the Prophet صلى الله عليه وسلم only, is the saying which appears in the *Hadīth*, “And one who comes to join us from them (and is returned back) - Allāh will provide him with an opening and escape.” ⁶⁵¹ And obviously, this cannot be known except by Revelation. And since none after the Prophet صلى الله عليه وسلم can know that Allāh would

⁶⁴⁸ *Al-Hajj*: 30

⁶⁴⁹ *In Shā’ Allah* - it will soon be clear who is actually “ascribing himself” to knowledge...

⁶⁵⁰ O *Hunafā’*! These despicable *Qusūriyyah* are attempting to claim that *Muthābarah* is not apostasy by claiming that the Prophet of Allāh صلى الله عليه وسلم perpetrated it too! And Allāh declares,

“And your Lord is never forgetful.” [*Maryam*: 64].

⁶⁵¹ Recorded in “*Sahīh Muslim*” (1784), on the authority of Anas, under the chapter regarding the Day of *Hudaybiyah*.

grant an escape route to those returned to the *kuffār*- this will be counted as *Muthābarah*. And that is why Ibn Hajar said regarding the treaty, “It was a miracle (*Mu'jizah*) from the Prophet صلى الله عليه وسلم.”⁶⁵²

And similarly Ibn Hazm رحمه الله says, while refuting those who try to use this *Hadīth* as a “proof” for the permissibility of returning a Muslim to the *kuffār*- “The Prophet صلى الله عليه وسلم did not return even one Muslim to the *kuffār* during that period, except after Allāh notified him that they would not be put to tribulation with regard to their *Dīn*, nor their properties, and that they would undoubtedly be liberated...[And then he mentions the *Hadīth* “*Allāh will provide him with an opening and escape*”]... And indeed Allāh described His Messenger as,

“Nor does he speak of his own desire. It is only a Revelation revealed.”⁶⁵³

So He has confirmed to us that the statement of the Prophet صلى الله عليه وسلم regarding that whosoever left the Quraysh and came to him as a Muslim, that (after he would return him back) “*Allāh will provide him with an opening and escape*”- and this was a Revelation from Allāh, and this is correct without a doubt ... And such a thing is not known to anyone after the Prophet صلى الله عليه وسلم.”⁶⁵⁴

And Ibn Al-‘Arabī⁶⁵⁵ رحمه الله, the *Mufasssīr* and *Faqīh*, said, “And as for his agreement to return the Muslims back to the *kuffār*, then this is not permissible for anyone after the Prophet صلى الله عليه وسلم. But Allāh only made it permissible for His Prophet صلى الله عليه وسلم because of the deep wisdom within it, and the benefit that was in it (with regards to the various *Jihāds* and conquests).”⁶⁵⁶

Secondly:

And for the sake of argument, let us incorrectly assume that it was not a specific action meant only for the Messenger صلى الله عليه وسلم. Then even yet, it would **only** be permissible for someone who was in a position and situation like the Messenger صلى الله عليه وسلم to agree to such terms. Someone who was doing the same as the Messenger صلى الله عليه وسلم - with regards to his *Jihād* against the *kuffār*, his spreading of *Islām*, his care for the *Da'wah*, his establishment of the *Shari'ah* of Allāh and governing with it, his firmness in Hostility and Hatred against the *mushrikīn* and *Tāghūt*, and such excellent qualities.

⁶⁵² Refer to “*Fat'h Al-Bārī*” (5/433).

⁶⁵³ *An-Najm*: 4-5

⁶⁵⁴ Refer to “*Al-Ihkām*” (5/26).

⁶⁵⁵ This is one is the famous *Malikī* scholar; not to be confused with the other Ibn ‘Arabī, who was a *Sūfī Tāghūt*.

⁶⁵⁶ Refer to “*Abkām Al-Qur'an*” (4/1789).

For indisputably- Unlike the apostate collaborators of today, the Prophet صلى الله عليه وسلم never accepted the stipulation of Suhayl Ibn 'Amr with the intention to harm the *Mujāhidīn*, nor as a proposal against the *Mujāhidīn*, nor because he was “attached to his throne” and “loved the worldly seductions”, nor to “strengthen relations and ties” with the *kuffār* of Makkah, nor to make a “coalition” with them- And indeed Allāh (Most High) preserved His Prophet صلى الله عليه وسلم from such evil.

Rather, the Messenger صلى الله عليه وسلم only accepted those stipulations because of a great wisdom which Allāh had revealed to him- Because he knew that it would be of great benefit to the *Jihād* and *Mujāhidīn*, and it would give them the time to wage *Jihād* against many *kuffār*, and enable him to give *Da'wah* to new places and spread the *Dīn* of *Islām*, and for him to conquer Khaybar, exterminating the Jews of Arabia once and for all, and sending out many more expeditions, and he wrote to the kings and governors of Persia and Byzantine calling them to *Islām*, and many other obvious beneficial things for the *Dīn* and *Muwahhidīn*. So if there is such a person in such a situation today, then let us see...

Thirdly:

When the Messenger صلى الله عليه وسلم agreed to this stipulation, he wasn't [and never ended up] making an “alliance” with the *kuffār* agreeing to wage a war against the *Mujāhidīn* [Abū Basīr and his faction] under the name of “terrorism”, nor did he make a “pledge” to them to “capture the terrorists”; On the contrary, he never “denounced” the *Mujāhidīn*, rather he allied with the *Mujāhidīn*, and he promised that Allāh would bestow upon them an opening and escape, and he used to pray for their well-being, and he declared *Barā'ah* from the *kuffār*, and he declared *Barā'ah* from anyone who went away from the Muslims to the *kuffār*, and he never assisted the *kuffār* against the faction of Abū Basīr.

Fourthly:

Abū Basīr رضي الله عنه murdered the delegate. And according to the Quraysh, this entailed two things- *a)* He had disturbed the peace between them and the Messenger صلى الله عليه وسلم, and *b)* it was viewed as a crime to kill delegates (according to custom) no matter what. Yet along with this, the Prophet صلى الله عليه وسلم never “condemned the terrorism” of Abū Basīr, nor did he “disapprove” of his actions, nor was he “distressed” by his actions, nor did he “declare himself free” from the actions of Abū Basīr رضي الله عنه, nor did the Prophet صلى الله عليه وسلم label Abū Basīr as a “wanted murderer”, nor did he say that Abū Basīr was “endangering and threatening our treaty” [since the treaty between the Prophet صلى الله عليه وسلم and the Quraysh did not apply to Abū Basīr and his faction].⁶⁵⁷

⁶⁵⁷ Ibn Qudāmah Al-Maqdisī رحمه الله said, “We can only grant them security for those who are in *Dār Al-Islām*, those who are under the authority of the (*Muwahhid, Hanafī, Muslim*) *Imām* (not the *mushrik kafīr murtadd Taghūt*). But as for those who are not under the authority of the *Imām*, and those who are not in *Dār Al-Islām*, then this treaty does not apply to them. And this is why Abū Basīr killed the delegate, and yet the Prophet صلى الله عليه وسلم did not forbid this nor reprimanded this action. And when Abū Basīr, Abū Jandal and their faction... cut off the routes of the *kuffār* (of trade), and slew from them whomever they slew, and confiscated their properties and wealth- the Prophet صلى الله عليه وسلم

Fifthly:

The Messenger صلى الله عليه وسلم did not cooperate with the second delegate that survived and ran to Al-Madīnah, even after he complained that his partner had been murdered by Abū Basīr رضي الله عنه. Nor did the Messenger صلى الله عليه وسلم order the Muslims to “find and capture” Abū Basīr and “escort” him to the *mushrikīn*. So the Messenger صلى الله عليه وسلم only kept to the terms that he promised, and he did not do anything more than that. And this can never be considered as *Muthābarah* from him.

Sixthly:

The Messenger صلى الله عليه وسلم said to Abū Basīr رضي الله عنه, “Woe his mother! What an excellent war kindler he would be! If only he had supporters!” And in another narration “If only he had some men!” *Al-Hāfīth* Ibn Hajar رحمه الله explains, “This indicated to Abū Basīr that he should escape lest he should be returned to the *mushrikīn*, and it also showed that when the Muslims (in Makkah) hear it (this order from the Prophet), that they should join Abū Basīr.”⁶⁵⁸

Seventhly:

Abū Basīr and Abū Jandal and their *Mujāhidīn* went off to the coast of Arabia, and they began killing any *kāfir* caravan they saw, and they then took their wealth and possessions—and never did the Prophet صلى الله عليه وسلم “denounce” or “criticize” or “condemn in the strongest terms” these attacks led by Abū Basīr رضي الله عنه and Abū Jandal رضي الله عنه.

Eighthly:

The Messenger صلى الله عليه وسلم never cooperated (let alone collaborated) with the *kuffār* to stop Abū Basīr’s faction. And never did he “promise to smoke out” Abū Basīr’s “terrorist network”. Nor did the Prophet صلى الله عليه وسلم ever help the *kuffār* with anything to harm Abū Basīr’s network. Allāh preserved His Prophet صلى الله عليه وسلم from committing such evil.

Ninthly:

Rather, the evidences prove that the Messenger of Allāh was satisfied with the attacks of Abū Basīr and Abū Jandal against the *kuffār*. And this is obvious from these points:

- a) He did not criticize Abū Basīr for killing and seizing the sword of the *kāfir* delegate. And indeed if he disliked these actions, then he would have at least told him to stop doing such things, for it is his Prophetic Obligation to warn from every evil; and since he did not warn Abū Basīr, he must have considered his actions as righteous deeds and a form of *Jihād*.

صلى الله عليه وسلم did not prohibit these, nor did he ever tell them to return the wealth that they seized.” Refer to “*Al-Mughni*” (8/646).

⁶⁵⁸ “*Fath Al-Bari*” (5/350).

- b) The statement of the Prophet صلى الله عليه وسلم, "Woe his mother! What an excellent war kindler he would be! If only he had supporters!" And Ibn Hajar's explanation has preceded.
- c) The Prophet صلى الله عليه وسلم never sent anyone to tell Abū Basīr and Abū Jandal to stop assaulting the Quraysh (with whom he had just signed a treaty with), nor did he ever prohibit them from engaging in such attacks. And if he had viewed them as being mistaken in their decision to attack the Quraysh, then he would have at least prohibited them from attacking the *kuffār*- and had the Prophet prohibited them, then they would have immediately stopped their attacks; and since he didn't forbid them, this means that he was pleased with their tactics and actions.

Ibn Hazm رحمه الله explained, "So this was Abū Basīr and Abū Jandal and the Muslims who were with them (on the seashore). They had spilled the blood of the Quraysh, those who were upon a treaty with the Messenger of Allāh - and they took their wealth and properties, yet the Messenger صلى الله عليه وسلم did not forbid them from doing such, nor were they (Abū Basīr and Abū Jandal and their *Mujāhidīn*) considered as sinners by doing such. And no doubt that the Messenger صلى الله عليه وسلم was perfectly capable of forbidding them (had he wished), and if he had forbidden them, they wouldn't have attacked the Quraysh (but the Messenger صلى الله عليه وسلم purposely didn't forbid them, thus showing that it was righteous to attack them)." ⁶⁵⁹

And we end these words regarding Abū Jandal رضي الله عنه and Abū Basīr رضي الله عنه with some excellent words from *Imām* 'Abdur-Rahmān Ibn Hasan Ibn Muhammad Ibn 'Abdīl-Wahhāb رحمه الله; when he said refuting a deviant:

"And with which text - and with which evidence do you say that *Jihād* is not obligatory except with an *Imām* to follow?! This is indeed a slander against the *Dīn*- and this is equivalent to forsaking the Path of the *Mu'minīn*! And the evidences that destroy this claim are too many to mention! And just one example (to mention) would be the generality (*Umūm*) of the commandment to wage *Jihād* and the encouragement towards it, and the threat for not waging *Jihād*; as Allāh (Most High) has said,

"And if Allāh did not prevent one set of people by means of another, the world would indeed be full of corruption." ⁶⁶⁰

And also,

⁶⁵⁹ Refer to "*Al-Ihkām*" (5/126).

⁶⁶⁰ *Al-Baqarab*: 251

“And if Allāh did not prevent one set of people by means of another, monasteries, churches, synagogues, and *Masājīd*, wherein the Name of Allāh is mentioned much, would surely have been pulled down.” ⁶⁶¹

So every single person who wages *Jibād* in the Path of Allāh, then he has indeed obeyed Allāh and fulfilled that which Allāh has obligated upon him. And an *Imām* cannot actually be an *Imām*, except by (establishing) *Jibād*. ⁶⁶² Not because there can be no *Jibād* except with an *Imām*, ⁶⁶³ rather the truth is the opposite of what you have claimed, ⁶⁶⁴ O you... [Then he goes on to bring many evidences]... So the facts and evidences that refute such a claim are many, combined from the *Qur'ān*, *Sunnah*, *Siyar* (biographies), history, and the People of Knowledge with proof and *Āthār* - to such an extent that it is not obscure to even the imbecile.

And as Abū Basīr came as a *Mubājir* (emigrant), and then the Quraysh wanted the Messenger to return him back to them, since they had agreed to such a stipulation at *Hudaybiyah*. So they sent out for him, and then he killed (one of) the two delegates who came to get him, and then he went to the seashore; and when the Messenger صلى الله عليه وسلم heard about him, he exclaimed, “*Woe his mother! What an excellent war kindler he would be! If only he had supporters!*” And Abū Basīr (and his faction of *Mujāhidīn*) attacked the caravans of the Quraysh when they headed towards *Ash-Shām*, and the caravans were taken and killed. So they were in a separate war against the Quraysh, without the Messenger of Allāh, since he had a treaty with them - and the entire story is long. But did the Messenger صلى الله عليه وسلم say, “You are wrong in your war against the Quraysh, since you don’t have an *Imām*”? *Subhān Allāh!* How destructive indeed ignorance is upon the ignorant! And refuge is sought with Allāh from opposing the Truth using ignorance and evil.” ⁶⁶⁵

⁶⁶¹ *Al-Hajj*: 40

⁶⁶² May Allāh have mercy upon *Shaykh* ‘Abdur-Rahmān Ibn Hasan! And compare this to the *Qusūriyyah*! They claim that those who wage a crusade against the *Mujāhidīn* are the “*Imāms*” and “*Wulāt Al-Amr*”! They call the *Tāghūt* “*Imām*”! And refuge is sought with Allāh...

⁶⁶³ In the manuscript it is *-Li annahu-* and this must be a grammatical mistake; But *Shaykh* Nāsir Al-Fahd فك الله أسره says in “*At-Tibyān*” that the correct grammar would actually be *-Lā Annahu-*.

⁶⁶⁴ Earlier in the letter he said, “If they (Ibn Nubhān and his followers) are asked ‘Whose *Math’hab* are you upon?’ and ‘Who said this before you?’, they will not be able to reply with a valid answer. And one of these (heresies) that we have heard regarding them, is that they claim that there is no *Jibād* except with an *Imām*, and thus if there is no *Imām*, then there can be no *Jibād*. This claim of theirs necessitates the forsaking of *Jibād* and opposing the *Dīn* of Allāh, and it necessitates that disobedience to Allāh is permissible...” And we hear this frequently from the *Qusūriyyah*, *Jahmiyyah*, and *Murji’ah* today, screaming “No *Jibād*, No *Jibād*! Only study *Tawhīd*, but never dare act upon it or attempt to establish it- or else you are *Khawārij*!” So who are the ones who are working for the *kuffār*?

⁶⁶⁵ Refer to “*Ad-Durar As-Saniyyah*” (8/199-200).

And then 'Ubaykān goes on to claim that he has followed the principles laid down by the *Salaf*, saying, "And the Jurists of the Ummah and the Rabbānee Scholars, they abide by the legal principles when they issue verdicts..."

Maybe it should be asked, "What principle led Ubaykān to revolutionize the verdicts of the *Rabbānī* (pious and knowledgeable) scholars regarding *Muthābarah* - Regarding which they all abided by the fact that "**no two Muslims would disagree**" that it is apostasy?"

And then 'Ubaykān says, "So my advice to the Muslims generally and to the students of knowledge specifically is that they withhold from the causes of separation between the Muslims, because this is from that which serves (the interests) of the enemies who lie in wait, and it is upon them to strive to unite the word, and to unite the ranks, He, the Most High, said, **"And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves."** (Āli Imran 3:103)."

Is *Tawhid*, *Hanīfiyyah*, *Millat Ibrāhīm*, *Jihād* against the *mushrikān* and *murtaddīn*, and declaring *Barā'ah* from the *Tāghūt*- Are these the "**causes of separation**" that 'Ubaykān is referring to?

Does he not understand the Verse he himself is quoting? Hold fast to the Rope of Allāh; Is Allāh speaking about *Tawhid*, *Qur'ān* and *Sunnah*; or does it actually mean "Hold on to *Muthābarah*, apostasy, fabricated man-made legislations, collaboration with the Crusaders against the *Mujāhidīn*, deception, and *bid'ah* inventions"!

And then he says "because this is from that which serves (the interests) of the enemies who lie in wait..."! *Yā Subhān Allāh!!* Are the ones who follow the *Qur'ān*, *Sunnah*, *Ijmā'*, *Hanīfiyyah* - those who act upon *Tawhid*, wage *Jihād* against the Crusaders and apostates- those who firmly believe that Collaboration with the *kuffār* [*Muthābarah*] is indeed apostasy, and indeed the Eighth Nullification of *Islām*, the ones who are waging *Jihād* against the enemies of Allāh and everyone that collaborates with them... **Are these the ones serving the enemies of Allāh? Or are the ones serving the kuffār the ones claiming that it is okay to perpetrate Muthābarah?!**

Indeed it is an era, where *Sunnah* has become *Bid'ah*, *Tawhid* has become *kufur*, and *Bid'ah* has become *Sunnah*, and *kufur* is regarded as *Tawhid*...

And then we realize what the *Salaf* meant when they said, "There is nothing stranger than the *Sunnah*- and yet even stranger than that, is he who truly follows it." ⁶⁶⁶

And we finally ask 'Ubaykān and the *Qusūriyyah* one question with regard to their love for the perpetrators of *Muthābarah*:

⁶⁶⁶ Refer to his book, "*Kashf Al-Kurbah Fī Wasf Hāl Abl Al-Ghurbah*" (28-29).

“Lo! You are those who have argued for them in the life of this world- But who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender?”⁶⁶⁷

⁶⁶⁷ Refer to *An-Nisā'*: 105-109

The *Muwahhidūn* are Not *Khawārij*⁶⁶⁸

Today we see some of the *Shuyūkh* of *Tawhīd*, such as *Imām* Hamūd Ibn 'Uqlā' Ash-Shu'aybī رحمه الله , *Shaykh* Sulaymān Ibn Nāsir Al-'Ulwān فک الله أسره , *Shaykh* 'Abdul-Qādir Ibn 'Abdil-'Azīz فک الله أسره , *Imām* 'Abdullāh Ibn 'Abdir-Rahmān As-Sa'd, *Shaykh* 'Alī Ibn Khudhayr Al-Khudhayr فک الله أسره , *Shaykh* Nāsir Ibn Hamad Al-Fahd فک الله أسره , *Shaykh* Ahmad Ibn Hamūd Al-Khālīdī فک الله أسره , *Shaykh* Abū Qatādah Al-Fīlastīnī حفظه الله , *Shaykh* Abū Muhammad 'Āsim Al-Maqdisī فک الله أسره , *Shaykh* Abū Basīr At-Tartūsī حفظه الله , *Shaykh* Hāmid Ibn 'Abdillāh Al-'Alī فک الله أسره , *Shaykh* Abū Jandal Fāris Az-Zahrānī Al-Azdī فک الله أسره , *Shaykh* 'Abdullāh Ibn Muhammad Ar-Rashūd حفظه الله , *Shaykh* Abū 'Abdir-Rahmān Sultān Al-'Utaybī Al-Atharī رحمه الله , *Shaykh* 'Umar 'Abdur-Rahmān فک الله أسره , and many others - may Allāh preserve them all and strengthen them with His Help; Each one of them are labeled as *Khārijī* and *Takfīrī* by their enemies. And as it will become apparent to the reader - *In Shā' Allāh* - that this is nothing but a reiteration of the false propaganda of the enemies of the *Da'wah* of Najd. And *In Shā' Allāh*, the reader will become aware of the following things regarding *Shaykh* Muhammad Ibn 'Abdil-Wahhāb رحمه الله:

- 1) His enemies also labeled him and the *Da'wah* as “*Khawārij*”.
- 2) The *mushrikūn* said that “*Takfīr*” was their method of thinking (*fīkr*).
- 3) They were accused of spilling the blood of Muslims.

While the above three were false propaganda against the People of *Tawhīd*, the next ones are true.

- 4) The *Imāms* of the *Da'wah* of Najd made *Takfīr* of the apostate rulers and revolted against them.
- 5) The foreign *kuffār*, such as the Europeans, helped and instigated the apostates against the *Da'wah* of Najd.

So listen to what the *mushrikūn* propagated to hinder the ignorant from the *Da'wah* of reviving *Tawhīd*...

1) Accused of being *Khawārij*

A deceitful *mushrik* said, “Just like the *Khawārij* took the Verses which were regarding the *kuffār* and applied them upon the Muslims, these Wahhābīs took the Verses regarding the *kuffār* and turned them against all the Muslims of the world.” (*Kashf An-Niqāb 'An 'Aqā'id Ibn 'Abdil-Wahhāb*, 80).

⁶⁶⁸ The lies and fabrications of the *kuffār* against the *Da'wah* of Najd, which are mentioned in this section, are taken from the famous book which refutes those fabrications, “*Da'awā Al-Munāwī'im*”. A must read book for anyone who wants to know the truth behind the false propaganda against the *Muwahhidūn*, instigated by the Zionists and the Crusaders. But the book mistakenly says that the *Imāms* of Najd did not declare *Takfīr* against the Ottomans. And the reason why many people hide this fact is obvious- so that no *Takfīr* can be made on the “Ottomans” of today.

So these *mushrikīn* described the followers of the *Salafī Da'wah* as being *Khawārij*. And indeed, those who are upon the same *Da'wah* today, they are also being labeled as *Khawārij* - just as their predecessors (*Salaf*) were labeled.

A *Rāfidhī mushrik* deceivingly accuses the *Imāms* of the *Da'wah* of Najd as, “They are no different from the *Khawārij* regarding the matter of *Takfīr*.” (*Hāthibī Hiya Al-Wahhābiyyah*, 70).

Another heretic accused, “They were like the *Khawārij*, making *Takfīr* of anyone who commits a sin.” (*Tārīkh Al-Mathāhib Al-Islāmiyyah*, 1/236).

2) Accused of being *Takfīrī*

And we have also been labeled as “*Takfīrī*” by the despicable Followers of *Irjā'* and *Tajabbhum*. And this is but a repetition of another allegation which the enemies of *Tawhīd* propagated against the *Da'wah*:

“And if you are asked as to ‘What is the *Math'hab* of the *Wahhabis*’ and ‘What is their goal’- then answer them with one short reply which would completely and perfectly answer both questions- “*Takfīr* of all Muslims”. (*Al-Fajr As-Sādiq*, 64).

Another misguided heretic accuses, “Verily, their *Math'hab* is *Takfīr*.” (*Tabyīn Al-Haqq Was-Sawāb*, 8).

3) Accused of killing Muslims

And a *Rāfidhī mushrik* said, “What is the matter with this man (Muhammad Ibn ‘Abdīl-Wahhāb)? He has killed thousands of Muslims who say “*There is none worthy of being worshipped except Allāh; And Muhammad is the Messenger of Allāh*”, and give charity, and fast, and do pilgrimage to the Sacred House of Allāh. Rather, he has also killed children and women for no crime or aggression. And yet he claims that he is from the *Muwahhidūn*, and that all the Muslims are apostates.” (*Fasl Al-Khitāb Fī Naqdh Mā Qālahu Ibn ‘Abdīl-Wahhāb*, 33).

And another shameless liar said, “Some ‘*Ulamā* have nicknamed the *Da'wah* of Wahhābism as - **the *Da'wah* of Bloodshed**.” (*Al-Haqā'iq Al-Islāmiyyah*, 16).

Another *Rāfidhī* said, “Indeed the Wahhābīs are the people who cause tremors (*Zalāzīl*) and tribulations (*fitan*).” (*Al-Barāhīn Al-Jaliyyah*, 71).

Rather it is a “*Sunnab*” of the Pharaohs, past and present, to distort the reality. As *Fir'awn* himself said regarding the *Muwahhidūn*,

“Leave me to kill Mūsā, and let him call his Lord (to stop me from killing him)! I fear that he may change your *Dīn*, or that he may cause mischief to appear in the land!”
669

And listen to what the *Murji'ah* propagate against the *Muwabbidūn* of today. Does it differ from what the *musbrikūn* fabricated against *Imām* Muhammad Ibn 'Abdil-Wahhāb?

And we answer the lies and fabrications of the People of *Tajabbum* with the same answer with which the *Imāms* of Najd replied:

Imām 'Abdul-Latīf Ibn 'Abdir-Rahmān رحمه الله said, “And indeed many *musbrikūn* in this era have erred- they assume that those who do *Takfīr* upon people who pronounce the Two Testimonies (*Shahādātayn*), they assume that such people are *Khawārij* - But this is not the truth. Rather, pronouncing the Two Testimonies is not a barrier from making *Takfīr* upon someone- it is only a barrier from the one who realizes its meaning, and acts upon its requisites, and purifies all his *Tbādab* for Allāh Alone, and does not commit any *shirk* with Allāh- so the Two Testimonies only benefit such a person.”⁶⁷⁰

Imām 'Abdur-Rahmān Ibn Hasan رحمه الله said, “So whenever we say, “None should be worshipped except Allāh, none should be called upon except Allāh, absolute hope and trust should not be placed in anyone except Allāh” and similar things for all the various types of *Tbādab* which is not meant for anyone except Allāh Alone; and when we say that whosoever directs *Tbādab* to other than Allāh, then he is a *kāfir* and *musbrik*- they come and shout to us “You are upon *bid'ah*, you have made *Takfīr* upon the *Ummah* of Muhammad, you are *Khawārij*, you are innovators.”⁶⁷¹

⁶⁶⁹ *Ghāfir*: 26

⁶⁷⁰ “*Ad-Durar As-Saniyyah*” (12/263)

⁶⁷¹ “*Ad-Durar As-Saniyyah*” (11/448-449).

“And when it is said to them “Come to what Allāh has sent down, and to the Messenger”, you see the hypocrites turn away from you with aversion.” [*An-Nisā'*: 61].

And today also, when we say to those whom we hope are our brethren in *Tawhīd*, “Come, let us govern with the *Kitāb* and *Sunnah*”- they turn away and label us as *Khawārij*. They forget (purposely) that Allāh forbid committing *shirk* in His Judgment,

“And He makes none to share in His Decision and His Rule.” [*Al-Kahf*: 26].

Even though Allāh swore,

“But no, By your Lord- they do not believe, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes in between them, and they find in themselves no resistance against your decisions, and accept with full submission.” [*An-Nisā'*: 65].

When asked “Do you declare Muslims to be *kuffār* due to sins?” The *Imāms* replied, “This is not our position. Rather, this is the opinion of the *Khawārij*, those who do *Takfīr* upon sins. And we never declare anyone to be a *kāfir* due to a sin. Rather, we only pronounce *Takfīr* upon whoever does the *Mukaffirāt* sins, like committing *shirk* by worshipping someone along with Allāh, or to slaughter to other than Him, or taking an oath for other than Him, or fearing other than Him, or hoping from other than Him, or trusting in other than Him- for these things are all types of *Tbādah*, according to the texts of the *Qur'ān*.”⁶⁷²

Imām ‘Abdullāh Ibn Muhammad Ibn ‘Abdīl-Wahhāb رحمه الله said, “And as for those who fabricate lies against us in order to hide the Truth, and disguise the Truth as falsehood, by claiming that we unrestrictedly make *Takfīr* of all people in this era, and also of everyone else after the 6th century, except those who follow us; and that we don’t accept the pledge of anyone until they admit that they were *mushrikīn*, and that their parents died upon *shirk*... These claims have no faces [truth]- rather, these are all like superstitions... And our answer to these allegations is

“Glory be to You (O Allāh)! This is a great lie!”⁶⁷³

So whosoever narrates such regarding us, or attributes these statements to us, then he has indeed fabricated deceptions. But whosoever witnesses our situation, and attends our gatherings, and realizes that which is with us- then he will definitely know that everything which they have fabricated against us, is the propaganda of the enemies of the *Dīn* and the brothers of the *Shayātīn*, in order to make mankind run away from obedience of Allāh, run away from sincerity for Allāh, run away from singling out Allāh with *Tbādah*, and to fall into the various types of *shirk* - that which Allāh has announced that He shall not forgive, but will forgive everything other than it. And it is our belief that those who perpetrate the various types of major sins, like murdering a Muslim without right, committing adultery, taking usury, drinking intoxicants- and even if they do these things multiple times, we believe that the perpetrator is not expelled from the fold of *Islām*, nor will he be in the Abode of Retribution (Hell) for eternity- that is of course, with the condition that he dies as a *Muabbid* who singled out Allāh with all types of *Tbādah* (not committing *shirk* in any type).”⁶⁷⁴

“As for their lies and fabrications, like their claim that we make *Takfīr* of everyone, and make *Hijrah* to us an obligation even if someone is able to openly manifest his *Dīn* [through *Barā'ah* and Hostility and Hatred], and that we declare anyone who does not fight against the *mushrikīn* to be *kāfir* - and besides these fabrications there are countless folds of the same thing. And all these are deceptions and fabrications, only to block people from the *Dīn* of Allāh and His Messenger.”⁶⁷⁵

⁶⁷² “*Ad-Durar As-Saniyyab*” (8/204). And similarly, the *Muabbidūn* do not do make *Takfīr* for sins- Rather they only make *Takfīr* for the Nullifications.

⁶⁷³ *An-Nūr*: 16

⁶⁷⁴ “*Al-Hadyah As-Saniyyab*” (40). A point to ponder over for those who make *shirk* in *Tabakum* and *Ruku'* and *Tā'ah* to the *Tāghūt*.

⁶⁷⁵ “*Majmū' Mu'allafāt Ash-Shaykb*” (3/11)

The *Imām* also said, “And as for the saying that we make *Takfir* of the general masses (of Muslims), then that is from the fabricated propaganda of the enemies of Allāh, those who want to halt mankind from entering into *Islām*. And we say: **Glory be to You (O Allāh)! This is a great lie!** ^{676, 677}

4) The *Shaykh* did *Takfir* of the *Hukkām* (rulers, leaders) of his time. ⁶⁷⁸

The disciples of the *Da'wab* of *Tawhid* entered into Hijāz, Yemen, Ihsā', 'Irāq, and Ash-Shām. ⁶⁷⁹ And they attacked Karbalā (in 1217), and besieged Damascus - and all these, without argument, were part of the Ottoman Empire.

And the statements of the *Imāms* of the *Salafī Da'wab* were all united in their verdicts that the Ottoman Empire was *Dār Al-Harb* (Land of War and *kufir*), except those towns and villages that answered to the *Da'wab* of *Tawhid*.

And the *Da'wab* of the *Shaykh* رحمه الله was a *Da'wab* towards pure *Islām*, and war against *shirk* and its people; and one of the greatest nations that was spreading *shirk* at that time was the Ottoman Empire. And you- O who has tasted the sweetness of *Tawhid* - shall confirm exactly that after reading the following testimonies... ⁶⁸⁰

⁶⁷⁶ *An-Nūr*: 16

⁶⁷⁷ “*Majmū' Mu'allafāt Ash-Shaykh*” 5/100

⁶⁷⁸ There is an entire book dedicated to this topic, by *Shaykh* Nāsir Al-Fahd فكه الله أسره, entitled, “*Ad-Dawlab Al-'Uthmāniyyah Wa Mawqif Da'wat Ash-Shaykh Muhammad Ibn 'Abdil-Wahhāb Minhā*” which means, “The Ottoman Empire and the Stance of the *Da'wab* of *Shaykh* Muhammad Ibn 'Abdil-Wahhāb Regarding It”.

⁶⁷⁹ Refer to “*Ad-Dawlab Al-'Uthmāniyyah*” (1/20), and “*Unwān Al-Majid*” (1/97 and afterwards).

⁶⁸⁰ *Shaykh* Nāsir Al-Fahd فكه الله أسره writes, “And whosoever ponders over the Ottoman Empire... Two things will become apparent 1) Its spreading of *shirk*, and 2) Its war against *Tawhid*... Under the 'Abbāsiyyah, Sufism began to spread, but it was still as a segregated faction of society. But under the Ottoman Empire's shadow, it became the main religion of the society... And they spread these sects into Central Asia... Some apologetic people claim that the war between the Ottomans and the *Da'wab* of *Salafīyyah* was a political war, but that is not the truth. Rather, it was a war of *'Aqidah*, which began when the scholars of the grave-worshippers issued the verdict [to crusade against the Muslims], see “*Hashiyat Ibn 'Ābidn*” (4/262). And in a letter sent by the *Imāms* to the Ottoman rulers [i.e. the *Wulātul-Amr*], “The shrines of *kufir* and *shirk* are manifest in your empire; like domes upon the graves, and lighting lamps upon them, and decorating them with curtains, and visiting them in manners which have not been legislated by Allāh nor His Messenger صلى الله عليه وسلم, and taking them as places of celebration, and begging its inhabitants to answer your prayers, settle your affairs, and relieve your troubles; this along with abandoning the *Fara'idh* (obligations) of the *Dim*, like the Five *Salāwāt*. Whosoever wants to pray *Salāt*, does- but if they don't, then nothing happens to them. And similarly *Zakāt*... our ears and eyes are full of what is happening in your lands, such as Ash-Shām, 'Irāq, Egypt, and many other places.” (*Ad-Durar As-Saniyyah* 1/382)... And then there is Prince Solomon the Legislator (Al-Qānūnī), he ruled for about 46 years. When he entered Baghdad, he built a mausoleum over the grave of Abū Hanifah, and erected a dome upon it (so that he can be worshipped), and he used to visit the sacred places of the *Shi'ab*, and built monuments for them, see “*Ad-Dawlab Al-'Uthmāniyyah: Dawlab Islāmiyyah*” (1/25), and “*Tārikh Ad-Dawlab Al-'Aliyyah*” (223). And he was famous with the name “The Legislator” because he was the first to insert European laws into the lands of the Muslims and make them active in the courts. See “*Tārikh Ad-Dawlab Al-*

a) *Imām Sa'ūd Ibn 'Abdil-'Azīz* رحمه الله

In a letter that he sent to the governors of the Ottomans, “And as for your claim (against us), “You have revived the *fitnah* of making *Takfīr* of the Muslims who face the *Qiblah*, and fighting against a people who believe in Allāh and the Last Day”- so we reply to you: We have already told you that we do not make *Takfīr* due to sins, rather, we only fight whosoever commits *shirk*, and sets up rivals with Allāh; calling upon them as they call upon Allāh, sacrificing for them as they sacrifice for Allāh, making oaths for them as they make oaths for Allāh, fearing them as they fear Allāh, and pleading for help from them during times of hardship and seeking assistance from them, and not fighting against the idols and *Qibāb* which are erected upon the graves which have been taken as objects of worship along with Allāh. So if you are truthful in your claim that you people are upon *Islām* and are following the Messenger صلى الله عليه وسلم - then annihilate those idols completely, and level them to the ground, and repent to Allāh from all of your *shirk* and heresies... But if you remain in this condition of yours, and do not repent to Allāh from the *shirk* that you all are upon, and do not obligate (upon yourselves) the *Dīn* of Allāh with which He sent His Messenger صلى الله عليه وسلم, and if you do not forsake your *shirk*, heresies, and superstitions- we will never cease fighting against you until you return to the only correct religion, the *Dīn* of Allāh.”⁶⁸¹

b) *Imām Sulaymān Ibn 'Abdillāh Al Ash-Shaykh* رحمه الله

When the Turks (Ottomans) invaded the lands of the *Muabbidīn*, *Shaykh* Sulaymān رحمه الله compiled the book “*Ad-Dalā'il*”. This book is about the *riddah* and *kufir* of those who help and aid the Ottomans against the *Muabbidīn* - even if the collaborators are not upon their religion of *shirk*, and even if they “hate the *kuffār*”. And he described the Ottoman army as “the soldiers of *shirk* and the *Qibāb* and its people”.⁶⁸² And in this book he makes *Takfīr* of every treacherous Muslim who assists the Ottoman armies, let alone making *Takfīr* of the Ottomans themselves!

c) *Imām 'Abdul-Latīf Ibn 'Abdir-Rahmān Ibn Hasan* رحمه الله

'Alīyyab” (177, 198 and afterwards)... And thus whosoever claims that the Ottoman Empire was a Muslim Empire, then they have lied. And an even greater slander is when they call this an “*Islāmic Khilāfah*”!! And know- O Brother- that no one claims that the Empire was *Islāmic*, except two types of people, **A**) Either a misguided heretic who thinks that *shirk* is *Islām*, or **B**) An ignorant person who doesn't know the affairs of this Empire.” Then the *Shaykh* notes, “Just because the Ottoman Empire was a *kāfir* Empire, this doesn't mean that every single person in it was a *kāfir*. Like the two sons of the *Imām*, Husayn and 'Abdullāh, said رحمه الله, “It is possible to rule that a certain village is *kāfir* and that its people are *kuffār*, and have the same rulings as the *kuffār* - and at the same time - not every specific individual is a *kāfir*.” “*Majmū' Ar-Rasā'il*” (1/44).” For example today, America is a *kāfir* Country, but this does not necessarily mean that every person living in America is a *kāfir*. For further knowledge about this *Takfīr* of the “Characteristic” and of the “Individual”, refer to “*Takfīr Al-Mu'ayyin*” of *Imām Is'hāq Al Ash-Shaykh* رحمه الله.

⁶⁸¹ “*Ad-Durar As-Saniyyab*” (7/397)

⁶⁸² Refer to the beginning of “*Ad-Dalā'il*”.

The *Shaykh* wrote a long poem describing the condition of the Ottoman Empire, a part of which is:

“Rather they are even with the laws of the Christians governing,
Without a proof which has come from *Al-Qur'ān*.
So see the rivers of *kufr* exploding,
For it has flooded over the *Shari'ah* of *Ar-Rahmān*.”⁶⁸³

d) *Imām* Hamad Ibn ‘Atīq An-Najdī رحمه الله

This *Imām* رحمه الله and *Imām* ‘Abdul-Latīf Ibn ‘Abdir-Rahmān رحمه الله had exchanged many letters and treatises regarding the Empire, as is found in the seventh and eighth volumes of “*Ad-Durar As-Saniyyab*”. And when the infidel Ottoman armies entered the Arabian Peninsula, some of the towns betrayed the Muslims by assisting the Ottomans. And just as *Shaykh* Sulaymān رحمه الله compiled the book “*Ad-Dalā'il*” a generation before, regarding *Muthāharah* (assisting the *kuffār* against the Muslims) and helping the Ottomans against the *Muwahhidīn*- likewise *Imām* Hamad compiled another book, which he named “*Sabīl An-Najātī Wal-Fikāki Min Muwālāt Al-Murtaddīn Wa Ahlil-Isbrāk*”. Literally “The Path of Salvation and Freedom Against Allegiance with the Apostates and *Mushrikīn*”.⁶⁸⁴ And in this book, just like *Shaykh* Sulaymān in “*Ad-Dalā'il*”, he makes *Takfīr* of every treacherous Muslim who assists the Ottoman armies, let alone the Ottomans themselves!

e) *Shaykh* ‘Abdullāh Ibn ‘Abdil-Latīf Āl Ash-Shaykh رحمه الله

The *Shaykh* رحمه الله was asked regarding those who do not do *Takfīr* of the Ottoman Empire, but only view that they are sinful oppressors, and that their spoils of war are *Harām* (to be taken) since they are Muslims. He replied, “Those who do not realize the *kufr* of the Empire, and don’t differentiate between the Empire and the sinful Muslim oppressors- they have not understood the meaning of *Lā Ilāh Illā Allāh*. So if he believes that the (rulers of the) Empire are Muslims- then he is even worse and more severe. And this is exactly what is

⁶⁸³ Brothers are requested to read the entire poem, for it reveals the sickening nature of that kingdom. It can be found in (7/187-194) of “*Ad-Durar As-Saniyyab*”, and (1/197-206) of “*Tathkirat Ulī An-Nubā*”.

⁶⁸⁴ The name of this book has become famous with this title; But there are reasons to believe that the original name of this book had instead of “*Ahlil-Isbrāk*” (*mushrikīn*) at the end, it actually had “*Al-Atrāk*” (The Turks). Thus the title was actually “The Path of Salvation and Freedom Against Allegiance with the Apostates and the Turks.”

Firstly: In the *Tabqāq* of “*Sabīl An-Najātī*” by *Shaykh* Al-Furyān رحمه الله, it is mentioned that this title is with “the Turks” in some of the original manuscripts.

Secondly: In the book itself, *Imām* Hamad رحمه الله after mentioning the entire Verse “**And if any amongst you takes them as *Awliyā*, then surely he is one of them**”, he says, “Likewise, whosoever does any *Tawallī* to the Turks, then he is a Turk. And whosoever does any *Tawallī* to the Persians (*Rawāfidh*), then he is a Persian.” And Allāh Knows Best.

(called) “doubting the *kufr* of those who commit *kufr*”.⁶⁸⁵ And whosoever assists them with any type of support against the Muslims, then this is obvious apostasy⁶⁸⁶ (*riddah sarībah*).”⁶⁸⁷

f) *Shaykh* Sulaymān Ibn Sahnān رحمه الله

The *Shaykh* said in a poem:

“And what is said of the Turks, those who describe them with *kufr*;
Then that is the truth, for they are the most disbelieving of sects;
And their enmity against the Muslims, and their evilness,
Exceeds and surpasses the deviancy of all the other religions;
And whosoever does any *Tawalli* to them, then he is just like them,
And there is no doubting his *Takfir*⁶⁸⁸ for he who knows the texts;
And whosoever does *Muwālāt* to them, and inclines towards them,
Then there is no doubting that he is a *fāsiq*, and he should be in fright...”⁶⁸⁹

g) *Shaykh* ‘Abdur-Rahmān Ibn ‘Abdil-Latīf Ibn ‘Abdillāh Ibn ‘Abdil-Latīf *Al Ash-Shaykh* رحمه الله

And let us end this discussion with this statement of the *Shaykh*, “And it was (widely) known that the Turkish Kingdom was paganistic, its religion was *shirk* and heresies, and they defended these things.”⁶⁹⁰

6) The foreign *kuffār* supported the apostates against the *Muwahhidīn*

It is well-recorded by the historians that the powers from outside the Middle East instigated and supported the apostates against the *Muwahhidīn*. It is also well-known that the British sent their Captain Forester Sadler to meet with Abraham Pasha,⁶⁹¹ the viceroy of Egypt, to thank and congratulate him for his destruction of the stronghold of the *Salafī Da'wab* in Ad-Dir'iyyah. The two men also spoke about wiping out the “Wahhābī pirates” around the entire Gulf and helping the British Empire in doing so.⁶⁹²

⁶⁸⁵ The *Shaykh* is referring to the Third Nullification of *Islam*, “Whoever does not make *Takfir* to the *mushrikīn*, or doubts their *kufr*, or approves of their *Math'hab*, he has disbelieved”.

⁶⁸⁶ Since it is one of the Ten Nullifications of *Islam*. So again this is a clear verdict from the *Imam* that *Muthābarah* is “obvious apostasy”.

⁶⁸⁷ “*Ad-Durar As-Saniyyah*” (8/242 and 10/429)

⁶⁸⁸ Again this is further evidence that assisting the *kuffār* against the Muslims, with any type of assistance, is *kufr*.

⁶⁸⁹ “Refer to *Diwān Ibn Sahnān*” (191).

⁶⁹⁰ “*Ulamā' Ad-Da'wab*” (56)

⁶⁹¹ 1789-1848. The Greek-born son of Mahomet Ali Pasha (1769-1849). Their native town was Kavala, Greece. Both, father and son, were viceroys representing Egypt on behalf of the Ottoman Sultan, although they were considered to be virtually independent. He inherited the authority over Egypt from his father. Both crusaded against the *Salafī Da'wab* upon the decree from the Sultan of the Ottoman Empire.

⁶⁹² Refer to the Arabic translation of the travels of Captain Forester Sadler - “*Al-Kabtin Furistir Sadlir, Riblah Ibar Al-Jaz'irah Al-'Arabiyyah*”. Translated by Anas Ar-Rifā'i.

And historians say that the correspondence letters clearly show that Abraham Pasha and the British Empire were united in their goal to completely annihilate the “Wahhābīs”.⁶⁹³ And the Indian historian, Mas'ūd An-Nadwī, also comes to the same conclusion.⁶⁹⁴

It is obvious from the historic records, that the European *kuffār* extremely despised “Wahhābism”. And this is why we find that the British labeled any Muslim that opposed them in the Indian sub-continent as a “Wahhābī”.⁶⁹⁵

It should also be mentioned that Abraham Pasha's army had a Frenchman as its Chief of Staff. He was Colonel Séve, who supposedly “converted” to *Islām* after the Ottoman Empire hired him to train their army according to the “European” method. He then changed his identity to “Suleiman Pasha Al-Faransawī”.

And as it was mentioned before, Abraham Pasha is the one who executed *Shaykh* Sulaymān Ibn ‘Abdillāh رحمه الله, by ordering his squadron to nail him to a cross, and then fire at him with their bullets until his body was completely torn to pieces.

And it is also of significance that Queen Victoria invited Abraham Pasha to London. And obviously the slave obeys the master; thus when he visited London in 1846, he was thanked for his “heroic campaigns”; and he was received by Queen Victoria as “one of the most prominent military leaders”.

And even Abraham Pasha's father, Mahomet Ali Pasha was famous for his servitude towards his leash-holders in London. One of the English colonialists, Frasier, sent a letter to General Moore saying, “Indeed Mahomet Ali Pasha, the governor of Egypt, has shown great aspiration to place himself under the patronage of the British. So we have promised him that we would relay his proposals to the leaders and commanders of the British Military, that they could later transmit his proposals to the English Government so that they could also have a look at it.”⁶⁹⁶

And researchers in Europe have also discovered some letters and pacts which were exchanged in between Napoleon Bonaparte, the emperor of France, and a senior Ottoman governor, Albāb Al-‘Ālī. These documents speak explicitly regarding the *Salafī Da'wah*, and the necessity of taking action to repel them, and the threats that the *Da'wah* posed against the interests of the French in the Middle East.⁶⁹⁷

These facts should be pondered upon by the fellow brethren who are upon *Sunnah* and *Tawhid*. They should look at how all these points are consistent with today. Still, the foreign *kuffār* order the apostate regimes to capture and annihilate the *Mumabbidīn*. Their Foreign

⁶⁹³ Refer to (156-157) of the above mentioned book.

⁶⁹⁴ Refer to “*Muhammad Ibn ‘Abdil-Wahhāb, Muslih Mathlūm*” (121, 123).

⁶⁹⁵ “*Da'āyāt Mukath'thafah Dhidd Ash-Shaykh Muhammad Ibn ‘Abdil-Wahhāb*” (105-106).

⁶⁹⁶ Refer to the history of the 19th century of Egypt, “*Misr Fī Matla' Al-Qarn Al-Tāsi' ‘Ashar*” (856-857).

⁶⁹⁷ Refer to the introduction of *Shaykh* ‘Atiyyah Sālim رحمه الله to “*Al-Imām Muhammad Ibn ‘Abdil-Wahhāb*” by *Shaykh* Ibn Bāz رحمه الله. The researcher was Dr. Ahmad At-Tuwayl, he discovered these papers while preparing his doctorate thesis.

Ministers and Defense Ministers visit the palaces and mansions of the apostates; and likewise, the apostates pay visits to their masters' castles. What do they discuss? They discuss - while having champagne - capturing the *Muwahhidīn*, killing them, spying on them, assassinating them, deporting them, and “cracking down” on them. They discuss every type of *Tawallī* and *Mawālāt* and *riddah* that they can possibly think of.

So O Brother of *Tawhid!* Think about these points mentioned above, and ask yourself:

Which “Wahhābīs” are falsely being accused of being *Khawārij*?
Which “Wahhābīs” are falsely being accused of making *Takfīr* of Muslims?
Which “Wahhābīs” are falsely being accused of spilling the blood of Muslims?
Which “Wahhābīs” appropriately do *Takfīr* of the apostate rulers?
Which “Wahhābīs” are the *kuffār* and apostates uniting together all over the world to fight against?

The exact same things that the *Qubūriyyah* (grave-worshippers) accused the *Muwahhidīn* with; today the *Qusūriyyah* (palace-worshippers) accuse the *Muwahhidīn* of the exact same things.

...

“And verily they were about to frighten you (O Muhammad صلى الله عليه وسلم) so much as to drive you out from it (the land)... And you will not find any alteration in Our *Sunnah* (rule or way).”⁶⁹⁸

Just like the Ottomans propagated that the *Imāms* of the *Da'wah* of Najd were rebelling against Muslim rulers- today the apostate rulers claim that the *Muwahhidūn* are rebelling against Muslim rulers.

And just like the scholars of the Ottoman grave-worshippers issued verdicts saying that it is obligatory to kill and fight the Muslims whom they labeled as *Khawārij*- today's palace-worshippers claim that is obligatory to kill the *Muwahhidīn* since they are also *Khawārij*.

Just like the *Muwahhidūn* opposed making *Takfīr* of Muslims, and only made *Takfīr* of apostates, but yet were labeled as *Khawārij*- today the *Muwahhidūn* are labeled as *Khawārij*, even though they prohibit calling Muslims *kuffār*, and only make *Takfīr* of apostates.

Just like the *Da'wah* of Najd prohibited revolting against a Muslim ruler, even if they are oppressors, but yet the apostates falsely propagated that they were rebelling against the Muslim rulers- today the *Muwahhidūn* prohibit revolting against the Muslim rulers, but still the apostate regimes claim that they are revolting against Muslim regimes.

Just like the *Qubūriyyah* (grave-worshippers) Ottoman scholars labeled the *Muwahhidīn* as “*Wahhābiyyīn*”- the *Qusūriyyah* (palace-worshippers) scholars of *Irjā'* and *Tajabbum* label the *Muwahhidīn* as “*Irbābiyyīn*” (terrorists).

⁶⁹⁸ *Al-Isrā'*: 75-77

Just like the apostates and *kuffār* propagated that a British spy “inspired and taught” *Shaykh* Muhammad Ibn ‘Abdil-Wahhāb رحمه الله - today the *Murji'ah* propagate that the *Shuyūkh* of *Tawhid* are being stirred and instigated by hidden Zionists who have infiltrated.⁶⁹⁹ They think that such fabricated childish propaganda will make Muslims abandon their courageous and forbearing ‘*Ulamā*’ who speak the truth in the face of these *murtadd Tawāghūt*.

Just as the Pashas begged the English and French Empires to help them against the *Muwahhidīn*- today the apostate rulers beg the Americans and British to provide them with assistance against the *Muwahhidīn*.

Just as the British Queen summoned Pasha to her after he destroyed the capital of the Muslims, to congratulate him- today the Zionists and Crusaders speak well of their slaves whenever they “clamp down on Wahhābism”, and if the Crusaders are in a good mood, the apostates get to visit their white palaces.

Just like the Ottoman scholars preferred to take the British and French as their *Anliyā'*, rather than the “*Wahhābiyyīn*”- today the Followers of *Ijā'* and *Tajabhum* prefer to take the Crusaders as their *Anliyā'*, rather than the “*Irbābiyyīn*”.

Just like... and just like... and just like...

Just like the Muslims were upon *Haqq* in their *Jihād* against the grave-worshipping Ottoman Empire- today the *Salafīyyah* are upon *Haqq* in their *Jihād* against the apostate regimes.

And if you are able to realize that the *shirk*⁷⁰⁰ of the Ottomans was in worshipping the graves of righteous people like Abū Ayyūb Al-Ansārī رضي الله عنه, Abū Hanīfah, and ‘Abdul-Qādir Al-Jilānī; and then you see today’s apostate regimes worshipping their gods (*Alihal*) Bush, Blair, Putin, and Sharon- the same swine and apes which declared a Zionist Crusade against *Islām* and *Millat Ibrāhīm*, and dared to say that they would “smoke” the *Muwahhidīn* “out of their holes”; if you are able to grasp this- then you would also be able to understand that these apostate regimes of today are more worthy of *Takfīr* and more deserving of being fought than the Ottoman grave-worshippers. *Wallāhu Al-Musta'ān*.

There are some Verses which can be used to describe the condition of these People of *Ijā'* and *Tajabhum*.

“Mighty is the word that comes out of their mouths. They utter nothing but a lie.”⁷⁰¹

And we say to the People of *Ijā'* and *Tajabhum*, as is in the Verse,

⁶⁹⁹ Their psychological warfare uses this type of “reverse psychology” method. Muslims should beware of their deceit.

⁷⁰⁰ The *shirk* of the Ottomans also included *shirk* in *Tabākum* to the *Tawāghūt*, by replacing the *Sharī'ah*. Refer to the poem of *Imām* ‘Abdul-Latīf Ibn ‘Abdir-Rahmān رحمه الله.

⁷⁰¹ *Al-Kahf*: 5

“And sit not on every road, threatening, and hindering from the Path of Allāh those who have *Īmān* in Him, and seeking to make it crooked.” ⁷⁰²

And this is what all the followers of the Messengers face, as Allāh has clarified,

“So We have appointed for every Prophet enemies- *Shayātīn* among humans and the *Jinn*, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it- so leave them and their fabrications.” ⁷⁰³

But Allāh promises,

“They want to extinguish the Light of Allāh with their mouths- But Allāh refuses except that His Light should be perfected, even though the *kāfirūn* hate it.” ⁷⁰⁴

⁷⁰² *Al-A'raf*: 86

⁷⁰³ *Al-An'am*: 112

⁷⁰⁴ *At-Tawbah*: 32

The *Salaf* Regarding Revolting Against the *kāfir* Ruler ⁷⁰⁵

It is recorded in *Sahih* Al-Bukhārī and *Sahih* Muslim, on the authority of 'Ubādah Ibn As-Sāmit, "The Messenger of Allāh صلى الله عليه وسلم called us, so we gave *Bay'ah* to him. So from what he took upon us was that we offer *Bay'ah* upon listening and obeying, during our eagerness or reluctance and in our difficult times and in our easy times and favoring (the commands) instead of our own (desires), and that we would not dispute the authority from its people.' He said, 'Unless you see an open disbelief (*Kufr*), for which you have an evidence from Allāh about it.'" ⁷⁰⁶

Imām An-Nawawī said, "*Al-Qādhī* 'Iyādh said, "The scholars have formed a consensus that the leadership (*Imāmah*) is not to be contracted to a disbeliever (*Kāfir*) and that if disbelief (*Kufr*) comes from him, then he is to be removed... So if disbelief (*Kufr*) and changing the legislation (*Shara'*) or innovation (*Bid'ah*) comes from him, then he has left the status of authority and his (right) of obedience falls and it becomes obligatory upon the Muslims to rise up against him and remove him and set up a just *Imām*, if that is possible for them. Then if that is not possible, except for a group (*Tā'ifah*), ⁷⁰⁷ then it is obligatory upon them (i.e. a group) to rise up and remove the disbeliever (*Kāfir*). And that is not obligatory concerning the innovator, unless they assume that they are able (to do so). Then if the inability is confirmed, then the uprising is not obligatory, but the Muslims must make *Hijrah* away from his land to other than it, and flee with his religion." ⁷⁰⁸

Al-Hāfiṭh Ibn Hajar Al-'Asqalānī رحمه الله said, "Ad-Dāwūdī said that, "The scholars are (united) regarding that the oppressive [Muslim] rulers, if it is possible to remove them without *fitnah* (war), then it is obligatory (*Wājib*); but if it involves *fitnah* (war), then it is obligatory to be patient. And some scholars view that it is not permissible to put a *fāsiq* (oppressor) into rulership if he is as such from the beginning; but if he was put into position while he was righteous, and then later committed oppression- then the scholars have differed regarding revolting against such a (*fāsiq*) ruler, but the correct opinion is that it is forbidden. But as for the ruler committing *kufr*, then it is obligatory (*Wājib*)." ⁷⁰⁹

Ibn Hajar رحمه الله also narrates from the *Salaf*, "The *Fuqahā'* (scholars) are united in *Ijmā'* regarding the obligation of obeying a sinful (Muslim *Mumabhid*) ruler, and that *Jihād* with him (against the *kuffār*) is valid, and that obeying him is better than revolting against him, and

⁷⁰⁵ This section is based upon a chapter from the book of *Shaykh* Abū Suhayb 'Abdil-'Azīz's book, "*Aqwal Al-A'immaḥ Wad-Du'at Fī Bayān Riddati Man Baddal Ash-Shari'ah Min Al-Hukkām Wat-Tughāb*".

⁷⁰⁶ This is the wording of Al-Bukhārī (7055, 7056).

⁷⁰⁷ Such as our brothers in *Al-Qā'idab* and *Katā'ib Al-Haramayn*. May Allāh aid them with His Angels.

⁷⁰⁸ "*Sahih Muslim Bi Sharh An-Nawawī*" (12/229)

⁷⁰⁹ Refer to "*Fat'h Al-Bārī*" (13/10). See how the scholars of the *Salaf* differentiated between revolting against a Muslim oppressor, and between a *kāfir Taghut* ruler.

spilling the blood of many... And the scholars have not exempted any from this obligation (of obeying the rulers) except if the ruler perpetrates clear *kufr*- in such a case, it is not permissible to obey the ruler in that matter (of *kufr*)- on the contrary, it is obligatory (*Wājib*) to wage *Jihād* against him, for whosoever is capable of doing so.”⁷¹⁰

And *Shaykh Al-Islām* Ibn Taymiyyah رحمه الله said regarding the rulers who do not take *Jizyah* (tax) from the Jews and Christians, and forbid *Jihād* against the *kuffār*, “So any group that refuses to do these, even if they accept (the obligation of) these, they are to be fought. And I have no knowledge of any difference of opinion regarding this.”⁷¹¹

So it is obviously clear from these scholars that they differentiated between revolting against a *fāsiq* oppressive ruler and a *Mubtadi'* - and some scholars stipulated that with the “ability to remove him without *fitnah*”. As *Al-Qādhī* ‘Iyādh رحمه الله said, “And that is not obligatory concerning the innovator, unless they assume that they are able (to do so),” and Ad-Dāwūdī رحمه الله said, “The scholars are (united) regarding that the oppressive [Muslim] rulers, if it is possible to remove them without *fitnah* (war), then it is obligatory (*Wājib*)”.

But as for the ruler who commits *kufr*, they not only made it permissible, they were united upon the obligation of removing him, even if it involves bloodshed.⁷¹²

As Ibn Hajar said, “But as for the ruler committing *kufr*, then it is obligatory (*Wājib*),” and “Except if the ruler perpetrates clear *kufr*- in such a case, it is not permissible to obey the ruler in that matter (of *kufr*)- on the contrary, it is obligatory (*Wājib*) to wage *Jihād* against him, for whosoever is capable of doing so.”

And *Al-Qādhī* ‘Iyādh said, “Then if that is not possible, except for a group (*Tā'ifah*) then it is obligatory upon them (i.e. a group) to rise up and remove the disbeliever (*Kāfir*)...”

So can it fairly be said that those who wage *Jihād* against the *kāfir Tāghūt* - that such people are “*Khawārij*”? Even though the Prophet صلى الله عليه وسلم described the real *Khawārij* as:

“*They will kill the Followers of Islām, and let go of the Followers of the Idols.*”⁷¹³

So who are the ones that kill, slaughter, imprison, spy against, torture, wage war against, capture and hand over the Warriors of *Tawhid* into the hands of the Zionists and Crusaders? Who are the ones who help the Crusaders massacre millions of defenseless Muslims around the entire globe; and continue to provide a refuge for the Crusaders upon the Peninsula of

⁷¹⁰ Refer to “*Fat’h Al-Bārī*” (13/9)

⁷¹¹ Refer to “*Majmū’ Al-Fatāwā*” (28/503-504).

⁷¹² And this is apparent in the words of *Shaykh* Sulaymān Ibn Sahnān رحمه الله; refer to the section “*Millat Ibrahim*”.

⁷¹³ Refer to “*Thilāl Al-Jannab Takbrīj As-Sunnab*” (910) by Ibn Abī ‘Āsim رحمه الله, classified as “*Sahīb*” by *Shaykh* Nāsir Al-Albānī رحمه الله. Also narrated similarly by Al-Bukhārī رحمه الله in “*Kitāb Al-Anbiyā*” (3166). Also narrated by Muslim, An-Nasā’ī, Abū Dāwūd and Ahmad. All from Abū Sa’īd Al-Khudrī رضي الله عنه.

Muhammad ﷺ⁷¹⁴ Who are the ones that are not merely “letting go” of the *mushrikīn*, but rather they are taking each and every measure to ensure the safety of the Zionists and Crusaders upon the Peninsula of Muhammad ﷺ? Who are the people killing the Muslims in order to please the *kuffār* in the White Palace? Who are the people that are waging a war side-by-side with the Crusaders against the *Mujāhidīn*? Who are the ones who would kill anyone in order to satisfy the thirst of the Zionists and Crusaders⁷¹⁵ - and yet they dare claim to be Muslims? Who are the ones that take *Jizyah* from the Muslims, and give donations to the Zionists and Crusaders? Who are the ones that feel safe next to a Crusader,⁷¹⁶ but threatened next to a *Mujāhid*?⁷¹⁷ And maybe it will become clear to you who the real *Khawārij* are...

⁷¹⁴ The same Peninsula which was once the sanctuary of the Prophets Ibrāhīm and Muhammad ﷺ, the land of the fearless *Sabābah* رضي الله عنهم; the land from where the Warriors of *Islām* marched and brought the Roman and Persian Empires to their knees- from where it conquered from Spain to China, from Morocco to Indonesia; the land which was the Land protecting the Muslims, waging *Jihād* against the *Tawāghit*, and assisting all Muslims everywhere on earth against the *kuffār*, while sheltering the *Mujāhidīn*... Today, this is the same land from where Zionist jets and Crusader bombers and missiles are launched from, blowing apart weak Muslim children, women, and the elderly; today it is the same land from where the Armies of the Cross launch their operations against the Muslim lands... To such a degree, that there is no jet/bomber that attacked Iraq, except that it came from the Arabian Peninsula; Today, this land is the sanctuary of the Zionist Crusaders, and from here they launch Crusades against the *Mujāhidīn*... So O Brother of *Tawhid*! Will you blindly-follow your leaders and scholars against the textual evidences- Or will you obey Allāh, your Lord, when He says, **“So Take hold of them, and kill them wherever you find them, and take neither friends nor helpers from them... So take hold of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.”** [*An-Nisā'*: 89-91]; Will you not obey your Prophet ﷺ; when he said in his last will, “*Expel the Jews and Christians from the Arabian Peninsula.*”? Or will you still claim that the *Muwahhidīn* are *Khawārij*?

⁷¹⁵ Who are the ones that kill dozens of Muslims for every single *kāfir* Crusader captured by the *Mujāhidīn*- and they run as fast as they can to “free” the captured Crusaders; Who are the ones which are helping seize the sincere *Mujāhidīn* to quench the thirst of the Zionist Crusaders, and then they send them to be humiliated at the hands of the Crusaders within their dungeons and prisons? Who are the ones who are not only unbothered by the fact that millions of Muslims are being slaughtered- rather they are even collaborating with the Crusaders to massacre the Muslims? So maybe it will be apparent for you...

⁷¹⁶ And who are the ones who feel safe next to the Zionist Crusaders; the same satanic armies who rape the *Muslimāt* in Chechnya, Bosnia, Kashmir, Philippines, Indonesia, Afghanistan, Turkistan, and 'Irāq? These apostate regimes who feel safer and more “protected” next to the same Zionist Crusaders who tie Muslims with a dog-leash and perform evil deeds with them, and torture them? And these *murtaddīn* go to visit these Zionist Crusaders in their White Palaces, congratulating them for their operations against the Muslims...

⁷¹⁷ And who are the ones who would never sit next to a *Mujāhid* from Kashmir or Chechnya; they never visit the brethren who are trying their utmost to protect the *Muslimāt* and their children from the atrocities of the Crusaders? Yet, who are the ones that are attacking and killing the armies of the Cross and idolatry- trying to establish *Tawhid* and abolish *shirk*? Then ask yourself- who are the ones that run-away from these noble brethren and seek refuge with the Crusaders? Who are the ones that kill and help kill (*Muthabarab*) the noble Brethren of *Jihād* who protect the *Muslimāt* and their children? So think deeply...

Millat Ibrāhīm

The Obstacles ⁷¹⁸

Allāh (Most High) tells us,

“It may be that you dislike a thing, yet Allāh brings through it a great deal of good.”
⁷¹⁹

Indeed, Allāh says,

“Does mankind think that they will be left alone because they say, “We believe”- and they will not be tested? And We indeed tested those who were before them. And Allāh will certainly make it known, those who are truthful, and He will certainly make it known those who are liars.” ⁷²⁰

Shaykh Abū Muhammad Al-Maqdisī **فك الله أسره** said:

“Know! may Allāh keep you and us firm upon His Straight Path: this disavowal (*Barā'ah*) and enmity (*Adāmah*) which is required by the *Millah* of Ibrāhīm, and its announcement and declaration to the people of disbelief (*kufr*) and their gods- it requires much, much hardship and struggle...

So do not think that this Path is decorated with roses and attractiveness, or that it is surrounded with tranquility and gentleness. On the contrary, it is - and I swear by Allāh - surrounded on all sides with difficulty and trials; But its ending is in luxurious musk, soothing provision, Gardens of *Rayhbān*, and Rabb Ghayr Ghadhbān, a Lord who is not angry.

And we do not wish to put trials on ourselves, nor on the Muslims, but the trials are from the *Sunnah* of Allāh, the Powerful, the Majestic, along this path, by which He differentiates between the vile and the good; as it is the path, which the People of Desires and Authority

⁷¹⁸ This is Part Two, continued from “*Millat Ibrahim: The Path*”.

⁷¹⁹ *An-Nisā'*: 19, also refer to the Verse,

“*Jihād* is ordained for you (Muslims), though you dislike it, and it may be that you dislike a thing which is actually good for you, and it may be that you like a thing that is actually bad for you. Allāh knows, but you know not.” [*Al-Baqarab*: 216].

⁷²⁰ *Al-'Ankabūt*: 2-3

(*Sultān*) can not be pleased with due to its direct clash against their current positions. And it is a clear disavowal (*Barā'ah*) towards their deities and their manifestations of *shirk*. But other than this path, you will mostly find its people living luxuriously and inclining towards this worldly-life (*Dunyā*). And you will not see traces of these trials upon them because a person is only tested according to the level of his *Dīm*. So the most severely tested people are the Prophets, then nearest (in level) and then the nearest (in level).⁷²¹

And the followers of the *Millah* of Ibrāhīm are the most severely tested people because they follow the methodology of the Prophets in the *Da'wah* unto Allāh. As Warāqah Ibn Nawfal⁷²² said to the Prophet صلى الله عليه وسلم, “No man has ever come with the likes of what you came with except that he was taken as an enemy.”⁷²³ So if you see, in our time, those who claim to call to the likes of what the Prophet صلى الله عليه وسلم used to call to and upon the likes of his path, and he claims to be upon his methodology, yet he is not taken as an enemy by the People of Falsehood and Authority (*Sultān*), and instead he is calm and relaxed in their midst - then examine his condition. He is either astray from the path; he has not come with the likes of what the Prophet صلى الله عليه وسلم came with and he took crooked paths,⁷²⁴ or he is a liar in his claim and he clothes himself in what he is not fit to clothe himself with. This could either be due to following desires and from seeking the pleasure of every opinionated person's whims,⁷²⁵ or due to the worldly-life (*Dunyā*), which he hopes to attain (a position in), such as being a spy or an eye (i.e. watcher, working) for the People of Authority (*Sultān*) against the People of the *Dīm*.

Yes, verily the *Millah* of Ibrāhīm holds one accountable for much. But it is connected with the victory of Allāh and the Great Success (*Al-Fawz Al-Kabīr*). And with it, the people are split into two groups; the group of faith (*Īmān*) and the group of disbelief (*kufūr*) and transgressions (*fusūq*) and disobedience (*'isyān*). And through it, it becomes clear who actually are the Allies of The Most Merciful (*Ar-Rahmān*), the allies of the Shaytān. Such was the *Da'wah* of the Prophets and the Messengers.

⁷²¹ Referring to the *Hadīth* narrated by At-Tirmithī, in which the Messenger of Allāh صلى الله عليه وسلم was asked which of the people are the most severely tested. He said, “*The Prophets, then nearest (in level) and then the nearest (in level). The man will be tested according to his religion. So if there is firmness in his religion, his tests will be harsher. And if there is weakness in his religion, his tests will be in accordance to the amount (i.e. strength) of his religion. So the tests will not leave the slave until it leaves him walking on the Earth without any mistakes (i.e. sins) upon him.*” *Shaykh* Al-Albānī, may Allāh be merciful to him, classified it “*Hasan Sabīh*” in “*Sabīh Sunan At-Tirmithī*” (1956) and “*Sabīh*” with a different phrasing in “*Sabīh At-Targhib*” (3402) as well as “*Sabīh Al-Jāmi*” (992) and (993). And in “*Silsilat Al-Ahādīth As-Sabīhah*”, he said, “Its chain is good.” (143).

⁷²² Warāqah Ibn Nawfal was the cousin of Khadijah Bint Khuwaylid, the first wife of the Messenger of Allāh.

⁷²³ Narrated by Al-Bukhārī.

⁷²⁴ Such as various *Sūfiyyah* who travel from country to country, *Dār Al-Harb* to *Dār Al-Harb*- they claim that they are following the Prophets صلى الله عليه وسلم - yet not a single Crusader opposes them. And the reason is because the *kuffār* know very well that these *Sūfiyyah* are doing more harm to *Islam*, *Tawhid*, and *Jihad*, rather than benefit.

⁷²⁵ Such as the *Jahmi*-styled *Murji'ah*- those who view it okay to sell the Hereafter for a miserable worldly price- as long as their “hearts are okay”.

They did not have these sick conditions, which we live with today from everything being all mixed up between the righteous with the unrighteous or the cozying-up to or the sitting of the bearded people along with the people of transgression (*fīsq*) and corruption (*fujūr*) and their honoring them and holding them above or ahead of the people of righteousness (*Birr*) and piety (*Taqwā*), despite the fact that those people openly show hatred and enmity towards the *Dīn* by several different means. Rather, the *Da'wahs* of the Prophets were clear disavowal (*Barā'ah*) from their people who turned away from the Legislation of Allāh, with open hostility towards their false deities, not compromising nor cozying-up nor compromising with them regarding the Legislation of Allāh...

Therefore, if you have understood the *Millah* of Ibrāhīm with a clear understanding, and you have come to know that it was the methodology of the Messengers and their followers and that it is the path to victory and success and happiness in both abodes (i.e. this life and the hereafter), then you must know afterwards, with certain knowledge, that the transgressors (*Tughbāt*) in every era will never be satisfied with it. Rather, they fear this great *Millah* and are frightened by it and they are keen and enthusiastic in eliminating it and removing it from the selves of the callers (*Du'āt*) via numerous paths and methods.⁷²⁶ As he, the Most High, informed (us) about them, from a long time ago when He said in *Sūrat Al-Qalam*, while it is from the Makkan Period:

“They wish that you would compromise with them, so they (too) could compromise with you.”⁷²⁷

So they wish that the callers (*Du'āt*) would take other than it (i.e. this *Millah*) from amongst the crooked paths.”⁷²⁸

Indeed this path is decorated only with hardships, afflictions, fire, torture, emigration, war, imprisonment, and martyrdom in this world. And in the Hereafter, a meeting with the Prophets *صلی الله علیه وسلم*, the Companions *رضی الله عنهم*, and a glance at the Face of Allāh (Most High).

And of the Prophets who walked this path, let your eyes see what they went through,

“(Ibrāhīm said), “Fie upon you! And upon that which you worship, besides Allāh! Have you then no sense!” They said “Burn him, and help your gods- if you are willing to take action.”⁷²⁹

⁷²⁶ As Allāh has said:

“And they will never cease fighting you until they turn you back from your *Dīn* (*Islām*), if they can.” [*Al-Baqarah*: 217].

⁷²⁷ *Al-Qalam*: 9

⁷²⁸ Refer to the book “*Millat Ibrāhīm*” by *Shaykh Al-Maqdisī* *فك الله أسره*.

“They said: Build for him a furnace, and throw him into the blazing fire!”⁷³⁰

“So nothing was the answer of his people, except that they said, “Kill him or burn him!”⁷³¹

And this, all for only following *Hanīfiyyah*. *Shaykh* Muhammad Ibn ‘Abdil-Latīf Ibn ‘Abdir-Rahmān رحمه الله said, “And this is the meaning of “*Ith’bār Ad-Dīn*” (Proclaiming the *Dīn*), as opposed to the claims of the ignorant, those who think that if they are let to pray *Salāt*, read the *Qur’ān* and do voluntary *Nawāfil*, then such a person has proclaimed the *Dīn* - but this claim is an evil saying. For indeed, one who displays Hostility to the *mushrikīn* and declares *Barā’ah* from them, he will not be allowed to stay in the midst of the *kuffār*; Rather, they will either kill him, or expel him if they are able to. As Allāh has mentioned,

“And those who committed *kufri*, said to their Messengers: Surely, we shall drive you out of our land, or you shall return to our religion.”⁷³² ...

And the Hostility between the Messengers صلى الله عليهم وسلم and their peoples only became more intense after they mocked their gods, insulted their religion, and ridiculed their ideals.”⁷³³

And as the Companions of the Cave, those who followed the *Millat Ibrāhīm*, said to each other,

“Indeed, if they overcome you- they will stone you (to death), or turn you back to their religion; and in that case, you will never be successful.”⁷³⁴

And as the *kuffār* said to Prophet Shu’ayb عليه السلام,

⁷²⁹ *Al-Anbiyā’*: 67-68

⁷³⁰ *As-Sāffāt*: 97

⁷³¹ *Al-‘Ankabūt*: 24

⁷³² *Ibrāhīm*: 13

⁷³³ Refer to “*Ad-Durar As-Saniyyah*” (8/207), the section on *Jihād*.

⁷³⁴ *Al-Kahf*: 20

“We shall certainly drive you out, O Shu'ayb, and those who have believed with you, from our town- or else you (all) shall return to our religion.” He replied, “Even though we hate it!?”⁷³⁵

So see how this Prophet of Allāh replied back in the faces of the *kuffār* who were threatening him! Which only reminds us of the ordeal of the noble Companion, Bilāl رضي الله عنه; when the *kuffār* used various methods of torture upon him, and then laid an enormous boulder upon his chest in the scorching heat of the desert, and ordered him to say words of *kufr*, how he kept on saying “One! One!” - And they kept on torturing him like this, yet he only replied, just like Shu'ayb عليه السلام, “I swear by Allāh! If I knew a word that would enrage you even more, then I would be saying it right now!”⁷³⁶

So this is indeed how the paths of all the *Hunafā'* are.

Shaykh Muhammad Ibn Ahmad Al-Hafathī رحمه الله said, “And think upon what the Prophet صلى الله عليه وسلم and his Companions were upon between the beginning of the Prophethood and the *Hijrah*; and to what they were calling to, and what they were prohibiting. The Verses of the *Qur'ān* were descending for ten years, and the people were either accepting it, or rejecting it. And there was Alliance (*Muwālāt*) and Hostility (*Mu'ādāt*) based upon who believes or disbelieves- and mankind was only upon this for ten years. Whosoever obeyed the Messenger and followed him, then he was the *Muwabbid* with salvation; and whosoever disobeyed and disregarded him, then he was a destroyed *mushrik*. And in these ten years, there was no such obligation as *Salāt* nor *Siyām* (fasting), let alone the other duties from the obligations of *Islām* (later on); nor was there any prohibition of the *kabā'ir* (major sins) for which there would be *Hudūd* (punishment). And in such a condition many people died from both parties (of *Tawhīd* and *shirk*) - a party in *Jannah*, and another in the Fire. So if you think upon this deeply- O Brother - you will see a manifest benefit.”⁷³⁷

And *Shaykh* Hamad Ibn 'Atīq رحمه الله said, “Many people may assume that as long one is able to utter the Two Testimonies (*Shahādātayn*) and pray the five prayers while not being turned away from the Mosque, that he has openly proclaimed his *Dīn*, even if he is in the midst of the *mushrikīn*, or in the lands of the apostates (*murtaddīn*), but this is a disgusting mistake.

Know, that the *kufr* has types and categories according to the various causes of *kufr* (*Mukaffirāt*). And every assembly (*Tā'ifah*) from the assemblies of *kufr* is famous for (at least) one type of it. And the Muslim has not openly proclaimed his *Dīn* until he opposes every assembly (*Tā'ifah*) in whatever (*kufr*) it is famous for, while clearly declaring his enmity towards it and his disavowal (*Barā'ah*) from it.

So whoseever's *kufr* is in the form of *shirk*, then “Proclaiming the *Dīn*” in front of him requires manifesting *Tawhīd*, and prohibiting *shirk* and warning from it. And whoseever's *kufr* is in the form of rejecting the Prophethood, then “Proclaiming the *Dīn*” in front of him

⁷³⁵ *Al-A'raf*: 88

⁷³⁶ Refer to “*Tafsīr Ibn Kathīr*” (4/525).

⁷³⁷ Refer to the book “*Darajāt As-Sā'idīn*”.

requires manifesting that Muhammad صلى الله عليه وسلم is the Messenger of Allāh, and to call those people to blindly-follow him and not anyone else. And whosever's *kuf̄r* is in the form of "Abandoning *Salāt*", then "Proclaiming the *Dīn*" requires performing *Salāt* in front of him, and ordering him to pray *Salāt*. And whosever's *kuf̄r* is in the form of alliance (*Mumālāt*) to the *kuffār*, and obedience to them, then "Proclaiming the *Dīn*" requires to show Hostility and Enmity to him, and to declare *Barā'ah* from the *musbrikīn*." ⁷³⁸

And *Imām* 'Abdur-Rahmān Ibn Hasan رحمه الله said after he mentioned the various tortures that the *Sahābah* رضي الله عنهم went through, like 'Abdullāh Ibn Huthāfah رضي الله عنه, and Bilāl رضي الله عنه, and many others, "So this was the condition of the Companions of the Messenger, and what they met of the severe torments at the hands of the *musbrikīn*. So how are these *Sahābah* رضي الله عنهم compared to those who, when tested (in *fitnah*), they hurry to *bātil*, and they place themselves there, and they kiss them, and turn their backs upon the Truth, and they show affection to the *kuffār* and flatter them, and they incline towards them and praise them?! They are as Allāh has said,

"And if the enemy had entered from all sides (of the city), and they had been urged to *fitnah* (apostasy), they would surely have committed it - and they would have hesitated thereupon but little." ⁷³⁹

And we ask Allāh to make us firm upon *Islām*, and we seek refuge from the misguidance of *fitnah*, that which is apparent and that which is hidden. And it is well-known that had those who became Muslim and believed in the Prophet صلى الله عليه وسلم and that which he came with- if they had not declared *Barā'ah* from *shirk* and the *musbrikīn*, and had not insulted their religion and mocked their gods - then they would not have gone through such types of torture and torment." ⁷⁴⁰

So such people who are at battle with *bātil*, striving for *Tawhīd*, and are threatened with assassination or torture, yet do not have a place to do *Hijrah* to, then they have an excellent example in the Companions of the Cave, who left their families and land to a distant cave inside a mountain; and yet another excellent example in the People of the Ditch, those who were burnt alive for the sake of their *'Aqīdah* and *Tawhīd*, and they did not compromise nor hesitate; and yet another excellent example in the Companions of the Prophet صلى الله عليه وسلم, those who emigrated, waged *Jihād*, and they killed and were killed,

"But Sufficient is your Lord as a Guide and Helper." ⁷⁴¹

⁷³⁸ "*Sabīl Al-Najāh*" (92-95), under the section of "*Ith'bār Ad-Dīn*".

⁷³⁹ *Al-Abzāb*: 14

⁷⁴⁰ "*Ad-Durar As-Saniyyah*" (8/124), from the section on *Jihād*.

⁷⁴¹ *Al-Furqān*: 31

“Certainly, there has been in them an excellent example for you to follow- for those who look forward to (Meeting with) Allāh and the Last Day.”⁷⁴²

But at the end of this path, indeed their lies *Al-Fawṣ Al-Kabīr*.

“And those who committed *kufṛ*, said to their Messengers: Surely, we shall drive you out of our land, or you shall return to our religion. So their Lord revealed to them: Truly, We shall destroy the *Thālimīn*- and indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection) and also fears My threat.”⁷⁴³

“They said: ‘Build for him a furnace, and throw him into the blazing fire!’ So they plotted a plot against him- but We made them the lowest. And he (Ibrāhīm) said: *Verily, I am going to my Lord- He will guide me!*”⁷⁴⁴

“Or do you think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments, and were so shaken that even the Messenger and those who had *Īmān* along with him said, “*When (will come) the Help of Allāh?*” Yes! Certainly, the Help of Allāh is near!”⁷⁴⁵

And this is exactly what we see today, from our *Shuyūkh* who are raising the banner of *Tawḥīd* above the heads of the *Tawāghūt*, proving clearly as the Prophet Yūsuf عليه السلام said,

“O my Lord! Prison is dearer to me than that to which they invite me!”⁷⁴⁶

⁷⁴² *Al-Mumtāhinah*: 6

⁷⁴³ *Ibrāhīm*: 13-14

⁷⁴⁴ *As-Sāffāt*: 97-99

⁷⁴⁵ *Al-Baqarab*: 214

⁷⁴⁶ *Yūsuf*: 33

Indeed, prison, torture and martyrdom are more beloved to the *Muwābbidīn* than the so called “freedom”, “nationalism”, and fabricated man-made legislations, and *Muwālāt* with the enemies of Allāh.

And those who walk this Path will increasingly find themselves saying,

“And O my people! How is it that I call you to salvation, while you call me to the Fire!? You invite me to commit *kufr* against Allāh, ⁷⁴⁷ and to commit *shirk* with Him ⁷⁴⁸ which I have no knowledge of; And I invite you to the All-Mighty, the Oft-Forgiving! No doubt you call me to one who cannot grant me my request in this world nor in the Hereafter. And our return will be to Allāh, and the arrogant shall be the denizens of the Fire! And you will (then) remember what I am telling you (now), and I leave my affair to Allāh. Verily, Allāh is the All-Seer of the slaves.” ⁷⁴⁹

“And they were not commanded, except that they should worship none but Allāh, sincerely, as *Hunafā'*, and establish *Salāt* and give *Zakāt*. And that is the Right Religion.” ⁷⁵⁰

And Allāh has clarified plainly for those who are willing to become *Hunafā'*:

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you ⁷⁵¹ and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone’.” ⁷⁵²

⁷⁴⁷ Such as assisting the *kuffār* against the Muslims... *Muthābarab*...

⁷⁴⁸ Such as doing *Istighāthab*, *Isti'ānah*, and *Isti'āthab* from Iblīs and his army, and at the same time giving the right to legislate to other than Allāh.

⁷⁴⁹ *Ghāfir*: 41-45

⁷⁵⁰ *Al-Bayyinah*: 5

⁷⁵¹ *Kafarnā Bikum*. It can be translated as “We have rejected you” or also “We have disbelieved in you”. This Verse is used as *Dalīl* by the *Imāms* of *Ahl Al-Sunnah Wal-Jamā'ah* to do *Takfīr* of the *musbrīkīn*.

⁷⁵² *Al-Mumtahinah*: 4

So expect what the *Mumabbidūn* had tasted at the hands of the *Tawāghūt*, when they threatened to the *Mumabbidūn* who followed Mūsā عليه السلام,

“So I will surely cut off your hands and feet from opposite sides, and I will surely crucify you on the trunks of trees- and you shall surely know which one of us [I *Fir'awn*, or Allāh the *Ilāh* of Mūsā] can give the most severe and more lasting torment.”⁷⁵³

So reply - O Slave of Allāh - just as your Pious Predecessors replied in front of the faces of the *Tawāghūt*,

“No problem! Surely, to our Lord (Allāh) we are to return.”⁷⁵⁴

And you - O *Hanīf* - must be prepared to answer as your *Salaf* from the *Mumabbidūn* answered,

“We do not prefer you over what has come to us of the Clear Signs, and He Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. Verily we have believed in our Lord, that He may forgive us our faults.”⁷⁵⁵

And for these two factions - one of *Tawhīd*, and the other of *Tāghūt*, Allāh has said,

“Verily, whosoever comes to his Lord as a *Mujrim (mushrik)*, then surely for him is Hell, wherein he will neither die nor live. But whosoever comes to Him as a *Mu'min*, and has done righteous deeds- for such are the high ranks; Everlasting Gardens of Eden, under which rivers flow, wherein they will abide forever: And such is the reward of those who purify themselves.”⁷⁵⁶

And Allāh orders us to announce to those who oppose this Mighty *Dīn*,

⁷⁵³ *TāHā*: 71

⁷⁵⁴ *Asb-Shu'arā'*: 50

⁷⁵⁵ *TāHā*: 72-73

⁷⁵⁶ *TāHā*: 74-76

“Say: Nothing shall ever happen to us, except what Allāh has ordained for us. He is our Protector- and in Allāh let the *Mu'minīn* put their trust. Say: Do you wait for us except one of the two best things (martyrdom or victory); While we await for you either that Allāh will afflict you with a punishment from Himself, or at our hands. So wait- we too are waiting with you.”⁷⁵⁷

So this is *Millat Ibrāhīm* - who is willing to stride upon its Path?

And your Prophet صلى الله عليه وسلم said, *“There will never cease to be a group from my Ummah fighting upon the command of Allāh (Most High), overpowering their enemies. They will not be harmed by those who oppose them until the Hour comes upon them and they are upon that.”*⁷⁵⁸

So,

“Salām be upon Ibrāhīm!”⁷⁵⁹

O Allāh! Shower peace and blessings upon Muhammad and his family, as you sent peace and blessings on Ibrāhīm and his family. *Āmīn*.

⁷⁵⁷ *At-Tawbāh*: 51-52

⁷⁵⁸ Recorded by Muslim (247, 1037), similar in Ibn Hibbān (16/220), and Abū Nu'aym in *“Al-Hilyah”* (2/289), and many others. Also refer to the entire chapter *“Lā Taḥāl Tā'īfah...”* within *“Kitāb Al-Imārāt”* in *“Sabīh Muslim”*. And also, Ibn Battah's *“Al-Ibānah”* (190-200). Also narrated by Abū Dāwūd and Ahmad. Some from Jābir Ibn 'Abdillāh رضي الله عنه and some from 'Imrān Ibn Husayn رضي الله عنه.

⁷⁵⁹ *As-Sāffāt*: 109

Conclusion

And just as *Shaykh* Sulaymān *Āl Ash-Shaykh* رحمه الله said under the Eighteenth Evidence, “So He (Most High) informed that if *murtaddūn* exist, then definitely there will also exist *Mujāhidīn*, Lovers (of Allāh), and Beloved (by Allāh). And He described them as being humble and modest towards the *Mu'minūn*; and tough, harsh, and severe against the *kāfirīn*.” Thus many of our brethren of *Tawhīd*, the noble *Mujāhidīn*, are fighting against these apostates of today...

Shaykh Al-Islām Ibn Taymiyyah رحمه الله narrates from *Imām* ‘Abdullāh Ibn Al-Mubārak and *Imām* Ahmad Ibn Hanbal that they said, “If the people disagree (*Iktilāf*) regarding anything, then look at what the *Mujāhidūn*⁷⁶⁰ say - since the Truth is with them; because Allāh says,

“As for those who wage *Jihād* in Us (for Our Cause), We will surely guide them to Our Paths.”⁷⁶¹

So after it has become clear in plain words that those who perpetrate *Muthābarah*, such people are *murtaddūn*, *kāfirūn*- then let us know what is the obligation regarding such apostates, lest the ignorant come back screaming “Neo-*Khawārij*”. Let us present a treatise written by some of the students of *Shaykh Al-Islām* Muhammad Ibn ‘Abdīl-Wahhāb رحمه الله:

“Al-Hamdulillāh, and we praise and thank Him... It has reached us that some people are confused as to waging *Jihād* against those who claim to be Muslims- Is this *Jihād* legislated or not?

So we respond, and success is from Allāh: This *Jihād* is legislated (*Mashrū'*) for a number of reasons:

- 1) One of them is “rebellious against the (Muslim, *Muwābbid*) ruler of the Muslims”. So whosoever rebels against the (Muslim, *Muwābbid*) ruler, then it is obligatory upon the entire *Ummah* to wage *Jihād* against them...⁷⁶²

⁷⁶⁰ The actual word used is “*Abl Al-Thughūr*”. It is possible that a specific *Mujāhid* may err and be in mistake, but it is not possible for the entire *Tā'ifah* (group) of *Jihād* to be united upon error.

⁷⁶¹ *Al-Ankabūt*: 69. Refer to “*Majmū' Al-Fatāwā*” (28/442).

⁷⁶² It should be remembered that the ruler has to be at least a Muslim who acts firmly upon *Tawhīd* and does not commit any *kufr* - so it is still obligatory to listen to such a ruler even if he is sinful or oppressive - as long as he does not do any *kufr*. But as for those who legislate their own laws, disregarding the Legislation of Allāh, then as *Shaykh* Sulaymān Ibn Sahmān رحمه الله said, “Thus, if the village and the city were to wage war against each other, till the point that they all die - This would undoubtedly be better than setting up a *Taghūt* upon earth, governing in contradiction to the *Shari'ah* of *Islam*, the legislation with which Allāh sent His Messenger صلى الله عليه وسلم.” [*Ad-Durar As-Saniyyah* 10/509-511].

- 2) The second matter which requires *Jihād* against whosoever perpetrates it, is “not performing *Takfīr* of the *mushrikīn*”, or doubting their *Takfīr*, because this is from the Nullifications of *Islām*, and it invalidates it. And the proof for this is the statement of the Prophet صلى الله عليه وسلم, “Whosoever says, “None is worthy of being worshipped, except Allāh”, and disbelieves in whatsoever is worshipped other than Allāh, then his wealth and blood are protected, and his reckoning is with Allāh.”⁷⁶³ So he has attached the safety of one’s life and property with two affairs, **1)** The statement “*Lā Ilāh Illā Allāh*”, and **2)** disbelief in whatsoever is worshipped other than Allāh.⁷⁶⁴ Thus, the blood and wealth of a person is not protected unless he fulfills both stipulations. Firstly, the statement “*Lā Ilāh Illā Allāh*,” and the goal is its meaning, not merely its recitation; and its meaning is the singling out of Allāh with every type of *Tbādab*. And the second stipulation is “disbelieving in that which is worshipped other than Allāh”, and this implies making *Takfīr* of the *mushrikīn*, and declaring *Barā’ab* from them and whatsoever they worship along with Allāh. So whosoever does not do *Takfīr* of the *mushrikīn* of the Turkish Kingdom [Ottoman Empire],⁷⁶⁵ and the grave-worshippers, those who worship saints, and forsake the *Tawhīd* of Allāh, and disguise the *Sunnah* as a *Bid’ah*⁷⁶⁶ - then such a person (who doesn’t do *Takfīr* upon them) is a *kāfir* just like them- even if he hates and despises the religion of the grave-worshippers, and loves *Islām* and the Muslims⁷⁶⁷ ...
- 3) **The third matter that obligates (*Wājib*) waging *Jihād* against whosoever commits it, is *Muthāharah*, and assisting the *mushrikīn* against the Muslims, whether physically or through speech, or through the heart (loving them), or through wealth- then such a person is *kāfir* outside of *Islām*.**⁷⁶⁸ So whosoever aids the *mushrikīn* against the Muslims, or gives the *mushrikīn* some money with which they

⁷⁶³ Narrated by Muslim in his “*Sabīl*” (23).

⁷⁶⁴ And this includes what Allāh says,

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the *Tāghūt* while they have been ordered to reject them. But Shaytān wishes to lead them far astray.” [*An-Nisā’*: 60].

⁷⁶⁵ And similarly today, those who do not make *Takfīr* of the grave-worshipping regimes (not to mention secular) such as Egypt, Sudan, Pakistan, Bangladesh, etc. And also when the Saudi regime lets a dome of *shirk* exist right upon the Prophet of *Tawhīd* صلى الله عليه وسلم - and people come and scream aloud various invocations which contain clear and obvious *shirk* and *kufir*. And this is regarding the same *shirk* that the *Murji’ab* are willing to speak against, but why do they not make *Takfīr* of such regimes then? So if this is how they are with the grave-worshippers- Then it is obvious why they refrain from making *Takfīr* of the “Alive and Dangerous” *Tawāghūt*, such as the United Nations, Fahd, Musharraf, Hosni, Sharon, etc...

⁷⁶⁶ This includes those who disguise *Tawhīd* as if it was “*Takfīriyyab*”, and disguise *shirk* as if it was “*Salafīyyab*”.

⁷⁶⁷ So yet again, another refutation of the already disabled invention of ‘Ubaykān- but this is neither the time nor the place...

⁷⁶⁸ Note how he separated each of the words with “or”- meaning that any of those stipulations can make a person into a “*kāfir* outside of *Islām*”. And this is another refutation against the *Murji’ab*...

can benefit in their war against the Muslims - through his own choice (and not through coercion) - then such a person is a *kāfir*.

As *Shaykh* Muhammad Ibn 'Abdil-Wahhāb رحمه الله said, "The Eighth Nullification of *Islām*: Helping the *kuffār* and cooperating with them against the Muslims. As Allāh (Most High) has said,

"And if any amongst you takes them (*kuffār*) as *Awliyā'*,⁷⁶⁹ then surely he is one of them (*kuffār*)."⁷⁷⁰

So whosoever fits any of these descriptions which nullify *Islām*, or forbids any of the manifest symbols of *Islām*,⁷⁷¹ or abstains from instituting a manifest law from the *Shari'ah*, then *Jihād* is to be waged against them until they accept it and apply it.

And so by this, it will become clear to you that doing *Jihād* against these people is from the most virtuous *Jihāds*⁷⁷² - but none will be able to realize this fact except the wisest people. But as for those who have no wisdom at all, then they do not believe in any *Jihād* except against the worshippers of statues only - but as for those who pronounce the Two Testimonies, then those ignorant people do not view any *Jihād* against them. And this matter has become complicated to even the best men in this era. As 'Umar رضي الله عنه said to Abū Bakr رضي الله عنه, "How is it that you will fight mankind? Even thought the Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people, until they testify that "There is none worthy of being worshipped, except Allāh". So if they say this, then their blood and property are protected from me, except for its (the *Kalimah's*) rights"??⁷⁷³ So then Abū Bakr رضي الله عنه replied, "Indeed *Zakāt* is from its (the *Kalimah's*) rights. And I swear by Allāh, if they were to refrain from giving a young she-goat that they used to give during the time of the Messenger صلى الله عليه وسلم - then I would fight them for that."⁷⁷⁴

So this proves that whosoever refrains from a right (requisite)⁷⁷⁵ from the rights of *Islām*, then *Jihād* is obligatory (*Wājib*) against him, and this *Jihād* is one of the most virtuous deeds. And the only one that would be able to truly realize this, is he who is from amongst the wisest and most knowledgeable of mankind, so he should praise Allāh for that blessing. And

⁷⁶⁹ Allies, Supporters, Protectors, Friends, Helpers, etc.

⁷⁷⁰ *Al-Mā'idah*: 51

⁷⁷¹ And indeed, *Jihād* is one of the most open manifestations of *Islām*, and it is its highest peak. So remember what the *Imām* says regarding those who consider this *Harām*...

⁷⁷² So much for the silencing of the murmurings of the *Qusūriyyah* - those who say it is "*Harām*" to do *Jihād* against the apostate rulers; Yet the *Imāms* of the *Da'nab* of Najd clearly say it is the "most virtuous" *Jihād*, and also "*Wājib*" upon the Muslims...

⁷⁷³ Recorded by Al-Bukhārī in his "*Sahīb*" (1399), Muslim in his "*Sahīb*" (33, 35), At-Tirmithī (3341), Ibn Mājah (3928).

⁷⁷⁴ Refer to "*Sahīb Al-Bukhārī*", "*Kitāb Istitābat Al-Murtaddīn*".

⁷⁷⁵ And it is known that showing friendship, alliance, love, assistance, and all types of *Muwālāb* to fellow *Mu'minīn* is a requisite for *Islām*. So whosoever does the opposite- and shows every type of *Muwālāb* to the *kuffār*, then he has forsaken the *Dīn* of Allāh, and apostatized.

the evidence that only the wisest people would be able to grasp this, is the discussion between Abū Bakr and 'Umar.

Abū Bakr رضي الله عنه understood that waging *Jihād* against them is the Truth, even though they uttered the Two Testimonies and abandoned *shirk*⁷⁷⁶ - but 'Umar رضي الله عنه did not understand this, until Abū Bakr رضي الله عنه explained it to him.

And the 'Ulamā', may Allāh have mercy upon them, counted this as one of the virtues of Abū Bakr; So this is enough for whosoever intended to find the Truth. But as for those whose hearts have been blinded by whims and desires, then there is no chance in him.

Wa Lā Hawla Wa Lā Quwwata Illā Billāh Al-'Alīyy Al-'Athīm. Wa Huwa Hasbunā Wa Ni'ma Al-Wakīl. Wal-Hamdu Lillāhi Rabbil-'Ālamīn. Wa Sallallāhu 'Alā Nabīyyinā Muḥammad, Wa Ālihi Wa Sabbīhi Wa Sallam."⁷⁷⁷

And *Imām* 'Abdul-Latīf Ibn 'Abdir-Rahmān Ibn Hasan رحمه الله said, "And the most virtuous means by which to become nearer to Allāh is through despising His enemies, the *mushrikīn*, hating them, being hostile against them, and waging *Jihād* against them; and only through this can a slave of Allāh be saved from *Tawallī* to the *kuffār* against the *Mu'mīnīn*. But if he doesn't do this, then he has befriended them to the extent that he is with them. So be cautious and vigilant for that which destroys *Islām* and uproots its foundation."⁷⁷⁸

Shaykh Al-Islām Ibn Taymiyyah رحمه الله explained the Verse,

"You see many of them taking the *kuffār* as their *Awliyā'*. Evil indeed is that which their own selves have sent forth before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide forever. And had they believed in Allāh, and in

⁷⁷⁶ So this shows that even if someone doesn't commit *shirk*, but commits *Muthābarah*, then *Jihād* is obligatory against him. As *Imām* Muhammad Ibn 'Abdil-Wahhāb رحمه الله said, "Indeed a human has no valid *Dīn* nor *Islām*, even if he singles out Allāh (for every *Tbādah*) and abandons *shirk* - unless he is hostile against the *mushrikīn*, and displays to them Hatred and Enmity; just as Allāh said, **"You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger..."** (Refer to "*Ad-Durar As-Saniyyah*" 8/113). And he also said, "Know! That the evidences for performing *Takfīr* of a righteous Muslim after he commits *shirk*, or goes with the *mushrikīn* against the *Muḥabbidīn* - even if he does not commit any *shirk* - from the Words of Allāh, His Messenger, and from all the scholars, are so many that they are innumerable." "*Ad-Durar As-Saniyyah*" (10/8).

⁷⁷⁷ Refer to "*Ad-Durar As-Saniyyah*" (9/290-293).

⁷⁷⁸ "*Ad-Durar As-Saniyyah*" (9/24)

the Prophet, and in what has been revealed to him- they would have never taken them (the *kuffār*) as *Awliyā'*. But many of them are *fāsiqūn*.”⁷⁷⁹

So he then explains, “So this proves that the *Īmān*, as is mentioned here, is nullified by taking the *kuffār* as *Awliyā'*. And it shows that *Īmān* and “taking them as *Awliyā'*” cannot be together in a heart. And whosoever takes them as *Awliyā'*, then he has not fulfilled the required *Īmān*, from the *Īmān* in Allāh, His Messenger, and that which was sent down upon him. And similar to this Verse is the Verse,

“Do not take the Jews and Christians as *Awliyā'*. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them.”⁷⁸⁰

So Allāh clarifies in the first Verse that those who take them as *Awliyā'* are not *Mu'minīn*- and in this Verse He clarifies that those who take them as *Awliyā'* are actually one of them (of the *kuffār*). So one Verse of the *Qur'an* clarifies the other.”⁷⁸¹

And *Al-Hāfiẓ* Ibn Al-Qayyim رحمه الله said, “And Allāh (Most High) has judged - and there is no judgment better than His - that whosoever does *Tawallī* to the Jews and Christians, then he is indeed one of them,

“And if any amongst you takes them as *Awliyā'*, then surely he is one of them.”⁷⁸²

So if the collaborators with the *kuffār* are one of the *kuffār*, according to the text of the *Qur'an*, then they have the same rulings as the *kuffār*. And this is a general ruling, but it becomes more specific - Whosoever does *Tawallī* to them, and follows their desires after he was a Muslim, then he is not to be accepted, nor is *Jizyah* to be taken from him; rather, it is either that he returns to *Islām*, or he faces execution, for he is a *murtadd* according to the texts and *Ijmā'*.”⁷⁸³

And whosoever wishes to delve further into this affair, then let him read the following books:

- “*Sabīl An-Najāh Wal-Fikāk Min Muwālāt Al-Murtaddīn Wa Abl Al-Isbrāk*”. Literally “The Path of Salvation and Freedom Against Befriending the Apostates and *Mushrikīn*.” This book, along with “*Ad-Dalā'il*”, are the only books by the *Salaf* (Pious Predecessors) dedicated specifically to address the matter of *Muthābarah*. This book is written by *Imām* Hamad Ibn ‘Atīq رحمه الله.

⁷⁷⁹ *Al-Mā'idab*: 80-81

⁷⁸⁰ *Al-Mā'idab*: 51

⁷⁸¹ Refer to “*Majmū' Al-Fatāwā'*” (7/17).

⁷⁸² *Al-Mā'idab*: 51

⁷⁸³ Refer to “*Abkām Abl Ath-Thimmal*” (1/67-68).

- “*Iqtidbā' As-Sirāt Al-Mustaqīm Fī Mukhālafat As'hāb Al-Jahīm*”. Literally “Walking the Straight Path Regarding Opposing the Denizens of the Fire.” Written by *Shaykh Al-Islām* Ibn Taymiyyah رحمه الله.
- “*Amthaq 'Urā Al-Imān*” Literally “The Firmest Handhold of *Imān*.” Regarding the obligation and virtues of Alliance to the *Mu'minīn*, and loyalty to them, and loving them, and aiding them. Written by *Imām* Sulaymān Ibn 'Abdillāh Āl Ash-Shaykh رحمه الله (author of “*Ad-Dalā'il*”).
- The various letters and treatises contained in “*Ad-Durar As-Saniyyah*”, especially volumes 8, 9, and 10.
- “*Tuhfat Al-Ikhwān: Bimā Jā'a Fil-Muwālāt Wal-Mu'ādāt Wal-Hijrān*”. Literally “A Gift to the Brothers regarding that Which Has Come About Loyalty, Hostility and Emigration.” Compiled by the *Imām* Hamūd At-Tuwayjirī رحمه الله.
- “*Al-Walā' Wal-Barā' Fī Al-Islām*”. Literally “Loyalty and Disavowal in *Islām*.” Written by *Shaykh* Muhammad Al-Qahtānī. (Also available in English).
- “*Al-Muwālāt Wal-Mu'ādāt*”. Literally “Alliance and Hostility.” Written by *Shaykh* Muhmās Al-Jul'ūd. A must-read book for anyone searching for more regarding this topic.
- “*At-Tibyān Fī Kufr Man A'āna Al-Amrikān (Part One and Two)*”. Literally “The Exposition Regarding the Disbelief of the One That Assists the Americans.” Written by the imprisoned *Shaykh* Nāsir Al-Fahd فكه الله أسره. A precious research into this subject, and a must-read for anyone who wants to know about *Muthābarah* in this era. This has been translated into English by At-Tibyān Publications.
- “*Al-Haqq Wal-Yaqīn Fī 'Adāwat At-Tughāt Wal-Murtaddīn: Min Kalām A'immat Ad-Da'wah An-Najdiyyah*”. Literally “The Truth and Certainty Regarding the Hostility Against the *Tawāghūt* and Apostates: Selected from the Words of the *Imāms* of the *Da'wah* of Najd.” By the martyred *Shaykh* Abū 'Abdir-Rahmān Sultān Al-'Utaybī Al-Atharī رحمه الله.
- “*Al-Walā' Wal-Barā': 'Aqīdah Manqūlah Wa Wāqī' Maḥqūḍ'*”. Literally “Loyalty and Disavowal: A Creed Present in the Texts But Absent in Action.” Written by the *Shaykh* Ayman Ath-Thawāhirī حفظه الله.
- “*Millat Ibrāhīm: Wa Da'wat Al-Anbiyā' Wal-Mursalīn*”. Literally “The Religion of *Ibrāhīm*”. Written by *Shaykh* Abū Muhammad Al-Maqdisī فكه الله أسره. A wonderful book which is also a must-read. Also available from At-Tibyān Publications in English.

And *Imām* Muhammad Ibn 'Abdīl-Wahhāb رحمه الله said, “And mention to them that it is an obligation (*wājib*) upon a man to teach his family and children to Love for the Sake of Allāh, and Hate for the Sake of Allāh, and to make Alliance for the Sake of Allāh, and to be Hostile for the Sake of Allāh; just as he teaches them how to do *Wudhū'* (ablution) and pray *Salāt*. Because undoubtedly, there is no validity of a person's *Salāt*, nor his *Islām*, until he has valid Alliance and Hostility.”⁷⁸⁴

⁷⁸⁴ Refer to “*Ar-Rasā'il Ash-Shakhsīyyah*” (322).

And the Messenger of Allāh صلى الله عليه وسلم said, “Indeed the firmest handhold of Īmān is Loving for the Sake of Allāh, and Hating for the Sake of Allāh.”⁷⁸⁵

And Ibn ‘Abbās رضي الله عنهما said, “Whosoever Loves for the Sake of Allāh, and Hates for the Sake of Allāh, and is Hostile for the Sake of Allāh, and makes Alliance for the Sake of Allāh- then he has reached the Protection of Allāh with that.”⁷⁸⁶

And for those *Qusūriyyah* who might later try to twist the meanings of the scholars, and try to refute the clear texts of the *Kitāb* and *Sunnah* and *Ijmā'* - Are they but opening the doors to *Muthābarah*, and displaying “green-lights”?

And *Imām* Hamad Ibn ‘Aṭīq رحمه الله said, “And as for Hostility against the *kuffār* and *mushrikīn*- Then know that Allāh (Most High) has obligated it and has severely stressed upon it; and He has forbidden alliance with them, and He has been severely harsh in warning against it; And this is to such a degree, that there exists no commandment in the Book of Allāh with more evidences and more clarity – other than the obligation for *Tawbūd* and the forbiddance of *shirk*.”⁷⁸⁷

And we should repeat what *Shaykh* Sulaymān *Āl Ash-Shaykh* رحمه الله said:

And the evidences regarding this are many - and this should be sufficient for whomsoever Allāh wishes to guide.

But as for the one for whom Allāh wishes *fitnah* and misguidance for, then it is just as He (Most High) said,

“Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not be believe - Even if every *Āyah* came to them - until they see the Painful Torment.”⁷⁸⁸

So let us end, *In Shā' Allāh*- with the warning from of Allāh:

⁷⁸⁵ Recorded by Ahmad (4/286), Ibn Abī Shaybah in “Kitāb Al-Īmān” (110), At-Tayālasī (747), Ibn Abī Ad-Dunyā in “*Al-Ikhwān*” (1). This phrasing has been declared as “*Dha'īf*”, but strong due to all its chains, as mentioned by Al-Albānī in “*As-Silsilah As-Sahībah*” (998) and in “*An-Nasīb*” 240, as well as other places. He did authenticate a similar phrasing: “*The firmest handhold of Īmān is Allegiance for the Sake of Allāh, Enmity for the Sake of Allāh, Loving for the Sake of Allāh, and Hating for the Sake of Allāh 'Aẓza Wa Jall.*” Authenticated by Al-Albānī in “*Sahīh Al-Jāmi*” (2539).

⁷⁸⁶ Narrated in “*Ad-Durr Al-Mantūr*” (8/87).

⁷⁸⁷ Refer to “*Sabīl An-Najāh*” (31).

⁷⁸⁸ *Yūnus*: 96-97

“O you who believe! Take no the *kāfirīn* as *Awliyā'* instead of the *Mu'minīn*. Do you wish to offer Allāh a manifest proof against yourselves?”⁷⁸⁹

And all praise and thanks are due to Allāh Alone. And may He send salutations upon the Messenger, and his family, and his Companions.

⁷⁸⁹ *An-Nisā'*: 144

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