



تحرير البشرية من أغلال الطواغيت

Freeing Mankind
*From the **Chains** of*
Tawaagheet.

Abu Abdillah Al-Hamaraawi

تحرير البشرية من أغلال الطواغيت

Freeing Mankind From The Chains Of The Tyrants (Al-Tawaagheet)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله.

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ}

{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا}

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا}

أما بعد،،،

فإن أصدق الحديث كتاب الله، وأحسن الهدي هدي محمد - صلى الله عليه وسلم -، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

All thanks is to Allah, whom we seek His help and forgiveness. We seek refuge in Allah from whatever evil our hearts conceal and from the consequences of our evil deeds. Whoever Allah grants guidance will never be led astray. Whoever He leads astray will never find guidance. I bear witness that none is worthy of worship except Allah, who has no partners, and that Mohammad is His slave and Messenger.

" O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]. " [Chapter Aal-Imran, 3:102.]

" O mankind, be dutiful to your Lord, Who created you from a single person (Adam) and from him (Adam) He created his wife (eve), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (and do not cut the relation of) the wombs. Indeed Allah is Ever and All-Watcher over you. " [Chapter An-Nisaa 4:1.]

" O you who believe! Keep your duty to Allah, and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger صلى الله عليه وسلم he has indeed achieved a great achievement. " [Chapter Al-Ahzab 33:70-71.]

As to what proceeds: Then indeed the most truthful speech is the Speech of Allah, and the best guidance is the guidance of His Messenger (صلى الله عليه و سلم). And the most evil of affairs are the newly invented matters. Every newly invented matter is an innovation, every innovation is a misguidance and every misguidance is in the fire.

As to what proceeds:

Some brothers approached me and asked that I write a book on the issue of الكفر بالطاغوت (disbelieving in the tyrants and believing in Allah). I found this to be a very fruitful suggestion as this issue is something that is misunderstood by many of the common people of this age, despite its high importance in the religion of Islam. Even to the point where the word طاغوت (taaghoot: tyrant) is unknown to many!

So this book which I have named تحرير البشرية من أغلال الطواغيت (Freeing Mankind From The Chains Of The Tyrants (Al-Tawaagheet)), is intended to be a clarification of the many types of طاغوت (taaghoot: tyrant) that exist in the world today. We have mentioned who these طاغوت (taaghoot: tyrants) are, the danger they pose to mankind, and ultimately how you reject them. We also covered many of the شبهات (doubts) which are brought forth by some of the groups who confuse the general people by mis-representing proofs from the Quran and Sunnah, takings some and leaving some. We responded by bringing the evidences in full and putting them in their proper places.

The aim in writing this book was to mention all the levels of طاغوت (taaghoot: tyrants) that are followed in our times so that it is relevant to the people. So, we mentioned the danger of the magician and how nowadays they trick the people into thinking that they are doing something good but are in fact engaging in كفر (disbelief). We mentioned the dangers of grave worship, answering the شبهات (doubts) of those who go to the graves seeking intercession, and highlighting the danger of all those who call the people to worshipping

other than Allah. We also dealt fully with the issue of ruling by other than what Allah has revealed, mentioning the different forms that it may come and the rulings that apply in each case.

Finally, after explaining to the reader how to reject طاغوت (taaghoot: tyrants) we mentioned how one truly believes in Allah. For if the reader understands these two concepts then he will have realised and applied the true meaning of لا إله إلا الله (There is no God worthy of worship except Allah.)

In writing this book we have strictly followed the منهج السلف (methodology of the first three generations), by bringing the evidences from the Quran, the Sunnah and the Understanding of the السلف الصالح (As-salaf-us-salih), from both ancient and recent times. In all cases we have brought these evidences in their original Arabic with their references so that the reader can be assured of their authenticity.

We ask Allah that He places this work in our scale of good deeds and guides us all to the worship of Him alone without partners and we praise Allah for allowing us to complete this work.

أبو عبدالله الحمراوي

Abu Abdillah Al-Hamaraawi

Allah says in Chapter An-Nahl, 16, verse 36:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone)" and avoid (or keep away from) Taghut (all false deities etc. i.e. do not worship Taghuts besides Allah)."

So every messenger was sent ordering their people to worship Allah alone and stay away from الطاغوت (At-taaghoot: the tyrants). This is the meaning of the *kalimat-attawhid*, لا إله إلا الله (there is no god worthy of worship except Allah).

The statement of التوحيد (monotheism, which means singling out Allah in Lordship, Worship, and all His Names and Attributes) divides into two pillars (أركان):

1. The first pillar: لا إله (There is no God worthy of worship)

This is the rejection of all الطاغوت (at-taaghoot: the tyrants), this includes الشيطان (Satan), magicians, the ruler who does not judge by the rule of Allah, the one who invites people to worship him, nationalism, tribalism, and man-made laws, as will be explained later.

2. The second pillar: إلا الله (except Allah)

Belief is for Allah alone. Believing in Allah's existence, His Lordship, His right to be worshipped alone, and His lofty Names and Attributes.

These two parts are the two أركان (pillars) of التوحيد (tawhid: monotheism). The scholars define a pillar as being:

الركن : ما يلزم من عدمه العدم ولا يلزم من وجوده الوجود ويكون في داخل الشيء

If it is not present, then that which it is part of is not present. But if it is present then that which it is part of is not necessarily present, and it is within the action.

As an example we will take the Prayer. The bowing (الركوع) is a pillar. It is a part of the prayer, and there is no prayer for the one who did not perform the bowing (الركوع). However, if one was to just bow, we would not say that he has now completed the prayer.

So the same is so with the pillars of التوحيد (tawhid: monotheism). One must believe in Allah for his التوحيد (tawhid: monotheism) to be correct. However this is not enough until he fulfils the other pillar of توحيد (tawhid: monotheism) which is the rejection of the الطاغوت (tyrants). This is just as bowing is not enough by itself to count as a valid prayer until the person praying performs all the other pillars like prostration (المسجد), standing (القيام) and the

reading of Al-Faatihah (سورة الفاتحة).

Rejection of all الطاغوت (al-taaghoot: tyrants) is thus the very essence of the statement of tawheed (لا إله إلا الله). This first and most important pillar of Islam will never be fulfilled except with the rejection of الطاغوت (at-taaghoot: the tyrants).

Allah says in Chapter Al-Baqarah, 2, verse 256:

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

في صحيح مسلم (٢٣) عن أبي مالك الأشجعي: عن أبيه عن النبي صلى الله عليه وسلم أنه قال: من قال لا إله إلا الله و كفر بما يعبد من دون الله حرم ماله و دمه و حسابه على الله

In Sahih Muslim (23) on the authority of Abu Malik Al-Ashja'ee from his father, that the Prophet said: "whoever says لا إله إلا الله and disbelieves in whatever is worshipped besides Allah, his blood and his wealth are prohibited and his reckoning is with Allah."

A person can not be a believer in Allah until he fulfils the pillars of التوحيد (at-tawhid: monotheism). Rejecting of the الطاغوت (tyrants) and believing in Allah. So just to claim that he believes in Allah is not enough, he must also disbelieve in all of the الطواغيت (tyrants).

In order to obey Allah fully and follow what all the messengers came with from Nuh (عليه السلام) to Muhammad (صلى الله عليه وسلم), we need to fully comprehend what الطاغوت (at-taaghoot: the tyrants) are.

We will explore the meaning of الطاغوت (at-taaghoot: the tyrants) in light of the Quran, the Sunnah and the understanding of the السلف الصالح (salaf-us-saalih: the companions and those that followed them in righteousness), just as Allah ordered us to do in Chapter At-Tawba, 9, verse 100:

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ يُغْفِرُوا لِمَن سَلَفَ أُولَئِكَ هُمُ الْمُؤْتَمِرُونَ وَلِلَّهِ الْفَوْزُ الْعَظِيمُ

And the first to embrace Islam of the Muhajirun (those who from migrated from Makka to Al-Madina) and the Ansar (the citizens of Al-Madina who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which

rivers flow (Paradise), to dwell therein forever. That is the supreme success.

And in Chapter An-Nisaa, 4, verse 115:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ
جَهَنَّمَ وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the Right Path has been shown clearly to him, and follows other than the believers' (companion of the Messenger) way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.

What is الطَّاغُوتَ (at-taaghoot: the tyrant)?

In order to understand what a tyrant is, we need to go back to the Arabic language.

الطاغوت (at-taaghoot) has been taken from طغى (taghaa), which means to transgress the limits. As Allah said in Chapter Al-Haaqqah, 69, verse 11:

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

Verily! When the water rose beyond its limits (طغى). We carried you (mankind) in the floating (ship that was constructed by Noah).

This is the linguistic meaning, as for the meaning in the religion we will firstly take the statement of Ameer-ul-Mumineen (The Leader of the Believers), Umar bin Al-Khattab رضي الله عنه:

قال عمر ابن الخطاب: الطاغوت الشيطان

Umar said: at-taaghoot is ash-shaytan (Satan)

ذكر ابن كثير عن حسان بن قائد العبيسي عن عمر قال: "إن الجبت السحر، و الطاغوت الشيطان" إلخ ثم قال الحافظ: "و معنى قوله في الطاغوت "إنه الشيطان" قوي جدا، فإنه يشمل كل شر كان عليه أهل الجاهلية من عبادة الأوثان، و التحاكم إليها، و الاستنصار بها. و كذلك رواه ابن جرير

Ibn kathir mentions on the authority of Hisaan bin Qaa'id Al-'Ubaisee that Umar said: "Al-jibt is magic, and At-Taaghoot(the tyrant) is Ash-shaytan (satan)", and Al-Haafidh (ibn hajr) said: "and the meaning of his statement about At-Taghoot "it is Ash-Shaytaan" is very strong. For indeed it encompasses every evil that the people of الجاهلية (Al-jaahiliya: pre-Islamic days of ignorance) were upon from the worshipping idols, going to them for

judgement, and seeking aid and protection from them" narrated by ibn jarir

قال جابر بن عبدالله: الطواغيت كهّان كانت تنزل عليهم الشياطين

And also Jaabir ibn Abdillah, the sahaabee (companion of the Messenger) said:

"الطواغيت (at-tawaagheet: pl. of at-taaghoot: tyrants) are fortunetellers, the devils descend upon them".

رأه ابن أبي حاتم في تفسيره و كذلك رواه البخاري (٢٥١٨) و وصله الطبري في تفسيره (٥٨٤٦) و ابن أبي حاتم في تفسيره (٥٤٥٢) من طريق حجاج عن أبي جريح أخبرني أبو الزبير أنه سمع من جابر بن عبدالله

Narrated by ibn abi haatim in his tafsir and likewise by al-bukhari (8/251) and it was connected to at-tabari in his tafsir (5846) and ibn abi haatim in his tafsir (5452) from the path of Hajjaaj on the authority of Abu Juraij: I was informed by Abu Az-Zubair that he heard it from Jaabir bin Abdillah)

قال مجاهد: الطاغوت الشيطان في صورة الإنسان يتحاكمون إليه و هو صاحب أمرهم
(رواه الطبري في تفسيره (٤٦٢/٨))

Mujaahid, the taabi'ee (those that followed the companions) and student of Abdullah ibn Abbaas, and from the best of the mufasssiroon(Quran explainers) of the taabi'een, said: "الطاغوت (at-taaghoot: the tyrant) is Satan in the image of men, the people go to him for judgement and he has power over them."

Narrated by At-Tabari in his tafsir (8/462)

و قال مالك: الطاغوت كل ما عبد من دون الله
رواه ابن أبي حاتم في تفسيره (٥٤٥٦) حدثنا أبو زرعة ثنى يونس يعني ابن عبد الأعلى
حدثني بن وهب عن مالك به.

And Imam Malik said: "الطاغوت (at-taaghoot: the tyrant) is everything that is worshipped besides Allah.

قال ابن كثير: الطاغوت: الشيطان، و ما زينه من عبادة غير الله

Ibn Kathir said: "At-Taaghoot(the tyrant) is Ash-Shaytaan (Satan) and whatever Satan has beautified to mankind from the worship of other than Allah"

Summarising these statements, we have the statement of Muhammad ibn Abdil-Wahaab in his book "The Three Principles"

قال الشيخ محمد بن عبد الوهاب في كتابه الأصول الثلاثة : الطواغيت كثيرة و رؤوسهم

خمسة: إبليس لعنه الله، و من عبد و هو راض، و من دعا الناس إلى عبادة نفسه، و من ادعا شيئاً من علم الغيب، و من حكم بغير ما أنزل الله

Shaykh Muhammad bin Abdil-Wahhaab said: الطواغيت (the tyrants) are many, and their heads are five:

1. Iblees
2. Whoever is worshipped and he is pleased with that
3. Whoever calls the people to the worship of himself
4. Whoever claims to have something from the knowledge of the unseen
5. Whoever judges by other than what Allah has revealed

(Iblees) إبليس (At-Taaghoot: The Tyrant) الطاغوت

Iblees is Satan. The enemy of mankind. He is the one who caused our father, Adam to be expelled from Paradise. Allah says in Chapter Al-A'araf, 7, verse 27:

يَبْنَىٰ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آبَايَكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ
O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not.

Since that time Satan has been striving to mislead us, making a promise to Allah that he will do so. Allah says in Chapter An-Nisaa, 4, verse 119:

وَأُضِلُّنَّهُمْ وَأُكَلِّمُهُمْ فَلْيُبَيِّنَنَّ أَدَانَ الْأَنْعَامِ وَلَا مُرْنَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا
Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaitan (Satan) as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss.

Satan is the one who throws deviant thoughts into the hearts of men, commanding them to do evil, as Allah says in Chapter An-Naas, 114, verse 5:

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ
Who whispers in the breasts of mankind,

So the one who follows these whispers is in loss because Satan's only aim is to mislead you up until the point where you become an inhabitant of the hellfire. Allah says in Chapter Al-Maa'ida, 5, verse 91:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?

The believer should beware. Satan will attack you from many angles. Allah says in Chapter Al-A'raf, 7, verse 16-17:

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.

ثُمَّ لَأَتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

حدثنا هاشم بن القاسم، حدثنا أبو عقيل-يعني الثقفى عبد الله بن عقيل -حدثنا موسى بن المسيب، أخبرني سالم بن أبي الجعد عن سبرة بن أبي فاكه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الشيطان قعد لابن آدم بطرقه، فقعد له بطريق الإسلام، فقال: أتسلم وتذر دينك ودين آبائك؟" قال: "فعصاه وأسلم". قال: "وقعد له بطريق الهجرة فقال: أتهاجر وتدع أرضك وسماؤك، وإنما مثل المهاجر كالفرس في الطول؟ فعصاه وهاجر، ثم قعد له بطريق الجهاد، وهو جهاد النفس والمال، فقال: تقاتل فتقتل، فتتكح المرأة ويقسم المال؟" قال: "فعصاه، فجاهد". قال رسول الله صلى الله عليه وسلم: "فمن فعل ذلك منهم فمات، كان حقاً على الله أن يدخله الجنة، أو قتل كان حقاً على الله، عز وجل، أن يدخله الجنة، وإن غرق كان حقاً على الله أن يدخله الجنة، أو وقصته دابة كان حقاً على الله أن يدخله الجنة". رواه أحمد ٤٨٣٣

Imam Ahmad recorded that Saburah bin Abi Al-Fakih said that he heard the Messenger of

Allah saying, Satan sat in wait for the Son of Adam in all his paths. He sat in the path of Islam, saying, 'Would you embrace Islam and abandon your religion and the religion of your forefathers!' However, the Son of Adam disobeyed Satan and embraced Islam. So Satan sat in the path of Hijrah (migration in the cause of Allah), saying, 'Would you migrate and leave your land and sky!' But the parable of the Muhajir (one who migrates) is that of a horse in his stamina. So, he disobeyed Satan and migrated. So Satan sat in the path of Jihad, with one's self and wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihad. The Prophet peace be upon him then said; Therefore, whoever among them (Children of Adam) does this and dies, it will be a promise from Allah that He admits him into Paradise. If he is killed, it will be a promise from Allah that He admits him into Paradise. If he drowns, it will be a promise from Allah that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allah that He admits him into Paradise. (Narrated by Ahmad, 3/484)

وقال علي بن طلحة عن ابن عباس: أما (مِنْ بَيْنِ أَيْدِيهِمْ) فمن قبل دنياهم، وأما (مِنْ خَلْفِهِمْ) فأمر آخرتهم، وأما (عَنْ أَيْمَانِهِمْ) فمن قبل حسناتهم، وأما (عَنْ شَمَائِلِهِمْ) فمن قبل سيئاتهم. Ali bin Abi Talhah reported that Ibn Abbas commented on: (ثُمَّ لَا تَيَنُّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ) (Then I will come to them from before them), 'Raising doubts in them concerning their Hereafter', وَمِنْ (from their right), 'causing them confusion in the religion', وَعَنْ شَمَائِلِهِمْ (and from their left), 'luring them to commit sins'." (Tafsir ibn Kathir)

وقال علي بن أبي طلحة، عن ابن عباس: (وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ) قال: موحدين. (تفسير ابن كثير)

Ali bin Abi Talhah reported that Ibn Abbas said, and "You will not find most of them to be thankful". "means, those who single Him out (in worship)." (Tafsir ibn Kathir)

And when we take the previously mentioned ahadith (statements of the Messenger) we can understand that Satan will sit in all the paths of good and obedience, striving to lead man astray. What we see today, from the tactics of Satan is that he will sit and cause a person to hate Hijra or Jihad, so that the believer leaves off this two great acts of Islam. So you will find that a person initially had the intention to do many acts of obedience, but Satan deceived and cheated him until he lost out on that opportunity.

Satan is experienced in plotting against man. He knows which of your desires will make the most effective target in order to pull you towards the fire. For some, they may desire women, so Satan will push him and motivate him to look at women until he commits

fornication. Some people desire wealth, so Satan will beautify from this life many luxuries, regardless of whether they are permissible or not. And for the jealous woman, Satan may cause her to dislike parts of the الشريعة (Law of Allah) which Allah has made permissible such as polygamy. So she hates that her husband takes another wife, and this hatred of the الشريعة (Law of Allah) may increase so as to cause her to exit the obedience of Allah.

In the well known hadith (statement of the Messenger صلى الله عليه وسلم) recorded in Sahih Muslim and Sahih Al-Bukhari

و ثبت في الصحيحين عن أنس في قصة زيارة صفية للنبي صلى الله عليه وسلم و هو معتكف و خروجه معها ليلا ليردها إلى منزلها فلقية رجلا من الأنصار فلما رآها النبي صلى الله عليه وسلم أسرع فقال رسول الله صلى الله عليه وسلم: على رسلكما إنها صفية بنت حيي. فقالا سبحان الله. يا رسول الله. فقال: إن الشيطان يجري من ابن آدم مجرى الدم و إنني خشيت أن يقذف في قلوبكما شيئا أو قال شر (مسلم ٢١٨٦)

And it is established in the الصحيحين (saheehain: Al Bukhari and Muslim) on the authority of Anas, in the story of Safiya's visit to the Prophet صلى الله عليه وسلم: that he was making اعتكاف (i'tikaf: seclusion in the masjid) and he went out with her at night to return her to her home. He met two men from the Ansar, so when they saw the prophet they sped up. So he said: slow down, she is Safiya bint Huyay. They said: Subhan Allah (Allah is far removed from any imperfection). O Messenger of Allah. He said: "Satan runs through the son of Adam like the flowing of blood and I fear that something be cast in your heart. (Muslim 2186)

When you are aware of the dangers of Satan, then you must know how to guard against him and his plots. Protecting yourself from Satan is simple and the means to do so is found in the Quran and the Sunnah. Allah says in Chapter Al-A'raf, 7, verse 200:

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah.

Verily, He is All-Hearer, All-Knower.

جاء في صحيح البخاري (١٤٢): عن أنس بن مالك أنه قال: كان النبي إذا دخل الخلاء قال: (اللهم إني أعوذ بك من الخبث والخبائث)

It comes in Sahih Al-Bukhari (142): from Anas bin Maalik who said: when the Prophet صلى الله عليه وسلم went to the toilet he used to say: "Oh Allah I seek refuge with you from the male and female devil"

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم من قال يعني إذا خرج من بيته بسم الله توكلت على الله لا حول ولا قوة إلا بالله يقال له كفيت ووقيت وتنحى عنه الشيطان. (رواه الترمذي ٣٤٢٦)

On the authority of Anas bin Maalik who said: The Messenger of Allah صلى الله عليه وسلم said: Whoever says when leaving his house "بسم الله توكلت على الله لا حول ولا قوة إلا بالله" (In the name of Allah, I rely on Allah, and there is no might or power except with Allah" then it is said to him "you are sufficed, you are protected" and Satan will leave him.

الحاكم الجائر الذي يحكم بغير ما أنزل الله: الطاغوت (At-Taaghoot: The Tyrant) (The Unjust Ruler who judges by other than the law that was sent down by Allah)

قال ابن القيم في كتابه إعلام الموقعين (١/٥٣): الطاغوت: كل ما تجاوز به العبد حده من معبود أو متبوع أو مطاع. فطاغوت كل قوم: من يتحاكمون إليه غير الله ورسوله، أو يعبدونه من دون الله، أو يتبعونه على غير بصيرة من الله، أو يطيعونه فيما لا يعلمون أنه طاعة لله. فهذه طواغيت العالم إذا تأملتها و تأملت أحوال الناس معها، و رأيت أكثرهم أعرض عن عبادة الله تعالى إلى عبادة الطاغوت، و عن طاعة الله ورسوله (صلى الله عليه و سلم) إلى طاعة الطاغوت و متابعته Ibn-ul-Qayyim said in his book (i'laam al-muwaqqi'een) (1/53) الطاغوت (at-taaghoot: the tyrant): Everything with which the slave exceeds the limits in regards to worship, following or obedience. So the طاغوت (taaghoot: tyrant) of every people is who they go to for judgement of their disputes besides Allah and His Messenger, or who they worship besides Allah, or who they follow without knowledge from Allah, or who they blindly follow whilst not knowing whether it is obedience to Allah or not. So these are the طواغيت (tawaagheet: tyrants) of the world, if you consider them and consider the conditions of the people, you will see that most of them have turned away from the worship of Allah most high, in favour of the worship of الطاغوت (at-taaghoot: the tyrant), and turned away from the obedience of Allah and His Messenger, in favour of obedience and following of الطاغوت (at-taaghoot: the tyrant).

And this statement although written centuries ago, is even more true today in our time, and the examples are more. Look at the muslim world today and you will see that the pure legislation of Allah has been replaced by man-made systems such as democracy, communism and tribal codes. These leaders even go so far as to claiming that their constitution is the الشريعة (law of Allah) despite their law being completely contrary to it! No doubt they have chosen the rule of الجاهلية-aljaahiliyya (pre-islamic ignorance) over the rule of Allah, while Allah says in Chapter Al-Ma'idah, 5, verse 50:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

Do they seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.

قال ابن كثير في تفسيره: عند قوله تعالى (أفحكم الجاهلية يبغون ومن أحسن من الله حكما لقوم يوقنون) ينكر تعالى عن من خرج عن حكم الله المحكم المشتمل على كل خير، الناهي عن كل شر، و عدل إلى ما سواه من الآراء و الأهواء و الاصطلاحات التي وضعها الرجال بلا مستند من شريعة الله، كما كان أهل الجاهلية يحكمون به من الضلالات و الجهالات مما يضعونها بآرائهم و أهوائهم، و كما يحكم به التتار من السياسات الملكية المأخوذة عن ملكهم جنكيز خان الذي وضع لهم الياسق، و هو عبارة عن كتاب مجموع من أحكام قد اقتبسها من شرائع شتى: من اليهودية و النصرانية و الملة الإسلامية و غيرها، و فيها كثير من الأحكام أخذها من مجرد نظره و هواه، فصارت في بنيه شرعاً متبعاً، يقدمونها على الحكم بكتاب الله وسنة رسوله صلى الله عليه وسلم. ومن فعل ذلك منهم فهو كافر يجب قتاله، حتى يرجع إلى حكم الله، فلا يحكم سواه في قليل و كثير

About this verse, ibn kathir said in his tafsir (explanation of the Quran), "Allah censures those who leave the clear legislation of Allah, that encompasses every good and prohibits every evil, and whoever turns away from it to the opinions, desires and the terminologies that men have laid down with no connection to the الشريعة (law of Allah). Just like when the people of pre-Islamic ignorance used to judge with misguidance and the ignorance that was established from their own opinions and desires, or just as the التتار (tatars) judge from their royal law which was taken from their king Ghengis Khan who established the الياسق (yaasiq). It was taken from a compiled book of rulings derived from different legislative systems: from the Jewish, Christian, Islamic and other systems. In it, many of the rulings were taken solely from his opinions and desires. So it became a followed legislation, taking preference over the rule of the book of Allah and the sunnah of the Messenger (صلى الله عليه). And whoever does this is a كافر (disbeliever in Allah), it is obligatory to fight him up until he returns to the rule of Allah and His Messenger (صلى الله عليه وسلم), so that he is not judging by other than the الشريعة (law of Allah) whether in a few matters or many."

وقال الحافظ أبو القاسم الطبراني: حدثنا أحمد بن عبد الوهاب بن نَجْدَةَ الخوطي، حدثنا أبو اليمان الحكم بن نافع، أخبرنا شعيب بن أبي حمزة، عن عبد الله بن عبد الرحمن بن أبي حسين، عن نافع بن جبیر، عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: "أبغض الناس إلى الله، عز وجل من يبتغي في الإسلام سنة الجاهلية، وطالب دم امرئ بغير حق ليريق دمه".

And Al-Haafidh Abul-Qaasim At-Tabaraanee said: I was told by Ahmad bin Abdil-Wahaab bin Najdah Al-Khootee: I was told by Abu Al-Yamaan Al-Hakam bin Naafi': I was informed by Shu'aib bin Abi Hamzah, on the authority of Abdullah bin Abdur-rahman bin Abi Husain, from Naafi' bin Jarir, from ibn Abbaas who said: The Messenger of Allah صلى عليه وسلم said: "The most hated people to Allah (عز و جل) is he who seeks in Islam, the way of الجاهلية (pre-Islamic ignorance), and he who sheds the blood of a muslim without any right" (Bukhari 6882)

What has been described here by the Messenger (صلى الله عليه وسلم) as سنة الجاهلية (the way of the people of ignorance), is everything that is other than the law of Allah. Not only from the pre-Islamic times but also what is found today from the many non-Islamic, man-made systems.

When you take all of these verses, ahadith (statements of the Messenger) and speech of the Salaf together, they all tell you that if the ruler is not judging by the law of Allah, then that ruler is الطاغوت (at-taaghoot: a tyrant). So look at the Islamic countries which have been invaded and even those that have never had a disbelieving force reach them, they have changed most, if not all of Allah's laws that came in the Quran and the Sunnah of the Messenger (صلى الله اليه وسلم).

Take for example the one who steals. Allah states very clearly in a verse that can not be mis-interpreted by the one who has intellect, in Chapter Al-Ma'idah, 5, verse 38:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.

The punishment mentioned is to cut off the hand, but you will have great difficulty in finding a country that carries this out today. Rather the government and rulers have changed this so that thieves are put into prison, changing the legislation of Allah. And for what reason? They claim that they can not implement the law of Allah because the legislation of Allah was for it's time. As for our time, although we accept they claim to accept the rule of Allah is true, they say that it would be difficult to apply it to today's modern society. But we know that Islam is the best and most complete religion for all of mankind in all times. They mention many excuses that aren't even relevant, saying 'there are more important issues to discuss than this, people are starving in the world'. They make many claims and excuses in order to dismantle the law of Allah while diverting attention away from their disbelief. To these claims we repeat again the verse from Chapter Al-Maa'idah:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

Do they seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.

Some of these rulers, although they may claim that they want الشريعة (the law of Allah) and that the law of Allah is the best law, their actions do not represent this claim. Implementing the law of Allah would be just as easy for them, but this is just a claim and they choose to continue dismantling the law of Allah. As Allah say in Chapter As-Saff, 61, verse 2:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

O you who believe! Why do you say that which you do not do?

Likewise, Allah has legislated a very just and perfect way of dealing with the inheritance of the deceased. In Chapter An-Nisaa, 4, verse 11:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females.

Allah revealed this religion for all of mankind and for all times, so how can someone come now and say that his law is unjust, like those who desire to change the inheritance laws and make the share of the man equal to that of a woman? Allah's law is in no need of addition as Allah mentions in Chapter Al-Maa'ida, 5, verse 3:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.

The religion of Islam is complete in all aspects of life. It is not merely a matter of learning the prayer and fasting, but rather everything from foreign affairs, internal affairs, economics, marriage, divorce, human rights, jihad, inheritance, to how one should purify themselves after going to the toilet. Nothing has been left out.

Allah says in Chapter Al-An'aam, 7, verse 38:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have not neglected anything in the book.

So the one who satisfies himself by just considering the religion to be solely involved in the matters of personal worship and they do not reject the طاغوت (taaghoot: tyrant) of the ruler who judges by other than the law of Allah then he is like the one that Allah spoke about in Chapter Al-Baqara, 2, verse 85:

أَفْتُومِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.

قال ابن كثير: يقول، تبارك وتعالى، منكرًا على اليهود الذين كانوا في زمان رسول الله صلى الله عليه وسلم بالمدينة، وما كانوا يعانونه من القتال مع الأوس والخزرج، وذلك أن الأوس والخزرج، وهم الأنصار، كانوا في الجاهلية عبادة أصنام، وكانت بينهم حروب كثيرة، وكانت يهود المدينة ثلاث قبائل: بنو قينقاع. وبنو النضير حلفاء الخزرج. وبنو قريظة حلفاء الأوس. فكانت الحرب إذا نشبت بينهم قاتل كل فريق مع حلفائه، فيقتل اليهودي أعداءه، وقد يقتل اليهودي الآخر من الفريق الآخر، وذلك حرام عليهم في دينهم ونص كتابهم، ويخرجونهم من بيوتهم وينتهبون ما فيها من الأثاث والأمتعة والأموال، ثم إذا وضعت الحرب أوزارها استفكوا الأسارى من الفريق المغلوب، عملاً بحكم التوراة

Ibn kathir mentioned about this verse that Allah censures the Jews who were in the time of the Messenger (صلى الله عليه و سلم) in Medina. They used to help the tribes of Aws and Khazraj, and Aws and Khazraj were from the Ansar, but in the pre-Islamic days of ignorance they worshipped idols and had many wars with each other. The Jews of Medina were three tribes: Banu Qainuqa and Banu Nadheer were the allies of Khazraj. Banu Quraitha was the ally of Aws. So when war was kindled between them, each party fought with their ally, so the Jews fought their enemies and perhaps a Jew would kill another Jew from a different party. This was حرام (haram-impermissible) for them in their religion as is established in their book. And they would drive them out of their homes and burgle whatever was in there from furniture and money. Then when the war had ended, they would free the captives to the defeated party, acting on the ruling in the Tawrah.

The Jews took the ruling of the Tawrah when it suited them to do so in the same way as the rulers of today. They resemble the Jews when they use the rulings of Islam sometimes but in other times go to the rulings that follow their opinions and desires.

The obligation of ruling by the revelation is not something new, for it has been obligated on the nations before us. Consider what Allah says about those people of the book that did not rule by what Allah reveals, in Chapter Al-Maa'ida, 5, verse 44:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ
وَالأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا
تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

Verily, We did send down the Torah (to Moses), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the Rabbis and the priests (too judged the Jews by the Torah after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (disbelievers).

قال الطبري: أي من كتم حكم الله الذي أنزله في كتابه، و جعله حكما بين عباده، فأخفاه و حكم بغيره، كحكم اليهود في الزانيين المحصنين بالتجبيه و التحميم، و قضائهم في الأشراف بالقصاص، و في الأدياء بالدية و قد سوى الله بينهم في التوراة. من فعلوا ذلك "فأولئك هم الكافرون" : لأنهم لم يحكموا بما أنزل الله، و بدلوا و غيروا حكم الله، و كتموا الحق.

About this verse, At-Tabari said: "whoever hides the ruling of Allah that was sent down in His book and made to be the legislation between His slaves. So he conceals it and rules by other than it. Like the Jews ruled regarding the two adulterers with التحميم و التجبيه (sitting them back-to-back with the back of their heads together and parading them around the tribe on an animal to shame them), their forgoing the القصاص (the law of equality in punishment) on the noble people who committed murder, and forcing the lower classes to accept the الدية (blood-money), whereas Allah made the noble and the lower-class equal in that regard in the tawrah.

Whoever does that, then "such are the Kafirun" : because they didn't rule by what Allah revealed and they replaced and changed the ruling of Allah, hiding the truth.

Methodology of the Pious Predecessors in the fundamentals of interpreting the Quran)

In order to understand all of these evidences that we are mentioning, we need to return to the منهج السلف (methodology of the pious predecessors) and explain the Quran in the same way that they did. The principles that they adhered to had stages.

1. The Quran explained by the Quran

2. The Quran explained by the Sunnah

3. The Quran explained by the consensus of the companions of the Messenger صلى الله عليه وسلم

4. The Quran explained by those that followed the companions of the Messenger صلى الله عليه وسلم

These are the stages that the pious predecessors followed and it is agreed upon by consensus that the Quran is explained in this order. So it is not for us to jump a stage or two without exploring the stage before it. How can we explain the Quran with the statement of other than Allah before returning to the statement of Allah? As Allah says in Chapter An-Nisa, 4, verse 59:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا

(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (صلى الله عليه وسلم), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.

And this should be clear to the logical individual. For who knows best about what Allah meant when he revealed a verse? No doubt it is Allah who knows best the meaning, and in many issues Allah explains the same issue in many places in the Quran, introducing the matter in a concise way and then expanding on it elsewhere. Just as in Chapter Al-Faatihah, Allah describes Himself as:

مَالِكِ يَوْمِ الدِّينِ

The Only Owner (and the Only Ruling Judge) of yawm-iddeen

Then Allah tells us what يوم الدين (yawm-iddeen) is in سورة الإنفطار (Chapter Al-Infitar), 82 verse 19:

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.

قال ابن كثير في مقدمة تفسيره: إن أصح الطرق أن يفسر القرآن بالقرآن فما أجمل في مكان فإنه قد بسط في موضع آخر، فإن أعيانك ذلك فعليك بالسنة فإنها شارحة للقرآن و موضحة له،

قال تعالى (بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ). و لهذا قال رسول الله صلى الله عليه و سلم: (ألا إني أوتيت القرآن و مثله معه)يعني السنة. رواه أحمد في مسنده ١٣١/٤. و السنة أيضا تنزل عليه بالوحي كما ينزل القرآن إلا أنها لا تتلى كما يتلى القرآن. و الغرض أنك تطلب تفسير القرآن منه فإن لم تجده فمن السنة و إذا لم نجد التفسير في القرآن و لا في السنة رجعنا في ذلك إلى أقوال الصحابة فإنهم أدرى بذلك، لما شاهدوا من القرائن و الأحوال التي اختص بها، و لما لهم من الفهم التام والعلم الصحيح و العمل الصالح لا سيما علماءهم و كبراءهم كالأئمة الأربعة الخلفاء الراشدين و الأئمة المهتدين المهديين، و عبدالله بن مسعود. روى الإمام أبو جعفر ابن جرير عن عبدالله يعني ابن مسعود قال: والذي لا إله غيره ما نزلت آية من كتاب الله إلا و أنا أعلم فيمن نزلت، و أين نزلت. و لو أعلم أحدا أعلم بكتاب الله مني تناله المطايا لأتيته. و منهم الحبر البحر عبد الله بن عباس ابن عم رسول الله صلى الله عليه و سلم و ترجمان القرآن. ببركة دعاء الرسول صلى الله عليه و سلم له حيث قال: اللهم فقهه في الدين و علمه التأويل.

إذا لم تجد التفسير في القرآن و لا في السنة و لا وجدته عن الصحابة، فقد رجع كثير من الأئمة في ذلك إلى أقوال التابعين كمجاهد بن جبر، فإنه كان آية في التفسير كما قال محمد بن إسحاق: حدثنا أبان بن صالح عن مجاهد قال: عرضت المصحف على ابن عباس ثلاث عرضات من فاتحته إلى خاتمته أوقفه عند كل آية منه و أسأله عنها. (الطبري ٨١/١-٩٠/١).

Ibn Kathir said in the introduction to his tafsir(explanation of the Quran): Indeed the most correct way in explaining the Quran is with the Quran, as what has been generally mentioned in one place has been expanded on in another place. So if you have exhausted those means, then upon you is the Sunnah, for it is the explainer of the Quran and the clarification for it. Allah says :*"With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought."* And for this reason the Messenger of Allah (صلى الله عليه و سلم) said "Indeed I have been given the Quran and the likes of it" meaning the Sunnah (Narrated by Ahmad in his musnad, 4/131). And the Sunnah (Way of the Messenger) has been sent as revelation just like the Quran was sent down except that it is not recited where as the Quran is recited. So the aim is that you seek tafsir (Quran explanation) of the Quran with the Quran, and if you do not find that then from the Sunnah(Way of the Messenger). Then if we do not find the tafsir (Quran explanation) in either the Quran or the Sunnah, we return it to the speech of the Sahaba(companions of the Messenger), for they were most knowledgeable of that, due to them witnessing the cases and the situations that were specific to it. And because of what they had of complete understanding, authentic knowledge and righteous action, especially the scholars from them, like the four imams, the rightly guided caliphs

(Abu Bakr, Umar, Uthman, Ali), and those guided imams, such as Abdullah ibn Mas'ood. Al-Imam Abu Ja'far ibn Jarir narrated from Abdullah (ibn Mas'ood) who said: "By the one who there is no God except Him, there was not a verse sent from the book of Allah except that I know who it was sent about and where it was sent down. And if I knew that there was someone more knowledgeable than me, I would take a riding animal to reach him. And from them, the ocean of knowledge, Abdullah bin Abbaas, cousin of the Messenger of Allah (صلى الله عليه و سلم), and the explainer of the Quran, by the blessing of the du'a of the Messenger (صلى الله عليه و سلم) when he said: "O Allah, give him understanding of the deen, and teach him the interpretation(of the Quran)".

If we do not find the tafsir in the Quran, nor in the Sunnah, nor do we find it from the Sahaaba(companions), then many of the Imams returned to the statement of the Taabi'een(those that followed the companions), like Mujaahid bin Jabr, for indeed he was an آية (sign) in tafsir as Muhammad bin Ishaq said: Abaan bin Salih informed us from Mujaahid who said: "I presented the Mushaf to Ibn Abbaas three times from it's opening to its end, stopping at every verse and I asked him about it (At-Tabari 1/81-90).

Allah says in the first two ayaat of Chapter Hud (11):

الرَّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ

Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise and Well- Acquainted (with all things).

(Saying) worship none but Allah. Verily, I (Muhammad صلى الله عليه وسلم) am unto you from Him a warner and a bringer of glad tidings.

It is more fitting that Allah explains in detail the matters of الكفر (al-kufr: disbelief) and الإيمان (al-eemaan: belief) in detail in His Book, as these are the matters which enter someone into Islam, or exit them from it. So Allah does not leave any excuse for us in those matters but rather makes them clear so that everyone can know them.

In Chapter An-Nisa, 4, verse 165, Allah says:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.

Let us bring the verse from Chapter Al-Ma'idah, 5, verse 47:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allah has revealed, such are the Kafirun (disbelievers).

We can now search in the Quran to see where Allah has mentioned the same meaning in other places.

Allah says in Chapter An-Nisaa, 4, verse 65:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

قال ابن كثير:

وقوله: { فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ } يقسم تعالى بنفسه الكريمة المقدسة: أنه لا يؤمن أحد حتى يحكم الرسول صلى الله عليه وسلم في جميع الأمور، فما حكم به فهو الحق الذي يجب الانقياد له باطنا وظاهرا؛ ولهذا قال: { ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا } أي: إذا حكموك يطيعونك في بواطنهم فلا يجدون في أنفسهم حرجا مما حكمت به، وينقادون له في الظاهر والباطن فيسلمون لذلك تسليما كلياً من غير ممانعة ولا مدافعة ولا منازعة، كما ورد في الحديث: "والذي نفسي بيده لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به". وقال البخاري: حدثنا علي بن عبد الله حدثنا محمد بن جعفر، أخبرنا معمر، عن الزهري، عن عروة قال: خاصم الزبير رجلا في شريح من الحرّة، فقال النبي صلى الله عليه وسلم: "اسق يا زبير ثم أرسل الماء إلى جارك" فقال الأنصاري: يا رسول الله، أن كان ابن عمك؟ فتلّون وجه رسول الله صلى الله عليه وسلم ثم قال: "اسق يا زبير، ثم احبس الماء حتى يرجع إلى الجدر، ثم أرسل الماء إلى جارك" واستوعى النبي صلى الله عليه وسلم للزبير حقه في صريح الحكم، حين أحفظه الأنصاري، وكان أشار عليهما بأمر لهما فيه

سعة. قال الزبير: فما أحسب هذه الآية إلا نزلت في ذلك: { فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ } الآية. وهكذا رواه البخاري هاهنا أعني في كتاب: "التفسير" من صحيحه من حديث معمر: وفي كتاب: "الشرب" من حديث ابن جريج ومعمر أيضا، وفي كتاب: "الصلح" من حديث شعيب بن أبي حمزة، صحيح البخاري برقم (4585)، (2361)، (2362)، (2708)

Ibn Kathir said about this verse:

Allah, the exalted swears by His Glorious, Most Honourable Self: that no one shall attain faith until he refers to the Messenger (صلى الله عليه و سلم) for judgement in all matters. Thereafter, whatever the Messenger commands, is the plain truth that must be submitted to inwardly and outwardly, Allah said (and find in themselves no resistance against your decisions, and accept (them) with full submission.) meaning: they adhere to your judgment, and thus do not feel any hesitation over your decision, and they submit to it inwardly and outwardly. They submit to the Prophet's decision with total submission without any rejection, denial or dispute. Al-Bukhari recorded that 'Urwah said, "Az-Zubayr quarrelled with a man about a stream which both of them used for irrigation. Allah's Messenger صلى الله عليه وسلم said to Az-Zubayr, (O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbour.) The Ansari became angry and said, 'O Allah's Messenger! Is it because he is your cousin' On that, the face of Allah's Messenger صلى الله عليه وسلم changed colour (because of anger) and said, (Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (surrounding the palm). Then, release the water to your neighbour.) So, Allah's Messenger صلى الله عليه وسلم gave Az-Zubayr his full right when the Ansari made him angry. Before that, Allah's Messenger صلى الله عليه وسلم had given a generous judgement, beneficial for Az-Zubayr and the Ansari. Az-Zubayr said, 'I think the following verse was concerning that case, (But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them.)'" (narrated by al-bukhari here: I mean in the book "At-Tafsir from his sahih from the hadith(statement of the Messenger) of mu'ammara, and in the book "ash-sharb" from the hadith(statement of the Messenger) of ibn juraij and also mu'ammara, and in the book "As-Sulh" from the hadith (statement of the Messenger) of shu'aib bin abi hamza (2708), (2362), (2361), (4585))

Allah says in Chapter Al-Maa'ida, 5, verse 50:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

Do they seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm faith.

Allah says in Chapter Al-Ahzab, 33, verse 36:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in plain error.

Allah says in Chapter Al-Maa'ida, 5, verse 49:

وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

And so judge (you O Muhammad) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).

Allah says in Chapter Yusuf, 12, verse 40:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.

And Allah says in Chapter An-Nisa, 4, verse 51:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

Have you not seen those who were given a portion of the Scripture? They believe in Al-Jibt and At-Taghut and say to the disbelievers that they are better guided as regarded the way than the believers (Muslims).

And Allah says in Chapter Ash-Shuura, 42, verse 21:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed.

And Allah says in Chapter An-Nisa, 4, verse 60:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَيَّ
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

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 go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have ordered to reject them.

But Shaitan (Satan) wishes to lead them far astray.

When you take all these verses together, the disbelief of the tyrant ruler becomes very clear. Furthermore Allah describes the condition of those who turn away from the rules of Allah in the next verse.

Allah says in Chapter An-Nisa, 4, verse 61:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

And when it is said to them: "Come to what Allah has sent down and to the Messenger," you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.

Allah labels them as المنافقين (hypocrites: those who openly express Islam but conceal disbelief).

و قال شيخ الإسلام في مجموع الفتاوى : وكذلك كل طائفة ممتنعة عن شريعة واحدة من شرائع الإسلام الظاهرة ، أو الباطنة المعلومه ، فإنه يجب قتالها ، فلو قالوا : نشهد ولا نصلى قوتلوا حتى يصلوا ، ولو قالوا : نصلى ولا نركي ، قوتلوا حتى يركوا ، ولو قالوا : نركي ولا نصوم ولا نحج ، قوتلوا حتى يصوموا رمضان ، ويحجوا البيت . ولو قالوا : نفعل هذا لكن لا ندع الربا ، ولا نشرب الخمر ، ولا الفواحش ، ولا نجاهد في سبيل الله ، ولا نضرب الجزية على اليهود والنصارى ، ونحو ذلك . قوتلوا حتى يفعلوا ذلك . كما قال تعالى : { وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ } [الأنفال : 39] .

وقد قال تعالى : { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ } [البقرة : 278 ، 279] والربا آخر ما حرم الله ، وكان أهل الطائف قد أسلموا وصلوا وجاهدوا ، فبين الله أنهم إذا لم ينتهوا عن الربا ، كانوا ممن حارب الله ورسوله .

وفي الصحيحين أنه لما توفي رسول الله صلى الله عليه وسلم وكفر من كفر من العرب ، قال عمر لأبي بكر : كيف تقاتل الناس؟ وقد قال النبي صلى الله عليه وسلم : (أمرت أن أقاتل

الناس حتى يشهدوا أن لا إله إلا الله ، وأنني رسول الله ، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحقها) فقال أبو بكر : ألم يقل : (إلا بحقها؟) والله ، لو منعوني عقلاً كانوا يؤدونه إلى رسول الله صلى الله عليه وسلم لقاتلتهم عليه . قال عمر : فوالله ما هو إلا أن رأيت الله قد شرح صدر أبي بكر للقتال ، فعلمت أنه الحق .

And Shaykh-ul-islam said in Majmoo'-al-Fatawa: Likewise any party that rejects from the الشريعة (Law of Allah), just one of it's rulings, whether openly or secretly, then fighting him is obligatory. So if they say: "we testify لا اله الا الله (there is no god worthy of worship except Allah) and we do not pray", then they are fought until they pray. And if they were to say: "we pray but we do not give الزكاة (zakah: obligatory charity)", then they are fought until they pay zakah. And if they say: "we pay الزكاة (zakah: obligatory charity), but we do not fast or make hajj", then they are fought until they fast ramadan and make hajj. And if they were to say: "we do this, but we do not leave الربا (riba: usury), nor the drinking of الخمر (alcohol), nor illegal sexual intercourse, and we do not make Jihad in the path of Allah, and we do not take the الجزية (jizya: money taken from people of the book for their protection when they reside in Muslim lands) from the Jews and the Christians" and the likes of that, they are fought until they do those things. As Allah has said ((And fight them until there is no fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.)) And Allah says, ((O you who believe. Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger.)) And Riba (usury) was the last thing prohibited by Allah, but there was a group of people who became Muslim, prayed and made Jihad, so Allah clarified that if they do not leave off Riba, then they will be at war with Allah and His Messenger.

And it occurs in the الصحيحين (Al-Bukhari and Muslim), that when the Messenger (صلى الله عليه وسلم) died and some of the Arabs disbelieved, Umar said to Abu Bakr : "How do you fight the people whilst the Prophet has said "I have been ordered to fight the people until they bear witness that none has the right to be worshipped except Allah, and I am the Messenger of Allah, so when they do this, their blood and wealth is spared except with a right"? So Abu Bakr said : "Did you not say 'except with a right', by Allah, if they were to refuse to give me عقالا (either a rope that is used to bind the camels leg, or a small goat), that they used to give to the Messenger (صلى الله عليه وسلم), I would fight them."

قال الشيخ محمد بن إبراهيم آل الشيخ مفتي السعودية في تحكيم القوانين: إن من الكفر الأكبر المستبين، تنزيل القانون اللعين منزلة ما نزل به روح الأمين على قلب محمد ليكون من المنذرين، بلسان عربي مبين في الحكم على العالمين

Ash-Shaykh Muhammad bin Ibrahim Aal-ash-Shaykh said in "tahkeem-al-qawaaneen": Indeed from the clear major kufr (disbelief), is the descent of the cursed legislations, to a place of that which the trustworthy spirit was sent with (the quran) to the heart of Muhammad, to be from the warners. With a plain Arabic tongue, judging between all creation.

So the Shaykh Muhammad bin Ibrahim, former mufti of Saudi Arabia and the teacher of bin Baz, understood that the أصل (asl) in this matter is that judging by other than what Allah revealed is the major disbelief that exits one from the fold of Islam.

Currently, you find that the rulers of today have changed the legal system completely, placing democracy, communism and man made laws in the place of the pure legislation that was revealed to our Messenger صلى الله عليه وسلم . As the Shaykh and Muftee Muhammad bin Ibrahim Aal-Ash-Shaykh mentioned, this is clear major disbelief as the ruler has changed the whole system of legislation to something other than the الشريعة (law of Allah). We can't say that this is a minor disbelief, but rather as the Shaykh said, is a major disbelief that takes one out of the fold of Islam.

As for the minor disbelief that doesn't make someone exit the fold of Islam, then this is in the case of the ruler who is still implementing the الشريعة (Allah's law) but sometimes falls into some mistakes where he rules contrary to the الشريعة (Allah's law), whilst believing it to be a mistake, and follows that mistake with sincere repentance. This difference has been mentioned by ibn-ul-qayyim, ibn taymiyyah, ibn jarir at-tabari, ibn baz and Uthaymeen as we will explore later on.

We have already mentioned the statement of Allah in Chapter Yusuf, 12, verse 40

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.

Allah states that the judgement belongs only to Him. When you understand this, you understand why the ruler who judges by other than what Allah has revealed is a طاغوت (taaghoot: tyrant) because he has returned the judgement to himself instead of Allah.

Allah says in Chapter Al-Kahf, 18, verse 26:

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

And He makes none to share in His Decision and His Rule.

قال الطبري في تفسيره (٢١٢/٨): و لا يجعل الله في قضائه، و حكمه في خلقه أحدا سواه شريكا، بل هو المنفرد بالحكم و القضاء فيهم و تدبيرهم و تصريفهم في ما شاء و أحب
At-tabari said in his tafsir (explanation of the Quran (8/212): Allah has not made anyone a partner in his ordainment, judgement or creation. Rather He is singled out with judgement, ordainment, administration and controlling in what he wills and likes.

و قال الشنقيطي في أضواء البيان (٨٢/٤): المعنى و لا يشرك الله جل و علا أحدا في حكمه بل الحكم له وحده جل و علا لا حكم لغيره البتة، فالحلال ما أحل الله تعالى و الحرام ما حرمه، و الدين ما شرعه، و القضاء ما قضاه، و حكمه جلا و على المذكور في قوله (و لا يشرك في حكمه أحدا) شامل لكل ما يقضيه جلا و على و يدخل في ذلك التشريع دخولا أوليا، و ما تضمنته هذه الآية الكريمة من كون الحكم لله وحده لا شريك له فيه جاء مبينا في آيات أخر كقوله تعالى (إن الحكم إلا لله أمر ألا تعبدوا إلا إياه) و قوله تعالى(إن الحكم إلا لله عليه توكلت) و قوله تعالى (و ما اختلفتم فيه من شيء فحكمه إلى الله) و قوله تعالى (كل شيء هالك إلا وجهه له الحكم و إليه ترجعون) و قوله (أفحكم الجاهلية يبغون و من أحسن من الله حكم لقوم يوقنون) و قوله تعالى (قل أغير الله أبتغي حكما و هو الذي أنزل إليكم الكتاب المفصلا)

Ash-Shinqeete said in adwaa'u-bayaan (3/82) : The meaning is there is no partner with Allah at all in his judgement, rather the judgement is for Him alone, and there is no judgement for other than Him at all. So the الحلال (permitted) is what Allah has permitted, and the الحرام (prohibited) is what He has prohibited. And the الدين (religion) is what He has legislated. And the decree is what He has decreed. And His judgement is mentioned in His statement: (And do not set up anything as a partner in His judgement[18:26]), which encompasses everything which He has ordained, but first and foremost in the legislation. And these noble verses are focussed upon the judgement being solely for Allah with no partner which is clarified in other verses, like the statement of Allah: (The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him[12:40]) and His saying: (The command (or the judgement) is for none but Allah. Upon Him, I rely[12:67]), and His saying: (And in whatsoever you differ, the decision thereof is with Allah[42:10]) and His saying: (Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned[28:88]) and His saying: (Do they seek the judgement of the Days of Ignorance? And who is better in judgement than Allah for a people who have firm Faith[5:50]) and His statement: (Say (O Muhammad) "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (The Qu'ran), explained in detail [6:114].)

قال الشيخ المفتي عبدالعزيز بن باز في رسالة وجوب تحكيم شرع الله: و لا إيمان لمن اعتقد أن أحكام الناس و آراءهم خير من حكم الله و رسوله أو تماثله أو تشابهه أو أجاز أن يحل محلها الأحكام الوضعية و الأنظمة البشرية و إن كان معتقدا أن أحكام الله خير و أكمل و أعدل، و قال أيضا: فمن خضع لله سبحانه و أطاعه و تحاكم إلى وحيه فهو العابد له، و من خضع لغيره و تحاكم إلى غير شرعه فقد عبد الطاغوت و انقاد له كما قال تعالى (ألم تر إلى الذين يزعمون أنهم آمنوا بما أنزل إليك و ما أنزل من قبلك يريدون أن يتحاكموا إلى الطاغوت و قد أمروا أن يكفروا به و يريد الشيطان أن يضلهم ضلالا بعيدا) و العبودية لله وحده و البراءة من عبادة الطاغوت و التحاكم إليه من مقتضى شهادة أن لا إله إلا الله وحده لا شريك له و أن محمد عبده و رسوله

The Shaykh and Mufti ibn Baz said in 'wujooB tahkeem shar'i allah': There is no إيمان (iman: faith) for the one who believes that the judgement and opinions of man are better than that of Allah and His Messenger, or is like it or resembles it, and puts in it's place the man-made laws and systems. Even if he believes that the rulings of Allah are better, more complete and more just.

Ibn Baz also said: Whoever submits to Allah, obeys Him and judges with His rule, then he is a worshipper of Allah. And whoever submits to other than Him and judges by other than His الشريعة (law) then he is a worshipper of طاغوت (taaghoot: tyrants) and has surrendered to him as Allah 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 wish to go for judgement to the Taghut while they have been ordered to reject them. But Satan wishes to lead them far astray) [Chapter Nisa, 4, verse 60]. The worship of Allah alone, the staying away from the worship of الطاغوت (taaghoot: the tyrant) and referring judgement to Him, is what is the realisation of the shahada (لا إله إلا الله وحده لا شريك له و أن محمد عبده و رسوله).

These fatawa (verdicts) are backed up with evidences that are in complete agreement, so we follow that which agrees with the evidence. But if we see that the scholar differs from his fatwa (verdict), by acting in opposition to it then we only act upon the fatwa (verdict) that was passed with clear evidence. The scholar is a human being and may make an error in his practicing of the religion but as for the evidences, they can never be in error. So if the fatwa (verdict) of the scholar agrees with the Pious Predecessors, then after he acts in a way that contradicts this fatwa, then we take his fatwa (verdict) that agreed with the evidence. We do not blindly follow the actions of the scholar as the people of innovation do.

The aforementioned evidences do not need any further elaboration and are very clear, but

there are some who have a sickness in their hearts, even though they claim to follow the methodology of the السلف الصالح (Pious Predecessors). We have explained that the methodology of the السلف الصالح (Pious Predecessors) was to make explanation of the Quran with the Quran itself, once that means is exhausted we explain the Quran with the Sunnah (Way of the Messenger). Once you have exhausted those two then we look to the consensus of the Companions of the Messenger, and then to the opinions of those after them. But these lost ones forget this and bypass the first two stages, when discussing the verse:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allah has revealed, such are the Kafirun (disbelievers).

They do not explain it with the Quran or the Sunnah (Way of the Messenger) first but instead go straight to the statement of ibn Abbaas.

They say that Ibn Abbaas mentioned that this is كفر دون كفر (minor disbelief). For those sick ones to claim that ibn Abbaas intended this ruling to apply to those rulers of today who dismantled the law of Allah is a major injustice to the great sahabee (companion of the Messenger), ibn Abbaas. They use this statement to say that the one who disregards the law of Allah and replaces it with democracy is merely sinning!

We must understand that in this issue of حكم بغير ما أنزل الله (judging by other than what Allah has revealed), then the ruling is that this is كفر أكبر مخرج عن الملة (major disbelief that exits one from the fold of Islam), this is the أصل (foundation) which must be applied in this case. However it may be that sometimes, the leader rules by the الشريعة (law of Allah) and establishes the commands of Allah, however occasionally he makes mistakes that cause him to sometimes apply laws which are not according to the الشريعة (law of Allah), and in this particular case it can be said the ruling is كفر دون كفر (minor disbelief). But this is only an exception! He knows he is mistaken and then makes توبة (repentance) to Allah. This is not like the one who changed and dismantled the الشريعة (law of Allah) for something else, like democracy or secularism.

Regarding exceptions, we have a major principle: The rulings are not built upon cases of necessity and exceptions.

As an example, Allah says in Chapter Al-Baqara, 2, verse 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.

In this verse, regarding the flesh of swine, the أصل (foundation) is that the flesh of swine is impermissible, however there is an exception. That is, if you are forced from necessity then you will not be sinning. Of course we do not now say that because swine is allowed in times of necessity that it is thus allowed at all times!

Yet this is exactly what is done by those who see a ruler who has changed the الشريعة (law of Allah) for something man-made and has completely abolished the rule of Allah, and then they say it is كفر دون كفر (minor disbelief)!!

This faulty claim is a lie upon Allah, and these criminals distort the meaning of the Quran to support their belief. From the verses that they distort is the statement of Allah in Chapter Al-Ma'idah, 5, verse 47:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

And whoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. Disobedient to Allah)

قال الإمام الشاطبي رحمه الله في الاعتصام: (. . . ومدار الغلط إنما هو على حرف واحد، وهو الجهل بمقاصد الشرع وعدم ضم أطرافه بعضها لبعض، فإن مأخذ الأدلة عند الأئمة الراسخين إنما هو على أن تؤخذ الشريعة كالصورة الواحدة بحسب ما ثبت . . .) .
وأضاف قائلاً: (. . . فشأن الراسخين في العلم تصور الشريعة صورة واحدة يخدم بعضها بعضاً كأعضاء الإنسان إذا صور صورة مثمرة . . .) .
ثم قال: (. . . وشأن متبعي التشابهات أخذ دليل ما أي دليل كان عفواً أو أخذاً أولياً، وإن كان ثم ما يعارضه من كلي أو جزئي، فكان العضو الواحد (أي الدليل الواحد) لا يعطي في مفهوم أحكام الشريعة حكماً حقيقياً فمتبعه متبع التشابه، ولا يتبعه إلا من في قلبه زيغ . . .) .

ثم قال: (. . . من اتباع التشابهات الأخذ بالمطلقات قبل النظر في مقيداتها، وبالعمومات من غير

تأمل هل لها مخصصات أم لا؟ وكذلك العكس بأن يكون النص مقيداً فيطلق، أو خاصاً فيعمّ بالرأي من غير دليل سواء، فإن هذه المسالك رمي في عماية واتباع الهوى في الدليل (...)

Imam Ash-Shaatibee (رحمه الله) said in Al-I'tisaam: This error revolves around one thing and that is ignorance of the goal of the الشريعة (law of Allah) and leaving off gathering together its parts. For those scholars who were firmly grounded in knowledge used to take all of the الشريعة (law of Allah) as if it were one whole picture.

So the matter of the scholars with regards to knowledge was to see the الشريعة (law of Allah) as one big picture, using part of it with its other parts. Just like the body parts of man are taken as a whole.

As for the matter of following the unclear verses, this involves taking the evidence automatically or taking it firstly, even if something opposes it generally or in part. So the singular evidence is not taken to understand the rulings of the الشريعة (law of Allah). So the follower of that is a follower of the unclear verses. And no one follows the unclear verses except the one who has a deviation in his heart.

Whoever follows the unclear verses taking from the general before looking at what is specific. Likewise the opposite of that is taking a specific verse and applying it generally without any evidence. So these ways are like throwing blindly and are a following of desires.

So in the previously mentioned verse, those deviants claim that this use of the word الفاسقون (disobedient) means that this disbelief is a minor disbelief. But how does Allah explain this word? Let us do the explanation of the Quran with the Quran and look at verse 20 of Chapter As-Sajdah (32):

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ نُوفُوا عَذَابَ
النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

As for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, every time they wish to get away from therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny"

Is this the description of a Muslim or a disbeliever? This verse explains the punishment awaiting the Fasiqun and it is makes clear that they are indeed disbelievers.

Another verse they try to utilise is also from Chapter Al-Maa'idah, 5, verse 45:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

And whosoever does not judge by what Allah has revealed, such are the Zalimun (polytheists and wrong doers).

And Allah explains who are the Zalimun in Chapter Al-Baqarah, 2, verse 254:

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

And it is the disbelievers who are the Zalimun

Again, this is very clear statement which agrees with the wording of the first verse on this matter, that the one who rules by other than what Allah has revealed is a disbeliever who has committed major disbelief.

We have mentioned the understanding that the السلف الصالح Pious Predecessors had. From them, ibn Jarir at-Tabari and Shaykul-Islam ibn Taymiyyah. They truly understood the statement of ibn Abbaas in it's context and in light of it's conditions. Those that want to distort the speech of ibn Abbaas can not back up their claims with anything truthful. Ibn Abbaas lived in a time when the law of Allah was established, and he made a statement regarding that time. How can any thinking person even suggest that this statement was intended to include those that have completely replaced the الشريعة (law of Allah).

كما قال ابن جرير: عن عمران بن حدير قال: أتى أبا مجلز لاحق ابن حميد الشيباني السدوسي ناس من بني عمرو بن سدوس فقالوا يا أبا مجلز أرأيت قول الله (و من لم يحكم بما أنزل الله فأنتك هم الكافرون) (و من لم يحكم بما أنزل الله فأنتك هم الظالمون) (و من لم يحكم بما أنزل الله فأنتك هم الفاسقون) أحق هو؟

قال: نعم

قالوا يا أبا مجلز فيحكم هؤلاء بما أنزل الله يعنون أمراء و ولاية المسلمين قال: الإسلام دينهم الذي يدينون به و به يقولون و إليه يدعون، فإن هم تركوا شيئاً منه عرفوا أنهم قد أصابوا ذنباً فقالوا له: لا والله و لكنك تفرق

أي تخاف من الأمراء و الولاية و لا ننسى أن الذين سألوا أبا مجلز هم من الخوارج الذين يقولون بتكفير الحكام و غيرهم من مرتكبي الكبائر و أن أبا مجلز كان مؤيداً قويا لعلي بن أبي طالب الذي كفره الخوارج

Just as ibn Jarir said: on the authority of Imran bin Hadeer who said: A people from bani amr bin sadoos came to abu majliz laahiq bin humaid ash-shaibaanee as-sadoosee, (they were from the khawaarij) and they said: "oh abu majliz, do you see the verses. (And whosoever does not judge by what Allah has revealed, such are the Kafirun), (And whosoever does not judge by what Allah has revealed, such are the Zalimun), (And

whosever does not judge by what Allah has revealed, such are the Fasiqun) are they true?"

He said: "yes"

They said: "so do they rule by what Allah has revealed?"

(they meant the rulers and leaders of that time)

He said: "Islam is there religion which they speak with and call to, so if they leave something from it, they know that they have earned a sin."

So they said to him: "no by Allah, you are scared"

Meaning you are afraid of the rulers and leader, and do not forget that those that asked Abu Majliz, they were from the khawaarij who spoke with the التكفير (declaring to be disbelievers) of the leaders and other than them from those who committed the major sins. And Abu Majliz, was a strong supporter of Ali bin Abi Taalib, who the khawaarij made takfir of.

So these khawaarij made التكفير (declared to be a disbeliever) of Ali bin Abi Taalib, who was Ameer-ul-Mumineen(the Leader of the Believers) and judging by the rule of Allah, and he is one of those companions who were given glad tidings of Paradise, and his high status is well known. So when the statement of كفر دون كفر (minor disbelief) was made about these blessed generations, how can someone apply this ruling to the rulers of today?

وقال ابن جرير: قال رجل لابن عباس في هذه الآيات (فمن حكم بغير ما أنزل الله فقد كفر؟) فقال ابن عباس: إذا فعله فقد كفر ولكنه ليس كمن كفر بالله
و قال عطاء في الآيات: كفر دون كفر و فسق دون فسق و ظلم دون ظلم
و قال السدي في تميم الآية (من لم يحكم بما أنزل الله) بأن تركه عمدا و هو يعلم فهو من الكافرين

و عن علقمة و مسروق أنهما سألا ابن مسعود عن الرشوة فقال: هي من السحت فقال أ في الحكم قال ذاك كفر ثم تلى هذه الآية

And ibn Jarir said: A man said to ibn 'Abbaas about these verses "so whoever rules by other than what Allah has revealed then he has disbelieved?". So ibn 'Abbaas said: "if he does that then he has disbelieved but he is not like the one who has disbelieved in Allah.

And 'ataa' said about these ayaat: "the lesser kufr, and the lesser fisq, and the lesser dhulm"

And Suday said about the general meaning of the verse, if he leaves it intentionally and he knows then he is from the disbelievers.

And from Alqama and Masrooq that they asked ibn Mas'ood about bribery. So he said: 'it is from what is gained unlawfully.' So they said: 'what about the ruling?', he said: 'it is

disbelief' and then recited these verses.

These are some opinions of the scholars of the best generations, which puts the statement of ibn 'Abbaas in the correct light. Ibn Abbaas lived in a time when the rule of Allah was applied by the Muslim leaders and so his statement was about that time. There is no way that he would have known that, years after his death, so many different non-islamic systems would prevail in Muslim countries. So how can we apply his statement to the rulers of our times?

و يقول ابن تيمية في منهاج السنة (١٣١/٥): أما من كان ملتزما لحكم الله ورسوله ظاهرا و باطنا لكن عصى و تبع هواه فهذا بمنزلة أمثاله من العصاة

And ibn Taymiyyah said in Minhaaj as-Sunnah (5/131): "As for the one who implements the ruling of Allah and His Messenger, openly and secretly, but he disobeys and follows his desires, then he is like the disobedient ones.

و يقول ابن القيم في مدارج السالكين (٣٣٦/١): إن اعتقد وجوب حكم بما أنزل الله في هذه الواقعة و عدل عنه عصيانا مع اعترافه بأنه مستحق للعقوبة فهذا كفر أصغر

And ibn al-Qayyim said in Madarij as-Saalikeen (1/336): If he believes the obligation of ruling by what Allah has revealed in this particular situation and he disobediently turns away from it recognising that he is deserving of punishment, then this is كفر أصغر (minor disbelief).

We can conclude from what has preceded that when the law is according to the الشريعة (law of Allah), but sometimes the ruler makes a mistake and judges by other than what Allah has revealed, then this is كفر دون كفر (minor disbelief). But as for the مرجئة العصر (the contemporary murji'ah), they apply this ruling to the leader of today who exchanged the الشريعة (law of Allah) for something else. They equate the rulers of the best three generations to the rulers of our times. Then they label anyone who recognises the disbelief of those rulers as Khawaarij. But we know that the Khawaarij were those that fought Ali and declared many of the Companions of the Messenger صلى الله عليه وسلم to be كفار (disbelievers in Allah).

Rather the path of Ahlus-Sunnah does not cross to these extremes and it is the just path. We are not like the Khawaarij, who declare Muslims to be كفار (disbelievers) based on their major sins, neither are we like the Murji'ah who do not recognise the disbelief of anyone considering those rulers that completely dismantled the الشريعة (law of Allah) as Muslims. We are between these two, acting on the Quran and the Sunnah(Way of the Messenger)

and judging by it. If someone demonstrates clear disbelief, then we have no problem in recognising this based on evidence.

As for the مرجئة (Murji'ah) of today, they take their irjaa' to such an extreme level that every time that there is an invasion of Muslim lands by the كفار (disbelievers), they are the first to side with the كفار (disbelievers) and aid them against the Muslims.

أقوال أهل العلم المعتبرين في الحديث عن تخريج أثر ابن عباس: كفر دون كفر

The speech of the notable people of knowledge regarding the chain of narration of ibn Abbaas: كفر دون كفر (minor disbelief)

We have thoroughly explained the true meaning of the narration of ibn Abbaas: كفر دون كفر (minor disbelief) about the one who rules of other than what Allah revealed. However, we must be aware of whether the narration is authentic or not. This narration come from a number of chains and we will examine all of them here.

الطريق الأول: قال ابن جرير الطبري: حدثنا هناد حدثنا وكيع، وحدثنا ابن وكيع قال: حدثنا أبي عن سفيان عن معمر بن راشد عن ابن طاوس عن أبيه عن ابن عباس في قوله تعالى: ومن لم يحكم بما أنزل الله فأولئك هم الكافرون. قال هي به كفر، وليس كفرا بالله وملائكته وكتبه ورسوله .

قلت: هذا إسناد صحيح. والظاهر من هذه الطريق أن الكلام كله من قول ابن عباس رحمه الله. وقد اغتربها الكثير لصحة الإسناد، وخفي عليهم الإدراج الذي بينته رواية عبد الرزاق الآتية: قال الإمام عبد الرزاق: أخبرنا معمر عن ابن طاوس عن أبيه قال: سئل ابن عباس عن قوله (..فأولئك هم الكافرون قال: هي به كفر.

قال ابن طاوس: وليس كمن كفر بالله وملائكته وكتبه ورسوله.

فثبت من هذه الرواية الصحيحة التصريح بأن قوله: وليس كمن كفر بالله وملائكته وكتبه ورسوله مدرجة من قول ابن طاوس لا من كلام ابن عباس كما قد يفهم من ظاهر رواية - سفيان عن معمر -

قال الحافظ الذهبي: المدرج هو ألفاظ تقع من بعض الرواة متصلة بالمتن لا يبين للسامع إلا أنها من صلب الحديث ويدل دليل على أنها من لفظ راوي ، يأتي الحديث من بعض الطرق بعبارة تفصل هذا من هذا .

The first chain: Ibn Jarir At-Tabari said: Hanad told us, Wakee' informed us, and ibn Wakee' informed us: My father told us from Sufyan: from Ma'mar bin Raashid, from ibn Taawus, from his father, from ibn Abbaas, about the statement of Allah: (And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.) He

said: “It is disbelief, but it is not disbelief in Allah, His Angels, His Books and His Messengers.”

I say: This is an authentic chain and what is apparent is that all this speech is from the statement of ibn Abbaas (May Allah have Mercy on him). Many have been beguiled about the authenticity of the chain. The الإدراج (addition of the narrator which is not part of the text of the narration, though it appear to be) has been hidden from them, which is clarified by the narration of Abdur-Razaaq.

Al-Imam Abdur-Razaaq said: Ma'mar informed us from ibn Taawus from his father that he said: I asked ibn Abbaas about the statement of Allah: (then it is those who are the disbelievers) and he said “it is disbelief”.

Ibn Taawus said: “And this is not like the one who disbelieves in Allah, His Angels, His Books and His Messengers.”

So it is established in this clear authentic narration that his statement 'And this is not like the one who disbelieves in Allah, His Angels, His Books and His Messengers', is an addition from ibn Taawus and not from the statement of ibn Abbaas, as is understood from the apparent narration – Sufyan bin Ma'mar.

Al-Haafidh Adh-Dhahabee said: الإدراج (The addition to the narration) is words from some of the narrators that enter the text of the narration, it is not clear to the one who hears it whether it is from the hadith (statement of the Messenger) or not until another narration comes from a different chain to give more detail between the narrations.

وما قرره الذهبي في هذه القاعدة واضح في أثرنا هذا وهو خير مثال لها . فطريق سفيان عن معمر توهم السامع أن الكلام كله لعبد الله بن عباس ولكن دل دليل آخر وهو طريق عبد الرزاق عن معمر أن هناك ألفاظ مدرجة وهي قوله قال ابن طاوس: وليس كمن كفر بالله وملائكته و... فجاءت هذه العبارة تفصل هذا من هذا .

أضف إلى ذلك أن عبد الرزاق أثبت وأتقن الناس في معمر، بل القول قوله عند الاختلاف .

قال يعقوب بن شيبان: (عبد الرزاق أثبت في معمر جيد الإتقان).

وقال ابن عسكر: سمعت أحمد بن حنبل يقول: (إذا اختلف أصحاب معمر فالحديث لعبد الرزاق).

What Adh-Dhahabee affirmed in this principle is clear in this narration and it is the best example for it. The chain of Sufyaan from Ma'mar causes the one hearing it to believe that the whole statement is from Abdullah ibn Abbaas but another evidence, the chain of Abdur-Razaaq bin Ma'mar indicates that this is an additional wording from the statement of ibn Taawus: “this is not like the one who disbelieves in Allah, His Angels.....” So this phrase came to distinguish this from this.

In addition to this, is that Abdur-Razaaq is the most accurate narrator from Ma'mar and his statement is taken when there are differences in the narrations.

Ya'qub bin Sheebah said: "Abdur-Razaaq is the most established in good precision with regards to Ma'mar".

And ibn Askar said: I heard Ahmad bin Hanbal say: "When the companions of Ma'mar differ then the correct statement is that of Abdur-Razaaq"

الطريق الثاني: قال الحافظ ابن نصر: حدثنا محمد بن يحيى، حدثنا عبدالرزاق عن سفيان عن رجل عن طاوس عن ابن عباس في قوله: (وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) قال: كفر لا ينقل عن الملة.

والإسناد ضعيف لإبهام الرجل

The second chain: Al-haafidh ibn Nasr said: Muhammad bin Yahyaa informed us: Abdurrazaaq informed us: from Sufyaan: from a man: from Taawus: from ibn Abbas in the statement of Allah: (And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.) He said: " كفر (disbelief) that does not expel from the fold of Islam."

And this chain is weak because of the unknown man.

الطريق الثالث: قال ابن جرير الطبري: حدثنا الحسن بن يحيى قال: أخبرنا عبدالرزاق قال: أخبرنا الثوري عن رجل عن طاوس في قوله تعالى: (وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) قال: كفر لا ينقل عن الملة.

وهذا من كلام طاوس، لا من كلام ابن عباس.

The third chain: Ibn Jarir At-Tabaree said: Al-Hasan bin Yahya said: Abdurrazaaq told us: Ath-thawree told us: from a man: from Taawus regarding the statement of Allah: (And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.) He said: " كفر (disbelief) that does not expel from the fold of Islam."

This is from the saying of Taawus and not from the saying of ibn Abbaas.

الطريق الرابع: قال ابن جرير الطبري: حدثنا هناد قال: ثنا وكيع وحدثنا ابن وكيع قال: ثنا أبي عن سفيان المكي عن طاوس في قوله تعالى: (فَأُولَئِكَ هُمُ الْكَافِرُونَ) قال: ليس بكفر ينقل عن الملة.

و هذا إسناده صحيح، ثبت من ذلك أن كلام :كفر دون كفر، لطاوس رحمه الله، وليس من كلام ابن عباس رضي الله عنه

The fourth chain: Ibn Jarir At-Tabari said: Hanaad informed us: Waqee informed us, and ibn Waqee said my father informed from Sufyaan Al-Makkee from Taawus in the statement of Allah (And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.). He said: “this is not the كفر (disbelief) which exits one from the fold of Islam.”

And this chain is authentic. It is established from it that the statement : كفر دون كفر (minor disbelief) is from Taawus (May Allah have mercy on him) and not from the statement of ibn Abbaas (May Allah be pleased with him)

الطريق الخامس : قال الحافظ ابن نصر: حدثنا يحيى بن يحيى: ثنا سفيان بن عيينة عن هشام بن حجير، عن طاوس عن ابن عباس في قوله تعالى: (فَأُولَئِكَ هُمُ الْكَافِرُونَ) قال: ليس الكفر الذي يذهبون إليه

وهذا الإسناد رجاله ثقات غير هشام بن حجير المكي، فقد ضعفه الأئمة الجرح والتعديل. عن ابن مديني: قرأت على يحيى بن سعيد: ثنا ابن جريج عن هشام بن حجير حديثا قال يحيى ابن سعيد: خليق أن أدعه. قلت: أضرب على حديثه. قال نعم.

The fifth chain: Al-Haafidh ibn Nasr: Yahya bin Yahya informed us: Sufyaan bin Uyaynah informed of from Hisham bin Hujair, from Taawus from ibn Abbaas about the statement of Allah: (And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.) He said: This isn't the كفر (disbelief) that is major disbelief.

All the narrators of in this chain are trustworthy except Hisham bin Hujair Al-Makkee, The scholars of الجرح والتعديل (Criticism and praise of hadith narrators). considered him weak. On the authority of ibn Madanee: I read upon Yahya bin Saeed: “ibn Juraij informed us from Hisham bin Hujair a hadith(statement of the Messenger)”. So Yahya bin Sa'eed said: “It is fitting to leave him”. I said “Should I cast out his hadith(statement of the Messenger)?” He said “Yes”

قال عبدالله بن أحمد : سألت يحيى بن هشام بن حجير فضغفه جدا ، وقال عبدالله: سمعت أبي يقول: هشام بن حجير مكى ضعيف الحديث. وذكره العقيلي في الضعفاء. فوثقه بعض الأئمة فمن هؤلاء: ابن حبان، وابن شاهين، وابن سعد، والعجلي. وأما ابن حبان والعجلي فمشهوران بالتساهل في توثيق المجاهيل. ويؤخذ بتوثيقهم لغير المجاهيل. وقد خالف أئمة الجرح والتعديل في هشام، وقد خالف أئمة الجرح والتعديل في تضعيف هشام بن حجير. الذين عندهم باع طويل في علم الحديث وعلمه ومعرفة الرجال. قال الحافظ ابن حجر العسقلاني: عن هشام بن

حجیر: صدوق له أوهام. ولم يجعله في مرتبة من يقبل حديثه لو انفرد. فإن حديثه يصلح في شواهد، أما في هذا الأثر أنه لم يتابع عليه بل انفرد لهذه الرواية

Abdullah bin Ahmad said: I asked Yahya about Hisham bin Hujair and he considered him to be very weak. And Abdullah said: I heard my father say: "Hisham bin Hujair Makkee is weak in hadith". And Al-Aqalee mention him in "the weak ones". Some of the scholars considered him trustworthy, from them: ibn Hibbaan. Ibn Shaaheen. Ibn Sa'd and Al-Ajalee. As for ibn Hibbaan and Al-Ajalee they were well known for being lenient in making ambiguous men trustworthy. So we take there approval of men who are not ambiguous. The scholars of الجرح والتعديل (Criticism and praise of hadith narrators) differed concerning Hisham, and they differed in the weakness of Hisham bin Hujair. Al-Haafidh ibn Hajr al-Asqalaanee said about Hisham bin Hujair: Delusion is affirmed for him, and he did not place him at the level of those whose hadith(statement of the Messenger) are accepted if they are alone. But his hadiths(statements of the Messenger) are good when there are others agreeing with it. As for in this narration, there is nothing to follow it up but rather it is solely in this narration.

أما ابن سعد فلا يعتمد توثيقه إذا خالف الأئمة لأنه يعتمد على الواقد، والواقد ليس بمعتمد كما هو ثابت في الطبقات

As for ibn Sa'd then his approval of a narrator was not relied upon if it differed with the scholars, because he relied Al-Waaqid and Al-Waaqid is not relied upon as is established in 'At-tabaqaat'

وروى العقيلي في الضعفاء: عن ابن عيينة قال: لم نأخذ منه إلا ما لا نجده عند غيره. أي كلما رواه سفيان عن هشام فهو مما انفرد به، وإلا لأخذه من غيره

Al-Aqalee narrated in 'Ad-du'afaa': from ibn Uyaynah who said: We do not take from him except that which we do not find with other narrators. Meaning that everything which was narrated by Sufyaan from Hisham then it is a solitary narration, and if not he took it from other than him.

الطريق السادس: قال ابن جرير الطبري حدثنا المثني: ثنا عبدالله بن صالح قال: ثني معاوية بن صالح، عن علي بن طلحة عن ابن عباس في قوله تعالى: (وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) قال من جحد ما أنزلت فقد كفر ومن أقر به ولم يحكم فهو ظالم فاسق.

قال عبدالله بن أحمد بن حنبل: سألت أبي عن عبدالله بن صالح كاتب الليث بن سعد فقال: كان أول أمره متمسك ثم فسد بآخره وليس هو بشيء. قال ابن مديني: لا أروي عنه شيئاً.

وقال النسائي: ليس بثقة. قال أبو زرعة: لم يكن عندي ممن يتعمد الكذب وكان حسن الحديث.. قال أبو حاتم: صدوق أمين ما علمته. وقد اختلف علماء الحديث في عبدالله بن صالح، منهم من جعله حسن الحديث ومنهم من ضعفه ومنهم من جعله كذابا. وقال الإمام ابن حبان كلاما جامعا، وهو من أهل الاستقراء التام - كان في نفسه صدوق إنما وقعت له مناكير في حديثه من قبل جار له فسمعت ابن خزيمة يقول كان له جار بينهما عداوة، كان يضع الحديث على شيخ أبي صالح ويكتبه بخط يشبه خط عبدالله ويرميه في داره بين كتبه فيتوهم عبدالله أنه خطه فيحدث به ولذلك قال عنه الحافظ ابن حجر: صدوق كثير الغلط، ثبت في كتابه فيه غفلة. وقال عنه ذهبي: فيه لين.

The sixth chain: Ibn Jareer At-Tabaree said: Al-Muthanna informed us: Abdullah bin Salih informed us: Mu'aawiyah bin Saalih informed us: from Ali bin Talhah from ibn Abbaas about the statement of Allah: (And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.) That he said: Whoever rejects what was sent down then he has disbelieved and whoever affirms it but does not judge by it then he is a disobedient oppressor.

Abdullah bin Ahmad bin Hanbal said: I asked my father about Abdullah bin Salih who wrote for Al-Laith bin Sa'd. And he said: At first he was taken from, but then later became corrupted and doesn't have anything with him. Ibn Madeene said: I do not narrate anything from him. An-Nisaa'ee said: He is not trustworthy. Abu Zar'ah said: According to me he is not from those who relied upon lies and he is good in hadith(statement of the Messenger). Abu Hatim said: He is trustworthy and truthful from what I know. And the Scholars of hadith(statements of the Messenger) differed in Abdullah bin Saalih, from them are those who considered him good in hadith(statements of the Messenger), from them are those who considered him weak, and from them who considered him to be liar. Al-Imam ibn Hibbaan said an all encompassing statement: He is truthful in himself but the rejected narrations are regarding a neighbour he had. I heard ibn Khuzaima say that he had a neighbour which he didn't get on with, he would put the hadith(statement of the Messenger) of Shaikh Abi Salih in his books in a handwriting that resembled that of Abdullah and then put it in his house between his books. So Abdullah was deluded into thinking he wrote it and so narrated it and that is why Al-Haafidh ibn Hajr said about him: He has many mistakes.

وفي الإسناد أيضا عن علي بن أبي طلحة: واسمه سالم بن المخارق الهاشمي، قال أحمد بن حنبل: علي بن أبي طلحة له أشياء منكرات. قال النسائي: ليس به بأس. قال يعقوب عن سفيان: ضعيف الحديث منكر ليس مجود المذهب. وقال شامي: ليس هو بمتروك ولا حجة. وأما

عن روايته عن ابن عباس فهي منقطعة فإنه لم يسمع منه. قال ابن أبي حاتم: سمعت أبي يقول: سمعت دحيما يقول أن علي بن أبي طلحة: لم يسمع من ابن عباس التفسير. قال الحافظ ابن حجر: أرسل عن ابن عباس ولم يره. قال ابن حبان روى عن ابن عباس ولم يره. قال ابن أبي حاتم: سمعت أبي يقول: علي بن أبي طلحة عن ابن عباس مرسل إنما يروي عن مجاهد والقاسم بن محمد وراشد بن محمد ومحمد بن يزيد

Also in the chain from Ali bin Abi Talha: and his name is Saalim bin Al-Makhaariw Al-Haashimee. Ahmad bin Hanbal said: Ali bin Abi Talha has some things which are rejected. An-Nisaa'ee said: there is no problem with him. Yaqoob said from Sufyaan: He is weak in Hadith. Shaamee said: He is not rejected. And as for the narration from ibn Abbaas then it is cut off because he never heard from him. Ibn Abi Haatim said: I heard my father say: I heard Daheem say that Ali bin Abi Talhah didn't hear tafsir from ibn abbaas. Al-Haafidh ibn Hajr said: He reported from ibn abbaas and didn't see him. Ibn Hibbaan said he narrated from ibn Abbaas but didn't see him. Ibn Abi Haatim said: I heard my father say: Ali bin Abi Talhah narrated from ibn Abbaas is مرسل (jumps narrator), for he only narrated from Mujaahid, Al-Qaasim bin Muhammad, Raashid bin Muhammad and Muhammad bin Yazeed.

قال الشيخ الألباني في السلسلة الصحيحة (١١٣٦): جاء من طريق سفيان عن هشام بن حجير عن طاوس عن ابن عباس (إنه ليس كفرا الذي يذهبون إليه [أي الخوارج]، إنه ليس كفرا ينقل عن الملة، كفر دون كفر) وهذا إسناد صحيح على شرط الشيخين. وهشام بن حجير وإن كان قد ضعف إلا أنه من رجال الصحيحين وقد وثقه ابن حبان والعجلي وابن سعد والذهبي وكفى بتوثيق ابن حبان في هذا الشأن وقد يظن بعضهم أن ابن حبان لا يعتمد على توثيقه لأنه رمي بالتساهل والصحيح أن ابن حبان أخذ عليه تساهله في توثيق المجاهيل فتنبأ

Ash-Shaykh Al-Albani said in As-silsilat-ud-da'eefah (6/113): It came from the path of Sufyaan from Hishaam bin Hujair from Taawus from ibn Abbaas (It is not the disbelief that they considered [meaning the khawaarij], it is not the disbelief that removes one from the fold of Islam, it is a minor disbelief) This is an authentic chain upon the condition of the two Shaykhs (al-Bukhari and Muslim). As for Hisham bin Hujair, though some considered him to be weak, he is from the narrators used in Al-Bukhari and Muslim. Ibn Hibaan considered him to be trustworthy, as did ibn Sa'd, and Adh-Dhahabee. The approval of ibn Hibbaan is sufficient in this matter. Some of them thought that ibn Hibbaan is not relied upon in his approval because he was lenient, but what is correct is that ibn Hibbaan's lenience is taken in approving the ambiguous narrators, so be aware.

In the previous statement, Al-Albani said that ibn Hibbaan's lenience is taken when dealing

with the ambiguous narrators. But then in a different place Al-Albani made a contradictory statement, saying that the approvals of Al-Ajalee and ibn Hibban are rejected on account of their leniency if they differ from the other scholars. And what is correct is this second statement of Al-Albani, because this agrees with the statements of Imam Ahmad and many of the scholars of hadith.

قال الألباني في السلسلة الصحيحة (٦٣٣٧): فالعجلي معروف بالتساهل في التوثيق كابن حبان تماما. فتوثيقه مردود إذا خالف أقوال الأئمة بنقدهم وجرحهم

Al-Albani said in 'as-silsilat-us-saheeha (7/633): As for Al-Ajalee, he is known for leniency in approving narrators, just like ibn Hibaan. So his approval is rejected if he differs from speech of the scholars where there is criticism.

The narration of ibn Abbaas comes only by the way of Hisham bin Hujair. So it will suffice us to look more closely at how the scholars considered his narrations.

قال أبو حاتم يكتب حديثه وهذا أيضا من سيق التمريض والتضعيف، لأن هذا يعني أن حديثه لا يؤخذ منفردا وإنما يؤخذ به في المتابعات فقط، ولذلك لم يروي له البخاري ومسلم إلا متابعة، وكانت أحاديث هشام بن حجير من الأحاديث المنتقدة على الصحيحين. أما البخاري فلم يروى له إلا حديث واحد، هو حديث سليمان ابن داود عليهما السلام ((حدثنا علي بن عبد الله: حدثنا سفيان، عن هشام بن حجير، عن طاوس: سمع أبا هريرة قال: قال سليمان: لأطوفن الليلة على تسعين امرأة، كلّ تلد غلاماً يقاتل في سبيل الله، فقال له صاحبه - قال سفيان: يعني الملك - قل إن شاء الله، فنسي فطاف بهنّ فلم تأت امرأة تلد منهنّ بولد إلا واحدة بشق غلام. فقال أبو هريرة يرويه قال: (لو قال: إن شاء الله لم يحنث، وكان دركاً في حاجته. وقال مرة: قال رسول الله: (لو استثنى)) وتابعه في كتاب النكاح برواية: (حدثني محمود، حدثنا عبد الرزاق، أخبرنا معمر، عن ابن طاوس، عن أبيه، عن أبي هريرة)

Abu Haatim said he wrote his hadith(statements of the Messenger) and this is also from the reasons to consider his hadith(statements of the Messenger) weak and defective. This means that his hadith(statements of the Messenger) are not taken if they are solitary but are only taken if the same hadith(statement of the Messenger) comes from a different narration where Hisham bin Hujair is not one of the narrators. Al-Bukhari and Muslim did not narrate from him except when there was a narration of the same hadith(statement of the Messenger) by a different chain which didn't include Hisham bin Hujair. The hadiths of Hisham bin Hujair were from the hadith that were refuted in the الصحيحين (as-saheehayn : Al-Bukhari and Muslim). As for Al-Bukhari then he didn't narrate from him except one hadith(statement of the Messenger), and that was the hadith(statement of the Messenger) of Sulaimaan bin Daawood (عليهما السلام): ((Ali bin Abdillah informed us: Sufyaan informed us, from Hisham bin Hujair, from Taawus: I heard Abu Huraira say: Sulaimaan said: "Tonight I will have relations with (my) ninety wives, each of whom will get a male child

who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, "If Allah wills (Allah willing)." But Sulaimaan forgot (to say it). He had relations with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet said, "If Sulaimaan had said, "If Allah wills" (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah's apostle said, "If he had accepted.") and he followed up in the kitab-un-nikah with the chain: (Mahmood informed us, Abdur-razaaq informed us, Mu'ammam told us, from ibn Taawus, from his father, from Abu Hurayrah)

أما مسلم فلم يرو له إلا حديثين، ولم يرو له إلا مقرونا قال الإمام مسلم في كتاب الحج باب التقصير: (حدثنا عمرو الناقد حدثنا سفیان بن عيينة عن هشام بن حجير عن طاوس قال قال ابن عباس قال لي معاوية: أعلمت أن قصرت من رأس رسول الله صلى الله عليه وسلم عند المروة بمشقص فقلت له لا أعلم هذا إلا حجة عليك) وحدثني محمد بن حاتم حدثنا يحيى بن سعيد عن ابن جريج حدثني الحسن بن مسلم عن طاوس عن ابن عباس أن معاوية بن أبي سفيان أخبره قال: قصرت عن رسول الله صلى الله عليه وسلم بمشقص وهو على المروة أو رأيته يقصر عنه بمشقص وهو على المروة

As for Muslim then he did not narrate from him except in two hadiths. And he did not narrate except that there was a supporting narrations. Imam Muslim said in the kitab-ul-hajj, baab-ut-taqsir: (Amr An-Naaqid informed us, Sufyaan bin Uyaynah informed us from Hisham bin Hujair, from Taawus who said: Ibn Abbaas said that Mu'awiya had said to them: Do you know that I clipped some hair from the head of Allah's Messenger (may peace be upon him) at al-Marwa with the help of a clipper? I said: I do not know it except as a verdict against you.) and Muhammad bin Haatim informed me: Yahya bin Sa'eed informed me from ibn Juraij: Al-Hasan bin Muslim informed me from Taawus from ibn Abbaas that Mu'aawiyah bin Abi Sufyaan informed him: I clipped the hair of the Messenger of Allah (صلى الله عليه وسلم) with a clipper and he was on Al-Marwah, or I saw him clip his hair with a clipper and he was on Al-Marwah.

So some people take these narrations altogether and then consider them to be good or authentic whereas we have shown that none of these chains (regarding minor disbelief) can be linked to ibn Abbaas. Hisham bin Hujair is weak in hadith (statements of the Messenger), those that considered him to be trustworthy were of those who were lenient. As for Al-Albani saying that he is taken from and agreeing with ibn Hibbaan then he has differed with Imam Ahmad and many scholars as we have mentioned. Al-Albani mentioned that he is a narrator of Al-Bukhari and Muslim. This is true, but they only narrated from him if he had a supporting narration and never took his narration to stand by itself. As for Abdullah bin Abi Talhah then he never saw ibn Abbaas, so the narrations from ibn Abbaas

by way of him are not considered to be authentic. To gather between these narrations and then consider them to be حسن (having a good chain) is far remote from the method of the scholars of hadith(statement of the Messenger), because a weak hadith(statement of the Messenger) can not back up a weak hadith(statement of the Messenger). All the chains are weak and there are no witnesses to strengthen it. The best that can be said about the statement is that it was Taawus, the student of Ibn Abbaas who made this statement. So why do the مرجئة العصر (contemporary murjiah, those that call themselves Salafi and ascribe to the Salaf but the Salaf are free from them) still cling to this statement despite its weakness? They are only following their desires and selectively relying upon what their hearts have settled upon.

ما ثبت عن ابن عباس في تفسير هذه الآية: ما رواه الإمام عبدالرزاق قال: أخبرنا معمر عن ابن طاوس عن أبيه قال سئل ابن عباس عن قوله تعالى: (وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) قال هي به كفر

What has been authentically reported in the tafsir (Quran explanation) of this verse is what Al-Imam Abdurrazaaq narrated: Muammar informed us from ibn Taawus from his father who said: Ibn Abbaas was asked about the statement of Allah: (And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.) He said it is كفر (disbelief).

So this is the narration that is authentic from ibn Abbaas. It should be now clear that the مرجئة العصر (contemporary murjiah) really have a crookedness in their hearts which is demonstrated by them clinging to the unauthentic narrations and not returning to that which has been authentically reported. We have shown in a very clear way that that which they rely upon is weak by each of its chains. They rely on this statement كفر دون كفر (minor disbelief) and ignore all the authentic hadith(statement of the Messenger) and clear ayaat on the matter. This is something very strange indeed for people who claim to call to the Quran and Sunnah!

متى يجوز الخروج على الحاكم

When is خروج (rebellion) against the ruler permitted?

من المسلمات التي لا خلاف فيها عند علماء السلف أن مذهب أهل السنة والجماعة هو الخروج على الحاكم إذا كفر أو بدل الشرع. ولكن الخلاف وقع في الخروج على الحاكم المسلم إذا جار أو فسق أو دعى إلى بدعة. هناك علماء (مرجئة العصر) الذين قالوا إن الحاكم الذي لا يحكم بما أنزل الله المبدل لشرع الله ليس بكافر ليدخلوه في خانة الحاكم الجائر أو المبتدع، لينازعوا المخالف في مسألة الخروج عليه. فمن أهم مبرراتهم بالقول بعدم الخروج على حكام عصرنا

أنهم حكام جور، والخروج قد يؤدي إلى مفسدة ويؤثر على مصلحة الدعوة.

From the undisputed matters that there is no difference of opinion in with the scholars of the أهل السنة والجماعة (as-salaf: the pious predecessors), is that the methodology of the الخروج (Al-Khurooj: Rebellion) against the ruler if he disbelieves or changes the legislation. But the difference is in the الخروج (Al-Khurooj: Rebellion) against the Muslim ruler when he is oppressive, disobedient or calls to بدعة (innovation). Those scholars (of the contemporary murji'ah) who say that the ruler who does not judge by what Allah has revealed, changing the legislation of Allah, that he is not a كافر (kaafir: disbeliever), in order to enter him into the category of the oppressive or innovative ruler and create an argument in the difference of الخروج (al-khurooj: Rebellion) against him. So from the most importance results of their speech is the justification of leaving of الخروج (al-khurooj: Rebellion) against the rulers of our time by saying they are oppressive rulers and saying the الخروج (al-khurooj: Rebellion) leads to corruption and affects the الدعوة (ad-da'wah: inviting to Islam).

قال ابن حزمٍ في (الإجماع) : وقد علم أن أفاضل الصحابة وبقية السلف يومَ الحرّة خرجوا على يزيد بن معاوية ، وأن ابن الزبير ومن تابعه من خيار الناس خرجوا عليه ، وأن الحسين بن عليٍّ ومن تابعه من خيار المسلمين خرجوا عليه أيضاً ، رضي الله عن الخارجين عليه ، ولعن قتلهم ، وأن الحسن البصري وأكابر التابعين خرجوا على الحجاج بسيوفهم.

قال الحافظ ابن حجر في الفتح (٨:٦٥١): وقعة الحرّة التي أجمع المؤرخون على وقوعها حيث أكدوا مقتل ثمانين من أصحاب النبي ولم يبق بديري بعد ذلك. وكان سببها أن أهل المدينة خلعوا بيعة يزيد بن معاوية لما بلغهم ما يتعمده من الفساد، فأمر الأنصار عليهم عبدالله بن حنظلة بن أبي عامر وأمر المهاجرون عليهم عبدالله بن مطيع العدوي. وأرسل إليهم يزيد بن معاوية مسلم بن عقبة المري في جيش كثير فهزمهم واستباحوا المدينة وقتلوا ابن الحنظلة و قتل من الأنصار شيئاً كثيراً جداً. و كان أنس (الصحابي) يومئذ بالبصرة فبلغه ذلك فحزن على من أصيب من الأنصار فكتب إليه زيد بن أرقم وكان يومئذ بالكوفة يسليه ومحصل ذلك أن الذي يسير إلى مغفرة الله لا يشد الحزن عليه فكان ذلك تعزية لأنس فيهم

Ibn Hazm said in (Al-Ijmaa'): It is known that the most blessed of the الصحابة (As-Sahaba: Companions of the Messenger) and the rest of the السلف (Al-Salaf: Pious Predecessors) on the يوم الحرّة (the day when fighting took place at al-harrah in 63AH), they went out against Yazid bin Mu'aawiyah and that ibn Zubair and those who followed him from the best of people went out against him. Also, that Al-Hussain bin Ali and those that followed him from the best of the Muslims went out against him. May Allah be pleased with those that rebelled against him, and curse those who killed them. And that Al-Hasan Al-Basaree and the senior التابعين (at-taabi'een: the second generation of Islam) went out against Al-Hajjaaj with their swords.

Al-Haafidh ibn Hajr said in Al-Fath (8:651): The historians have agreed that the place of Al-

Harrah is where 80 of the companions of the Prophet (صلى الله عليه وسلم) realised death and after that no one who fought in badr remained. And the reason was that the people of Al-Madinah did not keep the بيعة (pledge of allegiance) to Yazeed bin Mu'aawiyah when the corruption he had done had reached them. So the Ansar were led by Abdullah bin Hanthalah bin Abi Aamir and the Muhaajiroon were led by Abdullah bin Mutee' Al-Adawee. Then Yazeed bin Mu'aawiyah sent Muslim bin Uqbah Al-Maree to them with a large army and he defeated them and the blood and wealth of Al-Madeena was permitted. Ibn Hanthalah was killed along with many of the Ansar. That day, Anas (the Sahaabi) was in Basra and the news reached him and caused him to feel sorrow for what afflicted the Ansar, so Zaid bin Arqam wrote to him while he was in Koofa, to console him of this outcome of this issue, that the one who is going to the forgiveness of Allah is not felt sorry for. So Anas ceased feeling sorrow for them.

وممن أنكر على ابنِ المجاهدِ دعوى الإجماع في هذه المسألة : القاضي عياض المالكي ، فقال : وردَّ عليه بعضهم هذا بقيام الحسين بن علي رضي الله عنه ، وابن الزبير ، وأهل المدينة على بني أمية ، وقيام جماعة عظيمة من التابعين ، والصدر الأول على الحجاج مع ابن الأشعث .. وتأول هذا القائل قوله : (ألا ننازع الأمر أهله) على أئمة العدل .. وحجة الجمهور أن قيامهم على الحجاج ليس بمجرد الفسق ، بل لما غير من الشرع ، وأظهر من الكفر .

And from those who censured ibn Al-Mujaahid, agreeing on this issue: AlQaadhee 'Iyaadh Almaalikee, who said: And some of them responded to him using the rebellion of Al-Hussain bn Ali (may Allah be pleased with him), ibn Zubair, and the people of Al-Madinah against the Bani Umayyah. Also the rebellion of a great group of التابعين (second generation of Islam). And the first generation against Al-Hajjaaj with ibn Al-Ash'ath. Taking this view was his saying: (Don't argue with the people who have the power) upon the just leaders. And the most famous ruling on the rebellion against Al-Hajjaaj was not just because of sin, but rather from what differed with the legislation and what was apparent from الكفر (disbelief)

احتج البعض على جواز الخروج على الظلمة مطلقاً ، وقصره الآخرون على من فحش ظلمه وغير الشرع ، ولم يقل أحد منهم : إن يزيد مصيب ، والحسين باغٍ .. ولا أعلم لأحد من المسلمين كلاماً في تحسين قتل الحسين رضي الله عنه ، ومن ادعى ذلك على مسلم ، لم يصدق ، ومن صح ذلك عنه ، فليس من الإسلام في شيءٍ " - [العواصم والقواصم الجزء 8 ص 12 وما بعده ، ط 3 مؤسسة الرسالة 1415]

Some people argued for the permissibility of الخروج (Al-Khurooj: rebellion) against the oppressive ruler generally. Others restricted the ruling on the one whose oppression is excessive and changes the legislation. No one from them said that Yazeed is correct and that Al-Hussain was unjust. And I don't know from any of the Muslims a saying, approving the killing of Al-Hussain (May Allah be pleased with him). Whoever claims that upon a

Muslim then it is not verified, and whoever approves it then he is not from Islam at all.

[Al-Awaasim wal-Qawaasim, Part 8, page 12]

وكذلك ذكر الجصاص أن كبار التابعين قد نابذوا الحجاج بالسيف، حيث قال: " وقد كان الحسن وسعيد بن جبير والشعبي وسائر التابعين يأخذون أرزاقهم من أيدي هؤلاء الظلمة ، لا على أنهم كانوا يتولونهم ولا يرون إمامتهم ، وإنما كانوا يأخذونها على أنها حقوق لهم في أيدي قوم فجرة . وكيف يكون ذلك على وجه موالاتهم وقد ضربوا وجه الحجاج بالسيف ، وخرج عليه من القراء أربعة آلاف رجل هم خيار التابعين وفقهاؤهم فقَاتلوه مع عبد الرحمن بن محمد بن الأشعث بالأهواز ثم بالبصرة ثم بدير الجماجم من ناحية الفرات بقرب الكوفة وهم خالعون لعبد الملك بن مروان لاعنون لهم متبرئون منهم " [أحكام القرآن]

Likewise, Al-Jasaas mentions that the senior التابعين (second generation) rejected Al-Hajjaaaj with the sword when he said "Al-Hasan, Sa'eed bin Jubair, Ash-sha'bee and the rest of the التابعين (second generation) would talk the livelihood from the hands of those oppressors, because it was a right for them in the hands of the oppressive people. So how can it be from the angle of allegiance and they had struck the face of Al-Hajjaaaj with the sword, and rebelled against him with 400 reciters who were from the best of the التابعين (second generation) and their scholars. So they fought him with Abdur-rahman bin Muhammad bin Al-Ash'ath in Al-Ahwaaz, then in Al-Basrah, then in dir-ul-jamaajim on the side of the Euphrates, near Al-Koofa. So they deposed Abdul-Malik bin Marwaan, cursing them and freeing themselves from them.

كذلك حين ثار عبد الرحمن بن الأشعث على الدولة الأموية في زمن ولاية الحجاج الظالمة وقف إلى جانبه آنذاك أكابر الفقهاء أمثال سعيد بن جبير والشعبي وابن أبي ليلى وأبي البخري، ويذكر ابن كثير أن فرقة عسكرية من القراء (يعني العلماء والفقهاء وقفت معه ولم يقل واحد من العلماء الذين قعدوا عن القيام معه أن خروجه هذا غير جائز، والخطب التي ألقاها هؤلاء الفقهاء أمام جيش بن الأشعث تترجم نظريتهم ترجمة أمينة، قال بن أبي ليلى: " أيها المؤمنون إنه من رأى عدواناً يعمل به ومُنكراً يُدعى إليه فأنكره بقلبه فقد سلم وبرئ، ومن أنكره بلسانه فقد أجر وهو أفضل من صاحبه، ومن أنكره بالسيف لتكون كلمة الله هي العليا وكلمة الظالمين السفلى فذلك الذي أصاب سبيل الهدى ونور في قلبه اليقين، فقاتلوا هؤلاء المحلّين المحدثين المبتدعين الذين قد جهلوا الحق فلا يعرفونه وعملوا بالعدوان فلا ينكرونه ". وقال الشعبي: " يا أهل الإسلام قاتلوهم ولا يأخذكم حرج في قتالهم، فوالله ما أعلم قوما على بساط الأرض أعمل بظلم ولا أجور منهم في الحكم، فليكن بهم البدار". وقال سعيد بن جبير: " قاتلوهم ولا تأثموا من قتالهم بنيةً ويقين، وعلى آثامهم قاتلوهم على جورهم في الحكم وتجبرهم في الدين واستذلّاهم الضعفاء وإماتتهم الصلاة " [الخلافة والملك للمودودي نقلاً عن الطبري]

Similarly, when Abdur-rahmaan bin Al-Ash'ath revolted against the Umayyads during the leadership of Al-Hajjaaaj the oppressor, the major scholars of that time stood by him, from

the likes of Sa'eed bin Jubair Ash-sha'bee, ibn Abi Laila and Abu Bukhtari. And ibn Kathir mentions that a military unit from the reciters (meaning the scholars and jurists) stood with him and no one of the scholars who stayed and didn't stand with him said that his خروج (rebellion) was impermissible. The lectures that these scholars delivered in front of the army of ibn Al-Ash'ath gave a trustworthy interpretation of their opinion. Ibn Abi Laila said: "O believers! Whoever sees aggression carried out and evil being called to, and then rejects it in his heart then he is safe and free. Then whoever rejects it with his tongue then he is rewarded and he is better than his companion, and whoever rejects it with his sword so that the Word of Allah be uppermost and the word of the oppressors be low then that is the one who has come across the path of guidance and light and in his certain heart. So fight those innovators who are ignorant of the truth and don't know it so they act with aggression and reject the truth." And Ash-Sha'bee said "O people of Islam! Fight them and harm will not take you in your fighting. For by Allah I don't know a people of the earth working with injustice more than what they are doing. So make haste!" And Sa'eed bin Jubair said "Fight them and there is no sin in fighting them, clearly and surely. And upon their sin fight them, on their oppression in judgement, their compulsion in religion, their abasing the week and their killing the Salah.

[Al-Khilaafah wal-malik lil-mawdoodee naqlan 'an At-Tabari]

ولقد أيد الإمام أبو حنيفة وساعد كل من خرج على أئمة الجور في عصره، كزيد بن علي في خروجه على الخليفة الأموي فقد أمدّه أبو حنيفة بالمال، وكان ينصح الناس ويأمرهم بالوقوف إلى جانبه، وهذا ما ذكره الجصاص في هذه المسألة: " وقضيته في أمر زيد بن علي مشهورة وفي حمله المال إليه وفتياها الناس سرّاً في وجوب نصرته والقتال معه " [أحكام القرآن للجصاص]

And Imam Abu Haneefah helped and facilitated anyone who rebelled against the oppressive ruler in his time, like Zaid bn Ali when he rebelled against the Khaleefa so Abu Haneefah supplied him with money. He advised the people and ordered them to stand by his side. This is what Al-Jasaas mentioned in this issue: "His case in the issue of Zaid bin Ali is well known, as is his giving money to him, and his secretly issuing a verdict to the people about the obligation of helping him and fighting with with." [Ahkaam Al-Qur'aan of Al-Jasaas]

أما الإمام مالك فقد روى ابن جرير عنه أنه أفتى الناس بمبايعة محمد بن عبد الله بن الحسن الذي خرج سنة 145هـ، فقليل له: " فإن في أعناقنا بيعة للمنصور، فقال: إنما كنتم مكرهين وليس لمكره بيعة، فبايعة الناس عند ذلك عن قول مالك ولزم مالك بيته " [الدولة الإسلامية لبشير أحمد نقلاً عن البداية والنهاية لابن كثير]

As for Imam Maalik then ibn Jarir narrated from him that he gave a verdict that the people make the البيعة (pledge of allegiance) to Muhammad bin Abdillah bin Al-Hasan, who rebelled in the year 145AH. It was said to him "We are bound by the بيعة (pledge) to Al-

Mansoor” So he said, “Indeed you were only forced and the forced one has no بيعة (pledge)”. So the people gave the بيعة (pledge) to him due to the speech of Imam Malik.

وقد ذكر ابن أبي يعلى عن الإمام أحمد في رواية : " من دعا منهم إلى بدعة فلا تجيبوه ولا كرامة ، وإن قدرتم على خلعه فافعلوا " [طبقات الحنابلة 2 \ 305]

Ibn Abi Ya'laa mentioned in a narration from Imam Ahmad: “Whoever from them calls to بدعة (innovation) then do not answer him. And if you have the ability to remove him then do so. [Tabaqaat Al-Hanaabilah 2/305]

قال إمام مذهب الشافعية الجويني - وقد ذكر أن الإمام لا ينعزل بالفسق - ما لفظه : وهذا في نادر الفسق ، فأما إذا تواصل منه العصيان ، وفشا منه العدوان ، وظهر الفساد ، وزال السداد ، وتعطلت الحقوق ، وارتفعت الصيانة ، ووضحت الخيانة ، فلا بدّ من استدراك هذا الأمر المتفاقم ، فإن أمكن كفه يده ، وتولية غيره بالصفات المعتبرة ، فالبدار البدار ، وإن لم يمكن ذلك لا ستظهاره بالشوكة إلا بإراقة الدماء ، ومصادمة الأهوال ، فالوجه أن يقاس ما الناس مندفعون إليه ، مبتلون به بما يعرض وقوعه ، فإن كان الواقع الناجز أكثر مما يتوقع ، فيجب احتمال المتوقع ، وإلا فلا يسوغ التشاغل بالدفع ، بل يتعين الصبر والابتهاال إلى الله تعالى

Al-Juwaanee, one of the Imams of the Shaafi'ee madhab said – and he mentioned that the leader is not removed due to فسق (disobedience), meaning, that this is infrequent فسق (disobedience). But as for if he does عصيان (a greater disobedience), aggression is spread from him, corruption becomes apparent, the rights are negated, services are removed and betrayal seen clearly then this aggravating issue must be cured and if it is possible, seize his hand and appoint another person with considered attributes, so make haste. But if it is not possible as showing force will only cause spilling of blood and severe fighting, then the people should assess what they are rushing towards. testing it with the result of this reality. So if the result of that reality is more than what was expected, then enduring what is expected is obligatory. And if not then there is no justification in working for this benefit. Rather seek aid in patience and pleading to Allah.

The scholars had a difference of opinion as to whether the unjust ruler can be rebelled against. However, they all agreed on the obligation to remove the ruler who has committed apostasy by not judging by the rule of Allah. As we shall prove in the following evidences.

Allah says in Chapter Al-Anfaal, 8, verse 39:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِئْتَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ

And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion will be all for Allah alone.

قال ابن تيمية في مجموع الفتاوى (٥٤٤/٢٨): و الدين هو الطاعة، فإذا كان بعض الدين لله و بعضه لغير الله و جب القتال حتى يكون الدين كله لله

Ibn taymiyyah said in majmoo' fatawa (28/544): and the religion is obedience, so if some of the religion is for Allah and some of it is for other than Allah, then fighting is obligatory until the religion, all of it is for Allah.

Ibn Tamiyyah said this statement about the one who changes just some of the الشريعة (law of Allah). If they change just a part then it is obligatory to fight them. Today we do not have rulers just changing a part, rather they implement entire legal systems that are in complete opposition to the الشريعة (law of Allah).

و قال الحافظ في الفتح (١٣٢/١٣): و ملخصه أنه (ال خليفة) ينعزل بالكفر إجماعا فيجب على كل مسلم القيام في ذلك فمن قوي على ذلك فله الثواب و من داهن فعله الإثم و من عجز وجبت عليه الهجرة من تلك الأرض

And al-haafidh said in al-fath (13/132): and he summarised: he (meaning the khaleefa) is expelled because of the kufr (of dismantling the law of Allah) by consensus, so it is obligatory on every Muslim to stand for that. So whoever has the strength to do that then he will be rewarded and whoever compromised his religion for a worldly benefit then upon him is sin. And whoever was unable, then it is obligatory for him to make هجرة (migration) from that land.

و قال الشوكاني بعد كلام له في كفر من يتحاكم إلى غير شرع الله و هؤلاء جهادهم واجب و قتالهم متعين حتى يقبلوا أحكام الإسلام و يذعنوا لها و يحكموا بينهم بالشريعة المطهرة و يخرجوا من جميع ما هم فيه من الطواغيت الشيطانية (الدواء العاجل في دفع العدو الصائل ص:٢٥)

Ash-shawkaanee said after speaking about the كفر (disbelief) of the who goes to other than the الشريعة (law) of Allah for judgement, that for them Jihad is واجب (obligatory) and fighting is obligatory on everybody until he accepts the rulings of Islam, completely and judges between them with the pure الشريعة (law of Allah), and leaves all the الطواغيت (taaghoots: tyrants) (ad-dawaa'ul-aajil, page 25)

It should now be clear to the sincere reader that the ruler who has changed the الشريعة (law) of Allah has committed a most disgusting act of apostasy. Not only has he committed كفر (disbelief), but he is forcing man-made laws on all those who are underneath them, subjecting them to a worst kind of oppression. On account of this, removing this evil is واجب (obligatory).

الخروج على الحاكم الذي يحكم بغير ما أنزل الله أمر واجب و هو من باب الأمر

بالمعروف و النهي عن المنكر

So, خروج (rebellion) against the ruler who rules by other than what Allah has revealed is أمر واجب (an obligatory matter), and it is from the matters of ordering with the good and forbidding the evil.

Allah says, in Chapter Aal-imran, 3, verse 104:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.

And in Chapter Aal-imran, 3, verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command).

And in Chapter Al-Maa'ida, 5, verse 78:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds.

و في صحيح مسلم (١١٠): عن طارق بن شهاب. وهذا حديث أبي بكر. قال: أول من بدأ بالخطبة، يوم العيد قبل الصلاة، مروان. فقام إليه رجل. فقال: الصلاة قبل الخطبة. فقال: قد ترك ما هنالك. فقال أبو سعيد: أما هذا فقد قضى ما عليه. سمعت رسول الله يقول: "من رأى منكم منكرا فليغيره بيده. فإن لم يستطع فبلسانه. ومن لم يستطع فبقلمه. وذلك أضعف

"الإيمان".

And in Sahih Muslim (110): On the authority of Tariq bin Shihab, and this is the hadith(statement of the Messenger) of Abu Bakr, who said: The first person to begin with the الخطبة (sermon) on the day of eid before the prayer was Marwan, so a man stood before him and said: "the prayer is before the sermon!", so the narrator said: he left what was known before, and Abu sa'eed said: as for this then he (the man who forbade this) did his duty. I heard the Messenger of Allah say: "Whoever from you sees a منكر (munkar: polytheism, disbelief and all that Islam has forbidden) then he should change it with his hand; then if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is the weakest of faith."

In this hadith(statement of the Messenger) Marwan, the leader, changed just one aspect of the sunnah. The sunnah of the sermon of eid. Even though it is not obligatory to listen to this sermon, and one may leave after the prayer, Marwan changed it so that people would be more attentive and listen to him. However a man stood up and fulfilled his duty of highlighting the fact that he had brought forward something which should come after the prayer. So this was the case with something that isn't an obligation. As for today, we see in Muslim lands, that many banks have entered into the country, operating with clear حرام (prohibited) الربا (interest) transactions, likewise clubs serving alcohol have been opened, and fornication and drugs are widespread. This is all by the permission of the ruler, who has changed something which was حرام (prohibited) and made it permissible This is no doubt a greater evil than the one who changed something مستحب (recommended).

و في صحيح مسلم (٥٠) : عن عبدالله بن مسعود؛ أن رسول الله قال: "ما من نبي بعثه الله في أمة قبلي، إلا كان له من أمته حواريون وأصحاب. يأخذون بسنته ويقتدون بأمره. ثم إنها تخلف من بعدهم خلوف. يقولون ما لا يفعلون. ويفعلون ما لا يؤمرون. فمن جاهدكم بيده فهو مؤمن، و من جاهدكم بقلبه فهو مؤمن، و من جاهدكم بلسانه فهو مؤمن. وليس وراء ذلك من الإيمان حبة خردل"

و قال النووي: الحواريون المذكورن اختلف فيهم، فقال الأزهري و غيره: هم خلصان الأنبياء و اصفائهم، و الخلصان الذين نقو من كل عيب، و قال غيرهم أنصارهم، و قيل: المجاهدون، و قيل: الذين يصلحون للخلافة بعدهم

In Sahih Muslim (50): On the authority of Abdullah bin Mas'ood: that the Messenger of Allah صلى الله عليه وسلم said: "There was not a prophet sent by Allah in the ummah before me, except that he had from his ummah a group of حواريون (disciples) and companions, who follow his sunnah and his command, and then تخلف من بعدهم خلوف (others come after them with evil), who say what they do not do, and they do what they are not commanded

to do, so whoever struggles against them with his hand then he is a believer, and whoever struggles against them with his heart then he is a believer, and whoever struggles against them with his tongue then he is a believer, and there is not even the size of a mustard seed of faith besides that."

و في هذه المسألة نبين إن شاء الله تعالى حكم من خرج عن الإسلام من الحكام، أيا كان صورة هذا الخروج من حكم بغير ما أنزل الله أو تبديل للشريعة أو تحريم ما أحل الله أو تحليل ما حرم الله أو الاستهزاء بالدين أو حرب للإسلام و المسلمين بسبب دينهم أو إباحة العلمانية و نشر المذاهب الهدامة من الديمقراطية، الاشتراكية، الشيوعية و غيرها من القوانين الوضعية أو موالاتة الكفار و إعانتهم و نصرهم على المسلمين. لذلك فقد ذكر أهل العلم قديما و حديثا إن أولى الأمر الذين تجب طاعتهم هم العلماء و الفقهاء و الأمراء الذين يأمرهم بطاعة الله عز و جل. لا الذين يأمرهم بالمنكر و ينهاون عن المعروف و يحكمون بغير ما أنزل الله.

قال ابن عباس في قوله تعالى (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) : قال يعني أهل الفقه و الدين. قال جابر بن عبد الله: هم أولو الفقه و العلم. قال عبد الله بن أحمد: و أهل طاعة الله الذين يعلمون الناس معاني دينهم و يأمرهم بالمعروف و ينهونهم عن المنكر. فأوجب الله سبحانه طاعتهم على عباده. و قال ابن كثير رحمه الله: و قال علي بن أبي طلحة، عن ابن عباس: أولي الأمر يعني أهل الفقه و الدين، و الظاهر أنها عامة في كل أولي الأمر من العلماء و الأمراء

و قال ابن حجر: و قال الطيبي: أعاد الفعل في قوله تعالى (أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ) إشارة إلى إستقلال الرسول بالطاعة و لم يعده في (أولي الأمر) إشارة إلى أنه يوجد فيهم من لا تجب طاعته ثم بين ذلك في قوله (فإن تنازعتهم في شيء) كأنه قيل: فإن لم يعمل بالحق فلا تطيعوهم و ردوا ما تخالفتهم فيه إلى حكم الله و رسوله فقد قال الشوكاني في تفسير هذه الآية (و أولي الأمر) هم الأئمة و السلاطين و القضاة و كل من كانت له ولاية شرعية لا ولاية طاغوتية.

قال ابن منذر: أجمع كل من يحفظ عنه من أهل العلم أن الكافر لا ولاية له على مسلم بحال. و قال شيخ الإسلام ابن تيمية: فمن أجاز إتباع شريعة غير شريعة الإسلام و جب خلعه و حرم طاعته لأنه في مثل هذه الحالة يستحق وصف الكفر.

So in this issue, we will clarify the ruling of whoever left Islam from the rulers. From whatever angle this خروج (rebellion) is from. From ruling by other than what Allah revealed, or changing the شريعة (sharee'ah: law of Allah), or prohibiting what Allah has made permitted, or permitting what Allah has prohibited, or mocking the religion, or fighting Islam and the Muslim because of their الدين (Ad-deen: religion), or permitting العلمانية (secularism), or spreading the destructive methodologies from democracy, communism, and other than them from the man-made laws, or allying with the disbelievers, helping them and aiding

them against the muslims. For that reason the scholars from the past and present have mentioned that the rulers who are obligatory to obey, they are the scholars and the jurists and the rulers who order with obedience to Allah. Not those that order evil and forbid the good and judge by other than what Allah has revealed.

Ibn Abbaas said about the statement of Allah: (and those of you (Muslims) who are in authority): this means the people of *فقه* (understanding) and religion. Jaabir said: They are the people of understanding and knowledge. Abdullah bin Ahmad said: The people of obedience to Allah are those that teach the people the meaning of their religion and enjoin the good and forbid the evil. So Allah made obedience to them obligatory upon the slaves. And ibn kathir said: Ali bin Abi Talhah narrated from ibn Abbaas: (those in authority) means the people of understanding and religion, and what is apparent is that it this is general for anyone who is in authority from the scholars and leaders.

Ibn hajr said: At-Teebee said: The verb (obey) was repeated in (Obey Allah and obey the Messenger) as an indication of the Messenger being obeyed independently, and it was not repeated in (those in authority), an indication that there is found amongst them, he who it not obligatory to obey. Then Allah clarified that in His statement: (if you differ in anything amongst yourselves, refer it to Allah and His Messenger) as if it was said: "if they do not act upon the truth, then do not obey them and return what you differ with them in to Allah and His Messenger.

Ash-shawkaani said in his tafsir of the verse (those in authority), they are the leaders, sultans, judges and everyone who has a legal authority and not a disbelieving authority.

Ibn Mundir said: There is consensus that there is no authority of the *كافر* (disbeliever) over a muslim.

And ibn taymiyyah said: whoever permits the following of a legislation other than the legislation of Islam, then it is obligatory for him to be removed and obeying him is *حرام* (prohibited) because in this situation, he deserves the attribute of disbelief.

Proving that there is no authority for the *كافر* (disbeliever) over the muslim is the statement of Allah in Chapter An-Nisa, 4, verse 141:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

And never will Allah grant to the disbelievers a way (to triumph) over the believers.

We find in our times, many people claiming that they follow the way of the *السلف الصالح* (As-Salaf-us-As-Salih: First three generation of Islam). But at the same time they call to the obedience of disbelieving rulers. In fact they choose to ignore the disbelief of these rulers, raising them to the level of believers in a way similar to the Murji'ah of the past. They utilise very specific texts of the Sunnah to satisfy their aims, without referring these texts to other statements in the authentic Sunnah. From these texts, is the hadith(statement of the

Messenger) reported in sahih bukhari, hadith no. 6723:

عن أنس بن مالك رضي الله عنه قال: قال رسول الله : (اسمعوا وأطيعوا، وإن استعمل عليكم عبد حبشي، كأن رأسه زبيبة).

On the authority Anas bin Maalik who said: The Messenger of Allah said: "listen and obey, even if there is over you an Abyssinian slave, whose head is like a raisin."

This is an authentic hadith(statement of the Messenger) no doubt. But what is the methodology of the السلف الصالح (pious predecessors) in explaining this hadith (statement of the Messenger)? Do we rely on this hadith (statement of the Messenger) alone, without considering the many other authentic texts that speak about the same issue? Of course not! Rather the methodology of the السلف الصالح (pious predecessors) was to return the hadith(statement of the Messenger) to the other authentic texts. We explain the hadith(statement of the Messenger), with hadith(statement of the Messenger). Often in the Sunnah, you may find one hadith(statement of the Messenger) talks about an issue in a very general manner, but then when we search, we find other أحاديث (ahadith: statements and actions of the Messenger) that mention more specific rulings about that matter, as an explanation to the more general hadith(statement of the Messenger).

We will mention a hadith(statement of the Messenger) with a similar wording:

أخبرنا محمد بن عبد الأعلى قال حدثنا خالد هو بن الحارث قال حدثنا شعبة عن يحيى بن حصين قال سمعت جدي يقول سمعت رسول الله يقول في حجة الوداع ولو استعمل عليكم عبد حبشي يقول بكتاب الله فاسمعوا له وأطيعوا . وراه النسائي(٧٨١٥)

Muhammad bin Abdil-A'laa informed us: Khalid (and he is ibn-ul-haarith) informed us: Shu'bah informed us: from Yahya bin Husan who said: I heard my grandfather say: I heard the Messenger of Allah say in the farewell pilgrimage: "if an abysynian slave is over you, **ruling by the book of Allah**, then listen to him and obey."

(narrated by an-nisaa'ee no. 7815)

This hadith(statement of the Messenger) clearly obligates obedience to any Muslim ruler. But this obedience is not unrestricted, as some from the murji'ah of our times (those that claim to be Salafi but are far from Salafiyya) would lead you to believe. Indeed you find they only ever quote the shortest wording of this hadith(statement of the Messenger), to confuse the believers until they follow a طاغوت (taaghoot: tyrant). The condition is simple. That the obedience is only to what agrees with the book of Allah. The belief of Ahlus-Sunnah is clearly far from that of the الخوارج (al-khawaarij). The الخوارج (al-khawaarij) rebelled against Ali bin Abi Taalib. Not only did they rebel against the Muslim ruler, but they rebelled against a companion of the Messenger (صلى الله عليه و سلم), who had been given glad tidings of jannah! There is not a believer on this earth that disagrees about the belief

of Ali bin Abi Taalib. So this is the خروك (khurooj: rebellion) that is not permissible. When a ruler is judging by the book of Allah, then even if he makes some mistakes due to his إجتهااد (ijtihaad: forming of a legal position based on the interpretation of Quran, Sunnah, Consensus and Analogy).

Also, it is important to note here how the contemporary murji'ah confuse the people by easily applying the label of 'خوارج' (khawaarij). We know that the خوارج (khawaarij) rebelled against Ali, a clear Muslim ruler. This is not the same as the one who rebels against the ruler which has committed كفر (apostasy) by judging by other than the rule of Allah.

In order to not be misled by those who falsely label the أهل التوحيد (people who single out Allah in worship) as الخوارج (al-khawarij) thereby confusing the general masses who do not know the religion, we will mention some of the signs of the الخوارج (al-khawarij) here to understand who they were as mentioned in the sunnah and the statements of السلف الصالح (Pious Predecessors).

وروى البخاري في صحيحه رقم 7432 عن أبي سعيد الخدري قال : بعث علي وهو باليمن إلى النبي - صلى الله عليه وسلم - بذهبية فى تربتها ، فقسمها بين الأقرع بن حابس الحنظلي ثم أحد بنى مجاشع ، وبين عيينة بن بدر الفزاري ، وبين علقمة بن علاثة العامري ثم أحد بنى كلاب ، وبين زيد الخيل الطائي ثم أحد بنى نبهان ، فتغضبت قريش والأنصار ، فقالوا : يعطيه صناديد أهل نجد ويدعنا !! قال : « إنما أتألفهم » . فأقبل رجل غائر العينين ، ناتئ الجبين ، كث اللحية ، مشرف الوجنتين ، محلوق الرأس ، فقال : يا محمد اتق الله . فقال النبي - صلى الله عليه وسلم - : « فمن يطيع الله إذا عصيته !! فيأمنى على أهل الأرض ، ولا تأمنونى !! » . فسأل رجل من القوم - قتله أراه خالد بن الوليد - فمنعه النبي - صلى الله عليه وسلم - فلما ولئى قال النبي - صلى الله عليه وسلم - : « إن من ضئضى هذا قوما يقرءون القرآن لا يجاوز حناجرهم ، يمرقون من الإسلام مروق السهم من الرمية ، يقتلون أهل الإسلام ويدعون أهل الأوثان ، لئن أدركتهم لأقتلنهم قتل عاد »

Narrated Abu Said Al-Khudri: When 'Ali was in Yemen, he sent some gold in its ore to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم distributed it among Al-Aqra' bin Habis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-'Amiri, who belonged to the Bani Kilab tribe and Zaid Al-Khail At-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet صلى الله عليه وسلم said, "I just wanted to attract and unite their hearts (make them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muhammad! Be afraid of Allah!" The Prophet صلى الله عليه وسلم said, "Who would obey Allah if I disobeyed Him? (Allah). He trusts me over the people of the earth,

but you do not trust me?" A man from the people (present then), who, I think, was Khalid bin Al-Walid, asked for permission to kill him, but the Prophet صلى الله عليه وسلم prevented him. When the man went away, the Prophet said, "Out of the offspring of this man, there will be people who will recite the Quran but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolators. Should I live till they appear, I would kill them as the Killing of the nation of 'Ad."

عن ابن أبي أوفى قال: قال رسول الله صلى الله عليه وسلم: الخوارج كلاب النار
On the authority of ibn Abi Awfaa that he said: The Messenger of Allah (صلى الله عليه وسلم) said: "The Khawarij are the dogs of the Hellfire." (Ibn Maja)

مناظرة ابن عباس للخوارج

انفصل الخوارج في جماعة كبيرة من جيش علي أثناء عودته من صفين إلى الكوفة، قُدِّرَ عددها في بعض الروايات ببضعة عشر ألفاً، وحُدِّدَ في رواية باثني عشر ألفاً، وفي أخرى بستة آلاف ، وفي رواية بثمانية آلاف، وفي رواية بأنهم أربعة عشر ألفاً. وقد انفصل هؤلاء عن الجيش قبل أن يصلوا إلى الكوفة بمراحل، وقد أقلق هذا التفرق أصحاب علي وهالهم، وسار علي بمن بقي من جيشه على طاعته حتى دخل الكوفة، وانشغل أمير المؤمنين بأمر الخوارج، خصوصاً بعدما بلغه تنظيم جماعتهم من تعيين أمير للصلاة وآخر للقتال، وأن البيعة لله ، والأمر بالمعروف والنهي عن المنكر، مما يعني انفصالهم فعلياً عن جماعة المسلمين.

وكان أمير المؤمنين علي حريصاً على إرجاعهم إلى جماعة المسلمين، فأرسل ابن عباس إليهم لمناظرتهم، وهذا ابن عباس يروي لنا ذلك فيقول: "... فقمتم وخرجت ودخلت عليهم في نصف النهار وهم قائمون فسلمت عليهم فقالوا: مرحباً بك يا ابن عباس! فما جاء بك؟ قلت لهم: أتيتكم من عند أصحاب النبي وصهره وعليهم نزل القرآن وهم أعلم بتأويله منكم، وليس فيكم منهم أحد لأبلغكم ما يقولون وتخبرون بما تقولون. قلت: أخبروني ماذا نقمتم على أصحاب رسول الله وابن عمه؟

قالوا: ثلاثاً.

قلت: ما هن؟

قالوا: أما إحداهن فإنه حكم الرجال في أمر الله فكفر، وقال الله تعالى: **إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ [الأنعام: 57]**، ما شأن الرجال والحكم؟ فقلت: هذه واحدة.

قالوا: وأما الثانية، فإنه قاتل ولم يسب ولم يغنم، فإن كانوا كفاراً سلبهم، وإن كانوا مؤمنين ما أحل قتالهم.

قلت: هذه اثنتان، فما الثالثة؟

قالوا: إنه محاسمه من أمير المؤمنين فهو أمير الكافرين.

قلت: هل عندكم شيء غير هذا؟

قالوا: حسبنا هذا.

قلت: أرايتم إن قرأت عليكم من كتاب الله ومن سنة نبيه ما يرد قولكم، أترضون؟!

قالوا: نعم.

قلت: أما قولكم حكم الرجال في أمر الله، فأنا أقرأ عليكم في كتاب الله أن قد صير الله حكمه إلى الرجال في ثمن ربيع درهم، فأمر الله الرجال أن يحكموا فيه، قال الله تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ} [المائدة: 95]. فنشدتكم بالله تعالى، أحكم الرجال في أرب ونبوها من الصيد أفضل أم حكمهم في دمائهم وصلاح ذات بينهم؟! وأنتم تعلمون أن الله تعالى لو شاء لحكم ولم يصير ذلك إلى الرجال. قالوا: بل هذا أفضل. وفي المرأة وزوجها قال الله: {وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا} [النساء: 35]، فنشدتكم بالله حكم الرجال في صلاح ذات بينهم، وحقن دمائهم أفضل من حكمهم في بضع امرأة أخرجت من هذه؟

قالوا: نعم.

قلت: وأما قولكم قاتل ولم يسب ولم يغنم، أفتسلبون أمكم عائشة -رضي الله عنها- ثم تستحلون منها ما يستحل من غيرها وهي أمكم؟ فإن قلت: إنا نستحل منها ما نستحل من غيرها فقد كفرتم، ولئن قلت: ليست بأمنا فقد كفرتم؛ لأن الله تعالى يقول: {النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ} [الأحزاب: 6]. فأنتم تدورون بين ضلالتين، فأتوا منها بمخرج! قلت: فخرجت من هذه؟

قالوا: نعم.

وأما قولكم محاسمه من أمير المؤمنين، فأنا آتيكم بمن ترضون وأراكم قد سمعتم أن النبي صلى الله عليه وسلم يوم الحديبية صالح المشركين، فقال لعلي رضي الله عنه: "اكتب، هذا ما قاضى عليه محمد رسول الله". فقال المشركون: لا والله ما نعلم أنك رسول الله، لو نعلم أنك رسول الله لأطعنك، فاكتب محمد بن عبد الله. فقال رسول الله صلى الله عليه وسلم: "امح يا علي رسول الله، اللهم إنك تعلم أنني رسولك، امح يا علي، واكتب هذا ما صالح عليه محمد بن عبد الله". فوالله رسول الله صلى الله عليه وسلم خير من علي، وقد محاسمه ولم يكن محوه ذلك يمحاه من النبوة. أخرجت من هذه؟

قالوا: نعم.

فرجع منهم ألفان، وخرج سائرهم فقتلوا على ضلالتهم، قتلهم المهاجرون والأنصار.

رواه الحاكم في المستدرک

The الخوارج (Khawaarij) broke off as a big group from the army of Ali, when they were returning from صفين (Saffeen) to الكوفة (Koofo). In many narrations their number is said to be over ten thousand, some say twelve thousand, some sixteen thousand, some sixteen, eighteen or fourteen thousand.

They broke off from the army before they reached الكوفة (Al-Koofo). This split would discomfort the companions of Ali and frighten them, so Ali advanced what remained of his army upon his obedience until they entered الكوفة (Koofo).

The Leader of the Believers, Ali was keen for them to return to the main body of the Muslims, So he sent ibn 'Abbaas to them to debate with them. And this is what ibn abbaas narrated, he said: So, I went out and I visited them at midday while they were eating.

So, I greeted them and they said, "Welcome, oh son of Abbaas! What has brought you here?"

I told them, "I have come to you from amongst the companions of the prophet, the Muhajiroon and the Ansar and from the son of the uncle of the prophet who is his son-in-law. And upon them descended the Quran; they are more knowledgeable about it than you and there is not one of them (the companions) amongst you. I have come to convey to you what they say, and to convey to them what you say."

A group amongst them said, "Do not debate with the Quraysh because verily Allah, says: *"Nay! But they are a quarrelsome people."* [Chapter Al-Zukhruf, 43:58]

Then a group of them turned towards me and two or three of them said: "Verily, we will speak to him."

So I said, "Come forward, what is the grudge you have against the companions of Allah's messenger and the son of his uncle?"

They answered, "Three points."

I asked, "And what are they?"

They said, "One of the points is that he had men judge in a matter of Allah while Allah says: *"The judgment is for none but Allah."* [Chapter Al-An'aam, 6:57] What have men got to do with the judgment?"

I said, "This is one point."

They said, "As for the second point, then he fought and he did not take captives nor did he take the war booty. If they were disbelievers, then their captives are permissible for us and if they were believers then their captives are neither permissible to take nor was it allowed to fight them (in the first place)."

I said, "This is the second point, and what is the third point?" Or he said something similar.

They said, "He should remove the title of 'Leader of the Believers' (Amir al-Mu'mineen) and if he is not the 'Leader of the Believers' then he is the 'Leader of the Disbelievers' (Amir al-Kaafireen)."

I asked, "Do you have any points other than these?"

They replied, "These are sufficient for us."

I said to them, “Do you understand that if I read to you from the book of Allah and from the Sunnah of His prophet that which refutes what you say will you then return (back)?

They said, “Yes.”

I said: “As for your statement that 'Ali had men judge in a matter that was for Allah; then I will read to you from the book of Allah, where Allah has delegated His judgment to men regarding the eighth of a quarter of a dirham. Allah, to judge in this matter, commanded the people. Do you not understand the saying of Allah *“Oh you who believe, do not kill the game while you are in a state of الإحرام (Ihram: the state one enters when going on pilgrimage) and whosoever of you kills it intentionally, then the penalty is an offering equivalent to the one he killed, as judged by two just men among you.”* [Chapter Al-Ma'idah, 5:95] And it is from the judgment of Allah that He delegated men to judge in this matter. If Allah willed, He could have judged in this matter but He allowed men to judge.

I ask you by Allah, is it better that men judge in something regarding reconciliation in disputes and in preventing bloodshed or regarding the hunting of a rabbit?”

They said, “Of course, this is better.”

“And regarding a woman and her husband (Allah says): *“If you fear a breach between the husband and wife, appoint two arbitrators: one from his family and the other from hers.”* [Chapter Al-Nisaa, 4:35], Is not men judging in reconciling disputes and in the prevention of bloodshed better than men judging regarding the private parts of a woman? Have we finished with this point?”

They replied, “Yes.”

I said, “As for your statement, 'He fought but did not take captives and did not take war booty,' then would you take your mother (in Islam), Aa'ishah, as a captive, making her permissible for yourselves for that which you make permissible from other than her while she is your mother? If you say, 'We make permissible from her that which we make permissible from other than her,' then you have committed disbelief. And if you say, 'She is not our mother,' then you have also committed disbelief: *“The prophet is closer to the believers than their own selves, and his wives are their mothers.”* [Chapter Al-Ahzab, 33:6] And so you are between the two ill judgments. So, which of them do you want to take? Have we finished with this point?”

They replied, “Yes.”

“As for 'Ali removing the title of 'Leader of the Believers', then I will give you something that will please you; verily, the Prophet of Allah صلى الله عليه وسلم contracted an agreement with the المشركين (Al-Mushrikeen: the polytheists) on the Day of الحديبية (Al-Hudaybiyyah), and the Prophet صلى الله عليه وسلم said to 'Ali:

“Write, oh 'Ali: This is what Muhammad, the Messenger of Allah, agrees with.”

They, the المشركين (Al-Mushrikeen: polytheists), said, 'If we knew you to be the messenger of Allah, we would not have fought you.' So the Messenger of Allah said: Oh Allah, indeed You know that I am Your messenger. Erase it, 'Ali, and write: This is what Muhammad Ibn ,

Abd'Allah agrees upon.” I swear by Allah that the Messenger of Allah is better than 'Ali and even he erased his own name, and erasing his name does not erase his prophet-hood. Have we finished with this point?”

They said, “Yes.”

So 2,000 of them came back while the rest of them rebelled and fought, based upon their misguidance, and the Muhajiroon and Al-Ansar fought them.

(narrated by Al-Haakim in al-Mustadrak)

It should now be clear who the **الخوارج** (khawarij) are as mentioned by the statements of the Messenger **صلي الله عليه وسلم** and the **السلف الصالح** (The Pious Predecessors). These **الخوارج** (khawarij) fought Ali who was judging by the law of Allah. Ali was one of the **خلفاء الراشدين** (Rightly-Guided Caliphs), he was promised Jannah and loved Allah. They declared people to be disbelievers on the basis of their major sins, labelling almost everyone who does not agree with them as being out of the fold of Islam. Their first argument was that they said Ali had men to judge, using the verse in Surah Al-An'aam as evidence. It is true that the judgement is for only Allah alone. But when you see what the **الخوارج** (khawarij) were asking for, you will realise that they expected the Book of Allah itself to stand and speak and judge between the people. This, no doubt, is impossible! Rather men need to judge by the book of Allah and the Sunnah, taking and applying it's evidences.

So when the **مرجئة العصر** (contemporary Murji'ah, those that claim to be Salafi) say that **أهل السنة** (The people of sunnah) are like the **الخوارج** (khawarij), they have not understood that the **الخوارج** (khawarij) were declaring people to be disbelievers by falsely applying a verse of the Quran to the one of the best of the Muslim Rulers. The **الخوارج** (khawarij) were not explaining the Quran with the Quran, nor did they use the evidence of the Sunnah. So Abdullah ibn Abbaas explained the error of their way and showed them the true interpretation of the evidences by explaining them with Quran and Sunnah.

The **الخوارج** (khawarij) would kill the Muslims and then be lenient to the kufar. They would cause splits within the Muslim Ummah, dividing them and making them weak. From their characteristics are.

1. They fight the Muslims, whether it be with their speech or physically.
2. They are lenient towards the kuffaar, even going so far as to praise them.
3. They label the Muslims as **كافر** (disbeliever), **فاسق** (disobedient), or **مبتدع** (innovator), without a right.
4. They fought against the Khalifa, Ali, who had been given glad tidings of Jannah.
5. They come out from the deen like an arrow exiting a bow.
6. They make **تكفير** (declaring one to be outside of the fold of Islam) of everybody except them.
7. They reject parts of the sunnah, claiming to rely on the Quran alone, like their rejection

of the stoning of the adulterer.

8. They do not see the understanding of the Sahaba as holding any weight.

Once you know the characteristics of the khawarij then it should be clear to you that when we see the one who stands up against the apostate ruler, establishing the rule of Allah and doing what is obligatory upon him then he is far away from the methodology of the khawarij. So for these مرجئة العصر (contemporary murji'ah) who claim they are upon the methodology of the السلف الصالح (as-salaf-us-saalih: first three generations of Islam) to come now and label the carriers of tawhid as khawarij is a huge deception and misdirection.

Even some of the scholars disagreed as to whether the Khawarij are Muslims or not. We already mentioned the hadith(statement of the Messenger) that if the Messenger would see them, he would kill them like عاد ('Ad) as mentioned in the hadith(statement of the Messenger), and عاد ('Ad) were Kufar. So how can we compare those that work to establish tawhid and the rule of Allah in the land, enjoining the good and forbidding the evil, fighting in the way of Allah, to these khawarij who never fought in the path of Allah at all.

So do not be deceived by those who claim to follow the methodology of the سلف (salaf). The methodology of the Salaf is free from them. They speak against those who defend the religion and label them with such terms. Look across the world how many lands have been stolen, how many children have been made orphans, how many wives have been widowed? Our lands have been stripped of their resources and dignity. To this day you see numerous atrocities continuing in the land of the first qibla, Palestine, yet these people do not care about them and label as الخوارج (khawarij) anyone who wants to defend the religion!

When you analyse the characteristics of the الخوارج (khawarij) mentioned, it becomes clear who is more like them. Who do you see today that label anyone who is not with them as being a مبتدع (innovator)? Who do you see today attacking the Muslims and leaving off the كفار (disbelievers)? And you should know that the attack is not only physical but can be verbally as well. Who do you see that are so lenient with the كفار (disbelievers) and the طواغيت (tawaaagheet: tyrants) that they will stand by them whenever the Muslims are attacked and praise them? Who do you see falsely explaining the Quran, taking verses out of context and not explaining them according to the methodology of the السلف الصالح (pious predecessors)? If you ponder for a moment, you will notice that it is those very مرجئة العصر (Contemporary Murji'ah) who label the أهل سنة (people of Sunnah) as الخوارج (khawarij).

If the ruler has totally dismantled the law of Allah, then he has exited from the religion. Rebelling against him and removing him is obligatory. We have already mentioned some of the proofs that obedience to the ruler is on the condition that he is a Muslim, judging by the rule of Allah. In addition to this we have the following hadith(statement of the Messenger).

و عن عبادة بن الصامت قال: دعانا النبي فبايعناه، فقال فيما أخذ علينا: أن بايعنا على السمع والطاعة، في منشطنا ومكرهنا، وعسرنا ويسرنا وأثرة علينا، وأن لا ننازع الأمر أهله، إلا أن تروا كفراً بواحاً، عندكم من الله فيه برهان. متفق عليه. البخاري (٦٦٤٧). مسلم (٣٩٢٦). أحمد (٢٣٨٣٤)

From 'Ubaadah bin As-Saamit who said: the Prophet (صلى الله عليه و سلم) called us so we pledged allegiance to him, so he said regarding what he had from upon us: "That we pledge upon hearing and obeying, in what we like and dislike, in our hardship and our ease, and we should not dispute the authority of its people unless we saw an *كفرا بواحا* (open disbelief) upon which we had a *برهان* (proof) from Allah. (Agreed upon. AlBukhari 6647. Muslim 3926. Ahmad 23834)

Again, the obedience is not without a condition. By reflecting on this hadith (statement of the Messenger) we know that when we see a clear *كفر* (disbelief) from the leader, such as ruling of other than what Allah has revealed, then upon us is *خروج* (rebellion). About this, we narrate the understanding of the *السلف الصالح* (pious predecessors) regarding when the *خروج* (rebellion) is *واجب* (obligatory) and when it is not.:

و نقل النووي في شرح مسلم (٢٢٩/١٢) عن القاضي عياض: فلو طرأ عليه كفر و تغيير لشرع أو بدعة خرج عن حكم ولاية و سقطت طاعته و وجب على المسلمين القيام عليه و خلع و نسب إمام عادل إن أمكنهم ذلك، فإن لم يقع ذلك إلا لطائفة وجب عليه القيام و خلع الكافر و لا يجب في المبتدع إلا إذا ظنوا القدرة عليه

An-nawawi narrated in the explanation of Muslim (12/229) from Al-Qaadi 'Iyyad: If *كفر* (disbelief) came upon the ruler and he changes the legislation, or he innovates, he loses his leadership and obedience to him stops and it is obligatory on the Muslims, to stand against him, removing him and nominating a just leader if it is possible. If that does not happen except from a group of people, then it is obligatory on that group to take out the *كافر* (disbeliever), and it is not obligatory to remove an innovator except when they think they have the ability to do so.

و قال شيخ الإسلام في مجموع الفتاوى: وكذلك كل طائفة ممتنعة عن شريعة واحدة من شرائع الإسلام الظاهرة، أو الباطنة المعلومه، فإنه يجب قتالها، فلو قالوا: نشهد ولا نصلى قوتلوا حتى يصلوا، ولو قالوا: نصلى ولا نزكي، قوتلوا حتى يزكوا، ولو قالوا: نزكي ولا نصوم ولا نحج، قوتلوا حتى يصوموا رمضان، ويحجوا البيت. ولو قالوا: نفعل هذا لكن لا ندع الربا،

ولا شرب الخمر ، ولا الفواحش ، ولا نجاهد في سبيل الله ، ولا نضرب الجزية على اليهود والنصارى ، ونحو ذلك . قوتلوا حتى يفعلوا ذلك . كما قال تعالى : { وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ } [الأنفال : 39] .

وقد قال تعالى : { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ } [البقرة : 278 ، 279] والربا آخر ما حرم الله ، وكان أهل الطائف قد أسلموا وصلوا وجاهدوا ، فبين الله أنهم إذا لم ينتهوا عن الربا ، كانوا ممن حارب الله ورسوله .

وفي الصحيحين أنه لما توفي رسول الله صلى الله عليه وسلم وكفر من كفر من العرب ، قال عمر لأبي بكر : كيف تقاتل الناس؟ وقد قال النبي صلى الله عليه وسلم : (أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله ، وأني رسول الله ، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحقها) فقال أبو بكر : ألم يقل : (إلا بحقها؟) والله ، لو منعوني عقلاً كانوا يؤدونه إلى رسول الله صلى الله عليه وسلم لقاتلتهم عليه . قال عمر : فوالله ما هو إلا أن رأيت الله قد شرح صدر أبي بكر للقتال ، فعلمت أنه الحق .

And Shaykh-ul-Islam said in majmoo'-al-fatawa: Likewise any party that rejects from the sharee'ah, just one of it's rulings, whether openly or secretly, then fighting him is obligatory. So if they say: "we testify (لا اله الا الله) and we do not pray", then they are fought until they pray. And if they were to say: "we pray but we do not give الزكاة (zakah: compulsory charity)", then they are fought until they pay الزكاة (zakah: compulsory charity). And if they say: "we pay الزكاة (zakah: compulsory charity), but we do not fast or make hajj", then they are fought until they fast ramadan and make hajj. And if they were to say: "we do this, but we do not leave الربا (riba: usury), nor the drinking of الخمر (alcohol), nor illegal sexual intercourse, and we do not make Jihad in the path of Allah, and we do not take the الجزية (jizya: money taken from people of the book for their protection when they reside in Muslim lands) from the Jews and the Christians" and the likes of that, they are fought until they do those things. As Allah has said ((And fight them until there is no فتنة (fitnah: disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.)) And Allah says, ((O you who believe. Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger.)) And الربا (usury) was the last thing prohibited by Allah, but there was a group of people who became Muslim, prayed and made Jihad, so Allah clarified that if they do not leave off الربا (usury), then they will be at war with Allah and His Messenger.

And it occurs in the الصحيحين (saheehayn), that when the Messenger (صلى الله عليه و سلم) died and some of the arab disbelieved, Umar said to Abu Bakr : How do you fight the

people? And the Prophet has said (I have been ordered to fight the people until they bear witness that none has the right to be worshipped except Allah, and I am the Messenger of Allah, so when they do this, their blood and wealth is spared except with a right). So Abu Bakr said : “Did you not say 'except with a right', by Allah, if they were to refuse to give me عقالا (either a rope that is used to bind the camels leg, or a small goat), that they used to give to the Messenger (صلى الله عليه و سلم), I would fight them”. Umar said: “By Allah, it not except that I saw Allah widen the chest of Abu Bakr towards fighting, so I knew that it was the truth.”

Both An-Nawawi and ibn Taymiyyah state that خروج (rebellion) is obligatory in the circumstances mentioned. Moreover, ibn Taymiyyah mentions that this becomes an obligation if just one part of the الشريعة (Allah's legislation) is changed. So how about the one who completely removes the الشريعة (Allah's legislation) and puts democracy or communism in its place? No doubt they are more deserving that they be fought. It is amazing that when some of the مرجئة العصر (murji'ah of today(will see this statement, they will declare us to be from the خوارج (khawaarij), yet all we are saying is that we agree with Imam An-Nawawi and Shaykh-ul-Islam ibn Taymiyyah. So if it is as these مرجئة (murji'ah) of our times say, then it must be that they claim these two great Imams are from the الخوارج (Khawaarij). But we know they will never say this, so it is upon them to abandon attacking the brothers of السنة (Ahlus-Sunnah) and repent to Allah (سبحانه و تعالى).

We have already mentioned how the deviants will distort the texts to suit their desires. Indeed, they even go so far as to distort the words of Allah, as in Chapter An-Nisaa, 4, verse 59:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ۗ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.

قال ابن كثير في تفسيره: ولهذا قال تعالى: { أَطِيعُوا اللَّهَ } أي: اتبعوا كتابه { وَأَطِيعُوا الرَّسُولَ } أي: خذوا بسنته { وَأُولَى الْأَمْرِ مِنْكُمْ } أي: فيما أمركم به من طاعة الله لا في معصية الله، فإنه لا طاعة لمخلوق في معصية الله، كما تقدم في الحديث الصحيح: "إنما الطاعة في المعروف".

Ibn Kathir said in his tafsir: And for this reason Allah, Most High said : (Obey Allah)

meaning: follow his book. (Obey the Messenger) meaning: take hold of his sunnah. (And those of you (Muslims) who are in authority) meaning in whatever they order with from obedience to Allah, not in disobedience to Allah, because there is no obedience to a created thing, if the act is in disobedience to Allah, as has come in the authentic hadith(statement of the Messenger): "Obedience is only in المعروف (good things/acts of obedience)".

The obedience is therefore not unconditional. If that created being, such as a ruler, has changed just one part of the الشريعة (Legislation of Allah) and legislated something not from it, then there is no obedience to this ruler. This ruling is of course more affirmed when it is regarding the ruler who has completely changed Allah's perfect الشريعة (legislation). In Allah's Most Beautiful Speech, we see that Allah mentioned the word "Obey" when speaking of Himself and the Messenger. But when mentioning the people in authority Allah did not mention 'obey' again but rather says "and". Showing that obedience to Allah and His Messenger is unconditional and unrestricted, whereas obedience to those in authority can only be done in what agrees with obedience to Allah and His Messenger صلى الله عليه وسلم. We also see that Allah said "of you", and the translator did well to mention that this is referring to the Muslims only, for the كفار (disbelievers) are not of us. Which is further proof that obedience is not to the ruler who has committed apostasy and exited the fold of Islam by ruling by other than the rule of Allah.

عن ابن مسعود قال: قال رسول الله: سيكون عليكم أمراء يؤخرون الصلاة عن مواقيتها و يحدثون البدعة. قلت فكيف أصنع. قال تسألني يا ابن أم عبد الله كيف تصنع، لا طاعة لمن عصى الله. (رواه الطبراني في الكبير و هو حديث صحيح)

On the authority of ibn 'abbaas who said: the Messenger of Allah صلى الله عليه وسلم said: "There will be leaders over you who will delay the prayers beyond their times and will innovate in the religion." I said: "So what will I do?". He said "You ask me, O son of the mother of Abdullah, what you will do? There is no obedience to the one who disobeys Allah". (collected by At-Tabaraani in 'al-kabir' and it is an authentic hadith(statement of the Messenger))

عن عبد الله بن مسعود؛ أن النبي قال (سيلي أموركم بعدي رجال يطفئون السنة ويعملون بالبدعة، ويؤخرون الصلاة عن مواقيتها) فقلت: يا رسول الله! إن أدركتكم، كيف أفعل؟ قال (تسألني يا ابن أم عبد كيف تفعل؟ لا طاعة لمن عصى الله). رواه ابن ماجه و سنده صحيح و أخرجه ابن حبان في صحيحه و أحمد في مسنده و الطبراني في المعجم الصغير

On the authority of Abdullah bin Mas'ood, that the Prophet صلى الله عليه وسلم said: "There will be men after me who have authority of your affairs who will extinguish the sunnah and act upon بدعة (innovation), they will delay the prayer past its time". I said, "O Messenger of Allah! If I approach this time what do I do?" He said, "You ask me, O son of the mother of

Abdullah, what you will do? There is no obedience to the one who disobeys Allah". (collected by ibn maajah with an authentic chain, and ibn hibban in his 'sahih', and Ahmad in his musnad, and At-Tabaraani in 'al-mu'jam al-saghir',)

So the الخروج (rebellion) against the ruler who has disbelieved is an obligation as proved by the evidence which have been mentioned. The only difference of opinion came with regards to the ruler who is unjust and oppressive. Some scholars said he is fought and other said he is not.

In our times the المرجئة العصر (contemporary murjiah) have taken this difference of opinion in the issue of the unjust ruler and transferred the ruling over to the ruler who has committed كفر (disbelief), which is something which the scholars of the past have never done.

We have mentioned the المرجئة (Murjiah) many times due to the danger they present to the ummah. It is important that we mention their characteristics and history here so that you are aware of them and stay clear of their deviation and misguidance.

الإرجاء في اللغة : التأخير، وفي الاصطلاح تأخير العمل وإخراجه عن حقيقة الإيمان، قال ابن كثير في بيان سبب تسمية المرجئة بهذا الاسم: " .. قيل مرجئة لأنهم قدموا القول وأرجؤا العمل - أي أخروه " وهم أقسام وفرق متعددة مختلفة في تحديد معنى الإيمان عدّها الأشعري في المقالات اثني عشر فرقة، وأشهرهم فرقتان:

الإرجاء (Irjaa') linguistically means: postponing. And technically it means postponing the actions and removing them from the reality of الإيمان (imaan: faith). Ibn Kathir said in clarification of the reasons for the المرجئة (murjiah) being named with this name "...they were called مرجئة (murjiah) because they bring forward the sayings and postpone the actions" And they are many different factions and groups by how they define الإيمان (eemaan: faith). Al-Ash'aree numbered them as 12 groups, the most famous of them are two.

الأولى مرجئة الفقهاء : وهم الذين يرون أن الإيمان إقرار باللسان وتصديق بالقلب، لا يزيد ولا ينقص، والأعمال الصالحة ثمرات الإيمان وشرائعه، قال الإمام الطحاوي - رحمه الله - في بيان هذا المذهب: " والإيمان هو الإقرار باللسان والتصديق بالجنان، وجميع ما صح عن رسول الله صلى الله عليه وسلم من الشرع والبيان كله حق، والإيمان واحد، وأهله في أصله سواء، والتفاضل بينهم بالخشية والتقى ومخالفة الهوى، و ملازمة الأولى " (العقيدة الطحاوية)

The first group were the مرجئة الفقهاء (the murjiah of the jurists): They were those who says that الإيمان (faith) is testifying with the tongue and belief in the heart, it doesn't increase or decrease. And righteous actions are the fruits and branches of الإيمان (faith). Imam At-Tahaawee (rahimahullah) said in a clarification of this methodology: "and الإيمان (faith) is testifying with the tongue and belief in the heart, and all that is gathered which is authentic

from the Messenger of Allah (صلى الله عليه وسلم) from the legislation and the clarification is all true, and الإيمان (faith) is one. And it's people in it's foundation are the same. The virtue between them is from awe, piety and opposing the desires and gathering between all that. (Al-Aqeedat ul-Tahaawiyyah)

الثانية مرجئة المتكلمين : وهم الجهمية ومن تابعهم من الماتريديّة والأشاعرة، يقول الفضيل بن عياض : " أهل الإرجاء - إرجاء الفقهاء - يقولون : الإيمان قول بلا عمل، وتقول الجهمية: الإيمان المعرفة بلا قول ولا عمل، ويقول أهل السنة: الإيمان المعرفة والقول والعمل " (تهذيب الآثار الطبري ١٨٢٢) ، ويقول وكيع بن الجراح : " ليس بين كلام الجهمية والمرجئة فرق كبير ؛ قالت الجهمية: الإيمان المعرفة بالقلب ، و قال المرجئة : الإقرار باللسان " أي مع اعتقاد القلب (نفس المصدر السابق)

The second group are the مرجئة (murjiah) of rhetoric and whoever followed them from the Matureedees and Asharees. Al-Fadayl bin Iyyadh said: "The people of الإرجاء (irjaa) – of the jurists – say: الإيمان (faith) is speech with no action, and the Jahmites say: الإيمان (faith) is knowledge with no speech and no action, and أهل السنة (the people of sunnah) say: الإيمان (faith) is knowledge, speech and action." (Tahdheeb Al-Aathar At-tabaree 2/182) And Wakee' bin Al-Jaraah said: There is not a big difference between the speech of the الجهمية (Jahmiyya) and the المرجئة (murjiah). The الجهمية (Jahmiyya) say: الإيمان (faith) is knowledge in the heart, and the المرجئة (murjiah) say: Testifying with the tongue." Meaning with belief in the heart. (taken from the same source as to what preceded)

وقال الإمام أحمد : " الجهمية تقول إذا عرف ربه بقلبه وإن لم تعمل جوارحه، وهذا كفر؛ إبليس قد عرف ربه ، فقال : رب بما أغويتني " (الخلال اللوحة ٩٦)

And Imam Ahmad said: " الجهمية (the jahmiyyah) say (about إيمان (belief) if he knows his Lord in his heart and he doesn't act with his limbs (he has إيمان (belief), and this is كفر (disbelief); for Iblees knows his Lord, as He said: "O my Lord! Because you misled me" (Al-khilal Al-lawhah 96)

١. المرجئة الفقهاء: منهم زر بن عبدالله الهمداني و قيس الماصر

1. The المرجئة (murjiah) of the jurists: From them Dharr bin Abdillah Alhamdaanee and Qais Al-Maasir

قال إسحاق ابن إبراهيم : " قلت لأبي عبد الله - يعنى الإمام أحمد - : أول من تكلم فى الإيمان من هو؟ قال: يقولون: أول من تكلم فيه زر " (مسائل الإمام أحمد لإسحاق ابن إبراهيم) ١٢ (١٦٢)

Ishaaq bin Ibrahim said: "I said to Abu Abdillah – Meaning Imam Ahmad : Who was the first to speak in the issue of الإيمان (faith)? He said: They say the first to speak in it was

Dharr” (Masaa'in Al-Imam Ahmad of Ishaq bin Ibraahim (2/162)

فقد نقل الحافظ عن الأوزاعي ؛ قال: أول من تكلم فى الإرجاء رجل من أهل الكوفة يقال له: قيس الماصر . تهذيب التهذيب ٤٩٠٧

Al-haafidh narrated from Al-Awzaa;ee that he said: The first one to speak in الإرجاء (irjaa') was a man from the people of al-Koofa who was called Qais Al-Maasir. (Tahdheeb At-Tahdheeb 7/490)

و قيل سالم الأقطسي و حماد بن أبي سليمان

And it is said it was Saalim Al-Aqtasee and Hamaad bin Abi Sulaimaan

٢. مرجئة المتكلمين و هو الجهم بن صفوان

2. The مرجئة (murjiah) of rhetoric and he was Al-Jahm bin Safwaan

قال الحافظ ابن حجر في فتح البارئ (٣٤٦١١٣): الجهم بن صفوان كان رجلا من أهل الأهواء لم يجالس عالما قط، ولم يعرف بطلب العلم، وإنما جالس أهل الأهواء وفي مقدمتهم الجعد بن درهم الذي ذبحه خالد بن عبدالله القسري لزندقته ونفيه صفات الله سبحانه، وكان الجهم مع جهله خصما مجادلا، التقى جماعة من زنادقة الهند يقال لهم: " السمنية " فسألوه عن مصدر المعرفة وكانوا لا يؤمنون إلا بالمحسوس، فقالوا له: صف لنا ربك هذا الذى تعبد به يا جهم ، و بأي حاسة أدركته من الحواس، رأيته أم لمستته - أم ... الخ؟! فمكث فترة لا يجيبهم، ثم اخترع قولاً في الله أجابهم به، فقال: " هو هذا الهواء مع كل شئ وفي كل شئ و لا يخلو من شئ " (الرد على الجهمية والزنادقة للإمام أحمد ص ٦٥). ولم يكن لأقوال جهم في حياته ولا بعد وفاته قبول، بل عاش مطاردا مطلوباً من ولاية الأمر حتى قتله سلم بن أحوز عامل نصر بن سيار على مرو، وقال له: " يا جهم ! إنى لست أقتلك لأنك قاتلتني، أنت عندي أحقر من ذلك، ولكني سمعتك تتكلم بكلام باطل أعطيت الله عهداً أن لا أملك إلا قتلتك فقتله "

Al-Haafidh ibn Hajr said in Fath-ul-baari' (13/346): Al-Jahm bin Safwan was a man from the people of desires, he never sat with a scholar, nor was he known for seeking knowledge. He only sat with the people of desires. And at the head of them was Al-Ja'd bin Dirham who was slaughtered by Khalid bin Abdillah Al-Qasree due to his زندقة (herecy) and negation of the attributes of Allah. So Al-Jahm was with his ignorance. So they said to him: "Describe your Lord for us, the one you follow, O Jahm, and with which sense of the senses you know him, do you see Him or do you touch Him.....etc?!" So he remained quiet for a time and didn't answer them, then he fabricated a statement about Allah and answered them with it, so he said: "He is this air, with everything, in everything and is not free of anything" (Ar-rad 'Ala Al-Jahmiyyah waz-zanaadiqah of Imam Ahmad, page 65). And there was no acceptance of his speech in his life or after he death, rather he lived, being pursued by the leader, up until Salm bin Ajooz killed him, working for Nasr bin Siyar,

and he said to him: "O Jahm! I am not killing you because you fought us, with me, you are more disgraceful than that, but I heard you speaking with a false speech. Allah has given me a covenant that I don't give up except that I kill you." So he killed him.

والمرجئة ثلاثة أصناف كما ذكر شيخ الإسلام ابن تيمية رحمه الله في مجموع الفتاوى (٧١٩٤-١٩٥): الصنف الأول: الذين يقولون بالإيمان مجرد ما في القلب، ثم من هؤلاء من يدخل فيه أعمال القلوب وهم أكثر فرق المرجئة، ومنهم من لا يدخلها في الإيمان كجهنم بن صفوان وأتباعه.

الصنف الثاني: من يقول هو مجرد قول اللسان وهو قول الكرامية.

الصنف الثالث: من يقول الإيمان: تصديق القلب وقول اللسان وهذا قول المرجئة الفقهاء.

The murjiah (murjiah) are three categories, as Shaykh Al-Islam ibn Taymiyyah mentioned in Majmoo' Al-Fatawa (7/194-195): The first category: Those that say الإيمان (faith) is solely in the heart, then from these are who enter into it the actions of the heart and most of the groups of the المرجئة (murjiah) are these. From them are those who don't enter it into الإيمان (faith) like Jahm bin Safwan and his followers.

The second category: Those that say it is solely speech on the tongue and that is the statement of the الكرامية (al-karaamiyyah).

The third category: Those who say that الإيمان (faith) is affirmation of the heart and speech on the the tongue and this is the statement of the المرجئة (murjiah) of the jurists.

قال الشيخ الإمام العلامة الحافظ أبي القاسم اللالكائي في كتابه شرح أصول اعتقاد أهل السنة والجماعة (ج ٣، ص ٨٤٠): ١٨١٣ - أنا محمد، أنا عثمان، قال: نا حنبل قال: حدثني أبو عبدالله قال: حدثني أبو عمر الطويل الضرير قال: نا حماد بن سلمة، عن عطاء بن السائب: عن سعيد بن جبير قال: مثل المرجئة مثل الصابئين رواه عبدالله بن أحمد في السنة (٣٣٨١١، ٣٢٣، ٣١٢)

The Shaykh and Imam, Abu Al Qaasim Allaalaka'ee said in his book 'Sharh Usool I'tiqaad Ahl As-sunnah wal-jamaa'ah' (volume 3, page 840): 1813 - From Muhammad, From Uthmaan who said: Hanbal informed us: Abu Abdillah informed me: Abu Umar At-taweel Ad-darir informed me: Hamaad bin Salama, on the authority of Ataa' bin Al-saa'ib: on the authority of Sa'eed bin Jubair who said: The likeness of the المرجئة (murjiah) is like the الصابؤون (Sabians)

Narrated by Abdullah bin Ahmad in As-sunnah (1/312, 323,338)

١٨١٤ - عن عطاء بن السائب قال: ذكر سعيد بن جبير المرجئة فضرب لهم مثلاً قال: (مثلهم مثل الصابئين، إنهم أتوا اليهود فقالوا: ما دينكم؟ قالوا: اليهودية، قالوا فما كتابكم؟ قالوا: التوراة، قالوا فمن نبيكم قالوا: موسى، قالوا فماذا لمن تبعكم؟ قالوا: الجنة، ثم أتوا النصارى فقالوا: ما دينكم؟ قالوا: النصرانية، قالوا فما كتابكم؟ قالوا: الإنجيل، قالوا فمن نبيكم قالوا:

عيسى، ثم قالوا فماذا لمن تبعكم؟ قالوا: الجنة، قالوا فنحن بين دينين رواه عبدالله بن أحمد في السنة (٦٦٤)، وابن بطة في الإبانة (١٢١٧)

1814 – On the authority of Ataa' bin As-saa'ib who said: Sa'eed bin Jubair mentioned the المرجئة (murjiah) and struck for them an example and said: The likes of them is like the الصابؤون (Sabians), they came to the Jews and said, 'what is your religion?' They replied, 'Judaism'. They said, 'What is your book?' They replied, 'The Torah'. They said, 'So who is your prophet?' They said, 'Moses'. They said, 'What is for whoever follows you?' They said, 'Paradise'. Then they went to the Christians and said, 'What is your religion?' They said, 'Christianity'. They said and what is your book?' They said, 'The gospel'. They said ' and who is your prophet?' They said, 'Jesus'. Then they said, 'And what is for the one who follows you?' They said, 'Paradise'. They said, 'So we are between these two religions'. Narrated by Abdillah bin Ahmad in 'As-sunnah' (664), and ibn Battah in Al-Ibaanah (1217)

١٨١٦ – أنا الحسن بن عثمان، أنا أحمد بن جعفر قال: نا بشر بن موسى قال: نا معاوية بن عمرو قال: نا أبو إسحاق: ثنا الأوزاعي قال: كان يحيى بن أبي كثير و قتادة يقولان: ليس من الأهواء شيء أخوف عندهم على هذه الأمة من الإرجاء رواه عبدالله بن أحمد في السنة (٦١٣،٧٠٧)

1816 – Al-Hasan bin Uthman told us, Ahmad bin Ja'far said: Bashr bin Musa said: Mu'aawiyah bin Amr said, from Abu Ishaq that Al-Awzaa'ee said: Yahya bin Abi Kathir and Qataadah said: There is nothing from the desires more feared with them upon the Ummah than الإرجاء (al-Irjaa') Narrated by Abdullah bin Ahmad in 'As-sunnah' (707,613)

١٨٩ – أنا القاسم بن جعفر قال: نا محمد بن أحمد بن حماد قال: نا علي بن حرب قال: نا ابن فضيل عن أبيه قال: سمعت المغيرة بن عتيبة يقول: عن سعيد بن جبيرة قال: المرجئة يهود القبلة

189 – Al-Qaasim bin Ja'far told us: Muhamad bin Ahmad bin Hammaad said: Ali bin Harb said: Ibn Fudail informed us from his father who said: I heard Al-Mughairah bin Utaibah say: From Sa'eed bn Jubair who said: المرجئة (The Murjiah) are the Jews of the Qiblah.

١٨٢٧ – أنا محمد، أنا دعلج، نا أحمد بن علي قال: نا محمد بن مهمل السرخسي قال: نا الحميدي قال: نا معن بن عيسى أن رجلا بالمدينة يقال له أبي الحورية يرى الإرجاء فقال مالك بن أنس، لا تناكحه

1827 – Muhammad in formed us, Da'laj informed us, Ahmad bin Ali said, Muhammad bin Mahl As-sarkhasee said: Al-Humaidee said: Ma'n bin Eesaa informed us that a man in Madinah who was called Abul-Jawriyah saw الإرجاء (irjaa'), so Maalik bin Anas said don't

marry them.

١٨٢٨ – أنا محمد بن عبدالله بن نعيم – إجازة – قال نا محمد بن صالح بن حانى قال: نا أبو سيد محمد بن شاذان قال: سمعت محمد بن أسلم يقول سمعت يزيد بن هارون يقول: من كان داعية إلى الإرجاء فإن صلاة خلفه تعاد

1828 – Muhammad bin Abdillah bin Nu'aim said – by permission – that Muhammad bin Saalih bin Haani' said: Abu Sayyid Muhammad bin Shaadhaan said: I heard Muhammad bin Aslam say: I heard Yazeed bin Haaron say: Whoever calls to الإرجاء (irjaa') then prayer behind him is repeated.

١٨٠٦ – أنا محمد بن أحمد البصير، أنا عثمان بن أحمد قال: نا حنبل قال: حدثني أبو عبدالله قال: نا مؤمل قال: نا سفيان قال: نا سعيد بن صالح يعني الأسدي قال: قال إبراهيم: (لفتنة المرجئة أخوف على هذه الأمة من فتنة الأزارقة (الأزارقة هم الخوارج) رواه الخلال في السنة (٩٥١) وعبدالله بن أحمد في السنة (٦١٧)

1806 – Muhammad bin Ahmad Al-Baseer told us, Uthmaan bin Ahmad said: Hanbal informed us, Abu Abdullah informed us: Mu'ammal informed us: Sufyaan informed us: Sa'eed bin Saalih (meaning Al-Asadee) informed us: Ibraahim said: The trial of the مرجئة (murjiah) is more feared on this Ummah than the trial of the الأزارقة (Al-Azaariqah – and they were a group of the khawaarij)

Narrated by Al-Khalaal in 'As-Sunnah' (901) and Abdullah bin Ahmad in 'As-Sunnah' (617)

وقال الإمام الزهري رحمه الله : ((ما ابتدع في الإسلام بدعة هي أضر على أهله من هذه , يعني الإرجاء)) [الإبانة ٨٨٥١٢ لابن بطة , والشريعة ٦٧٦١٢ للأجري]

And Al-Imam Az-Zuhree (May Allah have mercy on him) said: No innovation was innovated in Islam, more harmful upon its people than this, meaning الإرجاء (irjaa')

[Al-Ibaana 2/885 of ibn battah, and Ash-sharee'ah 2/676 of Al-Aajuree]

قال شيخ الإسلام ابن تيمية رحمه الله : (المرجئة وأمثالهم ممن يسلك مسلك طاعة الأمراء مطلقاً وإن لم يكونوا أبراراً) [مجموع الفتاوى : ٥٠٨٢٨]

Shaykh-ul-Islam ibn Taymiyyah (May Allah have mercy on him) said: “The المرجئة (murjiah) and the likes of them from those who followed their way, obeyed the leaders unrestrictedly, even if they weren't righteous.”

سئل سفيان بن عيينة رحمه الله عن الإرجاء، فقال: (الإرجاء على وجهين: قوم أرجوا أمر علي وعثمان، فقد مضى أولئك. فأما المرجئة اليوم فهم يقولون الإيمان قول لا عمل. فلا تجالسوهم ولا

تؤاكلوهم ولا تشاربوهم، ولا تصلوا معهم ولا تصلوا عليهم) [رواه الطبري في تهذيب الآثار ١٢
[١٨١

Sufyaan bin Uyaynah (May Allah have mercy on him) was asked about الإرجاء (irjaa'), so he said: "الإرجاء (irjaa') is on two sides: People who preceded the command of Ali and Uthmaan, so those have gone. As for the المرجئة (murjiah) of today, they say الإيمان (faith) is speech and not action, so don't eat with them, don't drink with them, don't pray with them and don't pray upon them" [narrated by At-Tabari in Tahdheeb Al-Aathaar 2/181]

وروى الخلال عن أبي داود قال: قلت لأحمد - أي ابن حنبل - : يُصلى خلف المرجئ؟ قال:
(إذا كان داعية فلا تصلي خلفه) [المسائل والرسائل ٣٧٠١٢]

Al-Khalaal narrated from Abu Daawood that he said: I said to Ahmad – meaning ibn Hanbal - : Are the مرجئة (murjiah) prayed behind? He said "If they call to it then don't pray behind them" [Al-masaa'il war-rasaa'il 2/370]

وعن أبي بكر المروذي قال: سمعت أبا عبد الله - أي الإمام أحمد - يقول: (المرجئ إذا كان
يخاصم فلا يصلى خلفه) [المسائل والرسائل ٣٧٠١٢]

From Abu Bakr Al-Maroodhee who said: I heard Abu Abdullah – meaning Imam Ahmad – say: The المرجئ (murji'), if he argues then don't pray behind him [Al-masaa'il war-rasaa'il 2/370]

So those were the opinions and the understanding of the السلف الصالح (Pious Predecessors) about the dangers of the المرجئة (Al-murjiah), such that they not mixed with, nor prayed behind. The مرجئة العصر (contemporary murjiah) are on the same methodology of those that we have mentioned because they remove the actions from الإيمان (faith), so that no matter what action you do, you still remain a believer according to them. This is contradictory to the evidences as we have mentioned regarding the case of the one who does not rule by the rule of Allah. So they differ with the السلف الصالح (pious predecessors) in the area of الإيمان والكفر (belief and disbelief), saying even if a man never prayed, fasted or gave in charity then he can still be considered to be Muslim so long as he says the Shahada.

As for أهل السنة (the people of sunnah), they explain الإيمان (faith) as قول باللسان وعمل بالجوارح (speech with the tongue, actions of the limbs and belief in the heart)

قال علي بن أبي طالب رضي الله عنه: لا ينفع قول إلا بعمل، ولا عمل إلا بقول، ولا قول وعمل إلا بنية، ولا نية إلا بموافقة السنة (أخرجه ابن بطة في الإبانة ١٠٣١٢، ١٠٨٩) وكذلك عبد الله بن مسعود قد قال بنفس ما قاله علي بن أبي طالب

Ali bin Abi Taalib (May Allah be pleased with him) said: Speech does not benefit except with action. Action does not benefit except with speech. Speech and action does not benefit except with intention. Intention does not benefit except with agreement with the sunnah. (collected by ibn Battah in 'Al-ibaanaah' 2/103,1089) and likewise Abdullah bin Mas'ood said the same that Ali bin Abi Taalib said.

قال سعيد بن جبیر: لا يقبل قول إلا بعمل، ولا يقبل عمل إلا بقول، ولا يقبل قول وعمل إلا بالنية، ولا يقبل قول وعمل ونية إلا بنية موافقة للسنة. (أخرجه اللالكائي ٦٤١١ . ٢٠)

Sa'eed bin Jubair said: Speech is not accepted except with action. Action is not accepted without speech. Speech and action are not accepted without intention. Speech, action and intention are not accepted without an intention that agrees with the sunnah. (collected by Al-laalakaa'ee 1/20.24)

قال معقل بن عبيدالله العبسي: قدم علينا سالم الأقطس بالإرجاء فعرضه فنثر منا نفارا شديدا ثم قدمت المدينة فجلست إلى نافع قال: قلت: إنهم يقولون نحن نقر بالصلاة فريضة ولا نصلي وإن الخمر حرام ونحن نشربها وإن نكاح الأمهات حرام ونحن نريده فنثر يده من يده. وقال من فعل هذا فهو كافر. (أخرجه عبدالله بن أحمد في السنة ٣٨٣١١ . ٨٣١ . والخلال في السنة ٢٩١٤ ،)

Ma'qal bin Ubaidillah Al-Abasee said Salim Al-Aqtas came to us with الإرجاء (irjaa') , so he was taken from us with a severe taking, then I went to madinah and sat with Naadi', I said "They say we spread the obligatory prayers but we do not pray. And that alcohol is prohibited but we drink it, and that marrying the mothers is prohibited but we want that" So he took his hand from his hand and said "whoever does this is a كافر (disbeliever)" (Collected by Abdullah bin Ahmad in 'As-sunnah' 1/383.831 and Al-Khalaal in 'As-sunnah' 4/29)

قال الإمام الشافعي رضى الله عنه: وكان الإجماع من الصحابة والتابعين ومن بعدهم ومن أدركناهم يقولون الإيمان قول وعمل ونية، لا يجزئ واحد من الثلاث إلى بالآخر. (مجموع الفتاوى ٢٠٩١٧ ، أصول اعتقاد أهل السنة للالكائي ٩٥٦١٥)

Al-Imam Ash-Shaafi'ee said (Allah be Pleased with him) : There is consensus from the الصحابة (companions), التابعين (second generation) and those who followed them that they said الإيمان (faith) is speech, action and intention. And one does not benefit the rest except with the others. (majmoo' al-fataawaa, 7/209, Usool l'tiqaad Ahl assunna of Al-laalakaa'ee, 5/956)

وقال البخاري: كتبت عن ألف نفر من العلماء وزيادة، ولم أكتب إلا عن قال الإيمان قول وعمل،

ولم أكتب عنمن قال: الإيمان قول. (شرح أصول اعتقاد أهل السنة للالكائي، ١٩٤١، ٣٢٠)
Bukhari said: I wrote from 1000 or more of the scholars, and I did not write from anyone except he who said that الإيمان (faith) is speech and action. And I did not write from the one who said: الإيمان (faith) is speech. (Sharh l'tiqad Ahl-us-sunnah of Al-laalakaa'ee, 1/193, 320)

وقال شيخ الإسلام ابن تيمية في عقيدة الواسطية: ومن أصول أهل السنة والجماعة أن الدين والإيمان قول وعمل: قول القلب واللسان، وعمل القلب واللسان والجوارح.

Shaykh-ul-Islaam ibn Taimiyyah said in Aqeedat-ul-waasitiyyah: And from the principles of the أهل السنة والجماعة (Ahl-us-sunnah wal-jamaa'ah) is that the religion and الإيمان (faith) is speech and action: Speech of the heart and tongue, and action of the heart, tongue and limbs.

We will now mention the proofs from the Quran and the Sunnah that supports this consensus, that الإيمان (faith) consists of three parts that can not be separated: speech on the tongue, action of the limbs and belief in the heart.

الإيمان عند أهل السنة والجماعة: قول باللسان، واعتقاد بالقلب، وعمل بالجوارح يزيد بالطاعة وينقص بالمعصية

Faith with the Ahl-us-sunnah wal-jamaa'ah: Speech with the tongue, Belief in the heart and Actions of the limbs. It increases with obedience and decreases with disobedience

1. Belief of the heart is a part of الإيمان (faith)

اعتقاد القلب: هي أقوال القلوب من العلم والتصديق والمعرفة مع أعمال القلوب من الانقياد والاستسلام. مجرد التصديق الذي لا تصاحبه أعمال القلوب ليس إيماناً

Belief of the heart: It is 'speech of the heart', which is knowledge, believing and knowing. Along with 'actions of the heart', which is yielding and submission. Believing alone which does not accompany actions of the heart, is not الإيمان (faith).

قال شيخ الإسلام ابن تيمية في كتاب الإيمان (٢٩١-٢) التصديق من الإيمان، ولا بد أن يكون مع التصديق شيء من حب الله وخشيته الله وإلا فالتصديق الذي لا يكون معه شيء من ذلك ليس إيماناً البتة، بل هو كتصديق فرعون واليهود وإبليس وهذا هو الذي أنكره السلف على الجهمية

Shaykh ul Islam ibn Taymiyyah said in his book of الإيمان (faith) (291-2): Believing with the heart is from الإيمان (faith), and believing must be along with something from love and awe of Allah. If not, then the belief that is not with something from that is not considered الإيمان

(faith). Rather it is like the belief of Pharaoh, the Jews, and Iblees. This is what the السلف (predecessors) rejected from the belief of the Jahmiyyah.

Allah mentions the speech of the heart in Chapter Muhammad, verse 19:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin

This is simply the heart knowing that Allah is the only one deserving of worship. Even Pharaoh was not so arrogant as to think that he was the king of the universe, but rather knew that Allah was the Lord of all the worlds.

This is why speech of the heart is not enough and so must come with actions of the heart such as submission to Allah. As Allah mentions in Chapter Luqman, verse 22:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold.

Similarly in Chapter Al-Ma'idah, verse 81, Allah negates الإيمان (belief) for those that took the disbelievers as allies. This was not a negation of the speech of the heart but rather was speaking about the actions of their heart. And allegiance is an action of the heart.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ

And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

Allah says in Chapter Al-Hujaraat, 49, verse 14:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

Allah says in Chapter Al-Maa'idah, 5, verse 41:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبِهِمْ

O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not

ومن السنة ما جاء في حديث جبريل المشهور حين سأل النبي صلى الله عليه وسلم: أخبرني عن الإيمان فقال صلى الله عليه وسلم: الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وأن تؤمن بالقدر خيره وشره. رواه مسلم

And from the sunnah is what came in the famous Hadith(statement of the Messenger) of Jibreel, when he asked the Messenger (صلى الله عليه وسلم): "Inform me about الإيمان (faith), so the Messenger (صلى الله عليه وسلم) said: "الإيمان (faith) is: That you believe in Allah, His angels, His books, His messengers, the Last Day and that you believe in the pre-decree, the good of it and the bad of it." Narrated by Muslim.

2. Statements on the tongue is a part of الإيمان (faith)

قول اللسان: وهو التكلم بكلمة الإسلام: لا إله إلا الله محمد رسول الله، ثم التسبيح والتكبير والتهليل، والثناء على الله والصلاة على رسوله والدعاء وسائر الذكر (الإيمان لابن منده ٢٦٢/٢) Statement with the tongue: And it is mentioning the statement of Islam (There is no deity worthy of worship except Allah and Muhammad is the Messenger of Allah), then *tasbeeh* (saying subhanAllah), *takbir* (saying Allahu akbar), *tahleel* (saying la hawla wa la quwwa illaa billah), praising Allah, sending blessings on His Messenger, supplication and all the other forms of remembrance (including reciting the Quran and other than that). [Al-eemaan of ibn mundah 2/262]

Allah says in Chapter Al-Baqara, 2, verse 136:

قُولُوا آمَنَّا بِاللَّهِ

Say, [O believers], "We have believed in Allah

والحديث في صحيح مسلم (٢١) من حديث أبي هريرة رضي الله عنه: قال رسول الله صلى الله عليه وسلم: أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله، فمن قال لا إله إلا الله فقد عصم مني نفسه وماله إلا بحقها وحسابه على الله

And the hadith (statement of the Messenger) in Sahih Muslim (21) from the Hadith(statement of the Messenger) of Abu Hurairah رضي الله عنه: The Messenger of Allah (صلى الله عليه وسلم) said: I have been commanded to fight the people until they say 'there is no deity worthy of worship besides Allah', so when they say 'there is no deity worthy of worship besides Allah' then their selves and their wealth are spared from me, except with a right and their reckoning is with Allah.

3. Actions of the limbs is a part of الإيمان (faith)

The consensus of السنة (The People of Sunnah) is that actions are part of الإيمان (faith)

and can not be separated from it. Without action there is no belief. We will mention here some of the proofs from the Quran and the Sunnah.

And this is the point of contention between أهل السنة (The People of Sunnah) and المرجئة (the murjiah), because most of the مرجئة (murjiah) don't enter the actions of the limbs into الإيمان (faith).

Some of them use very detailed explanations in order to confuse the people. But it is in the issue of الكفر (disbelief) that their real situation becomes clear. For they say that the actions do enter into الإيمان (faith), in agreement with أهل السنة (The People of Sunnah). But when they see someone who never prays, fasts or does any action, they do still consider this person to have الإيمان (faith) and his lack of action just means (with them) that there is a lack of completeness in his الإيمان (faith). So, they consider the one who is not Muslim to be Muslim. This is the opposite of the الخوارج (al-khawaarij), who say that the one who commits the major sins such as fornication, has exited the fold of Islam.

These two groups are very dangerous so you should beware of them.

Allah says in Chapter Al-Bayannah, 98, verse 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ
الْقِيَمَةِ

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

Allah says in Chapter Al-Hujjaraat, 49, verse 15:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.

ما رواه الحافظ ابن حجر العسقلاني في الفتح، باب أمور الإيمان من الحديث الذي رواه عبد الرزاق وغيره من طريق مجاهد أن أبا ذر سأل النبي صلى الله عليه وسلم عن الإيمان فتلا عليه { لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ }

Al-Haafidh ibn Hajr Al-Asqalaani narrated in 'Al-Fath', in the chapter of 'Umoor-ul-eemaan' from the Hadith (statement of the Messenger) that was narrated by Abdurrazaaq and other

than him from the path of Mujaahid that Abu Dharr asked the Prophet (صلى الله عليه وسلم) about الإيمان (faith) so he recited to him {*Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfil their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.*}

ما رواه البخاري (٢٨٦٣) من حديث ابن عباس رضي الله عنه قال: قدم وفد عبدالقيس على رسول الله فقالوا: إن هذا الحي من ربيعة، وقد حالت بيننا وبينك كفار مضر، فلا نخلص إليك إلا في شهر الحرام فمرنا بأمر نعمل به وندعوا إليه من وراءنا. قال: أمركم بأربع وأنهاكم عن أربع. الإيمان بالله (ثم فسرهما لهم فقال شهادة أن لا إله إلا الله وأني رسول الله وإقام الصلاة وإيتاء الزكاة وأن تؤدوا خمس ما غنمتم وأنهاكم عن الدباء والحنتم والنقير والمزقت

It is narrated by Al-Bukhari (2863) from the hadith(statement of the Messenger) of Ibn 'Abbas that he said a delegation of Abdul Qais came to the Messenger of Allah (صلى الله عليه وسلم) and said: Messenger of Allah, verily ours is a tribe of Rabi'a and there stand between you and us the unbelievers of Mudar and we find no freedom to come to you except in the sacred month. Direct us to an act which we should ourselves to perform and invite those who live beside us. Upon this the Prophet صلى الله عليه وسلم remarked: I command you to do four things and prohibit you against four acts. (The four deeds which you are commanded to do are): Faith in Allah, and then he explained it for them and said: Testifying the fact. that there is no god worthy of worship except Allah, that Muhammad is the messenger of Allah, performance of prayer, payment of Zakat, that you pay Khums (one-fifth) of the booty fallen to your lot, and I prohibit you to use round gourd, wine jars, wooden pots or skins for wine.

4. الإيمان (faith) increases with obedience and decreases with disobedience

قال البخاري في كتاب الإيمان: الإيمان قول وفعل يزيد و ينقص

Al-Bukhari said in the book of الإيمان (faith): الإيمان (faith) is speech and action, it increases and decreases.

Allah says in Chapter Al-Ahzaab, 33, verse 22:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

And when the believers saw the companies, they said, "This is what Allah and His

Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.

Allah says in Chapter Al-Fath, 48, verse 4:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ
وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.

Allah says in Chapter Al-Anfaal, 8, verse 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely

وقد سئل سفيان ابن عيينة عن الإيمان يزيد وينقص؟ فقال: أليس تقرأون: (فزادهم إيماناً) و
(زدناهم هدى) في غير موضع. قيل: فينقص؟ قال: ليس شيء يزيد إلا وهو ينقص (الشرعية
للأجري ٦٥١٢)

Sufyaan bin Uyaynah was asked about الإيمان (faith), does it increase and decrease? He said: Do you not read the verses: *(But it increased them in faith) (We increased them in guidance)* in other places. It was said: So it decreases? He said: there is nothing that increases except that it decreases (Ash-sharee'ah of Al-Aajuree 2/65)

أما السنة فقد جاء التصريح فيها بالنقصان، فقد روى البخاري ومسلم عن أبي سعيد الخدري
قال: خرج رسول الله صلى الله عليه وسلم في أضحية أو فطر إلى المصلى فمر على النساء
فقال يامعشر النساء تصدقن فإني أريتكن أكثر أهل النار. فقلن: وبم يا رسول الله. قال تكثرن
اللعنة وتكفرن العشير ما رأيت من ناقصات عقل ودين أذهب للب الرجل الحازم من إحداكن

Once Allah's Apostle went out to the المصلى Musalah (a place outside to offer the prayer) of 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Messenger of Allah ?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you."

(Hadith Bukhari 293)

و في صحيح مسلم، باب بيان نقصان الإيمان بالمعاصي ونفيه عن المتلبس بالمعصية على إرادة نفي كماله (٥٧): عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: لا يزني الزاني حين يزني وهو مؤمن، ولا يسرق السارق حين يسرق وهو مؤمن، ولا يشرب الخمر حين يشربها وهو مؤمن.

And in Sahih Muslim, in the chapter 'Clarifying the decrease of الإيمان (faith) with disobedience and its negation from the one who is involved in disobedience by negating its perfection (57): On the authority of Abu Hurairah (May Allah be pleased with him) that the Messenger of Allah (صلى الله عليه وسلم) said: The fornicator does not fornicate when he fornicates while he is a believer, the thief does not steal, when he steals while he is a believer, and he does not drink alcohol when he drinks it while he is a believer.

This Hadith (statement of the Messenger) makes clear the decrease of الإيمان (faith) for the one who sins. However, the الخوارج (khawaarij), took this Hadith by itself to prove that anyone who commits major sins has exited the fold of Islam. However, upon us is to take all the evidences together. We know that in the time of the Messenger (صلى الله عليه وسلم) there were few companions that committed adultery and received the punishment for that, however they were still considered to be believers. As in the hadith found in Sahih Muslim:

عَنْ عُمَرَ بْنِ حُصَيْنٍ (أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حُبْلَى مِنَ الزَّانِي فَقَالَتْ يَا نَبِيَّ اللَّهِ أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ قَدَعَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِيَّهَا فَقَالَ أَحْسِنُ إِلَيْهَا فَإِذَا وَضَعْتَ فَأَنْتِنِي بِهَا ففَعَلَ فَأَمَرَ بِهَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَكَّتْ عَلَيْهَا ثِيَابَهَا ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ تُصَلِّي عَلَيْهَا يَا نَبِيَّ اللَّهِ وَقَدْ زَنَتْ فَقَالَ لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى)

Imran bin Husain reported that a woman from Juhaina came to Allah's Apostle (may peace be upon him) and she had become pregnant because of adultery. She said: Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Apostle (may peace be upon him) called her master and said: Treat her well, and when she delivers bring her to me. He did accordingly. Then Allah's Apostle (may peace be upon him) pronounced judgment about her and her clothes were tied around her and then he commanded and she was stoned to death. He then prayed over her (dead body). Thereupon Umar said to him: Allah's Apostle, you offer prayer for her, whereas she had committed adultery! Thereupon he said: She has made such a repentance that if it were to be divided among seventy men of Medina, it would be enough. Have you found any repentance better than this that she sacrificed her life for Allah, the

Majestic? (Sahih Muslim, Kitab Al-Hudud, 4207)

So this Hadith shows that the one who commits that major sins has caused الإيمان (faith) to decrease. But it does not negate his الإيمان (faith) as the الخوارج (al-khawaarij) claim. If the person commits fornication, whilst claiming it is permissible, then only in that situation does he become a كافر (disbeliever). However if he sins, recognising that what he has done is wrong then he is still a Muslim, however he is putting his الإيمان (faith) in the position of being decreased.

الصحابة والتابعون والأئمة الكرام متفقون على القول بزيادة الإيمان ونقصانه.

The الصحابة (companions), التابعون (second generation) and Noble Scholars agreed upon the saying that الإيمان (faith) increases and decreases.

قال معاذ بن جبل رضي الله عنه: اجلس بنا نؤمن ساعة يعني نذكر الله (رواه ابن أبي شيبة في الإيمان، ص ١٧، ١٥، وعبدالله بن أحمد في السنة ٣٦٨١١. ٧٩٦)

Mu'aadh bin Jabal said: Sit with us, we shall believe for an hour – meaning we will mention Allah (Narrated by ibn Abi Shaibah in 'Al-Iman', pg. 15,17, and Abdullah bin Ahmad in 'As-sunnah' 1/368, no. 796)

وقال عمير بن حبيب الخطمي رضي الله عنه: الإيمان يزيد وينقص. قيل له: وما زيادته ونقصانه؟ قال: إذا ذكرنا الله وحمدناه وخشيناها فذلك زيادته، وإذا غفلنا ودعنا فذلك نقصانه. (رواه الإمام أحمد في الإيمان، وابن أبي شيبة في الإيمان، وعبدالله بن أحمد في السنة)

Umair bin Habib Al-Khatmee (May Allah be pleased with him) said: الإيمان (faith) increases and decreases. It was said to him: What is its increase and its decrease? He said: When we mention Allah, praise Him and have awe of Him then it increases, and when we are heedless or neglectful, then this is its decrease.

وقال إمام أحمد رحمه الله: الإيمان قول وعمل يزيد وينقص (شرح أصول اعتقاد أهل السنة للالكائي)

Imam Ahmad (May Allah have mercy on him) said: الإيمان (faith) is speech and action, it increases and decreases (sharh usool i'tiqaad ahl-us-sunnah of Al-laalaka'ee)

الكفر عند أهل السنة والجماعة يكون قولاً باللسان، واعتقاداً بالقلب، وعملاً بالجوارح

Disbelief according to Ahl-us-sunnah wal-jamaa'ah is speech with the tongue, belief in the heart and action by the limbs

الكفر في اللغة الستر والتغطية، قال ابن فارس: الكاف والفاء والراء أصل صحيح يدل على معنى واحد، وهو الستر والتغطية (معجم مقاييس اللغة لابن فارس ج ٥، ١٩١)

Linguistically الكفر means to cover and conceal. Ibn Faaris said: The kaaf, the fa and the ra, the root points to one meaning, which is covering and concealing. (mu'jam muqaa'yis al-lughah of ibn Faaris. Volum 5,191)

قال تعالى (كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ) الكفار أي الزراع، وذلك لأن المزارع يستتر البذر في الأرض. (تهذيب اللغة للأزهري ج ٤، ص ٣١٦٢)

Allah said (like the example of a rain whose [resulting] plant growth pleases the الكفار) The الكفار means the tillers. That is because they conceal the seeds in the earth (tahdheeb al-lughat of Al-azharee, vol. 4, pg. 3162)

وفي الشرع: قال الراغب الأصفهاني: الكافر على الإطلاق متعارف في من يجحد الوحدانية أو النبوة أو الشريعة أو ثلاثتها (المفردات ٧١٥)

And in the legislation: Ar-Raaghib Al-Asfahaanee said: الكافر (the disbeliever) generally is known by whoever denies the oneness of Allah, the prophethood, the الشريعة (Allah's Law) or all three of them.

وقال ابن القيم: الكفر جحد ما علم أن الرسول صلى الله عليه وسلم جاء به سواء كان من المسائل التي يسمونها علمية أو عملية، فمن جحد ما جاء به الرسول بعد معرفته بأنه جاء به فهو كافر في دق الدين و جلّه (مختصر الصواعق ٦٢٠)

Ibn-ul-qayyim said: الكفر (Disbelief) is rejection of what is known that the Messenger (صلى الله عليه وسلم) came with whether in the issues that are called knowledge or actions. So whoever rejects what the Messenger came with after he knew that he came with it then he is a كافر (disbeliever) in the smallest part of the religion to its largest part.

والكفر شرعا ضد الإيمان فيكون قولاً وعملاً واعتقاداً. قال شيخ الإسلام رحمه الله: الكفر عدم الإيمان بالله ورسوله سواء كان معه تكذيب أو لم يكن معه تكذيب، بل شك وريب أو إعراض عن هذا حسداً أو كبراً أو اتباع لبعض الأهواء الصارفة عن اتباع الرسالة (مجموع الفتاوى ١١٢ ٣٣٥)

الكفر (disbelief) in the legislation is the opposite of الإيمان (faith), so it is speech, action and belief. Shaykh Al-Islam said: الكفر (disbelief) is the absence of الإيمان (faith) in Allah and His Messenger, whether there be with it denial or no denial. Rather even with doubt, or turning away out of envy, pride or following some desires instead of following the message.

قال شيخ الإسلام: فمن قال بلسانه كلمة الكفر من غير حاجة عامدا لها علما بأنها كلمة الكفر فإنه يكفر بذلك ظاهرا وباطنا ، ولا يجوز أن يقال أنه في الباطن يجوز أن يكون مؤمنا ومن قال ذلك فقد مرق من الإسلام. قال الله سبحانه وتعالى : (مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ) (مجموع الفتاوى ٩٧٥١٣)

Shaykh-ul-Islam: said Whoever said with his tongue a statement of كفر (disbelief) intentionally, without a need, knowing that it is كفر (disbelief), then he disbelieves with that statement openly and secretly. It is not permissible that it is said that he can be a believer secretly, so whoever says that has exited the fold of Islam. Allah says: (*Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment*) (Majmoo fatawaa 3/975)

وقال ابن تيمية (٩٧٥١٣) من تكلم بكلمة الكفر فعليه غضب من الله وله عذاب عظيم وأنه كافر بذلك إلا من أكره وهو مطمئن بالإيمان، ولكن من شرح بالكفر صدرا من المكرهين فإنه كافر أيضا فصار كل من تكلم بالكفر كافر إلا من أكره، فقال بلسانه كلمة الكفر وقلبه مطمئن بالإيمان، وقال تعالى في حق المستهزئين : (لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ) فبين أنهم كفار بالقول مع أنهم لم يعتقد صحته.

And ibn Taymiyyah said (3/975): Whoever mentions a statement of disbelief then the anger of Allah is upon him and he will receive a great punishment. Because of that, he is a disbeliever, except the one who is forced and is full of belief. But whoever is forced and his heart is accepting of disbelief then he is also a disbeliever. So whoever mentions a statement of disbelief becomes a disbeliever except he who is forced, so he says with his tongue a statement of disbelief while his heart is full of belief. Allah says about the ones who mock: (*Make no excuse; you have disbelieved after your belief.*)

وقال البربهاري رحمه الله في شرح السنة (٨١): ولا يخرج أحدا من أهل القبلة من الإسلام حتى يرد آية من كتاب الله أو يرد شيئا من آثار رسول الله، أو يذبح لغير الله، وإذا فعل شيئا من ذلك فقد وجب عليك أن تخرجه من الإسلام

And Al-Barbahaaree said in 'Sharh-us-sunnah' (81): And no one from the people of the Qiblah are exited from the fold of Islam until he rejects a verse from the book of Allah or he rejects something from the narrations of the Messenger of Allah (صلى الله عليه وسلم), Or if he slaughters to other than Allah. So if he does something from those things then it is obligatory upon you to exit him from the fold of Islam.

الكفر يكون قولاً باللسان

Disbelief can be with the statement of the tongue

قال عماد بن كثير رحمه الله في تفسيره: قال أبو معشر المديني عن محمد بن كعب القرظي وغيره قالوا: قال رجل من المنافقين: ما أرى قراءنا هؤلاء إلا أرغبنا بطونا، وأكذبنا ألسنة، وأجبننا عند اللقاء. فرفع ذلك إلى رسول الله صلى الله عليه وسلم، فجاء إلى رسول الله وقد ارتحل وركب ناقته، فقال: يا رسول الله، إنما كنا نخوض ونلعب. فقال: (أبالله وآياته ورسوله كنتم تستهزئون) إلى قوله: (مجرمين) وإن رجليه لتتسفان الحجارة وما يلتفت إليه رسول الله صلى الله عليه وسلم، وهو متعلق بنسعة رسول الله صلى الله عليه وسلم.

Ibn Kathir said in his tafsir: Abu Ma'shar Al-Madani said from Muhamad bin Ka'b Al-Qurathee and others who said. A man from the hypocrites said, 'I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.' This statement was conveyed to the Messenger of Allah صلى الله عليه وسلم, so he came to the Messenger of Allah and he was departing and riding his camel, so he said, 'O Allah's Messenger! We were only engaged in idle talk and jesting,' so the Messenger of Allah صلى الله عليه وسلم recited, ("*Was it at Allah, and His verses and His Messenger that you were mocking*") 9:65." Allah said, (*Make no excuse; you disbelieved after you had believed.*) (*If We pardon some of you, We will punish others among you*) (*because they were criminals*).

قال شيخ الإسلام: فبين أنهم كفار بالقول مع أنهم لم يعتقد صحته (السالم المسلول ج ٣ ص ٩٧٦)

Shaykh-ul-Islam said: So He clarified that they were كفار (disbelievers) by their statement, even though they didn't believe it. (As-saalim Al-maslool vol. 3, pg. 976)

يقول الإمام النووي رحمه الله في روضة الطالبين: وتحصل الردة بالقول الذي هو كفر سواء صدر عن اعتقاد أو عناد أو استهزاء

Al-Imam An-nawawi said in Rawdat-At-taalibeen: Apostasy occurs by the statement which is كفر (disbelief) whether it arose from belief, stubbornness or mockery.

ومن الكفر بالقول: الدعاء لغير الله من الأولياء والصالحين

From the disbelief in statement is supplication to other than Allah from the saints and the righteous men.

Allah says in Chapter Yunus, 10, verse 18:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَنْتَبِّتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him

Allah says in Chapter Faatir, 35, verse 14:

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted [with all matters].

The scholars agreed that if a person makes a statement with his tongue which is a statement of كفر (disbelief), then he is كافر (disbeliever). And as ibn Taymiyyah mentioned, it does not matter whether that person believed in this statement or not. We do not have to look into the condition of that persons heart, as they have disbelieved inwardly and outwardly as we have quoted from the scholars of the السلف الصالح (Pious Predecessors). This statement of disbelief is an independent كفر (disbelief) which stands as كفر (disbelief) by itself without any intention or action. As for the المرجئة (murjiah) they claim that we have to look into the situation of the heart of the one who says this statement of كفر (disbelief). This is a direct opposition to the hadith (statement of the Messenger) that came previously. The man insulted the religion, but he claimed that he did not intend to do this and was merely joking. The Messenger (صلى الله عليه وسلم) did not accept this excuse from him. So how can these مرجئة العصر (Contemporary Murjiah) give an excuse for every person who makes a statement of كفر (disbelief)! This is far from the منهج السلف (methodology of the Pious Predecessors) which they claim to follow. By their belief they cause a huge danger to the common people who fall into كفر (disbelief). By saying that these actions do not exit them from the fold of Islam, the one that does this action feels safe and does not fear repeating this action. This is the case with the common person, as for the ruler, the implications are greater. He will believe that he can demolish the law of Allah and rule by man-made laws while still remaining in the fold of Islam. So how will he ever repent?

Their belief becomes more clear in the issue of الكفر (disbelief) as the مرجئة العصر (contemporary murjiah) do not consider any statement to exit one from the fold of Islam without questioning the persons intention first. So you may find one will call upon Jailani or Badawi and he feels safe in his action as the scholars of the مرجئية (murjiah) still consider him to be in the fold of Islam.

الكفر يكون اعتقادا بالقلب

Disbelief can be with the belief of the heart

Allah said in Chapter Al-Maa'idah, 5, verse 41:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنِ قُلُوبُهُمْ

O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not

Allah said in Chapter Al-Munaafiqoon, 63, verse 1:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

الكفر يكون عملا بالجوارح كالسجود أو الذبح لغير الله تعالى أو موالاته أهل الإشرار و مظاهرتهم على المسلمين

Disbelief can be with the actions, like prostration or slaughtering to other than Allah, or allying with the people of polytheism and aiding them against the Muslims.

Allah says in Chapter Al-An'aam, 6, verse 121:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكُمْ أَوْلِيَاءَهُمْ لِيَجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].

And Allah says in Chapter Al-Fusilat, 41, verse 37:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.

ورواه مسلم عن علي رضي الله عنه قال: حدثني رسول الله صلى الله عليه وسلم بأربع كلمات: لعن الله من ذبح لغير الله، لعن الله من لعن والديه، لعن الله من آوى محدثاً، لعن الله من غير منار الأرض

Muslim narrated on the authority of Ali bin Abi Taalib who said: The Messenger of Allah صلى الله عليه وسلم informed me with four words: Allah curses the one who slaughters to other than Allah, Allah curses the one who curses his parents, Allah curses the one who protects a criminal, Allah curses the one who changes the boundaries.

Allah says in Chapter Al-Maa'ida, 5, verse 51-53:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ

So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ

And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

قال ابن جرير: يعني تعالى ذكره بقوله: " ومن يتولهم منكم فإنه منهم " ، ومن يتول اليهود والنصارى دون المؤمنين، فإنه منهم. يقول: فإن من تولاهم ونصرهم على المؤمنين، فهو من أهل دينهم وملتهم، فإنه لا يتولى متول أحداً إلا وهو به وبدينه وما هو عليه راضٍ. وإذا رضيه ورضي دينه، فقد عادى ما خالفه وسخطه، وصار حكمه حكمه

Ibn Jarir At-Tabari said: Abu Ja'far said: When Allah mentioned: (*And whoever is an ally to them among you - then indeed, he is [one] of them.*) He meant that whoever allies with the

Jews and the Christians to the exception of the believers then indeed he is from them. He says: So whoever allies with them and aids them against the believers, then he is from the people of their religion and their way, because he doesn't ally with any one of them except that he is pleased with him, his religion and what he is upon. So if he was pleased with him (the disbeliever) and his (the disbeliever's) religion then he opposes what differs with him and angers him, and his ruling becomes the same as his (the disbeliever's) ruling.

و قال ابن جرير: : والصواب من القول في ذلك عندنا أن يقال: إن الله تعالى ذكره نهى المؤمنين جميعاً أن يتخذوا اليهود والنصارى أنصاراً وحلفاءً على أهل الإيمان بالله ورسوله وغيرهم، وأخبر أنه من اتخذهم نصيراً وحليفاً وولياً من دون الله ورسوله والمؤمنين، فإنه منهم في التحزب على الله وعلى رسوله والمؤمنين، وأن الله ورسوله منه بريئان.

And ibn Jarir said in his tafsir: Abu Ja'far said: And the correct position with us is what is said that: Allah mentions the prohibition for all the believers to take the Jews, the Christians and other than them as helpers and allies again the people who have الإيمان (faith) in Allah and His Messenger. Allah informed us that whoever takes them as helpers and allies besides Allah, His Messenger and the believers, then he is from them in his bias against Allah, His Messenger and the believers. And Allah and His Messenger are free from him.

قال ابن كثير: وقوله: (فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ) أي: شك، وريب، ونفاق (يُسَارِعُونَ فِيهِمْ) أي: يبادرون إلى موالاتهم ومودتهم في الباطن والظاهر، (يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ) أي: يتأولون في مودتهم وموالاتهم أنهم يخشون أن يقع أمر من ظفر الكفار بالمسلمين، فتكون لهم أياذ عند اليهود والنصارى، فينفعهم ذلك

Ibn Kathir said: (And you see those in whose hearts there is a disease...) A disease of doubt, hesitation and hypocrisy. (they hurry to their friendship,) meaning, they rush to offer them their friendship and allegiances in secret and in public, (saying: "We fear lest some misfortune of a disaster may befall us.") They thus offer this excuse for their friendship and allegiance to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favour with the Jews and Christians, to use this favour for their benefit in that eventuality!

قال شيخ الإسلام في مجموع الفتاوى (٣٠٠١٨): فإنه ما ارتد عن الإسلام طائفة إلا أتى الله بقوم يحبهم يجاهدون عنه وهم الطائفة المنصورة لإقامة الساعة، يبين ذلك أنه ذكر هذا في سياق النهي عن موالات الكفار فقال تعالى (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ * فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ

بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنفُسِهِمْ نَادِمِينَ) إِلَى قَوْلِهِ: (يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ). فَاَلْمَخَاطَبُونَ بِالنَّهْيِ عَنِ مَوَالَاةِ الْيَهُودِ وَالنَّصَارَى هُمُ الْمَخَاطَبُونَ بِأَيَّةِ الرَّدَّةِ، وَمَعْلُومٌ أَنَّ هَذَا يَتَنَاوَلُ جَمِيعَ قُرُونِ الْأُمَّةِ، وَهُوَ لَمَّا نَهَى عَنِ مَوَالَاةِ الْكُفَّارِ وَبَيْنَ أَنْ مَنْ تَوَلَّاهُمْ مِنَ الْمَخَاطَبِينَ فَإِنَّهُمْ مِنْهُمْ، بَيْنَ أَنْ مَنْ تَوَلَّاهُمْ وَارْتَدَّ عَنِ دِينِ الْإِسْلَامِ لَا يَضُرُّ الْإِسْلَامَ شَيْئًا، بَلْ سَيَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ فَيَتَوَلَّوْنَ الْمُؤْمِنِينَ دُونَ الْكُفَّارِ، وَيُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ، كَمَا قَالَ فِي أَوَّلِ الْأَمْرِ (فَإِنَّ يَكْفُرُ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ) فَهَؤُلَاءِ الَّذِينَ لَمْ يَدْخُلْ فِي الْإِسْلَامِ، وَأَوْلَاؤُكَ الَّذِينَ خَرَجُوا مِنْهُ بَعْدَ الدَّخُولِ فِيهِ، لَا يَضُرُّونَ الْإِسْلَامَ شَيْئًا، بَلْ يَقِيمُ اللَّهُ مَنْ يُؤْمِنُ بِمَا جَاءَ بِهِ رَسُولُهُ وَيَنْصُرُ دِينَهُ إِلَى قِيَامِ السَّاعَةِ.

Shaykh-ul-Islam said in majmoo'-ul-fatawa (18/300): A group does not apostate from Islam except that Allah brings a people that he loves who strive for Him and they are the الطائفة المنصورة (the victorious group) up until the establishment of the hour. That is clarified by the fact that he mentioned this along with the prohibition of allegiance with the الكفار (disbelievers), He (Most High) said: ((O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.* So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.)) to his statement: ((O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him)) So the ones who are addressed with the prohibition of allying with the Jews and the Christians are the same ones who are addressed with the verse of apostasy. It is known that this encompasses all of the generations of the أمة (Ummah: People of Islam). That is when He prohibited allegiance with the الكفار (disbelievers) and clarified that those who ally with them from the ones addressed, then they are from them, making clear that whoever allies with them and apostates from the religion of Islam, then this does not harm Islam in any way. Rather, Allah will bring a people that He loves and they love Him, so they will ally with the believers and not the الكفار (disbelievers). They will strive in the path of Allah and not fear the blame of the blamers, as Allah says in the first matter: (But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.) So those that didn't enter Islam, and those who exited the fold of Islam after entering into it, they do not harm Islam in any way. Rather Allah will establish those who believe in what His Messenger came with and He will make them victorious until the establishment of the hour.

قال الشيخ سليمان بن عبدالله بن محمد بن عبدالوهاب في رسالة الدلائل في حكم موالاة أهل

الإشراك: إن الإنسان إذا أظهر للمشركين الموافقة على دينهم خوفا منهم ومداراة لهم ومداهنة، لدفع شرهم، فإنه كافر مثلهم، وإن كان يكره دينهم ويبغضهم ويحب الإسلام والمسلمين، هذا إذا لم يقع منه إلا ذلك، فكيف إذا كان في دار منعة واستدعى بهم ودخل في طاعتهم، وأظهر الموافقة على دينهم الباطل.

The Shaykh, Sulaiman bin Abdillah bin Muhammad bin Abdil-Wahaab: If the people display agreement with the المشركين (polytheists) upon their religion, fearing from them, to humour them or to compromise with them for a benefit, or to ward off their evil, then he is a كافر (disbeliever) like them. Even if he hates their religion, despises them and loves Islam and the Muslims. This is if it is just for those reasons, so how about if he was in a powerful land and invited them and entered into obeying them, displaying agreement with their false religion.

قال الشيخ: وأنا أذكر بعض الأدلة على ذلك، بعون الله وتأييده: الدليل الأول قول الله تعالى: (وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ)

And the Shaykh said: And I will mention some proofs upon that with the aid of Allah: The first proof is the statement of Allah: (*And never will the Jews or the Christians approve of you until you follow their religion.*)

قال أيضا وهو يفسر (وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ): فأخبر تعالى عن الكفار لا يزالون يقاتلون المسلمين حتى يردوهم عن دينهم ان استطاعوا، ولم يرخص في موافقتهم خوفا على النفس والمال والحرمة، بل أخبر عن وافقهم بعد أن قاتلوه ليدفع شرهم أنه مرتد، فإن مات على رده بعد أن قاتله المشركون، فإنه من أهل النار الخالدين فيها، فكيف بمن وافقهم من غير قتال؟ فإذا كان من وافقهم بعد أن قاتلوه لا عذر له، عرفت أن الذين يأتون إليهم ويسارعون في الموافقة لهم من غير خوف ولا قتال أنهم أولى بعدم العذر وأنهم كفار مرتدون.

Also the Shaykh said when explaining the verse: (*And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.*) So Allah informs us that the الكفار (disbelievers) will not cease fighting the Muslims until they convert them from their religion if they are able. And Allah did not permit them to agree with them out of fear for ones self, wealth or honour. Rather He mentioned that the one who agrees with them to ward off their evil after they have fought him, then he is an مرتد (apostate). And if he dies upon that after the المشركين (polytheists) have fought him, then he is from the people of the hellfire who will abide in there. So how about the one who agrees with them without any fighting? If the

one who agrees with them after they fought him doesn't have any excuse, then you know that those who go to them and rush towards endorsing them without any fear or fighting, then it is more appropriate that he has no excuse and that he is an *مرتد* (apostate) *كافر* (disbeliever).

قال ابن جرير رحمه الله عند قول تعالى (بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا * الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلِيَّتُهُمْ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا) : بشر المنافقين الذين يتخذون أهل الكفر بي والإلحاد في ديني " أولياء " = يعني: أنصاراً وأخلاء = " من دون المؤمنين "، يعني: من غير المؤمنين = " أيبتغون عندهم العزة "، يقول: أطلبون عندهم المنعة والقوة، باتخاذهم إياهم أولياء من دون أهل الإيمان بي؟ = " فإن العزة لله جميعاً "، يقول: فإن الذين اتخذوهم من الكافرين أولياء ابتغاء العزة عندهم، هم الأذلاء الأقلء، فهلا اتخذوا الأولياء من المؤمنين، فيلتمسوا العزة والمنعة والنصرة من عند الله الذي له العزة والمنعة، الذي يُعزِّ من يشاء ويذل من يشاء، فيعزُّهم ويمنعهم؟

Ibn Jarir said about the statement of Allah ((Give tidings to the hypocrites that there is for them a painful punishment * Those who take disbelievers as allies instead of the believers. Do they seek with them honour [through power]? But indeed, honour belongs to Allah entirely.) : "Give tidings to the hypocrites" those that take the people who disbelieve in Me and blaspheme My religion. "Those" = meaning: helpers and allies = "instead of the believers", meaning: from other than the believers = "Do they seek with them honour [through power]?", Allah is saying, do they seek with them power and strength by taking them as allies instead of the people who believe in me? = "But indeed, honour belongs to Allah entirely" , Allah says: Indeed those who take the *الكافرين* (disbelievers) as allies seeking honour with them, then they are degraded. Why don't they take allies from the believers, then seek honour, power and victory from Allah, the one who has the honour and the power, the one who honours who He wills and abases who He wills, so He honours them and gives them power?

Allah says in Chapter Al-A'raaf, 7, verse 175:

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

قال ابن كثير في تفسيره

وقال علي بن أبي طلحة، عن ابن عباس: لما نزل موسى بهم -يعني بالجبارين -ومن معه، أتاه يعني بلعام -أتاه بنو عمه وقومه، فقالوا: إن موسى رجل حديد، ومعه جنود كثيرة، وإنه إن

يظهر علينا يهلكنا، فادع الله أن يرد عنا موسى ومن معه. قال: إني إن دعوت الله أن يرد موسى ومن معه، ذهبت دنياي وأخرتي. فلم يزالوا به حتى دعا عليهم، فسלخه الله ما كان عليه، فذلك قوله تعالى: (فَأَنْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ)

About this verse. Ibn Kathir said in his tafsir: Ali bin Abi Talhah also reported that Ibn `Abbas said, "When Musa and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal`am and his people came to him and said, `Musa is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allah that He prevents Musa and those with him from prevailing over us.' Bal`am said, `If I supplicate to Allah that He turns back Musa and those with him, I will lose in this life and the Hereafter.' They persisted with him until he supplicated against Musa and his people, and Allah took away what He bestowed on him (of knowledge). Hence Allah's statement, {but he threw them away; so Satan followed him up}.

This man did not support the كفار (disbelievers) but rather he only made dua. This is what caused him to be followed up by الشيطان (Satan) and to become a كافر (disbeliever). What about the Muslims who physically or financially aid the كفار (disbelievers), some of them even joining their armies, of their own free will, travelling to the lands of the Muslims, killing Muslims for a small worldly benefit. These people are more deserving of the title of كافر (disbeliever). As Allah mentioned in Chapter An-Nisaa, 4, verse 97:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا قَالُوا لَوْلَا مَاؤَاهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

ورواه البخاري في صحيحه: عن محمد بن عبدالرحمن أبو الأسود قال: قطع على أهل المدينة بعث فاكتتبت فيه فلقيت عكرمة مولى ابن عباس فأخبرته فنهاني عن ذلك أشد النهي قال أخبرني ابن عباس أن ناسا من المسلمين كانوا مع المشركين يكثرون سوادهم على عهد رسول الله صلى الله عليه وسلم يأتي السهم يرمي به فيصيب أحدهم فيقتله أو يضرب عنقه فيقتل فأنزل الله (إن الذين توفاهم الملائكة ظالمي أنفسهم)

Al-Bukhari related in his Sahih that Muhammad ibn 'Abdu'r-Rahman Abu'l-Aswad said, "Conscription for an expedition was forced on the people of Madina [by Ibn az-Zubayr] and I was put in it. I met 'Ikrima, the freed slave of Ibn 'Abbas and told him. He forbade him to

do that in the strongest possible terms. Then he said, 'Ibn 'Abbas reported to me that some of the Muslims were with the idolaters to increase the size of the idolaters in the time of the Messenger of Allah, may Allah bless him and grant him peace. An arrow would be shot and hit one of them and kill him, or he would be struck a blow and killed. Then Allah revealed, '*Indeed, those whom the angels take [in death] while wronging themselves*' (4:97)"

قال ابن كثير: قال ابن أبي حاتم: حدثنا أحمد بن منصور الرمادي، حدثنا أبو أحمد -يعني الزبيري- حدثنا محمد بن شريك المكي، حدثنا عمرو بن دينار، عن عكرمة عن ابن عباس قال: كان قوم من أهل مكة أسلموا، وكانوا يستخفون بالإسلام، فأخرجهم المشركون يوم بدر معهم، فأصيب بعضهم بفعل بعض قال المسلمون: كان أصحابنا هؤلاء مسلمين وأكروهوا، فاستغفروا لهم، فنزلت: (إِنَّ الَّذِينَ تَوَقَّاهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ) إلى آخر الآية، قال: فكتب إلى من بقي من المسلمين بهذه الآية: لا عذر لهم.

Ibn Kathir said: Ibn Abi Haatim said: Ahmad bin Mansoor Ar-ramaadee informed us, Abu Ahmad – meaning Az-zubair – informed us: Muhummad bin Shareek Al-Makki informed us, Amr bin Deenaar informed us, from Ikramah from ibn Abbaas who said: A people from Makkah accepted Islam and they were hiding their Islam. So on the day of Badr the polytheists brought them out with them so some of them were afflicted by the action of others. The Muslims said: These are our Muslim companions and they were forced, so they sought forgiveness for them, so the verse was sent down- (*Indeed, those whom the angels take [in death] while wronging themselves*) to the end. He said: So he wrote to the rest of the Muslims with this verse that there is no excuse for them.

In this case some Muslims stayed with the كفار (disbelievers) and did not migrate to Madinah. They were then forced by the مشركين (polytheists) to fight the Muslims and as a result some of them were killed. So the companions recognised that they were forced and so sought an excuse for them, to which they were informed that there is no excuse. It should be then clear that the one who is not forced and joins the army of the كفار (disbelievers) in order to gain a world benefit then he has disbelieved and can not have any excuse at all. It is not correct for one to say that there could be the excuse of having to gain an مصلحة (advantage) as Allah clearly states in Chapter An-Nahl, 16, verse 106-107 that gaining a worldly benefit can not be an excuse for committing الكفر (disbelief):

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce

his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْأُخْرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.

قال ابن كثير: وقال السدي : لما أسر العباس وعقيل ونوفل، قال رسول الله صلى الله عليه وسلم للعباس: " اهد نفسك وابن أخيك " قال: يا رسول الله، ألم نصل قبلك، ونشهد شهادتك؟ قال: " يا عباس، إنكم خاصمتم فخصمتم ". ثم تلا عليه هذه الآية: (أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا) رواه ابن أبي حاتم.

Ibn Kathir said: And As-suddee said: When Al-Abbaas, Aqeel and Nawfal were captured, the Messenger of Allah (صلى الله عليه وسلم) said to Al-Abbaas "Ransom yourself and your nephew". He said: O Messenger of Allah do I not pray to your qiblah and bear witness to your شهادة (testimony of faith)? He said: "O Abbaas, you quarrelled and you have been overcome. Then he recited the verse to him : ((*"Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.*)) Narrated by ibn Abi Haatim

The Messenger صلى الله عليه وسلم did not give an excuse to Al-Abbaas who was captured. Even though as Al-Abbaas mentions, he makes the شهادة (testimony of faith) and prays. So don't be fooled by the so-called Shaykh who appears on television or in the masjid dressed with the manners of Islam. If he calls to allying with the كفار (disbelievers) than he is one of them as has been proved by the previously mentioned evidences.

وقال العلامة ابن حزم في المحلى (١٣٨١٢): صح أن قوله تعالى (وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ) إنما هو على ظاهره بأنه كافر من جملة الكفار، وهذا حق لا يختلف فيه إثنان من المسلمين
Al-Alaamah ibn Hazm said in 'Al-mahalla' (12/138) : It is correct that Allah's statement: (*And whoever is an ally to them among you - then indeed, he is [one] of them.*) is only upon the apparent because he is a كافر (disbeliever) from the category of the كفار (disbelievers). And this is a truth that no two people from the Muslims differs about.

قال الشيخ بن عبد الوهاب في رسالته نواقض الإسلام: الثامن: مظاهره المشركين ومعاونتهم على المسلمين، والدليل قوله تعالى: (وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ) إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
Ash-Shaykh bin Abdul-Wahaab said in his text 'Nullifiers of Islam': Eight: Supporting the polytheists and aiding them against the Muslims, and the evidence is the saying of Allah: (*And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed,*

Allah guides not the wrongdoing people.)

قال الشيخ عبداللطيف بن عبدالرحمن بن حسن آل الشيخ في كتاب الدرر السننية في فتاوى النجدية (٣٢٦٨) : فكيف بمن أعانهم أو جرهم على بلاد أهل الإسلام، أو أثنى عليهم أو فضلهم بالعدل على أهل الإسلام، واختار ديارهم ومساكنتهم وولائتهم وأحب ظهورهم، فإن هذا ردة صريحة بالإتفاق، قال الله تعالى (وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ)

Ash-Shaykh Abdul-lateef bin Abdur-rahman bin Hasan Aal Ash-shaykh in 'Ad-durr-us-sanniyyah fee fataawa an-najdiyyah (8/326): So how about the one who aids or brings them to the Muslim countries, or praises them or prefers them with justice over the people of Islam. Choosing their money, houses, allegiance and loving their victory, then this is clear apostasy by consensus. Allah says (*And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.*)

قال الشيخ عبدالعزيز بن باز رحمه الله في فتاويه (٢٧٤١١): وقد أجمع العلماء الإسلام على من ظاهر الكفار على المسلمين وساعدهم بأي نوع من المساعدة فهو كافر مثلهم كما قال الله سبحانه وتعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

Ash-Shaykh Abdul-Aziz bin Baaz (May Allah have mercy on him) said in his Fatwa (1/273) The scholars of Islam have agreed that anyone who aids the كفار (disbelievers) against the Muslims or supports them with any type of support then he is a كافر (disbeliever) like them as Allah says: (*O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.*)

قال الشيخ صالح بن فوزان بن عبدالله الفوزان في شرح رسالة الدلائل في حكم موالاتة أهل الإشراف (٢٢) : إذا كان في دار منعة ودار إسلام وجر الكفار على بلاد المسلمين، وأتى بجيوشهم لتغزو بلاد المسلمين، مثل ما حصل في آخر الخلافة العباسية لما جر الشيعي ابن العلقمي وزير الخليفة، الخبيث الشيعي الآخر نصير الدين الطوسي جرا التتار على بلاد المسلمين، وهما يدعيان الإسلام، وخططا لهم ومكنهم من الاستيلاء على بلاد المسلمين، فإنه يردد وإن كان يكره دينهم

Ash-Shaykh Saalih bin Fawzan bin Abdullah Al-Fawzan said in 'Sharh risaalat ad-dalaa'il fee hukm muwaalaat ahl-al'ishraak', page 22: If someone is secure in a Muslim land and the disbelievers are pulled into the Muslim lands and come with their armies to invade the Muslim lands, like what occurred in the end of the Abbasi Caliphate, when the Shi'a ibn

Alqamee, the minister of the Caliph, and another filthy shia, Naseer-ud-deen Al-Toosee, brought the Tatars into the Muslim lands. Whilst they claimed Islam, they planned for them and enabled their takeover of the Muslim lands. So he apostates from Islam, even if he hates the religion of the non-Muslims.

So allying with the كفار (disbelievers), bringing them to the Muslim lands so that they can invade and slaughter the Muslims is a كفر أكبر مخرج عن الملة (major disbelief that exits one from the religion) and this is كفر عملي مخرج عن الملة (disbelief of action that exits one from the fold of Islam) as agreed upon by all the scholars of the past and present, and by all the أمة (Ummah: nation) except by the one who Allah has blinded his insight.

Likewise the spy who allies with the كفار (disbelievers), reporting to them in order to cause harm to the Muslims, to gain a small worldly benefit, falls under this same ruling.

Allah says in Chapter Al-Mumtahanah, 60, verse 1:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

قال ابن كثير: كان سبب نزول صدر هذه السورة الكريمة قصة حاطب بن أبي بلتعة، وذلك أن حاطباً هذا كان رجلاً من المهاجرين، وكان من أهل بدر أيضاً، وكان له بمكة أولاد ومال، ولم يكن من قريش أنفسهم، بل كان حليفاً لعثمان. فلما عزم رسول الله صلى الله عليه وسلم على فتح مكة لما نقض أهلها العهد، فأمر النبي صلى الله عليه وسلم المسلمين بالتجهيز لغزوهم، وقال: "اللهم، عمّ عليهم خبرنا". فعمد حاطب هذا فكتب كتاباً، وبعثه مع امرأة من قريش إلى أهل مكة، يعلمهم بما عزم عليه رسول الله صلى الله عليه وسلم [من غزوهم]، ليتخذ بذلك عندهم يداً، فأطلع الله رسوله على ذلك استجابة لدعائه. فبعث في أثر المرأة فأخذ الكتاب منها، وهذا بين في هذا الحديث المتفق على صحته

The story of Hatib bin Abi Balta`ah is the reason behind revealing the beginning of this honourable Chapter. Hatib was among the Early Emigrants and participated in the battle of Badr. Hatib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of `Uthman. When the Messenger of Allah decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilise their forces to attack Makkah, and then said, (O Allah! Keep our news concealed from them.) Hatib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him so that they would grant safety to his family in Makkah. Allah the Exalted conveyed this matter to His Messenger, because He accepted the Prophet's invocation to Him to conceal the news of the attack. The Prophet sent someone after the woman and retrieved the letter. This story is collected in the Two Sahihs (Al-Bukhari and Muslim).

The *مرجئة العصر* (contemporary murjiah) use this story as a proof for the one who is spying on the Muslims, saying that the Messenger (صلى الله عليه وسلم) did not kill Hatib bin Abi Balta'ah, so therefore spying in order to aid the *كفار* (disbelievers) against the Muslims is merely a sin and not *كفر* (disbelief) according to them. But let us see what the scholars of the *السلف الصالح* (Pious Predecessors) said about the spy.

قال الشيخ الإسلام في اختياراته: (من جمر إلى معسكر التتر، ولحق بهم ارتد، وحل ماله ودمه (نقلا عن الضرر السننية ٣٣٨٨، ومجموع الرسائل النجدية ٣٥١٣)

Shaykh-ul-Islam said: Whoever rushes to the camp of the Tatar and joins them has apostated and his wealth and blood are lawful (to take). (Narrated from Ad-durur Al-Sanniyyah 8/338, and majmoo' ar-rasaa'il an-najdiyyah 3/35)

قال ابن القيم: وفيها أي قصة حاطب جواز قتل الجاسوس وإن كان مسلما لأن عمر سأل رسول الله صلى الله عليه وسلم قتل حاطب بن أبي بلتعة لما بعث يخبر أهل مكة ولم يقل رسول الله صلى الله عليه وسلم: لا يحل قتله إنه مسلم، بل قال: وما يدريك لعل الله قد اطلع على أهل بدر فقال اعمل ما شئتم، فأجاب بأن فيه مانعا من قتله وهو شهوده بدرا. وفي الجواب بهذا قد تشبه على جواز قتل الجاسوس ليس له مثل هذا المانع، وهذا مذهب مالك وأحد الوجهين في مذهب أحمد. (زاد المعاد ٤٢٣٣)

Ibn-ul-qayyim said: And in it, meaning the story of Haatib, is the permissibility of killing the spy even if he is Muslim, because Umar asked the Messenger of Allah (صلى الله عليه وسلم) permission to kill Haatib bin Abi Balta'ah when he sent his communication to the people of Makkah. And the Messenger of Allah (صلى الله عليه وسلم) did not say: Killing him is not permissible because he is Muslim, rather he said: "You do not know, perhaps Allah has overlooked the wrongs of the people of Badr". So he said "do as you wish". So he answered with that there was something preventing him being killed, which was his

witnessing of Badr, so this answer shows that the killing of the spy does not have the likes of this impediment. This is the Madhab of Malik and one of the positions of the Madhab of Ahmad. (Zaad-ul-ma'aad 3/423)

قال العلامة بدرالدين أبو محمد بن أحمد العيني في كتابه عمدة القارئ شرح صحيح البخاري عند هذا الحديث: قال الداوودي: الجاسوس يقتل وإنما نفى القتل عن حاطب لما علم النبي صلى الله عليه وسلم منه. وقال ابن وهب من المالكية: يقتل إلا أن يتوب، وعن بعضهم: أنه يقتل إذا كان عادته ذلك. و به قال ابن الماجشون، وقال ابن القاسم: يضرب عنقه لأنه لا تعرف توبته.

The 'Alaamah Badr-ud-deen Abu Muhammad bin Ahmad Al-Ainee said in his book 'Umdat-ul-qaari sharh sahih al-bukhari' about this hadith(statement of the Messenger): Ad-daawoodee said: "The spy is killed and the killing was only negated from Haatib because of what the Prophet (صلى الله عليه وسلم) knew from him". And ibn Wahm from the Maalikees said: "He is killed except if he repents". And from some of them: "He is killed if it is a habit of his". And ibn Al-Maajashoon said that. And ibn Al-Qaasim said: "He is beheaded because his repentance is not known".

قال الشيخ سعيد بن وهب القحطاني: سمعت سماحة العلامة عبدالعزيز بن عبدالله بن باز حفظه الله يقول: هذا الحديث عظيم وفيه تحريم التجسس إذا كان فيه ضرر للمسلمين أو لم يكن فيه مصلحة للمسلمين والتجسس فيما يضر المسلمين يوجب القتل، لكن هذا الرجل له شبهة ولهذا قبل النبي عذره لأمرين: كونه شبه عليه الأمر، وكونه من أهل بدر. أما من فعل ذلك من المسلمين فيقتل لأن هذا ردة إلا في حق حاطب رضي الله عنه. (فقه الدعوة في صحيح البخاري ٢٣١٣-٢٤)

Ash-Shaykh Sa'eed bin Wahb Al-Qahtaani said: I heard Shaykh Abdul-Aziz bin Abdillah bin baaz say: This hadith(statement of the Messenger) is great and in it is the prohibition of spying if that involves harm to the Muslims or there is no benefit to the Muslims. And spying in what harms the Muslims is a reason for killing the spy. But this man (Haatib bin abi balta'ah) has a doubt and this is that the Prophet (صلى الله عليه وسلم) brought forth an excuse for him from two matters: This issue not being clear to him , And him being from the people that fought in Badr. As for he who does this from the Muslims then he is killed because this is apostasy from the religion except in the case of Haatib. May Allah be pleased with him.

وقال ابن باز أيضا في فتاوى إسلامية جمع محمد بن عبدالعزيز المسند ٤: السؤال الخامس من الفتوى رقم ٦٩٠١: أما الكفار الحربيون فلا تجوز مساعدتهم بشيء بل مساعدتهم على المسلمين من نواقض الإسلام لقول الله تعالى: (وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ)

And ibn Baaz also said in Fataawa Islaamiyyah Jam' Muhammad bin Abdil-Aziz 3: Question five from Fatwa No. 6901: As for the the كفار (disbelievers) who are fighting the Muslims then it is not permissible to aid them in anything. And aiding them against the Muslims is from the nullifiers of Islam, as in the statement of Allah: (And whoever is an ally

to them among you - then indeed, he is [one] of them)

Haatib fought in Badr and a verse was revealed about him, so his case is not like the spies of today in any way. Now the revelation is complete and who from these spies can claim to have the same merits as Haatib? So those that compare these two are in a major error. Especially now in this age, the spies present a great danger to Muslims. They aid the كفار (disbelievers) by secretly recording and translating the communications of the Muslims and even sit in the mosques waiting for the moment to pounce on their prey, dressed in clothes of the Muslims, growing the beard and praying in the front row. While at the same time they are hacking the phones of brothers and seeking to aid in imprisoning them. They are so deluded to think that are in the fold of Islam! How can they be, whilst all the scholars agree that they have disbelieved and deserve to be killed? This case is in no way similar to the case of Haatib, and comparing these lowly people to him is in reality an insult to Haatib ibn Balta'ah, the Sahaabee, who had an illustrious history fighting in the path of Allah. The Messenger (صلى الله عليه وسلم) did not state that it was impermissible to kill the spy, but rather Haatib had an excuse, which was known by the Messenger due to the revelation still being sent down. But now the revelation has ceased and we do not have anything to tell us the individual situation of the hearts of the people. So we can not compare the exceptional case of Haatib to the spy of today. There are many clear proofs about the impermissibility of spying and the one who bases their opinion just on this hadith (statement of the Messenger) while ignoring the clear proofs is someone who has a diseased heart. As Allah says in Chapter Al-Maa'idah, 5, verse 52:

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ

So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.

و جاء في صحيح مسلم في باب قتل الجاسوس ومن قتله فله سلبه: حدثنا زهير بن حرب. حدثنا عمر بن يونس الحنفي. حدثنا عكرمة بن عمار. حدثني إياس بن سلمة. حدثني أبي، سلمة بن الأكوع. قال: غزونا مع رسول الله (هو ازن) (في حنين في شوال سنة ٨ على إثر فتح مكة). فبينما نحن نتضحى مع رسول الله إذ جاء رجل على جمل أحمر. فأناخه. ثم انتزع طلقا من حقه فقيد به الجمل. ثم تقدم يتغدى مع القوم. وجعل ينظر. وفينا ضعفة ورقة في الظهر. وبعضنا مشاة. إذ خرج يشند. فأتى جملة فأطلق قيده. ثم أناخ وقعد عليه. فأثاره. فاشتد به الجمل. فاتبعه رجل على ناقة ورقاء. قال سلمة: وخرجت أشند. فكنت عند ورك الناقة. ثم

تقدمت. حتى كنت عند ورك الجمل. ثم تقدمت حتى أخذت بخطام الجمل فأنخته. فلما وضع ركبته في الأرض اخترطت سيفي فضربت رأس الرجل. فنذر. ثم جئت بالجمل أقوده، عليه رحله وسلاحه. فاستقبلني رسول الله والناس معه. فقال (من قتل الرجل؟) قال: ابن الأكوع. قال: (له سلبه أجمع)

And it came in Sahih Muslim, in the 'Chapter of Killing the spy and whoever kills him then he has his belongings': Zuhair bin Harb told us, Umar bin Yunus al-Hanafee told us: Ikramah bin Ammaar told us: Iyaas bin Salama told us that Salama bin Al-Akwa' said: We fought the Battle of Hawazin along with the Messenger of Allah (may peace be upon him). (One day) when we were having our breakfast with the Messenger of Allah (may peace be upon him), a man came riding a red camel. He made it kneel down, extracted a strip of leather from its girth and tethered the camel with it. Then he began to take food with the people and look (curiously around). We were in a poor condition as some of us were on foot (being without any riding animals). All of a sudden, he left us hurriedly, came to his camel, untethered it, made it kneel down, mounted it and urged the beast which ran off with him. A man on a brown she-camel chased him (taking him for a spy). Salama (the narrator) said: I followed on foot. I ran on until I was near the thigh of the she-camel. I advanced further until I was near the haunches of the camel. I advanced still further until I caught hold of the nose-string of the camel. I made it kneel down. As soon as it placed its knee on the ground, I drew my sword and struck at the head of the rider who fell down. I brought the camel driving it along with the man's baggage and weapons. The Messenger of Allah (may peace be upon him) came forward to meet me and the people were with him. He asked: Who has killed the man? The people said: Ibn Akwa'. He said: Everything of the man is for him (Ibn Akwa').

The *مرجئة العصر* (contemporary murjiah) claim that we can not apply the ruling on a person, unless if we know the situation in his heart. But as we mentioned the revelation has now ceased and so we have to rule by what is apparent from his deeds. This has been affirmed by the statement of Umar (May Allah be pleased with him).

جاء في صحيح البخاري في كتاب الشهادات: حدثنا الحكم بن نافع: أخبرنا شعيب، عن الزهري قال: حدثني حميد بن عبد الرحمن بن عوف: أن عبد الله بن عتبة قال: سمعت عمر بن الخطاب رضي الله عنه يقول: إن أناسا كانوا يؤخذون بالوحي في عهد رسول الله، وإن الوحي قد انقطع، وإنما نأخذكم الآن بما ظهر لنا من أعمالكم، فمن أظهر لنا خيرا أمناه وقربناه، وليس إلينا من سريرته شيء، الله يحاسبه في سريرته، ومن أظهر لنا سوءا لم نأمنه ولم نصدق، وإن قال: إن سريرته حسنة

It came in Sahih Al-Bukhari in the 'Book of Witnesses': Al-Hakam bin Naafi' told us: Shu'aib informed us, from Az-Zuhri who said: Hameed bin Abdur-rahmaan bin Awf told us that

Abdullah bin Utbah said: I heard Umar bin Al-Khattaab (May Allah be pleased with him) say: People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favour the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

And this is confirmed in the authentic sunnah.

و روى مسلم في كتاب الزكاة، باب ذكر الخوارج وصفاتهم، حدثنا قتيبة بن سعيد. حدثنا عبدالواحد عن عمارة بن القعقاع. حدثنا عبدالرحمن بن أبي نعيم. قال: سمعت أبا سعيد الخدري يقول: بعث علي بن أبي طالب إلى رسول الله ، من اليمن، بذهبة في أديم مقروظ. لم تحصل من ترابها. قال: فقسما بين أربعة نفر: بين عيينة بن حصن، والأقرع بن حابس، وزيد الخيل، والرابع إما علقمة بن علاثة وإما عامر بن الطفيل. فقال رجل من أصحابه: كنا نحن أحق بهذا من هؤلاء. قال: فبلغ ذلك النبي فقال: "ألا تأمنوني؟ وأنا أمين من في السماء، يأتيني خبر السماء صباحا ومساء" قال: فقام رجل غائر العينين. مشرف الوجنتين. ناشز الجبهة. كثر اللحية. ملحوق الرأس. مشمر الإزار. فقال: يا رسول الله! اتق الله. فقال: "ويلك! أو لست أحق أهل الأرض أن يتقى الله" قال: ثم ولي الرجل. فقال خالد بن الوليد: يا رسول الله! ألا أضرب عنقه؟ فقال "لا. لعله أن يكون يصلي". قال خالد: وكم من مصل يقول بلسانه ما ليس في قلبه. فقال رسول الله: "إني لم أؤمر أن أنقب عن قلوب الناس. ولا أشق بطونهم" قال: ثم نظر إليه وهو واقف فقال: "إنه يخرج من ضئضى هذا قوم يتلون كتاب الله. رطبا لا يجاوز حناجرهم. يمرقون من الدين كما يمرق السهم من الرمية". قال: أظنه قال: "لئن أدركتهم لأقتلنهم قتل ثمود".

And Muslim narrated in the 'Book of Zakaat', the 'Chapter of the Khawaarij and their characteristics', Qutaibah bin Sa'eed told us: Abdur-rahman informed us from Ummaarah bin Al-Qa'Qaa': Abdur-rahman bin Abi Na'eem told us that he heard Abu Sa'eed Al-Khudri say: 'Ali b. Abu Talib sent to the Messenger of Allah (may peace be upon him) from Yemen some gold alloyed with clay in a leather bag dyed in the leaves of Mimosa flava. He distributed it among four men. 'Uyaina b. Hisna, Aqra' b. Habis and Zaid al-Khail, and the fourth one was either Alqama b. 'Ulatha or 'Amir b. Tufail. A person from among his (Prophet's) Companions said: We had a better claim to this (wealth) than these (persons). This (remark) reached the Messenger of Allah (may peace be upon him) upon which he said: Will you not trust me, whereas I am a trustee of Him Who is in the heaven? The news comes to me from the heaven morning and evening. Then there stood up a person with

deep sunken eyes, prominent cheek bones, and elevated forehead, thick beard, shaven head, tucked up loin cloth, and he said: Messenger of Allah, fear Allah. He (the Holy Prophet) said: Woe to thee. do I not deserve most to fear Allah amongst the people of the earth? That man then returned. Khalid bin Walid then said: Messenger of Allah, should I not strike his neck? Upon this he (the Holy Prophet) said: Perhaps he may be observing the prayer. Khalid said: How many observers of prayer are there who profess with their tongue what is not in their heart? Upon this the Messenger of Allah (may peace be upon him) said: I have not been commanded to pierce through the hearts of people, nor to split their bellies (insides). He again looked at him and he was going back. Upon this he (the Holy Prophet) said: There would arise a people from the progeny of this (man) who would recite the Qur'an glibly, but it would not go beyond their throats; they would (hurriedly) pass through (the teachings of their) religion just as the arrow passes through the prey. I conceive that he (the Holy Prophet) also said this: If I find them I would certainly kill them as were killed the (people of) Thamud.

By saying that we have to look into the hearts of the people to establish the ruling on them, then the مرجئة العصر (contemporary murjiah) have deviated from the texts of the sunnah and the understanding of the noble companions. They have differed with the أهل السنة (people of sunnah) in their understand of كفر (disbelief), claiming that disbelief can only occur through outwardly rejecting Islam, confirming what is in their hearts. Whereas the أهل السنة (people of sunnah), follow the narrations, and judge by what is apparent from the deeds and sayings of a person.

قال الإمام حميدي (السنة للخلال (٥٨٦١٣ . ١٠٢٧) ورواه اللالكائي في شرح الأصول اعتقاد أهل السنة ٩٥٧٨٥ . ١٥٩٤): وأخبرت أن قوما يقولون إن من أقر بالصلاة والزكاة والصوم والحج ولم يفعل من ذلك شيئا حتى يموت، أو يصلي مسند ظهره مستدبر بالقبلة حتى يموت فهو مؤمن ما لم يكن جاحدا إذا علم أن تركه ذلك في إيمانه إذا كان يقر الفروض واستقبال القبلة فقلت هذا الكفر بالله الصراح وخلاف كتاب الله وسنة رسوله و فعل المسلمين. قال الله عز وجل (حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ) قال الإمام أحمد بن حنبل: من قال هذا فقد كفر بالله ورد على الله أمره وعلى الرسول ما جاء به

Al-Imam Humaidee said (As-sunnah of Al-Khilaal (3/586. 1028) and Al-laalakaa'ee narrated in Sharh Al-Usool I'tiqaad Ahl-us-sunnah 5/957. 1593) said: I was informed that a people say whoever affirms Salah, Zakah, Sawm and Hajj but doesn't do any of that until he dies, or he prays reclining his back, with his back to the qiblah until he dies, then he is a believer if he hasn't rejected that and knows that leaving that is in his إيمان (faith), he affirms the فروض (obligatory duties) and the obligation to face the qiblah, then I say that this is clear كفر (disbelief) in Allah that opposes the Book of Allah, the Sunnah of His Messenger and the actions of the Muslims. Allah says: (*inclining to truth, and to establish*

prayer and to give zakah. And that is the correct religion). Imam Ahmad bin Hanbal said: Whoever says this then he has disbelieved in Allah and has rejected the order of Allah and what the Messenger (صلى الله عليه وسلم) has come with.

قال شيخ الإسلام في مجموع الفتاوى (٥٥٧٨): فهؤلاء القائلون بقول جهم وصالحي قد صرحوا بأن سب الله ورسوله والتكلم بالتثليث وكل كلمة من كلام الكفر ليس هو كفرا في الباطن ولكنه دليل في الظاهر على الكفر، ويجوز مع هذا أن يكون هذا الساب الشاتم في الباطن عارفاً بالله موحداً له مؤمناً به، فإذا أقيمت عليهم حجة بنص أو إجماع أن هذا كافر باطنا وظاهراً قالوا هذا يقتضي أن ذلك مستلزم للتكذيب الباطن، وأن الإيمان يستلزم عدم ذلك. Shaykh-ul-Islam said in Majmoo'-ul-Fatawa (7/557): "So those who speak with the view of Jahm and as-Saalihee have made it clear that insulting Allah and His Messenger and saying that Allah is one of three and every other statement of disbelief is not internal disbelief, but it is in reality an outward indication of disbelief and despite this it is possible for this one who insulted to be one who acknowledges Allah, unifying (his belief and worship) for Him and a believer in Him internally. So when the proof is established against them, either by way of textual evidence or a consensus on this issue, they reply, "This means that such acts necessitate internal rejections and that الإيمان (faith) necessitates the absence of that"

وقال شيخ الإسلام ابن تيمية في مجموع الفتاوى (٦٢١٧): وقد تبين أن الدين لا بد فيه من قول وعمل، وأنه يمتنع أن يكون رجل مؤمناً بالله ورسوله بقلبه، أو بقلبه ولسانه، ولم يؤدي واجبات ظاهراً ولا صلاة ولا زكاة ولا صياماً ولا غير ذلك من الواجبات

And Shaykh-ul-Islam ibn Taymiyyah in Majmoo'-ul-fatawa (7/621): It became clear that the Religion requires both Words and Actions, and that it is impossible that a person is a believer in Allah and His Messenger by his heart, or by his heart and tongue, and yet did not perform any of the apparent obligations; neither prayers, or zakah, or fasting, or anything else from these obligations.

قال الشيخ محمد بن عبد الوهاب في الدرر السنية في الأجوبة النجدية (١٢٤١٢) و مجموع الرسائل والمسائل النجدية (٣٧٨٤): لا خلاف بين الأمة أن التوحيد لا بد أن يكون بالقلب الذي هو العلم، واللسان الذي هو القول، والعمل الذي هو تنفيذ الأوامر والنواهي، فإن أخل في شيء من هذا لم يكن الرجل مسلماً. فإن أقر بالتوحيد، ولم يعمل به فهو كافر معاند كفرعون وإبليس، وإن عمل بالتوحيد ظاهراً وهو لا يعتقد باطناً فهو منافق خالص أشد من الكافر والله أعلم.

Ash-Shaykh Muhammad bin Abul-Wahhaab in 'Ad-Durur As-sinniyah fee Al-Ahwabah An-najdiyyah (2/124)' and 'Majmoo' Ar-rasaa'il wal-masaa'il an-najdiyyah (4/37): There is no difference of opinion between the Ummah that Tawheed must be in the heart (that is with knowledge), with the tongue (that is with statement) and

with the actions (that is by executing the commands and the prohibitions). So if anything is missing from this then the man is not Muslim. If he affirms Tawheed but does not act upon it then he is an obstinate كافر (disbeliever) like Pharaoh and Iblees. If he acts with tawheed openly but doesn't believe in it inwardly then he is a clear منافق (hypocrite), who is more more evil than the كافر (disbeliever), and Allah knows best.

The extreme مرجئة (murjiah) of nowadays say that even if the person abuses Allah and His Messenger then we need to look into the situation of his heart before we declare him to be a كافر (disbeliever). This is not the case as explained by Shaykh-ul-Islam because the reality is that actions are a part of الإيمان (faith). Although the مرجئة العصر (contemporary murjiah) claim that they believe that actions are a part of الإيمان (faith), this is just a claim. For if they were true in their claim then they would never say that if someone commits clear and apparent كفر (disbelief) by their action, that we have to see the affair of the heart. Whereas only Allah knows the matters of the heart. As Allah says in Chapter Al-Maalida, 5, verse 7:

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Indeed, Allah is Knowing of that within the breasts.

We have spoken about the ruling of allying with those كفار (disbelievers) that are fighting us. Islam is the religion of justice so as for the الكفار (disbelievers) who do not fight us and do not abuse us, then we treat them with the good manners of Islam, treating them nicely, as Allah says in Chapter Al-Mumtahinah, 60, verse 9:

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.

And Allah says in Chapter Luqman, 31, verse 15:

وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۗ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

But if they endeavour to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

عن أسماء بنت أبي بكر رضي الله عنهما قالت: قدمت علي أمي وهي مشركة، في عهد قريش إذ عاهدوا رسول الله ومدتهم مع أبيها، فاستفتت رسول الله فقالت: يا رسول الله، إن أمي قدمت علي وهي راغبة، أفأصلها؟ قال: (نعم صليها) (متفق عليه)

On the authority of Asmaa' Bint Abi Bakr she said "My mother came to visit me one day. At that time she was still a polytheist and there was a pledge between the Prophet, and Quraish. I requested the Prophet's religious verdict and said: "Oh Prophet of Allah, my mother came to visit me, seeking my help; should I keep a good relationship with her?" The Prophet صلى الله عليه وسلم said "Yes, keep a good relation with her". Reported by Al-Bukhari and Muslim

أقسام الكفر الأكبر

The types of major disbelief

وذهب الإمام ابن القيم (مدارج السالكين ٣٣٧٨) إلى أن الكفر الأكبر خمسة أنواع:

١. كفر تكذيب
٢. وكفر استكبار وإباء مع التصديق
٣. وكفر إعراض
٤. وكفر شك
٥. وكفر نفاق

Al-Imam Ibn-ul-Qayyim (madaarij-us-saalikeen 1/337) had the opinion that the major disbelief was of 5 types:

1. Disbelief of denial
2. Disbelief of pride and refusal with attestation
3. Disbelief of avoidance
4. Disbelief of doubt
5. Disbelief hypocrisy

ووافقه شيخ الإسلام محمد بن عبد الوهاب في الدرر السنية (٧١)

And Shaykh-ul-Islam ibn Abdil-wahab agreed with him in Ad-durur As-sanniyyah (71)

وذكر الإمام البغوي أن الكفر على أربعة أنواع،

١. كفر إنكار
٢. كفر جحود
٣. كفر عناد

And Imam Al-Baghawi mentioned that disbelief is of four types

1. Disbelief of denial
2. Disbelief of rejection
3. Disbelief of stubbornness
4. Disbelief of hypocrisy

1 كفر الجهل التكريه (Disbelief of ignorance denial)

قال الشيخ حافظ ابن أحمد الحكمي رحمه الله في كتابه أعلام السنة المنشورة لاعتقاد الطائفة الناجية المنصورة: هو ما كان ظاهرا وباطنا كغالب الكفار من قريش ومن قبلهم من الأمم الذين قال الله تعالى فيهم: (الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أُرْسِلْنَا بِهِ رَسُولَنَا فَسَوْفَ يَعْلَمُونَ)

Ash-Shaykh Haafidh ibn Ahmad Al-Hakamee (May Allah have Mercy on him) in his book 'A'laam As-sunnat-ul-manshoorah li-i'tiqaad at-taa'ida an-naajiyah al-mansoorah': It is what is apparent and hidden like most of the كفار (disbelievers) of the Quraish and those before them from the nations that Allah talked about in his statement: (*Those who deny the Book and that with which We sent Our messengers - they are going to know,*)

2 وكفر استكبار وإباء مع التصديق (Disbelief of pride and refusal with attestation)

Allah says in Chapter Al-Baqarah, 2, verse 34:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

3 كفر الجحود (disbelief of rejection)

هو ما كان بكتمان الحق وعدم الإنقياد له ظاهرا مع العلم به ومعرفة باطنا ككفر فرعون وقومه بموسى و كفر اليهود بمحمد صلى الله عليه وسلم.

It is the concealing of the truth and the absence of submission to it openly with the knowledge of it inwardly, like the كفر (disbelief) of Pharaoh and his people in Moses. And the disbelief of the Jews in Muhammad (صلى الله عليه وسلم)

Allah says about the كفر (disbelief) of Pharaoh and his people in Chapter An-Naml, 27, verse 14:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.

And Allah says about the Jews in Chapter Al-Baqarah, 2, verse 89:

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ

but [then] when there came to them that which they recognised, they disbelieved in it;

3 وكفر الإعراض (Disbelief of avoidance)

الإعراض عن ذكر الله كما قال الشيخ محمد بن عبد الوهاب في نواقض الإسلام: الإعراض عن دين الله تعالى لا يتعلمه ولا يعمل به والدليل قوله تعالى: (وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ)

Avoiding the remembrance of Allah as Ash-Shaykh Muhammad bin Abdil-Wahhaab said in 'Nullifiers of Islam': Avoiding the religion of Allah so he does not learn it and he doesn't act upon it, and the proof is the saying of Allah: (*And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.*)

4 وكفر الشك (Disbelief of doubt)

قال الشيخ محمد بن عبد الوهاب: كفر الشك وهو كفر الظن والدليل قوله تعالى: (وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا)

Ash-Shaykh Muhammad bin Abdil-Wahab said: Disbelief of Doubt and it is the Disbelief of conjecture, the proof is the saying of Allah most high: (*And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish – ever.*)

5 وكفر النفاق (Disbelief of hypocrisy)

هو ما كان بعدم تصديق القلب وعمله مع الإنقياد ظاهرا رياء للناس، ككفر عبد الله بن سلول وحزبه والذين قال الله تعالى فيهم: (يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ * فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا)

This is the absence of affirmation and action of the heart while having an apparent submission to be seen by the people, like the كفر (disbelief) of Abdullah bin Salul and his group and those that Allah said about them: (*They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. * In their hearts is*

disease, so Allah has increased their disease)

الكفر الأصغر (The Minor Kufr)

All these previously mentioned categories are the الكفر الأكبر مخرج عن الملة (the major disbelief that exits one from the fold of Islam).

أما الكفر الأصغر فهو كل ذنب سماه الله كفرا مع ثبوت إيمان فاعله بالنص أو بالإجماع. مثلا قوله صلى الله عليه وسلم في صحيح البخاري عن جرير أنه قال : (لا ترجعوا بعدي كفارا يضرب بعضكم رقاب بعض)

As for the Minor Disbelief then this is every sin that Allah has named as disbelief whilst still affirming إيمان (faith) for the one who does it, either by a text or by consensus. For example the statement of the Messenger (صلى الله عليه وسلم) in Sahih Al-Bukhari on the authority of Jarir that he (صلى الله عليه وسلم) said: "Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other)"

قال الحافظ ابن حجر: والمعنى لا تفعلوا فعل الكفار فتشبهوهم في حالة قتل بعضهم بعضا Al-Haafidh ibn Hajr: The meaning is don't do the actions of the كفار (disbelievers) so that you become like them in that they kill each other.

So in the hadith(statement of the Messenger) reported in Sahih-al-Bukhari, the Messenger (صلى الله عليه وسلم) names the killing of each other, Muslims killing Muslims is a type of كفر (disbelief). However, we have a verse in the Quran where Allah names those believers that fight and kill other as 'believers'. Allah says in Chapter Al-Hujaraat, 49, verse 9:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

And if two factions among the believers should fight, then make settlement between the

two

Allah names these two parties that are fighting to kill each other as believers, giving them the quality of الإيمان (faith), so long as they do not judge that killing the Muslim is حلال (permissible). So by naming these two parties with الإيمان (faith), we know that they have not committed الكفر الأكبر (major disbelief), but rather they have committed الكفر الأصغر (minor disbelief).

وروى البخاري: حدثنا عبد الله بن مسلمة، عن مالك، عن زيد بن أسلم، عن عطاء بن يسار، عن ابن عباس قال: قال النبي: (أريت النار فإذا أكثر أهلها النساء، يكفرن) . قيل: أيكفرن بالله؟ قال: (يكفرن العشير، ويكفرن الإحسان، لو أحسنت إلى إحداهن الدهر، ثم رأيت منك شيئا،

قالت: ما رأيت منك خيرا قط)

Al-Bukhari narrated: Abdullah bin Maslamah told us, from Malik, from Zaid bin Aslam, from Ataa' bin Yassaar, from ibn Abbaas who said: The Prophet (صلى الله عليه وسلم) said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"

In this hadith(statement of the Messenger), the Sahaba, who were most knowledgeable of the religion asked 'Do they disbelieve in Allah' because they understood from the speech of the Messenger 'يكفرون' that they had committed كفر (disbelief). But the Messenger (صلى الله عليه وسلم) directed them to the reality of the situation, that the كفر (disbelief) being spoken about is the الكفر الأصغر (minor kufr) that does not exit one from the religion.

Besides these examples there are other verses and ahadith(statements of the Messenger) that mention كفر (disbelief) for the ones that carry out particular actions. It is not possible for someone to state without an evidence that this كفر (disbelief) is minor except if they have a proof from the Quran and Sunnah or a scholarly consensus which indicates that. So when a text comes which describes the one who does this action as still having إيمان (faith) then this كفر (disbelief) is the الكفر الأصغر (minor kufr) which does not exit one from the fold of Islam.

Minor Hypocrisy (النفاق الأصغر)

It is important to mention that not every type of hypocrisy is an act which takes one out of the fold of Islam.

روى البخاري في كتاب الإيمان: حدثنا قبيصة بن عقبة قال: حدثنا سفيان، عن الأعمش، عن عبد الله بن مرة، عن مسروق، عن عبد الله بن عمرو: أن النبي قال: (أربع من كن فيه كان منافقا خالصا، ومن كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها: إذا أوْتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر)

Al-Bukhari narrated in the book of belief: Qabeesah bin Uqbah told us: Sufyah told us, from Al-A'mash, from Abdullah bin Marrah, from Masrooq, from Abdullah bin Amr that the Prophet (صلى الله عليه وسلم) said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one

characteristic of hypocrisy unless and until he gives it up. Whenever he is entrusted, he betrays. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

قال الحافظ في فتح الباري عند تعليق الحديث: وقال النووي: هذا الحديث عده جماعة من العلماء مشكل من حيث إن هذه الخصال قد توجد في المسلم المجمع على عدم الحكم بكفره. قال: وليس فيه إشكال، بل معناه صحيح والذي قاله المحققون: إن معناه أن هذه خصال نفاق، وصاحبها شبيه بالمنافقين في هذه الخصال ومتخلق بأخلاقهم.

Al-Haafidh said in 'Fath-ul-Baaree' in the commentary to this hadith(statement of the Messenger): An-Nawawi said: This hadith(statement of the Messenger), many of the scholars considered it ambiguous because this betraying is found in the Muslim who it is agreed upon that he doesn't have the ruling of كفر (disbelief). He said: And there is no problem in it, rather its meaning is authentic and what is said by the hadith(statement of the Messenger) authenticators: Its meaning is that this is a betraying hypocrisy and the one that does it is like the منافقين (hypocrites) in this betrayal and he is behaving with their manners.

وقال الحافظ: وهو عند أبي داود والترمذي من حديث زيد بن أرقم مختصر بلفظ " إذا وعد الرجل أخاه ومن نيته أن يفني له فلم يف فلا إثم عليه "

And Al-Haafidh said: And it is in Abu Daawood and At-tirmidhee from the hadith(statement of the Messenger) of Zaid bin Arqam abridging his statement "If the man makes a promise to his brother and he intends to fulfil it but then doesn't fulfil it, then there is no sin upon him"

Summarising and refuting the belief of the مرجئة العصر (contemporary murjiah)

The belief of the المرجئة (murjiah) differs greatly with the belief of أهل السنة (The People of Sunnah) in the issue of الإيمان والكفر (faith and disbelief). أهل السنة (The People of Sunnah) agree that الإيمان (faith) is speech, action, and belief. So by not entering the speech into الإيمان (faith), these مرجئة (murjiah) differ greatly from the belief of أهل السنة (The People of Sunnah). While at the same time they claim to follow the منهج السلف (methodology of the pious predecessors). So their danger is even greater, for if one is not aware of their signs then he may follow them believing that he is following the منهج السلف (methodology of the pious predecessors)! The مرجئة العصر (contemporary murjiah) confuse the people by saying that actions enters into الإيمان (faith), but they do not intend the same meaning as أهل السنة (The People of Sunnah). The belief of أهل السنة (The People of Sunnah) is that actions are a شرط الصحة (condition of validity) of الإيمان (faith). This means that there is no الإيمان (faith)

for the one who doesn't have any actions. The مرجئة العصر (contemporary murjiah) say that actions are a شرط الكمال (condition of perfection). This means that the actions are just something which perfect the الإيمان (faith).

As for the issue of كفر (disbelief) then they only consider استحلال (to permit what Allah has forbade) and تكذيب (disbelief in the heart) to be the disbelief which exits one from the fold of Islam. So by doing this they do not make تكفير (describing a person with apostasy) of the one who deserves to be labelled as a كافر (disbeliever), thus they are the opposite of the خوارج (khawaarij), as the خوارج (khawaarij) are those who exit the Muslims from the fold of Islam. They rebelled against Ali, considered many of the companions of the Messenger (صلى الله عليه وسلم) to be disbelievers. The مرجئة العصر (contemporary murjiah) utilise the statement of ibn Abbaas 'كفر دون كفر', despite its weak chain of narration in order to say that the ruler who has dismantled the law of Allah is still a Muslim. Even the one who is supporting the كفار (disbelievers) who are invading the Muslim lands and taking whatever they can, they refer to this one as a Muslim ruler in order to legitimise his rule. The leaders then do not see the danger of their actions, and thus never change and never rule by the rule of Allah. The مرجئة العصر (contemporary Murjiah) confuse the people by using the authentic proofs about the unjust ruler with the case of the apostate ruler. Then they accuse the ones who perform the obligatory خروج (rebellion) against the apostate ruler as being خوارج (khawaarij). While we know that the خوارج (khawarij) rebelled against Ali. Rather the brothers who fight against the apostate rulers love Ali and all the companions.

The belief of أهل السنة (People of Sunnah) is between these two extremes, and agrees with the scholars of the salaf from the past to the present. That is to only make تكفير (describe someone with apostasy) upon the ones who have committed acts of الكفر الأكبر (major disbelief) as proved by the Quran and the Sunnah.

The مرجئة العصر (contemporary murjiah) even support the spy who secretly hides amongst the Muslims, working against them for the كفار (disbelievers), seeking to imprison them. They compare Hatib ibn Balta'ah who fought in Badr and who the Messenger declared innocent, to these spies who side for the كفار (disbelievers) in order to gain a worldly benefit. And if this is not allying with the كفار (disbelievers) then what is?!

By legitimising this act with the verdicts, many of the youth are confused into harming the Muslim community by recording everything that occurs in the mosques and listening in on the private conversations of people. This is clear كفر (disbelief) and we have mentioned the proofs to this previously. So don't be confused if you find these people appearing to be from the Muslims, praying in the front row, fasting supererogatory fasts and memorising the Quran. This will not benefit them. Hatib ibn Balta'ah was cleared by the revelation while it was still being sent down. No one from these spies will ever have the same

privilege so we can not apply this special case to all of them.

فتوى اللجنة الدائمة للبحوث العلمية والإفتاء عن تحذير عقيدة مرجئة العصر ومؤلفاتهم

The verdict of the permanent committee of scholars refuting the beliefs of the مرجئة العصر (contemporary murji'ah) and their books, forbidding from the young generation and the people to follow them and listen to them.

In explaining what we have mentioned and to demonstrate that this is not merely an academic discussion but rather has relevance to our present time. We have brought some of the verdicts of the permanent committee of scholars that expose the methodology of the مرجئة العصر (contemporary murji'ah), demonstrating that although these people claim to be upon the منهج السلف الصالح (methodology of the pious predecessors), that they are far from it and pose a great danger in misleading sincere people to their corrupted way.

فتوى اللجنة الدائمة للبحوث العلمية والإفتاء، رقم ٢١٥١٧:

س: يسأل بعض السائلين عن كتابي (التحذير من فتنة التكفير) و (صيحة نذير) لجامعهما: علي حسن الحلبي ، وأنهما يدعوان إلى مذهب الإرجاء من أن العمل ليس شرط صحة في الإيمان، وينسب ذلك إلى أهل السنة والجماعة، ويبني هذين الكتابين على نقول محرفة عن شيخ الإسلام ابن تيمية ، والحافظ ابن كثير وغيرهما رحم الله الجميع، ورغبة الناصحين بيان ما في هذين الكتابين ليعرف القراء الحق من الباطل... إلخ.

ج: بعد دراسة اللجنة للكتابين المذكورين، تبين للجنة أن كتاب (التحذير من فتنة التكفير) جمع

علي حسن الحلبي فيما أضافه إلى كلام العلماء في مقدمته وحواشيه يحتوي على ما يأتي:

1- بناه مؤلفه على مذهب المرجئة البدعي الباطل الذين يحصرون الكفر بكفر الجحود والتكذيب والاستحلال الحلبي، كما في (ص 6 حاشية 2 ص 22)، وهذا خلاف ما عليه أهل السنة والجماعة من أن الكفر يكون بالاعتقاد وبالقول وبالفعل وبالشك.

2- تحريفه في النقل عن ابن كثير - رحمه الله تعالى- في (البداية والنهاية 13 / 118)، حيث ذكر في حاشية ص 15 نقلاً

عن ابن كثير : (أن جنكز خان ادعى في الياسق أنه من عند الله، وأن هذا هو سبب كفرهم) وعند الرجوع إلى الموضوع المذكور لم يوجد فيه ما نسبه إلى ابن كثير - رحمه الله تعالى-.

3- تقوله على شيخ الإسلام ابن تيمية - رحمه الله تعالى- في ص 17 - 18 إذ نسب إليه جامع الكتاب المذكور أن الحكم المبدل لا يكون عند شيخ الإسلام كفرةً إلا إذا كان عن معرفة واعتقاد

واستحلال. وهذا محض تقول على شيخ الإسلام ابن تيمية - رحمه الله - فهو ناشر مذهب السلف أهل السنة والجماعة، ومذهبهم كما تقدم وهذا إنما هو مذهب المرجئة .

4- تحريفه لمراد سماحة العلامة الشيخ محمد بن إبراهيم - رحمه الله- في رسالته: (تحكيم القوانين الوضعية)، إذ زعم جامع الكتاب المذكور أن الشيخ يشترط الاستحلال القلبي مع أن كلام الشيخ واضح وضوح الشمس في رسالته المذكورة على جادة أهل السنة والجماعة.

5- تعليقه على كلام من ذكر من أهل العلم بتحميل كلامهم ما لا يحتمله كما في الصفحات (

108 حاشية 1، 109

حاشية 21، 110 حاشية 2).

6- كما أن في الكتاب التهوين من الحكم بغير ما أنزل الله، وبخاصة في (ص 5 ح 1)، بدعوى أن العناية بتحقيق التوحيد في هذه المسألة فيه مشابهة للشيعة - الرافضة - وهذا غلط شنيع.

7- وبالاطلاع على الرسالة الثانية (صيحة نذير) وُجد أنها كمساند لما في الكتاب المذكور- وحاله كما ذكر-. لهذا فإن اللجنة الدائمة ترى أن هذين الكتابين لا يجوز طبعهما ولا نشرهما ولا تداولهما؛ لما فيهما من الباطل والتحريف، ونصح كاتبهما أن يتقي الله في نفسه وفي المسلمين، وبخاصة شبابهم، وأن يجتهد في تحصيل العلم الشرعي على أيدي العلماء الموثوق بعلمهم وحسن معتقدهم، وأن العلم أمانة لا يجوز نشره إلا على وفق الكتاب والسنة، وأن يقلع عن مثل هذه الآراء والمسلك المزري في تحريف كلام أهل العلم، ومعلوم أن الرجوع إلى الحق فضيلة وشرف للمسلم.

وبالله التوفيق، وصلى الله على نبينا محمد وآله وصحبه وسلم.

Q: Some people ask about the two books entitled "Al-tahdhir min Fitnat Al-takfir (the Warning Against the trial of Pronouncing Disbelief)" and "Sayhat Nadhir (the Cry of the Warner)" compiled by `Ali Hasan Al-Halabi. The two books call to the Madh-hab (school of jurisprudence) of Irja', which holds that actions are not a fundamental condition upon which the soundness of Iman (Faith) depends, and relate this opinion to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). The author based the two books on distorted transmissions from Sheikh-ul-Islam Ibn Taymiyah, Al-Hafizh Ibn Kathir, and others (may Allah be merciful with them all). The advisors hope to see clarifications of the material of the books so that readers will be able to differentiate between truth and falsehood.

A: After studying the two books, the Committee found that the book entitled Al-Tahdhir min Fitnat Al-Takfir, compiled by `Ali Hasan Al-Halabi where he added to the sayings of scholars in the introduction and commentaries, includes the following:

1. The author based the book on the invalid and innovated Madh-hab of Al-Murji'ah (a deviant Islamic sect), who limit Kufr (disbelief) to denial, rejection, conscious Istihlal

(believing that what is prohibited is to be made lawful) as seen on page 6, commentary 2, and also page 22. This opinion opposes that of Ahl-ul-Sunnah wal-Jama`ah who believe that doctrinal disbelief, actions, statements, and/or doubt entail Kufr.

2. The author distorted facts when transmitting from Ibn Kathir (may Allah be merciful with him) from Al-Bidayah wal Nihayah 13/118, where he stated in his commentary in page 15 - as cited

from Ibn Kathir: "Verily, Genghis Khan claimed that Al-Yasiq was revealed by Allah and that is why they were regarded as Kafirs (disbelievers)." When referring to the stated page, the saying claimed to be Ibn Kathir's (may Allah be merciful with him) was not found.

3. He fabricated lies against Sheikh-ul-Islam Ibn Taymiyah (may Allah be merciful with him) in pages 17-18, where he falsely related to him the claim that ruling by other than what Allah has revealed was not considered Kufr by Sheikh-ul-Islam unless it is done out of knowledge, belief, and Istihlal. This is sheer fabrication against Sheikh-ul-Islam Ibn Taymiyah (may Allah have mercy on him), who promoted the Madh-hab of the Salaf (righteous predecessors), Ahl-ul-Sunnah wal-Jama`ah, which is already mentioned; however, this is the Math-hab of Al-Murji'ah.

4. He fabricated the meaning intended by the knowledgeable Sheikh Muhammad ibn Ibrahim (may Allah be merciful with him) in his treatise "Tahkim Al-Qawanin Al-Wad`iyyah" (Seeking the Rulings of Man-made Laws), as he falsely claimed that the Sheikh considers conscious Istihlal a condition for Kufr, although the statements of the Sheikh plainly indicate that he followed the opinion of Ahl-ul-Sunnah wal-Jama`ah.

5. He commented on the statements of the people of knowledge and implied that these statements mean what they do not mean, as in page 108, commentary 1; page 109, commentary 21; and page 110, commentary 2.

6. The book also lessens the sin of ruling by other than what Allah has revealed, particularly on page 5, commentary 1, claiming that paying special attention to enforcing Tawhid (belief in the Oneness of Allah) in this area is considered an imitation of the Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), and this is a grave mistake.

7. On examining the second book entitled "Sayhat Nadhir", the Committee found that it is a supporting tool for the contents of the first book. Accordingly, the Permanent Committee believes that it is not permissible to print, publish, or distribute the two books because of the falsehood and fabrications they contain. We advise the author to fear Allah for himself and for Muslims, especially the youth, and endeavour to acquire knowledge of the Shari`ah (Islamic law) at the hands of scholars trusted for their knowledge and beliefs. Knowledge is a trust which should not be spread unless it is in accordance with the Qur'an and the Sunnah (whatever is reported from the Prophet). The author must renounce these opinions and highly shameful approaches in distorting the statements of the people of

knowledge. It is known that returning to the truth is a virtue and a cause of dignity for Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

فقد اطلعت اللجنة الدائمة للبحوث العلمية والإفتاء على الكتاب المرسوم بيان والتحذير من كتاب ضبط الضابط في الإيمان ونواقضه تعليق المدعو، أحمد بن صالح الزهراني: فوجدته كتابا يدعو إلى مذهب الإرجاء المذموم، لأنه لا يعتبر الأعمال الظاهرة داخلة في حقيقة الإيمان فإن هذا الكتاب لا يجوز نشره وترويجه، ويجب على مؤلفه ونشره التوبة إلى الله ونحذر المسلمين مما احتواه هذا الكتاب من المذهب الباطلة حماية لعقيدهم واستبراء لدينهم

The Standing Committee for Knowledgeable Research and verdicts looked into the book 'Dabt-ut-daabit fee Al-eemaan wa nawaariduh' of Salih Az-zahraani : So it was found to be a book that calls to the methodology of irja', because it doesn't consider the apparent actions to enter into the reality of الإيمان (faith). It is not permissible to spread or publish this book, and it is obligatory on the author and the publisher to make repentance to Allah and we warn the Muslims from this book consists of from the false methodology, defending their belief and protecting their religion.

فتوى رقم ٢٠٢١٢ و تاريخ ٧ مجلد ١٤١٩١٢ في التحذير من كتاب إحكام التقرير في أحكام التكفير لمراد شكري: وقد سأل المستفتي سؤالا هذا نصه سماحة المفتي المملكة العربية السعودية عبدالزيز بن باز: يا سماحة الشيخ نحن في هذه البلاد وقد يقع في هذه الأيام كتاب باسم إحكام التقرير في أحكام التكفير بقلم مراد شكري وقد علمت أنه ليس من العلماء وليس دراسته في علوم الشريعة، وقد نشر فيه مذهب غلاة المرجئة الباطل وأنه لا كفر إلا كفر التكذيب فقط

وبعد دراسة اللجنة للإستفتاء أجابت بأنه عد الاطلاع على الكتاب المذكور، وُجد أنه متضمن لما ذكر من تقرير مذهب المرجئة ونشره، من أنه لا كفر إلا كفر الجحود والتكذيب، وإظهار هذا المذهب المردي باسم السنة والدليل، وأنه قول علماء السلف، وكل هذا جهل بالحق وتلبيس وتضليل لعقول الناشئة بأنه قول سلف الأمة والمحققين من علمائها، وإنما هو مذهب المرجئة الذين يقولون: لا يضر مع الإيمان ذنب، والإيمان عندهم هو التصديق بالقلب، والكفر هو التكذيب فقط، وهذا غلو في التفريط، ويقابله مذهب الخوارج الباطل الذي هو غلو في الإفراط في التكفير، وكلاهما مذهبان باطلان مرديان من مذاهب الضلال، ويترتب عليهما من اللوازم الباطلة ما هو معلوم، وقد هدى الله أهل السنة والجماعة إلى القول الحق والمذهب الصدق والاعتقاد الوسط بين الإفراط والتفريط من حرمة عرض المسلم وحرمة دينه، وأنه لا يجوز تكفيره إلا بحق قام الدليل عليه، وأن الكفر يكون بالقول والفعل والترك والاعتقاد والشك، كما قامت على

ذلك الدلائل من الكتاب والسنة. لما تقدم: فإن هذا الكتاب لا يجوز نشره وطبعه، ولا نسبة ما فيه من الباطل إلى الدليل من الكتاب والسنة، ولا أنه مذهب أهل السنة والجماعة، وعلى كاتبه وناشره إعلان التوبة إلى الله فإن التوبة تغفر الحوية، وعلى من لم ترسخ قدمه في العلم الشرعي أن لا يخوض في مثل هذه المسائل؛ حتى لا يحصل من الضرر وإفساد العقائد أضعاف ما كان يؤمله من النفع والإصلاح.

وبالله التوفيق، وصلى الله على نبينا محمد وآله وصحبه وسلم.

Fatwa no: 20212: warning against the book "Ihkam Al-Taqrir fi Ahkam Al-Takfir" of Al-Muraad Shukree:

Q: These days, I came across a book entitled Ihkam al-Taqrir fi ahkam al-Takfir by Murad Shukry, a Jordanian writer. I found that this writer was not a scholar nor did he study the sciences of Shari`ah (Islamic law). In his book, he promoted the false doctrine of the extremist Al-Murji'ah, which recognizes only one form of Kufr (disbelief), which is Kufr of denial.

A: After reading the book mentioned above, it becomes clear that it confirms the doctrine of Al-Murji'ah and promotes that there is only one form of Kufr, namely Kufr of denial and rejection. The book exposes this heinous doctrine in the name of Sunnah and Shar`y evidence as if it were the opinion of the scholars of the Salaf (righteous predecessors). On the contrary, this reflects the author's ignorance of the truth and it confuses and misleads young Muslims into believing that this is the opinion of the Salaf and competent researching scholars of this Ummah, where as it is the doctrine of Al-Murji'ah who say that sins do not affect one's Iman (Faith). According to them, Iman is just the inner belief and Kufr takes place only by denial. This is negligence which is the opposite of the false doctrine of the Al-Khawarij that goes to the other extreme in Takfir. Both of them are two false and heinous doctrines that clearly lead to false results. Allah (may He be exalted) guides Ahl-ul-Sunnah wal-Jama`ah to the truth, the correct doctrine and the moderate belief beyond the two extremes, stressing that a Muslim's honor and religion are inviolable and it is not permissible to declare anyone a disbeliever without truth substantiated with evidence. Such a sound belief confirms that Kufr may take place through sayings, actions, abandonment of actions, beliefs and doubt, as proof from the Qur'an and Sunnah as support. Therefore, it is not permissible to publish or print this book or to claim that its false contents are based on sound evidence from the Qur'an and Sunnah or represent the way of Ahl-ul-Sunnah wal-Jama`ah. The author and publisher of this book must repent to Allah, for repentance wipes out sins. A person who does not have deep knowledge of the Shari`ah should not engage in similar issues so that he may suffer harm and corrupt disbelief more than the benefit and reform that he has wished to gain.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

متى لا يجوز الخروج على الحاكم؟

When is خروج (rebellion) against the ruler not permissible?

It is not permissible to make خروج (rebellion) against the ruler who is judging by the rule of Allah even if he has some errors, so long as he is ruling by the الشريعة (Allah's legislation) that Allah has sent down.

We have already narrated the hadith (statement of the Messenger) collected in Sahih Bukhari, Hadith no. 6723:

عن أنس بن مالك رضي الله عنه قال: قال رسول الله: (اسمعوا وأطيعوا، وإن استعمل عليكم عبد حبشي، كأن رأسه زبيبة).

On the authority Anas bin Maalik who said: The Messenger of Allah صلى الله عليه وسلم said: "listen and obey, even if there is over you an Abyssinian slave, whose head is like a raisin".

This and all the texts we have mentioned can be taken as proof that خروج (khurooj: rebellion) against the Muslim ruler is not permissible. Even if he be an oppressor that takes your wealth and beats your back as mentioned in the hadith(statement of the Messenger):

و في صحيح مسلم (٣٩٣٨): قال حذيفة بن اليمان: قلت: يا رسول الله! إنا كنا بشر. فجاء الله بخير. فنحن فيه. فهل من وراء هذا الخير شر؟ قال (نعم) قلت: هل من وراء ذلك الشر خير؟ قال (نعم) قلت: فهل من وراء ذلك الخير شر؟ قال (نعم) قلت: كيف؟ قال (يكون بعدي أئمة لا يهتدون بهدائي، ولا يستنون بسنتي. وسيقوم فيهم رجال قلوبهم قلوب الشياطين في جثمان إنس قال قلت: كيف أصنع؟ يا رسول الله! إن أدركت ذلك؟ قال (تسمع وتطيع للأمر. وإن ضرب ظهرك. وأخذ مالك. فاسمع وأطع).

And in Sahih Muslim(3938): Hudhaifa bin al-Yamaan said: I said: "O Messenger of Allah! Indeed we were in bad times, so Allah came to us with good. So we are in good now. So is there after this good time, bad times?" He said: "Yes". I said: "After that bad time, will there be good?" He said: "Yes". I said: "After that good time will there be bad?" He said: "Yes". I said: "How?" He said: "There will be after me leaders that do not follow my guidance and they do not follow my sunnah (teachings of the Messenger). And there will be amongst them men who have the hearts of devils in the bodies of men". I said: "What shall I do (in that time), O Messenger of Allah, in that time?" He said: "You listen and obey the leaders, even if he beats your back and takes your wealth. Then hear and obey."

أخبرنا محمد بن عبد الأعلى قال حدثنا خالد هو بن الحارث قال حدثنا شعبة عن يحيى بن حصين قال سمعت جدي يقول سمعت رسول الله يقول في حجة الوداع ولو استعمل عليكم عبد

حبشي يقودكم بكتاب الله فاسمعوا له وأطيعوا . وراه النسائي(٧٨١٥)

Muhammad bin Abdil-A'laa informed us: Khalid (and he is ibn-ul-haarith) informed us: Shu'bah informed us: from Yahya bin Husayn who said: I heard my grandfather say: I heard the Messenger of Allah say in the farewell pilgrimage: "if an abysynian slave is over you, **ruling by the book of Allah**, then listen to him and obey."

(narrated by an-nisaa'ee no. 7815)

عن يحيى بن حصين عن أمه قالت: سمعت رسول الله صلى الله عليه و سلم يخطب في حجة الوداع يقول: يا أيها الناس اتقوا الله واسمعوا وأطيعوا وإن أمر عليكم عبد حبشي مجدع ما أقام فيكم كتاب الله عز و جل (أحمد ٨٢١١)

On the authority of Husain from his mother who said: I heard the Messenger of Allah give the sermon in the farewell pilgrimage saying: O people! Fear Allah! Hear and Obey! Even if there is Abyssinian Slave commanding over you **ruling with Allah's book.**

و روى الإمام أحمد بسنده عن علي قال: بعث رسول الله صلى الله عليه و سلم سرية و استعمل عليهم رجل من الأنصار، فلما خرجوا وجد عليهم في شيء. قال: فقال لهم أ ليس قد أمركم رسول الله أن تطيعوني؟ قالوا: بلى. قال: اجمعوا لي حطب ثم دعا بنار فأضرمها فيه. ثم قال عزمت عليكم لتدخلنّها. قال: فهم القوم أن يدخلوها. قال: فقال لهم شاب منهم إنما فررتم من رسول الله من النار فلا تعجلوا حتى تلقوا رسول الله فإن أمركم أن تدخلوها فادخلوها. قال فرجعوا إلى رسول الله صلى الله عليه و سلم فأخبروه فقال لهم: لو دخلتموها ما خرجتم منها أبدا، إنما الطاعة في المعروف

Imam Ahmad (1/82) narrated from Ali who said: The Messenger of Allah sent a troop under the command of a man from the Al-Ansar. When they left, he became angry with them for some reason and said to them, 'Has not the Messenger of Allah ordered you to obey me?' They said, 'Yes'. He said, 'Collect some wood,' and then he started a fire. The people almost entered the fire, but a young man among them said, 'You only ran away from the Fire of Allah's Messenger. Therefore, do not rush until you go back to Allah's Messenger, and if he commands you to enter it, then enter it.' When they went back to Allah's Messenger, they told him what had happened and the Messenger said, "Had you entered it, you would never have departed from it. **Obedience is only in righteousness.**"

وروى أبو داود (٢٦٢٦) بسنده عن عبد الله بن عمر: أن رسول الله صلى الله عليه و سلم قال: السمع و الطاعة على المرء المسلم في ما أحب و كره ما لم يؤمر بمعصية. فإذا أمر بمعصية فلا سمع و لا طاعة

Abu Daawood (2727) narrated with his chain from Abdullah bin Umar that the Messenger

of Allah said: Hearing and obeying is upon the Muslim man, in whatever he loves or hates so long as he isn't ordered with disobedience to Allah. **So if he is ordered with disobedience then there is no hearing and no obeying.**

و عن عبادة بن الصامت قال: دعانا النبي فبايعناه، فقال فيما أخذ علينا: أن بايعنا على السمع والطاعة، في منشطنا ومكرهنا، وعسرنا ويسرنا وأثرة علينا، وأن لا ننازع الأمر أهله، إلا أن تروا كفراً بواحاً، عندكم من الله فيه برهان. متفق عليه. البخاري (٦٦٤٧). مسلم (٣٩٢٦). أحمد (٢٣٨٣٤)

From 'Ubaadah bin As-Saamit who said: the Prophet (صلى الله عليه و سلم) called us so we pledged allegiance to him, so he said regarding what he had from upon us: "That we pledge upon hearing and obeying, in what we like and dislike, in our hardship and our ease, and we should not dispute the authority of its people unless we saw an **كفرا بواحا** (open kufr) upon which we had a **برهان** (proof) from Allah. (Agreed upon. AlBukhari 6647. Muslim 3926. Ahmad 23834)

When we take all the hadith(statements of the Messenger) that have been previously mentioned, it is clear that these ahadith(statements of the Messenger) are not talking about the apostate ruler who rules by other than what Allah has revealed. Rather they are talking about the severely oppressive ruler who is judging by the rule of Allah. So even under such a biting, hard rule, **خروج** (rebellion) is not permissible **So it is not permissible to rebel against the one who judges by the rule of Allah.** Rather if they rule by the law of Allah, establishing his laws, spreading justice and establishing the Jihad, then it is obligatory to obey him. The warning for the one who rebels against the Muslim ruler who judges by the rule of Allah is mentioned in the hadith(statement of the Messenger):

وروى أبو داوود (٤٧٥٨) بسنده عن أبي ذر قال قال رسول الله من فارق الجماعة شبراً فقد خلع ربة الإسلام من عنقه

Abu daawood narrated (3758)with his chain on the authority of Abu Dharr who said: The Messenger of Allah said: "whoever splits from the jamaa'ah by the length of a handspan then the bond of Islam has been taken from his neck."

This warning is for the one who rebels against the Muslim ruler. The murji'ah of today who claim to call to the methodology of the Salaf-us-Salih claim that this hadith(statement of the Messenger) obligates obedience to the apostate ruler and use it as a tool to attack أهل السنة والجماعة (ahlus-sunnah wal-jama'ah) and call them **خوارج** (khawaarij), but this can not be the case as we have already proved that **خروج** (rebellion) against the non-muslim ruler is an obligation.

As for personally judging by the rule of Allah, then we need to judge our disputes in all matters by the rules of Allah and not go to طاغوت (taaghoot: the tyrant) to settle them. It is well known in our times that when a man and woman wish to contract a marriage, they will do so according to the الشريعة (Legislation of Allah), seeking witnesses, perhaps going to the Imam of the Masjid to conduct the proceedings. But then when there is a break-up or divorce, they go to the non-muslim courts so that each party can gain as much financial benefit as they can under the kuffar's legal system. Rather the Muslim must submit to the law of Allah in all situations and not find any enmity in his heart towards those rulings. As Allah says in Chapter Al-Ahzaab, 33, verse 36:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.

ملاحظات و ردود على عقيدة مرجئة العصر في فهم الحكم بغير ما أنزل الله و مقارعة (Observations and refutations of the belief of the contemporary murji'ah regarding the understanding of ruling by other than what Allah revealed and the strike to the scholars of evil that enter into the ruling of the tyrant)

الشبهة الأولى (The first doubt)

The contemporary murji'ah claim that those that have chosen man-made laws such as democracy, secularism, communism and tribalism over the sharee'ah have only committed a minor kufr or a sin based on the statement of ibn Abbaas: كفر دون كفر (kufr less than major kufr). This statement was made by a صحابي (companion), who lived in the time of the best three generations, when the leaders ruled by the شريعة (Legislation of Allah). So the contemporary murji'ah try to confuse the people by applying this ruling to the rulers of today. This causes the general masses to falsely believe that ruling by democracy, communism or secularism is just a small matter that does not exit one from the fold of Islam. So these corrupt scholars have become a tool to be used by the rulers to give legitimacy to their rule of kufr.

We have mentioned many evidence from the Quran and Sunnah which proves the kufr of

the ruler who rules of other than the الشريعة (law of Allah). So this is not a small matter as they claim. We have also looked at the statements of many of the السلف (Pious Predecessors) regarding this issue such as ibn Jarir:

كما قال ابن جرير: عن عمران بن حدير قال: أتى أبا مجلز لاحق ابن حميد الشيباني السدوسي ناس من بني عمرو بن سدوس فقالوا يا أبا مجلز أرأيت قول الله (و من لم يحكم بما أنزل الله فأنتك هم الكافرون) (و من لم يحكم بما أنزل الله فأنتك هم الظالمون) (و من لم يحكم بما أنزل الله فأنتك هم الفاسقون) أحق هو؟
قال: نعم

قالوا يا أبا مجلز فيحكم هؤلاء بما أنزل الله يعنون أمراء و ولاية المسلمين
قال: الإسلام دينهم الذي يدينون به و به يقولون و إليه يدعون، فإن هم تركوا شيئاً منه عرفوا أنهم قد أصابوا ذنبا
فقالوا له: لا والله و لكنك تفرق

أي تخاف من الأمراء و الولاة و لا ننسى أن الذين سألوا أبا مجلز هم من الخوارج الذين يقولون بتكفير الحكام و غيرهم من مرتكبي الكبائر و أن أبا مجلز كان مؤيدا قويا لعلي بن أبي طالب الذي كفره الخوارج

Just as ibn jarir said: on the authority of Imran bin Hadeer who said: A people from bani amr bin sadoos came to abu majliz laahiq in humaid ash-shaibaanee as-sadoosee, (they were from the khawaarij) and they said: "oh abu majliz, do you see the ayaat. (And whosoever does not judge by what Allah has revealed, such are the Kafirun), (And whosoever does not judge by what Allah has revealed, such are the Zalimun), (And whosoever does not judge by what Allah has revealed, such are the Fasiqun) are they true?"

He said: "yes"

They said: "so do they rule by what Allah has revealed?"

(they meant the rulers and leaders of that time)

He said: "Islam is there religion which they speak with and call to, so if they leave something from it, they know that they have earned a sin."

So they said to him: "no by Allah, you are scared"

Meaning you are afraid of the rulers and leader, and do not forget that those that asked Abu Majliz, they were from the khawaarij who spoke with the takfir of the leaders and other than them from those who committed the major sins. And Abu Majliz, was a strong supporter of Ali bin Abi Taalib, who the khawaarij made takfir of.

و يقول ابن تيمية في منهاج السنة (١٣١/٥): أما من كان ملتزما لحكم الله و رسوله ظاهرا و

باطنا لكن عصى و تبع هواه فهذا بمنزلة أمثاله من العصاة

And ibn taymiyyah said in manhaj as-sunnah (5/131): "As for the one who implements the ruling of Allah and His Messenger, openly and secretly, but he disobeys and follows his desires, then he is like the disobedient ones.

و يقول ابن القيم في مدارج السالكين (٣٣٦/١): إن اعتقد وجوب حكم بما أنزل الله في هذه الواقعة و عدل عنه عصيانا مع اعترافه بأنه مستحق للعقوبة فهذا كفر أصغر

And ibn al-qayyim said in madarij as-saalikeen (1/336): If he believes the obligation of ruling by what Allah has revealed in this particular situation and he disobediently turns away from it recognising that he is deserving of punishment, then this is كفر أصغر (minor kufr).

قال الشيخ محمد بن إبراهيم آل الشيخ مفتي السعودية في تحكيم القوانين: إن من الكفر الأكبر المستبين، تنزيل القانون للعين منزلة ما نزل به روح الأمين على قلب محمد ليكون من المنذرين، بلسان عربي مبين في الحكم على العالمين

Ash-Shaykh Muhammad bin Ibrahim Aal-ash-shaykh said in "tahkeem-al-qawaaneen": Indeed from the clear major kufr, is the descent of the cursed legislations, to a place of that which the trustworthy spirit was sent with (the quran) to the heart of Muhammad, to be from the warners. With a plain Arabic tongue, judging between all creation.

قال الشيخ العثيمين في شرح أصول الثلاثة (١٥٤-١٥٥): الحكم بما أنزل الله تعالى من توحيد الربوبية، لأنه تنفيذ لحكم الله الذي هو مقتضى ربوبيته، و كمال ملكه و تصرفه، و لهذا سمي الله تعالى المتبوعين في غير ما أنزل الله تعالى أربابا لمتبعيهم فقال سبحانه وتعالى: {اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۗ سُبْحَانَهُ عَمَّا يُشْرِكُونَ} [سورة التوبة، الآية: ٣١]، فسمى الله تعالى المتبوعين أربابا حيث جعلوا مشرعين مع الله تعالى، و سمي المتبعين عبادا حيث إنهم ذلوا لهم و أطاعوهم في مخالفة حكم الله سبحانه وتعالى.

وقد قال عدي بن حاتم لرسول الله صلى الله عليه وسلم: إنهم لم يعبدوهم، فقال النبي صلى الله عليه وسلم: "بل إنهم حرموا عليهم الحلال وأحلوا لهم الحرام فاتبعوهم فذلك عبادتهم إياهم". إذا فهمت ذلك فاعلم أن من لم يحكم بما أنزل الله، و أراد أن يكون التحاكم إلى غير الله و رسوله وردت فيه آيات بنفي الإيمان عنه، وآيات بكفره و ظلمه، و فسقه.

Shaykh Al-Uthaymeen said in 'Explanation of the Three Principles' pg 154-155: Ruling by what Allah has revealed is from Tawhid-Ar-Ruboobiyyah, because implementing the rule of

Allah necessitates His Lordship, as well as the completeness of His Dominion and Administration. For this reason Allah named those that follow other what Allah has revealed, as taking Lords by following them. As Allah said: {They take their rabbis and their monks to be their lords besides Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).} [Chapter At-Tawbah, verse 31], so Allah called this taking of Lords when they set them up as legislators along with Allah. And He named those who followed them as worshippers when they humbled themselves before them and obeyed them in whatever differed with the rule of Allah, Most High and Exalted.

And 'Adee bin Haatim said to the Messenger of Allah (صلى الله عليه و سلم) : “Indeed they didn't worship them.” So the Prophet (صلى الله عليه و سلم) said: “Rather they prohibited the allowed (حلال) and they allowed the prohibited (حرام) , so they (the Christians and Jews) followed them and this is their worshipping of them.”

When you understand that, know that whoever rules by other than what Allah reveals, and wants to make judgement to other than Allah and His Messenger, then these verses show the negation of الإيمان (Eemaan: belief) from him, and the verses show his disbelief, wrongdoing and disobedience.

و قال (ص. ١٥٨): فنقول: من لم يحكم بما أنزل الله استخفافا به، أو احتقارا، أو اعتقادا أن غيره أصلح منه، و أنفع للخلق أو مثله فهو كافر كفرا مخرجا عن الملة، و من هؤلاء من يضعون للناس تشريعات تخالف التشريعات الإسلامية لتكون منهاجا يسير الناس عليه، فإنهم لم يضعوا تلك التشريعات المخالفة للشريعة الإسلامية إلا و هم يعتقدون أنها أصلح و أنفع للخلق، إذ من المعلوم بالضرورة العقلية، و الجبلة الفطرية أن الإنسان لا يعدل عن منهاج إلى منهاج يخالفه إلا و هو يعتقد فضل ما عدل إليه و نقص ما عدل عنه.

And he said (page 158): So we say: Whoever does not judge by what Allah has revealed, degrading and despising it, or believing that other than the الشريعة (law of Allah) is more correct than it, or more beneficial for the creation, or like that, then he is a كافر كفرا مخرجا عن الملة (disbeliever who has committed a disbelief which exits him from the fold of Islam). From those are the ones who place legislations that differ with the Islamic legislation to be a way for the people to follow. For indeed they do not place these un-Islamic legislations except because they believe that they are better and more beneficial for the the creation. So it is known by necessity from the intellect and from the natural disposition of a person that people do not turn away from a way to a way that differs from it except for the reason that they believe that what they have turned to is better, and what they have turned away from is deficient.

و قال: (ص. ١٥٥-١٥٧): فأما القسم الأول: فمثل قوله تعالى: {أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا} {وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُتَنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا} {فَكَيْفَ إِذَا لَصَابَتُهمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهمُ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَسْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا} {أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا} {وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا} {فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا} {سورة النساء، الآية: ٦٠-٦٥}

فوصف الله تعالى هؤلاء المدعين للإيمان و هم منافقون بصفات:

الأولى أنهم يريدون أن يكون التحاكم إلى الطاغوت، وهو كل ما خالف حكم الله تعالى ورسوله، صلى الله عليه وسلم، لأن ما خالف حكم الله ورسوله فهو طغيان واعتداء على حكم من له الحكم وإليه يرجع الأمر كله وهو الله، قال الله تعالى: {ألا له الخلق والأمر تبارك الله رب العالمين} {سورة الأعراف، الآية: 54}.

الثانية: أنهم إذا دعوا إلى ما أنزل الله وإلى الرسول صدوا وأعرضوا.

الثالثة: أنهم إذا أصيبوا بمصيبة بما قدمت أيديهم- ومنها أن يعثر على صنيعهم- جاؤوا يحلفون أنهم ما أرادوا إلا الإحسان والتوفيق كحال من يرفض اليوم أحكام الإسلام ويحكم بالقوانين المخالفة لها زعماً منه أن ذلك هو الإحسان الموافق لأحوال العصر.

ثم حذر - سبحانه - هؤلاء المدعين للإيمان المتصفين بتلك الصفات بأنه - سبحانه - يعلم ما في قلوبهم وما يكونونه من أمور تخالف ما يقولون، وأمر نبيه أن يعظهم ويقول لهم في أنفسهم قولاً بليغاً، ثم بين أن الحكمة من إرسال الرسول أن يكون هو المطاع المتبوع لا غيره من الناس مهما قويت أفكارهم واتسعت مداركهم، ثم أقسم تعالى بربوبيته لرسوله التي هي أخص أنواع الربوبية والتي تتضمن الإشارة إلى صحة رسالته، صلى الله عليه وسلم، أقسم بها قسماً مؤكداً أنه لا يصح الإيمان إلا بثلاثة أمور:

الأول: أن يكون التحاكم في كل نزاع إلى رسول الله، صلى الله عليه وسلم.

الثاني: أن تنشرح الصدور بحكمه، ولا يكون في النفوس حرج وضيق منه.

الثالث: أن يحصل التسليم بقبول ما حكم به وتنفيذه بدون توان أو انحراف.

And he said (page. 155-157): So as for the first group: Like the statement of Allah (Most High): *{Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray. } {And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.} {So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation." } {Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word. } {And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful. } {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}* [Chapter An-Nisaa, verse 60-65]

So Allah described these people that claim to believe, that they are منافقون (Hypocrites), by the following attributes.

Firstly: They want that judgement to be to الطاغوت (at-taaghoot: the tyrant), and that is everything that differs from the rule of Allah and His Messenger (صلى الله عليه و سلم), because whatever differs from the rule of Allah and His Messenger is طغيان (exceeding the bounds) and transgression against the rule of the One who owns the rule and to Him returns the command. All of it is for Allah. Allah says: *{ Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds! }* [Chapter Al-A'raf, verse 54].

Secondly: When they are called to what Allah has revealed and His Messenger, they deviate and turn away.

Thirdly: That when they are afflicted with a trial that their own hands have earned – from that is that they stumble from their own doing, they come swearing that they only wanted good conduct and accommodation. Like what has happened today, with laws being judged by that differ from the rule of Islam claiming that it is for a good cause, to agree with the conditions of contemporary times.

Then Allah censures from these that claim to believe and have the mentioned attributes, because Allah (Most High) knows what is in their hearts and whatsoever may differ from what they say. And He ordered His prophet that he turn away from them. And speak to them with good words. Then He clarified that wisdom of sending the Messengers that they

be obeyed, not other than him from the people whether they have strong intellects or expansive knowledge.

و قال (ص. ١٥٧): القسم الثانى: فمثل قوله تعالى: { وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ } [سورة المائدة، الآية ٤٤]، و قوله: { وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ } [سورة المائدة، الآية ٤٥]، و قوله: { وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ } [سورة المائدة، الآية ٤٧]، و هل هذه الأوصاف الثلاثة تنزل على موصوف واحد؟ بمعنى أن كل من لم يحكم بما أنزل الله فهو كافر ظالم فاسق، لأن الله تعالى وصف الكافرين بالظلم و الفسق فقال تعالى {وَالْكَافِرُونَ هُمُ الظَّالِمُونَ } [سورة البقرة، الآية: ٢٥٤]، و قال تعالى: { إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ } [سورة التوبة، الآية: ٨٤]. فكل كافر ظالم فاسق، أو هذه الأوصاف تنزل على موصوفين بحسب الحامل لهم على عدم الحكم بما أنزل الله؟ هذا هو الأقرب عندي و الله أعلم.

And he said (page 157): The Second Type: So like His (The Most High's) statement: {And whosoever does not judge by what Allah has revealed, such are the Kafirun (disbelievers).} [Chapter Al-Ma'idah, verse 44], and His statement: {And whosoever does not judge by what Allah has revealed, such are the Zalimun (polytheists and wrong doers).} [Chapter Al-Ma'idah, verse 45], and His statement: {And whoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. Disobedient to Allah)} [Chapter Al-Ma'idah, verse 47]. Have these three descriptions been sent about one thing? With the meaning that whoever judges by other than what Allah reveals then he is Disobedient, Wrong doing, Disbeliever (كافر ظالم فاسق). This is because Allah (Most High) has described the disbelievers with الظلم (az-zulm: wrong-doing) and الفسق (al-fisq: disobedience). As Allah says: {And it is the disbelievers who are the Zalimun} [Chapter Al-Baqarah, verse 254], and He (Most High) says: { for they rejected Allah and His Messenger, and died in a state of perverse rebellion } [Chapter At-Tawbah, verse 84]. So every kaafir is an wrong-doer and disobedient.

و قال: (ص. ١٥٨): و من لم يحكم بما أنزل الله و هو لم يستخف به، و لم يحتقره، و لم يعتقد أن غيره أصلح منه لنفسه أو نحو ذلك، فهذا ظالم وليس بكافر و تختلف مراتب ظلمه بحسب المحكوم به و وسائل الحكم.

And he said (page 158): And whoever does not judge by the rule of Allah and He does not degrade or despise it, and he doesn't believe that other than it is better than it, then he is a ظالم (oppressive, wrong-doer) and he is not a kaafir, and the levels of his wrong doing differ

depending on what is ruled and the means of the rule.

So after mentioning these different types of rulers, the Shaykh summarises when each ruling applies, what is the foundation of this matter and exactly when we can say that it is كفر دون كفر (kufr less than major kufr). So we do not cut up his statements and only take that which agrees with our position as the contemporary murji'ah do today. Rather we have presented all of his speech and conclude with what he concluded with:

قال (ص. ١٥٩): و هناك فرق بين المسائل التي تعتبر تشريعا عاما و المسألة المعينة التي يحكم فيها القاضي بغير ما أنزل الله لأن المسائل التي تعتبر تشريعا عاما لا يتأتى فيها التقسيم السابق، و إنها هي من القسم الأول فقط لأن هذا المشرع تشريعا يخالف الإسلام إنما شرعه لاعتقاده أنه أصلح من الإسلام وأنفع للعباد كما سبقت الإشارة إليه

He said (page. 159): And there is a difference between the issues that are considered legislation as a whole and the issues which are specific, that a judge has ruled with other than the rule of Allah. Because those issues that are considered a whole general legislation, are not possible to be from the previous type (minor disbelief), but it is only the first type (the major disbelief that exits one from the religion), because he legislated in opposition to Islam, and so only legislated because he believes that what he legislated is better than Islam and more beneficial for the servants as has been indicated in what has preceded.

The scholars from the past until the modern day have agreed upon what this statement of كفر دون كفر (kufr less than major kufr) applies to. They agreed that the ruler who judges by the الشريعة (law of Allah) but sometimes makes mistakes then he has committed minor disbelief. But this ruling can not be applied to the one who completely replaced that الشريعة (law of Allah). How can it apply to this situation when all the scholars have agreed on that the one who has dismantled the the law of Allah has exited the fold of Islam?

So these مرجئة العصر contemporary murji'ah apply this ruling to those that have completely changed the law of Allah to different systems of disbelief, from democracy and other than that. While at the same time they say that the ruler who does this is still a Muslim. It is the scholars of the contemporary murji'ah (مرجئة العصر) who have made this ruling that have caused the rulers throughout time to not fear changing the rule of Allah, whilst Allah has clearly warned in Chapter Al-Ma'idah (5):

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allah has revealed, such are the Kafirun (disbelievers).

We have demonstrated that the scholars throughout history, old and new have all agreed on this simple fact, agreeing with the verse, that any ruler who does not rule by what Allah has revealed then he has committed a major disbelief that exits him from the fold of Islam. Whereas these مرجئة العصر (contemporary murji'ah) scholars they continue to support and back up the apostate rulers. This in turn leads the general people to understand that the rulers are Muslims and so no change is needed. When there is a group that calls to the truth and recognises the apostasy of these rulers, these corrupt scholars label those people calling to the truth as خوارج (khawaarij), so that all the people begin to gather against them. They then advise people to side with the kuffaar, speaking against the Mujaahiddiin and working against them. So how will the rule of Allah ever be established if the people remain on this understanding? When will the Muslim lands be free of the evils that these rulers have brought into them? Such as alcohol, prostitution and banks that operate with interest.

الشبهة الثانية (The second doubt)

This is their taking a part of the texts of the Quran and Sunnah and not connecting them to other texts on the issue, using them to obligate obedience to any ruler even if he is a kaafir who rules by other than the rule of Allah. They take the verse in Chapter An-Nisaa, 4, verse 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.

The scholars of the contemporary murji'ah cut this verse off, so that the rulers are obeyed unconditionally without referring to Allah and His Messenger as the verse commands us to do.

The scholars of the Salaf did not have this same understanding that the contemporary murji'ah bring. This is because they took all the evidences, treating the sharee'ah as one body as mentioned by Imam Ash-Shaatibee:

وأضاف قائلاً: (. . . فشأن الراسخين في العلم تصور الشريعة صورة واحدة يخدم بعضها بعضاً كأعضاء الإنسان إذا صور صورة مثمرة . . .)

So the matter of the scholars with regards to knowledge was to see the sharee'ah as one big picture, using part of it with its other parts. Just like the body parts of man are taken as a whole.

وقال شيخ الإسلام ابن تيمية : (إذا ميز العالم بين ما قاله الرسول - صلى الله عليه وسلم - وما لم يقله ، فإنه يحتاج أن يفهم مراده ويفقه ما قاله ، ويجمع بين الأحاديث ويضم كل شكل إلى شكله ، فيجمع بين ما جمع الله بينه ورسوله ، ويُفرق بين ما فرق الله بينه ورسوله ؛ فهذا هو العلم الذي ينتفع به المسلمون ، ويجب تلقيه وقبوله ، وبه ساد أئمة المسلمين كالأربعة وغيرهم)

And Shaykh ul Islam ibn Taymiyyah said: If the Scholar distinguishes between what the Messenger صلى الله عليه وسلم said and what he did not say, then he will need to understand his intentions and comprehend what he said, and gather between the Ahadith (statements of the Messenger) and bring together every thing in it's place. So he gathers between what Allah gathered between Him and His Messenger. And he separates what Allah separated between Him and His Messenger. This is the knowledge that benefits the Muslims and accepting that is obligatory. This is how the scholars of the Muslims ruled like the Four Imams and other than them.

For this reason the scholars did not see that the ruler should be obeyed unconditionally as we have previously mentioned. As for the مرجئة العصر are not following the methodology of the pious predecessors and the scholars of the past. They do not join all the evidences together but rather they take evidences alone, separating them from it's proper place and not taking them as a whole. So this is why the general people are tricked into thinking they are following the evidences.

قال ابن كثير في تفسيره: ولهذا قال تعالى: { أَطِيعُوا اللَّهَ } { أَي: اتبعوا كتابه } وَأَطِيعُوا الرَّسُولَ { أَي: خذوا بسنته } وَأُولِي الْأَمْرِ مِنْكُمْ { أَي: فيما أمروكم به من طاعة الله لا في معصية الله، فإنه لا طاعة لمخلوق في معصية الله، كما تقدم في الحديث الصحيح: "إنما الطاعة في المعروف".

Ibn Kathir said in his tafsir: And for this reason Allah, Most High said : (Obey Allah) meaning: follow his book. (Obey the Messenger) meaning: take hold of his sunnah. (And those of you (Muslims) who are in authority) meaning in whatever they order with from obedience to Allah, not in disobedience to Allah, because there is no obedience to a created thing, if the act is in disobedience to Allah, as has come in the authentic hadith(statement of the Messenger): "Obedience is only in المعروف (good things/acts of obedience)".

By taking these evidences and cutting them off so that the full understanding of them is hidden, and not connecting them to other evidences in the Quran and Sunnah, these corrupt scholars obligate the people to follow a طاغوت (taaghoot: tyrant) in any matter that he orders. So then the people think that they have no excuse but to commit evil because they were commanded with it. They may even think they are doing good by obeying this evil!

Allah says in Chapter Al-Baqarah, 2, verse 159:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse,

So these corrupt and evil scholars, conceal the evidence, taking a part and leaving a part, just to support their disbelieving leaders, whilst at the same time they are well aware of all these evidences. Then you have the poor ones who take from them, following blindly without knowing whether there is a basis for their speech or not, who are even more enthusiastic in calling to their misguidance, labelling every scholar and mujaahid (one who fights for the sake of Allah) who calls and fights for the truth as a خارجي (khaarijee). If only they reflected on this verse, perhaps they would be more inclined towards taking the whole of the religion rather than just a part of it.

About these evil scholars, Allah says in Chapter Al-A'raaf, 7, verse 175-176:

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمَلْ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ ۚ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.

قال ابن كثير في تفسيره

وقال علي بن أبي طلحة، عن ابن عباس: لما نزل موسى بهم -يعني بالجبارين -ومن معه، أتاه يعني بلعام -أتاه بنو عمه وقومه، فقالوا: إن موسى رجل حديد، ومعه جنود كثيرة، وإنه إن يظهر علينا يهلكنا، فادع الله أن يرد عنا موسى ومن معه. قال: إني إن دعوت الله أن يرد موسى ومن معه، ذهبت دنياي وأخرتي. فلم يزالوا به حتى دعا عليهم، فسلخه الله ما كان عليه، فذلك قوله تعالى: (فَأَنْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ)

About this verse. Ibn Kathir said in his tafsir: Ali bin Abi Talhah also reported that Ibn `Abbas that he said, "When Musa and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal`am and his people came to him and said, `Musa is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allah that He prevents Musa and those with him from prevailing over us.' Bal`am said, `If I supplicate to Allah that He turns back Musa and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Musa and his people, and Allah took away what he bestowed on him (of knowledge). Hence Allah's statement, {but he threw them away; so Satan followed him up}.

These corrupt scholars know the religion and its proofs. They are not ignorant, yet they cover up the truth and rather than just misguiding themselves, they confuse the general people who follow them and respect them. And as we proved from the previous verse. They have no excuse and can not say they were compelled to do so.

الشبهة الثالثة (The third doubt)

استدلال قصة يوسف عليه السلام في جواز دخول البرلمان الطاغوتية

Using the story of Yusuf as an evidence for the permissibility of entering the democratic parliaments of طاغوت taaghoot

There are a group of people who support the Muslims entering parliament and put themselves forward to be voted for to become government ministers. They use the story of Yusuf عليه السلام as an evidence, saying that he worked as a minister for a disbelieving king who did not apply the law of Allah.

When you consider the evidence in its entirety you will see that they are lying upon the Prophet Yusuf عليه السلام in order to support their position. As is always the way with the people of innovation, they are taking the verses which are متشابهات (not entirely clear) without seeking the explanation of the محكم (entirely clear) verse.

The methodology of the السلف الصالح (pious predecessors) is to use the محكم (entirely clear) verses to explain the متشابهات (not entirely clear) verses as mentioned by Allah in Chapter Aal Imran, verse 7:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] entirely clear - they are the foundation of the Book - and others not entirely clear. As for those in whose hearts is deviation [from truth], they will follow that of it which is not entirely clear, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

So we have a very clear verse in Chapter An-Nahl, verse 36, explaining what every Messenger was sent to call to:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut."

If every Messenger was sent to warn the people from the worship of الطاغوت (taaghoot: tyrants, how can it be imaginable that a Messenger of Allah would work implementing the laws of a الطاغوت (tyrant)?!

What truly shows the resolve and commitment of Yusuf عليه السلام, is his story whilst in a state of weakness. He remained committed to calling the people to the worship of Allah alone, and to only follow the laws of Allah, whilst he was imprisoned. As Allah says in Chapter Yusuf, verses 38-40:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful.

يَا صَاحِبِي السِّجْنِ أَرَأَيْبٌ مُتَّفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the

people do not know.

This was in a time weakness. Proclaiming clearly that legislation and worship is purely for Allah. So how could someone suggest that when in a position of power and authority that Yusuf عليه السلام would not implement what he called to.

Allah mentions the authority given to Yusuf in verse 56 of Chapter Yusuf:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

And thus We established Yusuf in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.

Allah mentions that Yusuf عليه السلام had establishment in the land, doing as he pleased, operating a 'country within a country'. There isn't a minister in parliament today that can claim to operated in that way. Rather if they do not follow the legislation of the disbelievers like they have sworn to do, then they will be removed from their position and perhaps be placed in jail!

Allah further explains what establishment in the land means in Chapter Hajj, verse 41:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

So establishment in the land can not be without establishing the religion and law of Allah.

A clear example of this is in the tafseer of verse 76 of Chapter Yusuf:

مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ

He could not have taken his brother within the religion of the king except that Allah willed.

قال ابن جرير حدثني يونس قال، أخبرنا ابن وهب قال، قال ابن زيد، في قوله: (ما كان ليأخذ أخاه في دين الملك)، قال: ليس في دين الملك أن يؤخذ السارق بسرقة. قال: وكان الحكم عند الأنبياء، يعقوب وبنيه، أن يؤخذ السارق بسرقة عبداً يسترق.

Ibn Jarir said: Yunus told me: Wahb informed me that Ibn zaid said about the statement of Allah: (He could not have taken his brother within the religion of the king), He said: It wasn't in the religion of the King that a thief be taken (as a slave) for stealing. He said:

This was in the rule of the prophets, Ya'qub and his progeny, that a thief be taken as a slave due to his theft.

وقال ابن جرير حدثنا ابن وكيع قال، حدثنا عمرو ، عن أسباط ، عن السدي: (ما كان ليأخذ أخاه في دين الملك ، يقول: في حكم الملك).

And ibn Jarir said: Ibn waki' told us: Amr told us, from Asbaat, from As-sudee: (*He could not have taken his brother within the religion of the king*): within the rule of the king.

It should be therefore clear that the situation of the ministers in today's parliaments is nothing like the situation of Yusuf عليه السلام. Yusuf had authority in the land, operating a country within a country, applying the laws of Allah and not following the laws of the king. So it is very insulting that those who support democracy would claim that Yusuf عليه السلام would be doing anything other than applying the law of Allah. How can they cast the aspersion that Yusuf عليه السلام would work to support the الطاغوت (tyrant) and his laws, whilst he was only sent to warn the people away from the worship of الطاغوت (tyrant)?

قال ابن كثير في تفسيره وأسلم الملك على يدي يوسف، عليه السلام. قاله مجاهد.

Ibn Kathir said in his tafsir: And the king accepted Islam upon the hands of Yusuf. Mujaahid mentioned this.

Indeed those that call to democracy in this way are even more dangerous than the clear disbelieving secularists. This is because the clear disbelieving secularists make it clear that they are not following Islam, so it is easy for the common person to stay away from them.

But these groups that claim to be calling to Islam whilst at the same time calling to democracy, using a faulty تفسير (tafsir: interpretation of the Quran) from themselves are more dangerous than the clear secularist. This person, calls to طاغوت (idols) whilst disguising it as Islam and the way of the Prophets and Messengers. But know, that the way of the Messengers is very clear, as Allah says in Chapter An-Nahl, verse 36:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut."

(الساحر) (الطاغوت): The Magician (Taaghoot: The Tyrant)

In Chapter Al-Baqarah, 2, verse 102:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مَلِكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يُعَلِّمُونَ النَّاسَ

السِّحْرَ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هُرُوتَ وَمَرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ
اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلَّمُوا لِمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ
مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownelves, if they but knew.

Allah mentions that the angels told the people to not commit disbelief by learning magic, which means that to learn magic is an act of disbelief and this is why the scholars have agreed that the magician is a كافر (disbeliever).

و قال محمد بن عبد الوهاب في كتاب التوحيد : و أن الساحر يكفر

And Shaykh Muhammad bin Abdil-Wahaab says in 'kitab-ut-tawhid': "and that the magician is a disbeliever"

Allah says in Chapter An-Nisaa, 4, verse 51:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطُّغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ
أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا

Have you not seen those who were given a portion of the Scripture? They believe in Jibt (magic) and Taghut (Tyrants) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

Nowadays, we see many magicians in the Muslim lands and elsewhere, Allah says about them that they "would have no share in the Hereafter". It is amazing that some people who claim to be from the Muslims will visit these magicians to gain some benefits of this life whilst selling their next life. As for the magician, then they regularly enlist the help of the Jinn (devils), serving them in order to gain their favour and their help. The Muslim should beware, as many people who claim to offer رقية (legal incantation using the Quran), are in reality just tricking the Muslim into entering into some part of magic. So you should

recognise the difference between the رقية (incantation) which is legislated and that which is شرك (shirk: polytheism), using the help of the Jinn (devils).

The permissible رقية (incantation) is that which is done using the Quran and authentic supplications from the Sunnah as has been mentioned by the Messenger (صلى الله عليه و سلم):

كما جاء في صحيح مسلم: عن عوف بن مالك: كنا نرقى في الجاهلية فقلنا يا رسول الله، كيف ترى في ذلك. فقال أعرضو علي رقاكم لا بأس بالرقى ما لم تكن شركا (٢٢٠٠)

As has come in Sahih Muslim (2200): On the authority of 'Awf bin Maalik: We used to do رقى (incantation) in الجاهلية (pre-Islamic ignorance), so we said, "O Messenger of what do you think of that?" He said "Present your رقاكم (incantations) to me. There is nothing wrong with them as long as they do not involve شرك (shirk: polytheism)."

As for the fraudulent magicians who trick the people, you should be able to recognise them, so we will list some of their characteristics here:

1. They may live in extreme filth.
2. They may be very unhygienic.
3. They may request very specific types of animals (e.g. Such as a goat with a black spot and cut on the left leg). This will then be used as a sacrifice for the jinn.
4. They may ask for a part of the person such as hair or saliva.
5. They will be enthusiastic in asking for the names of family members from the person seeking the help.
6. They may ask that you do something to insult or debase Islam, such as standing on the Quran or insulting Allah. This is of course an act of disbelief for the one that does it.
7. They will use words which are not understood by anybody, whereas legal رقية (incantation) will be in clear Arabic that is understood by everybody.
8. They may draw strange symbols or write down letters which appear to have no sense or meaning to them.

Such is the evil consequences of magic and likewise it's كفر (disbelief), that the prescribed punishment for the magician is a most severe one.

في صحيح البخاري عن بجالة بن عبدة قال: كتب عمر بن الخطاب: أن اقتلوا كل ساحر و ساحرة قال فقتلنا ثلاث سواحر

In Sahih Al-Bukhari, from Bajaala bin 'Abada who said, Umar bin Al-Khattab wrote that they kill every male and female magician. He said: So we killed three magicians.

و صح عن حفصة أنها أمرت بقتل جارية لها سحرتها فقتلت (رواه عبدالرزاق ١٨٠/١٠ و عبدالله بن أحمد في مسائله)

It is authenticated from Hafsah that she ordered the killing of a servant girl of hers who had performed magic on her, so she was killed. (narrated by Abd-arrazaq 10/180 and Abdullah bin Ahmad)

عن ابن مسعود قال: سمعت رسول الله يقول: إن الرقى و التمام و التولة شرك (رواه أحمد)
On the authority of ibn Mas'ood who said: I heard the Messenger of Allah say: Incantation (meaning that which is done with unlegislated means), amulets (put around the neck to save one from evil eye) and bewitchment (done to create love between partners) are shirk. (narrated by Ahmad 1/381, ibn majah 3530,abi dawud, bayhaqi)

Nowadays there are magicians that take a lot of money from the husband or wife claiming that they can make them love each other, but it is only Allah who can do this and therefore the magician is a طاغوت (taaghoot: tyrant), claiming to have power that only Allah has. Also you find someone may claim to make amulets using Quran but in reality they put some statements of shirk in the amulet in order to do some type of magic. All these are acts of disbelief in Allah.

عن ابن عباس؛ قال: قال رسول الله (من اقتبس علما من النجوم، اقتبس شعبة من السحر.)
(رواه ابن ماجة ٣٧١٨)

On the authority of ibn Abbaas who said: The Messenger of Allah said: "Whoever gained some knowledge of the stars, has gained a part of magic"

The Messenger (صلى الله عليه و سلم) made it very clear that fortune-telling is a part of magic. The fortune-teller does indeed suggest something very evil. They claim to know something that even the Messenger of Allah did not know! Knowledge of the unseen. Allah says in Chapter Al-An'aam, 6, verse 50:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِّي أَنبَتُ إِلَّا مَا يُوْحَىٰ
إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَفَلَا تَتَفَكَّرُونَ

Say (O Muhammad): "I do not tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? will you not then take thought?"

And in Chapter Al-An'aam, 6, verse 59:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا
وَلَا حَبَّةٌ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

So whoever claims that anybody has knowledge of the unseen other than Allah, then he has disbelieved in the text of the Quran. Whether they be a fortune-teller, palm-reader, astrologer, or read tea leaves, all this is making a claim to knowledge that is solely with Allah.

عن أبي هريرة والحسن عن النبي قال (من أتى كاهنا أو عرافا فصدقه بما يقول فقد كفر بما أنزل على محمد). (رواه أحمد ٩٦٠٤)

On the authority of Abu Hurairah and Al-Hasan, from the Prophet (صلى الله عليه و سلم) who said: "Whoever comes to a fortuneteller and believes in what he says, then he has disbelieved in what Muhammad has been sent with" (narrated by Ahmad 9604)

This is a very dangerous matter! How many people do you see today who read their horoscope in the newspaper and just because they were born in a particular part of the year they start to believe what has been written about them? They then may even change their plans for that day out of fear for what may happen. You even find some of them who will feel uneasy if they do not read their horoscope for that day.

In the same way you see the bride, who gives her name and her fiance's name to a woman who will calculate for them the likelihood of their marriage to succeed. All of this is from the Magic which was mentioned before. But what about the one who looks into these matters out of curiosity? Then we have the following hadith(statement of the Messenger):

عن صفية، عن بعض أزواج النبي ، عن النبي . قال "من أتى عرافا فسأله عن شيء لم تقبل له صلاة أربعين ليلة". (رواه مسلم ٤٧٦٢)

On the authority of Safiyah, from some of the wives of the Prophet (صلى الله عليه و سلم), that the Prophet (صلى الله عليه و سلم) said: "whoever comes to a fortuneteller and asks him about something, then his prayer is not accepted for forty days".

الطاغوت (At-Taaghoot: The Tyrant):

"Whoever is worshipped and he is pleased with that" and "Whoever calls the people to the worship of himself"

The first shirk to appear in the world was شرك القبور (Shirk with the graves)

في صحيح البخاري عن ابن عباس قال: (وكان بين آدم ونوح عشرة قرون كلهم على الإسلام)

In Sahih Al-Bukhari on the authority of ibn Abbaas who said: There were ten centuries between Aadam and Nuh. All of them upon Islam.

Shirk did not exist until the time of Nuh (عليه السلام). After that shirk was introduced to the people through their exaggeration with pious men. Allah mentions in Chapter Nuh, 71, verse 23:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols);

عن ابن عباس رضي الله عنهما: أسماء رجال صالحين من قوم نوح، فلما هلكوا أوحى الشيطان إلى قومهم: أن انصبوا إلى مجالسهم التي كانوا يجلسون أنصابا وسموها بأسمائهم، ففعلوا، فلم تعبد، حتى إذا هلك أولئك، ونسخ العلم عبدت. (البخاري ٤٦٣٦)

On the authority of ibn Abbaas: These were names of righteous men from the people of Nuh, so when they passed away, Satan inspired to their people to erect statues in honour of them in the places where they used to sit, and to name them after these men. So they did this but these statues were not worshipped until those people passed away and the knowledge was lost so the statues were then worshipped.

The first shirk that ever appeared on the face of this earth began by the people exceeding the limits with righteous men. So it is the oldest type of shirk and we should all be well aware of it and what it leads to. Yet today you find many people taking this matter very lightly, falling into exactly the same thing that the first polytheists of the world fell into. The name may have changed but the actions are the same! People no longer worship Wadd or Suwa', but have put in their place الشيخ الجيلاني Jailani and الشيخ البدوي Badawi. Calling upon them and staying by the side of their graves to seek intercession to Allah.

و في الصحيحين عن عائشة أن أم سلمة ذكرت لرسول الله صلى الله عليه و سلم كنيسة رأتها بأرض الحبشة، فذكرت له ما رأت فيها من الصور، فقال رسول الله : (أولئك قوم إذا مات فيهم العبد الصالح، أو الرجل الصالح، بنوا على قبره مسجدا، وصوروا فيه تلك الصور، أولئك شرار الخلق عند الله).

It came in the الصحيحين (as-saheehain) on the authority of Aal'isha that Umm Salama mentioned to the Messenger of Allah that in Abyssinia she saw a church full of pictures and statues. He said: "When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allah."

وقال ابن القيم: يجب هدم القباب التي بنيت على القبور لأنها أسست على معصية الرسول صلى الله عليه و سلم

Ibn ul-qayyim said: It is obligatory to demolish the domes that are built on the graves because they are founded upon disobedience to the Messenger.

How many people all over the world have fell into this? You find that callers invite worshippers in their thousands to visit the graves of the pious men. On top of these graves there is often a masjid, which the people pray and make اعتكاف (i'tikaaf) in. You even find in some places that طواف (tawaf: circumambulating) is made around these graves and animals slaughtered for the sake of their inhabitants. All of this is shirk and the people who take part in these practices are مشركون (polytheists), even though they claim to be from the people of Islam. This is because they have contradicted the meaning of لا إله إلا الله (la ilaha illa Allah). They have nullified this statement by not making their worship for Allah alone and by not rejecting the طاغوت (taaghoot: tyrant). So when they make slaughtering or du'a to these pious men, then are giving a part of their worship to other than Allah. Allah has named these people as disbelievers in Chapter Al-Mu'minoon, 23, verse 117:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.

Satan in his plotting, led people to the worshipping of other than Allah by exploiting their desire to honour these righteous men. But then the people exceeded the limits of honouring them until they worshipped them. It was precisely this exceeding the limits which caused the Christians to worship 'Iesa (عليه السلام). Allah says in Chapter An-Nisaa, 4, verse 171:

يَاهْلَ الْكُتُبِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهَوْا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allah is (the only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.

عن ابن عباس: سمع عمر رضي الله عنه يقول على المنبر: سمعت النبي يقول: (لا تطروني، كما أطرت النصارى ابن مريم، فإنما أنا عبده، فقولوا: عبد الله ورسوله). (رواه البخاري ٣٢٦١)

From ibn Abbas who heard Umar bin Al-Khatab say on the minbar: I heard the Prophet say "Do not exaggerate with me as the Christians over exaggerated with ibn Maryam. Verily I am His slave, therefore say, 'Slave of Allah and His Messenger'" (Bukhari 3261)

وروى مالك في الموطأ: أن رسول الله صلى الله عليه وسلم قال: اللهم لا تجعل قبري وثناً يعبد اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد

Malik narrated in his muwatta': that the Messenger of Allah said: "O Allah! Never turn my grave into an idol to be worshipped. Allah's wrath intensified on a people who turn their Prophet's graves into Masaajid".

The Quran and the Sunnah makes it clear that to worship other than Allah is shirk. Whether it be the worship of men or objects. Those extreme الصوفية sufis of today that go to graves asking for intercession, making sacrifice and tawaf, have no doubt fell into the same worship that the Arabs were engaged in prior to the Messengership of Muhammad (صلى الله عليه وسلم). However they bring many excuses to justify their worship. From these excuses is that they say "these ayaat are not talking about us! The pagans worshipped idols. We only seek intercession through pious men, ". In this statement they have not understood the origins of this shirk. We have already mentioned how the people of Nuh began by exceeding the limits with their pious men and then they fell into the worship of their five idols. As for the pagan Arabs, Allah says in Chapter An-Najm, 53, verse 19:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs)

So these sufis say that "Al-Lat was an idol, we do not worship idols". Let us look at the sunnah for who Al-Lat is:

عن ابن عباس رضي الله عنهما، في قوله: {اللات والعزى} كان اللات رجلا يلت سويق الحاج
(رواه البخاري ٤٥٧٨)

On the authority of ibn abbaas about the statement of Allah: (Al-Lat, and Al-'Uzza), Al-Lat was a man who used to mix a sweet food for the pilgrims.

So the idols of the pagan Arab were also men, until Satan inspired people to the worship of them.

Once the grave worshipper accepts that the Quran and sunnah forbids the worship of men, then they come with another excuse. They say "we do not worship them, we just want to gain nearness to Allah and use them as intercessors". But if we look at the Quran, we see that the pagan Arabs had exactly the same excuses

Allah says in Chapter Hud, 11, verse 18:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ
بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!

And Allah says in Chapter Az-zumar, 39, verse 3:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ
يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.

Allah refutes this excuse and clearly describes it as shirk.

This calling upon the dead necessitates a filthy belief. That belief is that the dead must be able to hear the call of the grave worshipper. Allah says in Chapter Faatir, 35, verse 14:

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad SAW) like Him Who is the All-Knower (of each and everything).

Again, in this verse, Allah describes the calling of the idol worshipper as a type of worship. Even if we examine the issue intellectually, you know that in a room of just 10 people, you would not be able to hear and discern each individual persons speech. So how can we say that an inhabitant of a grave can hear each person, understand it and then carry out their requests? It is only Allah that is all-hearing, as for those who inhabit the graves, they are themselves in need of gaining nearness to Allah.

Allah says in Chapter Al-Isra, 17, verse 57:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Those whom they call upon [like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!

As for who is considered to be طاغوت (taaghoot: a tyrant), then as mentioned by Shaykh Muhammad bin Abdil-Wahab, it is the one who called to his own worship or is pleased with it. If someone is worshipped but is not pleased with that then he is not طاغوت (taaghoot: a tyrant), just as we do not say that 'Iesa (عليه السلام) is طاغوت (taaghoot: a tyrant). Allah says in Chapter Al-Anbiyaa, 21, verse 101:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

Indeed, those for whom the best [reward] has preceded from Us - they are from it far removed.

الوطنية (Nationalism): الطاغوت (At-Taaghoot: The Tyrant)

Nationalism is defined as when the people make their الولاة و البراء (allegiance and disassociation) for the sake of their nationality. They may love a person because he is from the same country as him, even if he is a criminal or a disbeliever. Some of them may even die for the sake of this nationalism but when it comes to the religion of Allah, then they would never give their lives in the same way. Allah says about them in Chapter At-Tawba, 9, verse 24:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).

As occurs in the hadith(statement of the Messenger) in Sahih Al-Bukhari:

عن أبي موسى رضي الله عنه قال: جاء رجل إلى النبي فقال: الرجل يقاتل للمغنم، والرجل يقاتل للذكر، والرجل يقاتل ليرى مكانه، فمن في سبيل الله؟ قال: (من قاتل لتكون كلمة الله هي العليا، فهو في سبيل الله).

On the authority of Abu Musa who said: A man came to the Prophet and said: "The man who fought for the booty, the man who fought to be mentioned, and the man who fought to be seen. So which one has fought in the cause of Allah?" The Prophet said: "Whoever fights for the word of Allah to be upmost then this is in the path of Allah"

And Allah says in Chapter An-Nisaa, 4, verse 76:

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۗ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan).

So from this verse we understand that either man fights for the sake of Allah or they fight for what else is mentioned in the verse, and that is الطاغوت (At-Taaghoot: the tyrant).

As for the defensive jihad that is fought when the disbelievers come to invade a Muslim

land, then this fighting is not done for the country but rather it is done so that the religion of Allah remains established in that land.

One should also not become confused and think that it is blameworthy to have natural love for ones country. This is not the issue here, the issue is when someone make indiscriminate allegiance and disassociation for their nationality.

جاء في فتاوى اللجنة الدائمة للبحوث العلمية و الإفتاء (رقم 6310,1/145): أن من لم يفرق بين اليهود و النصرى و سائر الكفرة و بين المسلمين إلا بالوطن و جعل أحكامهم واحدة فهو كافر
It came in the fatwa from the permanent committee for research and الإفتاء (verdicts) (no. 6310, 1/145): That whoever does not differentiate between the Jew, the Christian, the rest of the disbelievers and the Muslims, except for the reason of nationalism, and makes their ruling one, then he is a كافر (disbeliever).

This is the similar to the one who divides the Muslims, based on their nationality while Allah says in Chapter Al-Hujraat, 49, verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

And in Chapter At-Tawba, 9, verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another.

So it is our faith that binds us together and not our country. It is this nationalism which actually ends up in dividing the Muslims and thus makes them weak against the attacks of the disbelievers.

الطاغوت (At-Taaghoot: The Tyrant): قبلية (Tribalism)

Similar to nationalism, is tribalism and just like tribalism it is when someone makes their allegiance and disassociation for the sake of their tribe, whether they be an oppressor, a criminal or a polytheist. This is just as the people in الجاهلية (pre-islamic days of ignorance) used to do, as the arab used to say: "help your brother whether he is an oppressor or oppressed", something referred to as دعوى الجاهلية (a call of the days of ignorance).

وروى أحمد و أبو داود عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم: إن

الله قد أذهب عبية الجاهلية و فخرها بالآباء، مؤمن تقى، و فاجر شقى، أنتم بنو آدم، و آدم من تراب، ليدعن رجال فخرهم بأقوام هم من فحم جهنم أو ليكونن أهون على الله من الجعلان التي تدفع بأنفها النتن

Ahmad and Abu Daawuud narrated from Abu Huraira that the Messenger said: Allah has taken away the arrogance of (jaahiliya: pre-Islamic ignorance) and its pride with ancestors, so a person is either pious believer or a doomed evildoer. All the people are children of Adam and Adam was created from dust. They will leave the pride in their forefathers otherwise in the sight of Allah, they will be worse than the dung-beetle that takes up faeces in it's nose.

Allah says in Chapter Al-Hujaraat, 49, verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious)]. Verily, Allah is All-Knowing, All-Aware.

Allah has made us tribes and nations, and there is no harm in knowing your ancestors and who you were descended from. The issue here, as with nationalism is when you make your البراء و الولاء (allegiance and disassociation) for the sake of pride in your tribe. We see many people these days doing this. In some countries where a man may have killed many Muslims, aiding the disbelievers to come into the country and attack the religion, then his tribe will surround him and protect him, despite the fact that he is a طاغوت (taaghoot: tyrant)!

Allah says in Chapter Al-Qalam, 68, verse 25-26:

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

(25) Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)?

(26) What is the matter with you? How judge you?

This nationalism and tribalism are two of the most common types of طاغوت (taaghoot: tyrant) present today. They are both very dangerous as they can affect the one who is ardent in worshipping Allah alone, sincerely without partners. He may not worship graves

and he may reject the apostate leaders but at the same time suffer severely from tribalism.

الطاغوت (At-Taaghoot: The Tyrant): الديمقراطية (Democracy)

Democracy is a word which came from the Greek language, that means "that the people rule for themselves, and that the legislator is the people, and not Allah".

Democracy is a means of glorifying secularism which is based on "separating the religion from the matters of state". They believe in the well-known saying *دع ما لقيصر لقيصر و ما لله لله* "leave what is for Caesar for Caesar (politics, legislation, foreign affairs), and what is for Allah for Allah (meaning worship is confined to the church, the priest stays in the church and does not come out to talk about political affairs)". So although this statement came from the secularists who fought the Christians, the secularists of today who claim Islam have brought it as a motto to be used for legislation in Muslim lands. Their aim is to separate the الدين (the religion) from political issues and confine the religion to the masjid, leaving the Imams to only talk about matters of worship. Whereas it is clear from the سيرة (biography of the Messenger) that the Messenger صلى الله عليه وسلم and His rightly guided Successors dealt with all issues to do with the Muslim state, from internal economics, to foreign affairs.

Today we even see these people entering the mosques and spreading their message of disbelief, stating that we must enter the democratic process in order to benefit the Muslims. This is nothing but a lie and a delusion. Can disbelief and allying with طاغوت (taaghoot: tyrants) ever benefit the Muslims? Rather it can only bring about the wrath of Allah. Allah says in Chapter Al-An'aam, 6, verse 116:

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

And if you obey most of those on earth, they will mislead you far away from Allah's Path.

They follow nothing but conjectures, and they do nothing but lie.

Democracy gives the power to the majority. As we have seen, if the majority wants homosexuals to be permitted to marry, then they will marry. If the majority wants to forbid the woman to cover herself, then the woman will be forbade from covering herself. We have seen this already, and those that call to democracy from the Muslim community are not being honest about the true meaning of democracy. They will twist the meaning of شورى (Islamic Counsel) saying that this is the same of democracy! Why then do we not call it a shooraa? No, democracy is not شورى (shooraa: Islamic Counsel), which is why it is not called as such. Democracy is an entire دين (religion) covering many different aspect of life. Whereas Allah says in Chapter Az-Zumar, 39, verse 3:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Surely, the religion (i.e. the worship and the obedience) is for Allah only.

الطاغوت (At-Taaghoot: The Tyrant): الشيوعية (Communism)

In the Communist Manifesto, Karl Marx writes "Communism abolishes religion" and it can be seen in the Communist societies that have existed, like China and Russia, that the suppression of religion and the disbelief in any God was a main feature of their systems. They disbelieve in Allah and have no religion. Yet some Muslim countries in the past welcomed this system and forced the people to accept it. How can they accept a system which follows the same belief that Allah mentions in Chapter Al-Jathiya, 45, verse 24:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture.

And Allah says in Chapter At-Tur, 52, verse 35-36

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يَوقِنُونَ

(35) Were they created by nothing, or were they themselves the creators?

(36) Or did they create the heavens and the earth? Nay, but they have no firm Belief.

Due to their ridiculous belief, Allah says about them in Chapter Al-A'raf, 7, verse 179:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا
وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

Another feature of communism is that it abolishes property ownership, making all people equal. But the Quran affirms justice, giving each person their right, and does not blindly make everyone equal, as in Chapter An-Nisa, 4, verse 11:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females.

الطاغوت (At-Taaghoot: The Tyrant): Tribal law

From one of the aspects of الجاهلية (pre-Islamic ignorance) which has been carried on to this day is the ruling by tribal customs which oppose the الشريعة (Allah's law). We have already mentioned the many proofs condemning ruling by other than what Allah has revealed and as Allah says in Chapter Al-Maa'ida, 5, verse 50:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.

Allah says in Chapter Al-Baqara, 2, verse 165:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

قال ابن القيم في مدارج السالكين : فمن أحب من دون الله شيئاً كما يحب الله تعالى فهو ممن اتخذ من دون الله أندادا فهذا ند في المحبة لا في الخلق و الربوبية فإن أحدا من أهل الأرض لم يثبت هذا الند

Ibn ul qayyim said in madaarij-as-saalikeen: So whoever loves besides Allah something, like he loves Allah, then he is from those who have taken rivals besides Allah. And this rival is in love and not in creation or lordship, as no one from the people of earth affirm this type of rival.

و يقول ابن تيمية في منهاج السنة النبوية (١٣٠/٥) و لا ريب ان من لم يعتقد وجوب الحكم بما أنزل الله على رسوله فهو كافر، فمن استحل أن يحكم بين الناس بما يراه عدلا من غير اتباع لما أنزل الله فهو كافر، فإنه ما من أمة إلا و هي تأمر بالحكم بالعدل و قد يكون عدل في دينها

ما رءاه أكابرهم، بل كثير من المنتسبين إلى الإسلام يحكمون بعباداتهم التي لم ينزلها الله كسواليف البادية، و كالأوامر المطاعين فيهم و يرون أن هذا هو الذي ينبغي الحكم به دون الكتاب و السنة، و هذا هو الكفر. فإن كثيرا من الناس أسلموا، و لكن مع هذا لا يحكمون إلا بالعادة الجارية لهم التي يأمر بها المطاعون فهؤلاء إذا عرفوا أن لا يجوز الحكم إلا بما أنزل الله، فلم يلتزم ذلك بل استحل أن يحكم بخلاف ما أنزل الله فهم كفار، و إلا كانوا جهالا

And ibn Tamiyyah said in minhaaj as-sunnah an-nabawiyyah (5/130): and there is no doubt that the one who does not believe in the obligation of ruling by what Allah has revealed upon His Messenger, then he is a disbeliever. So whoever permits judging between people by what he sees to be just without following what Allah has revealed, then he is a disbeliever. Because there is not a nation except that it was ordered with ruling with justice and there was justice in their religion that could be what the leaders see.

Rather many who ascribe to Islam rule by their customs that were not sent down by Allah like the tribal systems and orders from the respected people from them and they see that ruling by this is more appropriate than the Quran and Sunnah, and this is كفر (disbelief). For indeed many people have accepted Islam but along with that they do not judge except by their customs that was ordered by their respected people. So these, if they know that it is not permissible to judge except by what Allah has sent down, then they do not implement that, rather they make permissible to judge with what opposes what Allah has sent down, then they are disbelievers, otherwise they are ignorant.

So these laws that they have invented is طاغوت (taaghoot: a tyrant). Many people from the people who pray, follow this legislation which has been invented by their tribal chiefs. If they do this then they have not truly rejected طاغوت (taaghoot: the tyrant).

(The United Nations) مجلس الأمم المتحدة: (At-Taaghoot: The Tyrant) الطاغوت

You have to know that The United Nations do not judge by the law of Allah, rather they judge by man-made laws. They make many injustices, chopping up the borders of the Muslims lands and ignoring whatever killings go on there, despite them producing this corruption themselves. We see many people nowadays, when they have a dispute they go to this طاغوت (taaghoot: tyrant) for judgement. But we are not in need of them, for our دين (religion) is complete, as Allah says in Chapter Al-Maa'ida, verse 3:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.

كيف أكره بالطاغوت

How do I reject طاغوت (taaghoot: tyrants)?

Rejecting طاغوت (taaghoot: tyrants) is done in many ways and has levels.

1. To dislike them
2. To have enmity towards them
3. To be completely free from them

Allah says in Chapter Al-Mumtahina, 60, verse 4:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone," except the saying of Ibrahim (Abraham) to his father: "Verily, I will ask for forgiveness (from Allah) for you, but I have no power to do anything for you before Allah. "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,

And Allah says in Chapter Az-zukhruf, 43, 26-27:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي

(26) And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

(27) "Except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will guide me."

And Allah says in Chapter Az-Zumar, 39, verse 17:

وَالَّذِينَ اجْتَنَبُوا الطُّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ

Those who avoid At-Taghut (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves,

Allah says in Chapter An-Nahl, 16, verse 36:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone)" and avoid (or keep away from) Taghut (all false deities etc. i.e. do not worship Taghuts besides Allah)."

Allah has ordered us to be far from طاغوت (taaghoot: tyrants).

4. To call them by the name that Allah gave them, "Kuffaar"

As Allah says in Chapter Al-Kaafiroon, 109, verse 1:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Say (O Muhammad (Peace be upon him) to these Mushrikun and Kafirun): "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!"

And Allah says in Chapter Al-Maa'ida, 5, verse 44:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allah has revealed, such are the Kafirun (disbelievers).

Allah mentioned that they are disbelievers, and mentioned that we should say to the disbeliever "O Al-Kafirun", so that is what is upon us to say to the طاغوت (taaghoot: tyrant)

5. To fight them

Allah says in Chapter Al-Anfaal, 8, verse 39:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seeing of what they do.

And Allah says in Chapter An-Nisaa, 4, verse 76:

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan).

As we previously quoted from the scholars of the السلف (pious predecessors), if you are able then you must fight them.

في صحيح مسلم (٢٣) عن أبي مالك الأشجعي: عن أبيه عن النبي صلى الله عليه و سلم أنه قال: من قال لا إله إلا الله و كفر بما يعبد من دون الله حرم ماله و دمه و حسابه على الله

قال الشيخ محمد بن عبد الوهاب: و هذا من أعظم ما يبين معنى لا إله إلا الله فإنه لم يجعل التلفظ بها عاصما للدم و المال، بل و لا معرفة معناها مع لفظها، بل و لا الإقرار بذلك، بل و لا كونه لا يدعو إلا الله وحده لا شريك له، بل لا يحرم ماله و دمه حتى يضيف إلى ذلك الكفر بما يعبد من دون الله، فان شك أو توقف لم يحرم ماله و دمه، فإيا لها من مسألة ما أجلها ويا له من بيان ما أوضحه و حجة ما أقطعها للمنازع

In Sahih Muslim (23) on the authority of Abu Malik Al-Ashja'ee from his father, that the Prophet said: "whoever says لا إله إلا الله and disbelieves in whatever is worshipped besides Allah, his blood and his wealth are prohibited and his reckoning is with Allah.

Shaykh Muhammad bin Abdil-Wahhab said: and this is from the greatest that clarifies the meaning of لا إله إلا الله, for he (the Messenger) did not make pronouncing it sufficient to spare the blood and wealth, neither did he make knowing its meaning with its pronunciation sufficient to do that, neither was confessing that, nor that he doesn't call upon others besides Allah, rather taking his wealth and blood is not prohibited until he adds to that, disbelief in whatever is worshipped besides Allah (الكفر بالطاغوت), so if he doubts or he holds back then taking his blood and wealth is not prohibited. So what a big issue this is! And what is clearer than this? And what a proof to cut off the one who argues! في صحيح البخاري (٢٥): عن ابن عمر: أن رسول الله قال: (أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله).

In Sahih Al-Bukhari (25): On the authority of Umar: that the Messenger of Allah said: "I have been ordered that I fight the people until they bear witness that none has the right to

be worshipped except Allah and that Muhammad is the Messenger of Allah, and they establish the prayer and pay the zakah, so when they this, their blood and their wealth is spared from them except for a right from Islam and the reckoning is with Allah".

Conclusion

For a person to believe in Allah he must first reject طاغوت (taaghoot: the tyrant). And belief in Allah comprises of four parts.

1. الإيمان بوجود الله (belief in the existence of Allah)

Allah says in Chapter Al-Imraan, 3, verse 190:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

And Allah says in Chapter Al-Anbiya, 21, verse 22:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above what they attribute to Him!

(الحمد لله رب العالمين) الرب هو المالك المتصرف و العالمين جمع عالم و هو كل موجود سوى الله و العالم مشتق من العلامة كما قال ابن المعتز:

فيا عجا كيف يعصى الإله أم كيف يجده الجاحد
و في كل شيء له آية تدل على أنه واحد

"All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns (type of creation made from smokeless fire) and all that exists)." The Lord is the Owner and the One who does as He wills. And the 'Alamin is the plural of 'Aalam and it is everything which exists besides Allah. And 'Aalam comes from 'sign' as ibn Al-Mu'taz said:

How strange is the one who disobeys Allah.....Or how the rejectionist rejects Him
And in everything there is a sign.....Indicating that he is one

So if you look at the everything that exists in the universe then it indicates the existence of Allah

2. الإيمان بربوبيته (belief in His Lordship)

That is to believe that Allah is the only creator, the only owner of everything and the only administrator of the universe.

Allah says in Chapter Al-A'raf, 7, verse 54:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns (creation of Allah made from smokeless fire) and all that exists)!

And Allah says in Chapter Yunus, 10, verse 31 and 32:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ

(31) Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

(32) Say (O Muhammad SAW): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's Punishment (for setting up rivals in worship with Allah)?"

3. الإيمان بألوهيته (belief in His Worship)

You must believe that only Allah deserves to be worshipped.

Allah says in Chapter Al-Anbiyaa, 21, verse 25:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)."

And Allah says in Chapter Al-Faatihah, 1, verse 5:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

Allah says in Chapter Al-An'aam, 7, verse 162:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say (O Muhammad SAW): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns (a type of creation of Allah made from smokeless fire) and all that exists).

And from the types of worship are slaughtering, fasting, prayer, hajj, vowing, and dua. All these are for Allah alone.

Allah says in Chapter Al-Insaan, 76, verse 7:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.

And Allah says in Chapter Ghafir, 40, verse 60:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

And Allah says in Chapter Aal-imran, 3, verse 97:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns).

و عن عبدالله بن عباس رضي الله عنهما قال كنت خلف رسول الله صلى الله عليه و سلم يوما فقال: يا غلام إني أعلمك كلمات، احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فسأل الله، و إذا استعنت فاستعن بالله و اعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك إلى شيء قد كتبه الله لك، و ان اجتمع على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك، رفعت الأقلام و جفت الصحف. (رواه الترمذي ٢٥١٦ و قال حديث حسن صحيح)

On the authority of Abdullah ibn Abbaas who said: I was behind the Messenger of Allah one day and he said: "O boy! Indeed I will teach you some words: Be mindful of Allah, and

you will find him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the nation were to gather together to benefit you with anything, they would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried." (narrated by at-tirmidhi 2516 who said it was a hadith hasan)

Allah says in Chapter Al-An'aam, 6, verse 17:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.

4. الإيمان بأسمائه و صفاته (Belief in His names and attributes)

Which means singling out Allah in His names and His attributes.

This is comprised of two things:

1. Affirmation - everything that is affirmed for Allah from His names and His attributes which He has qualified for Himself in the Quran and the Sunnah.
2. Negating any similarity to Him. Not making any likeness with His names and attributes.

As Allah says in Chapter Ash-shoora, 42, verse 11:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

So here Allah says that there is no similarity to Him with the creatures, while at the same time He affirms Hearing and Seeing for Himself. But this Hearing and Seeing is nothing like the Hearing and Seeing of the creatures, even though the name is the same.

So we do not negate these attributes as some of the deviant groups do from أهل التَّأْوِيل (the people of distortion). They claim that if these attributes are affirmed then we are making a likeness to the creation. But Allah affirmed these attributes for Himself and He knows best about how to inform us about them. So we affirm them as they are.

Also we do not be one like the أهل التشبيه (those who likened Allah to the creation), as these

people most resemble the polytheists by giving Allah's attributes to the creation.

فالواجب أن نؤمن بما وصف الله به نفسه في كتابه و على لسان رسوله صلى الله عليه و سلم من غير تحريف و لاتعطيل و لا تكييف و لا تمثيل

So it is obligatory that we believe in what Allah has described Himself with in His book and upon the tongue of His Messenger, without distortion, negation, describing how and without making any likeness to the creation.

قال شيخ الإسلام ابن تيمية فالتحريف في النصوص، و التعطيل في المعتقد، و التكييف في الصفة، و التمثيل في الصفة إلا أنه أخص من التكييف

Shaykh ul Islam ibn taymiyyah said: distortion is in the texts, and negation is in the belief, and describing how is in the attribute, and making a likeness is in the attribute except that it is more specific than describing how.

Distortion (تحريف) comes in the text. Because those that do this, will actually change the wording of the text. Allah says in Chapter Al-Fajr, 89, verse 22:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord comes with the angels in rows,

The الأشاعرة (Asharee) and the الماتوريدية (Maaturidee) read this verse and change it to say, "And the command of your Lord comes with the angel in rows".

And by doing this they actually negate the Coming of Allah.

Allah says in Chapter Al-Ma'idah, 5, verse 64:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۗ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۗ كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۗ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۗ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on earth. And Allah does not like the Mufsidun (mischief-makers).

So Allah affirms for himself two perfect hands which are unlike anything in His creation, yet

some deviant groups, they do not affirm for Allah a hand, but rather say it means His Power. How do they say what Allah has given them no authority to say? They deny what even the Jews affirm! For the Jews at least affirm one hand for Allah, but these deviant group say Allah has no hands!

Allah says in Chapter Ta Ha, 20, verse 5:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).

جاء رجل إلى إمام مالك بن أنس فقال يا أبا عبدالله (الرحمان على العرش استوى) كيف استوى؟

فقال: الإستواء غير مجهول والكيف غير معقول والإيمان به واجب والسؤال عنه بدعة و ما أراك إلا مبتدعا

A man came to Imam Malik bin Anas and said: "O Abu Abdallah, 'The Most Beneficent Istawa (rose over) the Throne' how did He rise?"

So Imam Malik said "rising is not unknown, and the how of it is uncomprehensible, believing in it is obligatory, asking about it is an innovation, and I do not see except that you are an innovator"

This man asked about something which is impossible for the human mind to comprehend and he asked about something that the Sahaba never asked about so Imam Malik saw him as an innovator.

Allah ascended above His throne and is not mixed up with His creation like some of the deviant groups claim. They say that Allah is one with His creation. This belief contradicts the texts of the Quran and the Sunnah. Rather He is separate from and high above His creation, while He knows all that goes on in the creation, right down to the smallest atom. As Allah says in Chapter Al-An'aam, 6, verse 59:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

Allah says in Chapter Al-Mujaadila, 58,verse 57:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything.

Allah says in Chapter Al-A'raf, 7, verse 180:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ
And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

قال ابن القيم:

و حقيقة الإلحاد فيها الميل بالإشراك و التعطيل و النكران

Ibn-ul-qayyim said: the truth about إلحاد is it leans toward shirk, and denying of attributes.

و عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إن لله تسعة وتسعين اسماً، مائة إلا واحداً، من أحصاها دخل الجنة (الصحيحين)

On the authority of Abu Huraira that the Messenger of Allah said: "Allah has 99 names, 100 less one. Whoever enumerates them will enter jannah."

But we do not understand from this that Allah's names are restricted to 99. As occurs in the hadith(statement of the Messenger):

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ ، سَمِيَتْ بِهِ نَفْسُكَ ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ اسْتَأْثَرْتَهُ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَنُورَ بَصْرِي ، وَجَلَاءَ حَزْنِي ، وَذَهَابَ هَمِّي " . رواه ابن حبان (972)

"I ask you by every Name that you have named Yourself with, or which You revealed in Your Book, or which you taught to anyone from amongst Your creation, **or which you have kept to yourself in the knowledge of the unseen**" (Ibn Hibbaan, 972)

فضل التوحيد (The Virtue of Tawheed)

Allah says in Chapter Al-Baqarah, 2, verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.

قال المجاهد (العروة الوثقى) يعني الإيمان. و قال السدي: الإسلام (رواه الطبري ٤٢١/٥)
Mujaahid said (the most trustworthy handhold) means الإيمان (faith), and al-Sudee said:
الإسلام (al-islam). (narrated by At-Tabari (5/421)

(disbelief in the tyrants and belief in Allah) is the religion and it is belief. That is why the one who has not fully rejected طاغوت (taaghoot: the tyrant) has not yet truly entered Islam. And for the one who actually reaches this objective, then there is a great reward for him in this life and in the next.

Allah says in Chapter Ash-Shura, 42, verse 23:

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي
الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

*That is (the Paradise) whereof Allah gives glad tidings to His slaves who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds. Say (O Muhammad SAW): "No reward do I ask of you for this except to be kind to me for my kinship with you."
And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).*

Allah says in Chapter An-Noor, 24, 55:

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ
بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that

which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).

If you look at the narrations from the time of the الصحابة (companions of the Prophet صلى الله عليه وسلم), you see the evidence of Allah fulfilling His promise. They had strong belief in Allah and rejected all طاغوت (taaghoot: tyrants), so Allah aided them with victory throughout the land, defeating the superpowers of their time, the Romans and the Persians.

Allah says in Chapter Aal-imran, 3, verse 173:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخِشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

وروى البخاري بسنده عن ابن عباس (حسبنا الله و نعم الوكيل) قال قالها إبراهيم عليه السلام حين ألقى في النار، وقالها محمد حين قالوا: {إن الناس قد جمعوا لكم فاخشوهم فزادهم إيماناً وقالوا حسبنا الله ونعم الوكيل}

Al-Bukhari narrated with his chain from ibn Abbaas : "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).", He said this is Ibrahim when he was put in the fire. And He said it is Muhammad, when they said " "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them. But it (only) increased them in Faith"

If we look back at the time of Musa and his followers, they were oppressed in the land and weak financially and in status, yet they were victorious against فرعون (Pharaoh), due to their belief and them being the carriers of التوحيد (monotheism) at that time. Allah says in Chapter Ash-Shua'raa, 42, verse 51-66:

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

"Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Musa (Moses) and in the Monotheism which he has brought from Allah]." (51)

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ

And We inspired Musa (Moses), saying: "Take away My slaves by night, verily, you will be

pursued." (52)

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ

Then Fir'aun (Pharaoh) sent callers to (all) the cities (53)

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

(Saying): "Verily! These indeed are but a small band. (54)

وَأِنَّهُمْ لَنَا لَغَائِظُونَ

"And verily, they have done what has enraged us; (55)

وَأِنَّا لَجَمِيعٌ حَادِرُونَ

"But we are host all assembled, amply fore- warned." (56)

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ

So, We expelled them from gardens and springs, (57)

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

Treasures, and every kind of honourable place. (58)

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ

Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them. (59)

فَاتَّبَعُوهُمْ مُشْرِقِينَ

So they pursued them at sunrise. (60)

فَلَمَّا تَرَا الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ

And when the two hosts saw each other, the companions of Musa (Moses) said: "We are sure to be overtaken." (61)

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

[Musa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me." (62)

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

Then We inspired Musa (Moses) (saying): "Strike the sea with your stick." And it parted,

and each separate part (of that sea water) became like the huge, firm mass of a mountain.

(63)

وَأَزَلْفْنَا ثُمَّ الْآخَرِينَ

Then We brought near the others [Fir'aun's (Pharaoh) party] to that place. (64)

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ

And We saved Musa (Moses) and all those with him. (65)

Allah says in Chapter Ghafir, 40, verse 51:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),

When you look at the battle of بدر Badr, you see that the polytheists outnumbered the Companions by a factor of three to one. But the companions were successful and went on to spread the Islamic Empire from the East to the West. And this was all due to them being rewarded by Allah for their strong العقيدة (belief).

This was the reward for the believers in this life, as for in the hereafter then Allah promised the believers delights that have not even been imagined.

Allah says in Chapter Al-Baqarah, 2, verse 25:

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

And Allah says in Chapter Yunus, 10, verse 26:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا

خُلِدُونَ

For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Face of Allah) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

And Allah says in Chapter Al-Qiyaama, 75, verses 22-23:

وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ

[Some] faces, that Day, will be radiant,

إِلَىٰ رَبِّهَا نَاظِرَةٌ

Looking at their Lord.

And this is the greatest reward for the believers in paradise. Looking at the Face of their Lord who they believed in when they could not see Him. So Allah rewards them by allowing them to see Him.

As for the disbelievers in Allah, then they will never see their Creator as Allah says in Chapter Al-Mutaffifin, 83, verse 15:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ

No! Indeed, from their Lord, that Day, they will be partitioned.

لا بد في شهادة أن لا إله إلا الله من سبعة شروط، لا تنفع قائلها إلا باجتماعها

It is necessary for the testimony لا إله إلا الله (there is no deity worthy of worship except Allah) to be with 7 conditions, and this testimony does not benefit anyone except with all of these conditions.

1. العلم المنافي للجهل

Knowledge which negates doubt, and the proof the saying of Allah in Chapter Muhammad, 47, verse 19:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

So know (O Muhammad SAW) that La ilaha ill- Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes).

و قى الصحيح عن عثمان: قال رسول الله : من مات و هو يعلم أنه لا إله إلا الله دخل الجنة

In the Sahih from Uthman that the Messenger of Allah said: "whoever dies knowing that there is no god worthy of worship except Allah enters Jannah.

So it is not accepted from the person that he says the testimony but he does not know Allah and how to single Him out in worship. Knowledge, is therefore a very important condition.

2. اليقين المنافي للشك

Certainty that negates doubt, and the proof is the saying of Allah in Chapter Al-Hujarat, 49, verse 15:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah.

Those! They are the truthful.

في الصحيح عن أبي هريرة قال قال رسول الله: أشهد أن لا إله إلا الله وأني رسول الله. لا يلقي الله بهما عبد، غير شك فيهما، إلا دخل الجنة

And in the Sahih, I testify that there is no god worthy worship except Allah and I am the Messenger of Allah. A slave does not meet Allah with these two, not doubting in them, except that he enters paradise.

3. الإخلاص المنافي للشرك

Sincerity which negates shirk, and the proof is the statement of the Messenger صلى الله عليه وسلم:

و في الصحيح عن عتبان بن مالك عن النبي قال: إن الله حرم على النار من قال لا إله إلا الله، يبتغي بذلك وجه الله عز و جل

In the Sahih from 'Utman bin Maalik from the Prophet who said: Allah has forbidden upon the fire whoever says there is no god worthy of worship except Allah, seeking with that His face.

4. الصدق المنافي للكذب

Truthfulness which negates lying, and the proof is the statement of Allah in Chapter Al-Ankaboot, 29, verse 3:

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).

و من السنة: ما ثبت في الصحيحين: عن معاذ بن جبل رضي الله عنه عن النبي صلى الله عليه وسلم: ما من أحد يشهد أن لا إله إلا الله وأن محمدا عبده ورسوله صادقا من قلبه إلا حرمه الله على النار

And from the sunnah: what is established in the الصحيحين (saheehain: al-Bukhari and Muslim): on the authority of Mu'aadh bin Jabal from the Prophet: there isn't anyone who testifies that there is no god worthy of worship except Allah and Muhammad is His slave and messenger, truthfully from his heart, except Allah makes him impermissable upon the fire.

5. المحبة المنافية للكره

Love which negates hate, and the proof is the saying of Allah in Chapter Al-Baqara, 2, verse 164:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

و من السنة ما ثبت في الصحيح: عن أنس، عن النبي صلى الله عليه وسلم قال: (ثلاث من كن فيه وجد حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر كما يكره أن يقذف في النار).

And from the Sunnah, what is established in the Sahih, on the authority of Anas, from the Prophet صلى الله عليه وسلم who said: "There are three that whoever has them has found the sweetness of faith: that Allah and His Messenger صلى الله عليه وسلم are more beloved to him than anyone else, that a man loves a person for nothing except the sake of Allah, and that he hates that he returns to disbelief like he hates that he be thrown into the fire.

6. الإنقياد المنافي للترك

Submission which negates leaving off, and its proof is the statement of Allah in Chapter An-Nisaa, 4, verse 125:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ

خَلِيلٌ

And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer - see V.2:112). And follows the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibrahim (Abraham) as a Khalil (an intimate friend)

7. القبول المنافى للرد

Acceptance which negates rejection, and the proof is in Chapter An-Noor, 24, verse 51:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).

What we have mentioned in this short book is a summary of the belief that it is obligatory for every Muslim to have. It is this belief which has been based on following the understanding of the السلف الصالح (Pious Predecessors) . For indeed you find in this time many people claim to be following the methodology and understanding of the السلف الصالح (Pious Predecessors) , but they in reality do not understand the basic fundamentals of that methodology, for they do not even recognise the طاغوت (taaghoot: tyrant) that they have been ordered to reject as part of the first obligation in Islam, the testimony that nothing is worthy of worship except Allah (لا إله إلا الله).

May Allah make us from those who reject طاغوت (taaghoot: tyrants) in all its forms, believing in Allah with the authentic belief and obeying His Commands, making our religion sincerely for Him. We ask Allah to aid us in making His Word uppermost by giving the Muslims power and unity in the land. We ask Allah to accept our efforts and give us good in this life and in the hereafter.

و صلى الله على نبينا محمد و على آله و صحبه و سلم تسليما كثيرا

Table of Contents

Introduction.....	1
The pillars of the testimony of faith.....	4
What is الطَّاغُوتَ (at-taaghoot: the tyrant)?.....	6
الطاغوت (At-Taaghoot: The Tyrant): إبليس (Iblees).....	8
الطاغوت (At-Taaghoot: The Tyrant): الحاكم الجائر الذي يحكم بغير ما أنزل الله (The Unjust Ruler who judges by other than the law that was sent down by Allah).....	12
منهج السلف في أصول التفسير (Methodology of the Pious Predecessors in the fundamentals of interpreting the Quran).....	17
Ibn taymiyyah on the one judges by other than the rule of Allah.....	25
Muhammad bin Ibrahim Aal-ash-Shaykh on the one who judges by other than the rule of Allah.....	26
ibn Baz on the one who judges by other than the rule of Allah.....	28
ibn Abbaas and the statement كفر دون كفر (minor disbelief).....	29
The speech of the notable people of knowledge regarding the chain of narration of ibn Abbaas: كفر دون كفر (minor disbelief).....	35
When is خروج (rebellion) against the ruler permitted?.....	44
So, خروج (rebellion) against the ruler who rules by other than what Allah has revealed is أمر واجب (an obligatory matter).....	51
The characteristics of the الخوارج (al-khawarij).....	56
Who are the المرجئة (Murjiah).....	67
Faith with the Ahl-us-sunnah wal-jamaa'ah: Speech with the tongue, Belief in the heart and Actions of the limbs. It increases with obedience and decreases with disobedience.....	75
Disbelief according to Ahl-us-sunnah wal-jamaa'ah.....	82
The disbelief of allying with the people of polytheism.....	87
Ibn Jarir At-Tabari on allying with the disbelievers.....	88
Ibn Kathir on allying with the disbelievers.....	89
Muhammad bin Abdil-Wahaab on allying with the disbelievers.....	91
bin Baz on allying with the disbelievers.....	96
The disbelief of the spy who allies with the كفار (disbelievers).....	97
The statement of Umar bin al-khattab on judging by the apparent.....	101
The types of major disbelief.....	106
Summarising and refuting the belief of the مرجئة العصر (contemporary murjiah).....	111
The verdict of the permanent committee of scholars refuting the beliefs of the مرجئة العصر (contemporary murji'ah) and their books, forbidding from the young generation and the people to follow them and listen to them.....	113
When is خروج (rebellion) against the ruler not permissible?.....	118
Observations and refutations of the belief of the contemporary murji'ah regarding the understanding of ruling by other than what Allah revealed.....	121
الشبهة الأولى (The first doubt).....	121
الشبهة الثانية (The second doubt).....	129
Using the story of Yusuf as an evidence for the permissibility of entering the democratic parliaments of طاغوت taaghoot.....	132
الطاغوت (Taaghoot: The Tyrant): الساحر (The Magician).....	135
الطاغوت (At-Taaghoot: The Tyrant): The one who calls to the worship of other than Allah.....	140
الطاغوت (At-Taaghoot: The Tyrant): الوطنية (Nationalism).....	144
الطاغوت (At-Taaghoot: The Tyrant): قبلية (Tribalism).....	146

الطاغوت (At-Taaghoot: The Tyrant): الديمقراطية (Democracy).....	148
الطاغوت (At-Taaghoot: The Tyrant): الشيوعية (Communism).....	149
الطاغوت (At-Taaghoot: The Tyrant): Tribal law.....	150
الطاغوت (At-Taaghoot: The Tyrant): مجلس الأمم المتحدة (The United Nations).....	151
How do I reject طاغوت (taaghoot: tyrants)?.....	152
Conclusion.....	155
فضل التوحيد (The Virtue of Tawheed).....	162
It is necessary for the testimony لا إله إلا الله (there is no deity worthy of worship except Allah) to be with 7 conditions.....	166