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

The Evidences for the Ruling
Regarding Alliance with the
Infidels
And Matters Related to it

By Imām Sulaymān ibn ʿAbdillāh
ibn Shaykh Al-Islām Muhammad ibn ʿAbdil-Wahhāb
(may Allāh have mercy upon them)

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“Freedom from all obligations is declared from Allāh and His Messenger to those of the mushrikīn with whom you made a treaty”
Sūrat At-Tawbah: 1

A DECLARATION OF BARĀ’AH

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

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

And peace and blessings be upon Muhammad Ibn ‘Abdillāh, the Imām of the Muvahhidīn, the one who was ordered in the Qur’ān to follow the Path of Ibrāhīm, and follow the Da’wah of all the Mursalin in calling to the Tawhid of Rabb Al-‘Ālamīn, and ordered to declare Bara‘ah from the mushrikūn. Wa Ba’d:

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

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

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

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

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

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

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¹ Refer to An-Nisā’: 48.
² Refer to An-Nisā’: 116
³ Al-Mu’minūn: 115
⁴ Ath-Thāriyyāt: 56
⁵ This saying was mentioned by Al-Qurtubī in his Taṣīr of this Ayah, and also from Al-Kalbī. Look to “Ma’ārij Al-Qubūt Sharh Sālih Al-Wusūl Ilā ‘Ilm Al-Uṣūl” by Imam Hāfīzh Ibn Ahmad Al-Hakamī, (1/82) for more definitions of Ihādah in this Ayah.
“Verily, the Right Path has become distinct from the wrong path. So, whosoever disbelieves in the Tāghūt, and believes in Allāh- then he has grasped the firmest handhold that will never break.”

So Kāfir Bit-Tāghūt comes before “Belief in Allāh”. And from the necessities of Kāfir Bit-Tāghūt is the obligation of Bara’āh, ‘Adīwāh, Baghdhāh, and Takfīr against the mushrikūn and their Tawāghūt.

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

Most of these are actually Jahmi-style Murji’āh, they claim that every Nullification of Iṣlām has to be referred back to what lies in the “heart”. So the person who slanders the Prophet صلی الله عليه وسلم is not a kāfīr apostate, as long as that person claims with his mouth that he “loves” Muhammad صلی الله عليه وسلم. And when regimes compete in rejecting the Legislation of Allāh, then these Murji’āh argue on their behalf saying that there can be no Takfīr as long as these regimes, with their mouths claim, that they “love” Allāh’s Legislation; and as long as they use the terminology “Legally Permissible” and not “Islamicly Halāl”, then they can not be accused of doing Istiblāl of kāfīr.

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

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6 Al-Baqara: 256
7 The Murji’āh are those who claim that actions (A’māl) by themselves have nothing to do with Iman nor kāfīr. And there are many other types of Murji’āh also. They claim that actions are not a part of Iman, and that actions are not a part of kāfīr. They claim that as long as the “heart is okay”, then a person is a Mu’min. And they claim that no matter what type of kāfīr is done, “as long as the heart is okay” that person is not an apostate. And the closest type of the past Murji’āh to the Murji’āh of today are the followers of Bishr Al-Marīsh. Refer to the books of the Salaqf regarding the Murji’āh. And also refer to the books of Shaykh Abū Muhammad Al-Maqdisi regarding the Murji’āh, “Imāt Al-Nāthir Fi Kashf Shubhāt Murji’āt Al-‘Asf”, and “Tabār Al-Uqala’ Bi-Talbāt Aḥl Al-Tajabbum Wal-Irjā”. In English, refer to “A Decisive Refutation of Salafi Publications” Parts 1 and 2, by At-Tibyān Publications
8 Which resembles the Karāmiyyah sect of the Murji’āh and they are probably the most deviant type of Murji’āh, they claim that as long as a person claims with their mouths and tongues to be Muslim- then they must be considered Muslim- no matter what they actually believe or do from actions.
9 Refer to “Maṣnū‘ Fatawā Ibn Bāz” (1/274).

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

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

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

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

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

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

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10 Iijā’ is the ideology of the Murji‘ab.
11 Which corresponds to the Hadith narrated by Abū Dāwūd (2860), “No slave gains in closeness to the Sultan, except that he gains in distance away from Allāh,” Abū Dāwūd, Kitāb As-Sayd. On the authority of Abū Hurayrah رضي الله عنه, and also narrated by Imām Ahmad in his “Musnad”. This was declared “Hasan Sabīl” by Al-Albānī in “Sabīl As-Targhīb” (2240), and he declared a similar phrasing “Hasan” in “Ar-Sīsilah As-Sabīl” (1272).
12 Refer to “Al-Bidāyā Wān-Nihāyā” by Al-Hafīth Ibn Kathīr, 10/276. The agreement of Al-Ma’mūn with Nadhr is not important, but rather the statement of Nadhr himself, that is what really matters here. He is the ‘Allāmah, Imām, Hafīth, Abū Al-Hasan Al-Māzīmī Al-Basrī An-Nāwī, the Arabic grammarian; he was from the Imāms of the Sunnah, Al-Bukhārī and Muslim narrated from him; he settled in Marw and was its scholar, and he was one of the heads of the Muhaddithin. And the Salaf said regarding him, “Khurāsān has not brought forth the like of these three scholars, 1) Ibn Al-Mubārak, 2) An-Nadhr Ibn Shumayl, 3) Yahyā Ibn Yahyā.” Refer to “Siyar Al-‘Imām An-Nabāla” (8/383, 9/328), “Al-Jārīb Was-Ta’dīl” (8/477), “Tab’thib Al-Yab’thib” (10/437).
13 Refer to “Sharaf Al-hab Al-Hadiṭh” by Al-Khatīb Al-Baghdādī رحمه الله.
are agreed upon this (obligation). And the only ones who contradict this view are the ignorant blind-followers (Jhabal Muqallidin); and Ibn ‘Abdil-Barr رحمه الله and others have narrated Ijma’ that such people are not from the People of Knowledge.”

And Imam ‘Abdur-Rahman Ibn Hasan Al Asb-Shaykhh رحمه الله also said, “It is obligatory (Wajib) upon every single person, when the proofs from the Qur’an and Sunnah reach him and he understands its implications- (it is Wajib) to stop following others, and to obey the proofs- no matter who opposes him… So it is obligatory upon the sincere person - whenever he reads the books of the scholars - to compare their verdicts to that which is contained in the Kitab and Sunnah.”

Imam ‘Abdur-Rahman Ibn Hasan رحمه الله also said while explaining the Verse,

“And if you obey them (the kuffar), then you would indeed be mushrikun”;

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

And Imam Aba Baťn رحمه الله said, “And when a person realizes the Truth, he will not be bothered by the lack of people who follow the Truth, and the plentiness of people who oppose them, especially in these last days. And as for the saying of the ignorant people, “If

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14 So O Brother of Tawhid You have indeed been ordered by Allâh, His Messenger صلى الله عليه وسلم, and all true scholars- to obey the evidences from the Qur’an and Sunnah, no matter who opposes you; So when you follow the textual proofs, even when other scholars are opposing you, such as Abu Hanifah or Al-Madkhali- keep on following the textual evidences. So make the Dali (textual evidence of the Qur’an and Sunnah) your Manhaj and Tarikhah - and abandon Taqlid.

15 Refer to “Tasir Al-‘Aqīq Al-Hamid” (546-547). Al-‘Allamah Ibn Al-Qayyim رحمه الله said, “There is no disagreement between the people that Taqlid is not any form of knowledge- and that the Muqallid can never be called a scholar.” Refer to “‘Ilâm Al-Muwaqqiqin” (1/45).

16 Refer to “Fat’h Al-Majid” (387-388).

17 Al-Aw’tâm 121

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

19 Refer to “Fat’h Al-Majid” (391).

20 Allâh says,

“Say: Evil (khabith) and Righteousness (Tayyib) are not equal, even though the abundance of evil (khabith) may attract you. So fear Allâh- O men of understanding, in order that you may be successful.” [Al-Ma’idah 100].

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

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

and,

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

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

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

22 Al-Abîqîf: 11, and also in a Verse the kuffâr claimed the excuse,

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

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

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

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

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

23 Al-AW’ûm: 53

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

25 Narrated from Abû Hurayrah, that the Prophet صلى الله عليه وسلم said, “Verily, Islâm began as something strange, and it shall return to being something strange (again) - So all glad tidings for the Strangers (Ghuraba’).” Narrated by by Muslim and Ibn Mâjah, and Ahmad (2/389), Al-Khatîb Al-Baghdâdî (11/307).

26 “Ad-Durar Al-Sanîyyah” (400-401)
And refuge is sought with Allāh.

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

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

1) The Foundation of Islām and Its Principle
2) Millāt Ibrāhīm: The Path (Part One)
3) The Border in Between Muwālāt and Tawallī
dl
4) The Evidences for the Ruling Regarding Alliance with the Infidels
5) The Verdict of Īmām Ahmad Shākir
6) Refraining From Making Takfīr of a Kafir
7) The Muwāhidūn are Not Khawārij
8) Millāt Ibrāhīm: The Obstacles (Part Two)
9) The Īmāms of Najd - Vs. - the Murji‘āb
10) Conclusion

And this has only been compiled with the intention of acting upon the Verse, “And help you one another in virtue and piety, and do not help one another in sin and transgression.”

In the main text of this book, and its footnotes, I have followed the methodology and style used by the martyred Shaykh Abū ‘Abdir-Rahmān Sultān Al-‘Uṭaybi Al-Athari, in his book “Al-Haqq Wal-Yaqīn Fi ‘Adāwat Al-Tughbāt Wal-Murtaddīn: Min Kāliām A‘īmmat Ad-Da‘wāb An-Najdiyyalā’”; in which he speaks to the readers and connects to them. And it has been proven that this methodology of his was very unique and effective amongst the brothers.

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

27 Al-Ma‘īdah: 2
If this book is a means for righteousness and Taqwā, then it has come from the Virtue of Allāh, the only Rabb, the true Ma’bud. But if there is any mistake within it, it is only from us and Shaytān; and Allāh and His Messenger are free from it.

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

Was-Salām ‘Alā man Ittaba’a Al-Hudā

3/23/1425

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28 Huḍ: 88
The Foundation of *Islām* and Its Principle 29

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

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

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29 This section is based upon the following:


c) “*Aṣūr Dīn Al-Islām*”- the book of Shaykh ‘Ālī Al-Khudhayr (may Allāh hasten his release from prison), which is an in-depth explanation of the two treatises mentioned above. This book is the first part of the series of books by the Shaykh entitled “*Ṣīlahat Al-‘Aqīdāt*” _Fi Al-Tawbīh Wa Al-‘Aqīdal*.”

d) “*Miṣlīr Iḥrāḥīm*”- by Shaykh ‘Ābū Muhammad Al-Maqdīsī (may Allāh hasten his release from prison). Note: After the original completion of this book, “*Miṣlīr Iḥrāḥīm*” was released in English by At-Tibyān Publications, and is available on their website.

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

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

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

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

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

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At-Tibyān Publications 12
The foundation of Islam is based in two matters: Affirmation (Iḥbāṭ) and Negation (Nafṣ). And as was said by Imām Muhammad Ibn ‘Abdil-Wahhāb At-Tamīmī An-Najdī:

“The foundation and principle of the Din of Islam is in two matters:

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

The scholars of Najd have also said, “Thāḏāli includes everything which is worshipped other than Allāh. And every leader of misguidance, everyone who calls to evil and beautifies it (is also a Thāḏāli). It also includes every person who is set up by the people to judge between them with laws which are not in accordance with the Decision of Allāh and His Messenger, and these are all laws of Jahlīyyah.

And Thāḏāli also includes the soothsayer, sorcerer; the caretakers of the idols, those who call to the worshipping of the buried people, and such people who narrate stories which misguide the ignorant people. And the base of all these types of Thāḏāli is Shayṭān- for he is the greatest Thāḏāli.” “Ad-Durar Ar-Saniyyah” (2/301).

Shaykh Sālih Al-Fawzān says in his explanation of Kitāb At-Tawhīd regarding the Thāḏāli, “It means Shayṭān, since he is the leader of all the Tawāḥīd- may Allāh curse him. It also refers to a sorcerer, fortuneteller, the ruler who governs with other than the Revelation of Allāh and His Messenger, and these are all laws of Jahlīyyah. And Thāḏāli also refers to a fortune teller, a judge, a soothsayer, who rules with other than the revelation of Allāh and His Messenger.” “Tānat Al-Mustafid Bi-Sharb Kitāb At-Tawhīd” (1/27).

For further knowledge regarding the Thāḏāli, refer to the book “At-Ṭawhīd” by Shaykh Abū Basīr, and “Al-Īḍāh Wat-Tahīf” of Shaykh Ahmad Ibn Hamūd Al-Khālidī (may Allāh hasten his release from prison).

Shaykh ‘Ali Al-Khudhayr says in “At-Tawhīd Wat-Tatīmmāt” regarding Tawhīd (singling out Allāh with Thāḏāli) [paraphrased]:

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

1) Negating ‘Īḍāh (worship) for everything and everyone. (Lā Ilāha- None is worthy of being worshipped)

2) Affirming it for Allāh Alone. (Illā Allāh- Except Allāh)

Nothing is “singled out” (Irāād) until it contains both a Negation (Nafṣ) and an Affirmation (Iḥbāṭ).

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

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

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

Takfīr Declaring someone to be a Kāfīr, expelling someone from the fold of Islam. Making Takfīr of any Muslim is forbidden, and some of the scholars held it to be an act of kūfūr on its own, but it is obligatory to do Takfīr of every apostate and kūfūr. Shaykh ‘Abdullāh Ibn Muhammad Ibn ‘Abdil-Wahhāb said, “And in summary, it is obligatory upon those who are sincere to not speak about these matters without knowledge or evidences from Allāh. And he should beware lest he expels a person from Islam merely because of his own interpretation. And “expelling someone from the fold of Islam” (Takfīr), and entering someone into the fold of Islam is from the greatest matters of
Secondly: Abandoning *shirk* (joining partners) in *Tbadh* to Allāh and warning from it, being severely harsh upon this, being hostile for its sake, and making *Takfīr* of whosoever does it.”

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

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

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

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

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

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

And also the Commandment of Allāh,  

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

And also,  

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

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

O my people! Worship Allāh (Alone)! You have no Ilāh42 other than Him.”

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38 Al’ Imrān: 64  
39 Al-Isrā’: 23  
40 Yūsuf: 40  
41 Huḍ: 1-2  
42 Ilāh: synonymous to Ma’bid. Meaning anyone “who is worshipped with any type of ’Ibādah”. In the Kalimah of Tawhid it actually means “The one who is worthy of being worshipped with every type of ’Ibādah”.  

Shaykh Sālih Al-Fawzān elaborates: “So “La Ilāh Illā Allāh” means “None has the right to be worshipped, except Allāh”. But if you were to say, “It means- None is worshipped, except Allāh” then you have made everything which is worshipped into Allāh- and this is a dangerous mistake. And this is the Math’hab of Wāhidatul-Wujād (The oneness of all in existence). So it is necessary to bring the condition of “worthiness to be worshipped”. Because indeed, everything that is worshipped is divided into two categories:  

a) One who is worthy of being worshipped- and this is Allāh Alone.
And this First Requisite is the greatest of the requisites in Affirmation.

b) The Second Requisite- Encouragement upon this.

As Allah (Most High) says,

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

And,

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

And His saying,

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

Summarized from I'inat Al-Mustafād (1/61).

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

45 Imam 'Abdur-Rahman Ibn Hasan رحمة الله عليه explains this Verse: “So the Kalimah has been clarified by this: “That we worship none, but Allah (Alone)”’. So the part “That we worship none” stands for “Lā Ilāh”, and this requires negating every 'Ibadah to other than Allah; and “but Allah (Alone)” reflects “Illā Allāh”, this is excluding Allah from this Negation in the Kalimah, and an Affirmation of all types of 'Ibadah for Him. And there are many Verses similar to this. Like the Verse:

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

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

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

44 Al-'Aṣr: 59, 65, 73, 85; Ḥād: 50, 61, 84; Al-Mu'min: 23, 32.

46 Muqaddimah: A good-doer who performs righteous deeds totally for the sake of Allah only, without any showing off or to gain praise or fame, etc.; and with the condition that he performs these righteous deeds in accordance with the Sunnah of Mu'min

47 Al-Tawbah: 72
“This is a Message for mankind, in order that they may be warned by it, and that they may know that He is the Only One Ilāh- and that men of understanding may take heed.” 48

And the Verses,

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

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

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

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

This is apparent in the statement of Allāh,

48 Ibrahim: 52
49 Al-Qasas: 70-73
50 This was narrated by Imām Ahmad in his “Musnad” from Rabī‘ah Ibn ‘Ubād Ad-Daylī and Imrah Ibn Az-Zubayr that they heard in the market of Thi Al-Majżūd, a man saying: “O You People! Say Lā Ḥabba Illāh Allāh, then you will be successful.” The general event, with its different phrasings and details was authenticated by Ibn Hazm in “Al-Muhallā” (9/112), Ibn Al-Muqīn in “Al-Badr Al-Munīr” (3/54), and Al-Wādīlī in “Al-Jami‘ As-Sabīl” (1/50), and others, and “As-Sabīl Al-Munād” (516).
“And the Mu‘minūn, men and women, are Awliyā’ of one another.” 52

And also the Verse,

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

As Allāh has said,

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

And as He (Most High) has said,

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

51 Awliyā’: Helpers, allies, supporters, friends, protectors, etc.
52 At-Tawāba: 71
53 Imām Ash-Shanqīṭī رحمه الله says in his Ṭaḥfīr of this Verse, “Allāh has clarified that Brotherhood (only) takes place in Din...The Brotherhood of Din is greater and stronger than the brotherhood of blood-relations.” “Adhwa’ Al-Bayān”.
54 Al-Hujūrāt: 10
55 Al-Anfāḥ: 62-63. It is has been clarified here that it is the Tawhīd of Allāh that establishes such love and unity, that even spending the wealth of the entire world could not create such an alliance.
56 The Rope of Allāh: Ibn Kathīr رحمه الله says that this means the Qur‘ān, holding on to the Qur‘ān, and uniting upon it. This refutes those who call to unite upon false desires, and fabricated man-made legislations, and alliance with the infidels.
57 Al ‘Imrān: 103
And as Allāh ordered,

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Verily, Allāh loves those who fight in His Cause in rows as if they were a solid structure.
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And asking for the Forgiveness of Allāh for fellow Muslims is also included here,

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And those who came after them, say: Our Lord! Forgive us and our brethren who have preceded us in Īmān, and put not in our hearts any hatred against those who have Īmān. Our Lord! You are indeed Full of Kindness, Most Merciful.
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As the Prophet ﷺ had said, “The Mu'min to another Mu'min is like a building whose different parts enforce each other.” The Prophet ﷺ then demonstrated this by clasping his hands with his fingers interlaced.

And as Allāh says,

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Verily, Allāh loves those who fight in His Cause in rows as if they were a solid structure.
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And the Messenger ﷺ also clarified, “None of you have Īmān until you love for your brother that which you love for yourself.”

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58 Al-Ma‘īdah: 2
59 Al-Asbāb: 10
60 Narrated by Abū Mūsā Al-Ash‘ārī. Recorded in Al-Bukhārī (6026), and Muslim (2585), and An-Nasā‘ī, At-Tirmithī and Ahmad. This might be understood better with this explanation from Shaykh Abū Muhammad Al-Maqdisī from his book Millat Ibnīsīm, pages (54-55), “So a Muslim to a (fellow) Muslim is, as Shaykh Al-Islām pointed out, like two hands- one washes the other. And sometimes it might happen that to remove the dirt or filth, some severity is needed, but still the severity is praiseworthy (since it is removing the filth). Because the goal is to let the two hands be clean and safe. We can not let it be permissible to completely abandon a Muslim; because the Muslim has a right of friendship upon his brother, and this right is not disconnected except by apostasy and exiting from the fold of Islam. And Allāh has made this affair something very great, as He said,

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If you do not do so, there will be fitnah on earth and a great corruption.” [Al-Anfāk: 73].
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61 As-Saff: 4
62 Narrated from Anas Ibn Mālik. Recorded by Al-Bukhārī (13), and Muslim (45), and An-Nasā‘ī, At-Tirmithī, Ibn Mājah, Ad-Dārīmī and Ahmad. And Allāh describes the Muslims in a part of a Verse, that they,
And he صلى الله عليه وسلم also said, “Be slaves of Allāh and fellow-brothers. A Muslim is the brother of a Muslim—be neither wrongs him, nor humiliates him, nor looks down upon him.”

And also the Hadith, “You will see the Mu’minin in regard to their mutual love, affection, and compassion—like the example of a single body; when any limb aches, the whole body aches.”

And as Allāh states,

“Verily, your Wāli fi ḍhūdūn is none other than Allāh, His Messenger, and those who believe—those who perform As-Salāt, and give Az-Zakāt, and they are Rākī‘ūn. And whosoever takes Allāh, His Messenger, and those who Believe as (their) Awliyā’—then the Party of Allāh will be the victorious.”

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

d) The Fourth Requisite—Doing Tafsīr of whosoever leaves it.

Just as Allāh (Most High) has ordered,

“Say: O You Kāfirūn, I do not worship that which you worship.”

And Allāh has stated,

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

63 On the authority of Abū Hurayrah. Al-Bukhārī (2442), and Muslim (2580). Also narrated by Ahmad.
64 Narrated by An-Nu‘mān Ibn Bashīr. Refer to Al-Bukhārī (6011), and Muslim (2586). Also narrated with a similar phrasing by Ahmad.
65 Singular form of Āwliyā’: Wāli- friend, guardian, supporter, helper, protector, etc.
66 Rākī‘ūn: Those who bow down and submit themselves with obedience to Allāh in prayer.
67 Al-Ma’ādah: 55-56
68 Al-Kāfirūn: 1-2
And they set up rivals to Allāh (in ‘Ibādah), in order to mislead others from His Path. (So) Say: ‘Take pleasure in your kuff for a while- surely you are of the denizens of the Fire’.” 69

And,

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

And as Allāh has said,

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

And Allāh has announced,

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

And as Allāh extols the Millat Ibrāhīm,

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

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69 Az-Zumar: 8

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

71 Al-Ahnāf: 98

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

73 Al-Abqāf: 5-6

74 Al-Ymīr: 85
worship besides Alläh. We have rejected you 75 and there has emerged between us and you, hostility and hatred forever, until you believe in Alläh Alone.” 76

And Alläh has clarified,

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

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

Imām ‘Abdur-Rahmān Ibn Hasan says, “Thus, a person cannot become a Muwahhid, except by rejecting shirk, being completely free from it, and declaring Takfīr upon whosoever does it.” 80

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

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

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

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

As Allāh (Most High) had ordered His Prophet صلى الله عليه وسلم, 87

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

76 Al-Mumtābīnah: 4

77 Yūnus: 32

78 Slightly modified from “Majmū’ Al-Fatawa” (14/282-284).

79 Note in your memory- O Brother of Islām! - How the Imām has made ‘Takfīr of disbelievers’ a condition to be a Muwahhid.

80 “Ad-Durar Ar-Sanīyyah” (2/204)

81 “Ad-Durar Ar-Sanīyyah” (11/434)

82 Shaykh ‘Ali Al-Khudhayr...
“Say: I am commanded only to worship Allāh (Alone), and not to commit shirk with Him. To Him (Alone) I call, and to Him is my return.” 83

And also,

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

And ‘Abdullāh Ibn Mas‘ūd asked the Messenger ﷺ, “What is the greatest sin?” So the Prophet ﷺ replied, “That you set up a rival unto Allāh (in ‘Ibadah), even though He created you.” 85

And as Allāh said regarding the Call of the Prophets to their people,

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

And also the Verse,

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

And also Allāh orders the Messenger ﷺ to say,

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

83 Ar-Ra’d: 36
84 Al-Jinn: 20
85 Narrated by Al-Bukhārī (6001), and Muslim (86). Also narrated by An-Nasā’ī, At-Tirmithī, Abū Dāwūd and Ahmad.
86 Hūd: 25-26
87 Al-Aḥqāf: The curved sand-hills in the southern part of the Arabian Peninsula.
88 Al-Aḥqāf: 21
89 Ath-Ṭāriyāt: 50-51

At-Tibyān Publications 23
And Allāh (Most High) has also ordered him to say,

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

And Allāh has informed us,

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

And Allāh has notified us,

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

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

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

As Allāh (Most High) commanded,

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

And His order,

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

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90 Az-Zumar: 64
91 Az-Zumar: 65-66
92 Al-Ma‘ālid: 72
93 At-Tawbah: 5
And as Allāh ordered His Beloved Messenger صلى الله عليه وسلم,

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

And Allāh (Most High) announces,

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

And Allāh also commands the Mu'minin,

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

And it is forbidden to ask Forgiveness for the mushrikīn,

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

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

95 Al-Anfāl: 39; also similar in Al-Baqara: 193

96 Al-Tawbah: 73; Al-Tahrim: 9

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

98 Al-Tawbah: 123

99 At-Tahārah: 113. Imām Muhammad Ibn ‘Abdil-Wahhāb رحمه الله explained this Verse excellently, in his “Ṣittatu Musūdāh” Min Ars-Ṣīrah”: “The Fourth Episode- The Case of Abū Tālīb. Whoever realizes this with a good understanding, will realize that he (Abū Tālīb) believed (in his heart) in Tawhīd, and called the people to it, and ridiculed the intellects of the mushrikīn; and he who realizes what love he (Abū Tālīb) had for those who embraced Islam and abandoned shirk; and realizes how he spent his
Imām Muhammad Ibn ‘Abdil-Wahhāb رحمه الله said, “Indeed Allāh has ordered the killing of the mushrikīn, besieging them, and waiting for them at every place of ambush- until they repent from shirk, establish the Salāt, and give the Zakāt. And all the scholars from each and every Math'hab are united (Ijmā') upon this ruling.”

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

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

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

Just as the Imām of the Hunafā', the Messenger Ibrāhīm عليه السلام, said,

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

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

Just as the Imām of the Hunafā’, the Messenger Ibrāhīm عليه السلام, said,

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

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

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

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

100 “ fatwā Al-A’īmmah An-Najdiyyah” (2/472)
101 “Ad-Durar As-Saniyyah” (2/121-122), and also “Majmū‘at Ar-Rasā‘îl Wāl-Masa‘îl An-Najdiyyah” (4/33-34).
102 Ash-Shu’ā‘ib: 75-77
And our Prophet Ibrāhīm عليه السلام had also said,

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

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

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

And Allāh (Most High) notifies the People of Tawḥīd,

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

And Allāh informs us regarding the ṭāghūt-worshippers,

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

And as Allāh has said,

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

103 Maryam: 48
104 Al-Mumtahinah: 4
105 At-Tawbah: 28
106 Al-Ma‘āidah: 60
107 Al-Anfāl: 55
And He (Most High) orders us with regards to the mushrikin,

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

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

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

And as Allāh has said regarding those who oppose Tawhīd,

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

And Allāh has also commanded,

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

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

“And make ready against them all you can of power, including steeds of war ¹¹² to terrorize ¹¹³ the enemy of Allāh and your enemy.” ¹¹⁴

¹⁰⁸ Au-Ni‘āt: 89
¹⁰⁹ Au-Ni‘āt: 91
¹¹⁰ Al-Ma‘‘idah: 33
¹¹¹ At-Tawbah: 14
¹¹² Ṣhaykḥ ‘Abdur-Rahmān As-Sa‘dī ﷺ says in the Ta‘fīr of this Verse: This means everything that you are able to make ready, from intellectual strength to physical strength; and all types of
And Allāh (Most High) ordered His Messenger ﷺ:

"Say (O Muhammad ﷺ): O you mankind! If you are in doubt regarding my Dīna, then (know that) I will never worship those whom you worship, besides Allāh. But (know) that I worship Allāh, (the One) Who causes you to die. And I am commanded to be from the Mu’minīn." 116

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

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

114. Al-Anfāl 60
115. The Shaykh mentioned this under the chapter “Wat-Taglīb ‘Ala Thālik” regarding sīrkh, in his book “Ad Dīn Al-Islām”.

116. Yūnas: 104
And Shuykh Al-Islām Muhammad Ibn ‘Abdil-Wahhab رحمه الله said, “And O you- upon whom Allāh has blessed with Islām, and has realized that there is no such thing that has a right to be worshipped, except Allāh: Do not think that if you were to say “This (Tawhīd) is the Truth and I have abandoned shirk, but I do not oppose the mushrikin, nor do I speak against them”- Do not think that this will allow you to be in Islām. On the contrary, it is binding that you hate them, and also that you hate whosoever likes them, and to insult them, and to have enmity against them. Just as your Father Ibrāhīm عليه السلام and those (Prophets and their followers) along with him said,

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

And also as Allāh has said,

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

And as He has said,

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

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

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

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

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

And Allāh commands,

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

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

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

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

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

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

121 Az-Zumar: 8
122 Al-Imrān: 12
123 Al-Mumtahinah: 4
124 Al-Kāfirūn: 1-6
125 Narrated by Muslim in his Saḥīḥ (23). From Abū Mālik, from his father Tāriq.
And Imam Aba Batin Ṣalih said regarding those who call upon the graves and sacrifice for the dead saints, “Whosoever does this is a kafir. And those who do these acts of Ḥibādah at the graves, they are kafār without a doubt. And the claim of the ignorant people “You are doing Takfīr of Muslims” - whoever says this has not understood Islam nor Tawḥīd. Rather, what is apparent regarding this ignorant person is that his Islam is invalid. For whosoever does not prohibit (Inkār) the actions which the mushrīkīn are doing today, and doesn’t see it as evil - then he is not a Muslim.”

Imam Aba Batin Ṣalih also said, “The Muslims are at consensus (Ijmāʿ) upon the infidelity of the person who doesn’t make Takfīr of the Jews and Christians, and also united upon the (infidelity of the) one who doubts the kafir (of the Jews and Christians). And we are certain that most of such people (who refrain from their Takfīr) are ignorant.”

Shaykh Al-Islām Ibn Taymiyyah Ṣalih said, “Whosoever curses the Sababūn or one of them, and also claims that ‘Allāh ṣallāt ‘alá ‘Āli Fīl ‘Aṣr’ has a right to be worshipped, and that Jibrīl was in error - then there is no doubt in such a person’s kafir. And not only this, there is not doubt in the kafir of the one who does not make Takfīr of that person.”

Imam Is’hāq Ibn Rāhawayh Ṣalih said, “And from those upon whom the scholars have united (Ijmāʿ) upon their Takfīr, and ruled upon them just as they have ruled upon the denier (of Tawḥīd) - is upon the person who believes in Allāh, and in what He has sent (Revelation), but then kills a Prophet, or assists in the killing of a Prophet- even if he believes (in the Prophet), and admits “Killing Prophets is Harām”: such a person is a kafir. And the same case is for whosoever reviles a Prophet.”

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126 Again the Imam demonstrates that blood and wealth are not protected without making Takfīr of the mushrīkīn. Also refer to the Appendix “Refraining From Making Takfīr of a Kafir”.

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

128 “Ad-Durar As-Saniyyah” (8/161)

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

130 Refer to “Majmūʿat Ar-Rasa’il Wal-Masāʾil An-Najdiyyah” (1/654-655), and “Ad-Durar As-Saniyyah” (10/416).

131 “Ad-Durar As-Saniyyah” (12/69)

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

133 Refer to “Ta’līm Qadr As-Salāt” (2/930).
And *Imám* ‘Abdur-Rahmān Ibn Hasan ἁ الثانية said, “And if someone were to realize the meaning of “None is worthy of being worshipped, except Allāh”, then he would also realize that whosoever doubts the *kuff* of those who join partners with Allāh- that, that person has not disbelieved in the *Tāghūt.*”

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

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

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

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

And in summary of the *Millat Ibrāhīm,* Shaykh Al-Iṣlām Muhammad Ibn ‘Abdil-Wahhāb ἁ said in a letter to some of the *Muwahhidīn*:

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

HOW IS THE FOUNDATION AND PRINCIPLE OF *IṢLĀM* KNOWN?

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

As Allāh (Most High) has informed us,

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

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134 *“Ad-Durar As-Saniyyah”* (11/523)
135 *An-Nahl:* 36
136 Refer to *“Ad-Durar As-Saniyyah”* (2/119-120).
137 *An-Nahl:* 36
So all the Prophets and Messengers came to their people and commanded them with, “Worship Allāh (Alone) and avoid the Tāghūt”.

And as He (Most High) has said,

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

And Allāh says,

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

And as Allāh has promised,

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

\(^{138}\) Az-Zumar: 17

\(^{139}\) An-Nisa’: 60. And this is clear shirk in Allāh’s Sole Right to Legisllate. And this type of shirk is widespread throughout the world. So Ḥākimiyah, Allāh’s sole right to rule and legislate and His Sovereignty, is a part of “Tawhid in Belief” and “Tawhid in Action”- as Allāh says

“So all the Prophets and Messengers came to their people and commanded them with, “Worship Allāh (Alone) and avoid the Tāghūt”. And as He (Most High) has said,

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

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

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

Notice how there is a Negation and then an Affirmation- This proves that this is an essential part of Tawhid- so do not let the present-day mushrikin fool you. And this is why Shaykh Muhammad Nāṣiruddīn Al-Albānī \(^{40}\) said in the sixth volume of “Ar-Silsilat As-Sahab” (2507), “And from the foundations (Usul) of Ad-Da’wah As-Salafiyah [the Salafi Da’wah], is that Ḥākimiyah is for Allāh Alone.”

\(^{140}\) Al-Baqarah: 256
And these Verses contain the explanation of the Kalimah of Tawhid.

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

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

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

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

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

And He (Most High) has also said,

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

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

And Shaykh Sallāh Al-Fawzān says the same thing, “Disbelieving in the Tāghūṭ must come before Belief in Allāh.” “I‘lān Al-Mustafid” (1/104).

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

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

Al-Anbiyā‘: 25

Narrat by Muslim in his Sabīh (23). From Abū Mālik, from his father Tāriq.
have ordained for Ibrāhīm, Mūsā, and ‘Īsā- (saying) that you should establish the Din and do not be divided; intolerable to the mushrikin is that (Tawḥīd) to which you call them to.”

So the Messenger Nūh said,

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

Just as was said by the intimate friend of Allāh, our Father Ibrāhīm, our Father Nūh, and Ya’qūb, upon them be peace,

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

And this is exactly what Ibrāhīm and Ya’qūb commanded their children with;

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

And this is also the same creed as Mūsā, upon him be peace;

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

And this is the Faith of Al-Masīh ‘Īsā Ibn Maryam, upon him be peace, just as his original disciples said to him,

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

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144 Ash-Shūrā: 13
145 Yūnus: 71-72
146 Al-Baqarah: 131
147 Al-Baqarah: 132
148 Yūnus: 84
149 Al ‘Imrān: 52

At-Tibyān Publications 36
And so Shaykh Al-Islām Ibn Taymiyyah رحمة الله said, “So Islām is the religion of all the Prophets and Messengers, and all those who truly followed them throughout the various nations- as Allāh has mentioned that in more than one place in His Book. So He has stated that Nūh عليه السلام, Ibrahim عليه السلام, and Ya’qūb عليه السلام were all Muslims, as were the followers of Mūsā عليه السلام, and ‘Īsā عليه السلام, and others. So Islām means surrendering to Allāh Alone, and none other than Him; worshipping Him Alone, without associating any partners with Him; to put complete reliance upon Him Alone, to hope from and fear from Him Alone; to love Him with a perfect and complete love, the likes of which nothing from the creation is loved. So whosoever dislikes worshipping Allāh Alone, then he is not a Muslim; and whosoever directs Ḥi‘bāh to other than Allāh - along with Allāh - then he is not a Muslim.”

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

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150 “Kitāb An-Nabwāt” (127)
151 Narrated from Ibn ‘Umar, Anas Ibn Mālik, Abū Hurayrah, Mu‘āth Ibn Jabal and Aws. Recorded by Al-Bukhārī in his “Sahīh” (1399), Muslim in his “Sahīh” (33, 35), At-Tirmithī (3341), Ibn Mājah (3928). Also narrated by An-Nasā‘ī, Abū Dāwūd, and Ahmad.
Millat Ibrāhīm 152

The Path 153

Allāh (Most High) says,

“And mention in the Book about Ibrāhīm. Verily, he was a man of truth, a Prophet.” 154

And again,

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

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

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

And the Prophet Muhammad ﷺ said, “The most beloved Dīn to Allāh is the Lenient Hanfīyyah (Islam).” 157

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

Millat Ibrāhīm : It can be translated as “The Religion of Ibrāhīm”, “The Faith of Ibrāhīm”, “The Path of Ibrāhīm”, “The Din of Ibrāhīm”, or even the “Abrahamic Faith”. It is also known as Al-Hanfīyyah. The one who follows the Millat Ibrāhīm is known as a Ḥanif, the plural of which is Ḥanafāʾī. Every true Muslim is a Ḥanif and a Muwahhid (a person who firmly believes in Tawhīd and acts strictly upon it), and vice-versa. May Allāh send salutations and peace and blessings to His intimate friend, the Imām of the Ḥanafī- our Father Ibrāhīm.

153 This is part one of the topic “Millat Ibrāhīm”. At the end of the book this topic is continued “The Obstacles”.
154 Maryam: 41
155 Ash-Shu’arā': 69
156 Al-Hajj: 78
157 Narrated by Al-Bukhārī in Mu'allaq form (Without the Sanad). Also narrated by Imām Ahmad from Ibn ‘Abbās, that it was said to the Messenger of Allāh صلی الله عليه وسلم. “Which of the religions is most beloved to Allāh?” He said: “Al-Hanfīyyah Al-Samhah”. It has also been narrated with the phrase: “Verily I have been sent with Al-Hanfīyyah As-Samhah (Lenient)”. Some of the different phrasings were declared acceptable by Ibn Hajar in “Fatḥ Al-Bārī” (1/116), and in “Kashf As-Sīr” (1/37), by As-Sakhāwī in “Al-Maqasid Al-Hasanah” (136), by Ash-Shawkānī in “Al-Fatḥ Al-Rabbī” (6/3207), and by Al-Albānī in “Sahih Al-Ḥamīl” (160). This phrase “Al-Hanfīyyah Al-Samhah” has also come in several other Abādītī which are acceptable as well.
“And who is it that turns away from Millat Ibrāhīm, except one who fools (wrongs) himself?”

And He (Most High) says speaking to His Prophet, Muhammad ﷺ:

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

And Allāh has extolled (Tazkīyyah) Ibrāhīm as such,

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

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

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

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

159 Al-Baqarah: 130

160 An-Nahl:123

161 Al-Anbiyā’: 51

162 Al-Baqarah: 130
Secondly: Abandoning *shirk* (joining partners) in *‘Ibādah* to Allāh and warning from it, being severely harsh upon this, being hostile for its sake, and making *Takfīr* of whosoever does it.”

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

It is *Tawḥīd* in both Belief (*I’tiqād*) and Action (*‘Amal*). *Sūrat Al-Ikhlās* is an evidence for the *Tawḥīd* of Belief; and *Sūrat Al-Kāfirūn* is an evidence for the *Tawḥīd* of Action.”

Shaykh Sālih Al-Fawzān says explaining the Verse,

“And I am not of the mushrikīn” 164

“This is *Bara‘*ab (announcement of disavowal) from the Messenger صلى الله عليه وسلم from the mushrikīn, just as the intimate friend of Allāh, Ibrāhīm صلى الله عليه وسلم (did),

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

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

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163 Refer to “*Ad-Durar As-Saniyyah*” (2/22).
164 Allāh orders the Messenger Muhammad صلى الله عليه وسلم to say this in *Yūsuf*: 108. And this was also said by Ibrāhīm صلى الله عليه وسلم in *Al-An‘ām*: 79.
165 Shaykh Sālih Al-Fawzān explains these terms in “*‘Ijārat Al-Mustafād*” (1/77-78). “And some of the qualities of Ibrāhīm صلى الله عليه وسلم are mentioned in this Verse-
   1) He was an *Ummah*: which means (here) an exemplar and a leader in excellence.
   2) He was a *Qānit* for Allāh: he was firm in obedience to Allāh, and sincere in his deeds to Allāh.
   3) He was a *Hanīf*: Accepted only Allāh Alone, and rejected everything else for worship.
   4) He was not one of the mushrikīn: meaning that he completed Bara‘ab from them and their religion.

And the realization of *Tawḥīd* consists of these matters.”
166 Refer to the above note.
167 *An-Nabī*120
168 *An-Nabī*123
So these Verses contain a declaration of Bara‘ab (disassociation) from the mushrikīn; (Bara‘ab) means- Cutting off
   a) love (Mababbah),
   b) care (Mawaddah),
   c) and aiding (Munāsarad) between yourself and the mushrikīn.

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

Allāh says,

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you’ 169 and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone!’” 170

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

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

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

169 Kāfarāt Bikhum: It can be translated as “We have rejected you” or also “We have disbelieved in you”. This Verse is used as Dāīl by the Ibrāhīms of Awt Al-Assūnāh Wal-Jama‘ah regarding making Takfīr of the mushrikīn and it being part of Islam and the Millat Ibrāhīm.
170 Al-Muntabīn: 4
171 Al-Muṣādiṭah: 22
172 Al-Muntabīn: 1
173 Al-Mā‘āliṭah: 51
So these Verses establish the obligation to announce Bara‘ab from the mushrikin. And from the principles (Usūl) of Da’wah to Allāh- is Bara‘ab from the mushrikin. And as for the Da‘ī (preacher, caller, scholar) that does not announce Bara‘ab from the mushrikin, then he is not a Da‘ī in reality- neither is he upon the path of the Messenger صلى الله عليه وسلم, no matter how much he claims that he is doing Da’wah to Allāh. Because indeed, “Disbelieving in the Tāghūt” (Kufr Bit-Tāghūt) must come before “Belief in Allāh” (Imān Billāh). Just as Allāh has declared,

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

So this makes it binding to announce Bara‘ab from the mushrikin.”  

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

“And the Imāms of the Da’wah of Najd clarified the Verse  

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

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

1) Verily, we are free from you

174 Al-Baqarah: 256
175 Refer to “Yīnāt Al-Mustafid” (1/103-104).
176 Ever since the Prophet صلى الله عليه وسلم received Prophethood, at the age of 40, he called people to Kufr Bit-Tāghūt, and Imān Billāh- until the age of 50, when Salāt was first prescribed by Allāh during the Isra’ and Mi’raj. So this shows the importance of Millah Ibrāhīm.
177 Al-Muddaththir: 1-5
178 Al-Mumtahinah: 4
2) and whatever you worship besides Allâh
3) We have disbelieved in you
4) and there has emerged between us and you, hostility
5) and hatred forever.” 179

Imâm Hamad Ibn ‘Atiq An-Najdî رحمه الله said explaining the Verse:

“His saying “There has indeed been an excellent example for you in Ibrâhîm…” is just like His commandment

“Then, We have sent the revelation to you (that): Follow the Millât Ibrâhîm”. 180

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

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

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

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

And this is similar to the Verse,

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

So Allâh ordered to abandon the mushrikîn before abandoning their Tawâghît.

And likewise in the following Verse,

179 “Fatâwâ Al-A’immah An-Najdiyyah” (1/428)
180 An-Nahl: 123
181 The actual word is “Awa’thân” and then “Ma’bûdât”.
182 Maryam: 48. This is also a saying of Ibrâhîm عليه السلام.
“So when he had turned away from them, and from those whom they worshipped besides Allâh.”  

And also,

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

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

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

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

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

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

183 Maryam: 49. Allâh is referring to Ibrâhîm عليه السلام.  
184 Al-Kahf: 16. The young men of the Companions of the Cave said this to one another.  
185 The last statement by the Shaykh must be understood within the light of these Verses,  

“And had they believed in Allâh, and in the Prophet, and in what has been revealed to him-they would have never taken them (the kuffâr) as Awliyâ’?” [Al-Mâ’idah: 81], and  

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

186 Refer to “Yâbâl An-Najâtî Wal-Fikak” (43-45). And may Allâh grant Imâm Hamad Ibn ‘Atîq the intercession of the Messenger صلى الله عليه وسلم, and resurrect him along with him and his Companions.
And just as Allâh asks,

"And who is it that turns away from Millat Ibrâhîm except one who fools (wrongs) himself?" 187

He asks,

And who is better in religion than one who submits his face to Allâh (by acting upon Tawhîd), and is a Muhsîn, 188 and follows the Millat Ibrâhîm, as a Hanîf. And Allâh did take Ibrâhîm as an intimate friend!" 189

And Ibrâhîm was also described by Allâh as,

"Verily, Ibrâhîm was a leader, obedient to Allâh, and a Hanîf- and he was not one of the mushrikîn (he was) thankful for His Favors. He chose him (as an intimate friend) and guided him to a Straight Path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad صلی الله عليه وسلم): Follow the Millat Ibrâhîm as a Hanîf, for he was not of the mushrikîn." 190

And Allâh (Most High) not only told the Prophet صلی الله عليه وسلم to follow the Millat Ibrâhîm, but He also ordered him صلی الله عليه وسلم to announce to his Companions to follow the Millat Ibrâhîm-

Indeed, just as the Shaykh said, it reveals the reality of the doubts and misinterpretations made by the Mu’jî‘ah. Just read this statement “this proves that there is no hatred”. And as the Shaykh said earlier, hatred is connected to the heart. So, again, this is a refutation of the Jahmî’ah-style Mu’jî‘ah, who claim that it is possible to collaborate with the enemies of Allâh against the Allies of Allâh, and yet “love” Islâm, and “hate” the enemies of Allâh. So grasp this point well- O Brother of Tawhîd- and read it again if you need to; because it is upon you to comprehend this matter- for it will indeed clarify for you many doubts.

187 Al-Baqarah 130
188 Muhsîn: A good-doer who performs righteous deeds totally for the sake of Allâh only, without any showing off or to gain praise or fame, etc.; and with the condition that he performs these righteous deeds in accordance with the Sunnah of Muhammad صلی الله عليه وسلم.
189 An-Nâs: 125
190 An-Nabd: 120-123
“Say: Allāh has spoken the truth, so follow the Millāt Ibrāhīm as a Ḥanīf, for he was not of the mushrikīn.” 191

And this is a general commandment for all Muslims, not only the Companions. 192

And this Khālīl of Allāh, Ibrāhīm the Ḥanīf, said to his father and people:

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

And Allāh also says,

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

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

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

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

And,

191 Al ‘Imrān: 95
192 Ash-Shu‘arā: 75-77
193 Barā': One who acts upon Barā'ah. As Shaykh Al-Fawzān explains it to mean to “cut off love (Mabābbāh), care (Mawaddah), and aid (Mannāsarah)” between the individual and the mushrikīn. Imam Ibrahīm Ibn ‘Abdir-Rahmān Ḥamād explained, “The foundation of Barā’ah is in disassociation, which must originate from the heart, tongue, and body.” “Ad-Durar Al-Sanīyyah” (8/305).
194 Az-Zakhrūf: 26-28
195 Note how both the Verses contain a Negation and Affirmation. Refer to the section, “The Foundation of Islam and its Principle”.
196 An-Nabī: 36
And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم), except that We revealed to him: None has the right to be worshipped except I (Allāh), so worship Me (Alone and none else).” 197

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

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

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

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

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

And Allāh says regarding His Khālīl,

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

197 Al-Anbiya': 25
198 Al-Mumtahinah: 4
199 “Ad-Durar Al-Saniyyah” (8/93), the section on Jihād.
200 Refer to the beginning of the Shaykh’s explanation of “Thikāyat Al-Uśūl”, entitled “Al-Wajżāzāb”.
201 Al ‘Imrān: 67
And they say, “Be Jews or Christians, then you will be guided.” Say (to them O Muhammad صلی الله عليه وسلم): Nay! Only the Millat Ibrāhīm, as a Hanīf, and he was not of the mushrikīn.” 202

And as Allāh clarifies,

“Verily, among mankind who have the best claim to Ibrāhīm — are those who followed him, and this Prophet (Muhammad), and those who have Īmān. And Allāh is the Wālī 203 of the Muʿminīn.” 204

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

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

“(Ibrāhīm said): “And I swear by Allāh, I shall plot a plan to (destroy) your idols, after you have gone away and turned your backs.” 205 So he broke them (all) to pieces except the biggest of them, that they might turn to it. They said “Who has done this to our gods (Ālihā)? He must indeed be one of the Thālimīn.” 206 They said “We heard a young man talking against them, (he is one) who is called Ibrāhīm.” They said “Then bring him before the eyes of the people, that they may testify.” They said “Are you the one who has done this to our gods, O

202 Al-Baqara: 135
203 Wālī: friend, guardian, caretaker, supporter, helper…
204 Al 'Inār: 68
205 So this shows that the Ḥunafā’ are to secretly plot for the destruction of the Tawwābit and mushrikīn. “Then he turned upon them, striking them with his right hand.” [Ar-Saffāt: 93]. And how many people are willing to do this to the Tawwābit of today- and maybe you will know who the Ghurabā’ are. Fa Tābā Lil-Gharabā’…
206 Allāh says about the actions of Ibrāhīm عليه السلام. “Then he turned upon them, striking them with his right hand.” [Ar-Saffāt: 93]. And how many people are willing to do this to the Tawwābit of today- and maybe you will know who the Ghurabā’ are. Fa Tābā Lil-Gharabā’…
Ibrāhīm? (Ibrāhīm) said: “Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!” So they turned to themselves and said: “Verily, you are the Thālīmūn (polytheists and wrong-doers).” Then they turned to themselves (their first thought and said): “Indeed you (Ibrāhīm) know well that these (idols) speak not!” (Ibrāheem) said: “Do you then worship besides Allāh, things that can neither profit you, nor harm you? Fie upon you! And upon that which you worship, besides Allāh! Have you then no sense!” They said “Burn him, and help your gods- if you are willing to take action.” 208

And,

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

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

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

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

208 Al-Anbiyā’: 57-68
209 Ar-Saificial 97
210 And if someone follows Ibrāhīm عليه السلام in this, you will hear nothing from the Jahmiyyah except shouts of “Fitnah”. Even though Allāh has clarified that shirk is the real Fitnah and Thulm, and that it is worse than killing.
211 Refer to “Tafsīr Al-Karīm Ar-Rahmān” (475-476), under Al-Anbiyā’: 57-68. The statement of the Shaykh regarding the beasts is based in the Verse,

“They are like cattle- Nay! Even more astray (worse)!“ [Al-Anf. 179].

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

But Allāh later forbid asking Forgiveness for the mushrikīn forever,

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

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

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

Shaykh Abū Muhammad Al-Maqdisī says:

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

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

213 Maryam: 43-47

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

215 Al-Tawbah: 113-114

216 Al-Mumtahinah: 4
over it theoretically- while being silent towards the mushrikin, without announcing and displaying enmity to them and their shirk. So we say to the likes of these- If the Millat Ibrāhīm was like that- Why did his people throw him into the fire for it?

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

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

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

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

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

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

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

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

217 Refer to the Shaykh’s book entitled, “Millat Ibrāhīm”. Editor’s Note: pg. 17
218 “Ad-Durar As-Saniyyah” (8/167), the section on Ḥijād.
219 Refer to Maryam: 41-50.
220 TāHā: 44
“Would you purify yourself (from *kufur* and *shirk* by becoming a Muslim)? And that I guide you to your Lord, so that you should fear Him?” 221

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

But when *Fir’awn* displayed rejection, haughtiness and stubbornness upon *ḥātil*—then Mūsā said as Allāh has mentioned,

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

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“Our Lord! You have indeed bestowed on *Fir’awn* and his chiefs splendor and wealth in the life of this world- our Lord! - that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not have any *Imān* until they see the painful torment.” 223
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So those who unrestrictedly keep on repeating the texts on lenience and mildness, and carry it upon a distorted meaning, and put it in other than its actual place- They should halt at this issue for a long time, and ponder upon it, and grasp it with a firm understanding: if they are sincere.”

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

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221 *Ār-Nāẓi‘āt*: 18-19
222 *Al-Īṣrā*: 102
223 *Yānuw*: 88
224 As Allāh says,

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“Allāh has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you (O Muhammad صلى الله عليه وسلم), and that which We have ordained for Ibrāhīm, Mūsā, and ‘Īsā—(saying) that you should establish the *Dīn* and make no divisions in it; intolerable to the *mushrikīn* is that (Tawḥiḍ) to which you call them to.” [*Asb-Shināt*: 13]"
“Salām be upon Nūh (From Us) among the Worlds (mankind and the Jinn, and all that exists). Verily, thus We rewarded the righteous. Verily, he was one of Our slaves with Īnān. Then we drowned the others (mushrikīn). And, verily, among those who followed his (Nūh’s) way, was Ibrāhīm.”

And Nūh said regarding his son who did not accept Ḥanīfyyah,

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

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

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

And Nūh, although ascribed to the Prophet Ibrāhīm عليه السلام - it was the methodology of all the Prophets before him also, such as Nūh عليه السلام.

227 Ḥāk 40.

It is possible that Nūh عليه السلام was being sympathetic towards his family, and thought that Allāh had promised that He would save his entire family- thinking that the promise was general- both the believers and the infidels from his family. So this is why he made this supplication. But still, he returned the matter to Allāh, by saying “and You are the Most Just of the judges”. That Verse actually completes as “Embark therein (in the ship), of each kind two (male and female), and your family- except him against whom the Word has already gone forth” [Ḥāk 40].
the earth! If You leave them, they will mislead Your slaves, and they beget none except wicked *kuffār.*”  

And resembling the declaration of the *Imām* of the *Hunafāʾ* to his people with Hostility and Hatred, Allāh says,

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

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

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

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

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

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

And since Allāh ordered His Messenger Muhammad صلی الله عليه وسلم to follow the *Millat Ibrāhīm*- He also ordered him,
“Say: Call your partners, and then plot against me, and give me no respite! Verily, my Wali is Allāh, and He protects the righteous.”  233

And Allāh also commanded His Messenger صلى الله عليه وسلم, to say:

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

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

And similar to his predecessors from amongst the Messengers, the Last Messenger was ordered to announce Barā’īf from the kuffār.

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

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

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

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233 Al-A’ṣif: 195-196
234 Yūnus: 104
235 “Sahīl An-Najātī Wal-Fikāk” (92-95), under the section of “Ith’hār Ad-Din”.
236 Al-Kāfīrīn: 1-6
this, they were attacked- and thus the Prophet صلى الله عليه وسلم ordered them to emigrate (Hijral) to Abyssinia. But if the Prophet صلى الله عليه وسلم found it permissible to stay silent with the mushrikin- Why, then, did he command them to exile to a distant foreign land?237

And Imâm Hamad Ibn ‘Atîq رحمه الله also said in a letter which he sent to ‘Abdullah Ibn Sâlih:

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

237 “Sabâl An-Najâtî Wal-Fikâk” (92-95), under the section of “Itbîbâr Ad-Din”. This fact should be contemplated over deeply, especially after realizing that the Messenger صلى الله عليه وسلم was the most merciful human [As Allâh said,

And We have not sent you [O Muhammad صلى الله عليه وسلم] except as a mercy for all that exists.” Al-Anbiyâ’: 107] – and this point is mentioned by Shaykh Al-Islâm in his “Sittatu Mawâdhi’ Min Al-Sûrât”. After he mentioned the Verse,

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

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

238 Some ignorant people claim that the Sahâbah رضي الله عنهم were attacked, tortured, and expelled only because they worshipped Allâh Alone and rejected to worship anyone else. But this is an evil fabrication. Indeed there existed many more Hamâqî who rejected the gods and worshipped only Allâh, such as Wâraqah Ibn Nawfal رضي الله عنه and Zayd Ibn ‘Amr Ibn Nufayl رضي الله عنه and many others. Yet, none of the kuffîr expelled them nor attacked them, nor threatened them; And this is due to the fact that they did not display Kindness and Emnity and Bara’ab against the kuffîr- and so they were treated in a manner other than the Sahâbah. Why? Because the Sahâbah were following the Millât İbrâhîm firmly based upon the Revelation, under the guidance of the Messenger صلى الله عليه وسلم. But if they had not done this, they would not have been tormented at the hands of the kuffîr, like Wâraqah Ibn Nawfal. So O Brother of Islam! Know the methodology of the Sahâbah, and follow it sincerely- for verily, it is the path of wisdom, the path to Jannah.
And at the same time, his Companions would come to him and complain to him about the severity of the torture and suffering they were facing at the hands of the mushrikin; but he ordered them to be patient and firm, as those before them (of the previous Prophets) were also tortured, and they endured patiently throughout. He never said to them “(It’s okay to) Stop renouncing their religion, and mocking their ideals”- On the contrary, he preferred exile along with his Companions, and preferred forsaking his native soil, even though it was the most noble place on the face of the earth; And

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

- End of the words of Imam Hamad Ibn ‘Atiq رحمه الله. 240

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

“And We made their hearts firm and strong 241 when they stood up, so they said: Our Lord is the Lord of the Heavens and the Earth, never shall we make Du‘ā’ to any Ilāh other than Him; if we did, we would indeed have uttered an enormity in disbelief... (they said to one another) And when you withdraw from them, and that which they worship, except Allah- then seek shelter in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair.” 242

239 Ad-Abzā‘ir, 21
240 This letter can be found in “Ad-Durar As-Saniyyah” (8/199).
241 Shaykh Taqiyyuddīn Al-Hilālī and Shaykh Muhammad Muhsin Khān commented upon this strength and firmness, “With the light of Faith in Allah bestowed upon them, patience to bear the separation of their kith and kin and dwellings.”
242 Al-Kahf: 14-16. And as Allah promises,  

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

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

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

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

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

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

As Allāh (Most High) mentions,

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

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

243 “Ad-Durar As-Saniyyah” (8/92-93), the section on Jihād. May Allāh have mercy upon the Shaykh, it is as if he was arguing with the Muqā‘ib of today…

244 Narrated from Jundub, refer to Muslim (532). This phrasing is also narrated by Ibn Mājah from ʿAbdullāh Ibn Ṭālib in a weak Ḥadīth.

245 Al-Anbiyā’: 36

246 As for what is meant by the Verse,

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

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

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

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

Just as Ibrāhīm, the Imām of the Ḥunafā’, said,

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

and,

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

and as Ibrāhīm ʿalīm ʿalā 서비스 cursed the mushrikīn saying,

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

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

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

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

247 Editor’s Note: Ash-Shu’arā’ 75-77
248 In the Shariʿah, any entity, person or thing, which has ʿĪbadhāb directed to it other than Allāh, can be labeled as an “idol”. So in this sense, “idol” is synonymous to Tāḥid. And the proof for this is the Hadith narrated by Abū Hurayrah رضي الله عنه that the Messenger صلى الله عليه وسلم said, “O Allāh! Do not make my grave into an idol which has ʿĪbadhāb directed at it.” Recorded by Imam Mālik in “Al-Muwatta” (414), Imam Ahmad in “Al-Munawwir” (7352), Ibn Saʿd in “Al-Tabaqāt” (2/241-242), and Abū Nuʿaym in “Al-Hilyah” (7/317). Authenticated by Imam Ibn ʿAbdil-Barr in “Al-Tamhid” (8/41), Shaykh Al-
Muhammad صلى الله عليه وسلم also said,

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

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

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

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

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

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

Albānī in “Ghayat Al-Marānī” (126), “Mishkāt Al-Masāhīl” (715), “Fiqh As-Sirah” (53), and Ibn Taymiyyah mentioned that it is “Thābit” (confirmed) in “Huaqiq Al-Bayt” (58).

Narrated by Imām Ahmad ibn Hanbal رحمه الله in his Musnad (11/203, # 7036). Imām Ahmad Shākir رحمه الله declared its chain to be authentic, and said, “Ismā‘il Ibn Sabīh.” He also mentioned that it is narrated by Ibn Hajar al-Haythamī in Majma‘ A‘z-Zawā‘id (6/15-16), and was pointed to by Ibn Hajar al-‘Asqalānī in Al-Fat‘īb (7/128), and Ibn Kathīr mentioned that it was narrated by al-Bayhaqī in At-Tārikh (3/46). On the authority of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās. And Shaykh Al-Albānī رحمه الله declared it “Hasan” in “Sahih Al-Mawārid” (1404). This is the Ḥadīth known as ‘Lagad ji‘mkum Bith-Thabb”.

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

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

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

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

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

253 Az-Zumar: 8
254 The term “killing the Tawāqibit” is proper since the Yahudī Ka‘b Ibn Al-Ashraf was termed as a Tāqībīt- and the Companions were ordered by the Prophet صلى الله عليه وسلم to assassinate him. So it is also proper to say “Assassinating the Tawāqibit” is from the Millat Ibrāhīm. Refer to Shaykh Abū Jandal (Fāris Az-Zahrā’i) Al-Azdī’s book, “Tahrīd Al-Mujāhidin Al-Abtāāl ‘Alā Ihya’ Sunnat Al-Ighiyāl”.
255 Referring to the period before the Hijrah. It is known that the Muslims were weaker and fewer in number in this period— yet the Prophet صلى الله عليه وسلم walked firmly upon Millat Ibrāhīm- not fearing the blame of the blamers. It is important to know this fact, since many deviants claim that the Prophet صلى الله عليه وسلم never attacked the Tawāqibit during the Makkan Period, but only destroyed the Tawāqibit after the Conquest of Makkah; but this is false. He destroyed the Tawāqibit even while he was in the midst of the kuffār, even while the Muslims were weak- not fearing the blame of the blamers. For destroying the Tawāqibit is an essential part of Hanifīyah and Ta‘bid- without destroying the Tawāqibit, no one can truly claim to be upon Millat Ibrāhīm صلى الله عليه وسلم.
256 So again, this shows the obligation to secretly plot for the destruction of the Tawāqibit and musāhrikūn. This Hadīth is recorded in “Masnad Ahmad” (1/84), in the Masnad of ‘Ali رضي الله عنه in “Tārikh Baghdād” (13/302-303). In this narration the idols were bound tightly by iron; and the Prophet صلى الله عليه وسلم orders him to “Crush them (into small pieces)” Muhaddith Ahmad Shākir رحمه الله commented, “Its chain is Sabīb… and it is obvious that this incident took place before the Hijrah.”
257 “Masnad Ahmad” (1/151)
258 Recorded by Al-Haythami in “Mujma’ Az-Zawā‘id” (6/23), chapter of “Tafsīrubu Al-Asmā‘”. He then commented that all the narrators are trustworthy.
So this was how the Muslims practiced their *Tawhīd* during the Makkān Period. And it is well-known how the Mādian Period was in regards to *Hanafīyyah*:

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

and,

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

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

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

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

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

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

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259 *At-Tawhīd*: 5
260 *An-Ni‘āt*: 91
261 Remember from what was mentioned previously- idol is synonymous to *Tāghīḥ*.
262 *Ibrāhīm*: 35-36, *Al-Allāmah* Ibrāhīm At-Taymī رضي الله عنه used to say, “Who dares feel secure from *shirk* even though Prophet Ibrāhīm عليه السلام, the intimate friend of Allāh, fears as he begs his Lord, ‘Keep me and my sons away from worshipping idols’.” Narrated by At-Tabārī and Al-Qurtubī in their *Tafṣīr* of this Verse.
263 Referring to the Hadīth, “Whosoever says, “None is worthy of being worshipped, except Allāh”, and disbelieves in whatsoever is worshipped other than Allāh, then his wealth and blood is protected, and his reckoning is with Allāh.” Recorded by Muslim in his “Saḥīḥ” (23). The statement “…and disbelieves in whatsoever is worshipped other than Allāh…” demonstrates that *Kaffr Bit-Taghīḥ* is a condition for the protection of one’s life and property.
“pronunciation” of this Kalimah enough to protect one’s blood and wealth; Rather, he has not even made “knowing the meaning” of this Kalimah enough; Rather, he has not even made “Belief” in this Kalimah enough; Rather, he has not even made the fact that a person “worships none but Allah Alone” enough to secure his life and property. On the contrary- the Messenger صلى الله عليه وسلم has not given protection to anyone’s blood and wealth- until they have fulfilled Kafr Bit-Tāghūt. And whosoever doubts or hesitates (to do Kafr Bit-Tāghūt), then his blood and wealth are not secure.”

And it is known, there are only two factions- Awdiya’ Ar-Rahmān against Awdiya’ Ash-Shaytān. The Brigades of Tawhid, or the troops shirk. The followers of Mūsā al-salām, or the followers or Fir‘aun. The Messenger صلى الله عليه وسلم and his followers, or the followers of Abū Lahab and Abū Jahl. The Sabāhāb against Musaylamah Al-Kath’tāb. The followers of Ahmad Ibn Hanbal against the Jahmiyyah. The army of Ibn Taymiyyah against the Tatār. The Imāms of Najd against the Ottomans. The Muwahhidūn against the kuffār and apostates.

And this Millat Ibrāhīm is what distinguishes the two factions.

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

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

And He also says,

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

265 This is a refutation of those who call to the Ḥudūd of Allāh Alone- the Second Pillar of Tawhid (Iḥbāḥ), but do not call to the First Pillar, Kafr Bit-Tāghūt (Nāf). Refer to “Ad-Dunār As-Saniyyālī” (8/103). It is as if the Shaykh was talking about today. May Allāh benefit all the Muslims through his wisdom and writings. And may Allāh make the Imāms from amongst those who are under the Shade of Allāh, on the Day that there is no shade except His. If this was to be said by one of us today- we would have been immediately labeled as “Khawārij” since we are not doing blind Taqīd of the Qawwāliyyah (palace-worshippers).

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

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

269 An-Nahl: 45
“And invoke Him only, making all your worship purely for Him (only, and not for the Tawāghīt). As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection). A group He has guided, and a group deserved to be in error.” 270

And,

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

And it is known that the Da'wah of the Prophets was not to call only to the worship of Allāh- and whosoever says this, is ignorant of the Da'wah of the Prophets. It is well known from the Qurʾān that most of the mushrikūn to whom Allāh had sent His Prophets- they were already worshipping Allāh 272 (along with the Tawāghīt), and they also already believed that He was the only Rabb, Khāliq, Raʿīq, Malik of everything that exists. But what caused the separation was the fact that the Messengers called to Kufr Bit-Tāghīt - to forsake and reject all the Tawāghīt. The mushrikūn said to the Messengers,

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

And Allāh describes these mushrikeen as,

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

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

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270 Al-A'raf: 29-30
271 Al-Anfās: 37
273 Refer to Al-Anfās: 48, Yūnus: 31, Al-Īsā: 102, Al-Ma'āmūn: 84-89, Al-'Ankabūt: 61-63, Luqmān: 25, Al-Zumar: 38, Al-Zukhruf: 9 and 87, Al-'Ashr: 16, Yūsuf: 106. And a check to any of the Tafsīrs of the Salaf of the Verses Al-'Ankabūt: 61-63 will verify that the vast majority of the mushrikūn never believed that anyone other than Allāh was the Creator, Sustainer, Owner, Administrator.
274 Al-A'ānim: 70
275 As-Saffāt: 35-36. So the statement of the mushrikūn “Are we going to abandon our gods for the sake of a mad poet”- shows that the Kalimah consists of Kufr Bit-Tāghīt.

At-Tibyan Publications 64
“And verily, We sent to every community a Messenger (proclaiming): ‘Worship Allah (Alone) and avoid the Tāghūt’. Then from them were some whom Allah guided, and some who deserved to be in error.” 276

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

And when you realize this- you will be able to understand why Kafir Bit-Tāghīt comes before İmān Billah. 277

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

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

And this is a Sunnah of Allah with all those who follow the Da‘wab of the Prophets صلى الله عليه وسلم, as He said,

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

And,

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

276 An-Nabā‘ 36
277 It is as Allah has said,
278 Tā‘Hā: 117
279 Al-Furqān: 31

“Most of them do not believe in Allah, except while being mushrikūn.” [Yūsuf: 106]
And Allâh orders mankind in general,

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

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

“O you who believe! Do not take your fathers and brothers as Awliyāʾ if they prefer kufr above Îmān. And whoever of you does so, then he is one of the Thâlimūn.” 283

And He revealed,

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

Ibn Kathîr رحمه الله explained, “It is narrated that the portion of the Verse “even if they are their fathers”- was revealed regarding Abû ʿUbaydah رضي الله عنه who killed his own father on the Day of Badr; and “their sons” was revealed regarding Abû Bakr As-Siddîq رضي الله عن...”

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280 Al-An`âm: 112
281 Fâtir: 6
282 Refer to “Sabîh Al-Bukhārî” (6852), the Book of “Al-Iṣâm Bîl-Kitâbî War-Sunnâh”.
283 Al-Tawbah: 23
284 Al-Mujâdilah: 22
who wanted to kill his own son ‘Abdur-Rahmān;285 and “their brothers” was revealed regarding Mus‘ab Ibn ‘Umayr – he killed his own brother ‘Ubayd Ibn ‘Umayr that day; and “or their kindred” was revealed regarding Umar – who killed one of his family members that day - it is also said that it was revealed regarding Hamzah – and ‘Ali – and ‘Ubaydah Ibn Al-Hārith, and they had killed ‘Utbah, Shaybah and Al-Walīd Ibn ‘Utbah that day also- and Allāh knows best… And Allāh’s saying, “Allāh is pleased with them, and they are pleased with Him” – means extreme happiness since they despised their kith and kin for the Sake of Allāh- and Allāh rewarded them with His Good Pleasure, and He made them pleased with Him.”286

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

So let us return to that question, “What is real ʿAmn (peace and security) according to the two Khalīfah, ʿIrābīh and Muhammad صلی الله عليه وسلم, and Muhammad صلی الله عليه وسلم?”

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

286 “Tafsīr Al-Qur‘ān Al-ʿĀthīm” (4/330-331)

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

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

So this Du‘ā from Ibrāhīm ʿalayhi ṣallāt shows his worry and care for the security of his children. Hence, he taught his sons to hold firmly to the Foundation of Islam, as Allāh mentioned,

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

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

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

And Ibrāhīm ʿalayhi ṣallāt further elaborated upon the reality of security; when he declared in the face of the mushrikīn regarding their Tawāḥīd,

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288 Ibrāhīm: 35-36
289 Al-Baqarah: 132
290 Yusuf: 37-39
“O my people! I am Barī’ from all that you join as partners (i.e. your Tawāghīt). Verily, I have turned my face as a Ḥanīf towards Him Who created the Heavens and the Earth. And I am not of the mushrikīn.” And his people disputed with him. (So) he replied, “Do you dispute with me concerning Allāh, even though He has (indeed) guided me! And I do not fear those whom you associate with Him (in worship as Tawāghīt). (Nothing can happen to me) except when my Lord wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how could I fear those whom you associate (in worship as Tawāghīt), while you don’t fear that you have associated with Allāh that which He has not sent down to you any authority? So which of the two factions has more right to be in security? If you but knew! It is those who have Īmān, and do not cover their Īmān with Thulm (tyranny, oppression, wrong) - For them (only) there is security, and they are the guided.” 291

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

“So fight the leaders of kufr” 292

-which is a direct reference to the Tawāghīt.

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

So the two Khalīlīs have explained two things- That Tawbīd is the only path to security, and that only the Ḥunafā’ are worthy of security; and that the greatest tyranny is shirk.

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291 Al-Anām: 78-82
292 At-Tawbah: 12
293 Laqmān: 13. The Hadith is recorded by Al-Bukhārī (32, with repetitions), Muslim (197, 198), and Ahmad (1/378). Also narrated by At-Tirmidhī, all with similar phrasings. All from Ibn Mas‘ūd except for one of Ahmad’s narrations, which is from Jarīr Ibn ‘Abdillāh.
And this *shirk* is further explained by Allāh in the *Qur’ān*. Allāh describes *shirk* as a “*fitnah*” in many Verses that is worse than murder and bloodshed. As Allāh orders the *Hunafā‘*,

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

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

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

And He says,

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

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

And Imām ‘Abdul-Latif Ibn ‘Abdir-Rahmān Āl Ash-Shaykh رحمه الله explained the Verse as, “And this *fitnah* is none other than *shirk*. And the “great corruption” is the deteriorating of the ‘Āqidah of Islam and Tawḥīd, and the neglecting of the laws and orders of the *Qur’ān*.”

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294 All the Mufassirūn narrate from the Tābi‘īn that the “*fitnah*” mentioned is actually *shirk* and *kufr*. Similar is narrated from Imām Ahmad رحمه الله.

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

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

297 i.e. Become allies as one united block

298 Al-Anfāl: 73

299 Refer to “Tafsīr Al-Qur’ān Al-‘Athīm” by Ibn Kathīr (2/331).

300 This is a refutation of those who claim that Imān is only “Belief” and do not enter actions (*A’māl*) into its realm. And this refutation is obvious because of the Shaykh’s words right before this, “And what has come in the *Qur’ān* regarding the prohibition and severe harshness of torment upon befriending and allying with the kuffār- this proves that the mother of all foundations (Ad-‘Al-Usnī, i.e. ‘Āqidah and Tawḥīd) has no stability nor firmness- until there exists (along with it) the boycotting of the kuffār, battling against them, waging *jihād* against them, declaring *Bara‘ah* from them, and seeking nearness to Allāh (Taqdīrah) by loathing them and reviling them.” Refer to “Ad-Durar Al-Sa‘ādī‘ah” (8/324-326). And obviously this is a long shot from the Murji‘ah, who neither boycott the
And also Allāh orders,

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

So it is very clear then, that the two Khalils  have explained: shirk and the following of Tawāghit is the greatest tyranny that exists, and there is nothing more oppressive than shirk, it is the worst fitnah, and thus it is worse than bloodshed and murder  - Rather, we are ordered to shed the blood of the mushrikin and Tawāghit - firmly upon Millat Ibrāhīm - until shirk ceases to exist in any form. And at the same time – the two Prophets صل الله عليه وسلم  have taught us that there can be no security, nor safety, nor peace, without Tawhid. So A'mān is firmly tied together with Iman.

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

They think that they will be able to have security even while fighting to establish shirk! And when our brethren fight them for the sake of establishing Tawhid- they shout out, “fitnāh’.

And Allāh has said something about people like them,

kufār, nor battle them, nor wage jihād against them, nor declare Barā’ib from them- and declare it “unwise” to loathe the kufār and to revile them. Wa Lā Hawla, Wa Lā Quwwata, Illā Billāh.

301 Al-Anfāj: 39; also similar in Al-Baqarah: 193.
302 And regarding unlawful murder, Allāh has said,

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

So if this is regarding murder- something which Allāh is always willing to forgive- then what about kufār and shirk- and it is clear from the Qur’ān that Allāh forgives everthing except kufār and shirk! So indeed, kufār and shirk is incomparable to mere bloodshed: So remember this O Brother of Tawhid.

303 Some of these extremist Murji’ah and Jahlīyyah even dare to call these militaries “Mujāhidin”. How can they be Mujāhidin? They are protecting the Zionist Crusaders, helping the Zionist Crusaders kill Muslims, and these apostate militaries have never killed one kafir anywhere in the world, and they facilitate the occupation of the Jewish Crusaders in the Arabian Peninsula (in an act of defiance against the orders of the Messenger of Allāh- in a desire to show “Who is worthy of being obeyed, Muhammad or Fahd!”), let alone the topic of killing for the sake of not being governed by the Share’āb. And all their operations (against the Brigades of ‘Islām) are praised by Al-Umm Al-Muttaqidāt Al-Mutlaqīt (the United Atheist Nations)? --- So how can it be said that these are Mujāhidin? Rather say - murtaddin, mushrikin.
“And among them is he who says “Grant me departure and do not put me in fitnah.” Surely, they (already) have fallen into fitnah. And verily, Hell is surrounding the kāfirin.” 304

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

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

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

and again

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

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

It is not a matter of debate - Millat Ibrāhīm is simply a relentless jihād against the mushrikin and their Tawāghit, with the sole intention of establishing Tawhīd all over the world 308- so that

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304 At-Tawbah: 49
305 Al-Baqarah: 191
306 Al-Baqarah: 217
307 Refer to “Ad-Durar As-Saniyyah” (10/509-511). May Allāh enter the Shaykh into Jannāt Al-Firdaws. How many scholars, let alone ordinary people- are willing to abide by this Fatwā? And perhaps then you will recognize who the Huna'fa’ and Ghurabā’ are…
308 Shaykh Abū Muhammad Al-Maqdīsi quotes Allāh Ṭālīq in “Hidāyat Al-Halim Ilā Anna Abham Al-Muhammād Fi Millati Ibrāhīm” that Khulāṣah is but a means to spread and establish Tawhīd and eliminate shirk. But Khulāṣah is not the goal within itself, thus- it is not proper to go soft on shirk and kufr for the sake of Khulāṣah, since the goal of the Khulāṣah is to spread Tawhīd in the first place. Allāh says in the Qur'ān,
only Allāh (Most High) is worshipped Alone, and that none is worshipped with any form of ‘Ībādah- from Ta'wākīl, to Khashyab, to Du‘ā’, to Tabākum, to Istighbāthab, to Rukā’, to Qitāl. It is to live for Allāh Alone, to love for the Sake of Allāh Alone, to hate for the sake of Allāh Alone, to kill for the sake of Allāh Alone, and to sacrifice one’s own life for Him Alone, and to die for Allāh Alone.

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

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

And the greatest Ma‘rūf is Tawḥīd and waging Jihād to make it supreme; and the worst Munkar is shirk and kufr. So the Khilāfah is but a means to destroy the Tawḥīd- it is not the goal within itself. 309 Yes, Qitāl is a form of worship. As Allāh says,

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

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

As Allāh says,

“And of mankind is he who would sell himself, seeking the Pleasure of Allāh ( Alone). And Allāh is full of Kindness to His slaves.” [Al-Baqarah: 207]. 310

309 Al-An‘ām: 161-163
adherents. I do not see except belittlement and mockery of this methodology and its people. I do not see except enmity and hostility against this methodology and its people, and I do not see except warm greetings and respect from them for the deviant and misguided people, and the Zionists and Crusaders, the apostates, and the Tawāghit themselves.”

“And who is it that turns away from Millat Ibrāhīm, except one who fools himself”… 312

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312 This is the end of part one from the section “Millat Ibrāhīm”. The second part “The Obstacles” is at the end of the book, In Sha’ Allāh.
Ad-Dalāʾil Fī Hukm Muwālāt Ahl Al-Ishrāk

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

About the Author

He is Imam Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb رحمه الله, the grandson of the Mujaddid, Shaykh Al-Islām Muhammad Ibn ‘Abdil-Wahhāb رحمه الله. He is notably known for his outstanding book “Taysir Al-ʿAṣīr Al-Hamīd Sharb Kitāb At-Tawhīd”. He was born in the year 1200 at Ad-Dir’iyyah, the capital of the Salafīyyah, while it was filled with great scholars.

He memorized the Qurʾān and studied the Farāʾīdī (the laws of inheritance) from Shaykh ‘Abdur-Rahmān Ibn Khumīs.

Shaykh Sulaymān Ibn ‘Abdillāh was extraordinary in his knowledge, and was a symbol of memorization and brilliance. He had a deep understanding of the sciences of Hadīth, its narrators, its chains, its Sahīh, Hasan, and Daḥif; to such a degree that it used to be said, “He is the most knowledgeable of the narrators of Hadīth compared to the others in his country.” He was an ‘Alim, Faqīh, Mufassir, and Usūl. And his calligraphy was so beautiful that none was compared to him during his time.

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

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

- “Ad-Dalāʾil Fī Hukm Muwālāt Ahl Al-Ishrāk” (which is infront of you)
- “Awthaq ‘Urā Al-Imām” (The Firmest Handhold of Imām). Regarding the obligation and virtues of Alliance to the Muʾminin, and loyalty to them, and loving them, and aiding them.
- “Ḥāshiyat ‘Ala Al-Muqni’ Fī Al-Fiqh”, in three large volumes.
- “At-Tawdhib ‘An Tawhīd Al-Khallaq” 313

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

313 This book has been attributed by some to Imam Sulaymān رحمه الله, but this might be wrong. What is correct is that it was written by his father along with two other scholars together; refer to the book “Daʿwā Al-Munawir‘īn".
aggravate the Shaykh and infuriate him. And finally Abraham Pasha ordered his troops to nail the Shaykh to a cross, \(^{314}\) and then to open fire upon him. And his troops fired their bullets into the Shaykh, while he patiently endured, until they had torn his body into shreds. Afterwards, his head was sent as a gift to the Ottoman capital in Istanbul. \(^{315}\)

“Among the *Mu‘minin* are men who have been true to their covenant with Allâh- of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed in the least.” \(^{316}\)

We ask Allâh to accept the Imam as a Shahîd in His Cause. \(^{317}\)

### Introduction to the Treatise “Ad-Dalâ’il”

This translation of “Ad-Dalâ’il” is based upon the *Tabqîq* of Shaykh Al-Walîd Ibn ‘Abdir-Rahmân Ibn Muhammad Al-Furîyân \(^{318}\) He says in the introduction of his *Tabqîq*, “*Al-Walâ’* and *Al-Bara*’ are two great foundations from the principles of Islam. And it is a manifestation of the difference between *Ahl As-Sunnah Wal-Jam‘ah* from other groups. And this follows the fact that it is from the most important requirements of *La Ilâh Illâ Allâh*.”

And this treatise is specifically about those who assist the *kuffâr* against the Muslims. It was written by Shaykh Sulaymân Ibn ‘Abdillâh \(^{319}\) when the Kâfir Ottoman Empire and their Egyptian allies invaded the lands of the Muwâhidûn inside the Arabian Peninsula.

*Shaykh Nâsir Ibn Hamad Al-Fâhds* says in *At-Tibyân*, “Between the years 1226 and 1233, the armies (of the Ottomans) launched an onslaught against the lands of Najd, seeking to end the *Da’wah of Tawhîd*. And during that period, many of those who ascribed themselves to Islam assisted these infidel armies against the Muslims. So the scholars of Najd issued the verdicts that whosoever helps the *kuffâr* (against the Muslims), then they are apostates. Then Shaykh Sulaymân Ibn ‘Abdillâh *Al Aish-Shaykh* \(^{320}\) compiled the treatise “*Ad-Dalâ’il*. And in this treatise he established that anyone who collaborates with the *kuffâr* is an apostate. And he mentioned twenty-one evidences upon that.” \(^{321}\)

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\(^{314}\) Either Pasha was doing this from his own enmity of Tawhîd and Islam, or he did it because he was ordered by his British masters. See the section “The Muwâhidûn are Not Khawârij”.

\(^{315}\) For a full biography of the Imam \(^{322}\), refer to “*Ulama’ Najd* (1/293), and “*Al-Alîm*” (3/129), and also “*Unwân Al-Majd Fi Târikh Najd*”.

\(^{316}\) *Al-Abzâl*, 23

\(^{317}\) And it is for this reason, his execution, that the Imam left this world without having completed his *Sharh* of “*Kitâb Al-Tawhîd*”.

\(^{318}\) Refer to “*At-Tibyân Fi Kifri Man A’în Al-Amrikân*” (pg.66-67) by At-Tibyân Publications. And about fifty years after Shaykh Sulaymân wrote his treatise, the Ottomans once again launched an invasion against the *Da’wah of Tawhîd* and that is when Shaykh Hamad Ibn ‘Atîq \(^{323}\) wrote...
And regarding the subject of *Muthābarah* (helping the *kuffār* against the Muslims), no book has preceded it, nor after it, with such clarity. And the ‘*Imāms* of Najd used to advice the *Tullāb Al-‘Ilm* (students of knowledge) to memorize this treatise by heart, as if it was on the tip of their tongues. And this is why *Shaykh Al-Walīd Al Furyān* said, “Shaykh Al-Mu‘ammar ‘Abdul-‘Azīz Al-Murshad recited it by heart many times to *Imām* ‘Abdullāh Ibn ‘Abdil-Latif Āl Ash-Shaykh رحمه الله. And the fact that this (memorization of this treatise) was a fundamental concern by the ‘*Ulamā* of Najd, is obvious in the words of *Shaykh Ibn Qāsim* in “*Ad-Durar As-Saniyyah*” (12/48), and *Shaykh Ibrāhim Ibn Muhammad Āl Ash-Shaykh* رحمه الله in the introduction to “*Taysīr Al-‘Azīz Al-Hamīd*” (13).”

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

*Wa Ba’d…*
Ad-Dalā’il Fi Hukm Muwālāt Aḥl Al-Ishrāk

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

By the Imām, Mawḥūbīd, Muhaddith, Faqīḥ, Muyḥībīd, Shabīd
Shaykh Al-Īṣām
Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb

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

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

[ REGARDING THOSE WHO FORSAKE MILLAT IBRĀHĪM] 320

Know, may Allāh have mercy upon you, that:

If a person displays Muwaṣṣaqaḥ 321 with the mushrikīn regarding their Din 322 -- out of Khawf from them, 323 Mudārāḥ 324 towards them, or Mudāhānāb 325 to repel their evil: then verily, he

320 As Allāh has said,

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

321 Muwaṣṣaqaḥ: harmony, compliance, agreement.

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

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

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

At-Tibyān Publications 78
is a *kafir* just like them, \(^{326}\) even \(^{327}\) if he despires their religion and hates them, and loves *Islam* and the Muslims.

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

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

Meaning follow the *Share‘ab* of *Tawḥid*, and not the legislations of *shrīk*, *kafr*, *nījaq*, and *riddah*. So refer to “*Sahīl An-Najāh*”.

\(^{323}\) *Khawf*: fear, cowardice.

\(^{324}\) *Mudārābih*: companionship, friendliness, lenience.

\(^{325}\) *Mudāhanah*: compromising, flattery, adulation, hypocrisy, deceit.

\(^{326}\) The *Imāms* differentiated between *Mudārābih* and *Mudāhanah*. Displaying *Mudārābih* to the *mushrikīn* is excusable if there are specific excuses, which are mentioned in the *Nasīr* (texts). Refer to “*Ad-Durar As-Sanīyyah*” (5/35). And also “*Al-Gharāb*” (70) of Al-Ąjūrī. The word *Mudāhanah* is used in the following Verse with the meaning “compromise”:

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

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

\(^{327}\) This is a refutation of the *Marjī‘āh*, who say that if the collaborator “hates *kafr*” and “loves *Islam*”- then such a person is still a Muslim.

\(^{328}\) *Shaykh Ibn Bāz* \(\text{تَحَمَّلُوهُمُ اللَّهُمَّ} \) says in his “*Majmū‘ Al-Fatāwa*” (1/274), “The *Ulamā’ of *Islam* are united upon the fact that whosoever aids the *kaffār* against the Muslims, collaborates with them with any type of assistance, then that person is a *kafr* just like them.”
becomes from the soldiers of shirk and the Qibâh and its people after he was from the Soldiers of Ikblâs and Tawhid and its people?

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

[ WHO IS THE MUKRAH? ]

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

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329 Domes (on top of graves, tombs, or mausoleums, or on the top of palaces and government buildings). The singular form is: Qubba, meaning -dome.
330 To know whom the İmân is referring to by “mushrikûn”, refer to the Appendix “The Munwabhidûn Are Not Khawârij”.
331 Sincerity, Purity from shirk and its people and being far removed from them.
332 Derived from “Ikrâh” meaning “force, coercion, compulsion, etc.” “Mukrah” literally means “one who is forced, coerced…” Only this type of person is excused because of the Verse:

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

İmân Muhammad Ibn ‘Abdîl-Wahhâb رحمه الله says regarding this Verse, “[After mentioning the Verse] So Allâh did not excuse anyone except the Mukrah whose heart is firm upon İmân and Tawhid. And it is known by necessity that it is impossible to coerce someone to change his beliefs; but it is possible to change his speech and actions. So this Verse has clarified that whoever utters a word of kufîr, or does an action of kufîr- then he has indeed become a kafîr- with the exclusion of the Mukrah who is firm upon Tawhid in his heart. And as mentioned in the Verse, he became a kafîr because he preferred the worldly life (Dunya), not because he changed his beliefs.” See “Târikh Ibn Ghannâmi” (344).

333 Also see Shaykh Abû Basîr’s “Ḥâlat Yajîţû Fihâ Ịthâ’ār Al-Kafîr”, “The Situations is which it is Permissible to Display Kafîr”. And one of these situations was when the Companion Muhammad Ibn Maslamah رضي الله عنه had to say things which were derogatory to the Prophet صلى الله عليه وسلم in order to get close enough to kill the Tâghitû, Ka’b Ibn Al-Ashrâf. So the Prophet صلى الله عليه وسلم allowed him to say these statements in order to deceive the mushrikûn into thinking that he (Ibn Maslamah) was actually one of them (the kuffîr)- and when the moment came, he completed the mission for which he was sent (i.e. to assassinate the Tâghitû). Also see “Tahrîdh Al-Majâhidûn Al-Abtâl ‘Alâ Ịbyâ’ Sunnât Al-İghtiyâl” by Shaykh Abû Jandal (Fâris Az-Zâhrâni) Al-Azdi.

334 It is permissible, not obligatory. It is better and more virtuous (Afîbâh) for the Mukrah to be patient and stand unwaveringly upon Tawhid especially if he is a person of Ịlm, so as to be a model for others. As is mentioned in the Ḥadîth of Abû Ad-Dardâ, “My friend (the Prophet صلى الله عليه وسلم)
And the ‘Ulamā have formed consensus upon the fact that whoever utters a word of *kufr* jokingly, that he has disbelieved. So what would the ruling be regarding the one who displays *kufr* because of fear and greed for worldly gains?  

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

[ THE EVIDENCES AGAINST THE COLLABORATOR ]

* The First Evidence *

The Statement of Allāh (Most High):

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

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

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

a) He believes in his heart in what he says. There is no doubt about his *kufr* (disbelief/infidelity/ apostasy).

b) He does not believe in his heart in what he says, but he was not forced to say it. Rather he said it because of greediness for the worldly life, or to please the people and be in harmony with them. So indeed this person is a *kāfir* according to the Verse of the Qur’an

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

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

c) He utters words of *kufr* jokingly, for amusement- as was seen from the troops mentioned before. [see the *Taŷisir* of the Verse in *At-Tawbah*: 65-66.]

d) He says (or commits) *kufr* because he was coerced, not because of his own choice, while his heart is firm upon Ḥiṣn and *Tawḥīd*. So this is someone who will be pardoned, because he was under coercion.

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

335 Al-Bagarah: 120

336 *Al-Baqarah*: 120
So He (Most High) has informed that the Jews and the Christians, and likewise the mushrikūn, would never be satisfied with the Prophet صلی الله عليه وسلم until he would follow their religion, and bear witness that they are upon the Truth.

Then He said,

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

And in another Verse:

“…Then indeed you will be one of the Thālimūn (wrong-doers).” 339

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

337 Al-Baqarah: 120
338 This word means “those who do Thulm” - which means oppression, wrongdoing, etc. And the worst form of Thulm is mentioned in the Verse

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

And also in the Verse

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

And also in the Verse

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

339 Al-Baqarah: 145
340 Since he has received knowledge from Allāh, it would be impossible for the Prophet صلی الله عليه وسلم to believe in other than Islām.
341 Graves, tombs, mausoleums, etc.
* The Second Evidence *

The Statement of Allâh (Most High):

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

So He (Most High) informs that the kuffâr will never cease fighting the Muslims until they turn them back from their Din; if they are able to so.

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

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

* The Third Evidence *

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

“Let not the Mu’mînin take the kâfîrin as Awliyâ’ instead of the Mu’mînin - and whosoever does that then he will never be helped by Allâh in any way, except if you indeed fear a danger from them.”

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

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342 Al-Baqarah: 217
343 Awliyâ’: friends, allies, supporters, helpers, protectors, etc. The singular form is Walî: friend, etc.
344 Al ‘Imrân: 28
Hereafter. “Except if you indeed fear a danger from them”: and it is that the person is subjugated by them, and it is not capable of being hostile against them, and thus displays companionship towards them, while his heart is still firm upon Baghdha’ and ‘Adâwah; 346 waiting for the preventative factor to cease - and once it ceases, he returns back to ‘Adâwah and Baghdha’.

So how about the one who takes them as Awliyâ’ instead of the Mu’minîn without any excuse - except that he preferred the life of this world rather than the Hereafter, and because he feared the mushrikûn, rather than fearing Allah? Allah has not made “Khânf” (fear) from them an acceptable excuse. Rather, He (Most High) has said:

“It is only Shaytân that suggests to you to fear his Awliyâ’ (i.e. mushrikûn); so fear them not, but fear Me (Alone), if you are Mu’minîn.” 347

345 But this does not mean that it is allowed to help the kuffâr against the Muslims (Muthâbarah). For Ikrâb (coercion), if it is truly coercion, then it is permissible to say words of kufir, and do actions of kufir- as long as it does not involve hurting another Muslim; and if it does involve hurting another Muslim, then it is not permissible according to ‘Ijmâ’- for he is not allowed to kill another brother for the sake of his own life. An-Nawawî Râhûm Allâh says, “As for killing (a Muslim), then it is not permissible even under Ikrâb- according to ‘Ijmâ’.” [Al-Minhâj Sharh Sahîb Muslim Ibn Al-Hajjâj 18/16-17]. Ibn Rajab Al-Hanbâli Râhûm Allâh said, “The scholars are united upon the fact that if someone is (being) coerced to kill a Muslim- then it is (still) not permissible to kill him. Because he has actually chosen to kill that other person in order to save his own life from being killed. And this has ‘Ijmâ’ of the scholars that it is a transgression.” [Jami’ Al-Ulami Wal-Vikam 2/371]. Shaykh Al-Islâm Ibn Taymiyyah Allâh Râhûm ﷺ said regarding those who are coerced by the Tatârs to help them against the Muslims, “Even if he is coerced to fight (against the Muslims) in this time of tribulation, it is still not permissible for him to fight. Rather, it is obligatory that he destroys his weapons, and be patient until he is martyred... There is no doubt that it is obligatory upon him that, if he is forced to be present (on the battlefield), that he does not fight- even if the Muslims end up killing him... Indeed it is not permissible for him to kill another Muslim according to consensus. So if he is coerced and threatened that he will be killed unless he kills another Muslim- then it is still not permissible for him to kill someone for the sake of not being killed himself. It is not permissible to oppress someone for the sake of not being killed himself.” [Majmu’ Al-Fatawa 28/538-539]. Also refer to the end of the Sharh by Shaykh ‘Ali Ash-Khudhâyr on “Kashf Ash-Shuhubî”, entitled “Al-Tawdîh Wa At-Tatimmat”, for he has explained this thoroughly.

346 Baghdha’: Hatred. ‘Adâwah: Hostility, Enmity. As appears in the Verse:

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

347 Al ’Imrân: 175. And He also says,

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*The Fourth Evidence*

The statement of Allāh (Most High):

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

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

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

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

Then He states:

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

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

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

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

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

348 Al ‘Imrān: 149

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

350 Patron, Lord, Helper, Protector

351 Al ‘Imrān: 150
Helpers - to the allegiance of the Qibāb and its people; and were satisfied with it in exchange of the Allegiance of the One in Whose Hand is the sovereignty of everything?!

“What an evil exchange for the Thalimīn”

* The Fifth Evidence *

His - (Most High is He) - Statement:

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

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

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

So not equal with Allāh are those who support His Tawhīd, and His Da’wah with Ikhlās, and are from the Mu’mīnīn; and those who support shirk and (support) the supplicating to the dead, and are from the mushrikīn.

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

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

353 Al Ḳurān: 162.

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

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

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

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

His - (Most High is He) - Statement:

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

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

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

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

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

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

"And they belied them wrongfully and arrogantly - even though their own selves were convinced (had Yaqīn) thereof. So see what was the end of the Mufsidīn (kufr, evil-doers) [An-\-Namā: 14]
358 Hijrah
359 An-Nisā': 97
360 An-Nisā': 97. And another relevant Verse,

"O My slaves who believe! Certainly, spacious is My Earth- therefore worship Me Alone." [Al-\-\-Ankabūt, 56]
361 As in the verse:

"And as for those who have believed but did not emigrate, you owe no duty of protection to them until they emigrate." [Al-Anfāl: 72]
So the Muslims (who had emigrated to Madinah) killed them on the Day of Badr; and after they found out that they had killed them they became regretful, and said, “We have killed our own brothers!” So Allāh revealed this Verse regarding them.

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

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

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

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

* The Seventh Evidence *

His - (Most High is He) - Statement:

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

362 Narrated by Al-Bukhārī (4596, 7085), An-Nasā’ī in his “Ar-Sunan Al-Kubra” “Kitāb At-Tafsir”, as is in “Tuhfat At-Aibr” (5/166), At-Tabarānī in his “At-Tafsir” (5/234), Al-Bayhaqī in his “Ar-Sunan Al-Kubra” (9/12), At-Tabarānī in “Al-Awsat” and Ibn Rāhawayh and Al-İsmā’îlî and Ibn Al-Munthir as is in “Fat’h Al-Bārî” (8/263), Ibn Ābî Hātim and Ibn Mardawayh as is in “Ad-Durr Al-Manthūr” (2/206), Al-Bazzār in his “Maunad” as is in Al-Haythami’s “Mage’a’ Az-Zawā’id” (7/10).

363 Coercion, force, compulsion, subjugation.

364 An-Niṣā’ 140

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

This was when they were all in one single country, during the dawn of Islam. So what about the one who is in the spaciousness, dignity, and various countries of Islam - and then he invites the kafirin and mockers of the Ayât of Alläh, to come to his countries, and accepts them as allies, companions, and associates; and he hears their kafir and their mockery and consents to it - and expels the People of Tawhid, and keeps them far away! 367

*The Eighth Evidence*

His - (Most High is He) - Statement:

“O you who believe! Do not take the Jews and Christians as Awliyâ’. They are but Awliyâ’ of each other. And if any amongst you takes them as Awliyâ’, then surely he is one of them. Verily, Alläh guides not those people who are the Thalîmin. 368, 369

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

366 “Someone with Khawf.

367 SubhanAllâh! It is as if the Imâm was speaking about today - regarding those who beg the Zionists and Crusaders to come to the Land of Muhammad صلى الله عليه وسلم, and beg them to occupy the Peninsula, and beg them to kill the Muwâhibidun…

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

369 Al-Ma‘ûdah: 51. In Verse 52-53, Alläh clarifies even more,

... 365 ... 368 ... 369 ...

“And you see in those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’ … And those
So He (Glory be to Him) has forbidden the Mu'imin in taking the Jews and Christians as Awliyā’.

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

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

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

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

He (Most High) said,

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

Regarding the Verse “And if any amongst you takes them as Awliyā’ {Tawallā} then surely he is one of them” [Al-Mā‘idah: 51]- Al-Allāmah Ibn Hazm رحمه الله said in “Al-Muhallā” (11/138):

“It is correct that this Verse is only to be taken literally, meaning that he is a kāfir from the group of the kuffār; and this is the Truth, not even two Muslims will disagree on this issue.”

By arguing on behalf of those who worship other than Allāh, he has become from amongst their Awliyā’:

Again, the Imam clarifies that fear and Khawf are not excuses, rather the collaborator still apostatizes, which is a clear refutation against the neo-Murj'iah…

And it is known that coercion does not ever change the beliefs in the heart (such as loving Islam, hating kufr, etc.)- so it must be even more obvious that mere ‘fear’ does not change the beliefs of the heart. So the one who is afraid of the kuffār still might “love Islam” and “hate kufr”- but yet the Imam describes them as “murtaddīn” since their Īmān ceases to exist- when they collaborate with the kuffār against the Muslims.
“Perhaps Allāh may bring a victory or a decision according to His Will. Then they would become regretful for what they have been keeping as a secret in themselves.” 372

* The Ninth Evidence *

His - (Most High is He) - Statement:

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

So He (Most High) has made clear that merely having Muwālāt377 with the kuffār, necessitates the Wrath of Allāh and eternity in torment,378 even if the person is Kha’if. (None is excused from this ruling) except the Mukhrab, with its (real) conditions.

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

* The Tenth Evidence *

His - (Most High is He) - Statement:

375 Al-Ma’īlah: 52
376 Al-Ma’īlah: 80
377 Linguistically: Friendship, Befriending, Alliance, Loyalty, etc.
378 Although there is small difference linguistically, the Imāms have differentiated between “Tawallī” and “Muwālāt”. See “Awthaq ‘Urā Al-‘Imān” (133), and “Ad-Durar As-Saniyyah” (5/201).
379 And what about cooperating and assisting to eradicate His Legislation Alone - the Qur’ān and Sunnah - and helping to establish the legislations which oppose His- such as the fabricated man-made laws, or the Yāsiq?
“And had they believed in Allāh, and in the Prophet, and in what has been revealed to him- they would have never taken them (the kuffār) as Awdiya': But many of them are Fāsiqūn.”

So He (Most High) mentioned that Muwālāt of the kuffār is something which invalidates Ima'n in Allāh, in the Prophet صلی الله عليه وسلم, and that which was revealed to him. Then He informed that the reason for that (that they took the kuffār as Awdiya') is because of the fact that many of them are Fāsiqūn. And He did not differentiate between the one who feared calamities, and the one who didn’t fear. And similar is the condition of many of the murtaddeens (today) - before their apostasy, many of them were Fāsiqūn. So that (fisq/rebellion) dragged them into allying with the kuffār, and riddab from Islām. We seek refuge with Allāh from that.

* The Eleventh Evidence *

His - (Most High is He) - Statement:

“And certainly, the Shayātīn (devils) do inspire their Awdiya' (from mankind) to dispute with you, and if you obey them, then you would indeed be mushrikūn.”

And this Verse was sent down when the mushrikūn said to the Muslims “You eat from that which you killed, but you don’t eat from which Allāh has killed!” So Allāh revealed this Verse.  

So if the one who obeyed the mushrikūn by permitting Maytah [a dead animal], became a mushrik - without any differentiation between the Kibā'îf and other than him, except the Mukārab; then what about the one who obeys them in permitting their Muwālāt, being with them, aiding them, bearing witness that they are upon the Truth, permitting the (spilling of) the blood of the Muslims and (the seizing of) their wealth, and leaving the Faction of the Muslims, and joining the faction of the mushrikūn! Indeed those ones are more deserving of kuff and shirk, compared to those who agreed with them in permitting the Maytah.

380 Al-Ma’īdah: 81
381 Al-An’ām: 121
383 So remember this question and its answer- O Brother of Tawbi‘ī! What is the ruling regarding those who allow Mutahārār to the kuffār for the mere sake of “Khafr”? 

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*The Twelfth Evidence*

His - (Most High is He) - Statement:

“And recite to them (O Muhammad ﷺ) the story of him to whom We gave Our Verses, but he threw them away; so Shaytān followed him up, and he became of those who went astray.” 384

And this Verse was revealed regarding a devout and pious ‘Ālīm (scholar) during the time of the Children of Isrā‘īl, whose name is accounted as Bal‘ām. 385 He used to know Al-Ism Al-‘A’tham. 386

Ibn Ābī Talhāh 387 reported on the authority of Ibn ‘Abbās ﷺ came to them – in other words upon the Jabhārīn, 388 the children of his uncles and his people came to him and said, “Indeed Mūsā ﷺ is a very strong man, and he has with him many warriors. And if he were to conquer us, he will destroy us. So call upon Allāh and ask Him to turn Mūsā ﷺ and and those with him away from us.” So Bal‘ām replied, “Indeed, if I supplicate to Allāh against Mūsā ﷺ, I would lose in this world and in the Hereafter.” But they kept on urging him until he supplicated for them. So Allāh cast him away from what (righteousness) he was upon; and that is His saying, “…but he threw them away; so Shaytān followed him up, and he became of those who went astray.” 389 And Ibn Zayd

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384 Al-A‘naf: 175
385 Bal‘ām Ibn Bā‘ūrā, and in other accounts as “Bal‘ām” without the Ālīf. And in another account, Bal‘ām Ibn ‘Āmir. See At-Ṭabarī in his Tafsīr (13/257), and Al-Hākim in “Al-Mustadrak” (2/325).
386 Literally “The Greatest Name” (of Allāh).
387 He is Ābī Al-Hasan ‘Āli Ibn Sālim, a servant of Ibn ‘Abbās ﷺ. He died in the year 143. See “At-Taqrīb” (402).
388 Literally “people of great strength”. These people are mentioned in the Verses of Al-Ma‘īdah: 20-26.
389 Narrated by Ibn Al-Munthur, and Ibn Ābī Hātim, as appears in “Ad-Durr Al-Manthūr” (3/145), on the authority of Ibn ‘Abbās ﷺ. Al-Hājīb Ibn Kathīr ṭ.Rahmeh Allāh ﷺ says in his Tafsīr (2/65), “This is what is prominent regarding the reason (Sabāb) this noble Verse was sent down. And strange, rather far off, rather mistaken is the claim of the person that says “He was given Prophethood, but then he threw that away.” Note: The chain that includes ‘Āli Ibn Ābī Talhāh from Ibn ‘Abbās is considered weak, as ‘Āli Ibn Ābī Talhāh never met Ibn ‘Abbās. Ibn Hajar said in “Taqrīb At-Taqrīb” (4754): “‘Āli Ibn Ābī Talhāh Sālim, he was the servant of the children of Al-‘Abbās, he lived in Homs. He narrated from Ibn ‘Abbās as Mursal and he did not meet him.” He also mentioned in “Taqrīb At-Taqrīb” (474), when mentioning those who narrated from Ibn ‘Abbās, he said: “And ‘Alī Ibn Ābī Talhāh as Mursal.” Also, Ibn Hajar ṭ.Rahmeh Allāh ﷺ said in “Fat’h Al-Bārī” (7/189), “And Ibn Mardawayh narrated with a strong chain, from ‘Abdullāh Ibn ‘Amr Ibn Al-‘Āṣ that he said about His Statement: “And recite to them (O Muhammad ﷺ) the story of him to whom We gave Our Verses, but he threw them away” He said: “It was revealed regarding Umayyah Ibn Ābī ‘As-Salt.””
390 said, “His whims and desires were with his people,” - meaning the ones who fought against Mūsā عليه السلام and his people.

So He (Most High) has mentioned the affair of this traitor who forsook the Verses of Allāh; after Allāh had given it to him, even though he understood it and was from its people- but then “he threw them away”, meaning he abandoned acting upon it. And it was mentioned that his “abandonment of the Verses of Allāh” means- assisting the mushrikīn and supporting them with his opinion, with the Du‘ā’ against Mūsā عليه السلام and his followers that Allāh turn them away from his people, due to his Khawf and sympathy for his people; even though he knew the Truth and was sure of it, spoke with it, and testified for it, and worshipped (Allāh). But his obedience to his people and his relatives and his desires, and his clinging to the Earth, kept him from acting upon it - and this was “abandonment of the Verses of Allāh”.

And this is what is present in those murtaddīn, and even worse. Because verily Allāh has bestowed upon them His Verses which contain the commands of His Tawhīd, and calling upon Him Alone without any partners; and the prohibitions against shirk with Him and calling upon other than Him; and the commandment for Muwālāt with the Mu’mīnīn, loving them and aiding them, holding fast to the Rope of Allāh all together, being with the Mu’mīnīn; and the commandment for the hostility against the mushrikīn, hating them, waging Jihad against them, and abandoning them; and the commandment for the demolition of the statues, the elimination of prostitution, homosexuality, and all abominable things. And they recognize and accept that (these orders are from Allāh), but yet then they abandon all of that. Surely, they are more worthy of being labeled with “abandoning the Verses of Allāh”, more deserving of being labeled with kufr and riddah than Bal’ām- or (at the very least) they are exactly like him. 391

* The Thirteenth Evidence *

His - (Most High is He) - Statement:

“...And do not incline toward those who do wrong (Thulm), lest the Fire should touch you- and you have no protectors other than Allāh, nor would you then be helped.” 392

So He (Most High) mentioned that inclination toward the wrong-doers from the kuffār and the Thalīmin necessities touching the Fire; and He did not differentiate between the one from them who is in Khawf or otherwise- except the Mukrab.

So how about the person who takes inclination towards them as his way of life, or as a good idea; and assists them with whatever he can from wealth and advice; and he desires to see an

390 He is ‘Abdur-Rahmān Ibn Zayd Ibn Aslam Al-‘Adawi. He died in the year 182. See “At-Taqriib” (340).
391 And this is exactly what is present in today’s apostate regimes, nay- even worse.
392 Ḥudūd 113
end to Tawḥīd and its people, and (to see) the people of ʿshārīq conquering them?! Indeed, this is from the most severe kūfār and inclination (towards the mushrikīn).

**The Fourteenth Evidence**

His - (Most High is He) - Statement:

“Whoever commits kūfār against Allāh after his ʿImān (in Allāh), excluding he who is forced thereto while his heart is at rest with ʿImān but such who open their breasts to kūfār then on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the kāfirīn.”

So He (Most High) has made a judgment that is unchangeable- That whosoever turns back from his Dīn to kūfār, then he is a kāfir. Regardless of whether he had the excuse of Khawf for his life, wealth, family, or not; and whether he committed kūfār both internally (with his heart) and externally (through actions), or only externally and not internally (i.e. only through actions, without the heart); and whether he committed kūfār through his actions and his speech, or with just one of the two and not the other; and whether or not he committed kūfār because of his desire to attain some worldly benefit from the mushrikīn, he becomes a kāfir in each and every situation - except for the Mukrah. And he is the ‘Maghsūb’ in our language.

So if a person is forced to do kūfār; and it is said to him “Commit kūfār! Or else we shall kill you- or we will torture you”; or the mushrikīn take him and beat him (severely) - and it is not possible for him to be rid (of this torment) except by agreeing with them; then it is permissible for him to agree with them externally (through actions or speech) - with the condition that his heart rests upon ʿImān - meaning firmly established upon it and believing in it. But as for him agreeing with them with his heart, then he is a kāfir- even if he is a Mukrah.

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393 *Shaykh Al-Islām* Ibn Taymiyyah ⁷¹⁷ said regarding this, “Whoever utters kūfār without being forced to, he has indeed opened his breast to kūfār.” “Majmūʿ Al-Fatawā” (7/599). And in (7/220) he says, “Whoever commits kūfār without being forced to do so, he has indeed opened his breast to kūfār.”

394 An-Nahl 106-107

395 Derived from “Ghasabā Yaghsibu” - which implies the meanings of “coerce, compel, force, extort, seize unlawfully, conquer, subdue, rape, etc.” And *Maghsūb* is the one who is “coerced, compelled, forced, subdued, etc.” According to classical linguists: “Someone who is forced to do something he dislikes by means of subjugation and compulsion.” See “Lisan Al-ʿArab” (3/526), and “Al-Mishāh Al-Munīr” (2/729).
And what is apparent from the words of Imam Ahmad 396 رحمة الله that in the first situation, he would not be a Mukrab unless the mushrikīn had tortured him. Because when Yahyā Ibn Maʿīn 397 entered upon him while he was ill, 398 he (Yahyā) greeted him with Salām-but he (Imam Ahmad) did not return his Salām. So Yahyā began to appeal to him saying: “The Hadith of ‘Ammār 399 (O Ahmad)! And Allāh said “excluding he who is forced thereto while his heart is at rest with Imam.”” So Ahmad turned his face to the other side; so Yahyā exclaimed, “He does not accept an excuse?!” So when Yahyā was leaving, Imam Ahmad said, “He uses the Hadith of ‘Ammār as proof, and the Hadith of ‘Ammār is ‘I passed by them (the mushrikīn) while they were insulting you (O Messenger of Allāh) – so I forbid them (to say such things), so then they tortured me…’ And you, it is said to you ‘We want to torture you’.” 400 So Yahyā said, “I swear by Allāh! I have not seen anyone under the surface of the Sky of Allāh who understands the Din of Allāh better than you.” 401

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396 He is the Shaykh Al-Īslām, Abū ‘Abdillāh, Ahmad Ibn Muhammad Ibn Hanbal Ibn Hīlāl Ibn Asad Ash-Shaybānī Al-Marwazi. He settled in Baghdad, and died in the year 241. See “At-Taqrib” (14).

397 He is Abū Zakariyyā Yahyā Ibn Maʿīn Ibn ‘Awn Al-Ghaftānī, the Imam of Jarb and Taʿālī. He died in the year 233. See “At-Taqrib” (597).

398 During the trial that Imam Ahmad رحمة الله had faced, many of his close students and fellow scholars came to him to remind him that it is allowed to verbally display ḥukm to save one’s own life. This is one of those instances when he was requested to do so.

399 His incident is recorded by At-Tabarī (14/184), Al-Ḥākim in “Al-Mustadrak” (2/357) and declared “Sahīh” by Aḥṭ-Thahabī, Al-Bayhaqī in “Ar-Sunan Al-Kubrā” (8/208), Abū Nuʿaym in “Al-Hijālī” (1/140), Ibn As-Saʿīd in his “Al-Tabaqāt” (3/249), ‘Abdur-Razzāq on the authority of Isḥāq Ibn Rāwāwah as appears in “Nasīḥ Ar-Rayālī” (4/159), Ibn Abī Hātim, Ibn Mardawayh, Ibn Al-Munther and Ibn ‘Asākir as appears in “Ad-Durr Al-Manthīr” (4/132), and his “Al-Matālīb Al-‘Alīyā” (3/347), ‘Abd Ibn Humayd, Al-Fākhrī, Ibn Sīrīn, Abū Al-Mutawakkil and Qatādah as reported by Al-Ḥājīth Ibn Hajar in “Fatḥ Al-Bāṣ” (12/312), and Al-Ḥājīth said in “Al-Isabī” (7/65), “It is agreed that the Verse of “excluding he who is forced thereto while his heart is at rest with Imam”, was revealed regarding ‘Ammār.” A summarization of all of the above references is found in the translation of the book “Rījāl Ḥawī Ar-Rasāl- Men Around the Messenger” (166-167); “‘Ammār did not feel utterly ruined except on that day when his executioners employed all their devilry in crime and injustice. They burned his skin with fire, laid him on the heated sands of the desert under the burning stones, dunked him in water until he could hardly breathe and until his wounds and gashes were skinned. On that day, when he fell unconscious under the effect of that horror, they said to him, “Say something good about our gods.” They kept saying things, which he repeated without being conscious of what he was saying. When he became slightly conscious after he had fainted due to their torture, he remembered what he had said and was angry about it. This slip became so concrete to him that he saw it as an unforgivable sin, which could not be atoned for. In a few moments his feeling of guilt made him suffer so much that the torture of the polytheists seemed to him a blessing and a balm.” And then Allāh later revealed these Verses regarding the pardoning of the Mukrab.

400 Meaning that ‘Ammār رحمة الله was actually tortured, and Imam Ahmad was saying that they themselves were not in that condition yet, but rather were merely being threatened. So mere threats are not a valid ḫurāb which would permit ḥukm. Refer to the words of Imam Hamad Ibn ‘Atīq رحمة الله in the section “The Imam’s of Najj-Vs. – the Murji‘āt”.

401 This incident is recorded by Ibn Abī Yūrā in his “At-Tabaqāt” (1/404), and Ibn Al-Jawzī in “Manāqib Al-Imām Ahmad” on the authority of Abū Bakr Al-Marwathī (474).
Then He (Most High) informed that those murtaddīn, who opened their hearts to kufr, even though they are sure of the Truth; and that they said “We did not do this except because of Khawf”- but still “on them is wrath from Allāh, and theirs will be a great torment.”

Then He (Most High) informed that the reason for this kufr and eternal punishment - is not because they believed in shirk; nor because of ignorance about Tawḥīd; nor because of hatred for the Din; nor because of love for kufr--- Rather, the reason is merely because of a bit from the bits of the Dunyā (worldly life), which he preferred above the Din and the Pleasure of the Lord of the Worlds.

So He said,

\[
\text{“That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the kāfirīn.”} \tag{403}
\]

So He (Most High) has made Takfīr of them. \(404\) And He informed that He will not guide them, even though they try to excuse themselves with the plea that they (only did it out of) lust for the Dunyā. \(405\)

Then He (Most High) informed that these are murtaddīn, because they preferred the life of the Dunyā rather than the Hereafter; they are the ones whose hearts, hearing, and sight Allāh has sealed, and that they are the oblivious ones; then He informed (us of their) confirmed reality:

\[
\text{“That in the Hereafter, they will be the losers.”} \tag{406}
\]

* The Fifteenth Evidence *

His - (Most High is He) - Statement:

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\text{“Indeed, if they overcome you - they will stone you (to death), or turn you back to their religion; and in that case, you will never be successful.”} \tag{408}
\]

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\(402\) Just another refutation against the Murji‘ah who claim that “loving Islām” and “hating kufr” are barriers from Takfīr of the collaborators. And these evil deviants claim that as long as the reason for Mithābārah is solely for a “worldly reason”, there can be no Takfīr.

\(403\) Al-Nahl: 107-109

\(404\) Meaning that Allāh has declared such people to be kuffār as is in the part of the Verse “And Allāh does not guide the kāfirīn”.

\(405\) And maybe you will realize why these neo-Murji‘ah are also Qusūriyyah…

\(406\) Al-Nahl: 109
So He (Most High) mentioned about the People of the Cave, that they mentioned about the mushrikīn, saying, “If they subdue you and overpower you, then they will do either of two things:

i) They will stone you. This means that they will kill you in the worst way, execution by stoning.

ii) Or they will return you to their path and their Din; and then in that case, you will never be successful. This means: And if you harmonize with them regarding their Din after they subdue you and overpower you, then in that case, you will never be successful (enter Jannah).”

So this is the condition of the one who agrees with them after they overpowered him. So how about the one who harmonizes with them and sends them delegates from far away; and answers them in whatever they seek from him—without any subjugation or coercion?!? And on top of this, they “think that they are guided”!

* The Sixteenth Evidence *

His - (Most High is He) - Statement:

407 Derived from “Thabara Yath’bari”. It can also be translated as “come to know of”, as was done by Hilālī/Khān.

408 Al-Kahf: 20

409 Imam Ash-Shanqītī said in his Tafsīr of this Ayah: “Some of the scholars have taken from this Noble Verse, that the excuse of Ikrāh is from the specific characteristics of this Ummah, because His Statement about the People of the Cave: “Indeed, if they overcome you- they will stone you (to death), or turn you back to their religion” Is clear regarding their compulsion and them doing it involuntarily, and despite this, He Said about them: “…and in that case, you will never be successful.” So that indicates that Ikrāh is not an excuse. And this meaning is beared witness to by the Hadith of Tāriq Ibn Shihāb regarding the one who entered the Fire due to a fly which he sacrificed while under Ikrāh through fear of being killed, because they killed his companion who refused to sacrifice anything, even a fly. And this is also supported by the “Dalīl Al-Khitāb” in other words, the “Mafhum Al-Mukhālaafah” in the Prophet’s statement: “Verily, Allāh has excused for me off of my Ummah, mistakes, forgetfulness, and that which they are compelled to do.” So it is understood from his statement: “…has excused for me off of my Ummah…” that other than his Ummah from the Ummahs, He did not excuse that off of them. And this Hadith, even if Imam Ahmad and Ibn Abī Hātim have mentioned that it is defective, the early and late scholars have met it with acceptance, and it has confirmed supports in the Great Qur’ān and the Authentic Sunnah. As for this Ummah, then Allāh (Most High) has clearly mentioned their excuse of Ikrāh, in His Statement: excluding he who is forced thereto while his heart is at rest with Imām…” “Adwa’ Al-Bayān”: 4/72-73 The Hadith of the three excuses is narrated by Ibn Mājah, Al-Hākim, Al-Bayhaqī, Ad-Dāraquṭnī, At-Tabarānī in “Al-Kabir” and in “As-Sayhi”. Declared “Hasan” by Imām An-Nawawī as is mentioned in “Jami’ Al-Ulūmi Wal-Hikam”; pg. 350 and Al-Albānī authenticated it in his footnotes on “Al-Mishkāt” (6264) and in “Irwā’ Al-Ghādil” (82). As well as being authenticated by Ahmad Shākir in his Tahqiq of “Al-Ahkām” by Ibn Hazm (5/149).

410 Taken from the Verse in Al-A’rāf: 30
“And among mankind is he who worships Allāh as if he were upon an edge (of doubt): if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.” 411

So He (Most High) Informs “And among mankind is he who worships Allāh as if he were upon an edge”- meaning wavering upon an edge; “if good befalls him”- like victory, honour, health, spaciousness, safety, relief, and the likes of that; “he is content therewith”- in other words: is steadfast, and he says ‘This is a good religion…we do not see anything in it except goodness’; “but if a trial befalls him”- such as fear, illness, poverty, and the likes of that; “he turns back on his face”- in other words: apostatizes from his Din, and returns back to the people of shirk.

This Verse totally matches the condition of the ones who turned back from their Din in this period of fitnah. 412 Because indeed, before this fitnah, they worshiped Allāh on an edge, in other words, wavering on an edge. They were not from those who worship Allāh with certainty and firmness. So when this fitnah befell them, they turned back from their Din and displayed Mushafaqah to the mushrikin, and they gave them obedience; and they left the group of the Muslims to go to the group of the mushrikin. So they are with them in the Hereafter - just as they are along with them in this world. 413 So they lost this world and the Hereafter- and “that is the evident loss.”

This (is how they are), even though many of them are in comfort, and the enemy has not troubled them. Rather, their perception about Allāh is evil. So they assume that “He will give victory to the falsehood and its people, over the Truth and its people”. So they will be annihilated because of their sinister thoughts about Allāh, just as He (Most High) said regarding those who assume about Him with evil assumptions.

“And that thought of yours which you thought about your Lord, has brought you to destruction; so you have become of those utterly lost!” 414

411 Al-Hajj: 11
412 Literally “dissension, tribulation, strife, trial, etc.” And as the Inām described “fear, illness, poverty, etc”. But in its Sharī’ meaning it can also mean shirk, kufr, or bid’ah. See “Tafsīr At-Tahār” (2/194-195). But the word āta in this verse is used in its literal meaning. He is talking about the strife that occurred when the Ottoman Empire occupied the lands of Tawhid, the Arabian Peninsula.
413 Indeed, just as these apostates defend and preserve the Zionist Crusaders in this world- We ask Allāh to make these apostates and kuffār topple upon each other while they all scorch in the Fire.
414 Fussilāt: 23. And similar is in the Verses regarding the Battle of Al-Ahzāb:
So, O you upon whom Allāh has blessed with steadfastness upon Islām- beware lest any type of doubt enters your heart, or any beatification of the affair of those murtadātīn; nor think that showing compliance and obedience to the mushrikīn is a good idea, just for the sake of some people, wealth, or things which are revered. Because indeed, this Shubhāh 415 is the one which has misguided many of the early ones and also the ones who came after them - into committing shirk with Allāh; but still Allāh did not excuse them with that. 416

Rather, many of them know the Truth and they believe it in their hearts - yet they embrace shirk because of the Eight (Unacceptable) Excuses 417 which have been mentioned by Allāh in His Book. And Allāh (Most High) will not excuse anyone due to any of these excuses, whether all of them are presented or just some… So He declared,


*The Seventeenth Evidence*

His - (Most High is He) - Statement:

“When they (the mushrikīn) came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the Mu’minīn were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said, “Allāh and His Messenger promised us nothing but delusion!”  [Al-Abzār: 10-12]

415 Shubhāh: doubt, argument, suspicion, vagueness. Plural: Shubhāt
416 And clearly this Shubhāh is still being circulated by the Marji’ābh and Qusārīyābh- they all claim that committing Mathbahārah “just for the sake of some people, wealth, or things which are revered” is not apostasy. Indeed the words of the Salaf seem as if they were talking right in front of us today…
417 Although there exists more than eight excuses which are unacceptable, these are the most common.
418 Whether it be a home, village, city, or nation- all these are referred to as “dwellings”.
419 At-Tawbah: 24
“Verily, those who have turned back (have apostatized as *kuffār*) after the guidance has been manifested to them- Shaytān has beautified for them (their false hopes), and (Allāh) prolonged their term (age). 420 That is because they said to those who hate what Allāh has sent down, “We will obey you in part of the matter.” But Allāh knows their secrets. Then how (will it be) when the Angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allāh, and hated that which pleased Him. So, He made their deeds fruitless.” 421

So He (Most High) mentioned regarding those who turn back on their heels, that after the Truth had been clear to them- they apostatized upon knowledge. And their knowledge of the Truth along with *riddab* did not benefit them; and Shaytān deceived them with his seduction and beautification of their actions of *riddab*.

Similar is the case with the *murtaddin* in this *fitnah* (tribulation). Shaytān has seduced them and tricked them with the illusion that *khawf* is an excuse for committing *riddab*, and that with their knowledge of the Truth, love of it, and testimony to it- their action 422 will not harm them. And they have forgotten that a great many of the *mustrikiin* know of the Truth, love it, and testify to it- but they abandon the following of and acting upon it out of love for the *Dunyā*, and because of *khawf* for the sake of lives, wealth, food, or positions of leadership.” 423

420 This Verse is clarified by other Verses from the Qur’ān.

“When Our Torment reached them, why did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaytān made fair-seeming to them that which they used to do. So, when they forgot that which they had been reminded of (the warning), We opened for them the gates of every (pleasant) thing- until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction, with regrets and sorrows.” [Al-An‘ām: 43-44].

“Do not consider that Allāh is unaware of that which the *Thalimūn* do; rather He gives them respite up to a Day when the eyes will stare in horror.” [Ibrāhīm: 42].

“We shall punish them gradually from directions they perceive not. And I will grant them a respite; Verily, My Plan is strong.” [Al-Qalam: 44-45].

421 *Muhammad*: 25-28
422 Referring to *Muthābarah*- cooperation with the *mustrikiin* against the Muslims.
423 As Allāh says,
Then He (Most High) said “This is because they said to those who hate what Allāh has sent down: We will obey you in part of the matter.”

So He (Most High) informed that the reason for that which came upon them from apostasy, and the beautification from Shaytān, and the respite given to them - was their saying to those who hated what Allāh has revealed: “We will obey you in part of the matter”.

So if whoever promised limited obedience to the mushrikīn -- those who hate what Allāh has revealed -- becomes a kāfir, even if he doesn’t fulfill that which he promised them; Then what about the one who harmonizes with the mushrikīn -- those who hate what Allāh has revealed -- regarding the commandment to direct Ḥiḍād to Him Alone without any partners, and forsaking the Ḥiḍād of other than Him, from amongst the rivals, Tawāḥīd, and dead; and then says that they are upon guidance, and the Muwahhidūn are wrong in their fighting (against the Tawāḥīd worshippers); and says that surrendering to them and entering into their false Din is the correct path?!

Indeed, such people are more worthy of ṭawāḥīd than those who promised the mushrikīn with limited obedience. Then He (Most High) notifies us of their atrocious condition during their death, as He says, “That is” - referring to the horrid affair during their demise; “because they followed that which angered Allāh, and hated that which pleased Him. So, He made their deeds fruitless.”

No Muslim will doubt that following the mushrikīn and entering into their group; and bearing witness that they are upon the Truth; cooperating with them to eliminate ṭawāḥīd and its people; and assisting the Qibāḥ, prostitution, homosexuality- is from ‘following that which angers Allāh, and hatred of His Pleasure’ - even if they claim that it is only due to Khawf. Because indeed, Allāh did not excuse the people of ṭawāḥīd because of Khawf. Rather, He has prohibited having Khawf from them. 424 So where is this compared to those who say “Nothing (wrong) has come from us - we are (still) upon our Din”? 425

“Give to the hypocrites the tidings that there is for them a painful torment. Those who take the kāfirīn as Awdliyā’ instead of the Mu’mīnīn. Do they seek honor, power, and glory with them? Verily, only to Allāh belongs all honor, power, and glory.” [Ar-Nisā’: 138-139].

And in the Verse,

“But honor, power, and glory belong to Allāh, to His Messenger and to the Mu’minīn. But the hypocrites know not.” [Al-Munajaq: 8].

424 As has preceded once before,

425 The Muwassir of the Era, ʿImām Ash-Shanqīṭī رحمه الله said in Adhwa’ Al-Bayān, in his Taṣhīr of these specific Verses: “Every Muslim should know that in this period of time (Zamān), it is obligatory upon
*The Eighteenth Evidence*

His - (Most High is He) - Statement:

> “Have you (O Muhammad صلى الله عليه وسلم and his brothers (Ikhwān) not observed the hypocrites who say to their brothers (Ikhwān), Ḥaddīth 426 those who have disbelieved, among the people of the Scripture, “(By Allāh) If you are expelled, we too indeed will go out with you, and we shall never obey anyone against you; and if you are attacked (fought), we shall indeed help you.” But Allāh is Witness that they verily are liars.” Ḥaddīth 427

So He (Most High) has formed the tie of brotherhood between the munāfīqin and the kufār. And He informed that they secretly tell them “(By Allāh) If you are expelled, we too indeed will go out with you”- meaning: that if Muhammad صلى الله عليه وسلم and his brothers defeats you and expels you from your country, you too will leave along with you; “and we shall never obey anyone against you”- meaning: we will not listen to the word of anyone against you, nor shall we give obedience to anyone against you; “and if you are attacked, we shall indeed help you”- meaning: and if Muhammad صلى الله عليه وسلم fights against you, we will certainly support you and be with you. Then He (Most High) testifies that they are liars in this saying.

So if secretly promising the mushrikin to join them, assist them and to go in exile along with them if they are exiled- is kufār and nīfāq, even if it is a lie; Then what about those who display this to them truthfully; and go to them, enter into their obedience, and call towards it, and support them, submit to them, become a part of their group, and assist them with wealth and intelligence?

him to contemplate and reflect upon these Verses of Sūrat Muhammad - and to be absolutely cautious of the severe threat guaranteed by it. Because many of those who attribute (Initiāl) themselves to Islam, have undoubtedly fallen under this severe threat. The kufār of the East and West hate what Allāh has sent down to Muhammad صلى الله عليه وسلم, and that is the Qur’ān and its explanation, the Sunnah. So everyone who says to these kufār, the haters of what Allāh has sent down: “We will obey you in part of the matter”- then he has entered (Dākhil) the threat of this Verse. And more worthy of the threat of these Verses than the ones mentioned, are the ones who say to the kufār “We will obey you in part of the matter” by following the Qawānīn Waḥḍīyyah (the fabricated man-made laws)-obeying those who hate what Allāh has sent down. So regarding these, no doubt that the Angels will smite their faces and their backs when their souls are being taken. And no doubt also, that they brought upon themselves the Wrath of Allāh, and they hated to please Him. No doubt that Allāh will render all their deeds futile. So beware with every caution from being from the ones who say, “We will obey you in part of the matter”.”

426 The word “Ikhwān” actually means “brothers”. Shaykh Abū Muhammad Al-Maqdisi says in his book “Ash-Shibāb Ash-Thāqīl”, “So ponder over how Allāh has affixed them to the kufār with the sense of “brotherhood”. So Allāh has declared these collaborators as infidels (Takfīr) for their mere promise to help them (against the Believers).”

427 Al-Haṣb: 11-12
This along with the fact that the munāfīqīn did not do this except out of fear of tragedies, as He (Most High) said,

“So you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’” 428

The case of many of the munādūn in this time of fitnāb are just like that. As the excuse of many of them is this exact excuse which Allāh mentioned about “those in whose hearts there is a disease” and He did not accept their excuse. Allāh (Most High) said,

“Perhaps Allāh may bring a victory or a decision according to His Will. Then they would become regretful for what they have been keeping as a secret in themselves. And those who have Īmān will say, “Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (O Muslims)?” All that they did has been in futility, so they have become losers.” 429

Then He (Most High) said,

“O you who believe! Whoever from among you apostatizes from his Dīn (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the Mu’mīnīn, stern towards the kāfirīn…” 430

So He (Most High) informed that if munādūn exist, then definitely there will also exist Muḥābīdīn, Lovers (of Allāh), and Beloved (by Allāh). And He described them as being humble and modest towards the Mu’mīnīn, and tough, harsh, and severe against the kāfirīn.

428 Al-Mā’idah: 52. Contemplate upon why the Imām has kept on repeating this in different words- “This along with the fact that the munāfīqīn did not do this except because of fear of tragedies”. Why? The answer is- The Imām keenly wants to point out that “fear” is never an excuse for Muthābārin- unlike today’s Qasā’iriyah falsely claim.
429 Al-Mā’idah: 52-53
430 Al-Mā’idah: 54. The Verse completes as,

“… waging Jihād in the Path of Allāh, and never fearing the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.”

431 As also appears in the Verse,
As opposed to those whose modesty, humbleness, and gentleness is directed at the worshippers of the Qiblah, the people of prostitution, and homosexuals; and whose power and harshness is directed at the People of Tawhid and Ikhlās.

And this is sufficient as evidence for establishing the *kufr* of the one who harmonizes with them.

And if he claims that he is a *Khā'if*, then Allāh has already said “and never fearing the blame of the blamers” - and this is contrary to those who forsake truthfulness and *Jihād* because of *Khawf* from the *mushrikīn*.

Then He (Most High) said “waging *Jihād* in the Path of Allāh”- meaning: for the sake of His *Tawhid*, enduring patiently upon that, seeking the Face of their Lord, so that His Word is the Highest.

“*And never fearing the blame of the blamers*” - meaning: they are not bothered by those who blame them and harm them for their *Dīn*; rather, they continue upon their *Dīn* as *Mujāhidīn* in its path; not looking to the blame of any person from the creation, nor to his anger, nor his pleasure; their only ambition and objective which they ardently seek is the Pleasure of their *Sayyid* (Master), their *Ma'bīd*, and fleeing from His Anger.

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“Muhammad is the Messenger of Allāh. And those who are with him are severe against the *kufrān*, yet merciful among themselves.” [Al-Fath 29].

432 Notice how the Imām doesn’t say “love” or anything of the internal (Bātin) characteristics. Rather, he mentions characteristics which are shown externally (Vbā'ir). This must be pondered upon carefully since many mistaken people claim that the internal feelings must be considered. Such people also claim that if someone doesn’t love *kufr*, he doesn’t become a *kafir* even if he supports the *kufr* against the People of *Tawhid*. Also think deeply upon what the Imām mentioned under the Fourteenth Evidence, “Then He (Most High) informed that the reason for this *kufr* and eternal punishment - is not because they believed in *shīrāk*, nor because of ignorance about *Tawhid*, nor because of hatred for the *Dīn*, nor because of love for *kafr*…”

433 Again, he mentions external qualities. He doesn’t mention “hatred” or such internal characteristics. *Shaykh* Sālih Al-Fawzān said in his *Sharb* of “Khāṣṣ Ash-Shahābāt”, “And yet, there exists another group who says, “No matter what they do or say, they shouldn’t be ruled upon as *kufr* or *mushrikīn*, until what is in their hearts is known.”

Ya Subhān Allāh! O Allāh! Glory be to You! Are we the ones who know what is in their hearts, or is it Allāh? We are only supposed to judge according to the *Thawābir* (apparent/external); as for the *Bawāthin* (hidden/internal), then that is not known to anyone except Allāh alone. Thus, anyone who acts with *shīrāk* will be considered as a *mushrik* and treated as a *mushrik*- until he repents to Allāh and grasps *Tawhid* firmly. Likewise, anyone who acts with *Tawhid* will be accepted and treated as a Muslim- as long as he doesn’t do anything that nullifies *Tawhid*.” - And supporting the *mushrikīn* against the Muslims is from amongst the Ten Nullifications of *Islām*.

434 And this describes the exact state of the apostate regimes today all over the world. So note carefully what the *Shaykh* says afterwards- “And this is sufficient as evidence for establishing the *kufr* of the one who harmonizes with them.”
And this is the opposite of those whose ambition and desire is to satisfy the Qibāb-worshippers, and the people of prostitution, and homosexuality- and having hopes in them, and fleeing from whatever angers them! And this is the pinnacle of misguidance and treachery.

Then He (Most High) said “That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.” So He (Most High) informed that these great virtues and praiseworthy qualities which are possessed by the the People of Īmān and steadfastness upon their Din during times of riddah and fitnahs - they are not able to fulfill this from their own strength and will - but rather it is only the Favor of Allāh which He gives to whomever He Wills; as He said,

“He selects for His Mercy whom He wills- and Allāh is the Owner of the Great Bounty.”

Then He (Most High) said,

“Verily, your Wāli is none other than Allāh, His Messenger, and those who Believe - those who perform Salāt, and give Zakāt, and they are Rāki‘ūn.”

So He (Most High) commanded, in the form of a notification, to have allegiance with:

1) Allāh
2) His Messenger
3) And the Mu’minin.

And within it there is a prohibition against Muswālāt to the enemies of Allāh, His Messenger, and the Mu’minin.

And it is not vague as to which of the two are closer to Allāh, His Messenger, establishing the Salāt and paying the Zakāt: Is it the People of the idols, Qibāb, prostitution, homosexuality, alcohol, and evil things; or the People of Sincerity, and establishment of the Salāt, and payment of the Zakāt?

435 Al Ḣumāmah 74
436 Singular form of Aṣlāyi: Wāli- friend, guardian, supporter, helper, protector, etc.
437 Rāki‘ūn: Those who bow down and submit themselves with obedience to Allāh in prayer.
438 Al-Mā’idah 55
439 And it is not vague as to which of the two factions are beloved by Allāh - Those who are waging Jihād against the Zionist Crusaders, fighting to establish the Legislation of Allāh and making His Word the Highest, walking upon Millāt Ibrāhim as Hunafā‘; or those who are collaborating with the Zionists, Hindus, and Crusaders to kill the Muslims and occupying Muslim lands, begging them to occupy the Peninsula of Muhammad ﷺ, and declaring themselves as legislators along with Allāh.

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So the ones who ally themselves to the opposite of them (i.e. the Believers), they put allegiance in other than the place it belongs in. They exchange the Allegiance with Allāh, His Messenger and the Believers - those who establish the Ṣalāt and pay the Ṣakāt- for the allegiance of the people shirk, idols, and Qibāh.

Then He (Most High) informed that Victory is for His Party and those who ally themselves with them, as He said,

“And whosoever takes Allāh, His Messenger, and those who believe as Awliyā’ - then the Party of Allāh will be the victorious.”

* The Nineteenth Evidence *

The testimony of Allāh (Most High):

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

So He (Most High) has informed that you will not be able to find anyone who has Īmān in Allāh and the Last Day, befriending those who oppose Allāh and His Messenger - no matter how close their blood-relations may be. And that this (Muthābarah) is a nullification of Īmān and contradictory to it; and that this (Muthābarah) and Īmān cannot be joined together, except in the same manner in which water and fire are joined together.

And indeed He (Most High) has said in another place,

“O you who believe! Do not take your fathers and brothers as Awliyā’ if they prefer kufr above Īmān. And whoever of you takes them as Awliyā’, then he is one of the Thālimūn.”

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440 Al-Ma’idah: 56
441 Al-Mujādilah: 22
442 The actual word is- Munāfī.
443 Al-Tawbah: 23
So in these two Verses, there is an explicitly clear warning that there is no excuse for anyone to harmonize with *kafir*, even if it be due to fear for the sake of wealth, fathers, sons, spouses, 

And if He did not permit anyone to show these specific people any loyalty, nor permit taking them as *Awliyā’* - whether it be due to fearing a harm from them, or for preferring to please them; Then what about the ones who take the far-away and distant *kuffār* as *Awliyā’* and companions; And show towards them harmony with their *Dīn*, because of fearing some of these mentioned affairs, and because of loving them??

And from that which is strange is that they seek to approve this (friendship), and they consider it be *Halāl*. 

*The Twentieth Evidence*

The commandment of Allāh (Most High):

“O you who believe! Do not take My enemies and your enemies as Awliyā’, showing affection towards them... And whosoever of you (Muslims) does that, then he has gone (far) astray from the Straight Path.”

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444 Also in the Verse,

445 *Istitibān*

446 *Istitibāl*

447 And this is exactly what is done by the Murji’ah. And what an excellent refutation this quote is against the modern Murji’ah. Not only did the Imam separate between the Istitibāl and the Muttabārat but he also called one Istitibāl and one riddah, so there is no way for he Murji’ah to make Ta’wil on this.

448 The Imam did not mention the middle part of the Verse. The entire Verse is,

“O you who believe! Verily, among your wives and your children, there are enemies against you, therefore beware of them!” [At-Taghābūn: 14].

449 “O you who believe! Do not take My enemies and your enemies as Awliyā’, showing affection towards them, while they have disbelieved in what has come to you of the Truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to do Jihād in My Cause and to seek My Good Pleasure (then do not take these *kuffār* and *mushrikūn* as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then he has gone (far) astray from the Straight Path.”

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So He (Most High) has informed that whosoever takes the enemies of Allah as Awliyā’—even if they are family members—“then he has gone (far) astray from the Straight Path”. Meaning that they have slipped off the Straight Way (As-Sirāt Al-Mustaqīm), and abandoned it to go to misguidance. So where is this—compared to someone who claims that he is still on the Straight Way and actually hasn’t deserted it?! Indeed this is rejection of Allah Himself—and whoever rejects Allah, is a kāfir. And (it is) a declaration of something which Allah has declared as Harām—to be Halāl: of allegiance to the kuffār. And whoever declares something Harām to be Halāl, then he is a kāfir.

And then He (Most High) mentions the Shubhah (argument) of those who use the excuse of ‘relatives and children’, as He said,

لا، ولا وكم ح أر كم نفع تل عن بَلَّاه وكم نَبِيَه وكم نفسل في فِخْنِ فِأَذِاذ ما اَبَأَنْسُ فِرْأَرِيرِ

“Neither your relatives nor your children will benefit you (against Allah) on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.”

450

So He (Most High) did not accept Khawf for the (safety of) ‘relatives and children’, nor that separating from them is hardship, as excuses. On the contrary, He informed that they will not be of any benefit on the Day of Resurrection, nor be of any use against the eternal Punishment of Allah to the minutest extent—as He (Most High) said in another Verse,

فِإِذَا لُصِرْتُ فِي رَمي فِي كَنَسٍ فِي كَنَسٍ

“Then, when the trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.”

451

* The Twenty-First Evidence *

From the Sunnah, that which was narrated by Abū Dāwūd and others, from Samurah Ibn Jundub رضي الله عنه from the The Prophet صلى الله عليه وسلم that he said, “Whoever joins the mushrik and lives with him—then he is indeed just like him.”

452 Recorded by Abū Dāwūd in his “Sunan” (2787), At-Tirmithī in his “Jāmi’” (1605), Ad-Daylāmī in his “Munād” (5756), Al-Bayhaqī in his “Sunan” (9/142), and similar by Al-Hākim in his “Al-Mustadrak” (2/141), and narrated in the manuscript of At-Tabarānī by Marwan As-Samrī, as appears in “Al-Miṣrīn” (4/89), Abū Nu‘aym in “Tārikh Ashabīn” (1/123), and Shaykh Nāṣir Al-Albānī in “Salāb Al-Jāmi’” (6062), and declared “Hasan” by him also in “As-Silsilah As-Sahihah” (2330).
like them. So how about the one who shows harmony with them regarding their Din, gives them asylum, and assists them? 453

Then if they say, “(Our excuse is that) we were afraid (in Khawf)” - It shall be replied to them- “You have lied”- and also, Khawf is not an excuse. As He (Most High) said,

“Of mankind are some who say: ‘We believe in Allâh’. But if they are made to suffer for (the sake of) Allâh, they consider the fitnah of mankind as the Punishment of Allâh.” 454

So He (Blessed and Most High is He) did not excuse the one who turns back from the Din due to harm being inflicted upon him, nor because of Khawf. So what then for he who has not been inflicted by harm nor Khawf - but rather goes to the bâtil (evil) because of love for it and fearing calamities.

CONCLUSION

And the evidences regarding this are many - and this should be sufficient for whomsoever Allâh wishes to guide.

But as for the one for whom Allâh wishes fitnah and misguidance for, then it is just as He (Most High) said,

453 Shaykh Muhammad Ibn Abdil-Latîf Al Ash-Shaykh ﷺ said, “And the Prophet صلی الله عليه وسلم said, “Whoever joins the mushrik and lives with him- then he is indeed just like him.” It should not be thought that anyone who merely stays with and lives with the mushrik is a kafir; Rather, what is intended (by this Hadîth) is that whoever is incapable of exiting from the midst of the mushrikin, and they force him to go out with them (to fight the Muslims), then the ruling regarding him is the same regarding them (the mushrikin), in the permissibility in killing (him) and seizing his wealth - but the ruling is not the same in his Takfîr (he is not a kafir). But if he goes out with the kuffâr to fight the Muslims, out of greed (for the worldly benefits) or due to his own choice (without being coerced); or helps them physically or with his wealth- then there is no doubt in the fact that the ruling regarding his kafir is the same as the mushrikin.” “Ad-Durar As-Sâniyyah” (8/456-457), and “Majmû’at Ar-Rasâ’il Wâl-Masâ’il” (2/135).

454 Al-’Ankabût 10. Imam Ash-Shaﬁ‘i ﷺ said in his Tafsîr of this Verse “But if they are made to suffer for (the sake of) Allâh, they consider the fitnah of mankind as the Punishment of Allâh”: “Meaning, when they suffer from the harm which is inflicted by the kuffâr against the Muslims, they make this ‘fitnah of mankind’ an excuse to apostatize from the Din- and all refuge is sought with Allâh- as if it (the harm inflicted upon them) is (worse than) the eternal Punishment of Allâh. “The fitnah of mankind” means the injuries and harm inflicted upon them from the kuffâr.” And then the Imam elucidates upon this Verse with the eleventh Verse of Al-Hajj, “And among mankind is he who worships Allâh as if he were upon an edge (of doubt): if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.”
“Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not be believe - Even if every Āyah came to them - until they see the Painful Torment.” 455

And we ask Allāh, Al-Karīm (The Generous) Al-Mannān (The Gracious), by His Mercy, that He make us live as Muslims, and that he make us die as Muslims, and that He gather us with the righteous, not being humiliated, nor as those having fallen into fitnah; And He is the Most Merciful of those who show mercy.

And may Allāh shower prayers and many salutations of peace upon our Prophet Muhammad, and on his family and on all of his Companions till the Day of Judgment. ʿĀmīn - Thumma ʿĀmīn.

End of the words of Imām Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb, may Allāh show them His Mercy and forgive their sins, and enter them into the Jannāt Al-Firdaws. And may Allāh raise them along with the Prophets صلى الله عليه وسلم, the Truthful, the Martyrs and the Righteous. And may Allāh grant them the intercession of the Messenger صلى الله عليه وسلم. And may Allāh accept us as Muʿminīn, Muslimīn, Muwahhidīn, Hunafāʿ. ʿĀmīn.

English Translation completed on the Ninth from the month of Safar, 1425 years after the Emigration of the Messenger صلى الله عليه وسلم.

455 Yūnus: 96-97
The Noble Shaykh, ‘Alī Ibn Khudhayr Al-Khudhayr (may Allāh hasten his release from prison), was asked:

“What is the dividing border between Muwālāt and Tawallī?”

The Noble Shaykh answered: “Tawallī to the kufār is major kufār (kufār akhbar), and there is no Tafsīl in it. And it is of four types:

1) Loving (Mukhabbah) the kuffār because of their religion.

456 This section is originally based upon the short Q/A by Shaykh ‘Alī Al-Khudhayr, “Al-Hadd Al-Fāsīl Bayn Al-Muwālāt Wa Tawallī Al-Kaffār”. And at the end I have added a brief excerpt from “Ar-Tibyān” by Shaykh Nāṣir Al-Fāhīd, and some related material.

457 Note: One thing that needs to be kept in mind is that the opinion of there being a difference between Muwālāt and Tawallī isn’t a matter which is completely agreed upon. Also, the dividing of Muwālāt into Major and Minor is also something that isn’t totally agreed upon. Shaykh Abdul-Qādir Ibn ‘Abdil-‘Azīz discussed this issue in his book “Al-Jāmi‘ Fi Talab Al-'Imār Ash-Sharīf” (2/706-708). He said: “And the other issue is that there are things which resemble Muwālāt in the image or from its linguistic meaning, which is closeness and nearness, but they are not Muwālāt from in the Sharī’i terminology; but rather, in the Sharī’ah, they were named with other names. And these issues, from them are those that are permissible in the Shari‘a, and from them are those that are forbidden. But some of the People of Knowledge have included them in the types of Muwālāt, and then from that, the confusion took place, and they divided the Muwālāt to Mukaffir and non-Mukaffir. And an example is that which Shaykh Al-Islām Muhammad Ibn ‘Abdil-Wahhāb mentioned from the types of Muwālāt, in his Risālah “Awthaq Urā Al-Imām”, and Al-Qahtānī narrated most of it from him with slight changes in his book “Al-Walā’ Wa’l-Bara’ Fi Al-Islām” (231-247)…” Then the Imam mentioned seven of the categories that were mentioned by Imam Muhammad Ibn ‘Abdil-Wahhāb, and he showed how they aren’t technically Muwālāt. Then he said: “So including these things in Muwālāt, as the Shaykh Muhammad Ibn ‘Abdil-Wahhāb and others did, while they are permissible sometimes, is not correct. And even if they resemble Muwālāt from the point that they are becoming close to the kufār, except that Muwālāt is something beyond that.” Then the Shaykh mentioned another example that some try to use and try to attribute to Shaykh Al-Islām Ibn Taymiyyah, then he said: “And the result is that including many issues that are not considered Muwālāt from the point of the Sharī‘i terminology, within the definition of Muwālāt, this is what has made some divide the Muwālāt into Mukaffir and not Mukaffir, while Allāh has not described the Muwālāt to the kuffār with other than kufār. He (Most High) said: “And if any amongst you takes them as Awliyā‘, then surely he is one of them.” [Al-Ma‘idah:51] Just as including many things in the definition of Muwālāt which are not Muwālāt is what made some of the ‘Ulama’ of the Da‘wah of Najd differentiate between Muwālāt and Tawallī, and they made Muwālāt to be a kabirah (major sin) which is not Mukaffir, and Tawallī to be kufār. And this differentiation, no evidence supports it, not from the Shari‘a nor from the language. As their linguistic origin is one, and it is the closeness and nearness. And due to this, some of the others from the ‘Ulama’ of Najd did not differentiate between the two, like the Shaykh ‘Abdur-Rahmān Ibn Nāṣir As-Sa‘dī. And the sayings of the two groups are mentioned by Muhmās Al-Jal‘ād, in his book “Al-Muwālāt Wa-Mu‘ādāt” (1/31-42).” End of the words of Shaykh ‘Abdil-‘Azīz.

458 Kufār Akhbar is the kufār which expels a person from the fold of Islam.
Like the one who loves the people of Democracy for the sake of Democracy, and loves the legislating parliamentarians, and loves the modernists and the nationalists and the likes of them, due to their goals and their beliefs. So this one is a kafir with the kufr of Tawallī.

He (Most High) said,

"O you who believe! Do not take the Jews and Christians as Awliyā’. They are but Awliyā’ of each other. And if any amongst you takes them as Awliyā’, then surely he is one of them."

Because from the meanings of “Wall” is “Mulhibb” (one who likes, loves); This was said by Ibn Al-Athīr رحمه الله in “An-Nihayah” (5/228).

2) Tawallī through aid (Nusrab) and assistance (I‘anab).

So whosoever assists the kuffār against the Muslims, then he is a kafir, murtadd. Like those who help the Christians and Jews against the Muslims.

He (Most High) said,

"O you who believe! Do not take the Jews and Christians as Awliyā’. They are but Awliyā’ of each other. And if any amongst you takes them as Awliyā’, then surely he is one of them."

And whoever wishes a detailed discussion on this matter, then let him return to the book of Shaykh Nāsir Al-Fahd, entitled “At-Tihāyān Fi Kufth Man A‘ān Al-Amrikān” 462 - for it is indeed from the best of what was written on this topic. And do not let the deception of the People of Ijā’ fool you.

460 This type of Tawallī is kufr within itself (Bi Thā’ibih). This kufr/riddah does not require helping the kuffār against the Muslims, nor does it require lifting a finger against the Muslims- merely this type of love (Hubb) is apostasy from Islam. And whosoever makes this a condition for the following three types of Tawallī, then that is a saying from the Followers of Ijā’ and Tajahhum.

461 This type of Tawallī is kufr within itself (Bi Thā’ibih). This kufr/riddah does not require helping the kuffār against the Muslims, nor does it require lifting a finger against the Muslims- merely this type of love (Hubb) is apostasy from Islam. And whosoever makes this a condition for the following three types of Tawallī, then that is a saying from the Followers of Ijā’ and Tajahhum.

462 Literally translates as, “The Exposition Regarding the Disbelief of the One That Assists the Americans”. Written by the Shaykh during the beginning of the Zionist Crusade in 2001. Note: This book has also been translated by At-Tihāyān Publications, and is available in English.

463 The Shaykh is referring to the argument that the People of Ijā’ and Tajahhum bring up; they claim “Assisting the infidels against Muslims is not kufr, unless it is done out of love for kufr, or hate for the Muslim.”
3) *Tawalli* through alliance (*Tabālif*).

So whosoever allies himself with the *kuffār*, and contracts an alliance to support them - even if the support does not actually take place - but he promises it, as well as to back them up, and he forms a contract and a pledge upon that - (then it is as) He (Most High) said,

> “Have you (O Muhammad صلى الله عليه وسلم) not observed the hypocrites who say to their brothers (*Ikhwān*), those who have disbelieved, among the people of the Scripture: (By Allāh) If you are expelled, we too indeed will go out with you, and we shall never obey anyone against you; and if you are attacked (fought), we shall indeed help you.”

And this pledge was given by the hypocrites to some of the Jews in Madīnah.

And Al-Qāsim Ibn Salām said in “Al-Gharib” (3/142), “And the *Halīf* (one who pledges loyalty) is (also) called a *Walī*.” And Ibn Al-Athīr رحمه الله said (similar words) in “An-Nihāyāt” (5/228).

And the like of this is seen in the forming of coalitions to wage war against *Jiḥād* and the *Mujāhidīn*, and it is what they have falsely disguised as “*Irāb*” (terrorism).

4) *Tawalli* through agreement (*Muwāfaqah*).

Like those who make Democracy as a way of ruling, just like the *kuffār*, or makes parliaments, just like them; or legislative councils, or committees, or organizations; just like the actions of the *kuffār* - then this one has made *Tawalli* to them.

And this was expounded upon by the *Imāms* of the Da'wah of Najd in the most excellent manner. Books were even compiled regarding this, (specifically) the one who harmonizes with the *mustrikiin* and *kuffār* regarding their *kafr* and *shirk*. As Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb compiled the book “*Ad-Dalā'il*” which is called “*Hukm* against *Islam* - only then is it apostasy. But if it is done for a worldly benefit, then it is not apostasy.”

There are many ways to answer this doubt, and the easiest way to reply would be: Even if someone doesn’t raise a finger to help the infidels against the Muslims, but merely hates *Islam* - or loves *kafr* - then that is apostasy within itself (*Bi Thābitāt*), it does not require actually helping the *kuffār*, not even with a penny. Nay! O brother who has smelt the sweet fragrance of *Imām*! Even if someone wages war against the *kuffār*, and helps the Muslims in every way possible - but his heart hates *Islam*, or loves *kafr* - then he is a *kafr* with the *kafr* of *Tawalli*. Even if he is killed at the hands of the *kuffār* that he was fighting in battle! So O Brother of *Tawhīd*! If you have realized this, then you should also have now understood that these *Muji'āt* do not view *Muhāharab* (Assisting the *kuffār* against the Muslims) as a Nullification of *Islam*. So do not let the affair of the People of *Ijāz* fool you!

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464 *Al-Hāshbr*: 11

At-Tibyān Publications 114


And each of these four types of Tawallī, is kufr within itself (expels from the fold of Islam), it does not matter what the person believes, 466 unlike what is said by the People of Ijrā’.

As for Muwālāt (and this is more wide-ranging than Tawallī), then it is of two types:

1) A type that is called Tawallī, and it is the types that we have mentioned previously. And sometimes it is termed, “Al-Muwālāt Al-Kubrā”, 467 or “Al-Uthmā”, 468 or “Al-‘Āmmah”, 469 or “Al-Mutlaqah” 470 - and all these are synonymous to meaning of Tawallī.

2) The Minor or Restricted Muwālāt.

And it is everything that glorifies the kuffār, from honouring them, or letting them sit in front in the assemblies; or taking them as employees (instead of Muslims), and such things. So this is a disobedience and from the kahā’ir sins (major sins).

He (Most High) said,

“O you who believe! Do not take the Jews and Christians as Awliyā’, showing affection towards them.” 471

So He labeled “showing affection” as Muwālāt - and He did not declare them kuffār due to it, rather He addressed them with the label of Ijmān. 472

And these Verses (referring to Al-Mā‘idah: 51) were clarified by ‘Umar, about taking a Christian as a scribe, when he rebuked Abū Mūsā Al-Ash’arī. 473

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465 This is the book that has just passed within this volume.
466 “Dīn An-Nathar Ilā Al-I’tiqād”.
467 The Major Muwālāt
468 The Greater Muwālāt
469 The General Muwālāt
470 The Absolute Muwālāt
471 Al-Mumtahinah: 1
472 Note: There is an opinion from some scholars, that the fact that Allāh addressed them with the label of Ijmān doesn’t necessarily prove that the action isn’t major kufr. This was clarified by Shaykh ‘Abdul-Qādir Ibn ‘Abdil-‘Azīz in his book: “Al-‘Ijmi’ Fi Talab Al-Ijm Ash-Sharīf” His discussion on this issue has been translated into English, and is available within the appendix on the book “Millat Ibrāhīm”, available from At-Tibyān Publications.
473 Shaykh ‘Alī Al-Khudhayr is referring to the Hadith narrated by Abū Mūsā Al-Ash’arī رضي الله عنه, “I said to ‘Umar, “I have a scribe who is Christian.” ‘Umar replied, “What is (wrong) with you? May Allāh curse you (Qatalak Allāh)! Have you not heard Allāh saying “O you who believe! Do not take the Jews and Christians as Awliyā’! They are but Awliyā’ of each other.}

At-Tibyān Publications
And whosoever desires an expansion of knowledge regarding this matter, then he should review the book “Awthaq ‘Urū ‘Al-I’mān” by Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdīl-Wahhāb, in “Majmū‘at Al-Tawbīd”; and the treatise “‘Al-Muwālāt” of ‘Abdul-Latif Ibn ‘Abdir-Rahmān, which is found in his treatises in “Majmū‘ ‘Ar-Raṣā’il Wal-Ma‘ā’il”.

- End of the words of Shaykh ‘Ali Ibn Khudhayr Al-Khudhayr.”

Shaykh ‘Abdullāh Ibn Humayd al-‘Ābd-Allāh Rāmah said, “It is a binding obligation upon every Muslim who is sincere to himself to know what the ‘Ulama’ have said regarding the difference between Tawallī and Muwālāt- Muwālāt is, for example, talking gently with the kuffār, smiling at them, cleaning up what they spill, and other things similar to these which are taken for granted; and these, all the while still displaying rejection of them and their religion, and them being aware of this fact - is a kahrāb (major sin) from the most major of sins, and this person is in serious danger.

And as for Tawallī, it includes exalting them, or flattering them, or helping them and aiding them against the Muslims, companionship with them, not forsaking them manifestly- (any of) these is riddāb of the person who does it, and it is obligatory to pass the rulings of the murtadd on him - as has been proved from the Kīlah, Sunnah, and the Ijmā‘ (consensus) of the Ummah.” 474

Shaykh Nāṣir Ibn Hamad Al-Fahd (may Allāh hasten his release from prison) said, “So interaction (Mu‘āmalāb) with the kafīr is of three categories:

1) The First Category: Interaction which constitutes kafr which expels from Islam.

And some of the ‘Ulama’ have termed this category with “Tawallī”. So every type of association which has an evidence proving that it is kafr and apostasy- then it is of this category. And that is like loving the religion of the kuffār, or hoping to see them victorious (over Islam) and other than those from the examples. And from them is this issue of ours, and it is: Assisting (Muthābārab) them against the Muslims.

And if any amongst you takes them as Awliyā’, then surely he is one of them.” Why do you not take a Ḥanif (Muslim)?” Abū Mūsā then said, “O Commander of the Mu’minin! I only need him to write (for me), and his religion is his (i.e. none of my business).” So ‘Umar replied, “Allāh has given them disgrace, so I do not respect them. I do not give them dignity, since it is Allāh that has humiliated them. I do not bring them close (to me), since it is Allāh that has removed them to the furthest limit (from us).” Narrated by Ibn Taymiyyah, and classified as “Sahīh” by him also, on the authority of Imām Ahmad, in “Iṣba‘a‘ Al-ṣirāt Al-Mustaqimīn” (50), and Al-Bayhaqī in “As-Sunan Al-Kubrā” (10/127).

May Allāh bless Amīr Al-Mu’minīn ‘Umar Ibn Al-Khattāb, and may He resurrect us with ‘Umar and his Two Friends. How beautiful is the harsh reply of ‘Umar upon the one who contradicted the commandment of Allāh! Thank upon this incident and then think upon the condition of today. Think upon Amīr Al-Mu’minīn saying “Qatāla‘ Allāh”. And today, if you were to sincerely forbid a fellow brother with the same harshness as done by ‘Umar, you would be labeled as one of the “Khawārij” and such. And if you are really hated, you will be called “Bannā‘” and “Qutub”. Wā Lā Hāwla Wa Lā Quwwata Illā Billāh.

474 Refer to “Ad-Durar As-Saniyyah” (15/479)
2) The Second Category: Association which is Ḥaraẓ, but does not constitute kufr.

And some of the ’Ulama have termed this category as “Muwalā’. So every (type of association) which has evidence showing that it is forbidden- but this forbiddance has not reached kufr- then it is from this category. And that is like preferring them to sit in front at gatherings, giving them greetings first, and showing (a type of) affection to them that doesn’t reach the level of Tawālī, and such.

3) The Third Category: Association which is permissible (Ja‘iz).

And it is not included in Muwalā, and it is that which the evidences show its permissibility, like being just with them, and being fair 475 with those from them who do not wage war (against the Muslims), 476 and keeping relations with kuffār relatives, 477 and such.

- End of the words of Shaykh Nāsir Al-Fahd. 478

475 This is actually an obligation. As Allah has said,

“O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of a people make you avoid justice. Be just, that is nearer to Taqwā- and fear Allah. Verily, Allah is Well-Acquainted with what you do.” [Al-Mā‘idah: 8].

And there exists no justice, except in the Legislation of Allah- not in the fabricated man-made laws, nor the self-claimed “Universal Human Rights” or such kufr and thulm. And whosoever claims that other than the Shari‘ah is just or fair or “more humane”, then that is apostasy, as is clear in the Ten Nullifications.

476 As in the Verses,

“Allah does not forbid you to deal justly and kindly with those who did not fight against you for your Din, nor drove you out of your lands. Verily, Allah loves those who deal with fairness. It is only with regards to those who fought against you for your Din, and have driven you out of your lands, and helped to drive you out- that Allah forbids you to take as Awliyā’. And whosoever takes them as Awliyā’, then such are the Thalimūn.” [Al-Mumtažin: 8-9].

477 As Allah says to those whose parents are kuffār,

“But if they strive to make you commit shirk (join partners in ‘Ībādah) with Me that which you have no knowledge- then do not obey them, but behave kindly with them in the world; and follow the path of him who turns to Me in repentance and obedience.” [Laqman: 15].

478 Refer to “Al-Tibyān Fi Kafri Man A‘in Al-Amrikān” (41-42). This book has also been translated in its entirety by At-Tibyān Publications, and is available on its website.
And this last category of association has more Tafsi' within it from the books of Fiqh. Some examples should be mentioned here.

**Shaykh Al-Islām Ibn Taymiyyah** said, “The rule is that no business transaction that mankind requires is forbidden, except that which the Book and Sunnah say to be forbidden. Just like no Ibadat is legislated for them, except that which is ordered in the Book and Sunnah. So the religion is whatsoever has been legislated by Allah, and whatever Allah has prohibited, is Haram. Contrary to those whom Allah has warned—those who prohibit that which Allah did not prohibit, thus committing shirk, and legislating a religion for which Allah had given no permission.”

He also says, “So it is permissible for a (Muslim) man to buy from their (the kuffār’s) livestock and horses, just as it is permissible to buy from the livestock of the Bedouins, the Turkmen, and the Kurds; and it is permissible to sell them food, clothes, and such things. But as for selling to them that which will help them do Haram—like selling them horses or weapons which they could use to fight (against the Muslims) and do various Haram—then this is forbidden.”

**Ibn Hajar Al-‘Asqalānī** narrates that the Salaf viewed, “Transactions with the infidels are permissible, except in selling them that which they could use to help the combatants against the Muslims.”

And there are some conditions for having transactions with the kuffār:

1) The transaction should be in things which are Halāl.
2) That these things are not of any use to the kuffār against the Muslims.
3) That these transactions should not contain anything which degrades a Muslim.

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479 *As-Siyasah Ash-Shar'iyyah* (155)
480 Selling weapons, or anything which is directly needed to use vehicles of war, to the enemies of Allah is a form of Tawallī. For “selling” in this context, should be looked upon as, “Helping the kuffār against the Muslims, for a worldly gain.” And it should be apparent, after reading “Ad-Dalā’il,” that this is not an excuse - it is still Mathābahr, the Eighth Nullification. So those who assist the enemies of Allah by selling them certain things which the enemies need – and then claim, “Allah has permitted business transactions,” – then beware of such disguising of apostasy.
481 *Al-Ma‘īdah*: 2
482 *Al-Masā’il Al-Ma‘ārīfiyyah* (132-133)
483 Refer to “Iqtidā‘i ‘As-Sirāt Al-Mustaqimin” (229).
484 *Fat’h Al-Bārī* (4/410)
And Ibn Hajar رحمه الله also narrates that the Salaf viewed, “It is only legislated to visit the kuffar when there is hope that they might answer the call of Islam. But if there is no hope, then it is not permissible to visit them.”

And for those who want further Tafsîl, then refer back to the books of Fiqh.

485 Refer to “Fat'h Al-Bârî” (4/452). But as for transactions with the apostates - there is nothing with them, except the sword; Refer to “Abkâm Abl Ath-Thimmât” by Ibn Al-Qayyim (1/67).

486 “Fat'h Al-Bârî” (10/119). He then says, “What is apparent is that it depends on the intention and the benefit derived from visiting the kuffar.” So it is not always Haram, nor is it always permissible - depending on the circumstance.
Refaining From Making Takfîr of a Kâfir

Alhamdulillâh,
Wa-Salâtu Wa-Salâmu 'Alâ Rasûlillâh;
Wa Ba’th

Indeed the principle “Whosoever does not make Takfîr of the kâfir, then he is a kâfir” is a famous, well known principle and it is the Third Nullification from the nullifications of Islâm which the Shaykh Muhammad Ibn ‘Abdîl-Wâhhab (Rahimahullâh Ta’alâ) mentioned, as he said, “The Third: Whoever does not make Takfîr to the mushrikin, or doubts their kufr, or approves of their Math’bah, he has disbelieved”.

But this principle is not unrestricted (as it might appear). Rather there is Ta’zîl; and those who are heedless of it, fall into Bâti‘ either by making Takfîr of Muslims, or by not making Takfîr of the original kâfir. So the Ta’zîl in this matter is as follows:

Know, firstly, that the basis regarding this principle is not from the direction of association with kufr through actions or statements; Rather, it is from the direction that it amounts to rejection and Takthîb (belying) of (the meaning of) the texts (of the Qur’în and Hadîth). So whosoever leaves the kâfir without Takfîr, then this is a rejection from him of the clear texts which make Takfîr of him.

So based on this, it is a must for the text which is narrated in the Takfîr to be authentic and agreed upon, and it is necessitated that the one who leaves the Takfîr is a rejecter of these texts. And the Mukaffîrîn are not merely one, and falling into them isn’t at only one level.

487 This section is based upon a short treatise written by Shaykh Nâsir Al-Fahd entitled, “Hawla Qa’îdâ: Man Lam Yukaffir Al-Kâfir Fuhwah Kâfir”.

488 Al-Kaffîr Al-Adîyyûm: original kuffâr- those who are raised upon Judaism, Christianity, Hinduism, Atheism, Zoroastrianism, Qaddiyânîsm, Bahâîsm, Secularism, Buddhism, Râfidhâh, Communism, Jainism, Zionism, Democracy, Witchcraft, Sikhism, and other such religions.

489 Referring to the principle, “Whoever does not make Takfîr to the mushrikin, or doubts their kufr, or approves of their Math’bah, he has disbelieved”.

490 Not declaring an infâdel to be a kâfir

491 The Shaykh is referring to the Verses such as,

“And none reject Our Verses, except the kâfirîn.” [Al-’Ankabût: 47],

and

“Then, who does more wrong than the one who utters a lie against Allâh, and denies the Truth (of this Qur’ân) when it comes to him! Is there not in Hell an abode for the kâfirîn?” [Az-Zumar: 32].

492 Mukaffîrîn: Nullifications of Islâm; actions, statements or beliefs, which expel a person from the fold of Islâm. Also termed as kufr akhbar.
And for elucidation upon this matter, it is necessary to differentiate between them, and this is divided into two types:

1) **The First Type:** The Original Kāfīr (Al-Kāfīr Al-Aslī)

Like the Jews, Christians, Zoroastrians, and such people. So whosoever does not make Takfīr of them, or doubts their kufr, or approves of their Math'bab - then he is a kāfīr according to Ḥanāfī (consensus), as more than one of the People of Knowledge have mentioned. 493 Because in this, there is the rejection of the texts which are narrated regarding the falsehood of the nīṣab of other than the Muslims, and the kufr of those who are not upon the Religion of Islam.

2) **The Second Type:** The Apostate from Islam (Al-Murtadd 'An Al-Islām).

And this is upon two types:

a) **The First:** One who openly shows his apostasy, and his shift from Islam to other than it, such as Judaism, Christianity, Atheism, and such. So his ruling is the same as the previous category of “The Original Kāfīr”.

b) **The Second:** Whosoever perpetrates any Nullification from the Nullifications of Islam, but still claims to be upon Islam and not upon kufr due to this Nullification. And he is of two types:

   i) The First: Whosoever commits a clear and unambiguous Nullification which has Ḥanāfī upon it (Majmūʿ ‘Alayh); 494 for example, cursing Allah (Most High) - then he has disbelieved according to Ḥanāfī. 495 And only two types of people refrain from making Takfīr upon this person:

   - **The First** The people who accept and believe that cursing (Allah) is kufr, and that this action is kufr. But they refrain from placing the ruling upon a specific individual because of lack of knowledge (regarding the

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493 Al-Qādib ‘Iyyādī also said, “And this is why we make Takfīr of anyone who doesn’t declare those who follow other religions than Islam to be kuffār, and (we also do Takfīr of) whosoever doubts their kufr, or validates their Math’bab - even if he displays Islam and believes in it, and believes in the futurity of every Math’bab other than Islam - he is a kāfīr for not making Takfīr of the kuffār.” “Ash-Shifā” (2/286). Note - O Brother of Islam - that this is almost exactly the same as the words of Shaykh Al-Islām Ash-Shaykh Ibn ‘Uthaymīn “Rahmah Allah” (1/274).

494 And one of the clear and unambiguous Nullifications which has Ḥanāfī upon it , is as Shaykh Ibn Bāz Ṛahmah Allah said, “The ‘Ulama’ of Islam are united upon the fact that whosoever aids the kuffār against the Muslims, collaborates with them with any type of assistance, then that person is a kāfīr just like them.” “Majmūʿ Fatawā” (1/274).

495 Refer to “Fatāwā Ash-Shaykh Muhammad Ibn Ibrahim” (1/174, 12/195), “Fatāwā Ash-Shaykh Ibn Bāz” (3/165), “Fatāwā Ash-Shaykh Ibn ‘Uthaymīn” (1/62). And Shaykh Sulaymān Al Ash-Shaykh Ṛahmah Allah said, “So whosoever ridicules Allah, or His Book, or His Messenger, or His Din- then he becomes a kāfīr according to Ḥanāfī”, even if he was joking and didn’t really mean to ridicule. So whosoever does anything from that, then the scholars are all agreed that he is kāfīr.” “Taysir Al ‘Aqīq Al-Hamīd” (617). And İmām Muhammad Ibn ‘Abdal-Wahḥāb Ṛahmah Allah included it in the Ten Nullifications.
state (condition of the specific individual), or due to a doubt that he has (that that specific individual did not curse Allāh actually) and such. So such people are mistaken, and their statement is false - but such people have not committed *kufr*, since they haven’t rejected any text, nor believed them; and they have accepted what was narrated from the texts and the *Ijmā’* which mention that cursing (Allāh or anything related to the *Dīn*) is *kufr*.

- And the Second) Those who reject the fact that cursing (Allāh) is *kufr*; so this one disbelieves after *Bayān* (clarification), because it is a rejection of the texts and the *Ijmā’*. And this is like those who worship graves from those who ascribe themselves to *Islām*. So whosoever does not accept that this action (of worshipping graves) is *kufr* - then he disbelieves, because it is a rejection of the texts and the *Ijmā’. And whatever accepts that this action is *kufr*, but refrains from his *Takfīr* due to a doubt, then he does not disbelieve (as has preceded).

ii) Second Category: Whosoever commits a nullification which is differed upon - for example *Tark As-Salāt* (Abandonment of *Salāt*). Thus the *Takfīr* upon this person (who abandons *Salāt*) is a matter of disagreement. And the one who contradicts in it [i.e. does not declare the one who abandons *Salāt* to be a *kāfir*] does not disbelieve, nor are they declared to be upon *Bid’ah* or *Fisq*, even though they are mistaken (*Khata’*).

This is the summary of what I have been able to prepare regarding this principle.

*Wa SallAllāhu ‘Alāi Muhammad.*

Written by your Brother,  
Nāsir Ibn Hamad Al-Fahd  
10/5/1423.  

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496 This was written before the Shaykh was arrested. May Allah hasten his release from prison, and preserve him, and benefit the Muslims through his knowledge.
The Verdict of *Imām* Ahmad Shākir

The Muṣafir, Muḥaddith, Muḥāqqiq, the Salafi Muftī of the Lands of Egypt- *Al-ʿAllāmah* Ahmad Shākir (ra, 1309-1377) said:

“As for collaborating (*Taʿāwun*) with the English (against the Muslims), with any type (of cooperation) from the various types of cooperation, ⁴⁹⁸ regardless of how minute or great: then this is the extreme apostasy (*ar-riddah al-jāmiʿah*), and undeniable infidelity (*al-kufr as-sirāḥ*). And there is no acceptable excuse in this regard, nor any beneficial misinterpretation (*Tawil*), nor does feebleminded patriotism save (anyone) from its ruling, nor any foolish politics, ⁴⁹⁹ nor in order to show courtesy (*mujāmāl*).

It is *Nifq* (the major hypocrisy, which expels from *Islām*), whether it is from individuals, governments or leaders - they are all equal in *kufr* and *riddah*. ⁵⁰⁰

(No one is excused) except he who is unaware (that it might benefit the *kufr*) or mistaken (not knowing that he helped them). ⁵⁰¹ Then he becomes aware of his matter, so he repents, and takes the Path of the Muʿminīn, then those are people whom Allāh may forgive- if they become sincere to Allāh, not (if they do it) for the (sake of) politics, nor for (showing and pleasing) the people.

And I believe that I have been able to clarify the verdict for fighting the English, and the ruling regarding collaborating with them, no matter what the nature of the cooperation or association may be- so that every Muslim who can read Arabic will be able to grasp it, no matter what class (of society) the person is from, and no matter in what part of the Earth he resides.

And I assume that every reader is no longer in doubt, that it is something which is self-evident and no further explanation or evidence is needed; that the affair of the French in this sense is the same as the English, in accordance to every Muslim on the face of the Earth. For indeed the hostility of the French against the Muslims, and their extreme zeal in their activities to obliterate *Islām*, and in waging war against *Islām*, is multiple times more than the zeal of the English and their hostility. Rather, they are feebleminded in nationalism and hostility. And they are killing our Muslim brethren in each *Islāmic* land in which they have authority or influence. And they perpetrate such crimes and atrocities, that the crimes and

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⁴⁹⁷ This section is taken from his book “*Kalimatu Haqq*” (126-137). This is taken from an extremely lengthy Fatwa from the Shaykh entitled, “An address to the Egyptian Nation specifically, and to the Arabian and *Islāmic* Nations generally”. This deals with the ruling about cooperating with the English and French, during the period of their occupation and transgression against the Muslims. He is more severe against the French because they were the carriers of the banner of the Crusade in the Egyptian lands, at that time. As today the Americans are. May Allāh have mercy upon the Shaykh, and enter him into Jannah, and benefit the Ummah with his knowledge.

⁴⁹⁸ *Bi Ayyi Naw’ Min Anwā’ At-Ta’āwun*

⁴⁹⁹ Meaning those types of politics which are actually Mudāhanah to the *kufr*.

⁵⁰⁰ *Saw’ā’an A’kan Thalik Min Afrād Aw Hukmāt Aw Za’āma’- Kallishum Fi al-kufr Wa ar-riddah Sawā’*

⁵⁰¹ Like a slip of the tongue, saying something unintentionally which turned out to be of help to the *kufr*. *Wallāhu A’lam.*
savagery of the English seem trivial and dwindle in comparison. So they and the English are equal in the verdict: **Their blood and their wealth is Halāl, regardless of where they are.**  
And it is not permissible for any Muslim, no matter where on Earth he may be, to cooperate with them (against the Muslims) - **no matter what type of collaboration it may be.** And verily, cooperating with them has the same ruling as cooperating with the English - apostasy and complete exit from Islām; no matter what the colour of the cooperator is, or his type, or his nationality… “  

Until he stated:

“….Alas! Let every single Muslim in each and every corner of the world know! **That if he collaborates with the enemies of Islām** - those who are enslaving the Muslims - from amongst the English, the French or their various allies and those who resemble them- **with any form of cooperation, or shows peace to them and doesn’t wage war against them with whatever he is capable of.** let alone assisting them with statements or actions against their brethren in Din; So if anyone does any of these things, then he performs Salāt- then his Salāt is invalid (Bāṭil); or seeks to purify himself with Wudhū’ (ablution), Ghusl (bath), or Tawāmmum - then his purification is invalid (Bāṭil); or fasts an obligatory or voluntary Siyām, then his fasting is Bāṭil; or performs Hajj, then his Hajj is Bāṭil; or gives the obligatory Zakāt, or gives charity (Sadaqah) voluntarily- then his Zakāt is Bāṭil, and rejected (and thrown) back to him; or worships his Lord with any form of Ḥibādah- then his Ḥibādah is Bāṭil and rejected back onto him. **There are no rewards for him in anything from that.** Rather, (it is) sin and burden against him.  

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502 “Dima‘ubhum Wa Aumwālahum Halāl Fi Kulli Makan.” This verdict resembles what the Shuyākh of Tawhid have in more recent days have issued regarding the Zionists and Crusaders in their colonies all over the world.  
503 O Brother of Islām! Where is the Ishtīrāt (stipulation) of loving kufr, or hating Islām- which the Jahmi styled Marjī‘ab claim exists?  
504 Mark this Fatwā in your heart- O Son of Ibrāhīm عليه السلام!  
505 Since Allāh does not accept the Ḥibādah of the kufr, regardless of original or apostate, no matter how much they worship Him- as He (Most High) said,  

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“If you commit shirk, then indeed all of your deeds will be cancelled- and certainly you will be among the losers.” [Aṣ-Ṣūrah: 65],  
and  

“The parable of those who committed kufr against their Lord, is that their deeds are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get anything of what they have earned. That is the far astrayness.” [Ibrāhīm: 18],  
and  

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Alas! Let every single Muslim know! That if he rides this faulty vessel (assists the *kuffār* against a Muslim), then his deeds are invalidated- (meaning) every single *Ibaḍah* which he dedicated to his Lord before he tossed himself into the filth of apostasy, which he was satisfied with for himself - and refuge is sought with Allāh, lest a Muslim who is truly deserving of the great description that he believes in Allāh and His Messenger actually be satisfied with that.

This is because ʿImān is a condition for the validity and acceptance of every *Ibaḍah*, as is well-known and obvious by necessity in the *Dīn* - and no one from the Muslims would disagree in this matter.

And this is because Allāh (Glory Be To Him) says,

“And whosoever commits *kūf* against ʿImān, then his deeds are cancelled; and in the Hereafter he will be among the losers.”

And that is because Allāh (Glory Be To Him) has said,

> “We shall turn to whatever deeds they (the infidels, pagans, and apostates) did, and We shall make such deeds as scattered floating particles of dust (fruitless and futile).” [Al-Furqān: 23].

506 Remember this O Brother of Ḥanīfyyah! This is clear from the ʿImām, as his predecessors also clarified, that there is no stipulation that someone has to “love *kufīr*” or “hate ʿIslām” for the collaborator (*Muthābir*) - as the Muṣjīḥ claim. The ʿImām has clarified that even if someone loves ʿIslām, but yet collaborates with the *kuffār* against the Muslims, then he has apostatized from ʿIslām. This is apparent from the ʿImām when he is saying that even if someone fasts many voluntarily fasts, and gives lots of charity voluntarily- but still assists the *kuffār* against the Muslims, then he has exited ʿIslām. For it is unlikely that one who fasts voluntarily, and gives lots of Sadaqah voluntarily, doesn’t love ʿIslām. Yet but if this person commits Muthābara- then he has apostatized.

507 Just in case the Followers of Ḥirā’ and Ṭajabbūn try to make *Tawīl* of this statement… Let it be clarified by the statement of ʿImām Ibn Ḥārān At-Ṭabarī Ḥirrah Allāh ﷺ in his *Tafsīr* of the Verse [Al-Ma’idah: 51]: “And if any amongst you takes them as *Awliyā’*, then surely he is one of them”. So whosoever helps [does *Tawāllī* to] the Jews and Christians against the Mu’minīn, then he is indeed one of them (Jews and Christians). For verily, whoever does *Tawāllī* to them and assists them against the Mu’minīn, then he is indeed from the people of their religion and community. For surely, no one befriends [does *Tawāllī* to] someone, except because he is truly with him, and with his religion, and is pleased with what he is upon; and since he is pleased with him and his religion, that necessitates that he be hostile against what opposes that [and ʿIslām is what opposes *kufīr*] - so the *kufīr*’s ruling and the his ruling is one and the same.” At-Ṭabarī (6/277). But this stipulation is the opinion of the Mufassirīn Ḥirrah Allah. But what is correct is that they were not pleased with *kufīr*, but rather only did it because of fear. As Ibn Taymiyyah Ḥirrah Allah said, “The Mufassirīn are agreed that these Verses were revealed regarding some people who had the disease of Khawf, fearing that the Muslims might be defeated, thus they helped the Jews and Christians because of the fear in their hearts - not because they thought Muhammad was a liar, nor that the *kuffār* were truthful.” “Majmūʿ Al-Fatāwā” (7/193-194).

508 Al-Ma’idah: 5
“And they will never cease fighting you until they turn you back from your Din (Islam), if they can. And whosoever of you turns back from his Din, and dies as a kāfīr, then his deeds will be lost in this life and in the Hereafter. And they will be the dwellers of the Fire. They will abide therein forever.”

And that is because Allah (Most High) has said,

“O you who believe! Do not take the Jews and Christians as Awliyā’. They are but Awliyā’ of each other. And if any amongst you takes them as Awliyā’, then surely he is one of them. Verily, Allah guides not those people who are the Thalimīn. And you see in those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’ Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who have Īmān will say, “Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (O Muslims)?” All that they did has been in futility, so they have become losers.”

And that is because Allah (Glory Be To Him) has said,

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509 Al- Baqara: 217
510 Yet, did Allah excuse them because of “fear”- as the Murji’ah claim?
511 Theses Verses clearly show that the apostates verbally swore that they love Islam and the Muslims - but their swearing was not of any benefit, since their action of Muthābarah clearly showed their contradiction, and nullification of their claims. It is similar to the grave-worshippers who claim “La Ilāha Illā Allāh” with their mouths - but this is of no value, since their actions nullify their sayings of the tongue. This is another refutation against the Murji’ah for those who can grasp these Verses thoroughly.
512 Al-Ma’lid: 51-53. So these Verses end with clear-cut Takfīr of those who do Tawallī - since only the actions and deeds of the kafīr are invalidated and made to be futile.
“Verily, those who have turned back (have apostatized) after the Guidance has been manifested to them- Shaytān has beautified for them (their false hopes), and (Allāh) prolonged their term (age). This, is because they said to those who hate what Allāh has sent down, “We will obey you in part of the matter.” But Allāh knows their secrets. Then how (will it be) when the Angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allāh, and hated that which pleased Him. So, He made their deeds fruitless. Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light their hidden enmity? Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds. And surely, We shall test you till We know the Mujāhidin from amongst you, and the patient ones (in jihād); and We shall test your facts. 513 Verily, those who commit kuffār and hinder (people) from the Path of Allāh, and oppose the Messenger, after Guidance has been clearly shown to them, they will not harm Allāh in the least. Rather, He shall make their deeds invalid. O you who Believe! Obey Allāh, and obey the Messenger, and do not wipe your (own) deeds out. Verily, those who commit kuffār, and hinder (people) from the Path of Allāh - then die while they are kuffār - Allāh will never forgive them. So do not be weak, and ask not for peace (from the enemies of Allāh), while you have the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds.” 514

Alas! Let every Muslim and every Muslimab know! That those ones who have come out to fight against their Din, and are aiding their enemies - that whosoever marries these people, then their marriage is invalid (Bātil) 515, nullified from its very base, and it is not possible to validate it; and not a single thing remains from the wedlock, like affiliation and inheritance and such things. And that whosoever was already married, then their wedlock is annulled.

513 Those who are true or liars in their claim to be Muslims.
514 Muhammad: 25-35
515 Note - O Brother of Tawīl - how much the Imam stresses that the wedlock/marriage of an apostate is Bātil, as you shall see... and this is not done, except to show that indeed, such a collaborator is an apostate.
And likewise, those who repent \textsuperscript{516} from amongst them - and return to their Lord and to their \textit{Din}, and wage war against His enemies, and help His \textit{Ummah} - then the spouses that they married while in a state of apostasy, or whom they were married to at the time of the \textit{riddab} - they are not their wives, nor are they under their protection. Rather, after the repentance, it is obligatory to renew their wedlock, by performing a new, valid, \textit{Shar'i} contract, \textsuperscript{517} as is clear and obvious.

Alas! Let the Muslim women in each and every corner of the world take heed! So that before they marry, they should be sure that those who are offering to marry them are not from this forsaken group that has left the \textit{Din} - in order to protect their own selves and their honor; To preserve themselves from having intercourse with men whom they assume are their husbands, but in reality they are not their husbands - for verily their wedlock is invalid in the \textit{Din} of Allāh.

Alas! Let the Muslim women know! Those whom Allāh has tested by giving them spouses who flung themselves into this filthy apostasy - Let them know that their marriages are nullified (\textit{Bāti';}); and they have become \textit{Harām} for these men (who have collaborated with the \textit{kuffār}), and they are no longer their husbands; until they (the collaborators) repent a correct repentance which is acted upon (\textit{‘Amaliyyah}), \textsuperscript{518} and then they marry them with a new, valid marriage.

Alas! Let the Muslim women know! That whosoever from amongst them is pleased to marry a man like this, while knowing that he is such; or is pleased with remaining (in marriage) with this husband whom she knows has this \textit{riddab} in him - Then she shares the same ruling as her husband in apostasy - they are equal. And may Allāh save the Muslim women from being pleased with anything like that for themselves and for their honor, and the lineage of their children, and their \textit{Dīn}.

Alas! Indeed the matter is very severe, and it is not a joke. \textsuperscript{519} And what is the benefit of setting laws that punish those who collaborate with the enemy - as indeed, how many ploys there are to dodge the texts of the Divine Laws, and how many paths there are to free the \textit{Mujrimūn} \textsuperscript{520} of any blame- by using fabricated interpretations, and clever

\textsuperscript{516} Remember O \textit{Ghurabā’}; How the \textit{Imām} defines \textit{valid} “repentance” as: “and return to their Lord and their \textit{Din}, and wage war against His enemies, and help the \textit{Ummah of Islām}”. As the repentance has to be actualized in action, not mere verbal claims.

\textsuperscript{517} Grasp this verdict tightly- O \textit{Ghurabā’}! For whosoever continues in such a state of apostasy, is only committing \textit{Zinā} with a \textit{murtadd}.

\textsuperscript{518} This is clear from the \textit{Imām}. It has to be acted upon, not merely saying with the mouth, “We know we are doing sins and transgressions.” And this statement - \textit{‘Amaliyyah} - is elucidated upon by the \textit{Imām} when he said earlier, “those who repent from amongst them, and return to their Lord and their \textit{Din}, and wage war against His enemies, and help the \textit{Ummah of Islām}”.

\textsuperscript{519} As opposed to the Followers of \textit{Ijā’} and \textit{Tajahhum}, who claim the Ten Nullifications of \textit{Islām} are only major sins which do not expel the perpetrator from \textit{Islām} unless we know what is in his heart, such as \textit{Istiblāl}, \textit{Hubb Lil-kufr}, \textit{Baghdaa Lil-Islām}, etc. And they are the most extreme of sects against \textit{Hukm ‘Alā Ahl Thawābīr} (Judging upon the apparent).

\textsuperscript{520} \textit{Mujrimūn}: criminals, culprits, felons. In this context, the \textit{Shaykh} is referring to the apostate collaborators.
statements. 521 But even so, the Ummah is responsible for establishing its Din, and to take action in order to aid it, in every moment and era. And the individuals will be questioned, when they are in front of Allâh on the Day of Resurrection, regarding what their hands had sent forth, and what their hearts were doing.

So let every person look into himself, and become a fence (of protection) for his Din, to protect it from the abuse of the abusers, and from the treachery of the traitors; for every Muslim is (a vanguard) at a port from the ports of Islâm, so let him beware lest Islâm will be attacked from his side. And verily, the Victory is only from Allâh. And,

“Surely, Allâh will help those who help His Cause.” 522

- End of the words of Imâm Ahmad Shâkir Al-Misrî رحمه الله.

Since Imâm Ahmad Shâkir رحمه الله brought up one of the rulings regarding the apostate, such as the nullification of their marriages, it would be beneficial to mention a few other rulings which are affected also.

Shaykh ‘Ali Al-Khudhayr mentions in his book “Al-Haq‘iq Fî At-Tawbi‘”, some of the following rulings which become affected and thus become either obligatory, preferred, neutral, disliked, or forbidden, 523 according to the specific circumstance:

And what is meant by ‘Rulings’ is the likes of,

- Munâkalah: The marriages of the murtaddin
- Muwarathah: Murtadd inheriting from Muslims, and Muslims inheriting from them
- Mahabbah: Loving the murtaddin
- Muwâlâh: Befriending the murtaddin
- Nusrâh: Helping the murtaddin
- Mu‘âdhâh: Hostility towards the murtaddin
- Bara‘âb: Disavowal from the murtaddin
- Salât Khalfahu: Praying behind a murtadd
- Salât ‘Alayhi: Praying Janâzah over the murtaddin
- Musâkanah: Staying and/or residing with the murtaddin
- Du‘â Lahu: Making Du‘â for them
- Du‘â ‘Alayhi: Making Du‘â against them
- Sâbih: Insulting the murtaddin

521 Remember this, as this is exactly what the Murji‘ah due for the sake of their kings, and what the Mujrimûn due to justify their apostasy.
522 Al-Hajj: 40
523 Also known as the five rulings of Fiqh: Wâjib, Mandib, Mubâb, Makrih, and Harâm.
- *La’n*: Cursing them
- *Qatl*: Killing them
- *Qitâq*: Fighting against them
- *Ta’hib*: Punishing them
- *Hillu Nisâ’ibim*: The permissibility of their women
- *Hillu Thabhâ’ibim*: The permissibility of eating from their slaughtering
- *Dafn Wa Maqâbir*: Burial of the *murtaddin*

Whoever wants further details should refer back to the book “*Al-Haqâ’iq Fi At-Tawhîd*”. So what has been mentioned above are just some of the rulings which are affected when someone apostatizes - some become obligatory, and some become forbidden, etc.
The *Imāms* of Najd - Vs. - the *Murjī’ah*

*Imām* Muhammad Ibn ‘Abdil-Wahhāb  رحمه الله said, “Know: That it is from the Wisdom of Allāh (Most High) that He never sent a Prophet with this *Tawhīd*, except that He also set up enemies against him. As He (Most High) said,

“So We have appointed for every Prophet enemies- Shayātīn among humans and Jīnna, inspiring one another with adorned speech as a delusion.”

And the enemies of *Tawhīd* can sometimes have varieties of knowledge, books, and arguments (which they use against the *Humāfā‘*); Just as He said,

“Then when their Messengers came to them with clear proofs, they exulted (in pride) with that which they had of knowledge.”


Thus it is of utmost importance that the person who intends to follow the *Millat Ibrāhīm*, knows these arguments along with their refutations…

Many of the sincere English-speaking brothers have been misguided by this Abdul-Muhsin Ubayyān’s *Fatwā* regarding *Muthābarah* (collaboration with the *kaffār* against the Muslims). 527 And to this day, many of the Jahmī-styled *Murjī‘ah* keep on circulating his *Fatwā* 528 - even though it is against the *Fatwā* of Shaykh Ibn Bāz  رحمه الله and Shaykh Sālih Al-Fawzān (not to mention all the *Imāms* of the *Da‘wāb* of Najd).

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524 This section is based upon *Shaykh* Abū Muhammad An-Najdī’s treatise entitled “*Naqīd Fatwā Al-Ubayyān Fi Hukmī Muthābarat Al-Mushrikīn*”; and a section from *Shaykh* Nāṣir Al-Fahd’s book “*At-Tibyān*”, and his “*Waqaf Ma‘a Al-Waqaf*”, and *Shaykh* Abū Muhammad Al-Maqdisī’s “*Ash-Shibāb Atb-Thaqīl*.”

525 *Al-An‘ām*: 112

526 Ghajīr: 83. Refer to “*Kashf Asb-Shububat*” by the *Imām*.

527 But most of those brothers who have read the above mentioned books without bias have returned to the path of *Tawāb* and *Sunnah* and the rest of the *Salaf*, *Wa Lillah Al-Hand*. 528 And there is another book which is circulated by the *Murjī‘ah*, “*Al-Walā‘ Wal-Bari‘ Bayna As-Sanāmah Wal-Ghalaw*” invented by Dr. Hātim Ibn ‘Ārif, an absolute *Qusūrī*. Not once in his book does he bring up that the Eighth Nullification of *Iṣlām* is “*Muthābarah*”. Not once does he even mention the *Fatwā* of the *Imāms* of the *Salaf* regarding the collaborator. But rather he only makes *Injī‘*-based *Taw‘il* of the statements of the scholars regarding various Verses and *Ahādīth*. But he doesn’t refer to any of the *Tabqāt* of the *Salaf* into the matter of *Muthābarah*, as *Shaykh* Nāṣir Al-Fahd  رحمه الله did in his book “*At-Tibyān*.”
For the sake of shortness, I will briefly mention the doubts and *Shubuhát* that this man brings up in his *Fatwá*, which was translated by the *Murji`ab* into English as “*Muwålát and Mudháharab (Loyalty and Support) to the Mushrikeen*”:

1) He brings quotes from Muhammad Rashid Ridhá’ and *Imám* Ibn Hazm رحمه الله. 529 I will not waste time to refute these, since it is clear that it is not even regarding the topic - and it has been taken out of context to make it seem as if it is relevant.

2) The *Hadith* regarding Hátib Ibn Abi Balta’ah رضي الله عنه. He makes improper *Ta’wil* regarding this *Hadith*.

3) The *Hadith* regarding Abú Jandal. He only mentions it very briefly, because it is obvious that if he mentioned the whole ordeal, then he would be refuting himself.

4) He divides *Mudháharab* into three categories - and he is the first person in history to have done this. Even Shaykh Sálih Al-Fawzán, when asked if there is any *Tafsíl* regarding *Muwálat* (referring to the *Mudháharab*) 530 - he replied that there is not any *Tafsíl*, rather- *Mudháharab* is a Nullification of *Islam* 531.

And even besides these, ‘Ubaykán has fabricated lies against the scholars of *Islam* - which will be addressed within this section, *In Sha’ Allah*. So, *In Sha’ Allah*, let us begin dissecting this man’s doubts.

1) **Dividing Mudháharab into three categories**

First of all - the sincere brethren should know that this division into three categories is a new invention from ‘Abdul-Muhsín Ibn Násir Al-‘Ubaykán 532 himself; he has no *Salaf* with him in this regard, meaning that none of the Pious Predecessors have been as “intelligent” as him. This is a *Bid’ab* from his own case.

So this is the state-of-the-art breakthrough of ‘Ubaykán; his claim is as follows:

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529 As for the words of Ibn Hazm رحمه الله - It is regarding the topic of “A Muslim seeks help from a *káfir* against another Muslim”. And this has nothing to do with the question, which was about “Helping a *káfir* against a Muslim”- which is known to the *Salaf* as *Mudháharab*, the Eighth Nullification of *Islam*. And even for the topic of seeking help from the *káfir* - Ibn Hazm mentions two conditions for it: 1) that the Muslims are the superior in power, and 2) that the *káfir* are followers of the Muslims in this matter [and not the other way around]. And also the brothers should read the book of Shaykh Hamíd Ibn ‘Uqlá’ Al-Shu’aybi رحمه الله entitled “*Al-Qawl Al-Mukhtár Fi Hukmí Al-Ishr‘ Al-Muhi Ahtúr Bil-Káfir*”. As for the words of Rashíd Ridhá’, they are taken out of context, this exposes ‘Ubaykán’s desire to hide the Truth. And ‘Ubaykán knows this very well- but apparently, he just wanted to make it seem as if a lot of scholars are with him, even though the statements are regarding an entirely different topic.

530 Note the difference between *Mudháharab* and *Muwálat*. *Muwálat* has *Tafsíl* within it; But *Mudháharab* does not have *Tafsíl* at all. Every type of *Mudháharab* is *Muwálat*, but not every type of *Muwálat* is *Mudháharab*. Refer to the *Fatwá* numbered 9665 on his personal website [www.alfuzan.net](http://www.alfuzan.net). And for more on this, refer to the section “The Dividing Border in Between *Muwálat* and *Tawáw’il*”.


532 The man is clearly willing to do anything, to the extent of saying that no scholar ever said that *Mudháharab* is a nullification of *Islam* - as you will see.
1) Helping the *kuffār* against the Muslims- while being pleased with *kufr*. He claims only in this condition does the collaborator exit the *Dīn*, and become an apostate, *murtadd*.

2) Helping the *kuffār* against the Muslims- for a worldly reason, without any justifiable reason [according to his new invention], such as (the absence of) *Khawf* (fear), etc. In this condition, it is a major sin (*kabīrah*) - not *kufr*.

3) Helping the *kuffār* against the Muslims- due to a justifiable reason, such as *Khawf* (fear). In this condition, it is perfectly permissible, no sin, neither minor, nor major - let alone *kufr* and apostasy.

So this is a summarization of his latest discoveries (may Allāh protect the Muslims from its evil).

But as for the *Salaf*, and those who follow their *Manhaj* and *‘Aqidah* till today, they were satisfied with the following:

“The Eighth Nullification of *Islām*: Helping the *kuffār* and cooperating with them against the Muslims. As Allāh (Most High) has said,

And if any amongst you takes them ( *kuffār* ) as *Awliyā*’, 533 then surely he is one of them ( *kuffān* ).” 534

And it is well known that all of the Ten Nullifications are a matter of *Ijmā’* of the scholars.

And *Imām* Muhammad Ibn ‘Abdil-Wahhāb رحمه الله then says at the end of his treatise, “So there is no difference concerning these Ten Nullifications between the one who does it out of jest, or while being serious, or out of fear for his wealth and status (*Khā'id*); the only one excused is the *Mukrah*. 535 All of these are the greatest danger upon most people. So the

533 Allies, Supporters, Protectors, Friends, Helpers, etc.

534 Al-‘Aqidah: 51

535 But this does not mean that it is allowed to help the *kuffār* against the Muslims (*Mithābahar*). For *Ikrāb* (coercion), if it is truly coercion, then it is permissible to say words of *kufr*, and do actions of *kufr* as long as it does not involve hurting another Muslim; and if it does involve hurting another Muslim, then it is not permissible according to *Ijmā’*- for he is not allowed to kill another brother for the sake of his own life. An-Nawawī رحمه الله says, “As for killing (a Muslim), then it is not permissible even under *Ikrāb*- according to *Ijmā’*!” [Al-Minhaj Sharh Sahīh Muslim Ibn Al-Hajjāj 18/16-17]. Ibn Rajab Al-Hanbālī رحمه الله said, “The scholars are united upon the fact that if someone is (being) coerced to kill a Muslim- then it is (still) not permissible to kill him. Because he has actually chosen to kill that other person in order to save his own life from being killed. And this has *Ijmā’* of the scholars that it is transgression.” [Jāmi’ Al-Ulāmi Wal-Hikam 2/371]. Shaykh Al-‘Islam Ibn Taymiyyah رحمه الله said regarding those who are coerced by the Tatārs to help them against the Muslims, “Even if he is coerced to fight (against the Muslims) in this time of tribulation, it is still not permissible for him to fight. Rather, it is obligatory that he destroys his weapons, and be patient until he is martyred… There is no doubt that it is obligatory upon him that, if he is forced to be present (on the battlefield), that he does not fight- even if the Muslims end up killing him… Indeed it is not permissible for him to kill another Muslim according to consensus. So if he is coerced and threatened
Muslim should beware of these Nullifications, and he should fear for himself in regards to them.”  

So let us firstly mention, as has already been mentioned, that these three categories are a Bid'ah - none of the scholars of the Salaf preceded him in this; and he is the only person to invent this categorization.

So when this is understood- one should ask, “Why did this person create this invention? And who does this invention support?” Did he do it to warn people from that which Allah has warned from, and to help preach Allah’s Words to mankind?

Such as,

“And had they believed in Allah, and in the Prophet, and in what has been revealed to him- they would have never taken them (the kuffār) as Awliyā’.”  

Or was ‘Ubaykān trying to say, “And if inside your heart, you love Allah and the Prophet, and what has been revealed to him- then it is okay to take the Zionists and Crusaders as your Awliyā’.”

But Allah says,

“O you who Believe! If you obey those who do kufr, they will send you back on your heels, and you will turn back (from Īmān) as losers.”

that he will be killed unless he kills another Muslim- then it is still not permissible for him to kill someone for the sake of not being killed himself. It is not permissible to oppress someone for the sake of not being killed himself.” [Majmū’ Al-Fatāwā 28/538-539]. Also refer to the end of the Sharḥ by Shaykh ‘Ali Ash-Khudhāy r on “Kashf Ash-Shubuhāt”, entitled “At-Tawdīḥ Wa At-Tatimmat”, for he has explained this thoroughly.

536 And at the end of the translation of “Kashf Ash-Shubuhāt” that the Murji’āb themselves distribute, while speaking about those who are condemned as kuffār and apostates, “Only the coerced are excused. All the others are condemned, whether they commit their unbelief out of fear, distress, loyalty to others, love of money, or out of jest.” So the Murji’āb refute themselves.

537 Al-Mā’īdah: 81

538 Isn’t it amazing how every time some ‘entity’ is perpetrating a Nullification of Islam - These Jahmi-styled Murji’āb pop up and ask regarding what the unseen affairs of the heart are? Like, “Does he consider it Halāl? Does he love kufr? Does he hate Islam? etc…” In Shā’ Allāh, you will soon read a statement from Shaykh Sālih Al-Fawzān regarding this.

539 Although these are not the exact words of ‘Ubaykān- these meanings are implied in his Fatwā- and anyone who reads his Fatwā will know that it implies that he supports these views also.

540 Al ‘Imrān: 149
“And if you obey them (the kuffār), then you would indeed be mushrikūn.” 541

Or was ‘Ubaykān trying to say, “O you who Believe! If you obey those who do kufr, they will not send you back on your heels, rather you can get both riches in this world by helping the kuffār against Muslims, and in the Hereafter you will be victoriously in Paradise.” 542

But Allāh says,

“You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger- even if they are their fathers, their sons, their brothers, or their kindred. For such (people), He has written Īmān in their hearts, and strengthened them with the light from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they are pleased with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be successful.” 543

Or was ‘Ubaykān trying to say “You will find many people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger - even if they are Zionists, Crusaders, Hindus, or Tawāghit. For such traitors, He has written Īmān in their hearts, and strengthened them with Crusaders and Jews…” 544

Allāh clarifies,

“Give to the Munāfiqīn (hypocrites who are actually kuffār pretending to be Muslims) the tidings that there is for them a painful torment- those who take the kāfirīn as Awliyā’ instead of the Mu’mīnīn. Do they seek honor, power, and glory with them?” 545

541 Al-Ar’ām: 121
542 Although these are not the exact words of ‘Ubaykān- these meanings are implied in his Fatwā- and anyone who reads his Fatwā will know that it implies that he supports these views also.
543 Al-Majā’ilāt: 22
544 Although these are not the exact words of ‘Ubaykān- these meanings are implied in his Fatwā- and anyone who reads his Fatwā will know that it implies that he supports these views also.
545 An-Nidah: 138-139
Yet ‘Ubaykān challenges this, “If anyone helps the kuffār in their Crusade against the Muslims for a worldly reason - such as seeking honor, power, and glory with them- Then such a person is not a Munafiq, but rather a Mu’min - as long as he “loves” Islām.” 546

But Allāh says,

“So on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who are kāfirīn.” 547

And Allāh orders,

“Therefore do not fear men, but fear Me- and do not sell My Verses for a miserable price.” 548

And He warns,

“Then do you believe in a part of the Book and reject the rest? ... Those are they who have bought the life of this world at the price of the Hereafter. So the torment shall not be lightened off of them nor shall they be helped.” 549

Or was ‘Ubaykān trying to protest and argue, “If they prefer the life of this world over the Hereafter- and sell the Hereafter for the glory of this Dunyā, then let them go ahead and kill those Muwahhidīn - join the Zionist club! After all, you will be getting riches and glory! And those Khuwārij won’t be worrying us or our Zionist brothers anymore! And Allāh will not punish you if you love Him inside your heart. So if you love Him inside your heart, then go ahead and slice and dice those who worship Him Alone! As long as your heart is with the Muslims, and your heart is against the mushrikīn - there is no problem if you kill Muhammad ﷺ (but don’t forget to love him inside your heart!) and assist Abū Lahab and

546 Although these are not the exact words of ‘Ubaykān- these meanings are implied in his Fatwā- and anyone who reads his Fatwā will know that it implies that he supports these views also.
547 An-Nahl: 106-107
548 Al-Mā’idah: 44
549 Al-Baqarah: 85-86
Abū Jahl against the Muslims! And whosoever does *Takfīr* of us - then he is of the ignorant *Khawārij*, the dogs of Hell! 550

So was 'Ubaykān trying to support Allāh’s continuous warnings regarding allying with the *kufr*?

And is 'Ubaykān helping the Allies of Allāh; or is he supporting the allies of the *Tawāghit*?

After you have answered that question- let us then go forward…

Not only is he an inventor of *Bid'ah* - his new division invention contradicts the verdicts of the Senior Scholars. He says in his *Fatwā*, “And giving verdict in the likes of these general affairs that are connected to the dealings and interactions between nation states, and between the rulers is not the right of every person from the students of knowledge. Rather, it is the speciality of the Senior Scholars, those who connect with those in authority and who know the reality of the situation, and overwhelmingly, the outwardly displayed matters are opposed to the hidden reality.”

So he is calling to forsake the generality of the Verse,

> “The *Mu'minūn* and *Mu'mināt* are *Awliyā’* of one another - they enjoin *Ma'rūf* (righteousness), and forbid *Munkar* (evil).” 551

And the command from the Messenger صلی الله علیه وسلم, “*Whosoever amongst you sees something evil, then let him rectify it with his hand (take physical action); then if he is not able to, then with his tongue (speak against it); then if he is not able to, then (hate it) with in his heart, and that is the weakest of *ɪmān*.” 553

But even so - let us agree with 'Ubaykān for the sake of argument. Then we ask him, “If the Senior Scholars are the ones who know the reality of the affairs - Then why has he opposed them?”

Why does he want to revolutionize the traditional ruling regarding *Muthābathah*? Why has he divided it into three branches - while the *Salaf* knew nothing about this division? Why is he reminding us of the *Qubūriyyah* who divide *Bid'ah* into two branches “good bidah hasanah” and

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550 Although these are not the exact words of 'Ubaykān- these meanings are implied in his *Fatwā* and anyone who reads his *Fatwā* will know that it implies that he supports these views also.

551 *At-Tawbah*: 71

552 And make sincere *Du’ā’* against that evil, despise it, and wait for any moment that he can do the higher two forms mentioned.

553 Recorded in Muslim (49), Abū Dāwūd (1140, 4340), At-Tirmithī (2172), Ibn Mājah (1275, 4013), Ahmad (3/54). And verily, *kufr* is the worst *munkar* that exists. All from Abū Sa’īd Al-Khudrī رضی الله عنه, with similar phrasings, and this is the phrasing of *Imām* Muslim. The hating in the heart was mentioned by *Imām* An-Nawawī in his explanation of this *Hadīth* in his *Sharh* of “Sabīb Muslimī”

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“bad bidah sayyi’ah” - Even though the Messenger ﷺ said “Every Bid’ah is misguidance”! And ‘Ubaykān says “Kufr Muthābarah, Sin Muthābarah, and permissible Muthābarah” - Even though the Ijmā’ of the Salaf said “Every Muthābarah is kufr”!!

Why does he oppose the Fatwā of ‘Imām Muhammad Ibn ‘Abdil-Wahhāb ﷺ Or was the ‘Imām not in contact with the rulers? And ‘Imām Sulaymān Ibn ‘Abdillāh Al Ash-Shaykh رحمه اﷲ, and the rest of the Salaf who had contact with the rulers? Or will he claim that ‘Imām Sulaymān رحمه اﷲ and the rest of the Salaf weren’t in contact with the rulers?

Or what about Shaykh ‘Abdul-Azīz Ibn Bāz Will he also claim that he wasn’t in contact with the rulers? Maybe ‘Ubaykān should have corrected Shaykh Ibn Bāz when the Shaykh unrestrictedly said, “The ‘Ulama’ of Islam are united upon the fact that whosoever aids the kuffār against the Muslims, or collaborates with them with any type of assistance - then that person is a kāfir just like them.”

Or maybe Shaykh Ibn Bāz isn’t amongst the ‘scholars’ whom Ubaykān claims:

“… the Fuqahā’ did not mention Al-Muwālāt and Al-Muthbārāh (loyalty and supporting, aiding) amongst the nullifiers…”

Yes - O Brethren! These are his exact words!! Yet, Shaykh Ibn Bāz narrated Ijmā’ upon this! That means- O Brethren- that ‘Ubaykān doesn’t believe that a single scholar existed before himself! Ponder deeply upon this…

And this implies that Al-Mujaddid, Shaykh Al-Islām Muhammad Ibn ‘Abdil-Wahhāb ﷺ is not a scholar in the sight of ‘Ubaykān - not to mention all of the ‘Imāms of the Da‘wah ﷺ.

And along with all this, Shaykh Sālih Al-Fawzān too issued the verdict, “And from that which is a display of Muwālāt to the kuffār - is helping them and cooperating with them against the Muslims, flattering them and defending them - and all of these are within the

554 Narrated by Muslim, An-Nasā’ī, Abū Dāwūd, Ibn Mājah, Ad-Dārīmī and Ahmad. Some from Al-‘Irshād Ibn Sāriyah, some from Jābir Ibn ‘Abdillāh and some from Abdullāh Ibn Mas‘ūd; may Allāh be pleased with all of them.

555 “Majmū‘ Fatwā’ Ibn Bāz” (1/274). Which is similar to the verdict of Shaykh ‘Abdullāh Ibn ‘Abdillāh, “And whosoever assists them with any type of support against the Muslims, then this is obvious apostasy (riddah sarrihah),” Refer to “Ad-Durar As-Saniyyah” (8/242 and 10/429). And the verdict of Al-‘Allāmah Ahmad Shākir, “As for collaborating (Ta‘awun) with the English (against the Muslims), with any type (of cooperation) from the various types of cooperation, regardless of how minute or great: then this is the extreme apostasy (ar-riddah al-jāmi‘ah), and undeniable infidelity (al-kufr as-sirah),” “Kalimatu Haqq” (126).
(Eighth) Nullification of Islam, and causes of riddab (apostasy from Islam). And we seek refuge with Allâh from these.”

And it is obligatory to realize that ‘Ubaykân has openly opposed the Qur’ân; for he says that “Khnâyf” (fear, cowardice) is an excuse that makes it perfectly fine to help the Crusaders against the Muslims. So if Allâh refutes this last division, then this automatically refutes his first two divisions.

So Allâh says,

“O you who believe! Do not take the Jews and Christians as Awliyâ‘. They are but Awliyâ‘ of each other. And if any amongst you takes them as Awliyâ‘, then surely he is one of them. Verily, Allâh guides not those people who are the Thâlîmîn. And you see in those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.”

So O Mûrij‘ab! O Jâmiyyab! O Qusâriyyab! Has Allâh excused people for being afraid that misfortunes and disasters would fall upon their heads??

And if they claim that another Verse accepts fear as an excuse, and they bring the Verse,

“Let not the Mu’mînûn take the kâfîrîn as Awliyâ‘ instead of the Mu’mînîn - and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them- And Allâh warns you against Himself.”

Then we would reply with the fact that the Verses of the Qur’ân do not contradict one another; and we would show the Verse,

“Do they not then consider the Qur’ân carefully? Had it been from other than Allâh, they would surely have found therein much a contradiction.”

556 Refer to “Al-Ishâb Ilâ Sabîh Al’Itiqâd” (351).
557 Al-Ma‘îlah: 51-52
558 Al ‘Imrân: 28
559 An-Nisâ‘: 82
How can someone claim that this Verse contradicts the Verse in Al-Mā‘idah - unless he is a misguided Jāhil? If they had only looked to the Taṣāfir of this Verse!

Imām Hamad Ibn ‘Atiq An-Nadjī explains, “The Verse “…except if you indeed fear a danger from them…” is equivalent to the Verse “excluding he who is forced thereto”.

Imām Sulaymān Ibn ‘Abdillāh Āl Ash-Shaykh said (in the Third Evidence of ad-Dalā‘il), “Except if you indeed fear a danger from them”: and it is that the person is subjugated by them, and is not capable of being hostile against them, and thus displays companionship towards them, while his heart is still firm upon Baghdā’ and ‘Adwāh; waiting for the preventative factor to cease - and once it ceases, he returns back to ‘Adwāh and Baghdā’.

So as it is clear now, In Shā’Allah, that “fear” (Khawf) is not an acceptable excuse - but rather “coercion” (Ikrāh) – with its conditions - is an acceptable excuse (for Muwālah, but not Tawallūt).

And let us further clarify this with the statements of Shaykh ‘Abdul-Azīz Ar-Rājihi:

“Question: What about someone that aids the disbelievers against the Muslims out of fear for his worldly possessions?

560 Al ‘Imrān: 28
561 Al-Nābah: 106
562 Refer to the book regarding the topic of Muthārah by the Shaykh, “Sabīl An-Najāb”.
563 But this does not mean that it is allowed to help the kufr against the Muslims (Muthārah). For Ikrāh (coercion), if it is truly coercion, then it is permissible to say words of kufr, and do actions of kufr- as long as it does not involve hurting another Muslim; and if it does involve hurting another Muslim, then it is not permissible according to Ijmā’- for he is not allowed to kill another brother for the sake of his own life. An-Nawawī says, “As for killing (a Muslim), then it is not permissible even under Ikrāh- according to Ijmā’.” [Al-Minhaj Sharh Sahīh Muslim Ibn Al-Hajjāj 18/16-17]. Ibn Rajab Al-Hanbālī said, “The scholars are united upon the fact that if someone is (being) coerced to kill a Muslim- then it is (still) not permissible to kill him. Because he has actually chosen to kill that other person in order to save his own life from being killed. And this has Ijmā’ of the scholars that it is transgression.” [Jāmi’ Al-Ulūmi Wal-Hikam 2/371]. Shaykh Al-Islām Ibn Taymiyyah said regarding those who are coerced by the Tatārs to help them against the Muslims, “Even if he is coerced to fight (against the Muslims) in this time of tribulation, it is still not permissible for him to fight. Rather, it is obligatory that he destroys his weapons, and be patient until he is martyred… There is no doubt that it is obligatory upon him that, if he is forced to be present (on the battlefield), that he does not fight- even if the Muslims end up killing him… Indeed it is not permissible for him to kill another Muslim according to consensus. So if he is coerced and threatened that he will be killed unless he kills another Muslim- then it is still not permissible for him to kill someone for the sake of not being killed himself. It is not permissible to oppress someone for the sake of not being killed himself.” [Majmū’ Al-Fatāwa 28/538-539]. Also refer to the end of the Sharb by Shaykh ‘Ali Ash-Khudhayr on “Kashf Ash-Shubuḥ”, entitled “Al-Tawddih Wa Al-Tāthmam”, for he has explained this thoroughly.
Answer: This person commits disbelief even if he does so out of fear for his worldly possessions, based on the text from the Qur'an:

“That is because they loved and preferred the life of this world over that of the Hereafter.”  564

This means he had some worldly reason. This person has disbelieved [become kafir] because he put his worldly reason above his Din. The Din of Allah takes precedence over his worldly benefits – [but] if he places his worldly benefits over his Din, then he has committed [major] kafir.” 565

The Shaykh also said regarding the difference between Ikrab (coercion) and Khawf (fear), “So Ikrab is only if it is said to him “Commit kafir! Or else we will kill you!” Or if someone threatens to kill him, and is really going to kill him - and the person really believes that he will be killed - for example if a king, or if a tyrant threatens him; and if there is no one (to help him escape), and he is ordered “Commit kafir! Prostrate to the idol! Say these words of kafir!” But if you don’t, we will slay you!” (Then such a person is excused) for he is a Mukrab; so if he utters or does kafir, if his heart is firmly upon Iman - then he is excused.

And as for the case if he is a Khafif (afraid, under fear), and he is not at the point of Ikrab (which has just been clarified) - then such a person is not excused, nor does he have any excuse. So the Khafif is like someone when it is said to him, “Commit kafir! Or else I will seize all your property and wealth! But if you commit kafir, then I will let you have your property and wealth.” Such a person is not excused, nor does he have any excuse. 567 He should let him seize his property for the sake of not committing kafir.” 568

564 An-Nabâ‘ 107. The full Verses are,

“Whoever commits kafir against Allah after his Iman (in Allah), excluding he who is forced thereto while his heart is at rest with Iman; but such who open their breasts to kafir, on them is wrath from Allah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allah does not guide the people who are kafirin.” [An-Nabâ‘ 106-107] Also refer to the Fourteenth Evidence in “Ad-Dalâ‘i’il”.

565 Refer to the Shaykh's cassettes in explanation of “Nawâjudh Al-Islâmi.” The Sharh has been translated into English also by the Murji‘ah.

566 For example the case of Shaykh ‘Ali Al-Khudhayr. When he was apparently tortured and drugged - and then he was ordered something like, “Reject your Fatwa to kill the Zionists and Crusaders and apostate Tawâqib in our country! But if you don't, we will torture you even more…” So that is why Shaykh Al-Khudhayr is excused from actually having committed kafir. May Allah forgive the Shaykh, preserve him, and strengthen him with a light from Himself, and destroy the Tawâqib that have imprisoned him, and hasten the release of the Shaykh.

567 Notice how he is repeating this and stressing upon it; Unlike the Murji‘ah.

568 Refer to the Shaykh's cassettes in explanation of the end of “Kafir Ash-Sha‘bunâ‘i.”
So why has ‘Ubaykān opposed the verdicts of his own “Senior Scholars”? Or are these scholars not in contact with the rulers?

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

And the Imām also said, “Similar is the case with the murtaddīn in this fitnah (tribulations). Shaytān has seduced them and tricked them with the illusion that Khawf is an excuse for committing riddah, and that with their knowledge of the Truth, love of it, and testimony to it- their action will not harm them. And they have forgotten that a great many of the mushrikin know of the Truth, love it, and testify to it - but they abandon the following of and acting upon it out of love for the Dunyā, and because of Khawf for the sake of lives, wealth, food, or positions of leadership.”

And let us end this with the words of Imām Hamad Ibn ‘Atīq رحمه الله:

“Chapter. Which excuse is acceptable for harmonizing with the mushrikīn, and displaying obedience to them?

Know, that this happens within three situations:

1) He harmonizes with them both externally (in actions) and internally (in the heart, belief, love, etc.); and obeys them externally, and favors them, and befriends them in his heart (also). So such a person is a kāfir, outside the fold of Islām; whether or not he is coerced to do such. And he is of those people regarding whom Allāh said,

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569 The Arabic word used is “Ya’taqidūn” - derived from the words ‘Aqīdah and I’tiqād.
570 Refer to “Ad-Dalā’il”, under the Fifth Evidence.
571 Referring to Muthāharah- cooperation with the mushrikīn against the Muslims.
572 And isn’t this the same thing ‘Ubaykān tries to invent and excuse? Saying that Khawf is an excuse as long as your “heart loves” Islām?
573 Refer to “Ad-Dalā’il”, under the Seventeenth Evidence.
574 And contrast this with the three categories of ‘Ubaykān.
575 Know O Gharabū! That if a regime kills, imprisons, tortures, spies against, expels, “smokes out”, and wages a staunch war against the Munawbbīdīn- taking all measures to extend the occupation of the Zionist Crusaders upon the land of Muhammad and Ibrāhīm; the land regarding which Muhammad صلى الله عليه وسلم commanded, “Expel the Jews and Christians from the Arabian Peninsula”- then none but a sick Qutūrī would still say that such a regime still “loves” Islām, so if Muhammad صلى الله عليه وسلم commanded such (to expel the all the kuffār)- then what about those who beg the hostile armies of the Zionist Crusaders to stay in the Arabian Peninsula? The Hadith is recorded in various wordings by Al-Bukhārī (3053, 3152), Muslim (1551, 1637, 1767), At-Tirmithī (1606), Ahmad (1/195, 10/144), Ad-Dārimī (2/306), Al-Bukhārī in “At-Tārikh Al-Kabīr” (4/57), Al-Bayhaqī in “Al-Kahf” (18750), and "Al-Muwatta" of Mālik (3/88), “As-Silsilah As-Sahīhah” (1132). Narrated from ‘Abdullāh Ibn ‘Abbās.
“but such who open their breasts to kufr, on them is wrath from Allâh, and theirs will be a great torment.”

2) That he harmonizes with them, and favors them internally (in his heart), while being against them externally (with speech and actions). Then such is a kafir also, and he is the munafiq (hypocrite). But, as long as he acts according to Islam externally (and does not show any kufr), his blood and wealth is protected.

3) That he harmonizes with them externally (with speech and actions), while being against them internally (hating them in the heart). And this is further divided into two categories:

a) He does that because he is under their might and strength, while he is tortured and imprisoned by them; and they threaten to kill him, and they order him, “Be in harmony with us and obey us - Or else we will kill you.” So only in such a condition, it is permissible to harmonize with them externally, while his heart is firmly upon Iman, as happened to ‘Ammâr for which Allâh revealed

“except he who is forced thereto while his heart is at rest with Iman”

- which is just like the Verse,

“except if you indeed fear a danger from them”.

These two Verses have the same meaning, as was pointed out by Ibn Kathîr in his Tafsîr on the Verse from Al ‘Imrân.

576 Shaykh Al-Islâm Ibn Taymiyyah رحمه الله said regarding this, “Whoever utters kufr without being forced to, he has indeed opened his breast to kufr,” “Majmû’ Al-Fatâwâ” (7/599). And in (7/220) he says, “Whoever commits kufr without being forced to do so, he has indeed opened his breast to kufr.”
577 An-Nahî 106
578 Since it is impossible for the people to know what is actually inside the heart. But obviously, if he is caught doing kufr, such as spying against the Muslims - then he will be dealt with accordingly, as a munafiq and murtadd.
579 And as Shaykh Sulaymân Al Ash-Shaykh explained it, “while his heart is still firm upon Baghdâ’ and ‘Adâwâ’ against the kuffar and mushrikûn.
580 An-Nahî 106
581 Al ‘Imrân: 28
b) He does that only externally (in speech or action), while he opposes that internally (in his heart he hates the kuffār) - but he is not under their might nor strength. And the only reason he did that is because he desired a leadership role, or money, or extreme attachment to the homeland, or because of responsibilities, or because of fear of some misfortune. So such a person becomes an apostate (murtadd), and his internal hate against kuffār will not benefit him a bit. And such a person is as mentioned by Allāh,  

“That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who are kāfirūn.”

So Allāh has clarified that they didn’t apostatize because of being ignorant of the Truth, nor because they hated it, nor because they loved Bātīl - but rather, the only reason was because of a worldly desire. So they preferred this material world rather than the Dīn.

And this is the meaning of the words of Shaykh Al-Islām Muhammad Ibn ‘Abdil-Wahhāb, may Allāh have mercy upon him and forgive him.

And as for what many of the people think is an acceptable excuse, then it is from the beautification and seduction of Shaytān. That is because some of the friends of Shaytān scare these people - and this Khawf (fear) is not an excuse - they assume that it is okay to display harmony and give obedience to the mushrikīn.

And then there are others for whom Shaytān beautifies for them their greed for the world, he makes them hallucinate that it is okay for them to harmonize with the mushrikīn for worldly benefits - and the Juhhāl (ignorant people) think that such a person has been coerced

582 Supposing that the apostate Tāghūt regimes actually “hate” the kuffār… So then what about those who are an independent sovereign state, with a military, tanks, jets, intelligence agencies, and nuclear weapons, etc? What about such people then?

583 Or to preserve his own throne and status and to keep on subjugating the Muslims…

584 And maybe you will realize why these neo-Murji‘ah are also Qasīrīyyah…

585 An-Nahl: 107. As compared to ‘Ubaykān, who argues, “Loving the Dunyā is the an excuse from kufr!”

586 Referring to the words of the Mujaddid at the end of the Ten Nullifications: “So there is no difference concerning these Nullifications between the one who does it out of jest, or while being serious, or out of fear for his wealth and status (Khā’if); the only one excused is the Mukraḥ. All of these are the greatest danger upon most people. So the Muslim should beware of these Nullifications, and he should fear for himself in regards to them.”

587 Examine the invention of ‘Ubaykān next to the words of this great Imām of Najd. ‘Ubaykān: “That (the loyalty) is shown due to fear of the Kuffār and its likes, so the ruling pertaining to this is that it is permissible.” So these words are from ‘Ubaykān.

And the words of the Imām, “it is from the beatification and seduction of Shaytān”.

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(by his desires); But the scholars have already mentioned what Ikrāh really means… [Then the Imam quotes a long statement from Ibn Taymiyyah رحمه الله]… And that which is benefited from this, is that no one is under Ikrāh (to commit kufr), until he is tormented by torture or captivity. And (it also clarifies) that mere verbal threats are not considered Ikrāh. And likewise is the fear (Khawf) that the kuffār will separate him from his wife - such things are not real Ikrāh.

So when you have realized this, and have also realized what the many people have fallen into regarding this - then the statement of the Prophet ﷺ begins as something strange, and it shall return to being something strange (again) - So all glad tidings for the Strangers (Ghurabā'). And indeed it has become something strange again. And that which is even stranger than Islam, is that person which truly follows it. And success is only from Allāh.”

- End of the words of Imam Hamad Ibn ʿAtīq رحمه الله.

So I hope that this is enough to open the eyes of those who were blinded by the invention of ʿUbaykān.

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588 And this is a point to think about. Since Allāh also Himself has given mankind numerous verbal warnings of the Fire of Hell for those who do Mutābaharah. So whose verbal warnings should be listened to- Allāh’s, or the Tawāhid?

“IT is only Shaytān that suggests to you to fear his Awliyā’ (i.e. mushrikān); so fear them not, but fear Me (Alone), if you are Muʾminīn.” [Al ʾImrān: 175].

So it comes down to the matter of who really acts upon Tawhīd…

“And Allāh warns you against Himself.” [Al ʾImrān: 28].

589 Also refer to the end of the Sharh of Shaykh Al-Khudhayr of “Kashf Asb-Šubhah”, “At-Tawdhib Wa-Tatimmah” - for he has explained this topic of Ikrāh, and the Tafsīr within it, thoroughly.

590 Narrated by Ahmad (2/389), Al-Khatīb Al-Baghdādi (11/307). Editor’s Note: Also narrated by At-Ṭirmithi and Ibn Mājah, all with similar phrasings. Some from ‘Abdullāh Ibn ʿAmr Ibn Al-Ṭās, some from Anas Ibn Mālik, some from Sa’d Ibn Abī Waqqās, as well as from other Sahabah.

591 Ibn Ṣaḥīḥ narrates from the Ṣahīf that they used to say, “There is nothing stranger than the Sunnah - and yet even stranger than that, is he who truly follows it.” Refer to his book, “Kashf Al-Numbār Fi Wāf Vāl Aḥl Al-Ḡurabah” (28-29). And today we can say, the strangest thing is Millat Ibrāhīm - and yet even stranger than that, is the Hanīfī.

592 This was an entire chapter taken from “Sabīl Al-Nājīḥ”. And in the book “Millat Ibrāhīm” (177) by Shaykh Al-Maqdisī, he says, “Know with certainty that indeed if it was from our words, and not from the great Imams - it would be said (by the Qassārijah) “Khawārij” and “Takfīr”! Even though the Ayah is a clear text on this.”
And as for the claim “Assisting the infidels against Muslims is not kufr, unless it is done out of love for kufr, or hate against Islam- only then it is apostasy. But if it is only done for worldly benefit, or Khawf, then it is not apostasy.”

Then stop and consider: “Loving” kufr and the kuffār, or hating Islam and the Muslims, or desiring to see the subjugation of Muslims - each of these are apostasy within themselves - meaning by themselves (Bi Thāтиh). This type of apostasy does not require for someone to lift a finger against the Muslims. Such a person is a kāfir murtadd before he does any action, or utters any word.

If someone even wages war against the kuffār, and assists the Muslims in every way - while at the same time he loves kufr, or hates Islam- then he is still a kāfir 593

And no Muslim would disagree with this fact. So after this is established- Then here is the big question to the Murji’ah: “Do you then believe that the action (‘Aml) of Muthāharah (the Eighth Nullification of Islam) is not kufr by itself??”

The answer is obvious - they do not view that Muthāharah is a Nullification by itself, unless it is accompanied by something of the unseen affairs of the heart, such as loving kufr, hating Islam, Istihlāl, etc. And obviously this is in direct contradiction to the Salaf. And the only reason the Murji’ab stipulate these new revolutionary conditions, is only to please the Tawāḥīḥīt. And this desire of theirs is not an unseen matter- it is manifestly open.

Maybe we should quote Shaykh Sālih Al-Fawzān here when he was asked, “By what can someone commit the Major kufr (kufr akhbar) and apostasy? Is it specific to only beliefs (such as love and hatred), and rejection, and disbelief - or is it more comprehensive than these?”

So he answered, “Kufr and riddab can happen when someone perpetrates any nullification from the Nullifications of Islam, which are well-known to the People of Knowledge. So whosoever commits any of them (Nullifications), while not being in the type of ignorance which is excusable - then he indeed becomes an apostate and an infidel; And it is obligatory that we only judge according to the external displays (Thāḥīr) from his statements and actions. And we have no choice except to only judge according to the external signs (actions). As for the affairs of the heart (such as love, hatred, Istihlāl) - then none knows this except Allāh (Most High) Alone.

Thus, whoever utters kufr, or does an action of kufr - then we decide upon him in accordance to his utterance, and in accordance with whatever is necessitated by his statements or by his actions. So if what he uttered or did was from the actions of apostasy - unless he was a Mukrah or ignorant with the type of ignorance which is excusable - then he is an apostate. And this is regarding the matters of ‘Aqidah 594 which are clear in the Kitāb and

593 Similarly, if someone makes Istihlāl of other than Allāh’s Legislation, then he has become a kāfir - even if he judges with only the Sharī’ah. So in the opinion of the Murji’ah, none of the Ten Nullifications is kufr and riddab within itself - unless it is agreed with something from the heart - which is the very fundamental principle of ‘Ijā’īf - in direct opposition to the Ahl As-Sunnah.

594 Remember that ‘Aqidah includes belief, statements of the tongue, and actions of the limbs.
Sunnah, such as the Major shirk and Major kufr. But as for the subtle and complicated matters, then indeed there needs to be Iqamat Al-Hajjab in such a manner in which he should be able to understand.”

And also this Shaykh said, “And yet, there exists another group who says, “No matter what they do or say, they shouldn’t be ruled upon as kuffār or mushrikīn, until what is in their hearts is known.”

Yā SubhānAllāh! O Allāh! Glory be to You! Are we the ones who know what is in their hearts, or is it Allāh?”

And the statement of his, “So in summary, those who commit kufr do not exceed out of four situations:

a) He believes in his heart in what he says. There is no doubt about his kufr (disbelief/infidelity/ apostasy).

b) He does not believe in his heart in what he says, but he was not forced to say it. Rather he said it because of greediness for the worldly life, or to please the people and be in harmony with them. So indeed this person is a kāfir according to the Verse of the Qur’ān “That is because they loved and preferred the life of this world over that of the Hereafter”. And likewise is the ruling on the person who commits kufr or shirk, so that he can be in harmony with his people- even if he does not like kufr nor shirk, and does not believe in it; but only does it because of his love for his country, wealth, or relatives.

c) He utters words of kufr jokingly, for amusement- as was seen from the troops mentioned before.

d) He says (or commits) kufr because he was coerced, not because of his preference, while his heart is firm upon Īmān and Taḥwīd. So this is someone who will be pardoned, because he was under coercion.

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

And Shaykh Sulaymān Ibn ‘Abdillāh Al Aīsh-Shaykh رحمه الله was asked regarding someone who displays signs of Nīfāq (hypocrisy)- Can he be labeled as a “Munājiq” (hypocrite)? So the Shaykh answered, “A person who displays signs which show Nīfāq - such as turning away from battle and forsaking them when meeting the enemies, and like those who say “Had we known that fighting will take place, we would certainly have followed you”, and that he seeks refuge with the mushrikeen if they conquer him, and he praises the mushrikeen sometimes, and he allies with them against the Muslims, and such things which Allāh has

595 Refer to the Shaykh’s book, “Masā’il Fi Al-Īmān”, this was the first question in the book.
596 Refer to the Shaykh’s Sharḥ of “Kashf Ash-Shubuḥāt”.
597 See the Tafsīr of the Verse in At-Tawbah: 65-66.
598 Refer to “Sharḥ Kashf Ash-Shubuḥāt” (163-164). 
599 Al Ḥjrān: 167
mentioned that they are signs of *Nifāq*, and the characteristics of the *munāfiqin*. Then in such a case, *it is okay to unrestrictedly apply the word Nifāq to him, and to label him a “munāfiq”*. 600

And then these People of *Irjā*’ and *Tajabbūm* have claimed that collaborating with the *kuffār* against the Muslims is not _kufr_ unless the collaborator “loves _kufr_” or “hates _Islām_”; and this cult also claims that if he loves _Islām_ and hates _kufr_, then he is still a Muslim.

Shaykh Nāsir Al-Fahd أَسْرَه الله أُسْرَه said regarding such people, “They have based their opinion regarding *Mutḥāharah* upon the foundation of Jahm Ibn Saḥwān in *Irjā*’ - meaning that they refer the Nullifications of actions and statements back to the affairs of the heart. So they consider the collaborator and supporter of the *kuffār* against the Muslims of not having committed _kufr_, until he openly admits that he is pleased with the religion of _kufr_. So this opinion of theirs implies that if someone attaches himself to _Islām_, and yet leads the armies of the Crusaders against the Muslims, such a leader does not become a _kāfir_ (according to their deviant opinion).” 601

And then Shaykh Nāsir Al-Fahd أَسْرَه الله أُسْرَه says something that completely uproots the deception of the Followers of *Irjā*’ and *Tajabbūm*. So think upon this closely…

If *Mutḥāharah* is a Nullification, but not by itself (Bī Thāīthi) - and if it is apostasy only if it is conjoined with “hatred against _Islām_” and “love for _kufr_”--- Then it is possible to say that every single action (or statement) is a Nullification of _Islām_ and apostasy! Since if someone scratches his own head, while in his heart he loves _kufr_ - then he has become a _kāfir_. And not only this- This opinion also includes the *Wājibāt* (obligatory actions), such as *Salāt*, and *Zakāt*, etc. Thus, if someone prays *Salāt*, while he hates _Islām_ - then his _Salāt_ is a Nullification of _Islām_, and he has become an apostate for praying _Salāt_! – And thus, it is also permissible, according to the implication of their views, that _Rūbah_ (usury) be listed along with the Nullifications - if you have understood the above examples. Brothers of *Tawbiḥāt*. This is the reality of the _Murji‘ah_- so fear _Allāh_. 602

So let us read what the *Salaf* have said, whether or not a Muslim apostatizes if he collaborates with the _mushrikin_ against the Muslims while still “loving _Islām_” and “hating _kufr_” in his “heart”.

600 “Ad-Durar As-Saniyyah” (7/79-80)
601 Refer to “*Waqafat Ma‘a Al-Waqafat*” by Shaykh Nāsir Al-Fahd. The Shaykh also gives a beautiful example regarding these *Qasūrīyyah*. He points out that just as the *Qasūrīyyah* do not make *Takfīr* for calling out to the dead saints, unless the caller believes in his heart that the saint can benefit or harm; Similarly, the *Qasūrīyyah* do not make *Takfīr* for *Mutḥāharah*, unless the collaborator in his heart loves _kufr_ or hates _Islām_. Both are _Murji‘ah_, who refer the Nullifying actions of _Islām_, the back to the unseen (ghaybi) affairs of the heart.
602 O Brethren! If you have not understood this - then read this again slowly- for when you do understand this, you will realize the evil wickedness of the _Jahmi*-styled _Murji‘ah_. For example, other actions which are Nullifications of _Islām_, like slaughtering for other than _Allāh_. Take the *Qubā‘irīyyah*, they will say that if it is done intending _kufr_, then it is _kufr_; but if it is not done for _kufr_, then it is not _kufr_. But according to _Abl As-Sunnah_, both actions, *Mutḥāharat al-kufr_ and _Thabh Li-Ghayrillah_ are Nullifications of _Islām_ - regardless of the affairs of the heart.
So Shaykh Sulaymān Ibn ‘Abdillāh رحمة الله said, “Know, may Allāh have mercy upon you, that: If a person displays Muwaṭṭaqah with the mushrikīn regarding their Din -- out of Khawf from them, Muddārāb towards them, or Muddāhanah to repel their evil: then verily, he is a kafīr just like them, even if he despises their religion and hates them, and loves Islam and the Muslims.”

Imām Hamad Ibn ‘Atīq رحمة الله said, “Indeed, assisting the mushrikīn against the Muslims (Muthābarah), and revealing to them the hidden plans of the Muslims, or defending them with speech, or being pleased with what (shirk) they are upon- each one of these is a Nullification; Thus whosoever does any of these- without being under Ikrāh - then he is a murtadd (apostate) - even if he hates the kuffār, and loves the Muslims.”

And also read carefully the words of the Imām that have preceded, “That he harmonizes with them externally (with speech and actions), while being against them internally (hating them in the heart). And this is further divided into two categories…”

And again Shaykh Sulaymān Ibn ‘Abdillāh رحمة الله said, “Then He (Most High) informed that the reason for this kufr and eternal punishment - is not because they believed in shirk; nor because of ignorance about Tawhīd; nor because of hatred for the Din; nor because of love for kufr -- Rather, the reason is merely because of a bit from the bits of the Dunyā (worldly life), which he preferred above the Din and the Pleasure of the Lord of the Worlds.

So He said,

That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh does not guide the kāfīrin.

So these should be enough evidences for he whom Allāh wants to guide to Tawhīd and Hanifiyyah.

2) The Invention of Ubaykān and His Abuse of the Hadith of Ḥātib

603 Muwaṭṭaqah: harmony, compliance, agreement.
604 In this context, Din is meant as “way of life” or “desires”; and Imām Hamad Ibn ‘Atīq An-Najdī رحمة الله in his book “Sabāl An-Najātī Wal-Fikāk” clarifies this with many evidences.
605 Khawf: fear, cowardice.
606 Muddārāb: companionship, friendliness, lenience.
607 Muddāhanah: compromising, flattery, adulation, hypocrisy, deceit.
608 Refer to the beginning of “Ad-Dalā’il”.
609 “Ad-Difā‘ ‘An Ahl As-Sunnah Wal-Ittiḥād” (31)
610 Al-Nahl: 107-109
611 Refer to “Ad-Dalā’il”, under the Fourteenth Evidence.
612 It should be kept in mind here that there are two opinions according to Ahl As-Sunnah with regards to the action of Ḥātīb رضي الله عنه. The first is that his action was not kufr, and this is the..
So then ‘Ubaykān brings the Hadīth of Ḥātib Ibn Abī Balṭa‘ah رضي الله عنه. He claims that the Hadīth “is proof” that Muthābaharah is not kafr within itself. Let us quote the Hadīth in full so that we can examine what it contains. And as always, any Verse or Hadīth that the Abl Al-Bā‘idah use to support their claims - the reality is that the Verse or Hadīth is not for them, but rather against them!

Before we mention the entire Hadīth itself, let us present something that ‘Ubaykān and the Murji‘ah wouldn’t want Muslims to know - and that is the contents of the letter itself - since it would refute their argument- 615 and it is as follows:

“O people of Quraysh! Surely, the Prophet of Allāh, may Allāh send salutations and peace upon him, has already come to you with an army (jaysb) as the night (sky, i.e. as large as the horizon goes), and it is pouring forth (as fast as) a flooded river. And I swear by Allāh! Even if he were to come to you all alone single-handedly, Allāh will make him conquer you and fulfill His Promise to him. So stare into yourselves (and look for the Truth). And Peace (is upon the followers of the Truth).” 614 Ibn Hajar later comments, “Ḥātib was excused because he (wrote) this thinking that there would be no harm in it.”

So after you have read this letter, let us go through his incident, as is related on the authority of ‘Allāh رضي الله عنه.

“The Messenger sent me, Az-Zubayr and Al-Miqdād saying, “Proceed till you reach Rawdhat-Khākh where there is a lady carrying a letter, and take that (letter) from her.”

So we proceeded on our way with our horses galloping till we reached the Rawdhab, and there we found the lady, and we told to her, “Take out the letter.”

opinion that is stressed in this book. The other opinion is that his action was kafr, but he didn’t disbelieve due to the excuse of Ta‘wil. This is the opinion held by Shaykh Abū Basīr At-Tarrūsī, in his book “Qawā‘id Fī Ta‘kīfār” Shaykh ‘Abdul-Qādir Ibn ‘Abdíl-‘Azīz, in his book “Al-Jāmi‘ Fī Talab Al-Ibn Ash-Sharī‘f”, as well as the opinion of Al-Hājit Sulaymān Ibn Nāsir Al-‘Ulwān. It was also the opinion of Ibn Hajar Al-Asqalānī رحمه الله, in “Fatḥ Al-Bārī”. For a detailed explanation on this opinion, look to the appendix of “Millat Ibrāhīm”, from At-Tibyān Publications. So the point is that none of Abl Az-Sunnah used this incident to show the Muthābaharah was permissible or not kafr.

613 Since the Murji‘ah want to claim that Ḥātib رضي الله عنه really did commit Muthābaharah, and if they claim this, then they can also claim that the reason that Ḥātib did not apostatize is because he did not “love kafr”. And this is the foundation of their argument. But the reality is that he did not commit Muthābaharah, nor did he ever intend to - but rather it outwardly appeared to be similar to Muthābaharah, and the Companions mistakenly thought that he actually collaborated with the kufīr- as you will see...

614 This letter is recorded by the Amir of the Muhaddithin, Al-Hājit Ibn Hajar Al-Asqalānī رحمه الله in “Fatḥ Al-Bārī” (7/520).

615 “Fatḥ Al-Bārī” (8/634). So Ḥātib wrote this letter thinking that it would not harm the Muslims in any way whatsoever. But as you will see, the Murji‘ah (since their arguments always are around “what is in the hearts”) they claim that Ḥātib رضي الله عنه knew that it would harm the Muslims, and yet went on with sending the letter. This is indeed slander against the Companions.
She claimed, “I have no letter.”

We replied, “Take out the letter, or else we will take off your clothes.”

So she took it out of her braid, and we brought the letter to the Messenger.

The letter was addressed from Hātib Ibn Abī Balta'ah to some people from the mushrikīn in Makkah, telling them about what the Messenger intended to do. The Messenger said, “O Hātib! What is this?”

Hātib replied, “O Messenger of Allāh! Do not make a hasty decision about me. I used to be a person not belonging (related) to Quraysh but I was an ally to them from outside and had no blood relation with them, and all the Muhājirīn who were with you, have their kinsmen (in Makkah) who can protect their families and properties. So I liked to do them a favor so that they might protect my relatives as I have no blood relation with them. I did not do this as a kufr, nor to apostatize from my Din, nor by being pleased with kufr after Islam.” [And in other narrations there is the addition: Verily, I did not betray the Messenger and that He would complete His Light.]

The Messenger said (to his Companions), “He (Hātib) has told you the truth.”

‘Umar said, “O Messenger of Allāh! Allow me to chop off the head of this hypocrite!” [and in other narrations: “O Messenger of Allāh! He has betrayed Allāh, and His Messenger, and the Mu'minin!”, “He has apostatized!”, “He is a hypocrite!”, “He has violated (you), and assisted your enemies against you!”] 619

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616 Woe to the Murji'ah! They claim that this noble Companion betrayed the Messenger صلى الله عليه وسلم. Indeed, these Murji'ah have the characteristics of each deviant group, including that Shi'ab who accuse the Companions of having betrayed the Messenger. Fie upon the Murji'ah! They claim that he knew that it would be of danger towards the Muslims! Dr. Hātim Ibn ‘Arif, a well-known Qusūrī, claims in his book, “What Hātib did is legally known today as the highest treason (Al-Khiyānat Al-'Uthmān)” - even though this Noble Warrior of Badr رضي الله عنه proclaimed, “Verily, I did not betray the Messenger صلى الله عليه وسلم”. Again, these Murji'ah are nothing but Shi'ab, devising the worst possibilities against the Noble Sahābah, may Allāh be pleased with them all, and save them from the poisonous tongues of today’s Murji’ab and Shi’ab.

617 Shaykh Abū Muhammad Al-Maqdisī explains this in “Asb-Shībah Al-Thaqīlī” as, “These statements mean that he never intended to have helped the mushrikīn against the Muslims.”

618 Narrated by Ahmad and Abū Ya’lā.

619 ‘Umar رضي الله عنه judged Hātib رضي الله عنه according to his outward actions and the appearances of his actions (sending the letter to the mushrikīn). But ‘Umar رضي الله عنه did not know the reality of Hātib’s actions. But the Messenger صلى الله عليه وسلم read the actual letter, and also by way of Revelation, was notified of the intentions and reality of Hātib’s actions. He صلى الله عليه وسلم was notified that Hātib did not intend to help the mushrikīn even a minute bit - as you will come to see...

But ‘Umar رضي الله عنه judged upon him according to the outward appearances - and this is the principle rule regarding the Nullifications of Islam - as was mentioned by Al-Fawzān and Imam Sulaymān رحمه الله. And since no Prophet is amongst us now, none can receive Revelations from
The Prophet said, “He (Hātib) has participated in Badr; and what could tell you, perhaps Allāh looked at those who participated in Badr and said: “O people of Badr (i.e. Muslim warriors of Badr): do what you like, for I have forgiven you.” --- End of Hadīth. 

Firstly - it should be mentioned that these Murji’ah, and the rest of the murtadūn, always examine the Muhkam (clear-cut, decisive) and explain it away with the Mutashābih (vague, indecisive); But as for Ahl As-Sunnah, they always explain the Mutashābih in the light of the Muhkam. And a simple proof that this Hadīth is a Mutashābih is the fact that this Hadīth has been used by the some of the Salaf to issue two contradicting verdicts - Ibn Al-Qayyim رحمه الله has narrated that regarding the execution of a Muslim Jāzūs (spy), some scholars view that he is to be killed, while others view that he is not to be killed and, “And both groups use the incident of Hātib to support their evidence.”

So these deviants use this Mutashābih Hadīth to refute the obvious meanings of the clear Verses, Abadīth, and the various Ijmā’ that have been mentioned by the People of Knowledge upon the fact that the collaborator is a kāfir and an apostate. And the scholars who related the numerous Ijmā’ - Are they not aware of the Hadīth of Hātib, even thought it is one of the most well-known Ahādīth!?

Secondly - There is no doubt that it is important to know who Hātib رضي الله عنه was, and what type of a person he was.

- He was from amongst the best of the Sahābah رضي الله عنهم صلی الله عليه وسلم, who fought and slew the muhabbin on the great Day of Badr - which was the first major battle of Islam - and it is called in the Qur’ān, “The Day of the Criterion”

Allāh regarding the affairs of the heart - so it is impermissible to judge according to anything other than the outward actions.

620 Narrated by Al-Bukhārī (3007, 4272, 4890, 6259) Muslim (4550), Abū Dāwūd (3279), At-Tirmithī (3305), Ahmad (3/350), Abū Ya’lā (4/182), Ibn Hibbān in his “Sabīl” (11/121), Al-Bazzār (1/308), and Al-Hākim in “Al-Mustadrak” (4/87).

621 Refer to “Zād Al-Ma’ūd” (3/422). And just because this Hadīth is used, it does not mean that Hātib رضي الله عنه was a spy. But rather, the outward appearance of his deed seemed as if he was a spy - and thus ‘Umar رضي الله عنه wanted to kill him. But the reality of the letter, along with the intention of Hātib (which was notified to the Messenger by way of Revelation), proves that he was not a spy, nor a collaborator…

622 Hātib Ibn Abī Balta’ah رضي الله عنه. He died in the year 30 at Al-Madinah, at the age of sixty-five. The Khulafā’ ‘Uthmān Ibn ‘Affān رضي الله عنه led his Janāzah. Refer to “Al-Istī’āb” by Ibn ‘Abdil-Barr (1/348), and “Al-Isābah” of Ibn Hajar (1/300) for further details.

623 Refer to the Verse,
between the Allies of Allāh and the Allies of the Ṭāghūt.

- He was also present at the Day of Hudaybiyyah.

- No doubt he was amongst those mentioned in the Verse,

> “Muhammad is the Messenger of Allāh. And those who are with him are severe against the kuffār, yet merciful among themselves.” 624

- He is also one of those mentioned in the Verse,

> “You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger—even if they are their fathers, their sons, their brothers, or their kindred. For such (people), He has written Īmān in their hearts…” 625

- That the reality of his action was not Muthābārah, but rather a lesser type of Muwālāh which is a sin. But the external appearance of his deed seemed to the rest of the Companions to be Muthābārah, which was known to everyone as a form of apostasy. And that is why 'Umar Al-Fārūq ṭaḥārātīya judged him according to the external appearance of the situation, and said, “O Messenger of Allāh! Allow me to chop off the head of this hypocrite!”

- Hātib also knew that the external appearance of his deed seemed like Muthābārah, and he also knew that the reality of his deed was not Muthābārah. That is why he said, “O Messenger of Allāh! Do not make a hasty decision about me… I did not do this as a kufr, nor to apostatize from my Dīn, nor by being pleased with kufr after Islam.” So this proves that he himself knew that his deed would appear to be like Muthābārah.

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624 Al-Fat’h: 29
625 Al-Majādilah: 22
626 For when it is out in the open that “Hātib wrote a letter to the mushrikin and informed them that the Prophet صلى الله عليه وسلم is coming with an army”- it seems that he has betrayed the Muslims and helped the mushrikin - and usually the judgment of apostasy in such a situation is correct. But as you have seen, the reality of Hātib’s letter was not Muthābārah, but rather a lesser form of Muwālāh.
- He had no intention of helping the mushrikīn in their war against the Muslims; and that is why he wrote his letter to ordinary people. But if he had intended to help the kuffār, then he would have wrote and addressed his letter to the commanders and chiefs of the Quraysh.

- Allâh revealed to the Messenger صلى الله عليه وسلم that Hâtitb was truthful in his claim of not having intended to help the kuffār, and that the reality of his deed was not Muthâbarah (but rather a lesser degree of Muwâlât). Thus the Messenger صلى الله عليه وسلم said, “He (Hâtitb) has told you the truth.” And it is not possible for the Prophet صلى الله عليه وسلم to know this except by way of Revelation.

- And how can it be thought that Hâtitb, one of the Warriors of Badr, and who was ready, along with the rest of the Companions, to fight the mushrikīn to conquer Makkah- How can it be thought that he would help the people whom he himself was going to kill and fight against very soon - And yet help them against himself (Hâtitb), the Muslims, and the Prophet of Allâh?!

So after these are cleared, let us once again mention what the People of Ijâ’ah and Tajahhum want to use this Hadîth for: They claim that this Hadîth proves that Muthâbir (collaborating with the kuffâr against the Muslims) is not kafîr by itself (Bi Thâîthû). And this false claim can be refuted from a number of angles, as mentioned by Shaykh Nâsir Al-Fahd: 

1) This Hadîth is actually one of the clearest proofs that the collaborator (Muthâbir) is indeed an apostate kafîr. And this is manifest due to the following three reasons:

Firstly:

That ‘Umar Al-Fâriq رضي الله عنه said, “O Messenger of Allâh! Allow me to chop off the head of this hypocrite!” So this shows that the belief of the Noble Companions, including ‘Umar رضي الله عنه - was that those who collaborate with the kuffâr are indeed apostates and hypocrites. And ‘Umar رضي الله عنه said this only according to the outward appearance of the

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627 It is of extreme importance that the brothers realize the difference between intending to help the kuffâr, with a deed or statement, against the Muslims --- And desiring the victory of the kuffâr against the Muslims. Both things are apostasy within themselves - without even helping the kuffâr with even a single coin. The former can happen even if someone “loves” Islam and “hates” the kuffâr; while the latter happens only when someone loves kafir over Islam. But both matters are related to the heart, and thus it is impossible to know what is in the heart, except by Revelation - as happened in the case of the Prophet صلى الله عليه وسلم when he affirmed Hâtitb’s innocence from both of the two, when he said “He (Hâtitb) has told you the truth”. And it is important to realize that Hâtitb رضي الله عنه did not ever fall into either of the two. He never intended to help the kuffâr against the Muslims with any action or statement- nor did he desire the subjugation of Muslims under the kuffâr - and this must be obvious.
action of Hātib [which seemed like Mutbāharah] - since mankind (except through Revelation) is not able to know the inward realities of the heart. 628

Question: If Mutbāharah was only a major sin (and not apostasy) like drinking wine, fornication, etc- Then why did the Sahābah desire to kill Hātib (based upon his outward actions)?

Answer: Because the outward appearance of Hātib’s deeds indeed seemed as if he had collaborated with the kuffār - And the Companions رضي الله عنهم differentiated between “collaboration” and “major sins”; meaning that they viewed “collaboration” as apostasy. 629

Secondly:

628 And this is why when the Murji‘ab stipulate that unless the collaborator loves kiyāf, or hates Islam - the Shari‘ahkī (specifically Al-Fawzān) said regarding them, “And yet, there exists another group who says, “No matter what they do or say, they shouldn’t be ruled upon as kuffār or mushrikīn, until what is in their hearts is known.”

Ya SubhānAllāh! O Allāh! Glory be to You! Are we the ones who know what is in their hearts, or is it Allāh?” So Ya SubhānAllāh! How are we supposed to know if the collaborators “love” Islam? And if the Murji‘ab say “Ask him- and if he says that he loves Islam and hates kiyāf- then we must accept his verbal claim.” And according to this stipulation, then every single apostate murtadā could save themselves by claiming “But I love the Muslims and hate kiyāf”!! And this refutation is clear from the statement of ‘Umar رضي الله عنه that you will see, about what he said about judging people upon their apparent actions, even if they claim that their hearts are upon Islam.

629 And this also shows that when ‘Umar رضي الله عنه said “Allow me to chop off the head of this hypocrite!”, the Prophet صلى الله عليه وسلم did not get angry at him and rebuke him, nor did he call him a “Takfīr” nor “Khārijī” - as the Qusūrīyyah today label the Muwahhidūn - but the Prophet صلى الله عليه وسلم only said, “He (Hātib) has participated in Badr, and what could tell you, perhaps Allāh looked at those who participated in Badr and said, “O People of Badr: do what you like, for I have forgiven you.” Ibn Al-Qayyīm رحمه الله commented in this regard, while mentioning the benefits (Fawa’id) derived from this Hadith, “And also (this Hadith proves) that when someone describes a person with Niṣāq and Kiyāf incorrectly, yet out of anger and pride for the Sake of Allāh, His Messenger, and His Din - and not for his mere whims and desires - Then such a person has not committed any kiyāf, nor even any sin; Rather, he will be rewarded for his righteous intention. And this is contrary to the People of Desires and Innovations - because they do Takfīr and Tabāh’ (declaring some one to be an innovator) for the mere sake of their whims and desires; yet these people themselves are more deserving of being made Takfīr of and made Tabāh’ of.” Refer to “Zaid Al-Ma‘ād” (3/372). And then compare this with what today’s Murji‘ah do - declaring every Hanāfī who does Takfīr of the Tawāğhīt as “Khawārij”. And Imām Abā Batān رحمه الله said, “So whosoever mistakenly, yet out of pride and anger for the Sake of Allāh - declares a person to be a kiyāf, or āhāf, or muna’afīf- then it is hoped that Allāh will pardon him; just as ‘Umar رضي الله عنه said regarding Hātib رضي الله عنه exclaiming that he is a muna’af; and this (Takfīr out of pride and anger for the Sake of Allāh) was done by other Sahābah also, and even other than the Sahābah (many of the Salaf) … And the claim of the ignorant people “You are doing Takfīr of Muslims”- whoever says this has not understood Islam nor Tawāğhīh; Rather, what is apparent regarding this ignorant person is that his Islam is invalid. For whosoever does not prohibit (Inkhār) the actions which the mushrikīn are doing today, and doesn’t see it as evil - then he is not a Muslim.” Refer to “Majma‘at Al-Rasa’il Wal-Masa’il An-Najjāriyyah” (1/654-655). So compare these statements to the whims of the Murji‘ah, and then maybe you will understand why the Salaf such as Ibn Kathīr رحمه الله described them as the “king-pleasers”…
The Prophet did not say that ‘Umar was wrong in his general judgment upon the appearance of such a deed (Mubahah). But since Hātib did not commit Mubahah, he could not be subjected to such a verdict. And the proof that Hātib did not commit Mubahah is in the saying of the Prophet: “He (Hātib) has told you the truth (i.e. he did not collaborate with the mushrikīn).” Nor did the Prophet accuse ‘Umar of being a Takfīrī nor a Kharijī (since ‘Umar was correct in his ruling upon someone who actually commits Mubahah - but he was only wrong in thinking that Hātib committed Mubahah). 630

Thirdly:

That Hātib himself also knew that the outward appearance of his deed seemed like Mubahah. And this is why he said, “O Messenger of Allāh! Do not make a hasty decision about me… I did not do this as a kūfār, nor to apostatize from my Dīn, nor by being pleased with kūfār after Islam.” And also he clarified that he never intended to help the kuffār, “Verily, I did not betray the Messenger.” And he mentioned the reality of his letter. So this proves that the external appearance seemed like Mubahah, and that Mubahah necessitates apostasy and kūfār, and treachery. But since the Prophet found out, through reading the letter itself, and Revelation from Allāh, he said “He (Hātib) has told you the truth (i.e. be did not assist with the mushrikīn against the Muslims).”

Question: If Mubahah (collaboration with the kuffār) was not apostasy and kūfār, but rather only a major sin (kabīrād) [as the Marji’ah claim] - Then why did Hātib say, “I did not do this as a kūfār, nor to apostatize from my Dīn, nor by being pleased with kūfār after Islam.”

Answer: Because he knew that his letter outwardly seemed to be Mubahah, which was known to everyone as kūfār and apostasy - and not as a kabīrād like adultery.

2) That Hātib only collaborated with the Prophet the kuffār. And he assisted the Muslims with his own self, flesh, blood, wealth, speech, and advice- in all the expeditions and battles; he was from those were present at Badr and Hudaybiyāh, and those people are in Jannah. And he aided the Prophet in this same campaign to conquer Makkah also. He went out as a Mujāhid along with the rest of the Companions, with his own self and wealth - only to wage Jihād against the mushrikīn. Thus, how can it be claimed that he cooperated and collaborated with the mushrikīn against the Prophet? And along with all this, that letter that he wrote- It was not of any form of Mubahah against the Muslims, for indeed he himself was soon about to fight against the kuffār. And he was certain that the Muslims would be victorious- as he said, “Indeed I knew that Allāh would give victory and conquest to His Messenger.”

3) And the letter itself [as has preceded]. So there is nothing in there that can be said that he collaborated with mushrikīn. But rather, he showed a lesser form of Muwałāb, showing them kindness by calling them to accept Islam - and this was done in the

630 It seemed as if Hātib had helped the kuffār against the Muslims - but the reality was that he did not help them against the Muslims. This fact should be grasped firmly.
form of a letter sent to his relatives. Thus, he had disobeyed the Prophet by sending such a letter to them, since they were in the midst of the mushrikūn - and this is a kabīrah (major sin) which is pardoned since he had participated in the Battle of Badr. And Ibn Hajar explained that, “Hātib was excused because he (wrote) this thinking that there would be no harm in it.” 631 And Hātib himself said, “Indeed I knew that Allāh would give victory and conquest to His Messenger صلى الله عليه وسلم.” So there is an enormous difference between someone who is certainly sure that his letter will never be of any benefit towards the kuffār in their war against the Muslims - and between someone who spies for the kuffār, collaborates with them and cooperates with them in such things that would benefit their Crusade against the Muslims.

So let us read again a portion of that letter - “And I swear by Allāh! Even if he were to come to you all alone single-handedly, Allāh will make him conquer you and fulfill His Promise to him. So stare into yourselves (and look for the Truth). And Peace (is upon the followers of Truth) and have driven out the Messenger and yourselves (from your homeland) Cause and to seek My Good Pleasure (then do not take these kuffār).” 633 And this is apparently what was meant by Hātib and his Muwālah and act of kindness towards them,

“O you who believe! Do not take My enemies and your enemies as Awliyā’, showing affection towards them, while they have disbelieved in what has come to you of the Truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to do jihād in My Cause and to seek My Good Pleasure (then do not take these kuffār and mushrikūn as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then he has gone (far) astray from the Straight Path.” 634

631 “Fat‘h Al-Bārî” (8/634). No doubt, if he thought that he was revealing the secret strategies of the Muslims to the kuffār, and that the letter would help the kuffār against Muslims- and yet went on with sending his letter- No doubt that this would be considered as riddah.

632 Refer to “Fat‘h Al-Bārî” (7/520).

633 And this is apparently what was meant by Hātib رضي الله عنه - after examining his other statements to the Prophet صلى الله عليه وسلم and also in the letter - when he said, “So I liked to do them a favor so that they [may become Muslims and] might protect my relatives as I have no blood relation with them.”

634 Al-Mumtabinah: 1
And after all this, let us point out two different affairs (Masā’il) contained in this incident; and it is extremely important to differentiate between the two –

1) The ruling upon Muthābārab
2) The ruling upon the action of Ĥātib

Some people mix the two up - and they claim that since Ĥātib did not get declared as a murtadd or a munaḏiq, that means also that anyone who spies and collaborates with the kuffār are hence free of riddah and nifaq - And this is a grave mistake. This Ta’wil of theirs is incorrect because they have assumed that Ĥātib actually did commit Muthābārab- But the reality is that he did not do Muthābārab (but rather a lesser type of Muwālāt).

And regarding this Shaykh Nāṣir Al-Fahd said, “This is like when a man was found along with a woman in seclusion, in a suspicious place - And one of the Sahabah asked the Prophet صلى الله عليه وسلم, “O Messenger of Allah! Let me stone this adulterer (Zānî)!” So then the Prophet صلى الله عليه وسلم asked the (accused) man (regarding what he did), and he replied, “I did not commit adultery, but rather I only did such and such” - things which are in reality less than adultery.

So those who study this Hadīth would be able to derive two matters from it:

Firstly- That the ruling upon the married adulterer is stoning (to death), since the Messenger صلى الله عليه وسلم did not reprimand the Companion who requested to stone (whom he presumed was an adulterer due to his outward appearance) - [which necessitates that the Messenger صلى الله عليه وسلم tacitly agreed with the Companion].

Secondly- The fact that the man did not commit adultery, for when he revealed the reality of his actions, it became clear that it was less than adultery [and thus the stoning was not carried out upon him].

Thus, whoever negates the ruling of stoning the adulterer based upon the negation of adultery from this man- Then such a person has mixed up two separate matters.” 636

And this is what the Murji’ah have done with the Hadīth of Ĥātib رضي الله عنه.

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635 The correct opinion regarding the letter of Ĥātib رضي الله عنه is that it was not Muthābārab - which is a nullification of Islām. But rather his letter was a form of the lesser types of Muwālāt, which is a major sin, which is wiped out due to his participation in Badr, as the Messenger صلى الله عليه وسلم said, “He (Ĥātib) has participated in Badr and what could tell you, perhaps Allâh looked at those who participated in Badr and said, “O People of Badr (i.e. Badr Muslim warriors): do what you like, for I have forgiven you.” But if Ĥātib رضي الله عنه actually committed Muthābārab, then the rule is that the Nullifications invalidate all righteous deeds, and that includes participation in the Battle of Badr; Thus, it is impossible to say that the letter of Ĥātib رضي الله عنه was Muthābārab. And the correct view is that it was only a major sin, Muwālāt (not Tawalli) to the kuffār.

636 Refer to “Al-Waqafah Ath-Thāniyah”, in “Waqafat Ma’a Al-Waqafat”.

At-Tibyān Publications 158
So the first issue is Muthāharab. And there is no difference of opinion among the Salaf that collaborating with the kuffār against the Muslims - even if he loves ʿĪslām and hates kuff in his heart - is indeed riddāb, kuff, and mūğīq akhbar. It is a matter of ḫmaʿ. Regarding the Verse “And if any amongst you takes them as Awliyāʾ, then surely he is one of them” [Al-ʿĀlāmah 51] - Al-ʿĀlāmah Ibn Hāzn ʿArṭāhun Allah “It is correct that this Verse is only to be taken literally, meaning that he is a kuffār from the group of the kuffār, and this is the truth, not even two Muslims will disagree on this issue.”

The second issue is the action of Hāṭib ʿĀṣrī. The outward appearance (Thābir) seemed like “collaboration with the kuffār against the Muslims”. And that is why the Companions wanted to strike his neck, because they knew that any collaborator [Muthābir] was a mūğīq and murtadd. But when the Prophet ʿ安保ullāh ʿalayhissalām asked Hāṭib regarding the actual deed itself, he replied that he had not collaborated with the kuffār saying, “I did not do this as a kuffār, nor to apostatize from my ʿĪslām…Verily, I did not betray the Messenger ʿ安保ullāh ʿalayhissalām nor out of hypocrisy - for indeed I knew that Allāh would give victory and conquest to His Messenger ʿ安保ullāh ʿalayhissalām and that He would complete His Light.” So he negated Muthāharab from himself, since he knew that his actions appeared as if they were Muthāharab. But if he had thought that his actions seemed only like major sins [and this is what the Marjīʿāb claim], then he would not have said that. [Again]- He only said those statements because he knew that the external appearance of his actions would seem as if he had collaborated - and he wanted to clarify that he never intended to give any help to the kuffār against the Muslims.

Shaykh Abū Muhammad Al-Maqdisī ʿ安保ullāh ʿalayhissalām says, “And how beautiful was the methodology of Imām Al-Bayhaqī ʿ安保ullāh ʿalayhissalām in his “Sunān” when he labeled the chapter in which the he placed the Ḥadīth of Hāṭib ʿĀṣrī ʿرضي الله عنه، “Chapter: The Muslim Who [without the intention of harm] Showed the mushrikīn the Secret of the Muslims” (9/146); and after that he made a separate chapter, “Chapter: The Spy for the Enemies” (9/147), in which he mentioned the Ḥadīth of Salamah Ibn Al-Akwa’ ʿرضي الله عنه, “So this shows that Hāṭib ʿĀṣrī did not spy for the kuffār, nor did he intend to help the kuffār with even a finger against the Muslims.

And it should be mentioned again that “loving kuffār” is apostasy within itself, even if the person is sitting within his home and not harming a single Muslim. Rather, even if he is out
assisting the Muslims against the kuffār, and yet “loves kuffār” in his heart- then he is still a kāfir and a munāfīq. And this is a Nullification from the internal affairs in the heart (Kufr I’tiqād). And this cannot be known unless someone at least verbally admits this, or by Revelation from Allāh.

And as for Muthābaharah, cooperating with the mushriken against the Muslims, with any type of collaboration - then this is a Nullification from the external affairs of the actions (Kufr ‘Amalī) - and this is judged upon from the outward actions. So these are two different types of Nullifications. Let this be clarified more - Desiring the victory of kufr over Islām is a Nullification, whether or not any action is done against the Muslims, or to help the kuffār. Similarly, Muthābaharah (collaboration) is a Nullification, whether or not the collaborator “loves Islām”, or “hates kufr”. One is a Nullification through I’tiqād, while the other is a Nullification through A’āl. And whosoever brings both together, loves kufr and Muthābaharah - then such a person has fallen into two Nullifications, and all these are apostates.

And if still the Murji’ah stipulate that the heart has to “love the kuffār” or “hate the Muslims” for Muthābaharah to actually be apostasy - Then it will be replied that only Allāh knows what is within a person’s heart, and whether or not the person “loves kufr”, or “hates Islām” - since these are matters of the Ghayb (the Unseen affairs). As Allāh says,

\[\text{Verily, Allāh is the All-Knower of the Unseen (Ghayb) of the Heavens and the Earth. Verily! He (Alone) is the All-Knower of that which is in the breasts.}\]

And He also says,

\[\text{(He Alone) is the All-Knower of the Unseen; and He reveals to none His Unseen-Except to a Messenger whom He has chosen.}\]

And this is what ‘Umar Ibn Al-Khattāb ṭaḥāwī means when he said, “Indeed the people used to be judged according to the Revelation during the time of Muhammad صلى الله عليه وسلم, and indeed the Revelation has come to an end. So now we only judge you according to whatever the Thābir (external appearance) of your actions is. So whosoever appears to be righteous (Muslim), then we will give him safety and befriend him - and we have no obligation regarding the affairs of his heart (such as love, hatred, Istiblāh), and only Allāh will judge his heart. And whosoever appears to be evil (kāfir, murtadd), then we will not give him

\[\text{Fātūr 38}\]

\[\text{Al-Jinn: 26-27. And since ‘Ibn Al-Ghayb (Knowledge of the Unseen) is from the specific characteristics of Allāh Alone - the Imāms have counted anyone who claims to know the Ghayb as one of the heads of the Tawāghīt [refer to Thalāthat Al-Uṣūl]. Thus, if the Murji’ab claim to know which collaborator really “loves Islām and hates kufr” in their hearts - even though their outward appearance is riddah - Then they have claimed to know the Ghayb, and thus are Tawāghīt themselves.}\]
safety, nor will we trust him - even if he says [verbally] that his heart is righteous (Muslim).”

And this is why Shaykh Al-Fawzān said regarding the Murji‘ah, “And, yet, there exists another group who say, “No matter what they do or say, they shouldn’t be ruled upon as kuffār or mushrikīn, until what is in their hearts is known.”

Ya Subhān Allah! O Allah! Glory be to You! Are we the ones who know what is in their hearts, or is it Allah?

We are only supposed to judge according to the Thawābir (apparent/external); as for the Bawātin (hidden/internal), then that is not known to anyone except Allah Alone.

Thus, anyone who acts with shirk will be considered as a mushrik and treated as a mushrik - until he repents to Allah and grasps Tawḥīd firmly. Likewise, anyone who acts with Tawḥīd will be accepted and treated as a Muslim- as long as he doesn’t do anything that nullifies Tawḥīd.” And according to the Qur’ān, Sunnah, and Ijmā’ of the Salaf - Muthāharah is a Nullification of Islam- and not even two Muslims would disagree.

Shaykh Muhammad Ibn ‘Abdil-Latīf Al Ash-Shaykh clarifies, “And the Prophet ﷺ said, “Whosoever joins the mushrik and lives with him- then he is indeed just like him.” It should not be thought that anyone who merely stays with and lives with the mushrik is a kāfir; Rather, what is intended (by this Hadīth) is that whoever is incapable of exiting from the midst of the mushrikīn, and they force him to go out with them (to fight the Muslims), then the ruling regarding him is the same regarding them (the mushrikīn), in the permissibility in killing (him) and seizing his wealth- but the ruling is not the same in his Takfīr (he is not a kāfir).

But if he goes out with the kuffār to fight the Muslims, out of greed (for the worldly benefits) or due to his own choice (without being coerced); or helps them physically or with his wealth - then there is no doubt in the fact that the ruling regarding his kufr is the same as the mushrikīn.”

So Know- O Brother of Islam! That those Murji‘ah desire exactly this: To claim that none can do Takfīr of a collaborator (anyone who perpetrates the Eighth Nullification) ever in this world, and Allah will judge these people according to their hearts; and that whosoever does

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641 Recorded by Al-Bukhārī in in his “Sahih” in the chapter “Kitāb Ash-Shahadāt” (2498). So if someone cooperates with the kuffār against the Muslims- even if he claims that “he loves Islam” and “hates kāfir”, then we cannot believe him, and we will deal with him as an apostate. And if they wage war against the Brigades of Tawḥīd, and fight to save the lives of the Zionist Crusaders - then they will be dealt with exactly as their Crusading brethren would be dealt with - even if they claim “we love Tawḥīd, and hate the cross”. Similarly, if they refuse to rule with the Shari‘ah, they will be dealt as a murtadd and kāfir- even if they claim with their mouths “we don’t say that our own legislations are Islamically Halāl”- although indeed they have declared it to be Legally Permissible- and this is what the Salaf meant when they stipulated “Istihlāl”.

642 Refer to the Shaykh’s Sharh of “Kashf Ash-Shubūḥāt”.

643 “Ad-Durar As-Saniyyah” (8/456-457), and “Majmi’at Ar-Rasā’il Wal-Masā’il” (2/135).
Takfīr of the collaborator based only upon Muthāharah, then such a person is a Takfīrī, and ḳāfirī - and this includes all the Imāms and scholars that have been mentioned. And as Dr. Ḥātim Ibn ‘Ārif, one of the heads of the Murji‘ah, said, “And since Takfīr for Alliance and Disavowal is based in the feelings in the heart, and these feelings are not known by anyone except Allāh- indeed it is not possible to declare this (collaborator) as a ḳāfir… unless he openly announces that he loves the religion of the ḳuffār.”

So after all that has been understood so far: Some questions must be asked –

- Was Ḥātib رضي الله عنه a spy for the Crusaders, spying on the Muslims- and reporting back to the Crusaders? Then compare with the collaborators of today…
- Was he working for the Crusaders against the Ḥunafā'? Then compare with the collaborators of today…
- Was he fighting alongside the Crusaders against the Brigades of Ṭawhīd? Then compare with the collaborators of today…
- Was he helping the Crusaders with any type of assistance? Then compare with the collaborators of today…
- Was he imprisoning, torturing, killing, slandering, and “smoking out” the Brigades of Muhammad صلى الله عليه وسلم, because he was “afraid” of the ḳuffār- and then dare to claim to “love Muhammad” and “hate kufr”? Then compare with the collaborators of today…
- Did he think that his actions would harm the Muwahhidīn in any way? Then compare with the collaborators of today…
- Was he defending the Crusaders for any worldly purpose? Then compare with the collaborators of today…
- Was he committing Muthāharah for the sake of “fear”? Then compare with the collaborators of today…
- Did he prefer the life of this world rather than the Hereafter? Then compare with the collaborators of today…
- Did he seek honor, power, and glory with the enemies of Allāh? Then compare with the collaborators of today…

Is it then honest to degrade this noble Mujāhid of Badr, Ḥātib رضي الله عنه, to the level of those who are perpetrating the above mentioned things- as ‘Ubaykān has done? For indeed, all of the above are excused from apostasy according to the “cutting-edge” three-division invention of ‘Abdul-Mufsid, since they are “equivalent” to Ḥātib رضي الله عنه. Wallāhu - None but a heretic would slander this noble Companion with such comparisons.

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644 Rather it includes every single scholar, since every single scholar agreed that anyone who commits Muthāharah is an apostate: “The ‘Ulama’ of Islām are united upon the fact that whosoever aids the ḳuffār against the Muslims, or collaborates with them with any type of assistance- then that person is a ḳāfir just like them,” stated by Shaykh Ibn Bāz رحمه الله “Majmū‘ Fatāwā Ibn Bāz” (1/274).

645 This was claimed by this head of the Qusāriyyah in his book “Al-Wāli’ Wil-Bāra’ Bayn Al-Samā‘ah Wil-Ghullam”, a book full of slanders against the Companion of Badr, and other things which would please the eyes of the Rawāfiḍah and the slaves of the Crusaders. So this statement is completely against the the Huḍīb of ‘Umar رضي الله عنه, and the Ijmā’ of the Salaf.
3) Ubaykān’s Abuse of the Hadith of Abū Jandal

He also mentions the Hadith regarding the Day of Hudaybiyah, but he does not mention the entire ordeal, he only mentions this much,

“And whoever has deeply fathomed the way of the Prophet (sallallaahu alaihi wasallam) with the Mushriks and his dealings with them, the meanings of those texts will become clear to him, and carefully observing (what is in them) in order to bring about benefits, and giving them consideration in order to repel the harms. And this was when the Prophet (sallallaahu alaihi wasallam) was conciliating with the Mushriks of Quraish in al-Hudaibiyyah for the period of 10 years, and he allowed them to remain in Makkah upon their Shirk and to desecrate the House (the Ka’bah) with their Shirk, and placing of idols (therein). And the treaty also comprised what has come in the Saheeh of al-Bukharee, and its text is, “So when Suhail (from the Mushrikeen) did not agree except with that condition the Prophet wrote to him agreeing to that condition and returned Abu Jandal (from the Muslims) to his father Suhail bin ‘Amr. Thenceforward the Prophet returned everyone who came to him in that period (of truce) even if he was a Muslim.”

And if a Ruler after the Prophet (sallallaahu alaihi wasallam) was to do something like that, and returned and submitted the Muslims to the Kuffar, then some of those ascribing themselves to knowledge would have judged him with disbelief and apostasy.”

So this is the claim of ‘Ubaykān with his own words; and he tries to say that submitting a Muslim into the hands of the Crusaders is okay, and this implies that Muthābaharab is okay also - in his claim. But here is the ordeal as is narrated in the texts,

“…Then Suhayl Ibn ‘Amr [this is when he was a mushrik, before he had embraced Islam] said, “We also stipulate that you should return to us [to Makkah] whoever comes to you [to Madinah] from us [leaves us], even if he embraced your Din.”

The Muslims said, “Glorified be Allāh! How will such a person be returned to the mushrikin after he has come to us as a Muslim?”

While they were in this state, Abū Jandal [a Muslim] the son of Suhayl Ibn ‘Amr came from the valley of Makkah staggering with his shackles and fell down amongst the Muslims.

Suhayl said, “O Muhammad! This is the very first term with which we make peace with you [i.e. you shall return Abū Jandal, my son, to me].”

The Prophet said, “The peace treaty has not been written yet.”

Suhayl said, “I will never allow you to keep him.”

The Prophet said, “Yes, do.”

He said, “(No) I won’t (let you keep him).”
Then finally the Prophet صلی الله عليه وسلم agreed.

Abū Jandal رضی الله عنه said, “O Muslims! Will I be returned to the mushrikin, though I have come as a Muslim? Don’t you see how much I have been tortured by a mighty torture for the Sake of Allāh Alone?”

When asked by the Companions why the Messenger صلی الله عليه وسلم agreed, he replied, “One who goes away from us (apostatizes) to join the kuffār- then may Allāh keep him far away (from us)! And one who comes to join us from them (and is returned back) - Allāh will provide him with an opening and escape.”

When the Prophet صلی الله عليه وسلم returned to Al-Madīnah, Abū Basīr, a new Muslim from those who escaped from the Quraysh, came to him.

The kuffār sent two delegates to find and capture Abū Basīr. So they came and said (to the Prophet), “Abide by the promise you gave us [that you would return any Muslim escapee back to us].” So, the Prophet صلی الله عليه وسلم handed Abū Basīr over to them.

They took him out (of Al-Madīnah) till they reached Thul-Hulayfah, where they dismounted to eat some dates they had with them.

Abū Basīr said to one of them, “By Allāh! O you [delegate], I see you have such an excellent and beautiful sword!”

So that delegate drew it out (of the sheath) and said, “By Allāh, it is very beautiful, isn’t it! And I have tried it many times [killed many people with it].”

Abū Basīr رضی الله عنه said, “Let me have a look at it.” And when he let him hold it, Abū Basīr killed him with the sword.

Then the second man of the two delegates ran away till he came to Madīnah and entered the Masjid running. When the Messenger saw him he said, “This man appears to have been frightened.” When he reached the Prophet, he said, “By Allāh! My friend has been murdered [by Abū Basīr] and I was about to be murdered too!”

Abū Basīr رضی الله عنه also came and said, “O Prophet of Allāh! By Allāh, Allāh has made you fulfill your obligations by your returning me to them (i.e. the kuffār), but Allāh has saved me from them.”

The Prophet صلی الله عليه وسلم exclaimed, “Woe his mother! What an excellent war kindler he would be! If only he had supporters!”

When Abū Basīr رضی الله عنه heard that he understood that the Prophet صلی الله عليه وسلم would return him to them again, so he set off till he reached the seashore. Later, Abū Jandal Ibn Suhayl escaped from the kuffār and joined Abū Basīr.
So whenever a man from Quraysh embraced Islam, he would go to Abū Basīr. And this kept on continuing, till they had formed a strong and mighty camp. And whenever they heard about a caravan of Quraysh heading towards Ash-Shām - they stopped it, attacked them, killed them all, and seized their wealth and properties.”

So this is the incident of Abū Jandal and Abū Basīr, may Allāh be pleased with them both.

But what does ‘Ubaykān say? Let us dissect this segment of his invention…

“And whoever has deeply fathomed the way of the Prophet (sallallaahu alaihi wasallam) with the Mushriks and his dealings with them, the meanings of those texts will become clear to him … And this was when the Prophet (sallallaahu alaihi wasallam) was conciliating with the Mushriks of Quraish in al-Hudaibiyyah for the period of 10 years, and he allowed them to remain in Makkah upon their Shirk and to desecrate the House (the Ka’bah) with their Shirk, and placing of idols (therein).”

So apparently the only thing that ‘Ubaykān understands from the Prophet صلى الله عليه وسلم and the treaty at Hudaybiyah, is that:

1) he allowed the kuffār to remain in Makkah upon their shirk
2) to desecrate the House of Allāh with their shirk
3) and placing idols in the House of Allāh

And obviously ‘Ubaykān did not see any harm in describing the Prophet of Allāh وسلم with such terms as “allowing the desecration of the House of Allāh” and “allowing shirk”- Subhān Allāh! Are these descriptions truly befitting to the Messenger of Allāh صلى الله عليه وسلم?

So it is apparent that ‘Ubaykān and his Murji’ah cult, and the regime that they work for - It is obviously of no surprise from their words, that they view it okay today for the regime to let the Crusaders do these things also - and they ascribe this view to the Prophet, may Allāh bless him and keep him safe from the tongues of the Murji’ah. So when you understand this - O Son of Ibrāhīm - then you will realize why they also let the Crusaders occupy the Two Sacred Masjids today - and it is possible they also believe that they are doing a “Sunnah”.

Maybe Ubaykān would have been better off holding his mouth shut- As Allāh orders,

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646 This is a well-known Hadith, narrated in both Al-Bukhārī and Muslim.
647 The land regarding which Muhammad صلى الله عليه وسلم commanded, “Expel the Jews and Christians from the Arabian Peninsula”; so if Muhammad صلى الله عليه وسلم commanded such (to expel the all the kuffār) - then what about those who beg the hostile armies of the Crusaders to occupy the Arabian Peninsula - and at the same time claim that it is a “Sunnah” to let these kuffār occupy the Two Sacred Masjids? The Hadith is recorded by Al-Bukhārī (3053, 3152), Muslim (1551, 1637, 1767), At-Tirmithī (1606), Ahmad (1/195, 10/144), Ad-Dārīmī (2/306), Al-Bukhārī in “At-Tārikkh Al-Kabīr” (4/57), Al-Bayhaqī in “Al-Kabīr” (18750), and “Al-Muwatta’” of Mālik (3/88), “As-Silsilah As-Sahīh” (1132). Narrated from ‘Abdullāh Ibn ‘Abbās رضي الله عنهما.

Ad-Dalā’il Fi Hukm Muwālat Abl Al-Ishrāk
“And whoever honours the sacred things of Allāh, then that is better for him with his Lord.” 648

And maybe ‘Ubaykān didn’t know that not even a month passed after Hudaybiyah, but that the Prophet of Allāh and the Companions were preparing to conquer Khaybar, and eradicate the last stronghold of the Jews in Arabia; and a year afterwards, he sent an expedition to fight the Romans at Mu’tah; and he sent envos with Da’wah to the various rulers of that era? Has ‘Ubaykān purposely not mentioned that the military strength of the Muslims multiplied manifold within this period? So we leave it up to the brothers to decide whether or not the reason for agreeing to Hudaybiyah was to “allow” the three abominable things mentioned by ‘Ubaykān, or that the Hudaybiyah was actually a wisdom revealed to the Prophet ﷺ from Allāh, and a stratagem that returned back to strike at the necks of the mushrikīn and Quraysh.

Then he goes on to comment after briefly mentioning the name of Abū Jandal, “And if a Ruler after the Prophet (sallallaahu alaihi wa sallam) was to do something like that, and returned and submitted the Muslims to the Kuffār, then some of those ascribing themselves to knowledge 649 would have judged him with disbelief and apostasy.”

So read this statement of his twice, thrice, even twenty times - as many times as you need to, so that you do not forget it; until you realize what these words imply: Clear Istihlāl (consent, permission) of “submitting a Muslim into the hands of the kuffār” - let alone the fact that they have no shame in even saying that it is okay to “submit a Mujāhid into the hands of the kuffār”.

And Abl As-Sunnab reply to such claims with, “This Hadīth (of Abū Jandal) is one of the clearest evidences against them, and very strong in refuting their evil. And it can be answered from the following angles:

Firstly:

The fact that the Prophet صلی الله علیه وسلم returned the Muslims to the kuffār - this is a matter that was specific to him only- and it is not permissible for any person other than him. And the proof that this was specific to the Prophet صلی الله علیه وسلم only, is the saying which appears in the Hadīth, “And one who comes to join us from them (and is returned back) - Allāh will provide him with an opening and escape.” 651 And obviously, this cannot be known except by Revelation. And since none after the Prophet صلی الله علیه وسلم can know that Allāh would

648 Al-Hajj: 30
649 In Sha’Allāh - it will soon be clear who is actually “ascribing himself” to knowledge…
650 O Hunafa! These despicable Qusairiyah are attempting to claim that Muthaharah is not apostasy by claiming that the Prophet of Allāh صلی الله علیه وسلم perpetrated it too! And Allāh declares,

“And your Lord is never forgetful.” [Maryam: 64].

651 Recorded in “Sahīh Muslim” (1784), on the authority of Anas, under the chapter regarding the Day of Hudaybiyah.
grant an escape route to those returned to the kuffār- this will be counted as Muthāharah. And that is why Ibn Hajar said regarding the treaty, “It was a miracle (Mu‘jizah) from the Prophet ﷺ.”

And similarly Ibn Hazm ﷺ says, while refuting those who try to use this Hadīth as a “proof” for the permissibility of returning a Muslim to the kuffār- “The Prophet ﷺ did not return even one Muslim to the kuffār during that period, except after Allâh notified him that they would not be put to tribulation with regard to their Dīn, nor their properties, and that they would undoubtedly be liberated...[And then he mentions the Hadīth “Allāh will provide him with an opening and escape”]... And indeed Allâh described His Messenger as,

“Nor does he speak of his own desire. It is only a Revelation revealed.”

So He has confirmed to us that the statement of the Prophet ﷺ regarding that whosoever left the Quraysh and came to him as a Muslim, that (after he would return him back) “Allāh will provide him with an opening and escape”- and this was a Revelation from Allâh, and this is correct without a doubt ... And such a thing is not known to anyone after the Prophet ﷺ.”

And Ibn Al-'Arabi ﷺ, the Mufassir and Faqih, said, “And as for his agreement to return the Muslims back to the kuffār, then this is not permissible for anyone after the Prophet ﷺ. But Allâh only made it permissible for His Prophet because of the deep wisdom within it, and the benefit that was in it (with regards to the various jihāds and conquests).”

Secondly:

And for the sake of argument, let us incorrectly assume that it was not a specific action meant only for the Messenger ﷺ. Then even yet, it would only be permissible for someone who was in a position and situation like the Messenger. Then even yet, it would only be permissible for someone who was in a position and situation like the Messenger - with regards to his jihād against the kuffār, his spreading of Islām, his care for the Da’wah, his establishment of the Shari’ah of Allâh and governing with it, his firmness in Hostility and Hatred against the mushrikin and Ta’ghūt, and such excellent qualities.

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652 Refer to “Fat’h Al-Bārî” (5/433).
653 An-Najm: 4-5
654 Refer to “Al-Ihkām” (5/26).
655 This is one is the famous Mālikī scholar; not to be confused with the other Ibn ‘Arabī, who was a Sa‘īf Taqībūt.
656 Refer to “Abkām Al-Qur’ān” (4/1789).
For indisputably- Unlike the apostate collaborators of today, the Prophet صل الله عليه وسلم never accepted the stipulation of Suhayl Ibn ‘Amr with the intention to harm the Mujāhidīn, nor as a proposal against the Mujāhidīn, nor because he was “attached to his throne” and “loved the worldly seductions”, nor to “strengthen relations and ties” with the kuffār of Makkah, nor to make a “coalition” with them- And indeed Allāh (Most High) preserved His Prophet صل الله عليه وسلم from such evil.

Rather, the Messenger صل الله عليه وسلم only accepted those stipulations because of a great wisdom which Allāh had revealed to him- Because he knew that it would be of great benefit to the Jihād and Mujāhidīn, and it would give them the time to wage Jihād against many kuffār, and enable him to give Da’wah to new places and spread the Din of Islām, and for him to conquer Khaybar, exterminating the Jews of Arabia once and for all, and sending out many more expeditions, and he wrote to the kings and governors of Persia and Byzantine calling them to Islām, and many other obvious beneficial things for the Din and Muwahhidīn. So if there is such a person in such a situation today, then let us see…

Thirdly:

When the Messenger صل الله عليه وسلم agreed to this stipulation, he wasn’t [and never ended up] making an “alliance” with the kuffār agreeing to wage a war against the Mujāhidīn [Abū Basīr and his faction] under the name of “terrorism”, nor did he make a “pledge” to them to “capture the terrorists”; On the contrary, he never “denounced” the Mujāhidīn, rather he allied with the Mujāhidīn, and he promised that Allāh would bestow upon them an opening and escape, and he used to pray for their well-being, and he declared علیه وسلم the faction of Abū Basīr… cut off the routes of the kuffār, and he declared Bara’ah from anyone who went away from the Muslims to the kuffār, and he never assisted the kuffār against the faction of Abū Basīr.

Fourthly:

Abū Basīr رضي الله عنه murdered the delegate. And according to the Quraysh, this entailed two things-  

a) He had disturbed the peace between them and the Messenger صل الله عليه وسلم, and  
b) it was viewed as a crime to kill delegates (according to custom) no matter what.  
Yet along with this, the Prophet صل الله عليه وسلم never “condemned the terrorism” of Abū Basīr, nor did he “disapprove” of his actions, nor was he “distressed” by his actions, nor did he “declare himself free” from the actions of Abū Basīr رضي الله عنه, nor did the Prophet صل الله عليه وسلم label Abū Basīr as a “wanted murderer”, nor did he say that Abū Basīr was “endangering and threatening our treaty” [since the treaty between the Prophet صل الله عليه وسلم and the Quraysh did not apply to Abū Basīr and his faction].  

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657 Ibn Qudāmah Al-Maqdisī رحمه الله said, “We can only grant them security for those who are in Dār Al-Islām, those who are under the authority of the (Muwahhid, Hanjīf, Muslim) Imam (not the mushrik kāfir nūrīdād Taghibī). But as for those who are not under the authority of the Imam, and those who are not in Dār Al-Islām, then this treaty does not apply to them. And this is why Abū Basīr killed the delegate, and yet the Prophet صل الله عليه وسلم did not forbid this nor reprimanded this action. And when Abū Basīr, Abū Jandal and their faction… cut off the routes of the kuffār (of trade), and slew from them whomever they slew, and confiscated their properties and wealth- the Prophet صل الله عليه وسلم
Fifthly:

The Messenger صلی الله عليه وسلم did not cooperate with the second delegate that survived and ran to Al-Madinah, even after he complained that his partner had been murdered by Abū Basīr رضی الله عنه. Nor did the Messenger صلی الله عليه وسلم order the Muslims to “find and capture” Abū Basīr and “escort” him to the muhārikīn. So the Messenger صلی الله عليه وسلم only kept to the terms that he promised, and he did not do anything more than that. And this can never be considered as Muthaharah from him.

Sixthly:

The Messenger صلی الله عليه وسلم said to Abū Basīr رضی الله عنه, “Woe his mother! What an excellent war kindler he would be! If only he had supporters!” And in another narration ‘If only he had some men!’ Al-Hāfitī Ibn Hajar رحمة الله explains, “This indicated to Abū Basīr that he should escape lest he should be returned to the muhārikīn, and it also showed that when the Muslims (in Makkah) hear it (this order from the Prophet), that they should join Abū Basīr.”

Seventhly:

Abū Basīr and Abū Jandal and their Mujāhidīn went off to the coast of Arabia, and they began killing any kāfīr caravan they saw, and they then took their wealth and possessions- and never did the Prophet صلی الله عليه وسلم “denounce” or “criticize” or “condemn in the strongest terms” these attacks led by Abū Basīr رضی الله عنه and Abū Jandal رضی الله عنه.

Eighthly:

The Messenger صلی الله عليه وسلم never cooperated (let alone collaborated) with the kuffār to stop Abū Basīr’s faction. And never did he “promise to smoke out” Abū Basīr’s “terrorist network”. Nor did the Prophet صلی الله عليه وسلم ever help the kuffār with anything to harm Abū Basīr’s network. Allāh preserved His Prophet صلی الله عليه وسلم from committing such evil.

Ninthly:

Rather, the evidences prove that the Messenger of Allāh was satisfied with the attacks of Abū Basīr and Abū Jandal against the kuffār. And this is obvious from these points:

a) He did not criticize Abū Basīr for killing and seizing the sword of the kāfīr delegate. And indeed if he disliked these actions, then he would have at least told him to stop doing such things, for it is his Prophetic Obligation to warn from every evil; and since he did not warn Abū Basīr, he must have considered his actions as righteous deeds and a form of Jihād.

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658 "Fath Al-Bārī" (5/350).

658 "Fath Al-Bārī" (8/646).
b) The statement of the Prophet صلی الله عليه وسلم, ‘Woe his mother! What an excellent war kindler he would be! If only he had supporters!’ And Ibn Hajar’s explanation has preceded.

c) The Prophet صلی الله عليه وسلم never sent anyone to tell Abū Basīr and Abū Jandal to stop assaulting the Quraysh (with whom he had just signed a treaty with), nor did he ever prohibit them from engaging in such attacks. And if he had viewed them as being mistaken in their decision to attack the Quraysh, then he would have at least prohibited them from attacking the kuffār and had the Prophet prohibited them, then they would have immediately stopped their attacks; and since he didn’t forbid them, this means that he was pleased with their tactics and actions.

Ibn Hazm رحمه الله explained, “So this was Abū Basīr and Abū Jandal and the Muslims who were with them (on the seashore). They had spilled the blood of the Quraysh, those who were upon a treaty with the Messenger of Allāh - and they took their wealth and properties, yet the Messenger صلی الله عليه وسلم did not forbid them from doing such, nor were they (Abū Basīr and Abū Jandal and their Mujāhidin) considered as sinners by doing such. And no doubt that the Messenger صلی الله عليه وسلم was perfectly capable of forbidding them (had he wished), and if he had forbidden them, they wouldn’t have attacked the Quraysh (but the Messenger صلی الله عليه وسلم purposely didn’t forbid them, thus showing that it was righteous to attack them).”

And we end these words regarding Abū Jandal رضی الله عنه and Abū Basīr رضی الله عنه with some excellent words from Imām ʿAbdur-Rahmān Ibn Hasan Ibn Muhammad Ibn ʿAbdil-Wahhāb رحمه الله; when he said refuting a deviant:

“And with which text - and with which evidence do you say that Jihād is not obligatory except with an Imām to follow?! This is indeed a slander against the Din- and this is equivalent to forsaking the Path of the Muʾminīn!! And the evidences that destroy this claim are too many to mention! And just one example (to mention) would be the generality (ʿUmūm) of the commandment to wage Jihād and the encouragement towards it, and the threat for not waging Jihād; as Allāh (Most High) has said,

“And if Allāh did not prevent one set of people by means of another, the world would indeed be full of corruption.”

And also,

659 Refer to “Al-Iḥkām” (5/126).
660 Al-Baqarah: 251
“And if Allâh did not prevent one set of people by means of another, monasteries, churches, synagogues, and Masâjid, wherein the Name of Allâh is mentioned much, would surely have been pulled down.” 661

So every single person who wages Jihad in the Path of Allâh, then he has indeed obeyed Allâh and fulfilled that which Allâh has obligated upon him. And an Imâm cannot actually be an Imâm, except by (establishing) Jihad. 662 Not because there can be no Jihad except with an Imâm, 663 rather the truth is the opposite of what you have claimed. 664 O you… [Then he goes on to bring many evidences]… So the facts and evidences that refute such a claim are many, combined from the Qur’ûn, Sunnah, Siyar (biographies), history, and the People of Knowledge with proof and Athâb - to such an extent that it is not obscure to even the imbecile.

And as Abu Basîr came as a Mubâjir (emigrant), and then the Quraysh wanted the Messenger to return him back to them, since they had agreed to such a stipulation at Hudaybiyâh. So they sent out for him, and then he killed (one of) the two delegates who came to get him, and then he went to the seashore; and when the Messenger heard about him, he exclaimed, “Woâe his mother! What an excellent war kindler he would be! If only he had supporters!” And Abu Basîr (and his faction of Mujâhidûn) attacked the caravans of the Quraysh when they headed towards Ash-Shâm, and the caravans were taken and killed. So they were in a separate war against the Quraysh, without the Messenger of Allâh, since he had a treaty with them - and the entire story is long. But did the Messenger say, “You are wrong in your war against the Quraysh, since you don’t have an Imâm”? Subhân Allâh! How destructive indeed ignorance is upon the ignorant! And refuge is sought with Allâh from opposing the Truth using ignorance and evil.” 665

661 Al-Hâjî: 40
662 May Allâh have mercy upon Shaykh `Abdur-Rahmân Ibn Hasan! And compare this to the Qusûrîyyah: They claim that those who wage a crusade against the Mujâhidûn are the “Imâmûn” and “Wulûd Al-Amîl”! They call the Taghût “Imâm”! And refuge is sought with Allâh…
663 In the manuscript it is –Li annabu- and this must be a grammatical mistake; But Shaykh Nâsîr Al-Fâhîd says in “At-Tibîyân” that the correct grammar would actually be –Li An-nabû-.
664 Earlier in the letter he said, “If they (Ibn Nubah and his followers) are asked ‘Whose Math’âb are you upon?’ and ‘Who said this before you?’ they will not be able to reply with a valid answer. And one of these (heresies) that we have heard regarding them, is that they claim that there is no Jihad except with an Imâm, and thus if there is no Imâm, then there can be no Jihad. This claim of theirs necessitates the forsaking of Jihad and opposing the Din of Allâh, and it necessitates that disobedience to Allâh is permissible…” And we hear this frequently from the Qusûrîyyah, Jahmîyyah, and Marîj’âb today, screaming “No Jihad, No Jihad! Only study Tawbîd, but never dare act upon it or attempt to establish it- or else you are Khawârij!” So who are the ones who are working for the knafîr?
665 Refer to “Ad-Durâr As-Saniyyâh” (8/199-200).
And then ‘Ubaykān goes on to claim that he has followed the principles laid down by the 
Salaf, saying, “And the Jurists of the Ummah and the Rabbāne Scholars, they abide by the 
legal principles when they issue verdicts…”

Maybe it should be asked, “What principle led Ubaykān to revolutionize the verdicts of the 
Rabbāne (pious and knowledgeable) scholars regarding Muthābarah - Regarding which they all 
abided by the fact that “no two Muslims would disagree” that it is apostasy?”

And then ‘Ubaykān says, “So my advice to the Muslims generally and to the students of 
knowledge specifically is that they withhold  from the causes of separation between the 
Muslims, because this is from that which serves (the interests) of the enemies who lie in wait, 
and it is upon them to strive to unite the word, and to unite the ranks, He, the Most High, 
said, “And hold fast, all of you together, to the Rope of Allāh, and be not divided 
among yourselves.” (Āl Imran 3:103).”

Is Tawḥīd, Hanīfyyah, Millat Ibrāhīm, Jihad against the mushrikīn and murtaddīn, and declaring 
Barāb from the Tāghūt. Are these the “causes of separation” that ‘Ubaykān is referring to?

Does he not understand the Verse he himself is quoting? Hold fast to the Rope of Allāh; Is 
Allāh speaking about Tawḥīd, Qur’ān and Sunnah; or does it actually mean “Hold on to 
Muthābarah, apostasy, fabricated man-made legislations, collaboration with the Crusaders 
against the Mujāhidīn, deception, and bid‘ah inventions”!

And then he says “because this is from that which serves (the interests) of the enemies who 
lie in wait…”! Ya Subhān Allāh! Are the ones who follow the Qur’ān, Sunnah, Ijmā‘, Hanīfyyah 
- those who act upon Tawhid, wage Jihad against the Crusaders and apostates- those who 
firmly believe that Collaboration with the kuffār [Muthābarah] is indeed apostasy, and indeed 
the Eighth Nullification of Islām, the ones who are waging Jihad against the enemies of Allāh 
and everyone that collaborates with them… Are these the ones serving the enemies of 
Allāh? Or are the ones serving the kuffār the ones claiming that it is okay to 
perpetrate Muthābarah?!

Indeed it is an era, where Sunnah has become Bid‘ah, Tawhid has become kufr; and Bid‘ah has 
become Sunnah, and kufr is regarded as Tawhid…

And then we realize what the Salaf meant when they said, “There is nothing stranger than 
the Sunnah- and yet even stranger than that, is he who truly follows it.” 666

And we finally ask ‘Ubaykān and the Qusūriyyah one question with regard to their love for the 
perpetrators of Muthābarah:

“Lo! You are those who have argued for them in the life of this world- But who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender?” 667

667 Refer to An-Nisā': 105-109
The Muwahhidūn are Not Khawārijī 668

Today we see some of the Shaykhī of Tawhid, such as Imām Hamūd Ibn ‘Uqlā’ Ash-Shu’aybī, Shaykh Sulaymān Ibn Nāsir Al-‘Ulwān, Shaykh ‘Abdul-Qādir Ibn ‘Abdil-‘Azīz, Imām ‘Abdullāh Ibn ‘Abdīr-Rahmān As-Sā’d, Shaykh ‘Allī Ibn Khudhayr Al-Khudhayr, Shaykh Nāsir Ibn Hamad Al-Fahd, Shaykh Ahmad Ibn Hamūd Al-Khālidī, Shaykh Abū Qatādah Al-Filastīnī, Shaykh Abū Muhammad ‘Āsim Al-Maqdisī, Shaykh Abū Basīr At-Tartūsī, Shaykh Hāmid Ibn ‘Abdillāh Al-‘Allī, Shaykh Abū Jandal Fāris Az-Zahrānī Al-Azādī, Shaykh ‘Abdū ‘Abdīr-Rahmān Sultān Al-‘Utybī Al-Athārī, Shaykh ‘Umar ‘Abdūr-Rahmān, and many others - may Allāh preserve them all and strengthen them with His Help; Each one of them are labeled as Khārijī and Takfīrī by their enemies. And as it will become apparent to the reader - In Sha’ Allāh - that this is nothing but a reiteration of the false propaganda of the enemies of the Da’wāb of Najd. And In Sha’ Allāh, the reader will become aware of the following things regarding Shaykh Muhammad Ibn ‘Abdīl-Wahhāb:

1) His enemies also labeled him and the Da’wāb as “Khārijī”.
2) The mushrikūn said that “Takfīr” was their method of thinking (fikr).
3) They were accused of spilling the blood of Muslims.

While the above three were false propaganda against the People of Tawhid, the next ones are true.

4) The Imāms of the Da’wāb of Najd made Takfīr of the apostate rulers and revolted against them.
5) The foreign kuffār, such as the Europeans, helped and instigated the apostates against the Da’wāb of Najd.

So listen to what the mushrikūn propagated to hinder the ignorant from the Da’wāb of reviving Tawhid...

1) Accused of being Khawārijī

A deceitful mushrik said, “Just like the Khawārijī took the Verses which were regarding the kuffār and applied them upon the Muslims, these Wahhābīs took the Verses regarding the kuffār and turned them against all the Muslims of the world.” (Kashf An-Niqāb ‘An ‘Aqī’d Ibn ‘Abdīl-Wahhāb, 80).

668 The lies and fabrications of the kuffār against the Da’wāb of Najd, which are mentioned in this section, are taken from the famous book which refutes those fabrications, “Da’wā Al-Munāwīn”. A must read book for anyone who wants to know the truth behind the false propaganda against the Munwabbidūn, instigated by the Zionists and the Crusaders. But the book mistakenly says that the Imāms of Najd did not declare Takfīr against the Ottomans. And the reason why many people hide this fact is obvious- so that no Takfīr can be made on the “Ottomans” of today.
So these mushrikān described the followers of the Salaṣī Daʿwah as being Khawārij. And indeed, those who are upon the same Daʿwah today, they are also being labeled as Khawārij - just as their predecessors (Salaṣī) were labeled.

A Ṣāḥibī mushrik deceivingly accuses the Imāms of the Daʿwah of Najd as, “They are no different from the Khawārij regarding the matter of Takfīr.” (Hāṭhibī Ḥiyya Al-Wāḥabīyyah, 70).

Another heretic accused, “They were like the Khawārij, making Takfīr of anyone who commits a sin.” (Ṭārikh Al-Maṭḥābī Al-Īlāmiyyah, 1/236).

2) Accused of being Takfīr

And we have also been labeled as “Takfīrī” by the despicable Followers of Iṣrāʾīl and Tajāhhum. And this is but a repetition of another allegation which the enemies of Tawḥīd propagated against the Daʿwah:

“And if you are asked as to ‘What is the Mathḥāb of the Wāḥabis’ and ‘What is their goal’- then answer them with one short reply which would completely and perfectly answer both questions- “Takfīr of all Muslims”. (Al-Fajr As-Sādīq, 64).

Another misguided heretic accuses, “Verily, their Mathḥāb is Takfīr.” (Ṭabyīn Al-Ḥaqq Was-Sawāb, 8).

3) Accused of killing Muslims

And a Ṣāḥibī mushrik said, “What is the matter with this man (Muḥammad Ibn ‘Abdīl-Wāḥab) He has killed thousands of Muslims who say “There is none worthy of being worshipped except Allāh; And Muḥammad is the Messenger of Allāh”, and give charity, and fast, and do pilgrimage to the Sacred House of Allāh. Rather, he has also killed children and women for no crime or aggression. And yet he claims that he is from the Muwāḥhidūn, and that all the Muslims are apostates.” (Fasl Al-Khatāb Fi Naqḍh Mā Qalabu Ibn ‘Abdīl-Wāḥab, 33).

And another shameless liar said, “Some ‘Ulamā’ have nicknamed the Daʿwab of Wāḥahīm as - the Daʿwah of Bloodshed.” (Al-Ḥaqāʾiq Al-Īlāmiyyah, 16).

Another Ṣāḥibī said, “Indeed the Wāḥahīm are the people who cause tremors (Zulāẓīr) and tribulations (jītān).” (Al-Baʿrābīn Al-Jalīyyah, 71).

Rather it is a “Sunnah” of the Pharaohs, past and present, to distort the reality. As Firʿawn himself said regarding the Muwāḥhidūn,

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**Ad-Dal‘il Fi Hukm Muwāḥhad Abī Al-Iṣhrābī**

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“Leave me to kill Mūsā, and let him call his Lord (to stop me from killing him)! I fear that he may change your Din, or that he may cause mischief to appear in the land!”

And listen to what the Murji’ab propagate against the Muwahhidūn of today. Does it differ from what the mushrikūn fabricated against Imām Muhammad Ibn ‘Abdil-Wahhāb?

And we answer the lies and fabrications of the People of Tajabbum with the same answer with which the Imāms of Najd replied:

Imām ‘Abdul-Latīf Ibn ‘Abdīr-Rahmān رحمه الله said, “And indeed many mushrikūn in this era have erred- they assume that those who do Takfīr upon people who pronounce the Two Testimonies (Shabādatayn), they assume that such people are Khawārij - But this is not the truth. Rather, pronouncing the Two Testimonies is not a barrier from making the Two Testimonies only benefit such a person.”

Imām ‘Abdur-Rahmān Ibn Hasan رحمه الله said, “So whenever we say, “None should be worshipped except Allāh, none should be called upon except Allāh, absolute hope and trust should not be placed in anyone except Allāh” and similar things for all the various types of ʿ Ibādah which is not meant for anyone except Allāh Alone; and when we say that whosoever directs ʿ Ibādah to other than Allāh, then he is a kāfir and mushrik- they come and shout to us “You are upon bid’ah, you have made Takfīr upon the Ummah of Muhammad, you are Khawārij, you are innovators.”

669 Ghafrī: 26
670 “Ad-Durar As-Saniyyah” (12/263)
671 “Ad-Durar As-Saniyyah” (11/444-449).

“And when it is said to them “Come to what Allāh has sent down, and to the Messenger”, you see the hypocrites turn away from you with aversion.” [An-Nisā: 61].

And today also, when we say to those whom we hope are our brethren in Tawhīd, “Come, let us govern with the Kitāb and Sunnah”- they turn away and label us as Khawārij. They forget (purposely) that Allāh forbid committing shirk in His Judgment,

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

Even though Allāh swore,

“But no, By your Lord- they do not believe, until they make you (O Muhammad صلی الله عليه وسلم) judge in all disputes in between them, and they find in themselves no resistance against your decisions, and accept with full submission.” [An-Nisā: 65].
When asked “Do you declare Muslims to be kuffār due to sins?” The Imāms replied, “This is not our position. Rather, this is the opinion of the Khawārij, those who do Takfīr upon sins. And we never declare anyone to be a kāfir due to a sin. Rather, we only pronounce Takfīr upon whoever does the Mukaffārat sins, like committing shirk by worshipping someone along with Allāh, or to slaughter to other than Him, or taking an oath for other than Him, or fearing other than Him, or hoping from other than Him, or trusting in other than Him- for these things are all types of Ḥiṣāb, according to the texts of the Qur’ān.”

Imām ‘Abdullāh Ibn Muhammad Ibn ‘Abdil-Wahhāb رحمه الله said, “And as for those who fabricate lies against us in order to hide the Truth, and disguise the Truth as falsehood, by claiming that we unrestrictedly make Takfīr of all people in this era, and also of everyone else after the 6th century, except those who follow us; and that we don’t accept the pledge of anyone until they admit that they were mushrikīn, and that their parents died upon shirk… These claims have no faces [truth]- rather, these are all like superstitions… And our answer to these allegations is

“Glory be to You (O Allāh)! This is a great lie!”

So whosoever narrates such regarding us, or attributes these statements to us, then he has indeed fabricated deceptions. But whosoever witnesses our situation, and attends our gatherings, and realizes that which is with us- then he will definitely know that everything which they have fabricated against us, is the propaganda of the enemies of the Dīn and the brothers of the Shayātīn, in order to make mankind run away from obedience of Allāh, run away from sincerity for Allāh, run away from singling out Allāh with Ḥiṣāb, and to fall into the various types of shirk - that which Allāh has announced that He shall not forgive, but will forgive everything other than it. And it is our belief that those who perpetrate the various types of major sins, like murdering a Muslim without right, committing adultery, taking usury, drinking intoxicants- and even if they do these things multiple times, we believe that the perpetrator is not expelled from the fold of Islām, nor will he be in the Abode of Retribution (Hell) for eternity- that is of course, with the condition that he dies as a Muwahhid who singled out Allāh with all types of Ḥiṣāb (not committing shirk in any type).”

“As for their lies and fabrications, like their claim that we make Takfīr of everyone, and make Hijrah to us an obligation even if someone is able to openly manifest his Dīn [through Bara’āb and Hostility and Hatred], and that we declare anyone who does not fight against the mushrikīn to be kāfir - and besides these fabrications there are countless folds of the same thing. And all these are deceptions and fabrications, only to block people from the Dīn of Allāh and His Messenger.”

672 “Ad-Durar As-Saniyyah” (8/204). And similarly, the Muwahhidūn do not do make Takfīr for sins- Rather they only make Takfīr for the Nullifications.
673 An-Nur: 16
674 “Al-Hadyah As-Saniyyah” (40). A point to ponder over for those who make shirk in Tabākum and Rukū’ and Tā’ah to the Taghūt.
675 “Majmū‘ Mu’allafāt Ash-Shaykh” (3/11)
The Imam also said, “And as for the saying that we make Takfir of the general masses (of Muslims), then that is from the fabricated propaganda of the enemies of Allah, those who want to halt mankind from entering into Islam. And we say: Glory be to You (O Allah)! This is a great lie! 676, 677

4) The Shaykh did Takfir of the Hukkam (rulers, leaders) of his time. 678

The disciples of the Da’wah of Tawhid entered into Hijaz, Yemen, Ihsan, ‘Iraq, and Ash-Sham. 679 And they attacked Karbalah (in 1217), and besieged Damascus - and all these, without argument, were part of the Ottoman Empire.

And the statements of the Imams of the Salafis’ Da’wah were all united in their verdicts that the Ottoman Empire was Dar Al-Harb (Land of War and kufr), except those towns and villages that answered to the Da’wah of Tawhid.

And the Da’wah of the Shaykh was a Da’wah towards pure Islam, and war against shirk and its people; and one of the greatest nations that was spreading shirk at that time was the Ottoman Empire. And you - O who has tasted the sweetness of Allah’s Mercy, let us not wish to halt mankind from entering into Hijaz, and entering their lands, making them active in the courts. See “Ad-Durar As-Saniyyah, Sufism began to spread, but it was still as a segregated faction of society. But under the Ottoman Empire, it became the main religion of the society. And they spread these sects ‘Abbasiyyah, Sufism, etc…

Two things will become apparent 1) Its spreading of shirk, and 2) Its war against Tawhid… Under the ‘Abbasiyyah, Sufism began to spread, but it was still as a segregated faction of society. But under the Ottoman Empire’s shadow, it became the main religion of the society… And they spread these sects into Central Asia… Some apologetic people claim that the war between the Ottomans and the Da’wah of Salafiyah was a political war, but that is not the truth. Rather, it was a war of ‘Aqidah, which began when the scholars of the grave-worshippers issued the verdict [to crusade against the Muslims], see “Hassiyat Ibn ‘Abidin” (4/262). And in a letter sent by the Imam to the Ottoman rulers [i.e. the Wulatul-Amir], “The shrines of kufr and shirk are manifest in your empire; like domes upon the graves, and lighting lamps upon them, and decorating them with curtains, and visiting them in manners which have not been legislated by Allah nor His Messenger. حِمِلِيُّ اللَّهِ عَلَيْهِ وَسَلِمَ, and taking them as places of celebration, and begging its inhabitants to answer your prayers, settle your affairs, and relieve your troubles; this along with abandoning the Faraidh (obligations) of the Din, like the Five Salawat. Whosoever wants to pray Salat, does... if they don’t, then nothing happens to them. And similarly Zakat… our ears and eyes are full of what is happening in your lands, such as Ash-Sham, ‘Iraq, Egypt, and many other places.” (Ad-Durar As-Saniyyah 1/382)... And then there is Prince Solomon the Legislator (Al-Qamuni), he ruled for about 46 years. When he entered Baghdad, he built a mausoleum over the grave of Abū Hanifah, and erected a dome upon it (so that he can be worshipped), and he used to visit the sacred places of the Shi’ah, and built monuments for them, see “Ad-Durar Al-Usmaniyyah: Dawlah Islamiyyah” (1/25), and “Tarikh Ad-Dawah Al-A’liyyah” (223). And he was famous with the name “The Legislator” because he was the first to insert European laws into the lands of the Muslims and make them active in the courts. See “Tarikh Ad-Dawah Al-

676 An-Nur: 16
677 “Majm’i Mu’allaqat Ash-Shaykh” 5/100
678 There is an entire book dedicated to this topic, by Shaykh Nasir Al-Fahd, entitled, “Ad-Dawlah Al-Uthmaniyyah Wa Mawqif Da’wat Ash-Shaykh Muhammad Ibn ‘Abdil-Wahhab Minha” which means, “The Ottoman Empire and the Stance of the Da’wah of Shaykh Muhammad Ibn ‘Abdil-Wahhab Regarding It”.
679 Refer to “Ad-Dawlah Al-Uthmaniyyah” (1/20), and “Unwan Al-Majd” (1/97 and afterwards).
680 Shaykh Násir Al-Fahd writes, “And whosoever ponders over the Ottoman Empire… Two things will become apparent 1) Its spreading of shirk, and 2) Its war against Tawhid… Under the ‘Abbasiyyah, Sufism began to spread, but it was still as a segregated faction of society. But under the Ottoman Empire’s shadow, it became the main religion of the society… And they spread these sects into Central Asia… Some apologetic people claim that the war between the Ottomans and the Da’wah of Salafiyah was a political war, but that is not the truth. Rather, it was a war of ‘Aqidah, which began when the scholars of the grave-worshippers issued the verdict [to crusade against the Muslims], see “Hassiyat Ibn ‘Abidin” (4/262). And in a letter sent by the Imam to the Ottoman rulers [i.e. the Wulatul-Amir], “The shrines of kufr and shirk are manifest in your empire; like domes upon the graves, and lighting lamps upon them, and decorating them with curtains, and visiting them in manners which have not been legislated by Allah nor His Messenger. حِمِلِيُّ اللَّهِ عَلَيْهِ وَسَلِمَ, and taking them as places of celebration, and begging its inhabitants to answer your prayers, settle your affairs, and relieve your troubles; this along with abandoning the Faraidh (obligations) of the Din, like the Five Salawat. Whosoever wants to pray Salat, does... if they don’t, then nothing happens to them. And similarly Zakat… our ears and eyes are full of what is happening in your lands, such as Ash-Sham, ‘Iraq, Egypt, and many other places.” (Ad-Durar As-Saniyyah 1/382)... And then there is Prince Solomon the Legislator (Al-Qamuni), he ruled for about 46 years. When he entered Baghdad, he built a mausoleum over the grave of Abū Hanifah, and erected a dome upon it (so that he can be worshipped), and he used to visit the sacred places of the Shi’ah, and built monuments for them, see “Ad-Dawah Al-Uthmaniyyah: Dawlah Islamiyyah” (1/25), and “Tarikh Ad-Dawah Al-A’liyyah” (223). And he was famous with the name “The Legislator” because he was the first to insert European laws into the lands of the Muslims and make them active in the courts. See “Tarikh Ad-Dawah Al-
a) **Imám Sa‘úd Ibn ‘Abdíl-Azíz**

In a letter that he sent to the governors of the Ottomans, “And as for your claim (against us), “You have revived the fitnah of making Takfír of the Muslims who face the Qiblah, and fighting against a people who believe in Alláh and the Last Day”- so we reply to you: We have already told you that we do not make Takfír due to sins, rather, we only fight whatsoever commits shirk, and sets up rivals with Alláh; calling upon them as they call upon Alláh, sacrificing for them as they sacrifice for Alláh, making oaths for them as they make oaths for Alláh, fearing them as they fear Alláh, and pleading for help from them during times of hardship and seeking assistance from them, and not fighting against the idols and Qiblah which are erected upon the graves which have been taken as objects of worship along with Alláh. So if you are truthful in your claim that you people are upon Islám and are following the Messenger صلی الله علیه وسلم - then annihilate those idols completely, and level them to the ground, and repent to Alláh from all of your shirk and heresies… But if you remain in this condition of yours, and do not repent to Alláh from the shirk that you all are upon, and do not oblige (upon yourselves) the Din of Alláh with which He sent His Messenger صلی الله علیه وسلم, and if you do not forsake your shirk, heresies, and superstitions- we will never cease fighting against you until you return to the only correct religion, the Din of Alláh.” 681

b) **Imám Sulaymán Ibn ‘Abdílláh Al‘Ash-Shaykb**

When the Turks (Ottomans) invaded the lands of the Muwábbidán, Shaykh Sulaymán compiled the book “Ad-Dalá’il”. This book is about the riddah and kuffár of those who help and aid the Ottomans against the Muwábbidín - even if the collaborators are not upon their religion of shirk, and even if they “hate the kuffár”. And he described the Ottoman army as “the soldiers of shirk and the Qiblah and its people”. 682 And in this book he makes Takfír of every treacherous Muslim who assists the Ottoman armies, let alone making Takfír of the Ottomans themselves!

c) **Imám ‘Abdíl-Latíf Ibn ‘Abdír-Rahmán Ibn Hasan**

‘Alíyyah” (177, 198 and afterwards)… And thus whosoever claims that the Ottoman Empire was a Muslim Empire, then they have lied. And an even greater slander is when they call this an “Islamic Khilafah”!! And know- O Brother- that no one claims that the Empire was Islámic, except two types of people, A) Either a misguided heretic who thinks that shirk is Islám, or B) An ignorant person who doesn’t know the affairs of this Empire.” Then the Shaykh notes, “Just because the Ottoman Empire was a káfir Empire, this doesn’t mean that every single person in it was a káfir. Like the two sons of the Imám, Husayn and ‘Abdulláh, said “It is possible to rule that a certain village is káfir and that its people are káfír, and have the same rulings as the káfír - and at the same time - not every specific individual is a káfir.” “Majmú‘ Ar-Rasú’il” (1/44).” For example today, America is a káfir Country, but this does not necessarily mean that every person living in America is a káfir. For further knowledge about this Takfír of the “Characteristic” and of the “Individual”, refer to “Takfír Al-Man’áyín” of Imám Is’háq Al‘Ash-Shaykb. 683 “Ad-Durar As-Saniyyah” (7/397)

681 Refer to the beginning of “Ad-Dalá’il”.

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The Shaykh wrote a long poem describing the condition of the Ottoman Empire, a part of which is:

“Rather they are even with the laws of the Christians governing,
Without a proof which has come from Al-Qur’ān.
So see the rivers of kufr exploding,
For it has flooded over the Sharī’ah of Ar-Rahmān.” 683

do) Imam Hamad Ibn ‘Atūq An-Najdī

This Imam and Imam ‘Abdul-Latif Ibn ‘Abdir-Rahmān had exchanged many letters and treatises regarding the Empire, as is found in the seventh and eighth volumes of “Ad-Durar As-Saniyyah”. And when the infidel Ottoman armies entered the Arabian Peninsula, some of the towns betrayed the Muslims by assisting the Ottomans. And just as Shaykh Sulaymān compiled the book “Ad-Dalā’il” a generation before, regarding Muthāhara (assisting the kuffār against the Muslims) and helping the Ottomans against the Muwahhidūn—likewise Imam Hamad compiled another book, which he named “Sabīl An-Najāt Wa-Tikāb Mīn Muwālāt Al-Murtaddīn Wa-Abl-Isbrāk”. Literally “The Path of Salvation and Freedom Against Allegiance with the Apostates and Mushrikūn”. 684 And in this book, just like Shaykh Sulaymān in “Ad-Dalā’il”, he makes Takfīr of every treacherous Muslim who assists the Ottoman armies, let alone the Ottomans themselves!

e) Shaykh ‘Abdullāh Ibn ‘Abdil-Latif Al-Ash-Shaykh

The Shaykh was asked regarding those who do not do Takfīr of the Ottoman Empire, but only view that they are sinful oppressors, and that their spoils of war are Harām (to be taken) since they are Muslims. He replied, “Those who do not realize the kufr of the Empire, and don’t differentiate between the Empire and the sinful Muslim oppressors— they have not understood the meaning of Lā Ilāh Ilā Allāh. So if he believes that the (rulers of the) Empire are Muslims— then he is even worse and more severe. And this is exactly what is

683 Brothers are requested to read the entire poem, for it reveals the sickening nature of that kingdom. It can be found in (7/187-194) of “Ad-Durar As-Saniyyah”, and (1/197-206) of “Tathkirat Uli An-Nabā‘a”.
684 The name of this book has become famous with this title; But there are reasons to believe that the original name of this book had instead of “Ahl-Ishrāk” (mushrikūn) at the end, it actually had “Al-’Atrāk” (The Turks). Thus the title was actually “The Path of Salvation and Freedom Against Allegiance with the Apostates and the Turks.”

Firstly: In the Tabqāq of “Sabīl An-Najāt” by Shaykh Al-Furyān, it is mentioned that this title is with “the Turks” in some of the original manuscripts.

Secondly: In the book itself, Imam Hamad after mentioning the entire Verse “And if any amongst you takes them as Awliyā’, then surely he is one of them”, he says, “Likewise, whosoever does any Tawallī to the Turks, then he is a Turk. And whosoever does any Tawallī to the Persians (Ravājīd), then he is a Persian.” And Allāh Knows Best.
(called) “doubting the *kufr* of those who commit *kufr". 685 And whosoever assists them with any type of support against the Muslims, then this is obvious apostasy 686 (*ridād saribali*).” 687

f) Shaykh Sulaymān Ibn Sahmān رحمه الله

The Shaykh said in a poem:

“And what is said of the Turks, those who describe them with *kufr*,
Then that is the truth, for they are the most disbelieving of sects;
And their enmity against the Muslims, and their evilness,
Exceeds and surpasses the deviancy of all the other religions;
And whosoever does any *Tawalli* to them, then he is just like them,
And there is no doubting his *Takfīr* 688 for he who knows the texts;
And whosoever does *Muwālāt* to them, and inclines towards them,
Then there is no doubting that he is a *fāsiq*, and he should be in fright…” 689

g) Shaykh ‘Abdur-Rahmān Ibn ‘Abdil-Latīf Ibn ‘Abdillāh Ibn ‘Abdil-Latīf Āl Ash-

And let us end this discussion with this statement of the Shaykh, “And it was (widely) known that the Turkish Kingdom was paganistic, its religion was *shirk* and heresies, and they defended these things.” 690

6) The foreign *kuffār* supported the apostates against the *Muwahhidin*

It is well-recorded by the historians that the powers from outside the Middle East instigated and supported the apostates against the *Muwahhidin*. It is also well-known that the British sent their Captain Forester Sadler to meet with Abraham Pasha, 691 the viceroy of Egypt, to thank and congratulate him for his destruction of the stronghold of the *Salafī Da’wah* in Ad-Dir’īyyah. The two men also spoke about wiping out the “Wahhābī pirates” around the entire Gulf and helping the British Empire in doing so. 692

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685 The Shaykh is referring to the Third Nullification of *Islām*, “Whoever does not make *Takfīr* to the *mushrikīn*, or doubts their *kufr*, or approves of their *Math’hab*, he has disbelieved”.
686 Since it is one of the Ten Nullifications of *Islām*. So again this is a clear verdict from the *Imām* that *Mithābah* is “obvious apostasy”.
687 “Ad-Durar As-Saniyyah” (8/242 and 10/429)
688 Again this is further evidence that assisting the *kuffār* against the Muslims, with any type of assistance, is *kufr*.
689 “Refer to *Diwan Ibn Sahmān*” (191).
690 “Ulama’ Ad-Da’wāl” (56)
691 1789-1848. The Greek-born son of Mahomet Ali Pasha (1769-1849). Their native town was Kavala, Greece. Both, father and son, were viceroys representing Egypt on behalf of the Ottoman Sultan, although they were considered to be virtually independent. He inherited the authority over Egypt from his father. Both crusaded against the *Salafī Da’wah* upon the decree from the Sultan of the Ottoman Empire.
692 Refer to the Arabic translation of the travels of Captain Forester Sadler - “Al-Kābīn Fārisīr Sādir, Rihlah Thar Al-Jazīrab Al-‘Arabiyyah”. Translated by Anas Ar-Rīfā‘ī.
And historians say that the correspondence letters clearly show that Abraham Pasha and the British Empire were united in their goal to completely annihilate the “Wahhabis”. And the Indian historian, Mas’îd An-Nâdîwi, also comes to the same conclusion.

It is obvious from the historic records, that the European kuffâr extremely despised “Wahhabism”. And this is why we find that the British labeled any Muslim that opposed them in the Indian sub-continent as a “Wahhabi”.

It should also be mentioned that Abraham Pasha’s army had a Frenchman as its Chief of Staff. He was Colonel Séve, who supposedly “converted” to Islam after the Ottoman Empire hired him to train their army according to the “European” method. He then changed his identity to “Suleiman Pasha Al-Faransawi”.

And as it was mentioned before, Abraham Pasha is the one who executed Shaykh Sulayman Ibn ‘Abdillâh, by ordering his squadron to nail him to a cross, and then fire at him with their bullets until his body was completely torn to pieces.

And it is also of significance that Queen Victoria invited Abraham Pasha to London. And obviously the slave obeys the master; thus when he visited London in 1846, he was thanked for his “heroic campaigns”; and he was received by Queen Victoria as “one of the most prominent military leaders”.

And even Abraham Pasha’s father, Mahomet Ali Pasha was famous for his servitude towards his leash-holders in London. One of the English colonialists, Frasier, sent a letter to General Moore saying, “Indeed Mahomet Ali Pasha, the governor of Egypt, has shown great aspiration to place himself under the patronage of the British. So we have promised him that we would relay his proposals to the leaders and commanders of the British Military, that they could later transmit his proposals to the English Government so that they could also have a look at it.”

And researchers in Europe have also discovered some letters and pacts which were exchanged in between Napoleon Bonaparte, the emperor of France, and a senior Ottoman governor, Alâbâ Al-‘Âli. These documents speak explicitly regarding the Salafi Da’wah, and the necessity of taking action to repel them, and the threats that the Da’wah posed against the interests of the French in the Middle East.

These facts should be pondered upon by the fellow brethren who are upon Sunnah and Tawhid. They should look at how all these points are consistent with today. Still, the foreign kuffâr order the apostate regimes to capture and annihilate the Muwahhidin. Their Foreign

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693 Refer to (156-157) of the above mentioned book.
694 Refer to “Muhammad Ibn ‘Abdî-Wahhâb, Muslih Mathlûm” (121, 123).
696 Refer to the history of the 19th century of Egypt, “Mîr Fi Matla’ Al-Qarn Al-Tâsi’ ‘Ashar” (856-857).
697 Refer to the introduction of Shaykh ‘Atîyyah Sâlim to “Al-Imâm Muhammad Ibn ‘Abdî-Wahhâb” by Shaykh Ibn Bâz. The researcher was Dr. Ahmad At-Tuwayl, he discovered these papers while preparing his doctorate thesis.
Ministers and Defense Ministers visit the palaces and mansions of the apostates; and likewise, the apostates pay visits to their masters’ castles. What do they discuss? They discuss - while having champagne - capturing the Muwahhidūn, killing them, spying on them, assassinating them, deporting them, and “cracking down” on them. They discuss every type of Tawallī and Muwālāt and riddah that they can possibly think of.

So O Brother of Tawḥīd! Think about these points mentioned above, and ask yourself:

Which “Wahhābis” are falsely being accused of being Khawārijī?
Which “Wahhābis” are falsely being accused of making Takfīr of Muslims?
Which “Wahhābis” are falsely being accused of spilling the blood of Muslims?
Which “Wahhābis” appropriately do Takfīr of the apostate rulers?
Which “Wahhābis” are the kuffār and apostates uniting together all over the world to fight against?

The exact same things that the Qubūriyyah (grave-worshippers) accused the Muwahhidūn with; today the Qusūriyyah (palace-worshippers) accuse the Muwahhidūn of the exact same things.

“And verily they were about to frighten you (O Muhammad صلى الله عليه وسلم) so much as to drive you out from it (the land)... And you will not find any alteration in Our Sunnah (rule or way).”

Just like the Ottomans propagated that the Imāms of the Da’wab of Najd were rebelling against Muslim rulers- today the apostate rulers claim that the Muwahhidūn are rebelling against Muslim rulers.

And just like the scholars of the Ottoman grave-worshippers issued verdicts saying that it is obligatory to kill and fight the Muslims whom they labeled as Khawārijī today’s palace-worshippers claim that is obligatory to kill the Muwahhidūn since they are also Khawārijī.

Just like the Muwahhidūn opposed making Takfīr of Muslims, and only made Takfīr of apostates, but yet were labeled as Khawārijī today the Muwahhidūn are labeled as Khawārijī, even though they prohibit calling Muslims kuffār, and only make Takfīr of apostates.

Just like the Da’wab of Najd prohibited revolting against a Muslim ruler, even if they are oppressors, but yet the apostates falsely propagated that they were rebelling against the Muslim rulers- today the Muwahhidūn prohibit revolting against the Muslim rulers, but still the apostate regimes claim that they are revolting against Muslim regimes.

Just like the Qubūriyyah (grave-worshippers) Ottoman scholars labeled the Muwahhidūn as “Wahhabiyīn”- the Qusūriyyah (palace-worshippers) scholars of Irjā’ and Tajahhum label the Muwahhidūn as “Irhabiyīn” (terrorists).

Al-İsra’: 75-77
Just like the apostates and kuffār propagated that a British spy “inspired and taught” Shaykh Muhammad Ibn ‘Abdil-Wahhāb, today the Murji‘ah propagate that the Shuyukh of Tawbîd are being stirred and instigated by hidden Zionists who have infiltrated. They think that such fabricated childish propaganda will make Muslims abandon their courageous and forbearing ‘Ulama’ who speak the truth in the face of these murtadd Tawâbît.

Just as the Pashas begged the English and French Empires to help them against the Muwahhidîn- today the apostate rulers beg the Americans and British to provide them with assistance against the Muwahhidîn.

Just as the British Queen summoned Pasha to her after he destroyed the capital of the Muslims, to congratulate him- today the Zionists and Crusaders speak well of their slaves whenever they “clamp down on Wahhābism”, and if the Crusaders are in a good mood, the apostates get to visit their white palaces.

Just like the Ottoman scholars preferred to take the British and French as their ‘Awliyā’, rather than the “Wahhābiyyîn”- today the Followers of Irjā’ and Tajabhum prefer to take the Crusaders as their ‘Awliyā’, rather than the “Irhabîyyîn”.

Just like… and just like… and just like…

Just like the Muslims were upon Haqq in their Jihād against the grave-worshipping Ottoman Empire- today the Salafîyyah are upon Haqq in their Jihād against the apostate regimes.

And if you are able to realize that the shirk of the Ottomans was in worshipping the graves of righteous people like Abū Ayyūb Al-Ansârî, Abū Hanîfah, and ‘Abdul-Qâdir Al-Jilânî; and then you see today’s apostate regimes worshipping their gods (‘Allah) Bush, Blair, Putin, and Sharon- the same swine and apes which declared a Zionist Crusade against Islam and Millât Ibrâhîm, and dared to say that they would “smoke” the Muwahhidîn “out of their holes”; if you are able to grasp this- then you would also be able to understand that these apostate regimes of today are more worthy of Takfîr and more deserving of being fought than the Ottoman grave-worshippers. Wallâhu Al-Musta‘ân.

There are some Verses which can be used to describe the condition of these People of Irjā’ and Tajabhum.

“Mighty is the word that comes out of their mouths. They utter nothing but a lie.”

And we say to the People of Irjā’ and Tajabhum, as is in the Verse,

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699 Their psychological warfare uses this type of “reverse psychology” method. Muslims should beware of their deceit.
700 The shirk of the Ottomans also included shirk in Tabâkum to the Tawâbît, by replacing the Shari’ah. Refer to the poem of Imam ‘Abdul-Latif Ibn ‘Abdir-Rahmân.
701 Al-Kahf: 5
“And sit not on every road, threatening, and hindering from the Path of Allâh those who have Îmân in Him, and seeking to make it crooked.” 702

And this is what all the followers of the Messengers face, as Allâh has clarified,

“So We have appointed for every Prophet enemies- Shayâtîn among humans and the Jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it- so leave them and their fabrications.” 703

But Allâh promises,

“They want to extinguish the Light of Allâh with their mouths- But Allâh refuses except that His Light should be perfected, even though the kâfîrûn hate it.” 704

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702 *Al-A’râf*: 86
703 *Al-An’âm*: 112
704 *At-Tawbah*: 32
The Salaf Regarding Revolting Against the kāfir Ruler

It is recorded in Sahīh Al-Bukhārī and Sahīh Muslim, on the authority of ‘ Ubādah Ibn As-Sāmit, “The Messenger of Allāh صلی الله عليه وسلم called us, so we gave Bay‘ah to him. So from what he took upon us was that we offer Bay‘ah upon listening and obeying, during our eagerness or reluctance and in our difficult times and in our easy times and favoring (the commands) instead of our own (desires), and that we would not dispute the authority from its people.” He said, ‘Unless you see an open disbelief (Kufr), for which you have an evidence from Allāh about it.”

Imām An-Nawawī said, “Al-Qādhi ‘Iyādah said, ‘The scholars have formed a consensus that the leadership (Imāmah) is not to be contracted to a disbeliever (Kāfir) and that if disbelief (Kufr) comes from him, then he is to be removed... So if disbelief (Kufr) and changing the legislation (Shara’) or innovation (Bid’ah) comes from him, then he has left the status of authority and his (right) of obedience falls and it becomes obligatory upon the Muslims to rise up against him and remove him and set up a just Imām, if that is possible for them. Then if that is not possible, except for a group (Tā’ifah), then it is obligatory upon them (i.e. a group) to rise up and remove the disbeliever (Kāfir). And that is not obligatory concerning the innovator, unless they assume that they are able (to do so). Then if the inability is confirmed, then the uprising is not obligatory, but the Muslims must make Hijra’ away from his land to other than it, and flee with his religion.’”

Al-Hāfith Ibn Hajar Al-‘Asqalānī رحمه الله said, “Ad-Dāwūdī said that, “The scholars are (united) regarding that the oppressive [Muslim] rulers, if it is possible to remove them without fitnah (war), then it is obligatory (Wājib); but if it involves fitnah (war), then it is obligatory to be patient. And some scholars view that it is not permissible to put a fāsiq (oppressor) into rulership if he is as such from the beginning; but if he was put into position while he was righteous, and then later committed oppression- then the scholars have differed regarding revolting against such a (fāsiq) ruler, but the correct opinion is that it is forbidden. But as for the ruler committing kufr, then it is obligatory (Wājib).”

Ibn Hajar رحمه الله also narrates from the Salaf, “The Fuqahā’ (scholars) are united in Ijmā’ regarding the obligation of obeying a sinful (Muslim Muwahhid) ruler, and that jihād with him (against the kuffār) is valid, and that obeying him is better than revolting against him, and

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705 This section is based upon a chapter from the book of Shaykh Abū Suhayb ʿAbdūl-ʿAzīz’s book, “Aqwāl Al-A’immah Wad-Da‘ūt Fi Bayān Riddati Man Baddal Ash-Shari‘ah Min Al-Hukkām Wat-Tughālī”.
706 This is the wording of Al-Bukhārī (7055, 7056).
707 Such as our brothers in Al-Qādhi‘ and Kātib Al-Hanamayn. May Allāh aid them with His Angels.
708 “Sahīh Muslim Bi Sharh An-Nawawī” (12/229).
709 Refer to “Fatḥ Al-Bārī” (13/10). See how the scholars of the Salaf differentiated between revolting against a Muslim oppressor, and between a kāfir Ta’ghūt ruler.
spilling the blood of many… And the scholars have not exempted any from this obligation (of obeying the rulers) except if the ruler perpetrates clear \textit{kufr} in such a case, it is not permissible to obey the ruler in that matter (of \textit{kufr}). on the contrary, it is obligatory (\textit{Wājib}) to wage \textit{Jihād} against him, for whosoever is capable of doing so." \footnote{Refer to "\textit{Fat'h Al-Bārī}" (13/9)}

And Shaykh \textit{Al-Islām} Ibn Ṭaymiyyah \textit{رحمه الله} said regarding the rulers who do not take \textit{Jiyyah} (tax) from the Jews and Christians, and forbid \textit{Jihād} against the \textit{kuffār}, “So any group that refuses to do these, even if they accept (the obligation of) these, they are to be fought. And I have no knowledge of any difference of opinion regarding this.” \footnote{Refer to "\textit{Majmū ‘Al-Fatwā‘}" (28/503-504).}

So it is obviously clear from these scholars that they differentiated between revolting against a fāsiq oppressive ruler and a \textit{Mubtadi’} - and some scholars stipulated that with the “ability to remove him without \textit{fitnah}”. As \textit{Al-Qādībī ‘Iyādī} \textit{رحمه الله} said, “And that is not obligatory concerning the innovator, unless they assume that they are able (to do so),” and \textit{Ad-Dāwūdī رحمه الله} said, “The scholars are (united) regarding that the oppressive [Muslim] rulers, if it is possible to remove them without \textit{fitnah} (war), then it is obligatory (\textit{Wājib})”.

But as for the ruler who commits \textit{kufr}, they not only made it permissible, they were united upon the obligation of removing him, even if it involves bloodshed. \footnote{And this is apparent in the words of Shaykh Sulaymān Ibn Sāhān \textit{رحمه الله}; refer to the section "\textit{Millat Ibrāhīm}".}

As Ibn Ḥajar said, “But as for the ruler committing \textit{kufr}, then it is obligatory (\textit{Wājib}),” and “Except if the ruler perpetrates clear \textit{kufr} in such a case, it is not permissible to obey the ruler in that matter (of \textit{kufr})- on the contrary, it is obligatory (\textit{Wājib}) to wage \textit{Jihād} against him, for whosoever is capable of doing so.”

And \textit{Al-Qādibī ‘Iyādī} said, “Then if that is not possible, except for a group (\textit{Tā‘ifah}) then it is obligatory upon them (i.e. a group) to rise up and remove the disbeliever (\textit{Kāfir})…”

So can it fairly be said that those who wage \textit{Jihād} against the \textit{kāfir Tā‘ifāt} - that such people are “\textit{Khawārij}? Even though the Prophet صلى الله عليه وسلم described the real \textit{Khawārij} as:

‘They will kill the Followers of Islām, and let go of the Followers of the Idols.’” \footnote{Refer to "\textit{Thilāl Al-Jannah Takhrīj As-Sunnah}" (910) by Ibn Abī ‘Āsim \textit{رحمه الله}, classified as “\textit{Sahih}” by Shaykh Nāsir Al-Albānī \textit{رحمه الله}. Also narrated similarly by Al-Bukhārī \textit{رحمه الله} in “\textit{Kitāb Al-Anbiyā‘}” (3166). Also narrated by Muslim, An-Nasā‘ī, Abū Dāwūd and Ahmad. All from Abū Sa‘īd Al-Khudrī رضي الله عنه.}

So who are the ones that kill, slaughter, imprison, spy against, torture, wage war against, capture and hand over the Warriors of \textit{Tawhīd} into the hands of the Zionists and Crusaders? Who are the ones who help the Crusaders massacre millions of defenseless Muslims around the entire globe; and continue to provide a refuge for the Crusaders upon the Peninsula of

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\footnote{Refer to “\textit{Fat’h Al-Bārī}” (13/9).}
\footnote{Refer to “\textit{Majmū‘ Al-Fatwā‘}” (28/503-504).}
\footnote{And this is apparent in the words of Shaykh Sulaymān Ibn Sāhān \textit{رحمه الله}; refer to the section “\textit{Millat Ibrāhīm}”.}
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Who are the ones that are not merely “letting go” of the muṣbirūn, but rather they are taking each and every measure to ensure the safety of the Zionists and Crusaders upon the Peninsula of Muhammad ﷺ? Who are the people killing the Muslims in order to please the kūfīr in the White Palace? Who are the people that are waging a war side-by-side with the Crusaders against the Muḥājīdīn? Who are the ones who would kill anyone in order to satisfy the thirst of the Zionists and Crusaders? And yet they dare claim to be Muslims? Who are the ones that take Jīzāyah from the Muslims, and give donations to the Zionists and Crusaders? Who are the ones that feel safe next to a Crusader, but threatened next to a Muḥājīd? And maybe it will become clear to you who the real Khawārij are…

714 The same Peninsula which was once the sanctuary of the Prophets Ibrāhīm and Muhammad ﷺ, the land of the fearless Sahāḥabār, the land from where the Warriors of Islam marched and brought the Roman and Persian Empires to their knees - from where it conquered from Spain to China, from Morocco to Indonesia; the land which was the Land protecting the Muslims, waging Ḥīdāyah against the Tawāghith, and assisting all Muslims everywhere on earth against the kūfīr, while sheltering the Muḥājīdīn… Today, this is the same land from where Zionist jets and Crusader bombers and missiles are launched from, blowing apart weak Muslim children, women, and the elderly; today it is the same land from where the Armies of the Cross launch their operations against the Muslim lands… To such a degree, that there is no jet/bomber that attacked Iraq, except that it came from the Arabian Peninsula; Today, this land is the sanctuary of the Zionist Crusaders, and from here they launch Crusades against the Muḥājīdīn… So O Brother of Tawḥīd! Will you blindly-follow your leaders and scholars against the textual evidences- Or will you obey Allāh, your Lord, when He says, “So Take hold of them, and kill them wherever you find them, and take neither friends nor helpers from them… So take hold of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.” [An-Nisā’: 89-91]; Will you not obey your Prophet ﷺ when he said in his last will, “Except the Jews and Christians from the Arabian Peninsula.”? Or will you still claim that the Muḥājīdīn are Khawārij? 715 Who are the ones that kill dozens of Muslims for every single kūfīr Crusader captured by the Muḥājīdīn- and they run as fast as they can to “free” the captured Crusaders; Who are the ones which are helping seize the sincere Muḥājīdīn to quench the thirst of the Zionist Crusaders, and then they send them to be humiliated at the hands of the Crusaders within their dungeons and prisons? Who are the ones who are not only unbothered by the fact that millions of Muslims are being slaughtered—rather they are even collaborating with the Crusaders to massacre the Muslims? So maybe it will be apparent for you… 716 And who are the ones who feel safe next to the Zionist Crusaders; the same satanic armies who rape the Mūṣlimāt in Chechnya, Bosnia, Kashmir, Philippines, Indonesia, Afghanistan, Turkistan, and ‘Irāq? These apostate regimes who feel safer and more “protected” next to the same Zionist Crusaders who tie Muslims with a dog-leash and perform evil deeds with them, and torture them? And these muṯtaḥadīn go to visit these Zionist Crusaders in their White Palaces, congratulating them for their operations against the Muslims… 717 And who are the ones who would never sit next to a Muḥājīd from Kashmir or Chechnya; they never visit the brethren who are trying their utmost to protect the Mūṣlimāt and their children from the atrocities of the Crusaders? Yet, who are the ones that are attacking and killing the armies of the Cross and idolatry- trying to establish Tawḥīd and abolish shirk? Then ask yourself- who are the ones that run-away from these noble brethren and seek refuge with the Crusaders? Who are the ones that kill and help kill (Muḥābābarah) the noble Brethren of Ḥīdāyah who protect the Mūṣlimāt and their children? So think deeply…
Allāh (Most High) tells us,

“It may be that you dislike a thing, yet Allāh brings through it a great deal of good.”

Indeed, Allāh says,

“Does mankind think that they will be left alone because they say, “We believe”- and they will not be tested? And We indeed tested those who were before them. And Allāh will certainly make it known, those who are truthful, and He will certainly make it known those who are liars.”

Shaykh Abū Muhammad Al-Maqdisī said:

“Know! may Allāh keep you and us firm upon His Straight Path: this disavowal (Barā‘ah) and enmity (Adwah) which is required by the Millah of Ibrāhīm, and its announcement and declaration to the people of disbelief (kufr) and their gods- it requires much, much hardship and struggle…

So do not think that this Path is decorated with roses and attractiveness, or that it is surrounded with tranquility and gentleness. On the contrary, it is - and I swear by Allāh - surrounded on all sides with difficulty and trials; But its ending is in luxurious musk, soothing provision, Gardens of Rayhān, and Rabb Ghayr Ghadhbān, a Lord who is not angry.

And we do not wish to put trials on ourselves, nor on the Muslims, but the trials are from the Sunnah of Allāh, the Powerful, the Majestic, along this path, by which He differentiates between the vile and the good; as it is the path, which the People of Desires and Authority

Jihād is ordained for you (Muslims), though you dislike it, and it may be that you dislike a thing which is actually good for you, and it may be that you like a thing that is actually bad for you. Allāh knows, but you know not.” [Al-Baqarah: 216].

718 This is Part Two, continued from “Millat Ibrāhīm: The Path”.
719 An-Nisā‘: 19, also refer to the Verse,
Da came with except that he was taken as an enemy.”

And the followers of the Millah of Ibrāhim are the most severely tested people because they follow the methodology of the Prophets in the Da’wah unto Allāh. As Waraqah Ibn Nawfal 722 said to the Prophet صلى الله عليه وسلم, “No man has ever come with the likes of what you came with except that he was taken as an enemy.” 723 So if you see, in our time, those who claim to call to the likes of what the Prophet صلى الله عليه وسلم used to call to and upon the likes of his path, and he claims to be upon his methodology, yet he is not taken as an enemy by the People of Falsehood and Authority (Sultān), and instead he is calm and relaxed in their midst - then examine his condition. He is either astray from the path; he has not come with the likes of what the Prophet صلى الله عليه وسلم came with and he took crooked paths, 724 or he is a liar in his claim and he clothes himself in what he is not fit to clothe himself with. This could either be due to following desires and from seeking the pleasure of every opinionated person’s whims, 725 or due to the worldly-life (Dunyā), which he hopes to attain (a position in), such as being a spy or an eye (i.e. watcher, working) for the People of Authority (Sultān) against the People of the Din.

Yes, verily the Millah of Ibrāhim holds one accountable for much. But it is connected with the victory of Allāh and the Great Success (Al-Fawz Al-Kabīr). And with it, the people are split into two groups; the group of faith (Imān) and the group of disbelief (kufr) and transgressions (fusūq) and disobedience (‘isyān). And through it, it becomes clear who actually are the Allies of The Most Merciful (Ar-Rahmān), the allies of the Shaytān. Such was the Da’wah of the Prophets and the Messengers.

722 Referring to the Hadith narrated by At-Tirmithi, in which the Messenger of Allāh صلى الله عليه وسلم was asked which of the people are the most severely tested. He said, “The Prophets, then nearest (in level) and then the nearest (in level). The man will be tested according to his religion. So if there is firmness in his religion, his tests will be harsher. And if there is weakness in his religion, his tests will be in accordance to the amount (i.e. strength) of his religion. So the tests will not leave the slave until it leaves him walking on the Earth without any mistakes (i.e. sins) upon him.” Shaykh Al-Allāhī, may Allāh be merciful to him, classified it “Hasan Sahih” in “Sabih Sunan At-Tirmithi” (1956) and “Sabih” with a different phrasing in “Sabih At-Targhib” (3402) as well as “Sabih Al-Jāmi” (992) and (993). And in “Silsilat Al-Abādith As-Sabihah”, he said, “Its chain is good.” (143).

723 Narrated by Al-Bukhārī.

724 Such as various ‘Abīyyāb who travel from country to country, Dār Al-Harb to Dār Al-Harb- they claim that they are following the Prophets صلى الله عليه وسلم - yet not a single Crusader opposes them. And the reason is because the ‘uṣūr know very well that these ‘Abīyyāb are doing more harm to Islām, Tawhīd, and ‘Ījar, rather than benefit.

725 Such as the Jāmbī-; those who view it okay to sell the Hereafter for a miserable worldly price- as long as their “hearts are okay”.

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They did not have these sick conditions, which we live with today from everything being all mixed up between the righteous with the unrighteous or the cozying-up to or the sitting of the bearded people along with the people of transgression (fisq) and corruption (fujr) and their honoring them and holding them above or ahead of the people of righteousness (Birr) and piety (Taqwā), despite the fact that those people openly show hatred and enmity towards the Dīn by several different means. Rather, the Da‘wahs of the Prophets were clear disavowal (Barā‘ah) from their people who turned away from the Legislation of Allāh, with open hostility towards their false deities, not compromising nor cozying-up nor compromising with them regarding the Legislation of Allāh…

Therefore, if you have understood the Millah of Ibrāhīm with a clear understanding, and you have come to know that it was the methodology of the Messengers and their followers and that it is the path to victory and success and happiness in both abodes (i.e. this life and the hereafter), then you must know afterwards, with certain knowledge, that the transgressors (Tughāt) in every era will never be satisfied with it. Rather, they fear this great Millah and are frightened by it and they are keen and enthusiastic in eliminating it and removing it from the selves of the callers (Du‘āt) via numerous paths and methods. 726 As he, the Most High, informed (us) about them, from a long time ago when He said in Sūrat Al-Qalam, while it is from the Makkan Period:

“...They wish that you would compromise with them, so they (too) could compromise with you.” 727

So they wish that the callers (Du‘āt) would take other than it (i.e. this Millah) from amongst the crooked paths.” 728

Indeed this path is decorated only with hardships, afflictions, fire, torture, emigration, war, imprisonment, and martyrdom in this world. And in the Hereafter, a meeting with the Prophets وسﻠﻢﻋﻠﻴﻪاﷲﺻﻠﻰاﷲوcompanions and a glance at the Face of Allāh (Most High).

And of the Prophets who walked this path, let your eyes see what they went through,

“(Ibrāhīm said), “Fie upon you! And upon that which you worship, besides Allāh! Have you then no sense!” They said “Burn him, and help your gods- if you are willing to take action.”” 729

726 As Allāh has said:

“And they will never cease fighting you until they turn you back from your Dīn (Islām), if they can.” [Al-Baqarah: 217].
727 Al-Qalam: 9
728 Refer to the book “Millat Ibrāhīm” by Shaykh Al-Maqdisī.
“They said: Build for him a furnace, and throw him into the blazing fire!” 730

“So nothing was the answer of his people, except that they said, “Kill him or burn him!” 731

And this, all for only following Ḥanīfyyah. Shaykh Muhammad Ibn ‘Abdil-Latif Ibn ‘Abdir-Rahmān رحمة الله said, “And this is the meaning of “Ith’hār Ad-Dīn” (Proclaiming the Dīn), as opposed to the claims of the ignorant, those who think that if they are let to pray Salāt, read the Qurʿān and do voluntary Nawāfīl, then such a person has proclaimed the Dīn - but this claim is an evil saying. For indeed, one who displays Hostility to the mushrikīn and declares Bānī‘ab from them, he will not be allowed to stay in the midst of the kuffār; Rather, they will either kill him, or expel him if they are able to. As Allāh has mentioned,

“And those who committed kufr, said to their Messengers: Surely, we shall drive you out of our land, or you shall return to our religion.” 732 …

And the Hostility between the Messengers صلى الله عليه وسلم and their peoples only became more intense after they mocked their gods, insulted their religion, and ridiculed their ideals.” 733

And as the Companions of the Cave, those who followed the Millat Ibrāhīm, said to each other,

“Indeed, if they overcome you- they will stone you (to death), or turn you back to their religion; and in that case, you will never be successful.” 734

And as the kuffār said to Prophet Shu‘ayb عليه السلام,

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729 Al-Anbiyā‘: 67-68
730 As-Saffāt: 97
731 Al-Ankabūt: 24
732 Ibrāhīm: 13
733 Refer to “Ad-Durar As-Saniyyah” (8/207), the section on Jihād.
734 Al-Kahf: 20
“We shall certainly drive you out, O Shu’ayb, and those who have believed with you, from our town- or else you (all) shall return to our religion.” He replied, “Even though we hate it!” 735

So see how this Prophet of Allāh replied back in the faces of the kuffār who were threatening him! Which only reminds us of the ordeal of the noble Companion, Bilāl رضي الله عنه when the kuffār used various methods of torture upon him, and then laid an enormous boulder upon his chest in the scorching heat of the desert, and ordered him to say words of kufr, how he kept on saying “One! One!” - And they kept on torturing him like this, yet he only replied, just like Shu’ayb عليه السلام, “I swear by Allāh! If I knew a word that would enrage you even more, then I would be saying it right now!” 736

So this is indeed how the paths of all the Hunaf’ are.

Shaykh Muhammad Ibn Ahmad Al-Hafathī رحمه الله said, “And think upon what the Prophet صلى الله عليه وسلم and his Companions were upon between the beginning of the Prophethood and the Hijrah; and to what they were calling to, and what they were prohibiting. The Verses of the Qur’ān were descending for ten years, and the people were either accepting it, or rejecting it. And there was Alliance (Muwalāt) and Hostility (Mu’ādalāt) based upon who believes or disbelieves- and mankind was only upon this for ten years. Whosoever obeyed the Messenger and followed him, then he was the Muwahhid with salvation; and whosoever disobeyed and disregarded him, then he was a destroyed mushrik. And in these ten years, there was no such obligation as Salāt nor Siyām (fasting), let alone the other duties from the obligations of Islam (later on); nor was there any prohibition of the kabā’ir (major sins) for which there would be Hudūd (punishment). And in such a condition many people died from both parties (of Tawḥīd and shirk) - a party in Jannah, and another in the Fire. So if you think upon this deeply- O Brother - you will see a manifest benefit.” 737

And Shaykh Hamad Ibn ‘Atūq رحمه الله said, “Many people may assume that as long one is able to utter the Two Testimonies (Shahādatayn) and pray the five prayers while not being turned away from the Mosque, that he has openly proclaimed his Din, even if he is in the midst of the mushrikīn, or in the lands of the apostates (murtaddīn), but this is a disgusting mistake.

Know, that the kufr has types and categories according to the various causes of kufr (Mukaffirāt). And every assembly (Tā’ifah) from the assemblies of kufr is famous for (at least) one type of it. And the Muslim has not openly proclaimed his Din until he opposes every assembly (Tā’ifah) in whatever (kufr) it is famous for, while clearly declaring his enmity towards it and his disavowal (Barā’ah) from it.

So whosoever’s kufr is in the form of shirk, then “Proclaiming the Din” in front of him requires manifesting Tawhid, and prohibiting shirk and warning from it. And whosoever’s kufr is in the form of rejecting the Prophethood, then “Proclaiming the Din” in front of him

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735 Al-A’ūf: 88
736 Refer to “Tafsīr Ibn Kathīr” (4/525).
737 Refer to the book “Darajat As-Sā’idn”.

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requires manifesting that Muhammad صلی الله علیه وسلم is the Messenger of Allāh, and to call those people to blindly-follow him and not anyone else. And whoever’s kufr is in the form of “Abandoning Salāt”, then “Proclaiming the Din” requires performing Salāt in front of him, and ordering him to pray Salāt. And whoever’s kufr is in the form of alliance (Muwālāt) to the kuffār, and obedience to them, then “Proclaiming the Din” requires to show Hostility and Enmity to him, and to declare Barā‘ah from the mushrikīn.”

And Imām ‘Abdūr-Rahmān Ibn Hasan رحمه اﷲ صلی الله علیه وسلم said after he mentioned the various tortures that the Sahābah رضی اﷲ عﻨﻬﻢ went through, like ‘Abdullāh Ibn Huthāfah رضی الله عنه, and Bilāl رضی الله عنه, and many others, “So this was the condition of the Companions of the Messenger, and what they met of the severe torments at the hands of the mushrikīn. So how are these Sahābah رضی اﷲ عﻨﻬﻢ compared to those who, when tested (in fitnah), they hurry to bātīl, and they place themselves there, and they kiss them, and turn their backs upon the Truth, and they show affection to the kuffār and flatter them, and they incline towards them and praise them?!” They are as Allāh has said,

“And if the enemy had entered from all sides (of the city), and they had been urged to fitnah (apostasy), they would surely have committed it - and they would have hesitated thereupon but little.”

And we ask Allāh to make us firm upon Islām, and we seek refuge from the misguidance of fitnah, that which is apparent and that which is hidden. And it is well-known that had those who became Muslim and believed in the Prophet صلی الله علیه وسلم and that which he came with- if they had not declared Barā‘ab from shirk and the mushrikīn, and had not insulted their religion and mocked their gods - then they would not have gone through such types of torture and torment.”

So such people who are at battle with bātīl, striving for Tawhīd, and are threatened with assassination or torture, yet do not have a place to do Hijrah to, then they have an excellent example in the Companions of the Cave, who left their families and land to a distant cave inside a mountain; and yet another excellent example in the People of the Ditch, those who were burnt alive for the sake of their ‘Aqīdah and Tawhīd, and they did not compromise nor hesitate; and yet another excellent example in the Companions of the Prophet صلی الله علیه وسلم, those who emigrated, waged Jihād, and they killed and were killed,

“But Sufficient is your Lord as a Guide and Helper.”

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738 “Sabīl Al-Najāh” (92-95), under the section of “Ith’hār Ad-Dīn”.
739 Al-Abzālī, 14
740 “Ad-Durar As-Saniyyah” (8/124), from the section on Jihād.
741 Al-Furqān, 31
“Certainly, there has been in them an excellent example for you to follow- for those who look forward to (Meeting with) Allâh and the Last Day.” 742

But at the end of this path, indeed their lies Al-Fawq Al-Kabîr.

“And those who committed kufr, said to their Messengers: Surely, we shall drive you out of our land, or you shall return to our religion. So their Lord revealed to them: Truly, We shall destroy the Thâlimîn- and indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection) and also fears My threat.” 743

“They said: ‘Build for him a furnace, and throw him into the blazing fire!’ So they plotted a plot against him- but We made them the lowest. And he (Ibrâhîm) said: Verily, I am going to my Lord- He will guide me!” 744

“Or do you think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments, and were so shaken that even the Messenger and those who had Îmân along with him said, “When (will come) the Help of Allâh?” Yes! Certainly, the Help of Allâh is near!” 745

And this is exactly what we see today, from our Shuyûkh who are raising the banner of Tawhîd above the heads of the Tawâghîf, proving clearly as the Prophet Yûsuf عليه السلام said,

“O my Lord! Prison is dearer to me than that to which they invite me!” 746

742 Al-Mumtalûnh: 6
743 Ibrâhîm: 13-14
744 As-Saffât: 97-99
745 Al-Bagárab: 214
746 Yanîf: 33
Indeed, prison, torture and martyrdom are more beloved to the Mawāhidīn than the so called “freedom”, “nationalism”, and fabricated man-made legislations, and Muwālāt with the enemies of Allāh.

And those who walk this Path will increasingly find themselves saying,

“And O my people! How is it that I call you to salvation, while you call me to the Fire!? You invite me to commit kuffār against Allāh, 747 and to commit shīrkh with Him 748 which I have no knowledge of; And I invite you to the All-Mighty, the Oft-Forgiving! No doubt you call me to one who cannot grant me my request in this world nor in the Hereafter. And our return will be to Allāh, and the arrogant shall be the denizens of the Fire! And you will (then) remember what I am telling you (now), and I leave my affair to Allāh. Verily, Allāh is the All-Seer of the slaves.” 749

And they were not commanded, except that they should worship none but Allāh, sincerely, as Hunafā’, and establish Salāt and give Zakāt. And that is the Right Religion.” 750

And Allāh has clarified plainly for those who are willing to become Hunafā’:

“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh. We have disbelieved in you 751 and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone’.” 752

747 Such as assisting the kuffār against the Muslims… Muthāharah…
748 Such as doing ḍalāl, ḍalāl, and ḍalāl from Iblīs and his army, and at the same time giving the right to legislate to other than Allāh.
749 Ghajīr: 41-45
750 Al-Bayyinah: 5
751 Kafrān Bīkum: It can be translated as “We have rejected you” or also “We have disbelieved in you”. This Verse is used as Dalā‘ by the Imams of Abī Al-Ashhāb Wal-Jamā‘ah to do Takfīr of the mubārikān.
752 Al-Mumtahinah: 4
So expect what the Muwahhidûn had tasted at the hands of the Tawâghût, when they threatened to the Muwabhidûn who followed Mūsâ.  

“So I will surely cut off your hands and feet from opposite sides, and I will surely crucify you on the trunks of trees- and you shall surely know which one of us [I Fir’awn, or Allâh the Ilâh of Mūsâ] can give the most severe and more lasting torment.” 753

So reply - O Slave of Allâh - just as your Pious Predecessors replied in front of the faces of the Tawâghût,

“’Abj

“No problem! Surely, to our Lord (Allâh) we are to return.” 754

And you - O Hanîf - must be prepared to answer as your Salaf from the Muwabhidûn answered,

“Aj

“We do not prefer you over what has come to us of the Clear Signs, and He Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. Verily we have believed in our Lord, that He may forgive us our faults.” 755

And for these two factions - one of Tawhîd, and the other of Tâghût, Allâh has said,

“Aj

“Verily, whosoever comes to his Lord as a Mujrim (mushrik), then surely for him is Hell, wherein he will neither die nor live. But whosoever comes to Him as a Mu’min, and has done righteous deeds- for such are the high ranks; Everlasting Gardens of Eden, under which rivers flow, wherein they will abide forever: And such is the reward of those who purify themselves.” 756

And Allâh orders us to announce to those who oppose this Mighty Din,

753 TâHâ: 71
754 Aš-Ša’l’ânâ: 50
755 TâHâ: 72-73
756 TâHâ: 74-76
“Say: Nothing shall ever happen to us, except what Allāh has ordained for us. He is our Protector- and in Allāh let the Mu'minin put their trust. Say: Do you wait for us except one of the two best things (martyrdom or victory); While we await for you either that Allāh will afflict you with a punishment from Himself, or at our hands. So wait- we too are waiting with you.” 757

So this is Millat Ibrāhīm - who is willing to stride upon its Path?

And your Prophet صلى الله عليه وسلم said, “There will never cease to be a group from my Ummah fighting upon the command of Allāh (Most High), overpowering their enemies. They will not be harmed by those who oppose them until the Hour comes upon them and they are upon that.” 758

So,


“Salām be upon Ibrāhīm!” 759

O Allāh! Shower peace and blessings upon Muhammad and his family, as you sent peace and blessings on Ibrāhīm and his family. Āmin.

757 At-Tawbah: 51-52
758 Recorded by Muslim (247, 1037), similar in Ibn Hibbān (16/220), and Abū Nu‘aym in “Al-Hiyyah” (2/289), and many others. Also refer to the entire chapter “La Taqājil Ta'jiyah…” within “Kitāb Al-Imārah” in “Saḥīh Muslim”. And also, Ibn Battah’s “Al-Ibānah” (190-200). Also narrated by Abū Dāwūd and Ahmad. Some from Jābir Ibn ‘Abdillāh رضي الله عنه and some from ‘Imrān Ibn Husayn رضي الله عنه.
759 As-Saftāt: 109
Conclusion

And just as Shaykh Sulaymān Ḏl Ash-Shaykh رحمه الله said under the Eighteenth Evidence, “So He (Most High) informed that if murtaddūn exist, then definitely there will also exist Muḥābidūn, Lovers (of Allāh), and Beloved (by Allāh). And He described them as being humble and modest towards the Muʿminūn; and tough, harsh, and severe against the kāfirūn.” Thus many of our brethren of Tawḥīd, the noble Muḥābidūn, are fighting against these apostates of today…

Shaykh Al-Islām Ibn Taymiyyah رحمه الله narrates from Imām Ṭāḥā bin ‘Abdullāh Ibn Al-Mubārak and Imām Ahmad Ibn Hanbal that they said, “If the people disagree (Ikhtilāf) regarding anything, then look at what the Muḥābidūn say - since the Truth is with them; because Allāh says,

“As for those who wage Jihād in Us (for Our Cause), We will surely guide them to Our Paths.””

So after it has become clear in plain words that those who perpetrate Muthāharah, such people are murtaddūn, kāfirūn - then let us know what is the obligation regarding such apostates, lest the ignorant come back screaming “Neo-Khawārij”. Let us present a treatise written by some of the students of Shaykh Al-Islām Muhammad Ibn ‘Abdil-Wahhāb رحمه الله:

“So the village and the city were to wage war against each other, till the point that they all die - This would undoubtedly be better than setting up a Tāghūt upon earth, governing in contradiction to the Sharīʿah of Islām, the legislation with which Allāh sent His Messenger ﷺ. [Ad-Durar As-Saniyyah 10/509-511].

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760 The actual word used is “Ahl Al-Thughūr”. It is possible that a specific Muḥābid may err and be in mistake, but it is not possible for the entire Tā’ifah (group) of Jihād to be united upon error.
761 Al-‘Ankabūt: 69. Refer to “Majmūʿ Al-Fatwā” (28/442).
762 It should be remembered that the ruler has to be at least a Muslim who acts firmly upon Tawḥīd and does not commit any kufr - so it is still obligatory to listen to such a ruler even if he is sinful or oppressive - as long as he does not do any kufr. But as for those who legislate their own laws, disregarding the Legislation of Allāh, then as Shaykh Sulaymān Ibn Sahmān رحمه الله said, “Thus, if the village and the city were to wage war against each other, till the point that they all die - This would undoubtedly be better than setting up a Tāghūt upon earth, governing in contradiction to the Sharīʿah of Islām, the legislation with which Allāh sent His Messenger ﷺ.”
2) The second matter which requires Ḥiḥād against whosoever perpetrates it, is “not performing Ṭakfīr of the mushrikīn”, or doubting their Ṭakfīr, because this is from the Nullifications of Islam, and it invalidates it. And the proof for this is the statement of the Prophet صلی الله علیه و سلم, "Whoever says, “None is worthy of being worshipped, except Allāh”, and disbelieves in whatsoever is worshipped other than Allāh, then his wealth and blood are protected, and his reckoning is with Allāh.” 763 So he has attached the safety of one’s life and property with two affairs, 1) The statement “Lā Ilāh Illā Allāh”, and 2) disbelief in whatsoever is worshipped other than Allāh. 764 Thus, the blood and wealth of a person is not protected unless he fulfills both stipulations. Firstly, the statement “Lā Ilāh Illā Allāh,” and the goal is its meaning, not merely its recitation; and its meaning is the singling out of Allāh with every type of Ṭhādab. And the second stipulation is “disbelieving in that which is worshipped other than Allāh”, and this implies making Ṭakfīr of the mushrikīn, and declaring Barā‘ah from them and whatsoever they worship along with Allāh. So whosoever does not do Ṭakfīr of the mushrikīn of the Turkish Kingdom [Ottoman Empire], 765 and the grave-worshippers, those who worship saints, and forsake the Tawhīḍ of Allāh, and disguise the Sunnah as a Bid‘ah 766, then such a person (who doesn’t do Ṭakfīr upon them) is a kāfīr just like them—even if he hates and despises the religion of the grave-worshippers, and loves Islam and the Muslims 767... …

3) The third matter that obligates (Wājib) waging Ḥiḥād against whosoever commits it, is Muthāharah, and assisting the mushrikīn against the Muslims, whether physically or through speech, or through the heart (loving them), or through wealth- then such a person is kāfīr outside of Islam. 768 So whosoever aids the mushrikīn against the Muslims, or gives the mushrikīn some money with which they

763 Narrated by Muslim in his “Sabīl” (23).
764 And this includes what Allāh says,
765 And similarly today, those who do not make Ṭakfīr of the grave-worshipping regimes (not to mention secular) such as Egypt, Sudan, Pakistan, Bangladesh, etc. And also when the Saudi regime lets a dome of shirk exist right upon the Prophet of Tawhīḍ صلی الله علیه و سلم, and people come and scream aloud various invocations which contain clear and obvious shirk and kafir. And this is regarding the same shirk that the Murji’ah are willing to speak against, but why do they not make Ṭakfīr of such regimes then? So if this is how they are with the grave-worshippers, then it is obvious why they refrain from making Ṭakfīr of the “Alive and Dangerous” Tawḥīd, such as the United Nations, Fahd, Musharraf, Hosni, Sharon, etc...
766 This includes those who disguise Tawḥīd as if it was “Ṭakfīriyyah”, and disguise shirk as if it was “Ṣalafīyyah”.
767 So yet again, another refutation of the already disabled invention of ‘Ubaykān- but this is neither the time nor the place...
768 Note how he separated each of the words with “or”- meaning that any of those stipulations can make a person into a “kāfīr outside of Islam”. And this is another refutation against the Murji’ah...

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Ibn Mājah (3928).

And it is known that showing friendship, alliance, love, assistance, and all types of symbols of Islam, or forbids any of the manifest symbols of Islam, or abstains from instituting a manifest law from the Sharī'ah, then Jihād is to be waged against them until they accept it and apply it.

And indeed, Jihād is one of the most virtuous deeds, but none will be able to realize this fact except the wisest people. But as for those who have no wisdom at all, then they do not believe in any Jihād except against the worshippers of statues only - but as for those who pronounce the Two Testimonies, then those ignorant people do not view any Jihād against them. And this matter has become complicated to even the best men in this era. As ‘Umar رضي الله عنه said to Abū Bakr صلی الله عليه وسلم, “How is it that you will fight mankind? Even thought the Messenger ﷺ said, “I have been ordered to fight the people, until they testify that ‘There is none worthy of being worshipped, except Allāh’”. So if they say this, then their blood and property are protected from me, except for its (the Kalimah’s) rights.” So then Abū Bakr صلی الله عليه وسلم replied, “Indeed Zakāt is from its (the Kalimah’s) rights. And I swear by Allāh, if they were to refrain from giving a young she-goat that they used to give during the time of the Messenger صلی الله عليه وسلم - then I would fight them for that.”

So this proves that whosoever refrains from a right (requisite) from the rights of Islam, then Jihād is obligatory (Wājib) against him, and this Jihād is one of the most virtuous deeds. And the only one that would be able to truly realize this, is he who is from amongst the wisest and most knowledgeable of mankind, so he should praise Allāh for that blessing. And

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769 Allies, Supporters, Protectors, Friends, Helpers, etc.
770 Al-Ma’īdah: 51
771 And indeed, Jihād is one of the most open manifestations of Islam, and it is its highest peak. So remember what the Imam says regarding those who consider this Harām...
772 So much for the silencing of the murmurings of the Qusūriyyah - those who say it is “Harām” to do Jihād against the apostate rulers; Yet the Imāms of the Da’wah of Najd clearly say it is the “most virtuous” Jihād, and also “Wājib” upon the Muslims...
773 Recorded by Al-Bukhārī in his “Sahih” (1399), Muslim in his “Sahih” (33, 35), At-Tirmithī (3341), Ibn Mājah (3928).
774 Refer to “Sahih Al-Bukhārī”, “Kitāb Istitābah Al-Murtaddīn”.
775 And it is known that showing friendship, alliance, love, assistance, and all types of Munāwālah to fellow Muslimin is a requisite for Islam. So whosoever does the opposite- and shows every type of Munawālah to the kuffār, then he has forsaken the Din of Allāh, and apostatized.
the evidence that only the wisest people would be able to grasp this, is the discussion between Abū Bakr and 'Umar.

Abū Bakr explained that waging Jihād against them is the Truth, even though they uttered the Two Testimonies and abandoned shirk. But 'Umar did not understand this, until Abū Bakr explained it to him.

And the 'Ulamā', may Allāh have mercy upon them, counted this as one of the virtues of Abū Bakr; So this is enough for whosoever intended to find the Truth. But as for those whose hearts have been blinded by whims and desires, then there is no chance in him.

And Imām ‘Abdul-Latif Ibn ‘Abdir-Rahmān Ibn Hasan said, “And the most virtuous means by which to become nearer to Allāh is through despising His enemies, the mushrikin, hating them, being hostile against them, and waging Jihād against them; and only through this can a slave of Allāh be saved from Tawallī to the kuffār against the Mu'minin. But if he doesn’t do this, then he has befriended them to the extent that he is with them. So be cautious and vigilant for that which destroys Islām and uproots its foundation.”

Shaykh Al-Islām Ibn Taymiyyah explained the Verse,

“You see many of them taking the kuffār as their Awliyā'. Evil indeed is that which their own selves have sent forth before them; for that (reason) Allāh’s Wrath fell upon them, and in torment they will abide forever. And had they believed in Allāh, and in

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776 So this shows that even if someone doesn’t commit shirk, but commits Mithābahah, then Jihād is obligatory against him. As Imām Muhammad Ibn ‘Abdil-Wahhāb said, “Indeed a human has no valid Din nor Islam, even if he singles out Allāh (for every ‘Ibādah) and abandons shirk - unless he is hostile against the mushrikin, and displays to them Hatred and Enmity; just as Allāh said, “You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger…”” (Refer to “Ad-Durar As-Saniyyah” 8/113). And he also said, “Know! That the evidences for performing Takfīr of a righteous Muslim after he commits shirk, or goes with the mushrikin against the Muhāhbidin - even if he does not commit any shirk - from the Words of Allāh, His Messenger, and from all the scholars, are so many that they are innumerable.” “Ad-Durar As-Saniyyah” (10/8).

777 Refer to “Ad-Durar As-Saniyyah” (9/290-293).

778 “Ad-Durar As-Saniyyah” (9/24)
the Prophet, and in what has been revealed to him- they would have never taken them (the *kuffār*) as *Awliyā'. But many of them are fasiqūn.”

So he then explains, “So this proves that the *Īmān*, as is mentioned here, is nullified by taking the *kuffār* as *Awliyā’. And it shows that *Īmān* and “taking them as *Awliyā’* cannot be together in a heart. And whosoever takes them as *Awliyā’,* then he has not fulfilled the required *Īmān*, from the *Īmān* in Allāh, His Messenger, and that which was sent down upon him. And similar to this Verse is the Verse,

“Do not take the Jews and Christians as *Awliyā’. They are but *Awliyā’* of each other. And if any amongst you takes them as *Awliyā’,* then surely he is one of them.”

So Allāh clarifies in the first Verse that those who take them as *Awliyā’* are not *Mu’mīnīn* - and in this Verse He clarifies that those who take them as *Awliyā’* are actually one of them (of the *kuffār*). So one Verse of the *Qur’ān* clarifies the other.”

And *Al-Hājīth* Ibn Al-Qayyim رحمه الله said, “And Allāh (Most High) has judged - and there is no judgment better than His - that whosoever does *Tawāli’* to the Jews and Christians, then he is indeed one of them,

“And if any amongst you takes them as *Awliyā’,* then surely he is one of them.”

So if the collaborators with the *kuffār* are one of the *kuffār*, according to the text of the *Qur’ān*, then they have the same rulings as the *kuffār*. And this is a general ruling, but it becomes more specific - Whosoever does *Tawāli’* to them, and follows their desires after he was a Muslim, then he is not to be accepted, nor is *Jizyah* to be taken from him; rather, it is either that he returns to *Islām*, or he faces execution, for he is a *murtadd* according to the texts and *Ijmā’*.”

And whosoever wishes to delve further into this affair, then let him read the following books:

- “*Sabīl An-Najāb Wa-Fikāk Min Muwālāt Al-Murtaddān Wa Abl Al-Ishrāk*”. Literally “The Path of Salvation and Freedom Against Befriending the Apostates and Mushrikīn.” This book, along with “*Ad-Dalā’il*”, are the only books by the *Salaf* (Pious Predecessors) dedicated specifically to address the matter of *Muthābarah*. This book is written by *Imām* Hamad Ibn ‘Āṭīq رحمه الله.

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779 Al-*Ma’īdah*: 80-81
780 Al-*Ma’īdah*: 51
781 Refer to “*Majmū‘ Al-Fatāwā*” (7/17).
782 Refer to “*Abkām Abl Ath-Thimmāl*” (1/67-68).
And Ḥātim Muhammad Ibn ‘Abdil-Wahhāb رحمه الله said, “And mention to them that it is an obligation (wājiḥ) upon a man to teach his family and children to Love for the Sake of Allāh, and Hate for the Sake of Allāh, and to make Alliance for the Sake of Allāh, and to be Hostile for the Sake of Allāh; just as he teaches them how to do Wudū’ (ablution) and pray Salāt. Because undoubtedly, there is no validity of a person’s Salāt, nor his Islām, until he has valid Alliance and Hostility.” 784

784 Refer to “Ar-Ra入住’il Ash-Shakhṣīyyah” (322).
And the Messenger of Allah صلى الله عليه وسلم said, “Indeed the firmest handhold of Īmān is Loving for the Sake of Allāh, and Hating for the Sake of Allāh.” ⁷⁸⁵

And Ibn ‘Abbās رضي الله عنهما said, “Whosoever Loves for the Sake of Allāh, and Hates the Sake of Allāh, and is Hostile for the Sake of Allāh, and makes Alliance for the Sake of Allāh- then he has reached the Protection of Allāh with that.” ⁷⁸⁶

And for those Qusūriyyah who might later try to twist the meanings of the scholars, and try to refute the clear texts of the Kitāb and Sunnah and Ijmā’ - Are they but opening the doors to Mutbāharah, and displaying “green-lights”?

And Imām Hamad Ibn ‘Atīq رحمه الله said, “And as for Hostility against the kuffār and mushrikin- Then know that Allāh (Most High) has obligated it and has severely stressed upon it; and He has forbidden alliance with them, and He has been severely harsh in warning against it; And this is to such a degree, that there exists no commandment in the Book of Allāh with more evidences and more clarity – other than the obligation for Ḥuḍūd and the forbiddance of shirk.” ⁷⁸⁷

And we should repeat what Shaykh Sulaymān Al-‘Ash-Shaykh رحمه الله said:

And the evidences regarding this are many - and this should be sufficient for whomsoever Allāh wishes to guide.

But as for the one for whom Allāh wishes fītnah and misguidance for, then it is just as He (Most High) said:

“Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not be believe - Even if every Ayah came to them - until they see the Painful Torment.” ⁷⁸⁸

So let us end, In Shā’ Allāh- with the warning from of Allāh:

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⁷⁸⁵ Recorded by Ahmad (4/286), Ibn Abī Shaybah in “Kitāb Al-Īmān” (110), At-Tāyīlasī (747), Ibn Abī Ad-Dunyā in “Al-Ikhwan” (1). This phrasing has been declared as “Dhā’if”, but strong due to all its chains, as mentioned by Al-Ālānī in “As-Sīlah As-Sahabah” (998) and in “An-Nasīḥah” 240, as well as other places. He did authenticate a similar phrasing: “The firmest handhold of Īmān is allegiance for the Sake of Allāh, Enmity for the Sake of Allāh, Loving for the Sake of Allāh, and Hating for the Sake of Allāh ‘Azza Wa Jall.” Authenticated by Al-Ālānī in “Ṣalāḥ Al-Jāmi’” (2539).

⁷⁸⁶ Narrated in “Ad-Durr Al-Manṭūr” (8/87).

⁷⁸⁷ Refer to “Ṣalāḥ An-Najūr” (31).

⁷⁸⁸ Yūnus, 96-97
“O you who believe! Take no the kāfīrīn as Awliyāʾ instead of the Muʾminīn. Do you wish to offer Allāh a manifest proof against yourselves?”

And all praise and thanks are due to Allāh Alone. And may He send salutations upon the Messenger, and his family, and his Companions.

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