



# *Sabil an-Najaat Wal-Fikaak*

*The way of Cutting relations off from the mushrik and the murtad*  
**Hamaad ibn Ateeq (d. 1301AH)**

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## **Author**

He is the Al-Allamah, Hamad Ibn Ali Ibn Ateeq, from the ulamaa of Najd; born in az-Zulafi in the year 1227 AH, and he was appointed by imam Abdurrahman Ibn Hasan al ash-Shaykh as a qadhi of several cities (such as al-Kharaj and al-Aflaj); he is an author of many beneficial works in theology and fiqh, amongst them Ibtal at-Tandid Sharh Kitab at-Tawhid, and Sabil an-Najat Wal-Fikak and many other treaties. He became one of the most well known fuqaha. He had many known students and some notable names amongst his students are, his son Sa'd, imam Abdullah Ibn Abdullatif, Shaykh Sulayman Ibn Sahman, and Shaykh Hasan Ibn Abdullah Ibn Hasan. He passed away in al-Aflaj in the year 1301, and left behind ten sons, a number of whom also later became judges.

## **Preface of Hamad Ibn Ali Ibn Atiq**

All praise to Allah (swt) who had sent-down His book as firm and rightly guide to His slave Muhammad (saw). Allah (awj) made His book a protector and hujjah for those who stick to His deen.

Salat and salam be upon Muhammad (saw) whom Allah (jj) sent as a guide to mankind, his ahl bayt and his ashab. They were those who made Jihaad against the ahl kufr, while without having hesitation they explained the truth, they tried to exalt the haq.

In my work I tried to mention repeatedly the issue of alliance with the mushrik, I wanted people around me to show enmity towards kuffar while obeying the commands of Allah (swt). For this reason while expressing the issue related ayah, even if it was little I benefited from the explanations of some of the muhaqqiq (scholar) ahl of ilm and ahl of deen.

I expect that whoever has iman that the Qur'an is the kalam of Allah; he will perform things which are made fardh (obligatory) by Allah, once he learns he will accept them and will run to obedience, while putting effort to actualize whatever he learns, he will immediately obey the following commands of Allah:

“Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.” (al-Araf 7/3)

“But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.” (an-Nisa 4/65)

“...but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery. But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment. He will say: ‘O my Lord! why hast Thou raised me up blind, while I had sight (before)?’ (Allah) will say: ‘Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded’.” (Ta-Ha 20/123-126)

As it was before, in today's world some ignorant and stubborn people, while denying the act of ‘showing friendship towards Muslim and showing enmity towards kuffar’ which is made fardh upon Muslims by Allah; they perform such acts which are against it. These people who attribute themselves to ahl-deen are divided into a few groups.

Some among them even though they do not openly express it, they find this deviation of the ahl of jahilliyyah to be good and they are content with this situation. Some of them without seeing it to be good, they excuse those who do this while accepting them as ignorant. Although Allah made wajib upon Muslim to ‘show friendship towards Muslim and to show enmity towards the kuffar’ in opposition they do not make takfir of the doers and they do not show the act which must be showed. Allah (awj) commands:

“Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-” (al-Baqarah 2/159)

“And remember Allah took a covenant from the People of the Book, to make it known and clear

to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!" (al-e Imran 3/187)

In the ayah the necessity of 'while showing enmity towards kuffar, cutting every type of relationship off with them' is mentioned.

In this book; what the things that take one out of fold of Islam are, the situation of those who obey the mushrik and the situation of those who openly establish deen to them, in what conditions people will be accounted as mustadhaf, in what conditions hijrah becomes obligatory and such issues as hijrah will be continue till qiyamah are taken in hand.

I ask Allah to accept this work which I gave the name 'The way of Cutting relations off from the mushrik and the murtad' from me and let it benefit those who seek hidayah.

### **Existence of the fitnah**

Allah Who is clear from being associated partners by the mushrik and things that they attribute to Him, sent RasulAllah with hidayah and haq deen. He (saw) explained people what had been sent-down to him. He commanded every khair and goodness and the ways which convey to khair. He forbid from every sharr and closed the ways which convey to that way and brought us the following:

"Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started." (Muslim; Tirmidhi; Ibn Majah; Darimi; Ahmad, Musnad)

RasulAllah (saw) informed people that the fitnah will exist as turbulence which would be like a part of the dark night; a man would be a mu'min in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods. (Muslim; Abu Dawud; Ahmad, Musnad)

Indeed these things happen existing today is one of the proofs that he is RasulAllah.

RasulAllah (saw) informed that his ummah will fight with the Mongol Turks, a people having small eyes and broad snub noses, whose faces would be like hammered shields. (Bukhari; Muslim; Abu Dawud; Ibn Majah; Ahmad, Musnad; Baghawi, Sharhu's-sunnah)

Indeed as a requirement of wisdom and justice of Allah, to set Turks annoy the Muslims, Muslims due to committing sins are dominated under the state of kufr.

Today Muslims are tested in such way that it is similar to the fitnah of the Mongols (which)

existed during the time of Ibn Taymiyyah. Ibn Taymiyyah said regarding this incident: "The Muslim being tested with the fitnah of such corrupted kafir enemy is similar to the incidents the Muslims came across during the period of RasulAllah (saw) in various wars. Regarding these incidents some ayah had been revealed. Allah (swt) tested both RasulAllah (saw) and Muslims with the kuffar. There are (beneficial) examples for those who expects (to reach) Allah (awj) and akhirah. Allah (jj) informed the incidents which would take place until the Day of Judgment through RasulAllah (saw). The Muslim act according to these (information). As these agreements which take place in the book of Allah (awj) and in the sunnah of RasulAllah (saw) comprise previous ummah it comprises the later also.

Allah (swt) narrated so many incidents which were lived through by the ummah who lived before us so that we take examples from it and to compare the later ones with the ummah which came before and do whatever is required if our situation is like theirs. Therefore the Muslimeen who came later would have seen the similarities between those who came before them. In the same manner so the munafiqun and the kuffar take examples from those kuffar and munafiqun who came before them.

Allah (swt) commanded after narrating the story of Yusuf in great detail in the Qur'an; also after giving information regarding other rasul:

"There is, in their stories, instruction for men endued with understanding." (Yusuf 12/111)

He (awj) stated this regarding the story of Pharaoh:

"But Allah did punish him, (and made an) example of him, - in the Hereafter, as in this life. Verily in this is an instructive warning for whosoever feareth (Allah)." (an-Naziat 79/25-26)

He (jj) commanded this concerning the Siege of Ban Nadir:

"It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: And they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes (to see)!" (al-Hashr 59/2)

When attention is paid, it is commanded to us to take examples from those who were accounted in this ummah and lived before us. It is because the sunnah of Allah (awj) concerning this matter will not change and it is continuous. Allah (jj) commanded:

"Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to

stay in it as thy neighbours for any length of time: They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). (Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.” (al-Ahzab 33/60-62)

“If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper. Such has been) the practice (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.” (al-Fath 48/22-23)

Allah (jj) in these ayah had informed that the state and behaviours of the later kuffar will be the same as the state and behaviours of the kuffar who came before.

The share of the wisemen is; to take examples from divine rulings, stories which Allah (awj) informed about His slaves and the ummah which came before. Merely this invasion of Tatar is sufficient to knot the throat among the things that happened to the ummah who came before. This invasion had surrounded 4 corners of the land and no one was left unheard. The kufr showed its wisdom teeth, the munafikun started to act; deen became to be destroyed and came to appoint of completely demolishing. The roap of iman became torn to shreds, it was almost breaking apart. The abode of the muminun was scattered.

Due to the invasion of the Tatar, Islam almost disappeared. Those who had illness in their hearts deemed that the promise of Allah and RasulAllah was an empty (promise). The party of Allah and RasulAllah deemed that after this (event) they would not improve; would not be recovered and this thought had been placed in their hearts. They deemed such evil thoughts that they became a bad nation. This fitnah left the mild one in a state of confusion; made drunk the individual who was true and righteous; the plentitude of the fitnah made confused even those careful and wise ones. The hearts of people became unaccepting such situation. With this war Allah (awj) had separated the heedful and owner of yaqeen (certainty) from those who have nifaq or weak iman. With this He (swt) conveyed some individuals and groups to higher levels.

The society divided into sects; miserable, happy and those who accept the truth just as on the Day of Qiyamah. During this great trial nothing other than iman and good deed benefited anyone. Nothing else other than goodness and taqwa saved the individual. Therefore things that the hearts were concealing became visible. In summary it became clear that in the time of need the glossy words betray the person. People started to condemn their leaders and selected few, for deviating them.

Among this ummah there were those who believed the truthfulness of the news which RasulAllah (saw) brought, open hearted and perspicacious ones. It is because the news which had been informed by RasulAllah were completely coming true and the mu'min were witnessing these. Therefore those victorious ones became clearer. Those who were against them and wanted to ruin them would not harm them till Qiyamah. As a result people were divided into

three groups:

- 1- Those that endeavour to help the deen of Allah.
- 2- Those who wanted to tyrannise and insult to whom helps the deen of Allah.
- 3- Those who exceeded to the sharee'ah of Islam.

Then people were divided into two groups such as those who gained reward and were cleansed. Indeed this trial was a separation, cleansing and sharing by Allah.

Allah (swt) commands:

“That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.” (al-Ahzab 33/24)

I say: We also see the similar or even greater version of the fitnah which Ibn Taymiyyah was narrating. People in the same manner are divided into different sects:

First sect: The sect which put all of their efforts for Islam, the sect which help Islam. even though they are little in numbers their reward before Allah is very much.

Second sect: Those who cut the help to Muslims while wishing Muslims to be tyrannized, to be demolished and to be destroyed.

Third sect: Those who exceed from fold of sharee'ah of Islam while wishing to ingratiate themselves to the mushrik. These ones advice and counsel the musrik.

Likewise Tabari recorded that while narrating from Abdullah b. Abbas that Rasulullah (saw) observed:

“Whoever helps anyone among the ahl-baatil to lift haq, Allah and His messenger take their liability from him.” (ahadithu’s-sahiha 1020)

RasulAllah (saw) stated the following in a hadith related to the Turks: “The Last Hour would not come until the Muslims fight with the Turks- having small eyes and broad snub noses, a people whose faces would be like hammered shields wearing clothes of hair and walking (with shoes) of hair.” (Muslim; Ibn Majah)

## **Wala and Baraa**

Allah (awj) made wajib to have enmity towards the kuffar and mushrik; (also) prohibited establishing friendship with them and put very harsh rulings regarding this matter. It is as such that; this is the issue which had been mentioned most after tawhid in the book of Allah. Allah (swt) commands:

“When it is said to them: ‘Make not mischief on the earth’, they say: ‘Why, we only want to make peace!’.” (al-Baqarah 2/11)

Ibn Jarir said, "The hypocrites commit mischief on earth by disobeying their Lord on it and continuing in the prohibited acts. They also abandon what Allah made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth. The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor. They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth."

Ibn Kathir says: “The statement by Ibn Jarir is true, taking the disbelievers as friends is one of the categories of mischief on the earth. Allah said, ‘And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief.’ (al-Anfal 8/73), In this way Allah severed the loyalty between the believers and the disbelievers. Similarly, Allah said, ‘O you who believe! Do not take disbelievers as Awliya (protectors or helpers or friends) instead of believers. Do you wish to offer Allah a manifest proof against yourselves’ (an-Nisa 4/144)...And when it is said to them ‘Do not make mischief on the earth’ they say: ‘We are only peacemakers.’ means, ‘We seek to make amends between the believers and the People of the Book.’ Allah said, ‘Verily, they are the ones who make mischief, but they perceive not’. This Ayah means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

I make oath on Allah that nowadays we are still hearing that which Ibn Kathir narrated. For example when some people are asked: ‘What is the reason that makes you to sit with the ahl of fasad (corruption) and ahl sharr?’ they answer: ‘We want to gain some worldly goods by building (good) relations with them. We do not cut our relationship off with them so in the future we would have a place on their side and they do not ignore us.’ It is because they deem bad dhan regarding Allah due to His not punishing ahl baatil in the world, they worry about a disaster upon them if they do not take the kuffar as friends and if they (the kuffar) are not content with them. Likewise they express this with the state they are in: “We do fear lest a change of fortune bring us disaster” (al-Maida 5/52)

"Of a surety, they are the ones who make mischief, but they realise (it) not." (al-Baqarah: 2/12)

"To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty; Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah. Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell: (These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: 'Were we not with you?' but if the unbelievers gain a success, they say (to them): 'Did we not gain an advantage over you, and did we not guard you from the believers?' but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers. The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance; (They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way. O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?" (an-Nisa 4/138-144)

Ibn Kathir states: Allah describes the hypocrites as taking the disbelievers as friends instead of the believers, meaning they are the disbelievers' supporters in reality, for they give them their loyalty and friendship in secret. They also say to disbelievers when they are alone with them, "We are with you, we only mock the believers by pretending to follow their religion." (al-Baqarah 2/14) Allah said, while chastising them for being friends with the disbelievers, 'do they seek honor, with them' (Nisa: 4/139) Allah then states that honor, power and glory is for Him Alone without partners, and for those whom Allah grants such qualities to. Allah said, 'Whosoever desires honor, then to Allah belong all honor' (Fatır: 35/10), and, 'But honor belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.' (al-Munafiqun 63/8) The statement that honor is Allah's Alone, is meant to encourage the servants to adhere to their servitude to Allah and to be among His faithful servants who will gain victory in this life and when the Witnesses stand up to testify on the Day of Resurrection.

Taking the kuffar as wali is a characteristic of munafiqun. Allah (swt) says:

"Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them..." (al-i Imran 3/28)

Allah (awj) Who is distant from every type of negation and default, prohibits the Muslim to establish friendship with the kuffar then commands "if any of you that" meaning if any takes the kuffar as wali, he will have no business with Allah. He (awj) commands that; He (swt) is distant from Allah; Allah will not recognize him, (He) will not protect and help him. Indeed this is a very

harsh and severe threat.

Allah (awj) commands:

“Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide. If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers.” (al-Maida 5/80-81)

Shaikhul-Islam Ibn Taymiyyah says: “Allah bounds iman to Him, His messenger and iman to things that are sent-down to him to not taking the kuffar as friends and not taking them as wali. He informs that when they are taken as wali then the individual will leave the fold of iman. It is because the existence of iman relies on the existence of its requirements. When the requirements are not actualized then there is no iman. If anyone shows friendship towards the kuffar, this means that he has no iman. If he had iman he would have not befriended the kuffar.”

Allah (swt) informs that those who take the kuffar as friends will be punished. He (awj) accepts taking the kuffar as wali as a sign of not being mu'min and informs that such people will be in eternal punishment. On the contrary those who have iman in Allah, His book and His messenger will not befriend the kuffar. On the contrary they will have enmity towards the kuffar. Likewise – we will explain later- in the narration of the situation of Ibrahim (as) and those who followed him. Allah (jj) commands:

“O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust. Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts.” (al-Maida 5/51-52)

Allah prohibits the Muslim to befriend the Jews and Christians. Whoever befriends them is one of them meaning (he is also) Jew or Christian.

It is narrated from Ibn Shrin: Abdullah b Utba said: You should be aware of being a Jew or a Christian without realizing (to be one of them). We understood that he mentioned (with his statement) 51st ayah of surah al-Maida.” (Ibn Abu Hatim)

Therefore anyone who befriends a mushrik is a mushrik; anyone who befriends a kafir is a kafir. Whether they are from the ahl-kitaab or not.

Again according to the information our Rabb provides; the reason those who have illnesses

(doubts) in their hearts fall into kufr is their presenting such reasoning: “We do fear lest a change of fortune bring us disaster.” (al-Maida 5/52)

When the munafiqun is asked why they befriend the kuffar, they will answer in such manner: Our worries and problem is this: It is possible for these people who you call enemies, may take the power and dominate over us and in this situation they may deport us from our abode while capturing our goods. For this reason we do not cut our relationships with them.” This is making sui-dhan (suspiciously, bad thoughts) regarding Allah; so Allah stated concerning them:

“And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.” (al-Fath 48/6)

“Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts.” (al-Maida 5/52)

Here the statement of “perhaps” is the response of the verb “asa”. When this is used for an act of Allah then it means that this event surely happens. All praise to our Rabb that He granted fath to the muminun therefore the munafiqun and those corrupted and evil dhan owners become regretful for things that they were hiding in their hearts. Allah (jj) states:

“O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).” (al-Maida 5/57)

In this ayah Allah prohibits the muminun to take the Jews, the Christians and other kuffar as friends and informs that it opposes the iman. Allah (swt) says:

“O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause; then wait until Allah brings about His decision: and Allah guides not the rebellious.” (at-Tawba 9/23-24)

Allah commands the muminun in these ayahs; when their religious and beliefs are different, not to take them as friends even if they are the closest relatives such as their fathers and brothers, not take them as wali, not giving them authority. Whoever –spite of these realities and commands- gives authority while giving walayah to his atheist and corrupted aqidah father, his brother or his relative is zalim. But what if he takes those who are enemies of him, his fathers and his religion as friends, take them as wali and give them authority over him then what will be

his situation? Will he not be a zalim? Surely he is a zalim and I put an oath to Allah that he is the most zalim person among the zalimun.

In this exalted ayah: It is explained that there is no excuse to take kuffar as friends and giving walayah to them. The reality of no ones taking kuffar as friends with excuse of fearing his father, brother, his abode, wealth, relatives and kins or his mates will ever be accepted is emphasized. Here such question may come to the minds: How do you look at this ayah while the majority of scholars of tafsir saying that this ayah had been revealed regarding Jihaad?

We can answer this question in two different ways:

1- As it is known Jihaad is fard upon every Muslim with regards to his power and capability. Jihaad can not be abandoned due to showing these mentioned 8 articles. Therefore these will not be brought as excuses to abandon having enmity towards the kuffar and not cutting the relations and bounds with them. As Jihaad can not be abandoned while bringing 1 out of 8 or all of them as an excuse; friendship will not be shown towards the kuffar by presenting these, with these (excuses) cooperation can not be done with the kuffar and mushrik.

2- The ayah itself indicates the point which we are explaining. It is because in the ayah it is stated: "...are dearer to you than Allah, or His Messenger, or the striving in His cause..." (at-Tawba 9/24)

The love of Allah and RasulAllah (saw), necessitates surely enmity towards the mushrik and cutting every tie off with them, performing the necessary behaviour against the mushrik. Likewise the love of Jihaad also necessitates such preference. Success is from Allah.

When these realities reach the right minded person he will understand the issue clearly. Only the one who is overlooked by Allah due to his fanaticism, will act as not seeing the realities. As Allah commands:

"Those against whom the word of thy Lord hath been verified would not believe. Even if every Sign was brought unto them, until they see (for themselves) the penalty grievous." (Yunus 10/96-97)

"...As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile..." (al-Anfal 8/72)

"The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief." (al-Anfal 8/73)

Allah (awj) informs that the kuffar are the wali of oneanother and distant from the Muslim. If the Muslim do not come together and befriend oneanother, the great trial and chaos will

appear.

Loving the kuffar and taking the kuffar as wali by the Muslim will cause a great trial in deen. This fitnah is not only in deen but it is also about the person himself and his wealth. It is because such situations as abandoning the fard and wajib, much haraam being performed, leaving the fold of Islam is a reason of trial and chaos over both the religion and the person himself and his wealth. Therefore the statement of corrupted: 'The friendship with the mushrik will bring peace and happiness' has no meaning. Allah (swt) commands:

"They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks." (an-Nisa 4-89)

Allah (awj) informs that the kuffar wish that Muslim become kafir like them. Then He (awj) prohibits ahl iman to take the kuffar as friends even if it is resulted with hijrah. Allah (swt) commands:

"O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that ye should reject the Truth. Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do. There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people: 'We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone': But not when Ibrahim said to his father: 'I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah.' (They prayed): 'Our Lord! in Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal. 'Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise.' There was indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all Wants, Worthy of all Praise. It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you

out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong. O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom. And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in Whom ye believe. O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful. O ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves.” (al-Mumtahina 60/1-13)

According to the sahih sources of hadith, this surah had been revealed about Hatib b Abi Beltea among the sahabah. This sahabah, in the year which Meccah was conquered, wanted to inform Quraish about the preparations of war which was performed secretly by RasulAllah (saw). So with these ayahs which are mentioned in this surah this secret situation was exposed. (Bukhari; Muslim; Abu Dawud; Tirmidhi; Ahmad, Musnad)

Therefore RasulAllah (saw) commanded Ali (ra) immediately to trace the woman and catch her who was carrying the letter. Ali (ra) with his friends caught the lady on the way and found the letter on the plaits of her. Thereupon this sahabah immediately came to RasulAllah and apologized, with making oath informed that he had no doubts in his iman. However after he made hijrah he had no one there to protect his family, with writing this letter he aimed that the Quraish protect his family. Umar (ra) requested to kill him. Therefore RasulAllah (saw) stated: "what do you know, perhaps Allah looked upon the people of Badr (Badr warriors) and said, Do what you want as I have forgiven you."

If he was not among ahl-Badr he surely would have been killed because of writing this letter. These ayahs indicate that:

It is wajib to show enmity towards kuffar and cutting every type of relation with them. It is

because Allah (awj) prohibited taking enemies of Him and muminun as wali. This surah does necessarily warn regarding recognizing them as enemies.

An enmity against our Rabb, Allah; is accounted an emity which is against all Muslims. For example; put yourself in a situation of a slave who is under the command of his master. Your master supplies your needs also prevents you from any type harm and badness. However there are some enemies of him among the people. In this situation will you take friends those who show enmity towards your master? Even if your master does not prohibit you from this, will you find it right? However your master along with his all blessings, he warned you against his enemies, he prohibited you take them as friends more over what will you do if he says while behaving very harsh and severe concerning this issue if you take his enemies as friends he would punish you with the most severe punishment, because of this he would wrath and he would keep you away from something that you want? Will not become your enemy those enemies of your master in such situation? After all these realities wont you become one among the zalim and ignorant if you give him authority over you and take as friend?

Afterwards there is this expression in the ayah: "offering them (your) love." Meaning after all their enmity towards you, you receive within arms. So this is sufficient to get rid of the doubts of the doubters. Allah stated that He rejects showing friendship towards the mushrik and he does not want this. However people help ahl baatil with their wealth, try to inform about secrets of Muslims which should not be declared by writing, then with their tongues they claim that they did not do this (friendship and love towards them). Was not this surah revealed because of a letter or a writing? Did not Allah whip you by stating "offering them (your) love."? This reality is crystal clear. Allah (jj) commands:

"even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord!."

If it is paid attention to; their rejecting the truth, denying things that came from Allah, exiling the rasul and the Muslim from their abode merely they put their iman on Allah are objected as enmity. So these are sufficient to recognize them as the enemy. Allah (swt) Who knows both dhahir (apperant) and the batin (hidden) warns us regarding friendship with them. This is a very severe threat. It is because He commands:

"And any of you that does this has strayed from the Straight Path." Meaning whoever takes enemies of Allah as wali, have hidden love towards them, inform them about the secrets of Muslim; he separated from the sirati mustaqim and deviated from the path which should be followed. Allah (awj) commands in the following:

"If they were to get the better of you, they would behave to you as enemies."

If those kuffar dominate over the Muslim, they will torment them with a severe punishment.

"and stretch forth their hands and their tongues against you for evil." They will torture you even more they will kill you. Although they are far away from you and you are writing each other you would not save yourself from their sharr. It is because it is only possible to be content from you if you leave your deen and turn back to their beliefs. For this reason He stated: "and they desire that ye should reject the Truth." They wanted you also to fall into kufr as they did. Allah (jj) commands:

"Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion..." (al-Baqarah 2/120)

"Of no profit to you will be your relatives and your children on the Day of Judgment..."

The ayah points out this reality: You may have your close ones, kins and relatives near the mushrik. This is not a sufficient reason to establish friendship, to take them as wali. If attention is paid, Hatib b Abi Baltae put forward an excuse that he had his kids and relatives with the kuffar. However Allah did not accept his excuse. It is because the fard upon Muslim is to take the love of Allah and RasulAllah over everything. An individual would not be mu'min if he does not love Allah and RasulAllah more than his children, parents and everything. It is because:

The ayah "Of no profit to you will be your relatives and your children on the Day of Judgment..." means that it will not save you from the wrath of Allah. So, how can you put these as an excuse against the will of Allah; take them as friends for these reasons? However Allah knows and sees your words, deeds and intentions.

Also, the command of Allah (awj) regarding the mu'min who should they become friends with; to whom they should not establish friendship is not a specific order to the ummah of Muhammad (saw). This is a common point for all the prophets who were sent by Allah and for their ummah. The authority of wala had never been given to the kuffar. It is because the path which is directed to by Allah is sirati mustaqim and all the prophets had been on the same path. Allah (awj) says:

"There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people: 'We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone'..."

The expression which is mentioned in this ayah "There is for you an excellent example (to follow)." Is as same as the statement: "So We have taught thee the inspired (Message), 'Follow the ways of Ibrahim the True in Faith'." (an-Nahl 16/123)

Allah (swt) commanded us to take as an example from Ibrahim (as) and those with him, their words, and their behaviour against their tribe. It is because they told their tribe: 'We are clear of you and of whatever ye worship besides Allah'.

As it is mentioned clearly in this ayah, it is wajib for the Muslim to have a certain attitude against the kuffar whom they live together with. For the Muslim if it is necessary for them to have a certain attitude against those whom they live together with then it is surely necessary for them to be more severe towards the kuffar who are distant from them and they should carry the necessary behaviour openly and clearly.

There is a thin detail in the ayah 'We are clear of you and of whatever ye worship besides Allah': Being distant from mushrik is given before and being distant from idols which are worshipped other than Allah. According to this first should be keeping distant from mushrik then keep distant from their idols which they worship. It is because rejecting the mushrik is more important than rejecting the idols which they worship. It is because one can continue his relationship with the idol worshippers while he is distant from idols. However if he keeps distant from mushrik, he cuts his relationship off surely he would cut his relationship with the thing they worship and their idols. It is because the real reason of his keeping distant from the mushrik is this. Regarding this Allah (awj) commands:

"And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest." (Maryam 19/48) If attention is paid in this ayah it is informed that first distantance is kept from the mushrik and then kept distant from their idols. Again in these ayahs the same reality is mentioned:

"When he had turned away from them and from those whom they worshipped besides Allah..." (Maryam 19/49)

"When ye turn away from them and the things they worship other than Allah..." (al-Kahf 18/16)

In all of these ayah it is necessary to pay the attention to the predecessor, should never ignore this thin point. It is because this is important for recognizing the enemies of Allah. There are so many people who do not perform shirk however they would never become Muslim due to not showing enmity towards the mushrik. The reason for this is leaving the path which had been followed by all the prophets; not performing the necessities of their deen. Allah (jj) states:

"we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone'..." If it is paid attention in the ayah first 'enmity' (had mentioned) after this 'hatred' had been mentioned. It is because the first state is much important then the second. One may show hatred towards mushrik but does not show enmity towards them. However to be a Muslim along with showing hatred towards msuhrik, he must also show openly enmity towards them. If it is not like this he would not done whatever he was obligated

to (have done).

Anger and hatred are related with the heart. It has no benefit if it is not shown openly. One would not be Muslim merely by having anger and hatred towards them until the individual shows enmity and cuts his relations with them. Meaning hatred, rage and anger should be along with enmity so the relations with the mushrik could be broken off. If the Muslim –after all these- continues their relations with them and show friendship this will show that they have no bughz and anger between them. This is a serious matter which should be thought about. Once it is thought of as it should be, many reality will appear. Allah (awj) commands:

"Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong."

Allah (jj) here commands to certainly cut relations off with the mushrik who declare war against Islam, to cut the friendship with them. It is because these mushrik declare war against the Muslim because of their fighting in the way of Allah and deen. They drive them out of their countries, and support those who want to drive them out. After all these whoever takes them as friends is the most zalim among the zalimun.

The usage of three significations which are mentioned in the ayah with the pronoun 'hum' which indicates hasr (restriction) and the command which gives the meaning of restriction in the expression "Allah...forbids" with the particle 'inna' which indicates hasr in Arabic made it certainly haraam to have friendship with those kuffar and mushrik who have the mentioned characteristics. It is because this contradicts with iman.

Allah (awj) commands: "O ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves."

### **Deeds which are considered as wala**

1- Obedience to the desire and whims of the mushrik

Allah (awj) commands: "Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: 'The Guidance of Allah,-that is the (only) Guidance.' Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah." (al-Baqarah 2/120)

Shaikhu'l-Islam Ibn Taymiyyah says: "Here attention must be paid to that which had been commanded regarding deen; what kind of command had been given regarding prohibiting

obeying their desire and whims. The Jews and the Christians will never be satisfied with the mu'min unless their religious beliefs are adopted. It is surely not permitted to adhere –little or more- in any matter, to Jews and Christians, to correspond with them.

Allah (awj) commanded to Moses and Aaron: "...So stand ye straight, and follow not the path of those who know not." (Yunus 10/89)

"And Moses had charged his brother Aaron (before he went up): 'Act for me amongst my people: Do right, and follow not the way of those who do mischief'." (al-Araf 7/142)

"If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!" (an-Nisa 4/115)

"To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute; And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious." (al-Maida 5/48-49)

"We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations. And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences. Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not. They will be of no use to thee in the sight of Allah: it is only Wrong-doers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous." (al-Jathiya 45/16-19)

Allah (swt) blessed the Israilites with religiously and wordly blessings. However they fell into disagreement after the ilm had reached them due to having ambition in between them and transgressing. Then Allah (jj) had sent Muhammad (saw) with a sharee'ah and He commanded him (saw) to follow this sharee'ah and not to follow the desires and whims of those who do not know. However the majority of people deviated to the wrong paths while following the desires and whims of those who do not know."

All of the Muminun had been restricted from submitting to the way by following their desires and whims, perform acts which they like therefore all of them must follow this ruling. If they do not perform accordingly, behave as if there was no disagreement between them it is possible for them to adhere to their baatil deen. The real reason of restriction is this. Allah (jj) commands:

“Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.” (ar-Ra’d 13/37)

Allah (swt) informed that He had sent-down His Book in Arabic, as a word of wisdom and a judgment of authority; right after this, informed regarding in the event they follow the kuffar, there is a severe situation waiting for them, and warned they will be left without a proptector and defender. Allah (jj) commands:

“Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.” (al-Anam 6/150)

This and so many similar ayah; it is expressed that following the kuffar, it is prohibited to adhere oneself to their desires and whims and obedience to them is haraam. Since opposing to the commands of Allah will make one fall into kufr, every Muslim must follow these commands verbatim and certainly act accordingly.

## 2- Obedience to the kuffar:

Allah (jj) prohibited the Muslimeen from obeying the kuffar and had informed after these restrictions in a situation which they obey them (the kuffar) they (the muslim) will return themselves to kufr and defeat. Allah (swt) commands:

“O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!” (Al-i Imran 3/100)

“...no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.” (al-Kahf 18/28)

“...But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.” (al-Anam 6/121)

“Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.” (al-Anam 6/116)

“Had it been Our Will, We could have sent a warner to every centre of population. Therefore

listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)." (al-Furqan 25/51-52)

"O Prophet! Strive hard against the unbelievers and the Hypocrites, and be firm against them." (at-Tawba 9/73)

"O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom." (al-Ahzab 33/1)

Regarding those who obey the leaders of kuffar Allah commands:

"And they would say: 'Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path'." (al-Ahzab 33/67)

"They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)." (at-Tawba 9/31)

RasulAllah (saw) explained this ayah as: "they obeyed them when they made halaal that which is haraam and haraam that which is halaal." Therefore they took their priests and their anchorites to whom they direct their obedience to be their lords other than Allah. For this reason whoever obeys the ignorant and corrupted ones when they make haraam which was made halaal by Allah; made halaal which was made haraam; they leave Allah aside and take them as Rabb.

3- Inclining, bearing to the zalim and kuffar

Allah (swt) commands:

"And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped." (Hud 11/113)

Allah (awj) prohibited to incline towards the zalim, inclining and trusting them; informed that He would not help him while threatening with the fire of hell.

Allah commands regarding the greatest zulm, shirk:

"...to ascribe partners (unto Him) is a tremendous wrong..." (Luqman 31/13)

Whoever inclines to the kuffar, becomes content with the deeds of them, he surely deserves to be punished by Allah. Allah will ruin him in both dunya and in akhirah. Allah commands:

"And had We not given thee strength, thou wouldst nearly have inclined to them a little. In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!" (al-Isra 17/74-75)

If Allah had not given strength to His prophet, he (saw) would have inclined to them a little. If RasulAllah (saw) had inclined towards them Allah would increase his punishment both in this world and in the akhirah. Although RasulAllah (saw) was innocent, he had been warned with such harsh order, therefore other people are addressed more (then him) in this warning.

#### 4- Having love towards the enemies of Allah:

Allah (jj) states: "Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred... (al-Mujadila 58/22)

Shaikhu'l-Islam Ibn Taymiyyah says: "In this ayah the reality of it not being possible to see any mu'min that he befriends anyone who is the enemy of Allah and His rasul, that he has love towards them, is exposed before the eye,s even if they were the father (of a Muslim). It is not possible to see that a mu'min loves a kafir. Whoever loves a kafir and has friendship is not a Mu'min anymore."

In this ayah the reality of those individuals who love and show friendship to their fathers, brothers or close ones; those who are enemies of Allah and RasulAllah and declared war against them, being without iman. When an individual is in such situation, it is asked that the individual cut interest and relationship with his closest ones; how can having love and showing respect towards the kuffar who are distant from one, be explained? Indeed they deserve to not be a mu'min much more than others.

#### 5- Resembling the kuffar

In practical life resembling and imitating the kuffar will in time cause inner (hidden) love and sympathy towards them and this love will in time be exposed outward. This is the truth which is stable with experience.

Think about two individuals who are from the same country. One day they meet each other abroad. Due to the fact that, they both are abroad, their love and respect towards one another will increase incomparably with before. Almost as much that they can not stay without seeing each other. Moreover even if they do return to their countries because of imminence abroad they will be bound to each other with the same love. It is because in a sense now acting together has become their character.

Now let's think about two individuals who do not know each other. They meet in some place and they have a common point such as ride, clothing or a similarity in a matter similar to this. It will be more visible for them to get along than the other two who were from the same country. Likewise people who work in the same field who have the same occupation will be closer to one another than others; even if there is enmity or war between them...

When it comes to the matter of deen; although they are in different countries and there is distance between them, if the leaders and the society of these countries share the same belief, this will increase their relations and at the same time will supply one to protect the other. If there is no other aim or anything that separates them, they will act accordingly due to sharing the same belief. Even if this similarity is only about the worldly affairs there will occur love and friendship among them. If the similarities of the worldly affairs cause love and friendship among people, surely the love and friendship which is caused by the similarities of deen will be much more.

As it is understood from the example, resembling to kuffar is prohibited due to it causing love, respect and showing friendship to them (the kuffar).

### **Evidence which prohibit resembling and imitating the kuffar**

According to a narration from Abdullah b Umar (ra) RasulAllah (saw) said: "He who copies any people is one of them." (Ahmad, Musnad; Abu Dawud)

Ibn Abu Shayba related it from RasulAllah (saw) with full version from Sa'id b Jabal: "I have been sent near Qiyamah with a sword until worship is directed to Allah Who has no like and no partner. My provision is under the shade of my lance. To me, it is given that those who oppose to my command will be despicable and insulted. He who copies any people is one of them."

Shaikhul-Islam Ibn Taymiyyah stated that the isnad of this hadith is sahih. This hadith makes it haraam to resemble them. Those who resemble the kuffar and mushrik in appearance perform haraam and moreover become kafir with their dhahir. It is because Allah (jj) commands:

"And he amongst you that turns to them (for friendship) is of them." (al-Maida 5/51)

Abdullah b Amr said: "Whoever lives in the land of mushrik (built a building), attain to their nawruz (New Year), celebrate their holidays (festivals & gala) and stay with them until he dies, he will be gathered with them on the day of Qiyamah." (Bayhaqi, sunanu'l-kubra)

According to the narration which is narrated from Aisha (ra), RasulAllah (saw) commanded while observing it to be makruh to put hand over the flank: Do not copy Jews." (I could not find the

narration of Aisha but there are similar narrations: Bukhari; Muslim; Abu Dawud; Tirmidhi; Nasai; Darimi; Ahmad, Musnad)

Umar b Khattab (ra) said: "Do not learn the words of ajam. Do not go into their church during their festivals. It is because the wrath of Allah will come down on them." (Bayhaqi, sunnan; Abdurrazzak, Musannaf)

Abdullah b Amr said: "Whoever lives in the land of ajam, resemble them while celebrating their New Year and mihrijan (a festival) and dies on this state, on the Day of Qiyamah he will be resurrected with them."

If attention is paid, Umar (ra) prohibited to learn some of the words of ajam and enter their churches during their holidays. What hukm will be given to those who perform some acts which are sourced from the religion of the mushrik? Is it not a greater threat to perform their acts and be fitted with them?

Is it not greater and more dangerous to attend to their celebrations and festivals and acting like them than the situation of those who merely go there to watch? If the wrath of Allah comes down over them due to their performance, while joining them in their actions completely or partially, is not being with them throwing oneself in to the punishment?

Abdullah b Amr said: "Whoever lives in the land of mushrik and kuffar, attend to their new years, holidays, festivals and galas, and die while resembling them, he will be gathered with them."

All of these matters show that; such person is kafir; he has performed a major sin which leads to Hell. According to the meaning which is understood from the dhahir of the word; acting with them is a sin in some occasions. It is because there is no punishment for things which are mubah (permissible).

Umar (ra) said: "The ahl of jahiliyyah used to stand at the gathering place until the sun set. RasulAllah (saw) would leave there before the sunset and said: Our path is different then the mushrik." (I could not find its source but there are similar narrations: Ibn Kathir, on the tafsir of 2/199; Suyuti, ad-Durru'l-Manthur; Bayhaqi, sunanu'l-kubra)

The Mushrik would leave Arafat before sundown. RasulAllah (saw) would leave before sunset to oppose them.

Abdullah b Amr said: "RasulAllah (saw) saw me wearing two clothes dyed in saffron. Whereupon he said: These are the clothes (usually worn by) the non-believers, so do not wear them." (Muslim; Abu Dawud; Nasai)

Also Umar (ra) in the letter which he sent to Utba b Farqad wrote: "beware of the dress of the mushrik." (Bukhari; Muslim; Ahmad, Musnad; Jamiul-Usuol)

Khilal narrated from Muhammad b Shirin: "Hudhayfa came to a house and saw a dress which belongs to the ajam. Immediately went out of there while stating: Whoever copies any people is one of them."

Ali b Abu Salih as-Sawwaq said: "While we were visiting someone, Ahmad b Hanbal came out. When he entered in, he saw a chair which is made of silver. Immediately went out. Then the host caught him, Imam (Ahmad b Hanbal) said while shaking his hands towards his face: Dress of Majusi? Dress of fire worshippers?"

According to the narration from Qays b Abu Hazim: "Abu Bakr went to a lady from the Ahmas tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, 'Why does she not speak.' The people said, 'She has intended to perform Hajj without speaking.' He said to her, 'Speak, for it is illegal not to speak, as it is an action of the pre-islamic period of ignorance.' So she spoke and said, 'Who are you?' He said, 'A man from the Emigrants.' She asked, 'Which Emigrants?' He replied, 'From Quraish.' She asked, 'From what branch of Quraish are you?' He said, 'You ask too many questions; I am Abu Bakr.' She said, 'How long shall we enjoy this good order (i.e. Islamic religion) which Allah has brought after the period of ignorance?' He said, 'You will enjoy it as long as your Imams keep on abiding by its rules and regulations.' She asked, 'What are the Imams?' He said, 'Were there not heads and chiefs of your nation who used to order the people and they used to obey them?' She said, 'Yes.' He said, 'So they (i.e. the Imams) are those whom I meant'." (Bukhari; Darimi)

Abu Bakr (ra) informed that it is not permissible to not speak during hajj and it is a custom of the jahiliyyah period. Therefore he informed about the wrongfulness and evilness of her act after his hukm he gave the reason for it. The reason for its being restricted is it being a custom of the jahiliyyah.

Umar (ra) on his general instruction to those Muslim who live in the Persian land warned them stating: "Beware of the dress of the mushrik." All of the clothes which belong to the kuffar and mushrik and fashion are included into the restriction of Umar (ra). It is because in the letter he wrote to Utba b Farqad he said: "Beware of the life of pleasure, and the dress of the polytheists and wearing of silk garments"

Umar b Khattab (ra) was discoursing concerning the conquest of Quds in Jabiya. He told to Ka'b: Where do you want me to pray? He said: If you ask me I would say pray behind the rock. It is because Qudus will be completely on your eyes. Therefore Umar (ra) said: No, I only will pray my salat only where RasulAllah prayed. Then he turned towards qiblah and prayed towards to the Kaba. Then he came back and he put his rida on the floor and cleaned it up from dirt. People also did the same." (Ahmad, Musnad; Haythami, Majmauz-Zawaid, 4/6; Ibn Kathir, al-Bidaya

wa'n-Nihaya, 7/58)

Umar (ra) condemned Ka'b for resembling the Jews by turning towards the rock the Jews turned to. It is because within this act, there is the belief of accepting the former qiblah to still recognise as qiblah. Even if a Muslim

Umar (ra) followed a sensitive politic in this situation. With this attitude of his; he made Islam exalted and he disgraced kufr and ahl kufr. He restricted whatever may bruise the roap of Islam, and concerning this issue he strengthened the bases of deen while obeying the commands of Allah and His rasul. He followed the path of Abu Bakr and made istishara with the preeminent sahabah while always adhering to the Book of Allah and Sunnah of His Rasul. The principles regarding ahl-Kitab he had followed were formed accordingly to the frame of Islam, he prohibited to assigning kuffar on the governmental works, he prevented them to be taken as trusted people and emphasized that after Allah made them despicable no one has the right to exalt them.

Moreover according to a narration, he commanded to burn the books and publications which belong to the ajam (kuffar), he exiled those who were bid'ah doers, he maintained that they be belittled everytime and everywhere.

When it is said Ibn Abbas: "Shall I give the medicine to a man with a needle? He said: No do not open his private parts, do not follow the path of mushrik." The expression 'do not follow the path of mushrik' is general.

"A young man went to Anas b Malik who had two locks of hair. Anas said: Shave them (i.e. the locks) or clip them, for this is the fashion of the Jews." (Abu Dawud)

If attention is paid the reason of the restriction was due to this attitude being attributed as a Jewish custom. It should be kept distant from the customs which do not belong to the Muslims. Shaiku'l-Islam Ibn Taymiyyah recorded this incident near the command of RasulAllah (saw): "Was any pre-Islamic festival observed there?" (Abu Dawud)

In whatever form it is, doing something related with the holidays of jahiliyyah, reveling, festivals and galas is prohibited strongly and with a certain command. This must certainly be followed. Whether it is the ahl-kitaab or other kuffar, both societies' performances are kufr. There is no difference in between. Maybe there could be a difference regarding the level of kufr being heavier or lighter. The reason for Allahs' prohibition of the celebration of the holidays of the kuffar is the worry of dirtying the beliefs of the Muslim with the costum and tradition of the kuffar or the baatil of ahl kitab which are left from the past. From this angle the restriction is very harsh. RasulAllah (saw) requested his ummah never to resemble the kuffar in any matter, and to oppose them. It is because as greater the opposition between the mu'min and the ahl jahannam arise, the mu'min will keep that much distant from performing the deeds of the ahl

jahannam.

RasulAllah (saw) being keen on his ummah, and his advice to them is a favour and kindness of Allah to people however most of them do not know this. RasulAllah (saw) had fussed over his ummah opposing the kuffar for the reason that he worried and feared they would resemble them in their apparent works. It is because a Muslims resemblance to the kuffar in their apparent works may cause him to suit with them as time passes and may cause him to love and befriend. Likewise so many who claim to be Muslim without realizing are infected with this, yet they find it to be something good.

Hushaym said: "Abu Bishr, narrated from Abu Umayr b. Anas, he narrated from one of his aunt who is from ansar: RasulAllah (saw) was anxious as to how to gather the people for prayer. Then someone mentioned to him the horn. He (the Prophet) did not like it. He said: This is the matter of the Jews. When they mentioned to him the bell of the Christians he said: This is the matter of the Christians." (Abu Dawud)

When RasulAllah (saw) was offered the horn of the Jews and the bell of the Christians, did not like them due to their being symbols of Jews and Christians. Mentioning its character right after the ruling shows that it is the reason of it ('s restriction).

The bells and the horns belonging to the Christians and Jews necessitated they be prohibited. After that such types of things are unconditionally prohibited even outside of prayer. It is because the Christians sometimes ring the bell during times other than prayer.

The sign of the hanif deen which is relies on tawhid is the athan. There is also dhikr of Allah in the invitation which is made by the athan. With this the doors of the sky will be opened, the shaitans will begin to run away and the mercy of Allah will descend.

Unfortunately so many malik, governor and others from this ummah have been infected with these unlikely signs of the Christians and the Jews.

Resembling the Persian and Ajam mushrik, Jews and Christians came out after they pull the wires against the governors of the eastern countries. All of these are the things which a Muslim should never accept and must oppose to. It is very sad that, most of this ummah had been infected with these, which are disliked by Allah and RasulAllah (saw). When the mushrik who should be made Jihaad against pestered the ummah; things which should not be seen in the abode of Islam started to be performed both in the society of the Muslim and also abodes which belonged to Islam in earlier times. This is the verification of the following statement of RasulAllah (saw):

"You would tread the same path as was trodden by those before you." (Bukhari; Muslim; Ibn Majah)

As Shaikhu'l-Islam Ibn Taymiyyah stated; it is possible for today's Muslims to be punished as the Muslims of the earlier times had been punished.

Many, who claimed to be Muslim, while following the path of Jews and Christians, became to perform the acts of jahilliyah which are not compatible with Islam. Whereas those individuals they imitate are the enemies of Allah. Due to them trying to imitate those who have no relation with the shairah of Islam Allah had made them pester the Muslimeen.

They got Muslims into trouble, inflicted them with disasters and destructions, humiliated their elders, did not show mercy towards the helpless and did not stand by the weak. They corrupted their deen and devoured their countries. All of these occurred due to the wisdom of Allah and reward of their zulm and rebelling.

Help is only from Allah and only to Whom will be relied on and made tawakkul. With the mercy of Allah haqq has not been perished yet. Allah (swt) surely proclaims His deen. Allah (jj) commands:

“Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it). It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).” (at-Tawba 9/32-33)

With this Allah cleansed the ahl of iman, showed them what would be happen to them if they rebel. At the same time the nose of the corrupt and kuffar had been rubbed on the floor. It is because they deemed that domination will be theirs in the future, they claimed that the state and the power will be handled by them. However Allah (swt) by dominating the sun of Islam and iman over them, shattered the corrupt and the kuffar in a short time period, exiled them to the places which had not been expected.

Ibn Qayyim said:

“Allah is the (protective) Helper;  
of His deen, His book and His Rasul also in other eras.  
However this is through the mutual war;  
between His own party and the other.  
It is because when two separate groups encounter one another  
it is His Hikmah.”

Again he said:

“Haqq is triumphant,

Do not be surprised, this is the Sunnah of Rahman.  
By this means His party will have victory over the other.  
It is for this reason people come as two groups.

Shaikhul-Islam Ibn Taymiyyah said the following concerning the conditions related with the dhimmis: "These conditions show that the Muslimeen made ijma that they certainly must be apperentally differentiated from kuffar. Likewise the two Umar (Umar b Khattab and Umar b Abdulaziz) who were the imams of hidayah and others had shown all the effort they could with regards to this matter."

According to a narration from Abu Shaikh al-Isfahani Umar (ra) published general instructions: "Do not the use dhimmis in bookkeeping. Otherwise a love between you and them will establish. Do not give your secrets to them, be despicable and insult them; but do not oppress them." Then he said: "According to some of the presented conditions; the dhimmi can not openly perform the munkar which are sourced from their religion. A part of the conditions are related with the signs of their religion."

Umar (ra), those Muslims who were with him, the scholars of Islam and those governors to whom Allah granted to be ameer made ittifaq regarding this matter: In any of the abode of Islam the dhimmi doing things which may cause fitnah and enmity will not be permitted for them to perform publicly. While such permission is not given to the non- Muslim; how can it be possible for the Muslim to perform their (the non Muslim) deeds openly in the abode of Islam?

It is not permissible for any Muslim to show respect to the kuffar, and deeds which are prohibited by the sharee'ah such as honouring them, showing hospitality. As it is known giving value to the holidays and festivals of the kuffar, revering them (their holidays) means submittance to them and approving their deeds. Such situation will make them (the kuffar) happy. Insulting their baatil beliefs and behaviours which are based on their religion will make them sad. Allah (swt) commands:

"As for those who divide their religion and break up into sects, thou hast no part in them in the least..." (al-Anam 6/159)

This is what had been mentioned in the ayah "The Hypocrites, men and women, (have an understanding) with each other..." (at-Tawba 9/67)

Shaikh Isfahani said: "This ayah necessitates keeping distant from them in every way. Those who submit to them even only in some of the matters and not in all matters, are together in the things that they submitted to. It is because this is similar to the expression of the one who says 'I am from him, and he is from me' and what had been intended to be said is: He is from my type and I am from his type. It is because two people can only be integrated regarding type. Likewise RasulAllah (saw) stated regarding Ali (ra): "Ali is of me, and I am of Ali" (Bukhari; Muslim;

Tirmidhi; Ibn Maaj; Ahmad, Musnad; Jamiu'l-Usuol)

One person saying 'I do not have any relation with these types of things' will show that he is away from all.

Since Allah and His Rasul are distant from all the works of the kuffar, in order for the one who has submitted to RasulAllah, to be really submitted to him, he should be distant from whatever he is distant from. If any person consents to mushrik and kuffar, this means this person is opposing RasulAllah as much as he consents to them (the kuffar). It is because one of the two persons who are completely different from each other, as much as one is not like the other, he will be that much separated from that other and will have opposed him.

Allah (swt) commands:

"O ye who believe! take not the Jews and the Christians for your friends and protectors..." (al-Maida 5/51)

"Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly. Allah has prepared for them a severe Penalty: evil indeed are their deeds. They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty. Of no profit whatever to them, against Allah, will be their riches nor their sons: they will be Companions of the Fire, to dwell therein (for aye)! One day will Allah raise them all up (for Judgment): then will they swear to Him as they swear to you: And they think that they have something (to stand upon). No, indeed! They are but liars! The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish! Those who resist Allah and His Messenger will be among those most humiliated. Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will. Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity." (al-Mujadila 58/14-22)

"Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another." (al-Anfal 8/72)

Starting from this ayah until the end of the surah the same issue is studied, Allah (swt) in this ayah tells about the friendship between the muhajir and ansar and the relationship between

those who made iman and made hijrah and those who make Jihaad.

Muhajir is the one who keeps away from whatever Allah prohibits and leaves them. Jihaad is continues till Qiyamah. Allah (awj) commands:

“Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.” (al-Maida 5/55-56)

There are so many similar ayahs in the Qur’an. Allah (jj) in these ayahs commands the Muslim to establish a real friendship with the mumineen. It is because the mumineen are the party and the army of Allah. They will never establish friendship with the kuffar and (never) have love towards them. Friendship and love are related with the heart; the best way of cutting the relationship ties with the kuffar is opposing the kuffar in the apperant. Even if being different in the apperant is not the reason of not showing friendship and love towards them; there is no benefit in not cutting relationship with them and opposing them. On the contrary togetherness with them may cause imminence with such correspondence characteristicly. For this reason the salaf showed these ayahs as evidences.

Abu Musa al-Ash’ari (ra) said: "I said to Umar (ra). ‘I have a Christian scribe.’ He said, ‘What is wrong with you, may Allah strike you dead! Have you not heard the words of Allah ‘O you who believe! Take not the Jews and the Christians as awliya’ (friends, protectors, helpers, etc.), they are but awliya’ to one another...’ (al-Maida 5/51)? Why do you not employ a haneef (i.e., a Muslim)?’ I said, ‘O Ameer al-Mu’mineen, I benefit from his work and he keeps his religion to himself.’ He said, ‘I will never honour them when Allah has humiliated them, and I will never bring them close to me when Allah has expelled them from His mercy.’ (Ahmad, Musnad; Bayhaqi, Sunanu'l-Kubra; Abu Dawud)

Ayah, ahadith and the performance of rashid khulafa brings out this reality.

Also, the entire fukaha made ijma on opposing the kuffar and mushrik and the necessity of not resembling them. According to the narration from Abu Hurayrah (ra) RasulAllah (saw) said:

"The Jews and the Christians do not dye (their hair), so oppose them." (Bukhari; Muslim; Abu Dawud; Nasai; Ibn Majah; Ahmad, Musnad)

If attention is paid; RasulAllah (saw) commanded to oppose them in this point. This brings out the truth that opposing them is the aim and the command of the Shari. Allah (swt) commands:

"Those who witness no falsehood..." (al-Furqan 25/72)

Dahhak said: “The word ‘zur’ which is taken place in the ayah means holidays which belongs to

the mushrik.”

Abu Shaikh narrated this: ‘Zur’ is the statement of shirk.

In the narration which is coming from Murra: They would not decline towards the shirk of mushrik, they will not mix and stay with them.

Umar (ra) said: “I prohibit you from learning the words of the ajam; going into their church during their festivals.”

According to the explanations of individuals from the tabiun, with this statement what had been meant was ‘the holidays of the mushrik’. This explanation will not contradict the explanations of some who say ‘this is shirk or an idol during the jahiliyyah, bad words which are spoken at the bar and pub’. It is because the salaf had given these names while fulfilling the needs of the person and warned them regarding that issue/thing.

There lays both doubt and lust in the holidays and festivals which belong to the mushrik. However these are baatil things which are not from deen. Even if they seem nice and sweet at first, they will end with pain and sadness. This is ‘zur’ itself (which had been mentioned above) meaning shirk, lust and lie. Witnessing, listening these while being in the places these are performed is as objectionable as performing these. If attention is paid, Allah (swt) does not want people to be in such places, witness and praises those who abandone these. Being there in real meaning is seeing it or listening to it. And there is turning this into action, which is not like merely seeing it or listening to it, it is shirk. Doing all these will increase the compatibility of a person with the mushrik. However this is something an unwanted situation.

This should be well known that being compatible with the kuffar will end with ugliness and shame. The attitude and nature of those who stay with them will start to be compatible with them. Here the sharee’ah prohibiting these types of things from the beginning is for prevention of greater danger which could occur in the future.

Today in every matter resemblance to the kuffar is exhibited. This causes one to almost completely exit out of Islam. It is because performance of any act or custom of the mushrik will take a person to kufr or to rebel or both to kufr and rebeling.

These which had been told (mentioned) are only a few among the proofs which prohibit resembling the mushrik and the kuffar. May Allah deal with His mercy with those who show the meticulousness which is addressed by Allah regarding keeping distant from the kuffar.

The reason of the prohibition regarding resembling them in the apperant is due to the fact that while the deeds open a way to friendship and love towards the kuffar in the heart of a person, at the end it canalizes the person to kufr or rebel. Here for this reason this deed has been prohibited from the beginning because (of the possibility) it could lead to kufr.

When the steps which are taken by so many who have befriended and love towards the kuffar and mushrik is taken under consideration; it will be seen that the reason of this prohibition is the worry of the Muslim falling into traps as such. Regardless of this, those who act in such way will have thrown themselves into the objectionable and will open the door to danger.

Allah (jj) is the only one Who guides to the haqq.

### **Questions related with wala**

In this chapter place will be given for the questions and their answers which were asked by Muslims to the sons of Muhammad b Abdulwahab.

Question: What hukm will you give to the one who although enters and loves the deen of Islam, does not show enmity towards mushrik or shows enmity but does not make takfir of them or says: 'I am Muslim; but I can not make takfir of those who utter 'La-ilaha illallah'. He might not know that it is shirk which he performs' or 'I know that shrines do not give any harm or benefit however I can not say anything regarding those who believe that shrines can benefit or harm?'

Answer: For a person to be Muslim he must accept the deen of Islam while knowing the belief of tawhid, perform accordingly, while confirming things that RasulAllah brought he should have iman in it, he should adhere to Him in his commands and restrictions. The one who says: 'I cannot have enmity towards mushrik' 'I can have enmity but I cannot make takfir of them' 'Even if they fall into shirk and kufr, show enmity towards the deen of Allah; I cannot speak ill of them because they utter 'La-ilaha illallah', I cannot say anything about them' or 'It is not possible for me to say anything about the shrines' is surely not Muslim and with this attitude it is not possible for him to be a Muslim. His situation looks like those who were mentioned in the following ayah: "...and (those who) wish to separate Allah from His messengers, saying: 'We believe in some but reject others': And (those who) wish to take a course midway, They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment." (an-Nisa 4/150-151)

Allah (awj) made it wajib to show enmity towards the mushrik, commanded to cut the relationship with them and make takfir of them. Allah (swt) commands: "...And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust." (al-Maida 5/51)

"Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred." (al-Mujadila 58/22)

“O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord!” (al-Mumtahina 60/1)

Question: Are ‘muwalat’ (friendship) and ‘muadat’ (enmity) among the meanings and necessities of ‘La-ilaha illallah’? What would you say about this matter?

Answer: It is sufficient for a Muslim to know that showing enmity towards the mushrik is fard (obligatory) and that it is required not to establish friendship with them. It is because by Allah (swt) commanding to show friendship towards the Muslim, He had informed that this is a necessity of iman. Those who befriend the closest relatives even his fathers, brothers and kins if they were those who fight against Allah and RasulAllah and showing enmity towards them are not considered having made iman.

When it comes to the fact whether this reality is a necessity of ‘La-ilaha illallah’ or not: Allah (swt) did not make us responsible to research this. That which is wajib for us is to know that showing enmity towards the mushrik is fard and to perform accordingly. Whoever knows and accepts that this is a necessity of ‘La-ilaha illallah’ this is goodness for him. However noone is responsible to know this exactly this way.

If a discussion arises which comes to appoint of dividing the mu’min, it is better not to talk about this and keep quiet. As long as one is making Jihaad in the path of Allah, and performing according to the necessities of their iman while showing enmity towards the mushrik this disagreement will not harm them. This ikhtilaf here is a theoretic disagreement.

Allah knows the best.

### **Things that take one out of fold of Islam**

1- Associating partners (shirk) to Allah:

Accepting as equal, as similar, as partner to Allah from among the creatures that Allah created, invoking them as if invoking Allah, praying to them as if praying to Allah, fearing from them as if fearing from Allah, relying on them and making tawakkul to them as if relying on Allah and making tawakkul to Allah and such deeds. If a person performs any of these deeds he will perform kufr and leave the fold of Islam. Even if he observes fast during the days and prays during the nights; still it is same. The proof of this is the ayah of Allah (swt):

“When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, ‘Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!’.” (az-Zumar 39/8)

“If anyone invokes, besides Allah, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the Unbelievers will fail to win through!” (al-Muminun 23/117)

This and similar so many other ayahs show things that Allah had created are associated as partners to Allah. Those who perform these acts will have performed kufr and left the fold of Islam. All their good deeds will be wasted. Likewise Allah (awj) commands: “...If they were to join other gods with Him, all that they did would be vain for them.” (al-Anam 6/88)

2- Obeying the mushrik regarding their deen, stating or showing being companionable with them.

Allah (swt) commands: “Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes. This, because they said to those who hate what Allah has revealed, ‘We will obey you in part of (this) matter’; but Allah knows their (inner) secrets. But how (will it be) when the angels take their souls at death, and smite their faces and their backs? This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.” (Muhammad 47/25-28)

Sulayman b Abdullah mentioned about 20 ayahs from the Book of Allah and a few ahadith from RasulAllah (saw) and inferred these results from them:

“a- If a Muslim without acceptable coercion (ikrah) obeys the mushrik and is in consent with them becomes a murtad and goes out of fold of Islam. Even if he utters the kalima shahadah and performs the other requirements of Islam he still is murtad.

b- Even if a Muslim actualized iman by heart, when he obeys the kafir and the mushrik he enter kufr. Yet the mushrik during the era of RasulAllah wanted the Muslim to suit some of their wishes and not to change their aqidah (completely). Unfortunately nowadays so many who attribute themselves to Islam, because they fear the mushrik, they show consent to them and they believe they will not fall into kufr if they see it (this act) as evil by heart.

c- That which makes a Muslim kafir is not only the belief of the heart. It is because RasulAllah did not ask those who Allah had mentioned to change their aqidah. **if anyone without acceptable coercion, just fearing the loss of his wealth, country or family, consents to the kuffar and the**

mushrik –even if he does this while believing they are kuffar or by having hatred against them- will become kafir. This point should be well comprehended. There are related examples in the story of Ibrahim (as). Ibrahim (as) started with his father and his tribe, first he showed enmity towards them. These are also mentioned in the surah of al-Kahf.

d- Another issue regarding the matter which so many people cannot find a solution to is; the situation of the one who does not find their religion good, does not content with their acts and while actualizing iman, consents to them only by tongue. Again this person denies the statement of 'La-ilaha illallah' and takes another ilah besides Allah. However, unfortunately the majority of people do not know these realities."

3- Having friendship towards the mushrik and taking them as wali:

Allah (jj) commands: "O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust." (al-Maida 5/51)

"Let not the believers take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah..." (al-i Imran 3/28)

Shaikhu'l-Islam Ibn Taymiyyah explained the ayah al-Maida 5/51 as follows: "In this ayah it is stated that whoever takes the Jews and the Christians as friends than he will become one of them. According to the meaning which is understood from the dahir of the ayah; those who take them as friends, and make them authorities over them are kafir like them."

Concerning the same ayah Abdullah b Utba said: "One of you should be aware of becoming a Jew or a Christian without realizing it." Also Ibn Jarir Tabari while making tafsir of the ayah: "in nothing will there be help from Allah..." (al-i Imran 3/28) stated: "It is because this person made irtidad from deen, he is distant from Allah; and Allah is also distant from him. The statement of "except by way of precaution, that ye may Guard yourselves from them." (al-i Imran 3/28) is just like the ayah: "Any one who, after accepting faith in Allah, utters Unbelief, except under compulsion, his heart remaining firm in Faith" (an-Nahl 16/106)

4- Sitting with mushrik in their majlis of shirk without showing any reaction (disagreement):

Allah (swt) commands: "Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:" (an-Nisa 4/140)

RasulAllah (saw) stated: "Anyone who associates with a mushrik and lives with him is like him."

(Abu Dawud)

The family of shaikh (Muhammad ibn AbdulWahhab) said the following when they were asked regarding the ayah and hadith which are mentioned above: "According to the dahir of the ayah; anyone who hears that the ayah of Allah held in defiance or ridiculed, unless they turn to a different subject, sits with them without acceptable coercion applied to him, he is kafir just as they are. Even if he does not do the same thing they did, there is no difference. It is because such situation is contenting to kufr. Showing content to kufr is kufr.

Relying on this and similar ayahs the ulama said anyone which shows content to any sin will be accounted as having performed it. It will not be accepted from him even if he states that he does not accept it by heart or that he dislikes it. It is because the hukm is according to the dahir. He performed kufr openly and became kafir.

For this reason when the incidents of irtidad are taken in hand; although some among those who became murtad claimed that they were forced to do it, the sahabah did not accept this (excuse) and accounted all as murtad. But those who opposed by tongue are out of this ruling. This ayah mentions this reality. The statement of RasulAllah (saw) "Anyone who associates with a mushrik and lives with him is like him." (Abu Dawud) also has the same meaning. Meaning if a person although claiming to be a Muslim, in their gatherings, helping each other and such issues as having house and home; acts with the mushrik and if the mushrik accept him as one of them, he is kafir as they are. For this person to be Muslim again he must accept Islam publicly, while cutting the friendship relations with the mushrik; he should not give the authority of walayah to them."

As it was mentioned before, Abdullah b Amr said: "Whoever lives in the land of ajam, resemble them while celebrating their New Year and mihrijan (holidays, festivals and galas) and dies on this state, on the Day of Qiyamah he will be resurrected with them."

Allah (swt) commands: "...but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty. This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith." (-Nahl 16/106-107)

#### 5- Mocking Allah, His Book and His Rasul

Allah (swt) commands: "Say: 'Was it at Allah, and His Signs, and His Messenger, that ye were mocking?' Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin." (at-Tawba 9/65-66)

Mockery is two types:

a- Mocking openly:

Because the ayah had been sent-down regarding this matter, the issue had been explained clearly within the ayah. Mockers said things such as: 'I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle' etc. Some among these said: "This is your 5th religion"; "This deen of yours is a patched-up deen". When they saw the Muslim commanding good and prohibiting the bad, some equivocated and mocked by stating 'ahl-dik (rooster) came to you' instead of 'ahl-deen coming to you'. Again these mockers were mocking when they saw the students of 'ilm. So the mocker who mocks with this and similar statements goes out of the fold of Islam.

b- Mockery which is unopen and with sarcastic words and acts

This is (comprises) such wide range that it is like a sea which does not have a beach. For example mocking by winking/making signs with eye and brow (facial expressions), sticking out the tongue, curling the lips (to show displeasure), making hand signs (gestures) while Qur'an and hadith is recited or good is commanded, and bad is prohibited etc.

6- Showing displeasure and anger openly while calling people to Allah, reciting the Qur'an, good is commanded, and bad is prohibited.

Allah (swt) commands: "When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, 'Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! and evil is that destination!'" (al-Hajj 22/72)

7- Disliking the Book and the hikmah that Allah had sent-down to His Rasul

Allah (swt) commands: "That is because they hate the Revelation of Allah; so He has made their deeds fruitless." (Muhammad 47/9)

8- Rejecting things which the ayah of Qur'an and ahadith indicate, and debating (opposing) them:

Allah (awj) commands: "None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee!" (al-Ghafir 40/4)

9- Rejecting an ayah, or a part of it; or any one of the things that RasulAllah (saw) brought.

Allah (swt) commands: "Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway, They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment." (an-Nisa 4/150-151)

10- Keeping distant from learning the deen of Allah and being unaware of it.

Allah (swt) commands: "...But those who reject Faith turn away from that whereof they are warned." (al-Ahqaf 46/3)

11- Not wishing the deen of Allah dominating, opposing to the idea of gathering and joining over deen:

Allah (jj) commands: "The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Ibrahim, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)." (ash-Shura 42/13)

As it is mentioned in the ayah those who do not want this deen dominating are only mushrik, kuffar and other enemies of Islam.

12- Doing Witchcraft, learning and teaching witchcraft:

Allah (awj) commands: "They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: 'We are only for trial; so do not blaspheme.'..." (al-Baqarah 2/102)

13- Rejecting resurrection after death:

Allah (swt) commands: "If thou dost marvel (at their want of faith), strange is their saying: 'When we are (actually) dust, shall we indeed then be in a creation renewed?' They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, to dwell therein (for aye)!" (ar-Rad 13/5)

14- Seeking judgment with other than the Book of Allah and the sunnah of His Rasul, trying to solve the debate and disagreements according to the laws of the existent systems and not with the sharee'ah.

Ibn Kathir said: "During the time of Jahiliyyah, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts. The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote Al-Yasiq, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islam. Many of these rulings were derived from his own opinion and desires. Later on, these

rulings became the followed law among his children, preferring them to the Law of the Book of Allah and the Sunnah of His Messenger. Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allah's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allah said: 'Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?' (al-Maida 5/50)"

I say: Such things may come to happen to all people. By leaving the hukm of Allah and His Rasul, they may take the hukm which had been prepared by their ancestors or those who came before them and they can name it as 'the high law". Whoever does such thing is kafir. It is fard to fight with them until they accept the hukm of Allah and RasulAllah.

Shaikhu'l-Islam Ibn Taymiyyah (ra) said: "Without doubt any one has belief that 'it is not necessary to judge with the hukm which had been revealed to RasulAllah by Allah' is kafir." If anyone without following the orders of Allah states that he provides justice while giving hukm according to his view and makes this istihlaal also becomes kafir.

Nowadays so many societies are seeking justice from the bases which are established by their ancestors and masters with their lack of wisdom; and believe that they can establish the justice with this method. Even the majority of those who claim to be Muslim perform the practice, custom, rituals which Allah had not sent-down and does not permit. Same as the badawi of the past, they adhere to the rulings of the rulers which they obey; perform justice according to their understanding. According to them the best hukm is the one which they put up.

Lots of people who deem to be Muslim, still can not reconcile themselves to the Qur'an and sunnah, they take their custom, rituals and rulings in first place, act accordingly to the commands of their leaders and do not give up to follow them. Ibn Taymiyyah took all these in hand while explaining the ayah: "If any do fail to judge by (the light of) what Allah hath revealed, they are Unbelievers." (al-Maida 5/44)

All these explanations are the results which are extracted from the ayah. There are so many views of the scholars which cannot all be counted, regarding this matter.

The author of 'iqna' explained the ruling of being murtad and he mentioned a lot about these matters. We will summarize some of them here: "It is kufr with ijma to put mediators between oneself and Allah, making tawakkul to them and requesting from them. It is also kufr to have hatred or anger towards RasulAllah (saw) or things that he brought from Allah. The one whom it is seen that he humiliates the Qur'an, mocks the things which Allah promised or treated with, will fall into kufr. The one who does not call kafir anyone who accepts a system other than Islam, those who have doubts regarding the kufr of those people will also become kafir. Whoever accepts hashish (marihuana), opium (smoke) and anodyne (drugs) to be halaal is also a kafir without any discussion."

I say: "Whoever accepts establishing friendship with the mushrik, butter them up, helping them against the Muslim as halaal; the kufr of such people is greater than the kufr of one who accepts drugs halaal. It is because this is not like (the harm of) hashish or opium."

Anyone who speaks ill of one among the ashab, revile them; says Ali is ilah, Ali is prophet, or Jibril erred, will undoubtedly fall into kufr. Without doubt whoever doubts their kufr is also kafir.

Some other rulings which take place in the 'al-iqna' are follows:

If someone claims: 'The Qur'an has some batini (esoteric) meanings. These batini meanings will lift other permissible deeds' or says 'After RasulAllah except a few, all of the sahabah became murtad or fasiq' the kufr of this person will not be doubted. Moreover those who doubt this person being kafir will also become kafir.

One of the views is as follows:

'Whoever denies that Abu Bakr (ra) was a sahabah will become a kafir. It is because in this claim, there is rejection of this ayah: '...and he said to his companion, 'Have no fear, for Allah is with us'...' (at-Tawba 9/40) The one who denies that Abu Bakr was a sahabah will fall into kufr due to his rejection of the ayah.'

I say: Whoever denies a hukm which is shown and directed by the Qur'an becomes kafir. Such person uttering the kalmia shahadah or stating 'I am Muslim' will not benefit him. If the one who denies just one ayah becomes kafir, what will be the situation of the one who denies a hukm which is directed by 30 or 40 ayahs? Will they not become kafir?

I make oath to Allah, the kalima of shahada and their claim to be Muslim will not benefit them. We seek refuge to Allah from our hearts becoming rusty. It is because the hearts becoming rusty and following the desire and inclination are obstacles against following the truth."

Again if an individual does not accept as halaal those which are prescribed as halaal in Islam, becomes kafir. The one who accepts the haraam deeds such as zina (fornication) etc as halaal also becomes kafir. Whoever while inclining to the kuffar and mushrik, accepts as halaal to have love towards them, his situation will be much worse than the situation of the one who accepts zina as halaal.

The statements of the ulamaa of Islam regarding this matter is countless. Moreover some accept as kufr such deeds which are simpler than what we had mentioned above and the doer of such acts as murtad. From this murtad certainly it will be requested (from them) to make tawbah. If they make tawbah nothing would be done to them. But if they do not make tawbah, they will be killed for the reason of being murtad. Their corps will not be washed; their (funeral) prayer will

not be prayed and they will not be buried in the cemetery of the Muslimeen. Even if these people continue uttering 'La-ilaha illallah' and perform according to the other rukn of Islam they are still kafir. Those who are able to somewhat understand the statements of the ulama of Islam will comprehend this reality.

Today, among those who claim to be Muslim, much more than we mentioned above is performed. Even those who claim to be the ahl of 'ilm, perform these deeds. If ignorance had not become heavier, if the 'ilm of these things had not been left hidden, if desires and whims had not outweighed, there would be no necessity to one by one mention these things.

### **Borders of Wala**

Showing friendship to the mushrik is three types:

1- The individual who consents with them in both dhahir and batin and follows their orders, who inclines to them and loves them most sincerely; will exit the fold of Islam and become kafir; whether he is under coercion or not, nothing will differ, it is because he adopts the mushrik and the kuffar in every angle and he acts in consent with them. Allah (swt) commands regarding these types of people: "...but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty." (an-Nahl 16/106)

2- The one who although seems to oppose the mushrik, loves them by heart is also kafir. This individual will assure his wealth and his life due to his dhahir showing him acting with Islam; however he is indeed a munafiq.

3- Those that along with opposing them by heart join them in the apparent. There are two scenerios for them:

a- It is permissible for one to consent to the kuffar and the mushrik in dhahir when he is subjected to torture or he is threated with death. While he performs this way in the dhahir, his heart must be filled with iman and he must declare his iman right after he escapes from them.

Likewise the same thing happened to Ammar b Yasir (ra). Therefore the following ayah had been revealed: "Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith..." (an-Nahl 16/106)

Allah (jj) commands: "...except by way of precaution, that ye may Guard yourselves from them..." (al-i Imran 3/28)

Ibn Kathir also pointed out this while making tafsir of this ayah in surah al-i Imran.

b- Although he is opposing them with his heart, without an acceptable coercion, acting to be

consented with them in the dhahir in order to protect his leadership position, having fear of any harm towards his wealth, his country or his children or any other reason, is kufr and whoever acts such is murtad. His hatred towards them by heart or not loving them by heart will not benefit him. Allah (swt) commands the following for such person:

“This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.” (an-Nahl 16/107)

The thing which leads them to perform shirk is not their ignorance, hatred or their love towards the baatil. That which takes them to such end is their preference of this world and them taking dunya over the akhirah.

Things that are brought as excuses by many are not anything other than the tricks of the shaitan and showing the baatil as nice. The reason of this is the friends of shaitan scaring such individuals with fake fears. Those individuals who act as such with the acceptance to be consent with the mushrik in the dhahir is permissible, their fear to be sufficient to submit to them tried to show it as a real coercion situation to the ignorant masses. However the scholars had explained the reality of real/acceptable coercion.

Shaikhu'l-Islam Ibn Taymiyyah (ra) stated: “After stating the views of the madhabs regarding this issue and explaining that the coercion will be various according to the strength of the coercion which is subjected to an individual; we must say that: the coercion which is accepted regarding the issue of donation and likes are not accepted sufficient to utter the statements of kufr. It is because as Ahmad b Hanbal also informed in so many places with proofs: When coercion is only by tongue it will not be valid, it would merely have validation in such situations which the individual who is forced to perform kufr is subjected to torture and torment or limitations on his freedom.

One of the evidences which are presented by Ahmad b Hanbal is the following: If a woman donates her mahr (dowry) to her husband because she fears that he will divorce her or treat her bad, she has a right to resign from this. It is because her husband forced her to do so. In this situation the fear of divorce or thought of being mistreated will be accepted as an acceptable coercion for her. However such situations and likes will not be accepted as coercion for performing kufr. Again the fear of a slave person regarding the kuffar stepping in between him and the lady who he wants to marry and hinder his marriage will not make it permissible for him to utter a word of kufr.

If needed to summarize: It is not permissible to utter a word which necessitates kufr under a coercion which one is subjected to by tongue only however it will gain permissibility only with actual threats such as torture, beating or death. It is because the coercion which one is subjected to only by tongue will not be accepted as coercion. As it was mentioned previously the kuffar settling a block between him and his wife is not coercion.

Once these realities are understood and the situation which the masses are in is taken in question the following hadith of RasulAllah (saw) would gain more sense:

"Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started." (Muslim; Tirmidhi; Ibn Majah; Darimi; Ahmed, Musnad)

### **The Muslim Revealing His Deen**

Here the issue of one living his deen openly will be mentioned. Most people fall into a great mistake by deeming that one can live with the mushrik and murtad (society) if he can utter the kalimah of shahadah, pray his 5 daily prayers, if he is not prohibited to go to the masjid and the jamaa'ah.

As known, kufr has types and divisions. Some of these had been mentioned in the previous pages. Each kafir group has a wide spread type of kufr during their own era. Without rejecting all of these wide spread types of kufr a Muslim will not be living his deen. While declaring the enmity towards the kuffar openly, the Muslim individual must cut his relations with them.

If the society which he lives in is in shirk, the duty of a Muslim is declaring tawhid openly before them, prohibiting them from shirk while making the necessary warning keeping distant from them.

If the society which he is in, is a society of kufr which rejects the prophethood, what must be done in such situation is to openly state that RasulAllah (saw) is a messenger of Allah (swt) and it is necessary to submit to him.

If their kufr is abandoning salah, (the duty should be) while praying salah in the society commanding them to pray salah.

If they are in kufr due to showing friendship towards the mushrik and submitting to them, (he) should show enmity towards them and cut ties with them.

In summary: Unless an individual lives his deen openly with the kuffar he lives with, until he cuts his relationship with them he will not be considered to be living his deen. It is because it is a must for him to keep distant from things which may cause his kufr while openly establishing his enmity towards them. For this reason the mushrik would say the following regarding RasulAllah (saw): "He condemns our religion, mocks our intellect, talks against our deities."

Allah (awj) commands: "Say: 'O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls (at death): I

am commanded to be (in the ranks) of the Believers,' And further (thus): 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers; 'Nor call on any, other than Allah;- Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong'." (Yunus: 10/104-106)

Allah (swt) commanded RasulAllah (saw) to say: "O People! If you have doubts regarding the deen I am upon, know that I am distant from the false religion which you are upon, I have no connections with your religion. It is because my Rabb commanded me to be among the mumimun and turn away from the musrik." Allah (jj) commands:

"Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. To you be your Way, and to me mine." (al-Kafirun 109/1-6)

Allah (swt) commanded RasulAllah (saw) to declare: I have no connections with the religion which you are still upon. I am distant from that religion. You too are distant from the religion which I am upon."

Here the main point which is implied is: declaring their (the mushrik) being upon kufr.

Being distant from the kuffar and their religion should be openly mentioned. Whoever submits to RasulAllah (saw), must utter this. His revealing his deen openly is bound upon this act. The sahabah of RasulAllah (saw) had been subjected to torture and dhulm by the mushrikun due to acting according this. For this reason RasulAllah (saw) gave permission to his ashab to make hijrah to Abyssinia. If there was a permit regarding being silent towards the mushrikun, he (saw) would not have commanded them to make hijrah to a place which they have no knowledge of.

As it is mentioned in the sources of siyar; when the people of Yamama became murtad Khalid b Waleed (ra) sent them 200 riders as bannerbearer and commanded them stating: Catch whoever among the people you come across. The riders caught 23 people with Mecaa. When Mecaa reached Khalid, he told him: O Khalid! You also know that I went to RasulAllah (saw) when he was alive and I gave biat and today I am still upon the same thing I was upon yesterday. Musaylimah occurred from my tribe however Allah (swt) commands: "...Every soul draws the meed of its acts on none but itself..." (al-Anam 6/164)

Upon this Khalid told him: O Mecaa! Today you left that which you were upon yesterday. Although you were the most respectful person of your people with keeping silent you show consent to the doings of this liar. You are only saying these because you learnt I have arrived. You accepted Musaylimah and whatever he brought by keeping silent. This will never be an excuse for you. You spoke whatever you need to speak. Samama and Yashkuri also spoke; but it is not accepted from them. If you say: I fear for my tribe, in this situation would not you come to me or sent a messenger to me? Therefore Mecaa said: O Ibn Mughira! Won't you forgive all

these? Khalid told him: Even if I pardon your life I will not be freeing you.

All of these show that, the person who lives in the land of kufr; if he can live his religion openly, if he can utter that they are kuffar without any fear, if he can cut his relationship with them and if he can exclaim that they are his enemies then he will be one who protects his deen. If he can not do these, then he will not be accepted as one who openly lives his deen.

### **Who is mustadhaf?**

In this chapter we are going to explore the meaning of mustadhaf and who can be called as mustadhaf. It is because today even those who call themselves scholars fall into great mistake regarding the matter of mustadhaf. Allah (swt) commands:

“And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: ‘Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!’.” (an-Nisa 4/75)

As understood from the ayah: These people, who were in Mecca and made such request, indeed did not want to stay there and they were praying to Allah to take them out of there. For this reason these people were excused.

The ayah informs that, these people who were in need in Mecca were tortured by the mushrik of Mecca and they were requesting a wali who could look after them against the cruel tribe and protect and patronize them. It is because these people were indeed very weak. Allah (swt) commands:

“Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.” (an-Nisa 4/98)

In this ayah the situation of weak and oppressed are taken in hand, infact they are weak and those who can not find their way. Ibn Kathir said: “Except the weak... until the end of the Ayah, is an excuse that Allah gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allah said, ‘Who cannot devise a plan, nor are they able to direct their way’, meaning, they do not find the way to emigrate, as Mujahid, Ikrimah and as-Suddi stated.

In summary: Mustadhaf; are those who live among the mushriken due to weakness and oppression. Moreover they say: “Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who

will help!” (an-Nisa 4/75) and can not find a way. Regarding those whose situation is such, Allah (jj) commands:

“For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.” (an-Nisa 4/99)

However if the people who stay in the abode of the mushrikeen have the ability to get out of there; although they have the power to do this, if being extremely affected of the love of land, wealth, mates, children and relatives prevent them to do this, then this is not an acceptable excuse. Allah (swt) did not account them as excusable. Allah (awj) commands:

“When angels take the souls of those who die in sin against their souls, they say: ‘In what (plight) Were ye?’ They reply: ‘Weak and oppressed Were we in the earth.’ They say: ‘Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?’ Such men will find their abode in Hell,- What an evil refuge! -” (an-Nisa 4/97)

This ayah had been explained in the tafsir of Jalalayn as: “those who remained among the mushrik”.

Ibn Kathir (ra) stated: Thus, this honorable Ayah was revealed about those who reside among the idolators, while able to perform Hijrah and unable to practice the faith. Such people will be committing injustice against themselves and falling into a prohibition according to the consensus and also according to this Ayah, “When angels take the souls of those who die in sin against their souls, they say: ‘In what (plight) Were ye?’ They reply: ‘Weak and oppressed Were we in the earth.’ They say: ‘Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?’ Such men will find their abode in Hell,- What an evil refuge! -” (an-Nisa 4/97) Abu Dawud recorded that Samurah bin Jundub said that RasulAllah (saw) said, ‘Whoever mingles with the idolator and resides with him, he is just like him.’

Ibn Abu Hatim narrates that, after Abbas, Aqil and Nawfal were captured RasulAllah (saw) told Abbas: Pay ransom for both you and son of your brother. Abbas replied: O RasulAllah! Don’t we pray towards your qiblah? Don’t we utter the shahadah you utter? RasulAllah (saw) said: O Abbas! As for your outward appearance, you have been against us and you are taken as enemies. Then he (saw) recited the ayah: ‘Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?’

Here the intention is to point out the limits of the term mustadhaf. Mustadhaf are those who really are weak and have no way to get out and pray while stating: “Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!” (an-Nisa 4/75)

When it comes to those who bring their homeland, relatives, mates and children and their

wealth as an excuse; they have no acceptable excuse. Their accounting themselves as excused is only a fake imagination. Their excuses are not valid in the presence of Allah and RasulAllah. Likewise the ahl ilm who knows the sharee'ah of Allah (swt) also do not accept their excuses valid.

## **Hijrah**

Hijrah is fard upon this ummah until qiyamah. RasulAllah (saw) said: "Migration will not end until repentance ends, and repentance will not end until the sun rises in the west." (Abu Dawud; Ahmad, Musnad)

Anas (ra) narrated from RasulAllah (saw) that he (saw) said: "Do not lighten by benefiting from the fire of the mushrikeen." (Ahmad; Nasai)

Ibn Kathir (ra) commented this hadith: "Do not build your houses near them, do not stay with them while living together (with them). On the contrary keep distant from them and make hijrah from the land of the mushrikeen."

RasulAllah (saw) commanded: "I am not responsible for any Muslim who stays among the mushrikeen. They asked: Why, O RasulAllah? He (saw) said: Their fires should not be visible to one another." (Abu Dawud; Nasai)

In another hadith he (saw) stated: "Anyone who associates with a mushrik and lives with him is like him." (Abu Dawud)

Allah (swt) commands: "When angels take the souls of those who die in sin against their souls, they say: 'In what (plight) Were ye?' They reply: 'Weak and oppressed Were we in the earth.' They say: 'Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?' Such men will find their abode in Hell,- What an evil refuge! -" (an-Nisa 4/97)

According to the narration of Ibn Abu Hatim, Ibn Abbas (ra) said: Some among the people of Mecca became Muslim. But they were hiding that they became Muslims. The mushrik had forced them to go to war with them on the day of Badr. They attended the war and some of them were killed during the war. Therefore the Muslim said: 'Those Muslim brothers had been forced to fight against us, seek forgiveness from Allah for them. Therefore the 97th ayah of surah an-Nisa had been revealed.'

Ad-Dahhak stated regarding this ayah: This Ayah was revealed about some hypocrites who did not join RasulAllah but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed." Ibn Kathir narrated this from Dahhak and said: "Thus, this honorable Ayah was revealed about those who reside among the idolators, while able to perform Hijrah and unable to practice the faith. Such people will be committing injustice against themselves and falling into a prohibition according to the consensus and also according to this Ayah, Verily, as for those whom the angels take (in death) while they are wronging themselves."

When it is asked to the family of the shaikh whether or not it is permissible to travel into the abode of kufr for trading, he answered it by stating: If this person can live his religion openly and does not show friendship towards the mushrikeen, in the place that he goes then it is permissible. Likewise some among the ashhab (i.e Abu Bakr) performed such travel and RasulAllah (saw) did not oppose it. If he can not live his religion openly and if he can not show his enmity towards the mushrikeen in the place that he goes then it is not permissible for him to travel into the abode of kufr. There are plenty of ahadith and statements of scholars which show that this is prohibited. Allah made it fard upon the Muslims to show enmity towards the mushrikeen. If in any place these conditions can not be performed then it is not permissible to travel there. The reason is because traveling into the lands of kuffar and the mushrikeen will slowly lead one to adopt them and seeing good that which they do. It is possible to see this reality in the Muslim who immigrated to the lands of kuffar.

Question: Is it permissible for a Muslim to go to places for trade, where the mushrik put their symbols and show customs openly?

Answer: The answer of this question is as same as the previous one. There is no difference in between. If a Muslim can not live his religion openly anywhere then it is not permissible for him to travel there.

Question: Is there a difference between staying one or two months or longer than that?

Answer: There is no difference between staying there shorter or longer periods. Whether the period is short or long, if a Muslim can not live his religion openly, if he can not show enmity towards the mushrikeen openly and if he has the power of getting out there then it is not permissible for him to stay there even for one day.

Question: Think about an individual who accepts Islam and loves the Muslim and has hatred against the mushrikeen. People of the land where this person lives are opposing Islam openly, they are struggling against Islam, they are fighting with them, and they do not leave their families. Can this person stay a Muslim if he does not make hijrah although he knows all these but merely because leaving his country is hard for him or some other excuses like this?

Answer: A person in such condition, if he can live his religion openly among the mushrikeen, if he cuts his relations with them with regards to deen, if he does not adopt anything from their beliefs, if he can declare that they are kuffar and they are the enemies of Islam and the Muslimeen straightly, and if the mushrikeen do not befall him into fitnah by using his religion, relatives, wealth or some other things against him then the hukm of kafir can not be given to him. However it is feared for them to be judged with the content of the ayah "When angels take the souls of those who die in sin against their souls, they say..." (an-Nisa 4/97-98) when/if they have the ability to make hijrah and they do not make hijrah and die among the mushrikeen. It is because Allah (jj) only excuses those who can not find a solution and a way to get out. However in our times these types of people are very little (in number). It is because the mushrikeen usually will not allow such people to live in their lands. They either will kill or expel such individuals from their lands. However the one who stays in the lands of mushrikeen although he has no acceptable excuse, who utters that he is one of them, the one who says your religion is haqq as the religion of Islam (Islam is baatil in another variation) is kafir and murtad even if he has the belief of Islam in his heart. It is because he does not make hijrah only for their

preference of dunya over akhirah; and utter the words of kufr without compulsion and coercion. These people will be accounted with the hukm of the following ayah: "Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty. This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith." (an-Nahl 16/106-107). These are the answers of shaikh Husayn and shaikh Abdullah b Muhammad b Abdulwahab.

According to the people of a city which dawah had reached, some people say 'these are true however we do not prohibit any harm nor command any goodness' and they oppose the ahl tawhid when they say 'we are distant from the religion of our ancestors, we have no connection with them.' These people only cheat themselves and the shaitan shows this nice to them. It is because they can not say whatever they have to say openly. For this reason they are like the people of the land which is mentioned above in some angles. Although they know that those who oppose to the proofs will become kafir, they become kafir themselves because of not making takfir of them. Whereas it is fard upon the person to make hijrah from there, if he can not live his deen openly while among the mushrikeen. If he is not among those whom are excused by Allah, it is fard upon him to make hijrah. His situation will be the same as the kuffar and the mushrikeen when he does not make hijrah.

Those who are accounted as mustadhaf due to weakness and powerless are excused. It is because they can not find a way to get out. This issue and the issue of it being wajib to make hijrah for the person who does not have the power to declare his religion openly had been previously mentioned.

Here another important thing is the method of declaring the religion openly. This will actualize with the Muslim declaring openly to the faces of the mushrikeen that they are kafir and their religion is baatil. This issue also had explained before. When the person declares they are kafir and he declares his enmity towards them there will be no possibility for him to live among them; he will be killed by them or expelled. Allah (swt) informed that the behaviour of all the kuffar will be same.

Allah (awj) commands: "And the Unbelievers said to their messengers: 'Be sure we shall drive you out of our land, or ye shall return to our religion.' But their Lord inspired (this Message) to them: 'Verily We shall cause the wrong-doers to perish!' And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced." (Ibrahim 14/13-14)

"The leaders, the arrogant party among his people, said: 'O Shu'aib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion.' He said: 'What! even though we do detest (them)?'." (al-Araf 7/88)

"For if they should come upon you, they would stone you or force you to return to their cult..." (al-Kahf 18/20)

When attention is paid here there is death by stoning in question. Those who become murtad due to showing friendship towards the mushrikeen and submitting to them should know this

reality well: The kuffar and the mushrikeen will never be pleased with the Muslimeen, if they (the muslimeen) are not as they (the kuffar) wish. They will not allow the Muslimeen to live among them and they will expel them. Moreover if they get the chance they will try to destroy them by killing them.

Allah is the only helper of the believers.

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1- RasulAllah (saw) said: "Indeed if you bear witness there is none worthy of worship except Allah, establish salah and give zakah and disassociate from the mushrikeen and you give a fifth from the spoils of war, as well as the prophets share and what he is allowed to choose before distribution, you are then secure under the protection of Allah and RasulAllah."

RasulAllah (saw) said: "I am free from every Muslim who settles amongst the mushrikeen, they should not be able to see another's cooking fire." (Abu Dawud; Tirmidhi; Nasai)

Ibn Hajar al-Haytami commented the hadith and stated: "This is the rationale for the mentioning of the sight (between the two fires) but the expression of the rationale was omitted. And the connection point between the cause and the effect is that by him residing amongst them, there is an increase in their numbers. And likewise, if they were targeted by a raiding army, the sight of the Muslims' fire alongside their fires might (inadvertently) prevent them (i.e the Muslim army). Because when the armies would meet, the Arabs would know its size by seeing the fires, as it took place when they sent people to his (saw) army at Marr at-Thahran (Valley of Fatimah) when he headed towards Makkah to conquer it. Since there is the great danger in the Muslims residing amongst the polytheists, which is the prevention of the Muslims from attacking them, or not instilling terror within them, disavowal was established towards the ones living amongst them, due to their being a cause for not waging Jihaad against them." (al-Fatawah al-Hadithiyah, 204)

RasulAllah (saw) said: "Allah will not accept any action from a mushrik after becoming a Muslim until he leaves the mushrikeen for the Muslims." (Nasai)

RasulAllah (saw) said: "Do not be illuminated by the fire of the mushrikeen." (Ahmad, Musnad; Nasai)

RasulAllah (saw) said: "Hijrah will not end until repentance ends and repentance will not end until the sun rises from the west. (Abu Dawud)

Ibn Hajar al-Haytami said: "A Muslim lives in daru'l-harb and it appears (to us) that daru'l-islam which they conquered is the same (in its ruling); if he is able to openly display his religion and he is not hopeful that Islam will prevail then emigration to daru'l-islam becomes recommended for him, so that he will not increase their numbers and because they might otherwise plot against

him. Yet, that is not obligatory, due to his ability to openly display his religion. And emigration is not forbidden because from the characteristics of the Muslims amongst the kuffar is dominance and overpowering as opposed to inability. And from there if he hopes for the prevailing of Islam by his residing there, then his residing there is better. But if he is able to resist and seclude himself and does not see the victory of the Muslims a likely through his emigrating then his residing there becomes obligatory because his area is daru'l-Islam but if he emigrates it would become daru'l-harb. Then if he is able to fight them and invite them to Islam, it is obligatory, otherwise it is not. And what seems apparent is that it is impossible for this dar to return to daru'l-harb even if the kuffar conquer it, as the authentic narration clearly stated: 'Islam dominates and is not dominated.' (Daraqutni, sunnan; Bayhaqi; ar-Ruyani, Musnad; Maqdisi, al-Ahadith al-Mukhtarah; Tabarani, al-Mujam as-Saghir; Bayhaqi, Dalail an-Nubuwwah; Nahshal, Tarikh Wasit) So their saying that it became daru'l-harb what is meant by that is it became that way in appearance but not in ruling. But if it is not possible for him to openly display his religion or he fears tribulations regarding his religion, emigration becomes obligatory if he is able, and he would be sinful by remaining. But if he is unable to emigrate, then he is excused due to Allah Ta'ala's statement 'Verily as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them).' (an-Nisa 4/97) And due to authentic narration: 'Hijrah does not cease as long as the disbelievers are fought.' (Nasai; Ahmad, Musnad)" (Tuhfat al-Muhtaj bi-Sharh al-Minhaj, 9/268-270)

"And whoever emigrates for the cause of Allah will find on the earth many places to live and much to live by." (an-Nisa 4/100) Ibn Kathir said: "This encourages the believers to perform hijrah and abandon idolaters, for wherever the believer emigrates he will find a safe refuge to resort to." (Tafsir)

Qurtubi stated: "In this ayah is evidence for leaving the places that are immersed in sin and disobedience. Saed b Jubayr said: "If disobedience is done on earth leave it and then he recited: 'They (the angels) will say: Was not the earth of Allah spacious enough for you to emigrate in?' (Ibn Abi Hatim, Tafsir)

Ibn Hajar said: "Saed ibn Jubayr deduced from this verse the obligation of hijrah from the lands of disobedience." (al-Fath, 8/263)

Ibn Taymiyyah said: "Whomsoever emigrated to Allah and His Messenger, then their emigration was to Allah and His Messenger." (Bukhari; Muslim) His words are not tautologies [an unnecessary repetition], but rather they inform that the thing which was intended by the person performing the action will be realized. So the person, who has as his objective of emigrating, Allah and His Messenger, will realize that which he intended. And the person whose objective of emigrating was a worldly matter or to a woman, he will not achieve anything, except that [worldly] object. And [these words] explain his saying, "Indeed, the actions are upon the intentions.", this informs that every person shall realize what they intended by their action, so

one will achieve his objective [of Allah and His Messenger] and the other shall achieve his objective [only]. The word "hijrah" is a derivative of the word "hajr" [to flee], and it has been authentically narrated that the Prophet, sallallahu alayhi wa salama, said, "The Muhaajir [emigrant] is the person who flees from those matters which Allah has prohibited for him, and the Mujaahid is the one who struggles against himself in Allah's cause." And also his saying, "The Muslim, is the one whom the Muslims are safe from his tongue and his hand, and the Believer, is the one whom, the blood and the wealth of the People, are secure from him." This explanation indicates completeness [of meaning] in naming [a person] with this name. Just as his saying, "The needy is not the one who goes around [begging]." and this is similar to his saying, "Whom do you consider as the Bankrupt amongst you.?", we said, "The one who does not possess either a single gold coin or a single silver coin.", he said, "This is not the Bankrupt, rather the Bankrupt is the one who comes on the Day of Judgment with [piles of] good deeds resembling the mountains, however, he hit a person, and insulted another, and [unjustly] took wealth from another, so that some of his good deeds will be given to that person and some to the other person, up until none of his good deeds remain, then their evil deeds will be taken from them and given to him and then he will be thrown into the Fire.". And also his, sallallahu alayhi wa salama, saying, "Whom do you consider as the Raqoob [the childless] amongst you?", we said, "The one who has no child.", he said, "The Raqoob, is the one who has nothing to present [to Allah] with regards to his child." And similar to this is his saying, sallallahu alayhi wa salama, "The Strong person, is not the one who throws a person to the ground, for indeed, the Strong person, is the person who controls themselves when they are angered.". In these ahadith [Prophetic narrations], the intended meaning is not just nouns of praise or blame as the people thought that to be bankrupt [simply] means to be in need, and that is something hateful. But rather, they explain the true meaning of need is only on the Day of Judgement. So too the lack [or loss] of children is hateful to the souls [of people] as the deem children to be beneficial to them. So he, sallallahu alayhi wa salama, explained that the real benefit of the loss of children, [for the one whose children dies before him] is in the afterlife for the person who presents their child before themselves on the Day of Judgement. However, just as strength and power are desirable, he, sallallahu alayhi wa salama, explained that the strength of the nafs [soul] is more praiseworthy in reality, than physical strength, such as the person who controls themselves while they are angered, as was said to some of the 'Arab nobles, "Why are your slaves more steadfast in battle and in their work, than you are?", he said, "They are more steadfast in their bodies, whereas we are more steadfast in our mental faculties." His, sallallahu alayhi wa salama, saying regarding the noun[title] 'Muslims', is just like his sayings concerning the nouns[titles] 'muslim', 'believer', 'emigrant' and 'mujaahid', in that they confirm what was earlier stated, that the Shari'ah definition/title is not negated/denied due to a lack of 'completeness' of what that noun/title demands by way of it's obligations. To flee from that which Allah has prohibited is an obligation, and for the Muslims to be safe from the enmity of the peoples tongues and hands is an obligation, and the Believer is the person whom the people themselves feel safe from, with regards to their wealth and their blood, so working to achieve this state [of perceived safety] is also an obligation. The 'Needy'[miskeen] who does not beg and it is not known to be in need, has more right to be given [charity], than the one who asks makes

his needs known, and to give to him is [also] an obligation. It is not legally permissible to give to one and not to the other, even though it is more obligatory [preferable] to give to the one who does not ask. And he, sallallahu alayhi was salama has said, "The is no emigration after the conquest[of Makkah], but [their remains] Jihaad and the Intention[to perform it], and if you are called[to Jihaad], then respond to it.", And he also said, " The emigration shall not be suspended, as long as the enemy remains [to be fought]." These two statements are both true. The first Hadith is concerning the migration which was commonly known by the people at that time, the migration to al-Madeenah, from [either] Makkah or the other lands of the Arabs. This migration was an [Shari'ah legislated] obligation due to Makkah, and other than it, being the domain of disbelief and war, and faith was in al-Madeenah, so emigration from the land of disbelief to the land of Islam was an obligation for whoever was able. When Makkah was conquered and became the domain of Islam, and the Arabs entered into Islam, then all the lands of the Arabs became the land of Islam, therefore he, salallahu alayhi was salama, said, "There is no emigration after the conquest[of Makkah]." A land being [classified as] a land of disbelief, or a land of faith, or the land of disobedience, is not an intrinsic attribute of that land, but rather it is an incidental [circumstantial] attribute correlative to its inhabitants. Every land that is inhabited by pious believers, that land is the land of the allies of Allah at that time. Every land that is inhabited by disbelievers, that land is the land of the disbelievers at that time; and every land that is inhabited by the sinful, then that land is the land of the sinful at that time. If a land then becomes inhabited by a people other than those I have mentioned, and it changes due to them, then it becomes their land. Similarly, if a masjid turns into a tavern, or a house of perversion, or a house of oppression, or a church, wherein partners are associated with Allah, then [it's status and classification] is correlative to it's inhabitants, just as when a tavern, or a house of perversion, or similar to that, becomes a masjid wherein Allah the Mighty and Majestic is worshipped. Similarly, as when a righteous man becomes perverted or a disbeliever, or a disbeliever becomes a believer, or a believer becomes a disbeliever, and other similar examples, the status of all of them is based upon there transition from one state/condition, to another state/condition. And Allah the Most High has said, " And Allah gives the example of a settlement. It was [in a state of] security and tranquillity, it's provision coming to it in abundance from every place, but it's inhabitants denied the favours of Allah, so Allah made them taste extreme hunger and fear because of what they did. " [An-Nisaa':112]. This verse was revealed regarding Makkah when it was the "land of disbelief", whilst [Makkah] itself, had not ceased to be the best place in the Earth of Allah, and the most beloved place to Allah, but what was intended [in this example] was its inhabitants. Imam At-Tirmitheer narrated in a marfoo' Hadith, "Whilst the Messenger was standing in the Hazwara [TN. A marketplace that was attached to the masjid al haraam at that time.], he addressed Makkah and said, "Indeed, you are the best place in the Earth of Allah, and the most beloved place in the Earth of Allah, to Allah. And if my people had not driven me out of you, I would never have left you" [sahih Hadith sunnan Tirmitheer 3925]. This Hadith explains that Makkah is the most beloved land of Allah, to both Allah, and His Messenger, but [at that time] residing in Madeenah was more virtuous for the Prophet and those who were with him from the believers, due to it being the land that Allah [had commanded them to] make emigration to. And it is due to this [reason] that standing on

guard in the frontlines of the battlefields, is more virtuous than living in Makkah and Madeenah, as in confirmed in the sahih Hadith, "Standing on guard for a day and a night in the Path of Allah, is better than fasting and standing the night in prayer for a month. And whoever dies whilst standing on guard, dies the death of a mujaahid and his actions will follow him, and his provision will come from the Gardens of Paradise, and he will be protected from the fitnah [of the grave]." [sahih Muslim] And in the sunnan it is reported on the authority of 'Uthmaan, radi Allahu anhu, that the Prophet, sallallahu alayhi was salama, said, "Standing guard for a [single] day is better than a thousand [days] settling elsewhere." [Tirmidhi and an-Nasaa'ee and Musnad Ahmad], and Abu Hurayrah, radi Allahu anhu, said that, "Standing guard for a [single] night, was more beloved to him than standing in prayer, in front of the Black Stone [of the Ka'bah], on the Night of Decrees [Layla ul-Qadr]." The most virtuous land for anyone is, in reality, the land where they will be more obedient to Allah and His Messenger, and this changes and varies depending upon the situation [of the person]. It is not specified that the land where a person settles is the most virtuous for them. Indeed, the most virtuous land for a person is, in reality, [the land wherein] they have the most Taqwah, obedience, humility, submission and attentiveness [towards Allah the Most High], just as Abu Dardaa' said to Salmaan al Faarisee, radi Allahu anhuma, when he wrote to him and said, "Come to the 'sanctified' land.", so he wrote back [to Abu Dardaa'] and said, "The land is not [what makes a person] 'sanctified', verily, what makes a person "sanctified" is their actions.". The Prophet, sallallahu alayhi was salama, had made the ties of Brotherhood between Salmaan and Abu Dardaa', radi Allahu anhuma, and Salmaan al-Faarisee had more understanding [fiqh] in this [particular] matter than Abu Dardaa'. Allah said to Musa (as): "soon shall I show you the homes of the wicked" (al-Araf 7/145) This is the abode of Amalekites then after that the land became an abode for the believers. It is the home that the Qur'an indicates is from the holy lands, the land of Egypt that Allah bestowed to the children of Israil. The condition of countries like the conditions of the worshippers. A man may be a Muslim at times, sometimes a disbeliever, at times a believer then a hypocrite then pious then disobedient and then a miserable sinner. Likewise such are the places of residence according to their residents. A persons' hijrah from a place of kufr and sin to a place of iman and obedience to Allah is like a persons' repentance and his shift from kufr and sin to iman and obedience. This is a continuing affair up until the Day of Judgment. Allah says: "And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, they are of you." (al-Anfal 8/75) A group of the salaf said: "This includes whoever believes emigrates and fights, up until The Day of Judgment." Thus Allah said: "But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful." an-Nahl 16/110) Whoever shaitan causes mischief to in their deen or causes to fall into sin, then emigrates from evil actions and fights his soul and other than that from transgression and fights the hypocrites by commanding the good and forbidding the evil, and other actions besides this and is forbearing with what Allah has inflicted him with from speech and actions, are all included in the meaning of this ayah and Allah (swt) knows best." (Majmoo'il-Fataawah, 18/280-283)