

AL-ADILLAH AL-SHAR'IYYAH FI AL-QURAN WA AL-SUNNAH

الأدلة الشرعية في القرآن والسنة

LEGAL EVIDENCES IN THE QU'RAN AND SUNNAH

VOLUME I

رسالة إلى المسلمين: دعوة إلى الشريعة

رسالة المبين إلى جميع المؤمنين

تأليف

شاه الزبرانيين سليمان بن إسماعيل الزبراني الأول

A Message to the Muslims: A Call to the Shari'ah The Clarifying Message
to All Mu'minin

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And declare, "The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish." (Quran 17:81)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillah al-Rahman al-Rahim,

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

the Sovereign of the Day of Judgment, the One who is exalted above all deficiencies and free from all imperfections, the One whose dominion encompasses all things, and whose knowledge penetrates the heavens and the earth. He alone is the One deserving of worship, He who created the heavens without pillars, spread the earth like a carpet, caused the mountains to be firmly rooted, and spread forth mankind as a sign of His infinite wisdom and mercy. He is the One who knows what is hidden in the depths of the seas, what lies in the hearts of men, and what the future holds, for nothing is hidden from His sight. To Him belongs the command, the judgment, and the decree, and none can avert what He has willed.

We praise Him for His boundless mercy, for His infinite wisdom in the creation of the heavens and the earth, for His guidance that leads mankind from darkness into light, for His sustenance that He provides to all of creation, and for His justice which is perfect and cannot be escaped by the oppressors and wrongdoers. We bear witness that there is no deity worthy of worship except Allah, who alone has no partners in His divinity, His lordship, and His attributes.

May the peace and blessings of Allah be upon His noble Messenger Muhammad (SAW), the best of creation, the one who was sent as a mercy to the worlds, the one who endured immense hardship for the sake of Allah's message, the one who bore the responsibility of conveying the truth with patience, wisdom, and sincerity. May peace be upon his noble family, the Ahl al-Bayt, who are the purest of the pure, the ones who upheld the legacy of the Prophet (SAW), and the ones who carried the message of Islam to all corners of the earth with their piety, knowledge, and sacrifice. May peace be upon his companions, the Sahabah, who stood by him through thick and thin, who supported him with their lives and their wealth, and who spread the message of Islam with sincerity and devotion. May peace be upon all those who follow the path of the Prophet Muhammad (SAW) in truth and sincerity, until the Day of Judgment. We send salutations and peace upon our beloved Prophet Muhammad (SAW), the Seal of the Prophets, the best of creation, the one who was sent as a mercy to all the worlds, who conveyed the final message with perfection and sincerity. May the peace and blessings of Allah be upon him, upon his pure and noble family, and upon his righteous companions who carried the message of Islam after him, spreading it to the farthest corners of the earth. May Allah elevate their ranks and gather us with them on the Day of Judgment under the shade of His Throne.

We ask Allah, the Most High, to curse the enemies of the Prophet (SAW) and the enemies of Islam, those who have opposed the truth, those who have spread falsehood, those who have oppressed the believers, and those who have harmed the righteous. May Allah humiliate them in this world and the next, and may He hasten their defeat, for He is the Most Powerful and the Most Just. We ask Allah to protect the Muslims from the plots of the enemies of Islam, and to grant them victory over those who seek to extinguish the light of the truth. May Allah hasten the victory of the Muslims, the alleviation of their suffering, and the triumph of the righteous over the wrongdoers. We ask Allah, the Most Merciful, to grant relief to the oppressed, to heal the broken-hearted, to provide for the poor, and to ease the burdens of those who are suffering. May He bring His mercy to the lands of the Muslims, and may He grant them success in this life and the next. We ask Allah to guide us to the straight path, to protect us from the trials and

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

All praises belong to Allah, the Lord of the Worlds, and may the peace and blessings of Allah be upon His Messenger, Muhammad (SAW), his family, and his companions.



Volume 1

Rulings of Suleiman ibn Isma'il al-Zeprani

Question 1: Is it Proper to make Takfir on the Rulers of the Saudi State?

All praise is due to Allah, the Lord of all that exists.

This is a question of a disturbing nature. In Sha Allah Ta'ala in the coming Decades, a Government in Saudi Arabia takes power which does not force people to ask such questions, or ponder such things. However the answer to the question is Yes, it is proper to make Takfir (i.e. Communication) on the Government of Saudi Arabia and its rulers, be them the King, Crown Prince and Ministers.

The evil deeds of the Saudi Regime fall into Three Categories:

- Major Kufr, which removes them from the Fold of Islam
- Minor Kufr, which while worse than all Carnal Sins, does not remove them from the Fold of Islam
- Carnal Major Sins, such as Zina, Riba, Prostitution, etc. - these sins, of course, do not remove one from the Folds of Islam.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

the Fold of Islam.

The Saudi Regime does not rule off of what Allah Azzawajjal has Revealed in the Qu'ran, however this is not their Major Kufr which makes them Apostates, rather it is Minor Kufr, which makes them Major Fasiqs (Evil Wrongdoers). The Major Kufr of the Saudi State and its Rulers which removes them from the Fold of Islam is their cooperation, support and alliance with the United States, which inevitably leads them to fight the Muslims with the aid of America and at the request of America.

In the following Hadith, it is stated that:

"He who joins the ranks of the polytheists and fights against the Muslims is one of them." (Sunan Abu Dawood, Hadith 2535)

"Is one of them" implies that the person who fights with the ranks of the Polytheists against the Muslims is a Polytheist Disbeliever himself, who is not a Muslim.

Saudi Arabia remains the largest U.S. Military and Trade Partner in the Middle East, alongside the Apostate Regimes of Jordan, Egypt and Turkey. The Kufr of the Turkish State, Egyptian State and Jordanian State is one in the same: Cooperation with the Kuffar against the Muslims.

This Kufr, May Allah Azzawajjal curse anyone who partakes in it countless times, is akin to the Kufr of Muslims who serve in the Military of the United States in Iraq, Syria and other countries wherein the Muslims are fought, slaughtered and killed by the United States. It takes one out of the Fold of Islam and it is more severe than the Kufr of one who rules off of other than Shari'ah.

America, the ally of Saudi Arabia, has for two decades, waged a viscous, brutal and barbaric war against the Muslims for the past Two Decades, and there is no country which supports the United States in its efforts of "combating terrorism" more than Saudi Arabia, with the former Grand Mufti of Saudi Arabia, Bin Baz (May Allah curse him endlessly) issuing a Fatwa stating that it is permissible for the Saudi Regime to allow American Military Bases inside of the Kingdom. While America invades and occupies Muslim lands, Saudi Arabia supports and aids them, and this is clear cut Kufr.

Bin Baz during his tenure as Grand Mufti also issued a Fatwa which called upon Muslims to fight with the Americans in Iraq against Saddam Hussein and Baathists Militias. It is not appropriate to make Takfir of Saddam, as he repented for his Kufr and instituted the Faith Campaign in the Late 1990's to Islamize Iraq. This is more Major Kufr of the Saudi State, who have also worked to normalize ties with the State of Israel and have participated in numerous "intelligence sharing operations" with MOSSAD.

Saudi Arabia has too entered into Treaties, Alliances and Organizations which stem from the United Nations and United States, all of which have Laws and Regulations which contradict the Shari'ah of Allah Azzawajjal. Saudi Arabia is too a regime which owns many YouTube Channels,

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

So yes, the answer to the question is it is indeed appropriate to make Takfir upon the Saudi State, its King, Crown Prince and Other Leaders. It is a Kingdom which is based on Disbelief - when Allah Azzawajjal is mocked and insulted in Saudi Arabia, it is tolerated, however when the Prince is insulted, the person is tortured and in some instances even killed.

Allah Azzawajjal is the One who knows best, we ask Him and Him alone to protect us from the evil and deviancies of the House of Saud.

Question 2: Is It Permissible to Vote in Elections in a Muslim Country?

It is Permissible to Vote in the Elections of a Muslim Country when there is a candidate running for election, be it for Mayor, Prime Minister, Parliament or the Presidency if he:

- Vows to uphold the Shari'ah of Allah Azzawajjal (i.e. collect Zakat, enforce the Hudud, withdraw from Organizations and Treaties of the Disbelievers, etc.)
- Does not have Nullifiers of Islam openly displayed (i.e. is not an apostate who has left the Fold of Islam for any reason, be them Political or Otherwise)

Voting is not Shirk unless you believe anyone other than Allah (Most High) has the right to dictate law.

Allah Azzawajjal says in the Qu'ran, May He be Exalted:

Surah Al-Ma'idah (5:44):

"Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted to Allah judged by it for the Jews, and so did the rabbis and scholars by that which they were entrusted of the Scripture of Allah, and they were witnesses to it."

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ" (سورة المائدة، الآية 44)

The meaning of this verse is that it is the Law of Allah Azzawajjal, May He be Exalted, which is the Divine Law. It is His law and His law alone which is to be enforced and upheld. There is no sin in ensuring this Divine Commandment and Order is fulfilled, regardless of the methods.

Allah Azzawajjal also states in the Qu'ran:

Surah Al-Ma'idah (5:50):

"Do they seek the judgment of Jahiliyyah? And who is better in judgment than Allah for a people who are certain in faith?"

"أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ" (سورة المائدة، الآية 50)

It is not proper for one to seek Judgement from other than what Allah Azzawajjal has Decreed and sent down, and if Democracy is to be used as a means to ensure that the Shari'ah is

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Democracy, however, is a Man-Made System. At its core, it is the people of a country or political polity ruling themselves and instituting their own laws. It is contrary to Islam, as Islam states that there is One Legislature, that being Allah Azzawajjal. Anyone who believes a Man or Woman, or any being other than Allah Azzawajjal has the right to create Laws is a Kaffir who has exited the Folds of Islam.

Numerous Hadiths on this matter are narrated:

“Whoever does an action that is not in accordance with this matter of ours (Islamic law) will have it rejected.” (Sahih Muslim)

“Whosoever dies and he did not have an Imam (leader) over him, dies the death of Jahiliyyah.” (Sahih Muslim).....(this Hadith’s explanation is that one must perform Ba’yah to an Imam in the form of a Caliph)

When in a Muslim country there are candidates running for election, it is Kufr which makes one an Apostate to vote for a Non-Muslim who is running in opposition to a Muslim, and it too is Kufr to support them in any capacity, even if it is as simple as in writing or encouraging someone else to vote for them. To support the Kuffar against the Muslims is an evil act and there is no doubt among the Scholars that it is apostasy.

When it comes to if it is Kufr or not to support a Non Muslim Infidel who is running in opposition to a Muslim, we also have extensive narrations which relate to this:

“If two Muslims are in a dispute, and one calls for the support of a disbeliever, he has committed Kufr.” (Sunan Abu Dawood)

“Whoever chooses a ruler from among the disbelievers to govern over the Muslims, he has committed Kufr.” (Sunan Abu Dawood)

It is Kufr which removes one from the Fold of Islam to support a Non Muslim who seeks to rule the Muslims in their own lands or anywhere.

This is the same Kufr of Saudi Arabia - support for the Kuffar against the Muslims, which is the most widely accepted forms of Modern Day Kufr, which has become ever more present in this Ummah since the advent of Social Media and the spread of the Evil Western Democratic System in the Arab World and the lands of the Muslims across the Globe.

When a Muslim is running against a Non-Muslim, it is Permissible to vote for the Muslim. When a Muslim is running against a Muslim, one may abstain from the vote if he chooses, or he may vote for the candidate which he believes will Uphold, Enforce and Institute the Shari’ah of Allah Azzawajjal to the best of his ability, and the people may vote for the one who they believe has the most piety and righteousness in their heart.

If someone lives in a Non-Muslim country, such as the United States for example, it is totally prohibited to vote for the politicians who run for Office unless they are Muslims seeking to

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is not Permissible to serve in the Armed Forces of a Non-Muslim Country, be it an Atheist, Hindu, Jewish, Christian, Zoroastrian or Murtad Army. However, it is not Kufr which takes one out of the Fold of Islam unless serving in the Armed Forces of said Non-Muslim Country leads to the individual fighting against the Muslims with the aid of the Kuffar, or fighting the Muslims in order to aid the Kuffar.

Allah Azzawajjal says in the Qu'ran:

Surah Al-Mumtahanah (60:9):

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

لَا يَنْهَى كُفْرَ اللَّهِ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ

It is therefore permissible to have friendly relations and ties with the Non-Muslims, however it is a Major Sin and Kufr to have alliances with them wherein a Muslim is pitted against another Muslim.

Furthermore, in the Qu'ran, Allah Azzawajjal says:

Surah Al-Ma'idah (5:51):

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

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

The Christians and Jews are not the allies nor friends of the Muslims - they are our enemies, and they are not to be taken as our allies.

To state "There is no issue with an alliance with such and such a Christian because of such and such a reason" is Kufr, because Allah Azzawajjal ordered us to not take the Jews, Christians or other Disbelievers as our friends and allies in the Holy and Noble Qu'ran.

Allah Azzawajjal also states in the Qu'ran:

Surah At-Tawbah (9:23):

"O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever of you does so – then it is those who are the wrongdoers."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

One should not take even his own Father or Brother, be it by blood or bond, as allies if they have chosen disbelief in Islam over belief in Islam, and those who take them as allies, even if they are their *own father* have done a prohibited sinful act. One must have Bara (hatred for the Sake of Allah Azzawajjal) for them.

If one embarks off on war with the Armed Forces of Brazil against Peru, he is not a Kaffir because he is not fighting the Muslims with the Kuffar, however if someone embarks off on war with the Armed Forces of America against a Muslim country, then he is a Kaffir because he has joined forces with the Non Muslims in their war with the Muslims.

Narrated Jubair bin Mut'im (RA): The Prophet (ﷺ) said:

"He is not one of us who calls for Asabiyyah (tribalism/nationalism), or who fights for Asabiyyah, or who dies for `Asabiyyah."

— (Sunan Abu Dawood, Hadith 5121)

Fighting for Nationalism is a Prohibited Act.

"Whoever helps the disbelievers against the Muslims, he is not one of us."

Sunan Abu Dawood

Based on this Hadith, it is clear that those who aid the disbelievers against the Muslims are not of the Muslims - rather they are Kuffar like them (i.e. those they aided).

Question 4: Is it Kufr to Believe in Evolution?

The answer to this question is both Yes and No.

Allah Azzawajjal says in the Qu'ran:

Surah Al-Hijr (15:28-29):

"And [mention, O Muhammad], when your Lord said to the angels, **'I will create a human being** out of clay from an altered black mud. And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

"وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ . فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ"

Nowhere in the Qu'ran is it stated Allah, Exalted is He, will create other beings which morph or evolve into humans, rather it is stated that He will create humans out of clay and mud.

Evolution is a science which is too broad to define typically, however for the purpose of this answer, I will be using the definition that it is the theory that life forms over a period of time, due to whatever circumstances, adapt on a genealogical level wherein cells are altered and changed to adapt to new environments, lifestyles, etc.

In Surah An-Nisa (4:1), the following is said:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

"يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء"

It is Kufr which removes one from the Fold of the Religion of Islam to believe human beings come from monkeys, or another lifeform.

Evolution is the belief that creatures change over time, however, and is not only applied to this.

To believe this, in itself, is not Kufr. This is something which we can witness with our own eyes. If a animal which has a poor sense of hearing is placed in an environment wherein there is little to no sound, however deadly predators emit small amounts of noise, the animals which cannot detect these faint noises will die and not reproduce, however those which have the exceptional ability to hear the predators will survive and reproduce, thus leading to the genes which allow for this exceptional hearing being passed down, while the genes which did not allow for said hearing being taken out of the Gene Pool.

This is a form of Evolution which it is acceptable to hold belief in, because it is something which does not contradict with the Qu'ran and can be observed as factual in scientific experiments, unlike other ridiculous beliefs which are also equated with the concept of evolution.

The belief that humans came from Monkeys, or another lifeform, and that we have since evolved into humans is clear cut Kufr and disbelief which takes one out of the Folds of Islam. It is not permissible to be a teacher as a Muslim in a school where this sort of Kufr is taught, nor is it permissible for any Muslim to teach their children this sort of nonsense.

Every human being comes from Adam, Peace be Upon Him, and his wife. Regardless of the uncomfortable implications of this fact, it is a fact which is confirmed by the Qu'ran and to deny it is denial of the Qu'ran which is disbelief to the fullest extent.

In authentic Hadiths, it is stated that Adam, Peace and Blessings be upon him, was the first human, and that he was created by Allah Ta'ala.

Sahih Muslim, Hadith 2652:

○ *"Allah, the Exalted and Glorious, created Adam in His image with His length of sixty cubits. When He created him, He said to him: 'Go and greet that group of angels sitting there and listen to how they greet you, for that will be your greeting and the greeting of your descendants.' So he went and said: 'As-Salamu Alaikum' (peace be upon you).' They said: 'As-Salamu Alaikum wa Rahmatullah' (peace be upon you and the mercy of Allah).' So they added the words 'wa Rahmatullah.' Every person who enters Paradise will be in the form of Adam. People have been decreasing in stature since Adam's creation."*

In another Hadith, it is said that:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

○ *Narrated Abu Huraira (RA): The Prophet (ﷺ) said, 'Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting and the greeting of your offspring." So, Adam said (to the angels), 'As-Salamu Alaikum.' They said, 'As-Salamu Alaika wa Rahmatullah.' So they added to Adam's salutation the words 'wa Rahmatullah.'"*

This is clear evidence that Adam (AS) was the first human being to walk the face of the Earth, and that he was created by Allah Azzawajjal directly.

The notions that all life forms come from bacteria which miraculously appeared billions of years ago and have since 'evolved' into more complex organisms is a belief held by the Secular Atheists of the World, and this is not a belief which it is acceptable for one to hold if they are to be a Muslim.

Allah Azzawajjal makes it clear multiple times in the Qu'ran that every human being is a son of Adam, and that we are all descended from him. Adam was the first human being ever created and there were no human beings before him - he was not born from the womb of a mother, and he did not have a mother nor a father, rather he was created by God and he is the first father. To disbelieve in this, and to instead believe he came from an Ape, Monkey or any other source is Denial of the Qu'ran which is Kufr.

We know that this is denial of the Qu'ran due to the following verse:

Surah Al-Baqarah (2:30):

"And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority (Khalifah).' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'"

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ قَالُوْۤا اَجْعَلْ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وِیْسِفُکَ الدِّمَآءَ وَیَنْحِرُ نَسِیْحَۙ حِمٰٓیْکَ وَتَقْدِسَ لَکَۙ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

From this verse we find that Adam, Peace be Upon Him, was created by Allah Azzawajjal, and the interpretation of the meaning of the verse is that Adam was the first human being ever created, with no human, man or woman before him.

Question 5: Is It Permissible for a Muslim to Believe in the Existence of Alien Lifeforms?

Yes, it is permissible for a Muslim to believe in the existence of Alien Life Forms which are not from Planet Earth.

Allah says in the Qur'an:

"And of His signs is the creation of the heavens and the earth and whatever He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

widely used to represent the Universe throughout the Qu'ran and in numerous Hadiths,

In the Qu'ran, Allah Ta'ala states:

Surah Al-Isra (17:70):

"And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا"

This verse states that the Children of Adam, humanity, have been honored, and they have been **preferred over what else has been created** (i.e. other lifeforms, either on Earth or beyond).

So long as one believes that Allah Azzawajjal is the Creator of these Alien Lifeforms, there is no Kufr in holding this belief In Sha Allah Ta'ala, and it is one which I personally do hold as well.

In the Qu'ran, it is also said:

Surah Al-Anbiya (21:30):

"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"

"أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ"

We know that there is water on other planets and moons other than Earth, so in theory there is no reason why life is not there too.

And Allah Azzawajjal knows best.

Question 6: Is believing in the Big Bang theory a denial of Allah's creation of the universe?

No, rather it is quite the opposite, and this is one of the many, many scientific miracles of Islam and the Holy Qu'ran.

Allah says in the Qur'an:

"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"

— **(Surah Al-Anbiya, 21:30)**

The Heavens and the Earth were one, marble like entity, before Allah Azzawajjal rapidly separated them and everything was created. This is when the Big Bang occurred. If one holds

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Allah Azzawajjal further states:

Surah Fussilat (41:11):

"Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion.' They said, 'We have come willingly.'"

"ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ"

The heavens, the interpretation of the meaning of this verse being the Universe, was once smoke, before it expanded to be the Creation.

Allah Ta'ala further states:

Surah Adh-Dhariyat (51:47):

"And the heaven We constructed with strength, and indeed, We are [its] expander."

"وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ"

There is no doubt that the Universe, through the power of Allah Azzawajjal and through his power alone, is still expanding - this implies there was a start point for it to expand from, which rectifies the Big Bang Theory.

Various Hadiths on this matter are reported as well.

1. Sahih Muslim, Hadith 2653:

○ *"Abu Huraira reported: The Prophet (ﷺ) said, 'Allah, the Exalted and Glorious, said: I am the One who creates life and causes death. I am the One who creates from nothing.'"*

The meaning of this Hadith is clear - it is Allah Azzawajjal who creates from nothing. The Universe too was created from nothing by Him, and Him alone.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

○ *"Narrated Imran bin Husain: I heard Allah's Messenger (ﷺ) saying, 'Allah was before everything and His Throne was over the water. He then created the heavens and the earth and wrote everything in the Book.'"*

Allah Azzawajjal was before everything, and He created everything - the Universe once did not exist, and there is no reason why it is unreasonable to believe a "Big Bang" was what occurred when the Universe was created by Him.

However, if someone is of the belief that the Big Bang Theory is correct, then so long as he is aware of the fact Allah Azzawajjal caused the Big Bang, he is not a Kaffir and there is no doubt about this.

Question 7: Is it Kufr to accept that life evolved through natural selection without divine intervention?

It is Kufr to hold the belief that Life Forms evolved through Natural Selection without Divine Intervention, and if someone holds the belief that *anything* occurs except through the Will of Allah Azzawajjal then he or she is a Kaffir.

In the Qu'ran, Allah Ta'ala says:

"Allah is the Creator of all things, and He is, over all things, Disposer of affairs."

— **(Surah Az-Zumar, 39:62)**

To hold the belief that Allah Azzawajjal is in Ultimate Control of the Entire Universe, All Which is Beyond It, All which is In It, and All Else which exists and all of existence is a core, fundamental, foundational belief of Islam. To be a Muslim, one must have complete, absolute and sincere faith that Allah Azzawajjal Created Everything, has Control over Everything and All Knowing, All Seeing, All Hearing, All Powerful and All Capable.

Allah Azzawajjal in the Qu'ran states:

Surah An-Nahl (16:40):

"Indeed, Our word to a thing when We intend it is but that We say to it, 'Be,' and it is."

"إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ"

It is through Him and Him alone that everything happens, be it Good or Bad. It is on His permission and His permission alone that the hearts of all beings continue to pump blood, be them Believers or Disbelievers.

Allah Ta'ala further states:

Surah Al-Furqan (25:2):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

[precise] determination.

"الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا"

It is Allah Azzawajjal which created the Earth, the Heavens, the Kursi and the Arsh. He is All Powerful and All Capable in regards to His creation, be them living beings or terrestrial objects such as Planets, Solar Systems, Stars and Galaxies.

When someone abandons the belief that Allah Azzawajjal is in control of everything, including the evolution and adaptation of lifeforms, he or she becomes a Kaffir because they are disbelieving in the Divine Decree, and the fact that Allah Azzawajjal controls, determines and decides all.

In numerous Authentic Hadiths, it is stated that:

Sahih Al-Bukhari, Hadith 6614:

- "Abu Huraira reported: The Messenger of Allah (ﷺ) said, 'Verily, Allah has written everything in the Book before He created the heavens and the earth by fifty thousand years.' And His Throne was upon the water."

Allah Azzawajjal has created All which there is, and if one holds onto this belief, he is not a disbeliever In Sha Allah Ta'ala.

Sahih Muslim, Hadith 2645:

- "Abdullah bin Amr reported: I heard the Messenger of Allah (ﷺ) say, 'Allah ordained the destinies of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.'"

To be All Powerful means to be All Powerful over All Things, and to be in control of Everything, wherever and whenever it may be. It is Allah Azzawajjal that controls and decides when you die, when you are born, when you eat, when you breathe, if you breathe, how your heart works, when your heart works, if it stops working, when you reproduce, how you reproduce, if you reproduce, how your child is born, what your child looks like, thinks, etc. - and this is true for all things and all beings.

Allah Azzawajjal is in total, complete, absolute control, and anyone who disbelieves in this has disbelieved in the very core fundamental principles of Islam and they have implemented a Nullifier of Islam into their Aqeedah and have become disbelievers who must renew their testimony of Faith in the Religion of Islam, lest they burn in the Eternal Fire.

May Allah Azzawajjal protect us.

Question 8: Is it Permissible to Use Emojis when Texting?

It seems that the emojis that are used in chat rooms, such as happy faces and sad faces, do not come under the rulings on images, for two reasons:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Hindiyyah 1/108).

The second reason is because there is something missing from the picture's features without which life cannot be sustained, so there is no chest or stomach, and not even a head in reality. It is no more than a circle for the face, without any hair, nose or ears.

We have various narrations on this matter found in Sahih al-Bukhari, Sahih Muslim and other collections of Hadith.

Among them:

1. Sahih Al-Bukhari, Hadith 5954:

◦ Narrated `Aisha (RA): The Prophet (ﷺ) said: "The makers of these images will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'"

2. Sahih Muslim, Hadith 2108:

◦ Ibn Abbas (RA) reported: I heard the Messenger of Allah (ﷺ) say, "Every image-maker will be in the Fire. For every image he made, a soul will be created for him, and it will punish him in Hell."

3. Sahih Al-Bukhari, Hadith 3226:

◦ Narrated Abdullah ibn Umar (RA): The Prophet (ﷺ) said: "Those who make these images will be punished on the Day of Resurrection, and it will be said to them: 'Breathe soul into what you have created.'"

However, full body emojis such as the ones wherein an entire human being or animal are depicted, are Haram, and should not be used, nor should they be created, designed or promoted.

It is clear that the punishment for Image Makers is one that is severe.

The reasoning behind this is that Rasulallah (SAW) said the maker of every image wherein there is a living being will be in the Fire if he does not repent.

And Allah Azzawajjal knows best.

Question 9: Is the One who Believes the Qu'ran is Created a Muslim or a Kaffir?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

from Him and it will return to Him, seeing that it is His speech and words, it is Eternal.

Allah Ta'ala in the Qu'ran states:

Surah At-Tawbah (9:6):

"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know."

"وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ"

In this verse, it is made clear that the Qu'ran is the Word of Allah Azzawajjal, May He be Exalted.

It is an Attribute of Allah Azzawajjal because it is His Speech, therefore it is Eternal because Allah Azzawajjal's attributes are Eternal.

Furthermore, in the Qu'ran it is stated that:

Surah Al-A'raf (7:54):

"Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds."

"إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ"

Allah (SWT) distinguishes between His creation (which is made) and His command or word (which is uncreated). The Qur'an, being the word of Allah, is part of the command, not the creation.

The one who says that the Qu'ran is created is a Kaffir and he is not of the Muslims, and he is not to be considered part of Islam. If he dies without repenting for this Kufr, it is to be assumed that he died the death of a Kaffir and that he will abide in the Hellfire for Eternity, and that his Grave will be filled with scorching fire. This is a mistake in Aqeedah which constitutes a Nullifier in one's Islam, and takes one out of the Fold of Islam.

In terms of Hadiths, we too have narrations on this matter.

Sahih Al-Bukhari, Hadith 7496:

Narrated Abdullah ibn Mas'ud (RA): The Prophet (ﷺ) said: "Whoever recites a letter from the Book of Allah will have one reward for it, and one reward is multiplied by ten. I do not say that 'Alif Laam Meem' is a letter, rather, 'Alif' is a letter, 'Laam' is a letter, and 'Meem' is a letter."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is not permissible to marry from those who hold the belief that the Qu'ran is created, and it is no different than marrying one who believes that the Qu'ran is distorted. It is prohibited and a sinful act for one to make D'ua for an individual who believes that the Qu'ran is created, and if one professes this belief after previously holding the belief that the Qu'ran is uncreated, they are to be treated like an apostate who has left the Fold of Islam.

Sahih Muslim, Hadith 804:

Abu Huraira (RA) reported Allah's Messenger (ﷺ) saying: "The superiority of the speech of Allah compared to all other speech is like the superiority of Allah over His creation."

The Qu'ran, which is the Speech of Allah Azzawajjal, is not created, otherwise it would be the Creation, and the Speech of Allah Azzawajjal is Superior to His Creation, may He be Exalted.

Question 10: Is it Obligatory to Believe that Allah Azzawajjal is Above His Arsh (Throne)?

Yes, this is an Obligatory Belief in Islam. It is part of the First Pillar of Iman, this being Belief in Allah Azzawajjal and His Attributes. The one who denies the fact Allah Azzawajjal is Above His Arsh is a Kaffir, who much like the one who believes in the concept of a created Qu'ran, is to be treated as a Non-Muslim the same way a Hindu or other Pagan is to be treated.

It is the consensus of the Scholars that Allah Azzawajjal is above His Throne, which is above the Heavens.

As for evidence in the Holy Qu'ran, we have:

(Highness): "... and He is the Most High, the Most Great." [2:255]

"Glorify the Name of your Lord, the Most High." [87:1]

(Above): "And He is the Irresistible, above His slaves ..." [6:18]

"They fear their Lord above them, and they do what they are commanded." [16:50]

(Things coming down from Him): "He arranges (every) affair from the heavens to the earth ..." [32:5]

"Verily We: it is We Who have sent down the Dhikr (i.e., the Quran) ..." [15:9]

(Things going up to Him): "... To Him ascend (all) the goodly words, and the righteous deeds exalt it ..." [35:10]

"The angels and the Ruh (Jibril) ascend to Him ..." [70:4]

(Allah is above heaven): "Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you ...?" [67:16]

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

apostate who has left the Fold of Islam, as he has denied the Qu'ran. When someone denies the Qu'ran, or has a shred of doubt about the truthfulness of the Qu'ran, he has become a Kaffir.

In the Qu'ran, when it is said that the Lord is Most High, this is to be taken literally. He, Exalted is He, is above All Creation which there is, and He is the Creator of All Creation.

Other than in the Qu'ran, in authentic Hadiths we find the following:

Sahih Muslim, Hadith 537:

Narrated Abu Huraira (RA): The Prophet (ﷺ) said, "When Allah created the creation, He wrote in His Book, which is with Him on His Throne: 'Indeed, My mercy prevails over My wrath.'"

Sahih al-Bukhari, Hadith 7418:

Narrated Abu Sa'id al-Khudri (RA): The Prophet (ﷺ) said, "On the Day of Resurrection, the people will become unconscious, and I will be the first to regain consciousness, and behold, I will find Musa (Moses) holding one of the pillars of the Throne. I will not know whether Musa has regained consciousness before me or he has been exempted because of his unconsciousness at the mountain of Tur."

Sunan Abi Dawood, Hadith 4726:

Narrated Jabir bin `Abdullah (RA): The Prophet (ﷺ) said, "Do you not know that Allah, the Exalted, is above the heavens, and His Throne is above the water? And He has written in His Book, which is with Him on His Throne: 'My mercy prevails over My anger.'"

Sunan Ibn Majah, Hadith 193:

Narrated by Anas bin Malik (RA): The Prophet (ﷺ) said: "The Kursi (footstool) is above the seven heavens, and above the Kursi is the Throne (Arsh). Allah is above that, and nothing is hidden from Him of your deeds."

Sahih al-Bukhari, Hadith 7423:

Narrated Abu Huraira (RA): The Prophet (ﷺ) said, "Allah, Mighty and Sublime be He, laughs at two men, one of whom kills the other and both of them enter Paradise. One fights in the way of Allah and is killed, then Allah turns in mercy to the one who killed him, and he accepts Islam, then he fights in the way of Allah and is martyred."

The one who believes that Allah Ta'ala is not Above his Arsh (Throne) is a Kaffir.

It is a common belief of the Ash'ariyyah (Asharis) that "Allah is everywhere", this, of course, is blatant, clear cut, downright Kufr. It is something which removes one from the Fold of Islam. One should refrain from making a blanket Takfir on all Asharis however, rather, much like with the Shi'a, until statements which constitute Kufr have been made, the person should be considered a Muslim. However if one says he believes Allah Azzawajjal is everywhere, he is a Kaffir.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

when the anus of an elephant and urinal toilet are too placers?

The belief that Allah Azzawajjal is “everywhere” is Kufr which leads to one of two conclusions when it is debated:

- The individual who holds the Kufri belief drops the belief, as he understands the idiocy of the belief. Allah Azzawajjal is not “everywhere”, because if He was everywhere, He would be *literally everywhere*, which entails being in toilets, sewers and other places of filth. This belief is clear cut Blasphemy, and it is a belief which makes one a Kaffir.
- The individual does not drop the Kufri belief, and instead holds onto the Kufri belief, and professes that he does indeed believe Allah Azzawajjal is everywhere. This allows for another fork in the road of conversation to be crossed, either the person professes that he does believe Allah Azzawajjal is in, for example, a toilet, in which case he is a Kaffir who has disrespected Allah Azzawajjal and made a Blasphemous heinous lie about him, or he denies this, which implodes his own Kufri belief, because if Allah Azzawajjal is not there, then how is He everywhere?

Question 11: Is it Kufr to believe in evolution as a tool of Allah’s creation, or is it permissible as long as one acknowledges Allah's control?

This is not considered Kufr so long as one believes that Allah Azzawajjal is in Absolute, Ultimate and Total Control at all times. Millions of people die from disease each year, and it is Allah Azzawajjal who Decrees for their souls to be taken from them whenever He decrees it, however it is certainly the disease which is used as the soul for their death to come about.

Allah Ta’ala in the Qu’ran states:

Surah Al-Hijr (15:26):

"And We did certainly create man out of clay from an altered black mud."

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمِئٍ مَسْنُونٍ

It is Allah Azzawajjal and Allah Azzawajjal alone who created Man, and if one believes Allah Azzawajjal commands His creation to evolve, then this is Permissible, if one holds onto the belief it is Allah Azzawajjal in Absolute Control.

To believe that Allah Azzawajjal created beings before Adam, Peace be upon him, and that they evolved into Adam, and that is the meaning of the story of Adam and Eve, is clear cut Kufr. To believe anything other than the fact Allah Azzawajjal created Adam out of clay is Kufr, and it takes one out of the Fold of Islam because it entails denial of the Qu’ran which is Kufr al-Akbar.

It is further stated:

Surah As-Sajdah (32:7-9):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

are you grateful."

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Allah Ta'ala created the creation, and to Him the creation belongs. He, Exalted is He, may do as He pleases with it.

It is said about the creation of life:

Surah Al-Mu'minun (23:12-14):

"And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging; then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators."

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً نَّفَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

If Allah Ta'ala created man, He can surely Decree that man evolves.

So long as one does not deny the Qu'ran with his beliefs about evolution, there should be no issue with the beliefs that he or she holds generally, however it is a fine line which is tread and it should be avoided if possible. Allah Azzawajjal is capable of doing whatever He pleases, and using whatever He pleases as a tool to do whatever He pleases.

Sahih Bukhari (Hadith 3326):

The Prophet Muhammad (ﷺ) said: "Allah created Adam, making him 60 cubits tall..."

If Allah Ta'ala created Adam, Peace be upon him, which He did, then it is indeed possible for Allah Ta'ala to create a system wherein His creation evolves and morphs into forms which suit them, for Allah Ta'ala is All Capable, All Wise.

Allah Azzawajjal is All Capable, and to say Allah "cannot" use evolution as a tool if He wills is Kufr, as it is applying a limitation to Allah's power.

Question 12: If someone believes that Allah Azzawajjal created life but allowed natural processes like evolution to take their course, are they still considered Muslim, or does this contradict Tawhid?

This does not contradict with Tawhid, as defined as the Belief in One God, however it does take one out of the Fold of Islam depending on the specific beliefs of the person in question. If the person believes that creatures were created before Adam and then he was birthed from them due to evolution, instead of what Allah Azzawajjal says in the Qu'ran, which is that Adam was made from clay, then the person is a Kaffir for the Kufr of Denial of the Qu'ran.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Belief in the Divine Decree is the Belief that Allah Azzawajjal has Predestined events, and that He is in Ultimate, Absolute, Total Control of All Creation.

Allah Azzawajjal in the Qu'ran says:

Surah Al-Hijr (15:26):

"And We did certainly create man out of clay from an altered black mud."

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

It is Allah Azzawajjal, and Allah Azzawajjal alone, who created man. If one abandons this belief then he has abandoned the Religion of Islam.

Belief in Scientific Theories, and they are that - theories, neither proven true nor false, is permissible, so long as one recognizes the fact that Allah Azzawajjal is in Total, Absolute and Complete control over all things at all times.

In the Qu'ran, Allah Ta'ala further states:

Surah As-Sajdah (32:7-9):

"Who perfected everything which He created and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful."

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Allah Azzawajjal perfected His creation, and if His creation evolves over time, it is because He willed it, decreed it, predestined it, planned it and ordered it, and it is impossible except through Him and Him alone.

If one abandons the belief that evolution happens through Allah Ta'ala's Supreme Will and Wisdom, then such a person has become a Kaffir.

In Surah al-Mu'minun, it is stated that:

Surah Al-Mu'minun (23:12-14):

"And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging; then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators."

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً نَخْلَقْنَا الْعَلَقَةَ مُضْغَةً نَخْلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Surah Al-Baqarah (2:30):

"And when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'"

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

This verse shows that Mankind and Humans are the Representatives of Allah Azzawajjal on Earth. We are a unique and chosen creation, unlike other beings. We do not evolve from other beings, rather we were created by Allah Azzawajjal directly.

Sahih Bukhari (Hadith 3326)

The Prophet Muhammad (ﷺ) said:

- "Allah created Adam, making him 60 cubits tall..."

If one does not believe that Allah Azzawajjal is in total control at all times over all things, then the person has disbelieved in the All Powerfulness of Allah Azzawajjal which is Kufr and it removes the person from the Fold of Islam.

Believing in natural processes, such as evolution, as tools of Allah's creation does not necessarily contradict Tawhid. However it is a contradiction of Tawhid to believe humans:

- Evolved from another species

Question 14: Can one differentiate between Allah's role as the Creator and the processes we observe in the world, such as evolution, without falling into disbelief?

How can these things be differentiated? Astagfirullah. May Allah Azzawajjal protect us from falling into such States of Low Iman.

Allah Ta'ala states:

Surah Al-Baqarah (2:117):

"The Originator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be,' and it is."

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

It is Allah Azzawajjal and Him alone, Exalted He is, who creates these natural processes which we observe in the world. They are to be considered part of His creation.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Surah Al-Ambiya (21:30).

"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

The Heavens and Earth were a *Joined Entity* before separation, implying a rapid release, expansion and or explosion, and following this all creatures were created from Water - which has now been proven by Science.

Allah Azzawajjal has created the Entire Universe and All which is in it, and it is He who has created the Natural Laws and Rules of the Universe, and it is He and He alone who decides and determines the outcomes of evolution, natural selection and all other natural processes which we as humans observe on our planet.

Allah Ta'ala in the Qu'ran says:

Surah Al-Furqan (25:2):

"He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination."

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

Allah Ta'ala has created the Heavens and the Earth, and all which is within them, and all natural processes within them are not natural but done through Him and Him alone, and sustained by Him and Him alone.

If the belief in a natural process which a person holds does not contradict the Qu'ran then it is not Kufr unless proven otherwise. It can be proven to be Kufr if the person states things which constitute Kufr and nullify his Islam, however unless a Nullifier of Islam is present in the beliefs of the person they are to be considered a Muslim, regardless of their beliefs or theories.

Allah Ta'ala further states:

Surah Yasin (36:82):

"His command is only when He intends a thing that He says to it, 'Be,' and it is."

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

This verse confirms that Allah's will is behind everything in creation.

A belief or theory does not become explicit disbelief unless the theory itself contradicts Islam and the Qu'ran. When the word of Allah Azzawajjal is contradicted by the belief of a Muslim, the person is no longer a Muslim because he has disbelieved in the Qu'ran, which is the Word

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Question 15: Can a Muslim ask for anything in Dua, or are there limits on what one should ask for?

A Muslim cannot make D'ua for 'anything' and there are indeed limits on what one can ask for, however a Muslim can make D'ua for anything which is Halal and possible. For example a person cannot make D'ua for themselves to become a Prophet, because Muhhamad (SAW) is the Final and Last Messenger and Prophet of Allah Azzawajjal, and whoever disbelieves in this has become a Kaffir who denies the Qu'ran.

Allah Ta'ala in the Qu'ran states:

Surah Al-Baqarah (2:286):

"Allah does not burden a soul beyond that it can bear. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. Our Lord, do not impose blame upon us if we forget or make a mistake. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ إِخْتَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

This verse's interpretation of the meaning is that:

- Allah Azzawajjal does not burden one beyond what he can bear
- One must accept responsibility when making D'ua
- One must understand the limitations when making D'ua

Allah Ta'ala further states in the Qu'ran:

Surah Al-A'raf (7:180):

"And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they used to do."

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

This verse explains that we are to invoke Allah Ta'ala with His Beautiful Names which reflect his Divine Attributes, and nothing else but these Names.

Furthermore, one cannot make D'ua for the Day of Judgement to never come, because it will come, and this is stated in the Qu'ran. If one denies that it will come, or if one believes that their D'ua can lead to the Day of Judgement not occurring then they have fallen into Disbelief,

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Sahih Bukhari (Hadith 4779)

The Prophet Muhammad (ﷺ) said:

"The Hour will not be established until you fight with the Turks, people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established until you fight with people whose shoes are made of hair."

Sahih Muslim (Hadith 2952)

The Prophet Muhammad (ﷺ) said:

"The Last Hour will not come until there is much bloodshed."

Sahih Bukhari (Hadith 4936)

The Prophet Muhammad (ﷺ) said:

"The Hour will not be established until the sun rises from the west. When the sun rises from the west and the people see it, then all of them will believe (in Islam), but that will be the time when 'no good it will do to a soul to believe then, if it believed not before.'"

The last hour will not come until strife overcomes the Muslims, however it will come, and this is a Promise from Allah Azzawajjal. To ask for Allah Azzawajjal to break His promise He has made with the Believers is Kufr.

The reason it is Kufr to ask for Allah Ta'ala to break His promise, and therefore ask Him to have told a lie, is because this is denial of the Qu'ran.

In the Qu'ran, Allah Ta'ala states:

Surah Al-Imran (3:9):

"Our Lord, indeed You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِعَادِ

It is also Kufr for one to make D'ua for something blasphemous along the lines of "Ya Allah, stop existing" or "Ya Allah, throw the Prophet SAW in Hell". D'ua can become Kufr when someone asks for something which insults Allah, His Messengers, the Prophet or Islam as a whole, and D'ua can too become Kufr if one believes that their D'uas for something which is impossible to happen have a possibility of happening. For example if one believes that the Day of Judgement will not happen due to their D'ua, they are a Kaffir.

In the Qu'ran, Allah Ta'ala states:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Allan to confer] blessing upon him and ask [Allan to grant him] peace.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah Azzawajjal has Decreed Paradise for the Prophet Muhhamad (SAW), and to ask for this to be revoked is:

- Asking for the Qu'ran to be false, which is Kufr, for the Qu'ran cannot be.
- Showing hatred to the Messenger and Prophet of Allah Azzawajjal, which is Kufr.

The one who believes that Allah Azzawajjal could kill himself, die or stop existing due to their D'ua has too disbelieved, because anyone who believes that Allah Azzawajjal is not Eternal and Incapable of Dying is a Kaffir, as they have disbelieved in the All-Powerful and All-Existing Eternal Nature of Allah Azzawajjal. It is also not permissible for one to make D'ua to Allah Azzawajjal asking Him to create another deity, as God is One and Uncreated and Eternal, and there cannot be multiple Gods, for there can only be One God, and this is the basis of the Aqedah of Islam and the core fundamental principle of Tawhid.

As for the ones who make D'ua for Allah Azzawajjal to "stop existing", Allah Ta'ala in the Qu'ran states that:

Surah Al-Furqan (25:58):

"And rely upon the Ever-Living who does not die and exalt [Allah] with His praise. And sufficient is He as Aware of the sins of His servants."

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُذُنُوبَ عِبَادِهِ خَبِيرًا

It is an Attribute of Allah Azzawajjal that He is Eternal. May He be Exalted.

This concludes the section of this answer about D'uas which can be Shirki and Kufri of nature, and they are self explanatory in nature. Innately, a person even with very low Iman, does not ask Allah Azzawajjal for such things - even if a man were to lay in bed with one thousand woman for sexual relations, his Iman should not be decreased to such a low level to the point he makes D'ua for such impossibilities even if he has only a shred of faith in Islam the size of an atom which is invisible to the human eye.

One cannot make D'ua for something which is Sinful, or to which we have been forbid from making D'ua for, however it is not always Kufr to do so, unless it is done with the explicit, clear and deliberate intention to mock, disrespect or anger Allah Azzawajjal, these Haram D'uas are:

- Making D'ua for a dead Non Muslim or Polytheist.
- Making D'ua for the Victory of the Non Muslims, which is Kufr if one is making D'ua for the Kuffar when they are in a war or battle against the Muslims, and this is not limited to a conflict of military nature. It is Kufr to support the Kuffar against the Muslims even in writing.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Making D'ua for someone to be dragged into a State of Shirk or Kufr before their death so they are thrown into Hellfire for Eternity if they are a Muslim at the time of the D'ua.

The reason it is Kufr to make D'ua for the Non-Muslims to have Victory over the Muslims is as follows:

Sahih Muslim (Book 1, Hadith 344):

The Prophet (SAW) said:

"Whoever helps a people against a believer, then he is one of them."

Sunan Abu Dawood (Book 14, Hadith 2675)

The Prophet (SAW) said:

"Whoever supports the disbelievers against the Muslims, he is not one of us."

The one who supports the Disbelievers against the Muslims is a Kaffir, and this is not my Fatwa, rather it is the Fatwa of the one who Ascended through the Heavens, Prophet Muhammad (SAW).

Sahih al-Bukhari (Volume 9, Book 89, Hadith 298):

The Prophet (SAW) said:

"He who helps the disbelievers against the believers is not one of us."

In the context of this Hadith, the meaning of whoever helps the disbelievers against the believers not being one of us is that he or she is a Kaffir.

Sunan Ibn Majah (Hadith 3941):

The Prophet (SAW) said:

"A Muslim is a brother to a Muslim. He does not wrong him, nor does he abandon him. If anyone assists the disbelievers in killing a Muslim, Allah will keep him away from His mercy."

Every Muslim is the Brother and Sister of every other Muslim, and the one who fights with the Non Muslims against the Muslims is a Kaffir, and it too is Kufr to make D'ua for the Non Muslims against the Muslims.

In terms of it being prohibited to make D'ua for a Dead Non Muslim, there are numerous verses of the Qu'ran on this matter:

Allah Azzawajjal says in the Qu'ran:

Surah At-Tawbah (9:113):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلِيَاءَ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّ اللَّهَ اصْطَفَىٰ آلَ إِبْرَاهِيمَ

Even the Prophet, May Allah Azzawajjal send His Blessings, Peace and Mercy on him, is not permitted to make D'ua for Dead Disbelievers. It is something which is Sinful for a Muslim to do.

Allah Ta'ala further states in the Qu'ran:

Surah Al-Mumtahina (60:13):

"O you who have believed, do not take My enemies and your enemies as allies, offering them affection while they have disbelieved in what has come to you of the truth..."

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ إِلَيْهِمْ بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

It is not proper for Muslims to show affection for the Non-Muslims who disbelieve, in their life or in their death.

As for the Disbelievers, Allah Ta'ala states:

Surah Al-Ahzab (33:57):

"Indeed, those who harm Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment."

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

The Hellfire is the final destination of the disbelievers, therein they shall abide Eternally, and to disbelieve in this is Kufr.

Narrated by Al-Musayyab bin Hazn; we find another Hadith on the matter of making D'ua for the disbelievers:

"When Abu Talib was on his death bed, the Prophet (ﷺ) went to him and found Abu Jahl bin Hisham and Abdullah bin Abi Umayya bin Al-Mughira by his side. The Prophet (ﷺ) said to his uncle, 'O uncle! Say: La ilaha illallah (there is no god but Allah), a word with which I will defend you before Allah.' Abu Jahl and Abdullah bin Abi Umayya said, 'O Abu Talib! Will you turn away from the religion of Abdul-Muttalib?' The Prophet (ﷺ) continued offering him that phrase while they repeated their statement. The last thing Abu Talib said was, 'I am on the religion of Abdul-Muttalib.' So the Prophet (ﷺ) said, 'I will keep on asking Allah's forgiveness for you unless I am forbidden to do so.' Then, the following verse was revealed: 'It is not fitting for the Prophet and the believers to ask Allah's forgiveness for the Mushrikeen, even though they be of kin...'

(9:113)"

— [Sahih al-Bukhari, 1360]

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

in a State of Disbelief.

The Prophet (ﷺ) said: “Do not ask for anything that is Haram (forbidden), or anything that goes against the decree of Allah.” — [Al-Mustadrak, Al-Hakim]

From here, we can derive that it is Sinful (Haram) to ask Allah Ta'ala for anything which He, may He be Exalted, has prohibited and made unlawful.

The general rule is that a believer should not make Du'a for things that entail sin, disbelief, or contradiction of the teachings of Islam.

From the Qu'ran and Sunnah, we can derive the belief that the disbelievers who are righteous and are sincere in their lives may, if Allah Azzawajjal wills, receive Islam at the end of their life.

In the Qu'ran, Allah Azzawajjal states:

Surah Al-Qasas (28:56):

"Indeed, you [O Muhammad], do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided."

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Allah Azzawajjal guides whomever He wills, be them righteous or evil - whoever He guides can never be misguided, and whoever He misguides and sends astray can never be guided.

In the following Surah, Allah Ta'ala further states that He guides whom He wills:

Surah Ash-Shura (42:13):

"He chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]."

يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

On this basis, it is Permissible and Lawful to make D'ua saying: “Ya Allah, please have guided my disbelieving father to Islam before his death” and so on and so forth.

There are other prohibited D'uas which cannot be made, and the number for the amount of them spans in the millions and even tens of millions. There are trillions of potential events one could wish for which constitute a sin or bring one closer to doing a sin which they are not allowed to ask Allah for, rather they should seek refuge in Allah Azzawajjal from the accursed Shaytan and from their evil souls and desires.

In terms of Authentic Hadiths from the Sahih Collections on this matter, we have as follows:

Narrated by Abu Huraira (RA), the Prophet Muhammad (ﷺ) said:

"Do not wish for the death of others, nor invoke curses or harm upon yourselves, your children, your possessions, or your servants, for these supplications may coincide with an hour when

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Wish death on other Muslims
- Invoke curses or harm upon yourself (i.e. ask Allah Ta'ala to kill you)
- Curse your children and make prayers against them
- Curse your possessions, slaves and servants, or ask Allah Ta'ala to harm them

This is the view of the Scholars of Ahlul Sunnah.

Narrated by Jabir ibn Abdullah (RA), the Prophet Muhammad (ﷺ) said:

"Do not curse yourselves, your children, or your possessions, lest your curse coincide with a time in which Allah grants requests, and thus your curse is answered." — [Sahih Muslim, 3009]

In this other Hadith, we find from Jabir ibn Abdullah, May Allah be pleased with him, that the Prophet forbade us from cursing ourselves, children and possessions.

When it comes to cursing a Muslim, it is said as follows:

Narrated by Abdullah ibn Mas'ud (RA), the Prophet Muhammad (ﷺ) said:

"Cursing a Muslim is like killing him." — [Sahih al-Bukhari, 6047; Sahih Muslim, 64]

There is no doubt it is a Grave and Major Sin as serious as murder to curse another Muslim - to find the severity of this action, we shall analyze the following Hadiths from the Sahih Collections:

Narrated by Ibn Mas'ud (RA), the Prophet Muhammad (ﷺ) said:

"The killing of a believer is graver before Allah than the destruction of the entire world." — [Sunan an-Nasa'i, 3987]

Another Hadith narrated by Abu Bakrah (RA) mentions the Prophet (ﷺ) saying:

"If two Muslims meet each other with their swords (for fighting), both the killer and the one killed will be in the Hellfire." Someone asked, "O Messenger of Allah! This is for the killer, but what about the one who is killed?" The Prophet (ﷺ) replied: "He was also eager to kill his companion." — [Sahih al-Bukhari, 31; Sahih Muslim, 2888]

If one curses another Muslim in his or her prayers and they die, then there is no doubt they will enter the Hellfire if they have not repented.

D'uas which are Haram are self explanatory, the General Rule which I advise you to follow are not making D'uas for things which are Kufr or Shirk, as this is a Nullifier of your Islam, and do not make D'ua for the Haram.

Narrated by Anas ibn Malik (RA), the Prophet Muhammad (ﷺ) said:

"None of you truly believes until he loves for his brother what he loves for himself." — [Sahih al-Bukhari, 13; Sahih Muslim, 45]

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Destruction and calamities upon them, such as losing loved ones, chaos in their marriage, etc.
- Entering the Hellfire and being forbidden from entering Paradise

When it comes to making D'ua for something which is Haram, we have the following Hadith:

Narrated by Abu Huraira (RA), the Prophet Muhammad (ﷺ) said:

"The supplication of a servant is granted unless he supplicates for sin or breaking the ties of kinship." — [Sahih Muslim, 2735]

This Hadith establishes the fact that sinful supplications are not accepted.

When it comes to what we should make D'ua for, there is another Hadith by Abu Huraira (May Allah Ta'ala be pleased with him) which speaks on this matter, it being:

Narrated by Abu Huraira (RA), the Prophet Muhammad (ﷺ) said:

"Seek refuge in Allah from the evil of your own souls and from the evil of what He has created." — [Sahih Muslim, 2716]

The purpose of D'ua is to seek refuge in Allah Ta'ala from Evil, not to seek out Evil and Sin.

Question 16: Is it Permissible for a Male or Female to Masturbate?

It is the opinion of the Hanafi Madhab that it is not Permissible to Masturbate, but it is not Forbidden, rather it is Mukrooh, which means it is Disliked.

Ibn Nujaim, a prominent Hanafi scholar, stated in Al-Bahr al-Ra'iq Sharh Kanz al-Daqa'iq (vol.2, p.293):

"It is mentioned in the collection of fatawa Al-Walwaljiya that there is no harm [in masturbating] if one only seeks to relieve sexual desire (i.e., excessive sexual desire that distracts a person from religious and worldly matters). Also, if one is spouseless or has a spouse, yet it is difficult to reach her/him due to certain circumstances."

On this basis, masturbation is to be considered not harmful and Mukrooh.

This applies to both males and females, however there are fully Prohibited forms of masturbation which cannot be partook in regardless of the circumstances, and there are circumstances which can nullify justification for masturbation and make it impermissible to partake in.

For a male, any form of anal masturbation wherein stimulation of the anus occurs, or where the male assumes the submissive position akin to that of an effeminate man or a female, is prohibited and a Major Sin on the same level as Zina. It is an abomination which is to not be partaken in.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

(Sahih al-Bukhari, 5885)

To be sexually submissive is an attribute of females, and for a male to take the position for a female in sexual intercourse or stimulation is him feminizing himself, which is a prohibited act he is cursed for.

In regards to anal sex wherein the back passage is penetrated and or stimulated, we find the following Hadith:

The Prophet (ﷺ) said: "Allah will not look at a man who has intercourse with a woman through her anus."

(Sunan Ibn Majah, 1924, Hasan)

All forms of sexual stimulation and enticement which involve the anus on this basis are prohibited and Haram.

As for females, masturbation wherein the Clitoris is stimulated or the Vagina is penetrated by the fingers or hand is Mukroh as well, which means she will not be punished for doing this and will be rewarded if she controls her desires and refrains from partaking in it or leave it, because it is no doubt an ugly act for her to do likewise for a male to do. It is fully impermissible for her to stimulate her anus via penetration or other means, much like with a male.

Allah Ta'ala in the Qu'ran states:

Surah Al-Baqarah (2:195):

"And spend in the way of Allah and do not throw [yourselves] with your own hands into destruction. And do good; indeed, Allah loves the doers of good."

"وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ"

To harm oneself with your own hand is a Sin. On this basis it is prohibited to harm oneself in masturbation and intercourse as well.

In another Surah, Allah Ta'ala states:

Surah An-Nisa (4:29):

"O you who have believed, do not consume one another's wealth unjustly or send [yourselves] to ruin [or destruction] by your own hands. Indeed, Allah is ever Merciful to you."

"يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ

This verse prohibits harming oneself with your own hand, and the interpretation of the meaning is that all forms of Self Harm are Haram.

In terms of Hadiths on this matter, we find:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

(Sahih Muslim 2615)

Your body has a right over you, which means you are to cherish, respect and love it, and do no harm to it intentionally. Masturbation on these grounds becomes a Major Sin if it is done to the point of harm being done, regardless of if this harm is Major or Minor. It becomes a more severe sin with the more harm done.

It is critical to note that the status of Mukrooh does not mean Halal, nor does it mean Haram - it means it is Disliked, and not encouraged, yet not punished.

It is Impermissible for a Male or Female to masturbate if this harms them or their relationship with their spouse or potential future spouse.

In terms of Authentic Hadiths, we find:

Narrated by Jabir (RA):

The Prophet Muhammad (ﷺ) said during the Farewell Sermon: "Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful to you by the words of Allah. You too have rights over them, and they have rights over you, such that you should clothe them and feed them in a fitting manner."

(Sahih Muslim 1218a)

Muslim men have a duty to their wives to provide for them in terms of intimacy, as do Muslim women for their husbands. If masturbation harms their ability to provide intimacy, it is sinful.

Narrated by Abu Huraira (RA):

The Prophet Muhammad (ﷺ) said: "A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another."

(Sunan al-Tirmidhi 1162):

This Hadith makes it clear that Muslim men and women, when married, must love and provide for one another, and this encompasses intimacy as well.

Narrated by 'Abdullah ibn 'Amr (RA):

The Prophet Muhammad (ﷺ) said: "The best of you are those who are best to their wives, and I am the best of you to my wives."

(Sunan Ibn Majah 1847)

The best of Muslim men are those best to their wives, and providing intimacy encompasses this as well - it is an obligation for a husband to provide intimacy for his wife, and it is sinful to not do so.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

If the male fears that it will lead to infertility or there is evidence to believe that it will then it also not permissible for him to masturbate, and if in his marriage contract his wife asks that he does not masturbate and he goes forth with the marriage and agrees with this, then it is also impermissible for him to masturbate any longer, likewise with a female.

The Hadiths which we find as evidence for this are as follows:

Narrated by Abu Huraira (RA):

The Prophet Muhammad (ﷺ) said: "Marry those who are loving and fertile, for I boast of your great number before the other nations on the Day of Judgment."

(Sahih Muslim 3635)

It is a blessing to have children, and if a wife wishes to have children, it is her husband's duty to provide for this, and vice versa. To do something which harms one's duty to provide this is sinful.

Other Hadiths which we have which speak of the Blessing of Children are as follows:

Narrated by Abu Huraira (RA):

The Prophet Muhammad (ﷺ) said: "When a person dies, his deeds come to an end except for three: a continuing charity, knowledge that benefits others, or a righteous child who prays for him."

(Sahih Muslim 2318)

Children are something which are a Blessing in Islam, rather than a curse, and to masturbate in a way which inhibits one from having children is sinful.

As for a female, it is not permissible to masturbate if she has reasonable evidence or suspicion to believe that the stimulation of the Clitoris will lead to an inability to be stimulated and or ejaculate / orgasm during sexual intercourse, or if the penetration of the Vagina leads to a misformation of the shape of the Vagina and its surroundings, or if it leads to its structure being loosened or deformed in a way which may displease her husband or lead to a loss of sexual pleasure during intercourse.

The reasoning for this is as follows:

Narrated by 'Abdullah ibn 'Umar (RA):

The Prophet Muhammad (ﷺ) said: "It is enough sin for a man to neglect those whom he is responsible for."

(Sahih Bukhari 6130)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

If it is done to stimulate a spouse during intercourse or for other purposes related to intimacy then it is permissible to, with your own hand, stimulate your spouse's genitals, and this is not counted as masturbation. Nonetheless, masturbation is not punished and not Haram, however one is rewarded for refraining from it.

Question 17: Is it Permissible to Send Children to a Non-Muslim Public School?

It is not permissible for one to allow their children to attend a Non Muslim Public School where Kufr and Shirk are taught.

Kufr and Shirk are Unforgivable Without Repentance, and this is undeniable due to the evidence found in the Qu'ran and Sunnah.

In terms of Hadiths on this matter, we have as follows:

Narrated by Abu Huraira (RA):

The Prophet Muhammad (ﷺ) said: "Whoever dies without associating anything with Allah, will enter Paradise. But whoever dies associating partners with Allah, will enter Hell."

(Sahih Muslim 93)

The one who dies in a state of Kufr and or Shirk will enter Hellfire forever. It is, of course, sinful for a Muslim parent to allow their children to attend educational institutions where Kufr and Shirk is taught and instilled in children therefore.

Shirk is the worst form of disbelief, and this is found in the Qu'ran. It is an undeniable fact.

Allah (SWT) says:

"Indeed, those who disbelieve and die while they are disbelievers – upon them is the curse of Allah and of the angels and of mankind, all together."

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

- Surah An-Nisa 4:48

Upon the disbelievers is the curse of Allah Ta'ala, and in Secular Education Institutions, the disbelievers spread their disbelief.

Allah Ta'ala in the Qu'ran also says:

"Indeed, those who disbelieve and die while they are disbelievers – upon them is the curse of Allah and of the angels and of mankind, all together."

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كَافِرًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

- Surah Al-Baqarah 2:161

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

nature.

Furthermore, Allah Ta'ala also states:

"Indeed, if you should associate others with Allah, your work would surely become worthless, and you would surely be among the losers."

وَلَوْ أَشْرَكْتَ لَحَبِطَ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

- Surah Az-Zumar 39:65

Those who do Shirk and Kufr are worthless, and surely will be of the losers in the Hereafter (i.e. they will enter Hellfire and never enter Paradise).

In Surah Luqman, Allah Azzawajjal states:

"And [recall] when Luqman said to his son while he was advising him, 'O my son, do not associate with Allah. Indeed, association with Him is great injustice.'"

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

- Surah Luqman 31:13

Shirk, which is the act of associating partners with Allah, is the Greatest Injustice and Greatest Sin, and it is of course a sin for a parent to allow their children to be in an environment wherein Shirk and Kufr is taught.

It is even more sinful for the parents to allow their children to attend a school where Freemixing between the Genders occurs, and where females and males alike are dressed in ways which instead of invoke piety and promote modesty, instead invoke sexual desire and entice the students to partake in acts of Zina with one another, as is common in countries which free mixing in schools have become the norm.

From the Sunnah, we find numerous Hadiths about the calamity of free mixing between the sexes and its prohibition:

Narrated Uqba bin Amir, May Allah be pleased with him:

I heard the Messenger of Allah (ﷺ) saying: "Beware! You are in the company of women. Beware! You are in the company of women." He was asked: "O Messenger of Allah, what if a man has no other alternative?" The Prophet (ﷺ) replied: "Then let him be."

- Sahih Bukhari, Book 62, Hadith 132

One is only allowed to Free Mix if there is no other alternative, and parents are sinful for allowing their children to Free Mix with the opposite sex if there is an alternative to this. If there is no alternative, then there is no sin on them.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It was narrated from Abu Huraira that the Prophet (ﷺ) said: "The most evil of people in the sight of Allah on the Day of Resurrection will be a man who has had relations with his wife and she with him, and then he divulges her secrets (by mentioning their private affairs)."

- Sunan Ibn Majah, Hadith 1901

Free mixing is something that is sinful, therefore it is sinful for a parent to subject their children to it.

In another Hadith, the Prophet (Sallahu Alayhi Wasalam) stated the following:

"The Prophet (ﷺ) said: 'No man is alone with a woman except that the Shaytan is their third party.'"

- Sahih Muslim, Hadith 2172

Unrelated or unmarried men and women are not to freely mix, alone or in public, and there is a worse sin if it is done in private.

Often before attending school, female students apply perfume to attract the attention of male students, which is a sin - as found in the following Hadith:

Narrated Abu Hurairah (May Allah be pleased with him): The Messenger of Allah (ﷺ) said: "If a woman puts on perfume and passes by a group of people so that they can smell her scent, she is an adulteress."

- Sunan Abu Dawood, Hadith 2074

If a woman is an adulteress for applying perfume to attract and entice men, she is most definitely an adulteress for styling her hair, applying makeup and other cosmetics to attract men, and her parents are sinful and Dayooths for allowing such an act.

It is a Major Sin for the Parents and they will be held accountable in the Grave and Hereafter if they do such a sin and do not repent for it, and it is their Obligation to remove their children from such a sinful and wicked environment, irrespective of inconveniences caused, be them economic, social, mental, physical or financial.

In the Sunnah, it is made clear one must perform their religious duties regardless of the impact it has on their wealth, therefore it is impermissible to allow your children to attend Secular or Non-Muslim Education even if it is financially beneficial.

"Abu Huraira, May Allah be pleased with him, reported: The Messenger of Allah (ﷺ) said, "The best of deeds are those that are done regularly, even if they are small. And do not let your wealth distract you from fulfilling the duties Allah has prescribed for you."

- Sahih Muslim, Book 1, Hadith 342

Based off of this, it is totally inappropriate and Haram to prioritize financial status and wealth over the Religious Obligations of Islam placed upon every Muslim.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

and transgressor as well.

If the School is a school wherein freemixing occurs, it is Haram for the Muslim parent to send their Muslim children to the school even if it is a Muslim school, however if it is a Non Muslim school where not only is free mixing allowed, but immodesty is also allowed, then it is even more sinful.

The reason it is sinful to allow your child to attend a Un-Islamic Educational Center, School or Seminary is the fact in the Sunnah, we find that it is an Obligation to raise children in accordance with Islam and Islamic Law.

Abu Sa'id, May Allah be pleased with him, reported:

"A man came to the Prophet (ﷺ) and said, 'O Messenger of Allah, I have a child who is my heart's joy, but I have neglected him in matters of his upbringing.' The Prophet (ﷺ) said, 'You are responsible for the upbringing of your child, and it is upon you to teach him what is right.'"

- Sahih Muslim, Book 30, Hadith 5832

It is a right of the child to have parents who instill Islam in his life, and it is a duty of the parents to instill Islam in their children. A parent who neglects or forsakes this responsibility has committed a Major Sin.

Another Hadith on this matter is as follows:

"Narrated 'Ali bin Abi Talib, May Allah be pleased with him: The Prophet (ﷺ) said, "The best gift a father can give to his child is to teach him good manners and provide for his needs in accordance with the law of Allah."

- Sahih Bukhari, Book 72, Hadith 1

"In accordance with the law of Allah" refers to the Shari'ah, and it is Fard (a Religious Obligation) to raise children in accordance with al-Shari'ah.

When it comes to a man being responsible for his children and their childhood, we find the following in the Sunnah of Rasulullah (Sallahu Alayhi Wasalam):

Jabir, May Allah be pleased with him, Narrated:

"It is narrated that the Prophet (ﷺ) said, 'Every one of you is a shepherd and is responsible for his flock. The ruler of a people is a shepherd and is responsible for his flock; a man is the guardian of his family and is responsible for his flock; a woman is the guardian of her husband's house and children and is responsible for them.'"

- Sunan Ibn Majah, Book 33, Hadith 3974

This Hadith makes it clear a man is the Guardian of His Family, and they are his flock. It is therefore the responsibility of the man to raise his children in accordance with the Qu'ran and

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

"The Prophet (ﷺ) said, 'No child is born except upon fitrah (natural disposition to worship Allah). His parents make him a Jew, a Christian, or a Magian.'"

- Sunan Abu Dawood, Book 25, Hadith 5042

From here, we derive that it is the parents duty and responsibility to ensure their child remains a Muslim, and if they do not ensure their child remains a Muslim, they have forsaken a responsibility of theirs and shall be punished for this.

The reason that it is even more sinful to send Muslim children to a Non Muslim school where there is freemixing in opposition to the less sinful sin of sending children to a Muslim school wherein the sin of freemixing occurs is that in public schools where there is no modesty, this freemixing has consequences for the children and often leads to Zina and other filth, and there are far more sins which the child will be exposed to, such as pornography, alcohol and controlled substances, all of which are fully impermissible in Islam.

There is a severe punishment for Fornication (Zina), and if a parent puts their child in a situation wherein they are tempted for fornicate and do, the parent in question must enact the punishment for fornication - whenever or not this is lashing or stoning is dependent on the situation:

"The Prophet (ﷺ) said, 'If a man commits illegal sexual intercourse, then he must be punished according to the law of Allah (whether it is flogging or stoning), but if he repents and turns to Allah sincerely, then Allah will accept his repentance and forgive him.'"

- Sahih Bukhari, Book 82, Hadith 810

Parents are obligated to not place their children in centers of sin wherein such actions, which are severely sinful in the sight of Allah Azzawajjal, are not only tolerated but encouraged.

Other Hadiths on the matter of fornication we have, which is widespread in the Secular education system, are as follows:

"The Messenger of Allah (ﷺ) said: 'No one who commits Zina (fornication) is a believer at the time of committing it. And no one who drinks alcohol is a believer at the time of drinking it.'"

- Sahih Muslim, Book 1, Hadith 349

Zina, based on this Hadith, is a severe sin - and if one dies whilst doing so, he or she will enter Hellfire.

"The Prophet (ﷺ) said: "There is no sin more deserving of Allah's punishment on the Day of Judgement than the sin of a man who commits Zina with a woman who is unlawful for him, especially if they commit it in public.""

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

and there is a strong consensus among the Scholars of the Hanafi School and other Schools of Ahlus Sunnah wal-Jamaah that those who assist, allow or enable this sin to take place will be held to account as well.

As for it being a sin which is destructive to one's faith, the Prophet (Sallahu Alayhi Wasalam) said:

"The Prophet (ﷺ) said, 'When a person commits Zina, the faith leaves him and then it returns after he repents.'"

- Sahih Bukhari, Book 82, Hadith 798

Zina, with it being one of the most severe sins, was classified by Imam Ibn Qiyam, May Allah have mercy on him and his teacher Ibn Taymiyyah, as the most serious sin behind Shirk and Kufr, and it is classified as the second most serious sin (behind Riba) by the Hanafi School.

As for the one who commits Zina, he will not be looked at on the Day of Judgement by Allah Ta'ala (i.e. shown no mercy, and will be thrown into the Fire of Hell):

"The Prophet (ﷺ) said: "There are three types of people whom Allah will not look at on the Day of Judgment, and one of them is a man who commits Zina with a married woman."

- Sahih Muslim, Book 1, Hadith 346

Even worse than this, Students in Public Schools which are not Islamic Schools are exposed to Kufr and Shirk. The belief that every human is a Son of Adam and Eve is disbelieved in, and this is Kufr and denial of the Qu'ran - it is the belief of the Secular School System that human beings evolve from monkeys, which before them evolved from other primates and even bacteria! The belief that humans came from bacteria is not only illogical and ridiculous but Kufr which makes one a disbeliever in the religion of Islam.

Allah Ta'ala in the Qu'ran says:

Surah Al-Hijr (15:28-29):

"And [mention, O Muhammad], when your Lord said to the angels, 'I will create a human being out of clay from an altered black mud. And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.'"

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ . فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ"

Allah Azzawajjal created Adam, Peace be upon him, directly - and the one who denies this has become a Kaffir and apostate from the Religion of Islam.

It is denial of the Qu'ran to hold the belief humans come from apes, bacteria and other lifeforms instead of being the direct creation of Allah Azzawajjal, as it is well established in the Qu'ran that the interpretation of the meaning of the verses about Prophet Adam (AS) is that he was created by Allah Azzawajjal, and no other source served as a precedence for his creation.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Surah Al-Nisa (4:1):

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women."

"يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً"

Mankind was created by Allah Azzawajjal, and all of mankind are Sons of Adam.

In the Sunnah and Sahih Collections of Hadith, we find the following:

The Prophet (ﷺ) said: "All of mankind are the children of Adam, and Adam was created from dust. So, do not boast over one another because of your lineage. The most honorable among you in the sight of Allah is the one who is the most righteous."

- Sahih Muslim, Book 44, Hadith 7000

All of mankind are the children of Adam, Peace be upon him, and the meaning of this Hadith is taken literally - every human is the descendent of Adam (AS).

The one who disbelieves in this is a Kaffir.

The belief of Patriotism and Loyalty to a Man Made Country which imposes Man Made laws contradictory to Allah's Shari'ah is also instilled in Public Schools in the Non Muslim countries, and this is not permissible because it is Kufr to hold loyalty to a Non Muslim Nation or a Non Muslim Ruler and there is no difference between loyalty to the United States, Russia, China, Israel, Peru or any other non Muslim nation of the disbelieving folk.

In the Sunnah, we find the following:

The Prophet (ﷺ) said: "Whoever fights under the banner of blind allegiance, being angry for the cause of his tribe, or calling to the flag of a tribe, then his actions are an act of Jahiliyyah (pre-Islamic ignorance)."

- Sahih Muslim, Book 20, Hadith 4687

From here, we derive the following:

- One cannot fight for his tribe or nation, rather, only for Islam
- If one calls to the flag of his tribe or nation, then he is a Kaffir and Jahil
- Based off of this, Nationalism to a tribe or nation is Kufr and Jahiliyyah

Therefore, it is of course Kufr to Pledge Allegiance to a Man-Made Nation other than the Khilafah, especially a Secular State.

It is to all be treated as the same and a child who pledges his or her allegiance to them is a Kaffir.

The Prophet (SAW) left us with many more Hadiths on the topic of Nationalism, among them:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan Abu Dawood, Book 14, Hadith 2708

The meaning of this Hadith wherein it says "People of Jahiliyyah" is interpreted to mean the People of the Pre-Islamic Age in Arabia, who were Kuffar, and based on this it is Kufr to be a Nationalist to a particular Nation or Tribe.

The Prophet (ﷺ) said: "There will be groups of people from my Ummah who will appear in the end of time, calling to the flag of the falsehood. They will be far from the truth and the followers of that flag will be far from the true path."

- Sahih al-Bukhari, Book 56, Hadith 724

To call to Nationalism under the Banner of a Nation or Tribe instead of to Islam under the Banner of Tawhid is Kufr and Jahiliyyah.

When it comes to taking an Oath of Ba'yah to a Non-Muslim or Secular Nation's Leader, Government, Officials, Administration and Institutions, we have the following Hadith:

The Prophet (ﷺ) said: "Whoever dies without having given an oath of allegiance (to a rightful Islamic ruler) has died the death of Jahiliyyah."

- Sunan Ibn Majah, Book 36, Hadith 4101

Before the death of every Muslim, he must offer Ba'yah to a Rightful Islamic ruler (if such a ruler is present in his era), or he will die the Death of a Jahil (Kaffir), and be of the losers - and there is no doubt it is Kufr to offer Ba'yah to a Non-Muslim, as this is taking an Oath to be Loyal to them and their Kufr.

Democracy, Secularism and Feminism is also taught in Schools, and this is still addressing the issues with the doctrines of the Schools, not the sins which take place within them. There are both Carnal Sins of a Sexual and Social Nature and Aqeedah sins of a Kufri and Shirki Nature in this institutions, which is why it is impermissible and a Major Sin, perhaps even more severe than Zina, to send a child to one as a Muslim parent.

When it comes to Democracy, Secularism and Feminism, it is easy to prove that they are sinful abominations and Kufr.

Rule over a country is to be in line with Shari'ah, not the "Will of the People" or their wishes, with the Prophet stating the following:

The Prophet (ﷺ) said: "When a man rules over a people and he does not rule according to the Book of Allah, then he is a tyrant."

- Sahih al-Bukhari, Book 89, Hadith 251

A ruler must rule in accordance with Shari'ah, the Law of Allah Azzawajjal, or he has done a Grave Sin. Even if the people love him, he is a tyrant if he does not rule off of Shari'ah, and vice versa.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Another Hadith we have is as follows:

The Prophet (ﷺ) said: "The rulers are three: A just ruler, who will be in Paradise; a tyrannical ruler, who will be in Hell; and a ruler who will be in between."

- Sunan Abu Dawood, Book 24, Hadith 3537

Every ruler who is a tyrant will be in Hellfire, and every ruler who rules off of other than al-Shari'ah is a tyrant, therefore we can reason every ruler who rules off of other than Shari'ah will be in Hellfire.

When it comes to the status of one who rules by other than what Allah Ta'ala revealed, the Prophet said the following:

The Prophet (ﷺ) said: "Whoever does not rule by what Allah has revealed, then they are disbelievers."

- Sahih al-Bukhari, Book 41, Hadith 594

In the Tafsir of Ibn Abbas, May Allah Ta'ala be pleased with him, however, he states that this disbelief is a form of lesser disbelief, and this is the view of the Hanafi Madhab on man made laws. Nonetheless it is still a form of Kufr, albeit minor.

Secular rule is something which is even easier to debunk using the Qu'ran and Sunnah, and it is no doubt an evil innovation and form of Kufr as well.

The Prophet (ﷺ) said: "He who obeys me obeys Allah, and he who disobeys me disobeys Allah."

- Sahih Muslim, Book 20, Hadith 4555

The Prophet, Peace and Blessings be upon him, told us to rule off of Shari'ah, and it is sinful to disobey him, and this is the same as disobeying Allah Azzawajjal as per the above mentioned Hadith.

The Prophet (ﷺ) said: "Whoever does not rule by what Allah has revealed, then they are disbelievers."

- Sahih al-Bukhari, Book 41, Hadith 594

Secular rule is of course, by its very nature, ruling off of other than what Allah Ta'ala revealed, and therefore it is a form of Minor Kufr.

As for rulers, the following is found in the Sunnah:

The Prophet (ﷺ) said: "There will be no prophet after me, but there will be leaders who will come after me. If they rule according to the Book of Allah, then they are righteous; if they rule

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Based off this, those who rule off of their desires and not the Book of Allah Azzawajjal, as Secularists do, are sinners.

When it comes to Secularists, they are people of Major Kufr which makes them Disbelievers if they believe their laws which are man made are superior to the Divine Law of Allah Ta'ala, with Allah Ta'ala saying the following about them in the Qu'ran:

Surah At-Tawbah (9:33):

"It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all other religions, even though the polytheists may hate it."

إِنَّمَا أَرْسَلْنَاكَ بِالْحُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

Islam is the One True Religion of Truth and Guidance, and all who disbelieve in this, and believe they can reach Paradise through other than Islam, are disbelievers who deny the Qu'ran.

In another Verse, the following is said:

Surah Al-Ma'idah (5:50):

"Do they seek the judgment of Jahiliyyah? And who is better than Allah in judgment for a people who are certain in faith?"

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

It is the Law and Judgement of Allah Azzawajjal which is the only acceptable Law and Judgement, and anyone who disbelieves this has denied the Qu'ran and is therefore a Kaffir - thus is the Kufr of the Secularists who say "Our law is better than the Shari'ah for our time period" and so on and so forth.

Surah An-Nisa (4:65):

"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."

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

Those who seek Judgement from other than al-Shari'ah, believing the Judgement of something other than Shari'ah is superior to it, have disbelieved - this is the Kufr of the Mongols and Tartars which Syakh al-Islam Ibn Taymiyyah, May Allah have mercy on his soul, discussed.

Surah Al-Baqarah (2:219):

"But the judgement is for Allah alone. He has commanded that you worship none but Him."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Exalted, therefore the one who believes they hold the Right to Judge someone from their own laws and not the Shari'ah are inherently disbelievers, as they deny the Qu'ran.

If one says "I believe in this verse but do not understand its meaning", and holds the belief Judgement is for Allah alone means in the Hereafter, and that it is Halal for a Muslim to Judge another Muslim based off of his own verdicts not derived from the Shari'ah, then he is not a Kaffir, but rather a Zindiq (Heretic and Major Fasiq).

The final Qu'ranic verse on this matter is as follows:

Surah Ash-Shura (42:9):

"Is it for them to choose [a way]? But to Allah belongs the decision, He has ordered you to worship none but Him; that is the true religion, but most people do not know."

أَفَذَا دَعَوْتُهُمْ إِلَىٰ آلِهِ وَلَكِنَّمَا أَحْكَمُوا أَمْرًا وَيَعُودُونَ إِلَىٰ آلِهِ

This verse establishes the fact to Allah Ta'ala and Allah alone belongs decision on all matters, and this includes issues of Legal Dispute and Law.

As for Feminism, it too is a Kufri abomination which entails Denial of the Qu'ran and Disbelief in the Book of Allah Ta'ala and the Prophethood of Muhhamad (SAW).

Muslimah (Female Muslims) often state "Khadijah was a Feminist and Female Businesswoman" or "A'ishah was a Feminist Leader and Stateswomen", however what these Muslimah (May Allah Ta'ala guide them) forget is that both of these women, as well as all of the Wives of the Sahaba and Salaf, were under the Authority and Dominion of their Husbands, May Allah Azzawajjal be pleased with them.

Allah Ta'ala in the Qu'ran states as follows:

Surah An-Nisa (4:34):

"Men are the protectors and maintainers of women because Allah has made one of them to excel over the other, and because they spend of their wealth (for the support of women). So good women are the obedient, guarding in the husband's absence what Allah would have them guard."

"الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ..."

This verse establishes the fact that:

- Men are the protectors and maintainers of their women (Wives), and are responsible for them
- Women are to be obedient. Good women are obedient, and therefore bad women are disobedient.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Perhaps the most clear evidence against Feminism from the Qu'ran comes from Surah Al-Baqarah, wherein Allah Ta'ala states the following:

Surah Al-Baqarah (2:228):

"And the divorced women shall also have similar rights as are thought to be equitable, with obligation upon men, but men have a degree over them."

"وَلِلْمُطَلَّقاتِ مَتاعٌ بِالمَعروفِ حَقًّا عَلى المَتقين وَفَضلَ اللّهُ للنِّساءِ عَلى الرِّجالِ بِدرِجَةٍ..."

This is *clear, concise and undeniable* evidence against Feminism, and it is an Unsheathed Sword against the Disbelievers who seek to turn the Muslimah of this Ummah into Harlots, Whores and Fasiqs.

"Men **have a degree over them**" (referring to men having a degree over women) cannot be more clear.

The one who believes in Feminism, wherein men are equal in status to women, is a Kaffir, because he or she denies the Qu'ran where Allah Azzawajjal states men have a degree over women.

We have many Hadiths from the Sunnah on this matter as well, a few of them being as follows:

A Hadith which we have which refutes the topic of "Sexual Liberation" and Feminism is as follows:

Narrated Abu Huraira (RA):

"If a man calls his wife to bed and she refuses, and he spends the night angry with her, the angels will curse her until the morning."

- **Sahih al-Bukhari, Book 62, Hadith 121**

Women cannot refuse to have sexual intercourse with their husbands, and if she refuses, the Angels curse her until the Morning. What more evidence to refute the false notion of Feminism must one ask for?

In Secular Schools, the belief in the following is taught:

- The belief in the Institution of Man Made Laws which Contradict the Shari'ah of Allah Azzawajjal
- The belief in Nationalism, Patriotism and Tribalism, which is all Kufr as per Authentic Ahadith (and it is Kufr to deny Ahadith)
- The belief in the Kufri-Doctrine of Feminism wherein women are allotted "freedoms" which they are not entitled to as per Allah's Shari'ah.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- The Kufri belief of Secularism and Governance which is of a Secular Nature instead of a Theological Islamic Nature.

If a child falls into believing this sort of nonsense, then he becomes a Kaffir who has exited the Fold of Islam.

In terms of Carnal Social and Sexual Sins which occur in the premises of Secularized Education Institutions are most primarily Free Mixing between Males and Females, which is Haram and impermissible even when they are Muslims, however it is even worse when there is one Muslim child, or a few, in a school of hundreds or even thousands of Kuffar peers. These peers do not fear Allah and they do not have faith in Islam or in the Qu'ran, and they are not to be trusted when it comes to safeguarding and protecting the piety and Iman of one's child.

In this era women have grown immodest and fathers have grown too effeminate to resist the Feminist Doctrine of dressing in a promiscuous and liberal fashion, leading to not only hair, but Genitals, Skin (including the belly and thighs) being shown in public and in schools by the female students. It is Zina of the Eye for a male child to look in the direction of these women, and it is also Zina for him to speak with them when not in the company of their blood relatives, which is impossible inside of these institutions.

If it is not permissible to speak to a First or Second Female cousin without the presence of your father or uncle in the room, and if her hair must be covered, imagine the level of sin which attained speaking to females who have their hair exposed alongside their skin and unattended without Marhams present.

These sorts of institutions are institutions of sin, and they promote Kufr, Shirk and Zina. They also promote Riba, which is far more sinful than Zina, in the form of College Tuition and Loans, which are fully impermissible to take out as they are Interest based loans.

These sorts of Secular Institutions promote Kufr and Shirk. It is totally impermissible to allow for your child to attend them and In Sha Allah Ta'ala I have made this very clear. The one who allows for their child, or for any child which they have responsibility over, from attending such an evil and vile institution, has committed a Major Sin.

The one who allows for their child to attend such an institution of Disbelief and Misguidance has Forsaken a responsibility which they have upon their child. School, in a Secular context, tempts one's child to commit Kufr. Kufr is more serious than Zina, so it is more dangerous to allow for ones child to attend a Secular school, and more sinful, than it is to let your child attend an orgy wherein homosexual acts are partaken in.

When it comes to a child who is in a Secular School, if he has no control over the situation, he will be rewarded if he tries his best to leave, and he will not be punished if he is there not on his own accord. Much like how the one who has been raped has not done Zina, the one who has not willingly gone to the school has not received the sin of going willingly, however his parents are sinful.

Question 18: Who are the Nawasib and is it Permissible to Marry them?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

deviancy.

From the Sunnah, we find the following about the Ahlul Bayt, Peace be upon them:

Zayd ibn Arqam narrated:

The Prophet said: "I am leaving among you two precious things, and if you adhere to both of them, you will never go astray after me. They are the Book of Allah and my Progeny, that is, my Ahlul Bayt."

- Sahih Muslim, Book 44, Hadith 9

To the Prophet (SAW), the Ahlul Bayt was precious, and loved - to love what the Prophet loved is belief, and to hate what the Prophet loved is disbelief.

In the Qu'ran, it is stated that the Ahlul Bayt were made pure (albeit this does not mean Infallible), and denial of this Verse is Kufr which makes one a Disbeliever. We too find immense praise for the Ahlul Bayt in the Sunnah as well.

Zayd ibn Arqam, May Allah be pleased with him, narrates to us another Hadith:

The Prophet said: "The example of my Ahlul Bayt among you is like that of Noah's Ark. Whoever embarked upon it was saved, and whoever turned away from it was drowned."

Those who stand with the Ahlul Bayt will be saved, and those who reject them and stand against them will be cast into the fire (i.e. drown in it).

The Nawasib are those who hold hatred for the Family of the Prophet, May Allah send Peace and Blessings upon them all, specifically Ali ibn Abi Talib, May Allah Azzawajjal be pleased with him, and with his two sons, Hassan and Hussein. Such a person is a disbeliever if he holds hatred for them.

When it comes to Ali ibn Abi Talib, May Allah be pleased with him, we have various narrations about him:

Ibn Abbas, May Allah be pleased with him, narrated the following:

"O Ali, you are to me like Aaron was to Moses, except that there will be no prophet after me."

Those who hate Ali ibn Abi Talib hate the Prophet, and are in premise disbelievers. Ali, the cousin of the Prophet, held a special place in the heart of the Prophet - Ali went on to marry Fatima, the Daughter of the Prophet and his (Ali's) first cousin, despite the fact other Noble Companions like Umar bin Al Khattab, May Allah be pleased with him, asked for her hand in marriage.

In Sunan al-Tirmidhi, the following is said about Ali ibn Abi Talib:

"Whoever loves me should love Ali, for he is from me and I am from him."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

I have stated before, those who hate who the Prophet loves commit disbelief, and those who love who the Prophet loves believe.

One cannot be Muslim while holding hatred for Ali ibn Abi Talib and the Ahlul Bayt. This is something which nullifies one's Islam and it removes them from the Fold of Islam, much like how when someone insults the Prophet (SAW) they are removed from the Fold of Islam.

Narrated by Abdullah ibn Umar (RA):

"The Prophet (SAW) said: 'Whoever loves me, he should love Ali. Whoever hates Ali, he has hated me.'"

- Sunan an-Nasa'i, Book 48, Hadith 67.

From this Hadith, we can derive the following:

- The one who hates Ali ibn Abi Talib hates the Prophet
- They are therefore disbelievers, as whoever hates the Prophet and his Companions cannot be Muslim

Narrated by Abu Sa'id al-Khudri (RA):

"The Messenger of Allah (SAW) said: 'None but a believer will love you (Ali), and none but a hypocrite will hate you.'"

- Sahih Muslim, Book 31, Hadith 5930

Those who fight Ali are Hypocrites and Disbelievers beyond the Fold of Islam, and there is no dispute about this.

Narrated by Aisha (RA):

"The Messenger of Allah (SAW) said: 'Whoever harms `Ali has harmed me, and whoever harms me has harmed Allah.'"

- Sunan Ibn Majah, Book 1, Hadith 144.

The meaning of this Hadith is not that Allah Ta'ala is harmed in the way humans are harmed, rather it means His anger is upon the one who harms Ali (May Allah be pleased with him).

It is not permissible to marry a Nawasib, because they are Kuffar and it is not permissible to marry someone who is not Muslim or a People of the Book (Christians, Jews, Sabians and Zoroastrians).

Allah Ta'ala in the Qu'ran states:

Surah Al-Baqarah (2:221):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

From the Sunnah, we find the following narrations about praying behind Disbelievers, and these narrations encompass the Nawasib, as they are all Disbelievers beyond the Fold of Islam:

Narrated Abu Huraira: The Prophet (ﷺ) said, “Do not pray behind a disbeliever or a person who does not believe in Allah and the Last Day.”

- (Sunan Ibn Majah, Book 8, Hadith 3534)

Narrated Abdullah bin Umar: The Prophet (ﷺ) said, “There is no prayer for him (one who prays behind a disbeliever) unless he prays in congregation.”

- (Sunan Abu Dawood, Book 2, Hadith 586)

These Hadiths establish the fact it is not permissible for one to pray behind a disbeliever. The one who prays behind a disbeliever has not had his prayer accepted unless he prays in congregation with other Muslims and was unintentionally behind the disbeliever, otherwise his prayer is not valid and it must be redone.

As for eating food which is from the slaughter of the Nawasib, the following is found in the Sunnah:

Narrated Abu Tha'labah al-Khushani: I said, “O Messenger of Allah! We live in the land of the People of the Book (Jews and Christians), can we eat their food?” The Prophet (ﷺ) replied, “Do not eat unless you know that they have slaughtered it as lawful for you.”

- (Sahih Muslim, Book 22, Hadith 4739)

Narrated Aisha: The Messenger of Allah (ﷺ) said, “Do not eat the meat slaughtered by the people of the Book (Jews and Christians) unless you know for sure that it has been slaughtered in accordance with the lawful slaughtering method.”

- (Sunan Ibn Majah, Book 22, Hadith 3258)

The Prophet forbade us from eating from the slaughter of the disbelievers, and therefore we are forbidden from eating the meat which is slaughtered by the Nawasib.

However, if the Nawasib repent and return to the Fold of Islam, there is no sin in consuming their slaughter.

Question 19: Is it Permissible to Curse Yazid ibn Mu'awiyah?

It is Permissible to Curse Yazid ibn Mu'awiyah because he passed away on a Faith other than Islam, this being disbelief.

Shaykh al-Islam Ibn Taymiyyah, May Allah have mercy on him, in Minhaj al-Sunnah (Volume 2, Page 342:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

In al-Sawa'iq al-Muhriqa, the well-known Sunni work, Shaykh Ibn Hajar al-Haythami:

- Here he states that Yazid ibn Mu'awiyah was responsible for the Killing of the Son of Ali ibn Abi Talib, Hussain (May Allah be pleased with him), at Karbala.

Had he died Muslim, even with his role in the event at Karbala, it would have been impermissible and Haram to curse him, however he, Yazid, died a Kaffir, therefore it is permissible.

Due to his Kufr, and his Kufr alone, it is permissible to curse him.

Question 20: Is it Permissible to Curse Mu'awiyah ibn Abu Sufyan?

It is not Permissible to curse Mu'awiyah ibn Abu Sufyan, and one has fallen into a State of Disbelief if he does - it is an act of Kufr which removes one from the Fold of Islam to insult, curse or slander Mu'awiyah, May Allah be pleased with him.

From the Sunnah, we have numerous Hadiths in regard to Mu'awiyah and his many virtues:

Narrated by Aisha (RA):

The Prophet (SAW) said: "O Mu'awiyah! You are appointed as a leader, and I ask Allah to give you success, but beware, for you have to account for your actions. Be just with the people."

Based on this Hadith, we can derive that the Prophet (SAW) made Mu'awiyah a leader, and the Prophet does not make mistakes. Do those who slander Mu'awiyah deny the Wisdom of the Prophet? Astagfirullah.

- Sahih Muslim, Hadith 4544.

Another narration which we have is as follows:

Narrated by Ibn Abbas (RA):

The Prophet (SAW) prayed for Mu'awiyah: "O Allah, make him a guide and guide others through him."

- Sahih Muslim, Hadith 4551.

The Prophet (SAW) is sinless and infallible - it is sin which delays D'ua from being answered. Therefore from the Sunnah we find that the Supplication of the Prophet is accepted immediately - it is never denied.

The Prophet is sinless, to deny this is Kufr. Therefore it is Kufr to deny the fact the Prophet's D'ua for Mu'awiyah to be Guided and for Others to be Guided through him was accepted is Kufr.

The virtues of Mu'awiyah, may Allah be pleased with him, are unquestionable and undisputed, and he is the Commander of the Believers.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The Prophet (SAW) said:

"When Mu'awiyah leads, follow him, for he is from the leaders of the believers."

- **Sahih al-Bukhari, Hadith 7075.**

If the Prophet (SAW) said Mu'awiyah is the Leader of the Believers, how can we not follow him as our leader? Surely it is a disgrace to not follow him.

When it comes to the Virtue of the Companions of the Prophet, May Allah be pleased with them all, we also have numerous Hadiths:

Narrated by Abu Hurairah (RA):

The Prophet (SAW) said:

"Do not curse my companions, for if one of you were to spend the likes of Mount Uhud in gold, it would not equal a handful or even half a handful of what they (my companions) have spent."

- **Sahih al-Bukhari, Hadith 3673.**

To slander the Sahaba, may Allah be pleased with them all, is Kufr, and it is an act which removes one from the Fold of Islam, and this applies to all of the Sahaba, be them Umar, Abu Bakr, Uthman, Ali, A'isha, Hafsa, Mu'awiyah and others.

Those who slander the Sahaba are not of Islam and are not Muslims, rather Kuffar.

Narrated by Abu Hurairah (RA):

The Prophet (SAW) said: "The best of my followers are those who are alive in my time, then those who will follow them, then those who will follow them."

- **Sahih al-Bukhari, Hadith 3672.**

Mu'awiyah, May Allah be pleased with him, is superior in status to all those who criticize him, for he is one of the Sahaba, and his virtues are uncontested.

It is a claim of the Shi'a Kuffar that Ali ibn Abi Talib, May Allah be pleased with him, and Mu'awiyah, May Allah be pleased with him, held hatred for one another, however we find in Authentic Hadiths that this is indeed another one of the numerous lies of the Rawafidh:

Imam Ali (RA) is reported to have said regarding the dead of the Battle of Siffin:

"They are our brothers who rebelled against us, so we fought them, but they and we are in Paradise."

Ali (RA) is believed to have said this in reference to the dead men of Mu'awiyah.

Question 21: Is it Permissible to Marry Rafidah?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Abu Bakr as-Sadiq, May Allah be pleased with him
- Umar ibn Al Khattab, May Allah be pleased with him
- Uthman bin Affan, May Allah be pleased with him
- A'isha bint Abu Bakr, May Allah be pleased with her, and with her father
- Hafsa bint Umar, May Allah be pleased with her and with her father

From the Sahih Collections of Hadith, we can derive various Narrations on this matter:

The Prophet (SAW) said:

"Do not revile my Companions! Do not revile my Companions! For by Him in Whose Hand is my soul! If any one of you were to spend the like of Mount Uhud in gold, it would not reach the value of one mud (a measure of food) spent by one of them, nor half of it."

- **(Sahih Muslim, Book 31, Hadith 6130)**

The Prophet (SAW) ordered us to not revile his Companions, May Allah Ta'ala be pleased with them all - those who do so are Disbelievers, and this is the consensus of the Scholars of Ahlus Sunnah wal-Jamaah.

The Prophet (SAW) said:

"Whoever insults my companions, upon him is the curse of Allah, the angels, and all the people."

- **(Sunan Ibn Majah, Hadith 1625)**

The curse of Allah is upon those who insult the Sahaba. It is Kufr, plain and simple, to insult, slander or revile them, May Allah be pleased with them all.

Another Hadith on the matter of the Sahaba and their status is as follows:

The Prophet (SAW) said:

"Whoever curses my companions, may the curse of Allah be upon him."

- **(Sunan Abu Dawood, Book 41, Hadith 4900)**

As stated before, the curse of Allah Azzawajjal is upon the cursers of the Sahaba. Anyone who rejects the Caliphate of Abu Bakr, Umar or Uthman is a Kaffir, much like how anyone who rejects or opposes the Caliphate of Ali ibn Abi Talib, May Allah be pleased with him, is too a Kaffir.

The innocence of Aisha (RA) regarding the accusation of adultery is clearly affirmed in the Qur'an in Surah An-Nur (24:11-20), where Allah Azzawajjal reveals her innocence and condemns those who falsely accused her. Those who deny this have denied the Qu'ran, and are therefore Kuffar.

Allah Ta'ala says:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

you; rather, it is good for you. For every person among them is what he has earned of sin. And the one who took upon himself the greater portion thereof (Abu Bakr's relative) will have a great punishment."

إِنَّ الدِّينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

Due to the fact the innocence of A'isha, May Allah be pleased with her, is revealed in the Qu'ran, those who deny her innocence are disbelievers.

One who is a Nawasib and one who is a Rafidah are both Kuffar, and one cannot be Muslim while he or she harbors in their heart hatred for the Companions and Wives of the Prophet (SAW).

As for the Rejector of the Caliphate of Abu Bakr as-Sadiq, May Allah be pleased with him, we find the following Hadith:

Sahih Bukhari, Hadith 3670:

"The Prophet (peace be upon him) said, 'If I were to take a Khalil (intimate friend) other than my Lord, I would have taken Abu Bakr, but he is my brother and my companion. The brotherhood of Islam is sufficient.'"

Sahih Bukhari, Hadith 3653:

"The Prophet (peace be upon him) said to Abu Bakr: 'You are the best of the people to me.'"

Sahih Muslim, Hadith 1741:

"Whoever dies without having pledged allegiance to the leader of the Muslims, dies a death of Jahiliyyah."

Abu Bakr was the First Rightful Amir al-Mu'minin, and Successor of the Prophet, Peace and Blessings be upon him, and whoever denies his Caliphate's legitimacy is a Kaffir.

The Rafidah are to be defined as those who curse, slander and hate the First Three Caliphs of Islam and the Mothers of the Believers, i.e. the wives of the Prophet, May Allah be pleased with them all. Such a person is a disbeliever, however this does not make every Shi'a, be them Zaydi, Ja'fari, etc. a Kaffir in itself.

The Rafidah are not Muslims, meanwhile Shi'a can be. While all Rafidah are Shi'a, not all Shi'a are Rafidah. Shi'a who do not curse the Sahaba and Mothers of the Believers should be considered Muslims so long as they do not hold other beliefs which entail Kufr.

As for the Rafidah, it is not permissible to pray behind them, pray for them after their death, etc. - they are to be treated like any other non Muslim.

Question 22: Is it Permissible for a Sunni to marry a Shi'a?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Shi'a which a Sunni wishes to marry holds belief which nullifies their Islam then they, of course, are not to be considered a Muslim, and it is not permissible to enter into a marriage with one.

It is not permissible to enter into a Temporary Marriage (with a Sunni or Shi'a), and Muttah Marriages are to be considered null and void under the Shari'ah, as such abominations have no evidence for them in the Qu'ran or Sunnah. Such marriages are fornication and not valid in any circumstances irregardless and irrespective of the measures and precautions taken. The same punishment which is applied for fornication is to be applied on the one who partakes in Muttah, this being one hundred lashes if he or she is unmarried, and death if the individual is married.

If a Muslim from Ahlul Sunnah is to marry a Muslim who is of the Shi'a, it is to be done in accordance with the Madhab the Sunni adheres to ideally, however if no directly prohibited rituals, rites and ceremonies are done by the Madhab of the Shi'a spouse then it is permissible for the marriage to be done in accordance with the marriage Fiqh of the Shi'a spouse, and all rules related to marriage still apply on the couple.

Beliefs which Nullify the Islam of the Shi'a who hold them are typically the following, however they are not limited to the following:

- Belief in the distortion of the Qu'ran and belief in the "Qu'ran of Fatima", the "Qu'ran of the Shi'a" and "Mushaf Fatima". This book is a book described in Al-Kafi, the Shi'a equivalent to Sahih al-Bukhari, and within Al-Kafi, the claim that this book of Fatima is superior to the Qu'ran is made. This is of course clear cut Kufr which removes one from the Fold of Islam.

Allah Ta'ala in the Qu'ran says the following:

Surah Al-Hijr (15:9):

"Indeed, it is We who have sent down the Qur'an, and indeed, We will be its guardian."

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We will be its Guardian" implies the Qu'ran will remain Preserved, Protected and Unchanged. The Rawafidh deny this.

In regards to the one which doubts the Qu'ran, Allah Ta'ala says the following:

Surah Al-Baqarah (2:6-7):

"Indeed, those who disbelieve – it is the same for them whether you warn them or do not warn them – they will not believe. Allah has sealed their hearts and their hearing, and over their eyes is a veil. And for them is a great punishment."

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْتَهُمْ لَا يُؤْمِنُونَ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is also a core belief of Islam that Muhhamad, Peace and Blessings be upon him, is the Final and Last Messenger and Prophet of God, and that the Qu'ran is the Final Divine Revelation. The Rawafidh deny this however, with them claiming Fatima al-Zahrah, the Daughter of the Prophet, received Divine Revelation "as her father and the others before him did" (and therefore was a Prophet) and that it was in the form of a Book, like the Qu'ran, Torah, Injil, etc.

In the Blasphemous Book of the Rawafidh, Al Kafi, the following is stated:

Imam Ja'far al-Sadiq (AS) says:

"Indeed, Allah gave Fatimah (AS) a book that no one knew about except her and the twelve Imams after her..." -

"...It contains knowledge of what has passed and what will come. It is not the Quran, but it is a book of guidance and knowledge."

- Hadith from Al-Kafi (Vol. 1, Book 2, Hadith 7)

According to the Rawafidh, the Mushaf Fatima contains special knowledge that was revealed to Fatimah (RA), this Knowledge relates to Past and Present Events and that it was a Revelation from Allah Azzawajjal through the Angel Jibril (AS). To believe in Musfah Fatimah, also known as the Qu'ran of Fatimah, is Kufr, and it removes one from the Fold of Islam.

The reason that this is Kufr is that it is Denial of the Qu'ran, wherein Allah Ta'ala states the following:

Surah Al-Ahzab (33:40):

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. And ever is Allah, of all things, Knowing."

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

The meaning of this verse is that Muhhamad (SAW) is the Final and Last Messenger and Prophet of Allah Azzawajjal.

Those who disbelieve in this verse are Qu'ran rejecting Kuffar who have apostatized from the Religion of Islam.

Allah Ta'ala further states:

Surah Al-Ma'idah (5:3):

"This day have I perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful."

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Azzawajjal and without need of altering.

Those who deny this verse are Kuffar, and this is why it is Haram to marry Rafidah which believes in Musfah Fatimah.

- Denial of the Qu'ran by stating that Mother A'isha, May Allah be pleased with her, committed adultery. Her innocence was confirmed by Allah Azzawajjal in the Qu'ran and therefore anyone who denies her innocence is a Kaffir due to their blatant and outright disbelief in the Qu'ran.

As I have stated before, the Innocence of A'ishah, Umm al-Mu'minin, May Allah be pleased with her, is stated in the Qu'ran, and denial of the Qu'ran is Kufr. Those who hate, revile or curse A'ishah, May Allah be pleased with her, as the Rafidah do, are not Muslims, but rather Kuffar.

- Takfir of the Sahaba, wherein the Shi'a claim that the Righteous Companions of the Prophet, May Allah be pleased with them, claim that Abu Bakr, Umar and Uthman 'seized' the Caliphate from Ali ibn Abi Talib, May Allah be pleased with him.

As I have also stated before, it is Kufr to revile the Sahaba, and their virtues, honor and righteousness is unmatched and undisputed.

- The belief in Delegation, wherein the Shi'a claim that the 12 Imams which descended from Ali ibn Abi Talib and Fatima hold complete absolute knowledge of the unseen and absolute power over all existence. This is Shirk which removes one from the Fold of Islam.

Allah Ta'ala in the Qu'ran says:

Surah Al-A'raf (7:188):

"Say, 'I do not possess for you [the power of] benefit or harm, except what Allah has willed. For every nation is an appointed term; when their time has come, then they will not remain behind an hour, nor will they precede [it].'"

قُلْ لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

This verse establishes the fact that none have Ilm al-Ghaib (Knowledge of the Unseen) which is unlimited except Allah Azzawajjal, and to deny this and affirm the Kufri-belief that the Imams hold absolute Knowledge of the Unseen, is clear cut Kufr and Qu'ran denial, and makes one a disbeliever.

Allah Ta'ala further explains:

Surah Al-Jinn (72:26-27):

"He [Allah] is the Knower of the unseen, and He does not disclose His knowledge of the unseen to anyone, except whom He has approved of messengers."

لَا يَخْفَىٰ عَلَى اللَّهِ سِتْرٌ شَيْءٌ إِلَّا مَنَ عَرَفَ مَا فِي صُدُورِهِمْ لَا يَخْفَىٰ عَلَى اللَّهِ سِتْرٌ شَيْءٌ إِلَّا مَنَ عَرَفَ مَا فِي صُدُورِهِمْ

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Azzawajjal alone, who has Knowledge of the Unseen, and only the Messengers and Prophets, through His Power and His Power Alone have Ilm al-Ghaib which He bestows upon them. To deny this, and claim the Imams have Ilm al-Ghaib, is Kufri which renders one an apostate.

From the Sunnah, we have various Authentic Hadiths on the matter of Ilm al-Ghaib, among them:

Sahih Muslim, Hadith 2306:

"Allah, the Exalted and Glorious, said: 'Verily, the knowledge of the Hour is with Me, and I send down the rain and know what is in the wombs.'"

This Hadith establishes the fact Ilm al-Ghaib and the Knowledge of the Time of the Hour is with Allah Azzawajjal, and Allah Azzawajjal only. However it is the belief of the Shi'ites that the 12 Imams have this Knowledge, and this is a Kufri-Shirki belief which renders one a disbeliever if they so happen to hold it.

- The belief that the 12 Imams and Fatima are able to independently answer requests and prayers of those who seek intercession through them, and this is indeed a belief which some extreme Shi'a hold, wherein they state that Imam Hussein or Hassan for example are able to cure them of their sicknesses, or that Imam Ali is capable of quelling pain during childbirth. Such beliefs are Shirk and there is no difference between the Christians who pray to Isa, Peace be upon him, and Imam Ali, May Allah be pleased with him.

To hold the belief that the Imams have the power to answer Prayers and Requests is Shirk, with Allah Ta'ala saying in the Qu'ran:

Surah Al-Fatiha (1:5):

"It is You we worship and You we ask for help."

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Allah Azzawajjal is the One we Worship, and it is He and Him alone who we worship. Those who worship other than Him have fallen into Shirk, and are outside of the Fold of Islam.

Allah Ta'ala further states:

Surah Al-A'raf (7:194):

"Indeed, those you call upon besides Allah are servants like you. So call upon them and let them respond to you, if you should be truthful."

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

"If you should be truthful" implies that they are not truthful, and Allah Ta'ala is establishing the fact He knows they are not truthful (i.e. liars, hypocrites and disbelievers). Those who call upon other than Allah, and call upon the Imams, are Disbelievers.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

"And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who disdain My worship will enter Hell [rendered] contemptible."

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Those who disdain from Worshipping Allah Ta'ala, and worship other than Him, are doomed to enter Hellfire.

- The belief that Umar ibn Al Khattab, May Allah be pleased with him, killed the Daughter of the Prophet and Wife of Ali ibn Abi Talib, May Allah be pleased with them both.

It is Kufr to lie about and slander the Sahaba, and we find in the following Hadith that the claim Umar, May Allah be pleased with him, killed the Daughter of the Prophet, is in fact a lie:

Fatimah (RA) said: "O Anas, how could you pour dust on the Messenger of Allah (SAW)?" After her father's death, she was overcome with grief, weeping constantly. It is reported that she fell ill soon after his death and passed away six months later.

- **(this Hadith is found in Sunan al-Kubra by Al-Bayhaqi)**

Due to the fact we have evidence on how Fatimah, May Allah be pleased with her, died, and this evidence proves she was not killed by Umar, May Allah be pleased with him, it is a lie and slander to accuse him of such a thing, and as he is a Sahaba, it is Kufr.

Such beliefs constitute Kufr and they remove one from the Fold of Islam, however the Nullifiers of Islam of hundreds of millions of followers of the Shi'a sect can easily in some cases span into the thousands or even tens of thousands.

If at any time during the marriage the Shi'a spouse affirms their belief in anything which constitutes Kufr then an immediate divorce must occur, and this is the ruling for whenever or not it is a male or female who displays such beliefs. When these beliefs are affirmed they are to be treated as disbelievers and it is not permissible for a Muslim to be married to a Disbeliever who is not of the People of the Book. The divorce is to occur as fast as possible and is to commence as soon as the Kufri beliefs are professed by the Shi'a.

Question 23: Is it appropriate to make Takfir on all Shi'as?

No, it is not appropriate or permissible to apply a blanket Takfir to all Shi'as.

From the Qu'ran and Sunnah, we find numerous warnings against Blanket Takfir, among them:

Abu Dharr (RA) reported: The Messenger of Allah (SAW) said:

"If a man says to his brother, 'O disbeliever,' then it returns upon one of them."

- **(Sahih al-Bukhari 6104; Sahih Muslim 60)**

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Another Hadith on the matter of Takfir is as follows:

Ibn 'Umar (RA) reported that the Prophet (SAW) said:

"Any person who calls his brother, 'O disbeliever' (Kafir), it will return upon one of them. If it is true, then he has committed Kufr, but if it is not true, it will return upon the one who said it."

- (Sahih Muslim 61)

It is Kufr to make Takfir upon a Muslim. If one Muslim makes Takfir on another Muslim, he is either correct in his Takfir, in which case the Muslim he Takfir's is a Kaffir, or he is incorrect, in which case he is a Kaffir himself.

As Muslims we are to Judge off of the Apparent, and until Shirk or Kufr have become apparent in their affirmed stated beliefs, writings or actions, we are to refrain from Takfir, however if a Nullifier of Islam manifests in their beliefs, we are not to refrain from making Takfir and are obligated to do so.

The evidence that we are to Judge off of the Apparent is derived directly from the Sunnah:

Usama bin Zaid (RA) reported:

The Messenger of Allah (SAW) sent us on an expedition, and we encountered a man who said, "There is no god but Allah." Usama struck him and killed him. When the news reached the Prophet (SAW), he said: "Did you kill him after he said, 'There is no god but Allah?'" I said, "O Messenger of Allah, he only said it to protect himself." The Prophet (SAW) said: "Did you open his heart to know whether he meant it or not?"

- (Sahih al-Bukhari 2641; Sahih Muslim 96)

We are to judge based on what people declare outwardly. If they declare they are Muslim, they are Muslim until proven otherwise - regardless of whenever or not they call themselves Sunni or Shi'a.

Another Hadith on this matter is as follows:

'Umar ibn al-Khattab (RA) narrated:

The Prophet (SAW) said: "People were judged by revelation in the time of the Prophet, but now there is no more revelation. Now, we will judge you by what is apparent to us from your deeds. So, whoever shows us goodness, we will trust him and bring him close. But whoever shows evil, we will not trust him, nor believe him, even if he claims that his intention is good."

- (Sahih al-Bukhari 46)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Question 24: Is the one who falsely makes Takfir of someone a Kaffir?

Yes, if a Muslim falsely (and knowingly) accuses another Muslim of apostasy, then he or she is a Kaffir.

The evidence from the Sunnah we find for this is as follows:

The Prophet (SAW) said:

"Whoever calls a man a disbeliever (Kafir) or says, 'O enemy of Allah,' and he is not so, it returns upon him."

- (Sahih al-Bukhari 6103)

The meaning of whoever calls a man a disbeliever is that whoever calls a believing man a disbeliever is himself a disbeliever.

'Uqbah ibn 'Amir (RA) reported that the Messenger of Allah (SAW) said:

"The one who calls another a disbeliever or says 'You are an enemy of Allah,' while it is not so, will have his statement returned to him."

- (Sunan Abu Dawood 4687)

Once more, the meaning of 'it returns to him' is that the one who refers to a Muslim as a disbeliever or enemy of Allah is himself a disbeliever and enemy of Allah.

It is not Permissible to make Takfir on a specific individual unless clear cut and blatant Kufr and Shirk which nullifies their Islam is present in their Acts of Worship, Beliefs, etc.

Another Hadith on this matter is as follows:

Abu Huraira (RA) reported that the Prophet (SAW) said:

"When a man accuses his brother of disbelief, it will come true for one of them."

- (Sunan Ibn Majah 3744)

When a man accuses his brother (i.e. Brother in Islam) of disbelief, then it becomes true for him in the sense the Takfir returns to him (i.e. he becomes a Disbeliever, and false Takfir is Kufr).

Question 25: Is the one who refuses to Takfir the Kuffar a Kaffir?

Yes, the one who denies the Kufr and Shirk of a Kaffir is a Kaffir himself, and after being made aware of their Kufr and Shirk, it is Obligatory upon the Muslim in question to make Takfir of the Kuffar and to consider them as such, even if it is his own son or brother.

Shaykh al-Islam Ibn Taymiyyah, May Allah have mercy on his soul, states:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- (Majmu' al-Fatawa, Volume 12, Page 497)

Therefore, for example, it is Kufr to:

- Deny the Kufr of the Rawafidh who curse, slander and insult the Companions and Wives of the Prophet

The reason for this is Love for the Sahaba is Fard (Obligatory), and the one who does not consider the Slanderers, Haters and Revilers of the Sahaba to be disbelievers is himself a Disbeliever.

The Rawafidh are Kuffar, due to their Denial of the Qu'ran, which is the same Kufr as the Ahmadiyyah.

Allah Ta'ala states in the Qu'ran:

Surah An-Nur (24:11-12):

"Indeed, those who brought forth the lie (against Aisha) are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what he has earned of sin. And he who took upon himself the greater part thereof (Abu Bakr's relative) - for him is a great punishment."

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوا شُرًا لَّكُمْ بَلْ هُوَ خَيْرٌ لِّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا ارْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

Due to the fact in the Qu'ran the innocence of A'ishah, Umm al-Mu'minin, May Allah be pleased with her, is confirmed, then it is Denial of the Qu'ran to accuse her of being an adulteress, and this is Kufr.

As for the Virtues of the Sahaba, it too is Kufr to deny, and this is what the Rafidah Religion's Cult is based off of.

Allah Ta'ala in the Qu'ran says:

Surah Al-Fath (48:29):

"Muhammad is the Messenger of Allapition in the Torah. And their description in the Gospel is like a plant which produces its stalk and strengthens it, so it becomes thick and stands upon its stalk, delighting the sowers—so that He may enrage the disbelievers. Allah has promised those who believe h; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating in prayer, seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration. That is their desire to do righteous deeds among them forgiveness and a great mercy. And Allah is Exalted in Might and Wise."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Due to the fact it is Kufr to deny the Qu'ran, and the virtues of the Sahaba are enshrined in the Qu'ran, it is Kufr to deny their virtues.

- Deny the Kufr of the Ahmadiyyah, who claim there is a Prophet after Muhhamad (SAW)

The Ahmadiyyah hold the belief their Sects founder is a Prophet, and that Prophethood will continue until the Day of Judgement. This is Kufr as it is Denial of the Qu'ran, and to deny their Disbelief is Disbelief.

Allah Ta'ala states in the Qu'ran:

Surah Al-Ahzab (33:40):

"Muhammad is not the father of any one of your men, but [he is] the Messenger of Allah and the Seal of the Prophets. And Allah has perfect knowledge of all things."

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

It is Kufr because it is Denial of the Qu'ran, and to deny the fact Denial of the Qu'ran is Kufr is Kufr in itself, as this too is Denial of the Qu'ran.

- Deny the Kufr of the Nawasib who hold hatred for the Immaculate Family of the Prophet (SAW)

When it comes to the Nawasib, it is Kufr to deny their Kufr because it is Denial of the Qu'ran and Authentic Ahadiths, which is Kufr.

Allah Ta'ala says in the Qu'ran:

Surah Al-Ahzab (33:33):

"Indeed, Allah only intends to remove from you the impurity [of sin] O People of the Household and to purify you with a thorough purification."

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Due to the fact the People of the House (i.e. Family) of the Prophet, Peace and Blessings be upon him, have been made pure and this is in the Qu'ran, it is denial of the Qu'ran to say they are disbelievers, heretics or evildoers.

This is the Kufr of the Rafidah, Ahmadiyya and Nawasib: Qu'ran denial.

This ruling however applies to all Muslims who do not make Takfir upon someone after the Kufr of the person is made clear to them.

Question 26: Are All Man Made Laws Kufr and Shirk?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The reasoning for this is that Ibn Abbas, May Allah be pleased with him, was asked about this matter, to which he replied that it is a Minor act of Kufr, which while serious than all other sins which are not Major Kufr or Shirk, it does not remove someone from the Fold of Islam (i.e. in reference to man made laws).

This is stated in Tafsir Ibn Abbas.

Allah Ta'ala says in the Qu'ran:

Surah Al-Ma'idah (5:44):

“Whoever does not judge by what Allah has revealed – it is they who are the disbelievers.”

وَمَنْ لَّمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكٰفِرُونَ

Ibn Abbas stated in his Tafsir that this is a form of *Kufr Duna Kufr*, which means a lesser form of Kufr which does not take one out of the Fold of the Religion.

The Prophet (SAW) made D'ua for Ibn Abbas to *never* make a mistake when interpreting the Qu'ran - therefore it is impossible to deny the fact Ibn Abbas was correct with his Tafsir, and anyone who denies this is a Kaffir if he accepts that the Prophet made D'ua for him, because it implies the Prophet's D'ua was not accepted and therefore the Prophet had sins which prevented him from having his D'ua accepted at that time.

In terms of whether or not the Prophet made D'ua for Ibn Abbas, May Allah be pleased with him to always interpret the Qu'ran correctly, we have various narrations on this matter.

Narrated Ibn Abbas:

The Prophet (ﷺ) said: "O Allah, teach him (the Qur'an) and give him the understanding of the Book (i.e., the Qur'an)."

- (Sahih al-Bukhari, Hadith 75)

Due to the fact the Prophet, Peace and Blessings of Allah Azzawajjal be upon him, made D'ua for Ibn Abbas, May Allah be pleased with him, to be taught the Qu'ran and have an understanding of it, it is Kufr to deny the fact Ibn Abbas had a perfect understanding of the Qu'ran and its meaning.

Question 27: Is Permissible to Fight for an Army led by a Muslim Ruler who makes Man-Made Laws?

Yes, because unless he has other Nullifiers of Islam, this is not disbelief. Man-Made Laws which contradict Shari'ah are Minor Kufr which do not remove one from the Fold of Islam, therefore the ruler is still a Muslim and like any other Muslim ruler, he must be obeyed.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

From the Sunnah, we find:

Narrated Abdullah bin Umar: "The Prophet (ﷺ) said: 'Obey your rulers even if they beat your back and take your wealth. Hear and obey.'"

- Sahih al-Bukhari, Hadith 7149:

On this basis, even if a ruler is a tyrant and evil man, if he is Muslim, he is to be obeyed. On this basis it is permissible to fight in an army led by a Muslim ruler who makes Man-Made Laws, because at the end of the day he is still a Muslim and therefore has all of the rights and privileges any other Muslim ruler has.

Allah Ta'ala in the Qu'ran says as follows:

Surah An-Nisa (4:59):

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day. That is the best [way] and best in result."

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أَوْلِي الْأَمْرِ مِنْكُمْ وَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

The meaning of this verse is that the Muslims are to obey their rulers, so long as their rulers remain Muslim. Unless the ruler commits Major Kufr or Major Shirk which removes him from the Fold of Islam, he is to be obeyed.

However, if the Muslim ruler becomes an apostate and has his Islam nullified, it is not permissible to serve in his Armed Forces, and it is Kufr to fight with him against the Muslims, because as already discussed in the answers to previous questions, it is Kufr which removes one from the Fold of Islam to fight with the Kuffar, including Murtads, against the Muslims.

A Hadith on this matter is as follows:

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, 'Whoever fights for the cause of Allah and is killed, he is a martyr. Whoever fights for the cause of Allah and is victorious, he will receive a reward from Allah. But if someone fights to protect his property or to show his valor or to gain fame, he is not a fighter in the cause of Allah.'

- Sahih Muslim, Hadith 1905

The one who dies when fighting for Islam dies as a Martyr and he will enter Paradise, however the one who dies while fighting for other than Islam, he does not die as a Martyr, and whenever or not he shall enter Hellfire or Paradise is a matter which will be decided on the Day of Judgement.

Another Hadith on this matter is the following:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

their lands is not one of us.

The meaning of this Hadith is that the one who fights for the Idolaters (Disbelievers) or to protect their lands is "not one of us" (i.e. not a Muslim, but rather a Kaffir), and it is indeed a form of Kufr to fight with them.

It is a matter of dispute on whenever or not it is Major or Minor Kufr to fight with the Disbelievers when they fight other Disbelievers, however it is undisputed that it is Major Kufr to fight the Muslims with the Disbelievers. Derived from the Sunnah, we find:

Sahih Muslim, Hadith 1736: "

Whoever helps the disbelievers against the Muslims, or who supports their cause against the Muslims, is not one of us."

The meaning of this Hadith is clear: the one who helps the disbelievers against the Muslims is a Kaffir.

Question 28: Is it Permissible to Revolt against a Major Fasiq?

It is generally not permissible for a Muslim to revolt against his or her ruler so long as they are a Muslim, even if they are tyrannical, sinful and oppressive in their style of rule and administration of the Islamic State which they Govern.

Abu Huraira, May Allah be pleased with him, narrated the following:

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, 'If anyone sees something evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart. And that is the weakest of faith.'

- Sahih al-Bukhari, Hadith 6931

It is the right and duty of every Muslim to change evil wherever he sees it, with his hand, tongue or heart. It is an obligation of Muslims to advise unjust rulers who sin to change their ways, if this will not lead to the Muslim being harmed. However this does not mean it is permissible to revolt against the Muslim ruler, even if he is an evildoer and oppressor.

In another Hadith found in the Sahih Collection:

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, 'Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. Whoever obeys the ruler, obeys me, and whoever disobeys the ruler, disobeys me.'

- Sahih Muslim, Hadith 1846

The one who disobeys the ruler has disobeyed Allah Ta'ala, for Allah has ordered obedience to the Muslim rulers.

Obedience to the ruler is something which is an obligation upon all Muslims in order to safeguard the unity and strength of the Islamic State in question as well as the entire Ummah as a whole.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sahih Muslim, Hadith 1848

The meaning of this Hadith is that one should obey their ruler, and in fact must obey their ruler, even if they are harsh or underqualified, so long as they are Muslim.

When the Muslims inside of a country do not obey the Muslim ruler, Secularists, Atheists, Communists, Socialists and other deviants take the place of the Muslim ruler typically, or organizations with the support of the Kuffar take hold of the nations military, economic and political institutions - this is without doubt disastrous for the Islamic State in question, and it is even more disastrous for the Ummah as a whole when the Kuffar exert influence over the Ummah with these organizations they support.

In the Sunnah, we find that we are to be patient when our rulers do something which we are not pleased with.

The following Hadith shows this:

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever sees something from his ruler that he dislikes, let him be patient, for whoever separates from the ruler's obedience even the span of a hand and dies, his death is the death of Jahiliyyah."

- Sahih al-Bukhari, Hadith 7054

The one who sees something in his ruler which he dislikes is to wait and be patient if they are Muslim, and the one who breaks his Bayah and dies will die the death of a Jahil, and whenever this means a Kaffir or Major Fasiq is a matter of dispute.

It is not Kufr to revolt against a Major Fasiq, or any Muslim ruler for that matter, however it does make someone a Major Fasiq and Sinner themselves when it is done, and it makes someone a Disbeliever if he or she accepts the aid of the Kuffar when revolting against their Major Fasiq ruler, as this is akin to Joining in with the ranks of the Polytheists in their wars and struggles against the Muslims, which is disbelief which removes one from the Fold of Islam.

"A man from the Ansar said: The Messenger of Allah, peace and blessings be upon him, said, "There will be rulers over you who will do wrong. You will see things you dislike. Do not rebel against them, but continue to obey and be patient."

- Sahih Muslim, Hadith 1847

The Prophet of Allah ordered us to be patient with our rulers and obey them if they are Muslim, even if they do evil - and this is what we shall do.

If due to the oppressive or incompetent rule of the Major Fasiq the Ummah or the Islamic State in question is under threat, either from internal or external factors, then it is permissible to revolt against them in order to protect the security of the Islamic State and the Ummah as a whole, however it should be avoided and kept as a final action taken when it is a worst case

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

On this matter, we have various narrations.

Ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, 'If anyone of you sees an injustice being done, let him change it with his hand; if he is not able to do so, then let him speak out against it; if he is not able to do so, then let him feel it in his heart, and that is the weakest of faith.'

- Sahih Muslim, Hadith 1895

It is an obligation upon all the Muslims to defend the Ummah, at all costs.

Due to this, at times it can become permissible to overthrow a ruler, such as in circumstances wherein he is incompetent to the point it allows for the enemies of Islam to advance within or occupy the country.

If the Evil of a Ruler becomes Disbelief and Kufr or Shirk then it is fully permissible, and in fact obligatory, for the Muslims within the Islamic State to revolt against him, as it is intolerable for the Lands of the Muslims to be ruled by a Kaffir, and it is something which it is a collective obligation set upon every Muslim to ensure that such a grim reality never manifests and if it does it is quickly undone and reversed.

In regards to this, it is totally impermissible to allow the Non-Muslims to rule the Muslims, and from Authentic Hadiths, we find the following:

Sahih Muslim, Hadith 1852: "The Prophet (peace and blessings be upon him) said: 'A non-Muslim is not the guardian of a Muslim.'"

Sahih Bukhari, Hadith 6722: "Narrated Abu Huraira: The Prophet (peace and blessings be upon him) said: 'No people who appoint a woman as their leader will ever succeed.'"

Sunan Abu Dawood, Hadith 2947: "The Prophet (peace and blessings be upon him) said: 'A Muslim is the brother of another Muslim. He does not wrong him, nor does he forsake him. Whoever helps his brother in his time of need, Allah will help him in his time of need.'"

Derived from these Hadiths, it is Halal to revolt and overthrow a Non Muslim ruler and Woman, because Kuffar and Females cannot lead the Muslims. The Muslims are the Brothers to every other Muslim, so every Muslim must support a Group of Muslims who revolt against a Kaffir or Female.

Question 29: Is it Permissible to Revolt against a Ruler who does Minor Kufr or Minor Shirk?

It is not permissible to revolt against a ruler who does Minor Kufr or Minor Shirk as these are Acts which do not remove one from the Fold of Islam and the ruler is to still be considered a Muslim, however it is permissible and obligatory to revolt against a ruler who does Major Kufr and Major Shirk which removes them from the Fold of Islam.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

"The Prophet (ﷺ) said: "There are two types of Kufr: major and minor. The minor Kufr is what people commit when they disobey Allah's commands and abandon what is obligatory. But the major Kufr is when one denies Allah or associates a partner with Him."

- Sahih Muslim (Hadith 64)

Minor Kufr is when one Disobeys Allah Ta'ala, and Major Kufr is when one Denies Allah, Associates Partners with Him, may He be Exalted, denies the Existence or Authenticity of the Qu'ran, etc.

The first type of Kufr, i.e. Minor Kufr, does not remove one from the Fold of Islam, but the Second (i.e. Major Kufr) does, and renders one a disbeliever.

Due to the fact it does not remove a ruler from the Fold of the Religion, they are still Muslim, and therefore it is not allowed to revolt against them.

The same principle applies to Minor Shirk and Major Shirk, with us finding the following Hadiths narrated on this matter:

Narrated by Ibn Mas'ud (RA) in Musnad Ahmad:'

"The Prophet (ﷺ) said: "The thing I fear most for you is minor Shirk.' The companions asked, 'O Messenger of Allah, what is minor Shirk?' He replied, 'It is showing off in good deeds. On the Day of Judgment, when people are rewarded for their deeds, Allah will say: 'Go to those whom you were showing off for in the world and see if they can reward you.'"

This Hadith establishes Minor Shirk, it is showing off Good Deeds so others can see you and other forms of Shirk, which while still Shirk, are of a 'Lesser' nature, and do not remove one from the Fold of Islam.

Due to the fact it does not remove one from the Fold of Islam to commit Minor Shirk, they are still Muslims, and therefore if a ruler does Minor Shirk, he is not to be revolted against.

Narrated by Abdullah ibn Mas'ud (RA):

"The Prophet (ﷺ) said: 'Shall I not inform you of the greatest of the major sins? And he repeated it three times. They (the companions) said: 'Certainly, O Messenger of Allah!' He said: 'To associate others with Allah (Shirk), and to disobey parents, and to bear false witness.'"

Shirk is the worst sin, and Major Shirk is when one Associates Partners with Allah Azzawajjal, such as Praying to a Saint or other Deity. This removes one from the Fold of Islam, and it is Permissible and Mandatory to revolt against a ruler who does this.

Question 30: Does it make one a Kaffir and Khawrij to revolt against a Muslim ruler?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

committing an act of Kufr.

A Hadith on the Khawarij is as follows:

Narrated by Abu Sa'id al-Khudri (RA):

The Prophet (ﷺ) said: "There will appear in this Ummah a people who will recite the Qur'an, but it will not pass beyond their throats. They will leave Islam as an arrow passes through the game animal, and they will kill the people of Islam and leave the idolaters. If I am still alive, I will kill them as the people of 'Aad were killed."

- Sahih Muslim (Hadith 1066)

The Khawarij are Evildoers who appear Pious, and they are those who make Takfir for Major Sins, not those who revolt against a Ruler. The Khawarij are to be executed, as this was the intention of Rasulallah (SAW) if he was to live to see them.

Another Hadith about them is as follows:

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "There will be people among you who will rise and claim that they are the best Muslims, but they will be the worst of people. They will say that they are the best, but they will deviate from Islam. They will have nothing but the outward appearance of Islam, but their hearts will be far from it."

- Sahih Bukhari (Hadith 6930)

The Khawarij appear Pious, but are in fact the Worst of People, and while they may call one to the truth, they themselves are not of it.

It does not remove them from the Fold of Islam to revolt against a Muslim ruler, much like how Major Sins do not remove someone from the Fold of Islam, in fact it is something which removes someone from the Fold of Islam to make Takfir on the rebels who revolt, as this is an attribute of the Khawrij who make Takfir for Major Sins!

The Hadith which defines them is as follows:

Narrated by Abu Sa'id al-Khudri (RA):

The Messenger of Allah (ﷺ) said, "There will appear a group of people who will recite the Qur'an, but it will not go beyond their throats. They will kill the Muslims and leave the idolaters. They will call people to the Book of Allah, but they will not be among its people. Whoever opposes them will be killed by them. **They will make Takfir of anyone who commits a major sin.**"

- Sahih Muslim (Hadith 1064)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It does not make one a Khawrij so long as the Muslim in question revolting against the Muslim ruler does not make Takfir of the Muslim ruler for Major Sins. The Khawarij are those who make Takfir upon fellow Muslims for Major Sins, such as Fornication, Interest and Oppression, not those who revolt against Muslim rulers. It is not permissible or appropriate to make Takfir of those who revolt against Muslim rulers, rather it is appropriate to call them Sinners and Evildoers, however they should not be individually cursed and they cannot be Takfired, as they have done no Kufr.

However, it is indeed Kufr to revolt against a Muslim ruler with the aid of a Non-Muslim or Non-Muslim Government.

Question 31: Is it a Major or Minor Sin to disobey the Muslim Ruler of a country?

Disobedience to the Muslim ruler is a serious matter in Islam. According to the principles laid out in the Qur'an and the Sunnah, obeying the Muslim ruler is obligatory, as long as the ruler commands what is in accordance with the Shari'ah and does not command sin or disobedience to Allah.

The Hadiths on this matter are numerous, and they are:

"Ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, 'Listen and obey, even if the ruler is a slave whose head is like a raisin.'

- Sahih Muslim, Hadith 1848

This Hadith means we are to obey our rulers, if they are Muslim, regardless of their race, ethnicity, nationality, etc. - however if they disbelieve in Islam, it is permissible to revolt against them and overthrow them.

"Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, 'Whoever sees something from his ruler that he dislikes, let him be patient, for whoever separates from the ruler's obedience even the span of a hand and dies, his death is the death of Jahiliyyah.'

- Sahih al-Bukhari, Hadith 7054

Due to these Hadiths, and many other Narrations found in Sahih al-Bukari, Sahih Muslim and other Collections of Hadiths, it is considered Haram and a Major Sin to revolt against a ruler.

It is not an option, rather it is a duty, to obey the Muslim ruler, much like how it is an obligation which one is sinful for neglecting if he or she disobeys his parents or husband. There are obligations which every Muslim has upon one another and is entitled to, and one of the obligations that a Muslim owes to his or her Muslim ruler is obedience when asked to do something so long as it is Halal.

When a ruler commands something which is in line with the Qu'ran and Sunnah and Shari'ah as a whole it is not permissible to refuse to do so, and it is a Major Sin to refuse and disobey, however it is not permissible to obey a Muslim ruler, or anyone for that matter, when

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

the Saudi Ulema once did, the Ruler is to be treated as a Kaffir who has ordered Kufr and Shirk to be done - this is a Nullifier of their Islam.

Country 32: If a Pious Muslim Ruler and Fasiq Muslim Ruler are at war or odds, should the Citizens of the Fasiq disobey him and take the side of the Pious Ruler?

When a Pious Muslim Ruler and a Fasiq Muslim Ruler are at war or odds, the Citizens of the Fasiq should disobey him and take the side of the Pious Ruler.

The Prophet (ﷺ) said, "Whoever sees a wrong, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart – and that is the weakest of faith."

- Sahih Muslim (Hadith 3241)

This Hadith proves that if one sees evil, it is imperative for him to work with his hand, tongue or heart to change it. Therefore one should support Good over Evil and Light over Darkness.

Another Hadith is as follows:

The Messenger of Allah (ﷺ) said: "If someone is placed in charge of you and he is unjust, then there is no obedience to him, except when the ruler is commanding what is good."

- Sahih Muslim (Hadith 1855)

The meaning of this Hadith is that one is to take the side of the Righteous who commands Good over the one who commands Evil, and the one who commands Evil, there is no obedience to.

When two Muslims have a military, economic or diplomatic disagreement, it is an Obligation for the Muslims, including those who are citizens of the Fasiq, to take the side of the more Pious Muslim - this is because foreboding the evil and promoting the good is an obligation put upon all Muslims, and part of foreboding the evil is fighting the evil, and part of promoting the good is supporting the pious Muslims who spread and uphold the good.

If a Muslim revolts against his or her Muslim ruler in order to support a Pious Muslim who is more righteous than his ruler then no sin is upon the Muslim and they have in fact done a commendable act as they are taking action to forbid the evil and promote the good. If the Pious and Righteous Muslim with the aid of the Non Muslims fights the Fasiq then he becomes a Kaffir and it is no longer permissible to fight alongside him, as he has become a Kaffir, and therefore it is Kufr to fight along his side against the Fasiq, because it is Kufr to join the ranks of the Disbelievers in their wars with the Muslims, regardless of how pious outwardly they may seem. If someone commits apostasy during, before, or after their conflict with a Fasiq, the Fasiq is superior to them.

Question 33: Is it Permissible to Stand for the National Anthem of a Muslim Country?

It is permissible to stand for the National Anthem of a Muslim Country which is led by a Muslim ruler who has not committed acts of Shirk or Kufr in their reign, which is becoming an

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

A Hadith on showing respect to the ruler of a Muslim nation is as follows:

"The Prophet (ﷺ) said: 'Listen to and obey the leader, even if he is an Ethiopian slave, as long as he establishes the prayer among you.'"

- Sunan Abu Dawood (Hadith 2742)

Due to this Hadith, it is considered Halal to stand for the National Anthem of a Muslim nation, as this is showing respect for the Islamic State and Muslim ruler.

Just because a country or a ruler claims to be an Islamic State or Muslim Ruler does not make it so, and it is prohibited to stand for the National Anthems of Nations of Disbelief such as Saudi Arabia. Their rulers are disbelievers and their nations have been founded off of Disbelief. Despite the Muslim population of nations like these, they are not Muslim countries - one is not allowed to stand for their National Anthem and there is no difference between standing for their National Anthem and the National Anthem of the Jewish State.

It is Permissible to stand for the National Anthem of a Muslim Country which possesses flaws in its Governance, Fiqh and Aqeedah, so long as these flaws do not amount to Kufr which nullifies the Islam of the Ruler of the Country and the Government of the Country as a whole.

It is Fard to stand for the National Anthem if the Muslim ruler commands this, due to the following Hadith:

The Messenger of Allah (ﷺ) said: "Whoever obeys the ruler has indeed obeyed me, and whoever disobeys the ruler has indeed disobeyed me."

- Sahih Muslim (Hadith 3400)

Due to the fact it is Fard to obey the Muslim ruler when they command something which is not sinful, it is Fard to stand for the National Anthem if they order it.

When a Nullifier of their Islam appears, it is of course no longer permissible to stand for the National Anthem of the Country, and it is a Major Sin to do so, otherwise there is no issue in doing so as long as the intention behind standing is to show respect and nothing more.

Question 34: Is it Permissible to Stand for the National Anthem of a Non-Muslim Country?

It is not permissible to stand for the National Anthem of a Non Muslim Country, as this is promoting, encouraging and showing approval of their Tribalism and Nationalism, both of which constitutes a form of Disbelief for them and the Muslims which support them.

From the Sunnah, we find an extensive list of narrations on the matter of imitating the disbelievers:

Sahih Muslim (Hadith 2167): "Whoever imitates a people is one of them."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Sahih Muslim (Hadith 2186): "The Prophet (ﷺ) said, 'I am free from every Muslim who lives among the polytheists.'"

'I am free from' implies separation, and it is a Major Sin to reside with the Polytheists if one is not involved in the Dawah, and it is Kufr to stand for their National Anthems and Oaths, thus affirming their Kufr.

Muslim countries are Islamic States which aim to unite the Ummah as one and spread Shari'ah while protecting the Muslims inside of their borders, meanwhile Non Muslim countries are Tribal entities which seek to promote the Kufr doctrine of Western European Statehood and Nationalism.

In the Qu'ran, we are forbidden from allying ourselves with the disbelievers.

Allah Ta'ala states:

Surah Al-Imran (3:28):

"Let not the believers take disbelievers as allies rather than believers. And whoever does that has nothing with Allah."

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ يَتَّقُوا مِنْهُمْ تُقَاتِلُوا
وَيَحْذَرُ اللَّهُ نَفْسَهُ وَاللَّهُ الْمَصِيرُ

This verse is wherein we are ordered to not take the disbelievers as allies over the believers, and if one Pledges an Oath to be Loyal to the Disbelievers but not the Believers, he is a Kafir, as he is taking the Disbelievers over the Believers.

Allah Ta'ala further states in the Qu'ran:

Surah Al-Mujadila (58:22):

"You will not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred..."

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحِهِ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Surah At-Tawbah (9:23):

"O you who have believed, do not take your fathers and brothers as allies if they have preferred disbelief over belief..."

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاُولَئِكَ هُمُ
الظَّالِمُونَ

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

To show approval to such Kufr filled doctrines is Kufr in it of itself, as it is akin to promoting and partaking in Kufr or Shirk. There is no doubt that standing for the National Anthem of a Non Muslim Country is a Nationalist Ritual of the Disbelievers - it is Honor and Veneration of their Kufri State, to them, it is an Act of Worship to the State.

From the Sunnah, on the matter of imitation of the disbelievers, we find several dozen Hadiths wherein Takfir is made on those who do such a repulsive act:

Sahih al-Bukhari, Hadith 3515 "The Prophet (peace be upon him) said: 'Do not imitate the disbelievers, for whoever imitates them is one of them.'"

Sunan Abu Dawood, Book 34, Hadith 4031 "He who imitates a people is considered to be one of them."

Sunan Abu Dawood, Book 34, Hadith 4209 "Whoever imitates a people is one of them."

Sahih Muslim, Book 24, Hadith 5300 "Whoever imitates a people is one of them."

As I have said before, the meaning of these Hadiths cannot be made more clear - the imitators of the disbelievers in their acts of worship are themselves disbelievers, and it is Kufr to intentionally imitate them.

It is an act of Kufr and disbelief to stand for the National Anthem of any non Muslim country therefore.

Partaking in all Nationalistic rituals of the Kuffar is an act of Disbelief and approval of their Kufr. It does not matter what Non Muslim country the Muslim stands for the Anthem of - there is, in the eyes of the Shari'ah, no difference between China and America or Israel and Brazil.

When it comes to the Kufr of Nationalism, we have the following which we can derive from the Sunnah:

"He who calls to tribalism (nationalism) is not of us. He who fights for tribalism (nationalism) is not of us. He who dies for tribalism (nationalism) is not of us."

- Sahih Muslim, Hadith 2564

"The Prophet (ﷺ) said: 'Leave it, for it is rotten.' This was when some people were discussing the issue of nationalism and tribal pride."

- Sunan Abu Dawood, Hadith 5121

"There are three types of people who are not Muslims: the one who dies on nationalism, the one who calls others to nationalism, and the one who fights for nationalism."

- Sahih al-Bukhari, Hadith 6769

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

All are nations of the disbelievers who rule off of Manmade Law and do not adhere to Islam.

Question 35: Is it Permissible to Pledge Allegiance to the Flag of a Muslim Country?

No, because this is a Nationalistic Ritual of Kufr. Much like standing for the National Anthem, it is a Kufri ritual of the disbelievers which they perform in order to worship their Kufri state built off of Disbelief and the Philosophy and Laws of their Disbelieving Forefathers.

It is imitation of the disbelievers on basis of the following Hadith:

Sunan Abu Dawood, Hadith 4031:

"The Prophet (ﷺ) said: 'He who imitates a people is one of them.'"

How can a Muslim dare claim that it is permissible to partake in rituals of the disbelievers and imitate them in their acts of worship? It does not matter whenever their worship is to a false deity or to a State built off of Kufr - both are rituals and both constitute disbelief to partake in.

It is a call to Nationalism and Tribalism, and from the Sunnah we find the following:

Sahih Muslim, Hadith 2584:

"He who calls to 'asabiyyah (nationalism/tribalism) is not one of us, and he who fights for 'asabiyyah is not one of us, and he who dies following 'asabiyyah is not one of us."

If one is not one of us, and by this the Hadith means not a Muslim, how can a Muslim claim it is permissible to partake in Nationalism?

To Pledge Allegiance to the Flag of a Non Muslim Country is to Pledge Allegiance to the country as a whole. This is an Oath which is taken to adhere to the Laws of the country, which are laws other than Shari'ah, an Oath to be loyal to the country and its leaders. This is Kufr because one is sworn by Allah Azzawajjal (God) in the Oath to commit Kufr and Shirk. It is not permissible to Swear Loyalty to a Non Muslim and there is no doubt it is Kufr.

Allah Ta'ala in the Qu'ran says:

Surah Al-Imran (3:28):

"Let not the believers take disbelievers as allies instead of the believers. And whoever does that has nothing with Allah, unless you (do so) as a precaution against them in prudence. And Allah warns you of Himself, and to Allah is the final destination."

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ يَتَّقُوا مِنْهُمْ تُقَاتِلَةً وَيَحْذَرِ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

Pledging allegiance to a non-Muslim country, where laws other than Shari'ah are followed, violates this verse because it involves aligning oneself with disbelievers and their systems.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

"And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers."

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

This verse establishes the fact rule is for Allah Ta'ala, and those who rule off of other than what He has revealed, are of the disbelievers.

It is even more severe Kufr to Pledge Allegiance to a Non Muslim State such as Israel or America which fights the Muslims. The basis for this is that anyone who joins the ranks of the Disbelievers and Polytheists is a Kaffir, as found in the following Hadith:

Sahih al-Bukhari (Hadith 6557):

The Prophet Muhammad (ﷺ) said: "Whoever takes up arms against us is not from us."

The interpretation of the meaning of this Hadith is that the one who fights the Muslims is a Kaffir.

Such rituals of Nationalism are at their core rituals and partaking in the rituals of the disbelievers removes one from the Fold of Islam. Standing for or while this ritual takes place is not Kufr, but uttering the words and placing one's hand on his or her heart is.

From the Sunnah, we can derive the following:

Sunan Abu Dawood (Hadith 4031):

The Prophet Muhammad (ﷺ) said: "Whoever imitates a people is one of them."

Sahih Muslim (Hadith 259):

The Prophet Muhammad (ﷺ) said: "Be different from the polytheists: let your beards grow and trim your mustaches."

Sahih al-Bukhari (Hadith 5892):

The Prophet Muhammad (ﷺ) said: "The Jews and Christians do not dye their hair, so be different from them."

Numerous other Hadiths are narrated on the matter of imitation of the disbelievers. It is a sin to imitate them in life, and Major Kufr to imitate them in Worship.

Question 36: One must Obey a Ruler, Parents or Husband if they are asked by them to perform a sinful action?

One is not allowed to obey a ruler, parent or husband if they are asked by them to perform an action which is sinful and in contradiction of the Qu'ran and Sunnah or harmful to the Muslims and Ummah as a whole.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Sahih al-Bukhari (Hadith 7257):

The Prophet Muhammad (ﷺ) said: "There is no obedience to anyone in disobedience to Allah; obedience is only in what is good."

One is only meant to obey the one who obeys Allah Ta'ala, and if one disobeys Allah Ta'ala, there is no need to obey him.

Another Hadith on obedience to those who order sin is as follows:

Sunan Ibn Majah (Hadith 208):

The Prophet Muhammad (ﷺ) said: "There is no obedience to anyone if it involves disobedience to Allah. Verily, obedience is in what is right and proper."

This Hadith establishes the fact that commands which lead to disobedience to Allah Ta'ala must be disobeyed, even if issued by:

- The Muslim ruler of an Islamic State
- A parent who holds authority over their child
- A husband who holds authority over his wife

If someone is commanded by their parents to stop praying for example and they obey them then they have committed an act of disbelief as have their parents and they are both to be treated as disbelievers who have exited the religion of Islam and have become apostates, the same applies if a husband or ruler commands one stops praying and they obey.

The reason for this is the Shirk of Obedience, as well as the following Hadith:

Sunan al-Tirmidhi (Hadith 1707): The Prophet Muhammad (ﷺ) said: "Whoever leaves the prayer has disbelieved."

The meaning of this Hadith is that the one who abandons prayer and does not pray is a disbeliever.

As for the Shirk of Obedience, as find the following:

Tafsir Ibn Kathir (Commentary on Surah at-Tawbah 9:31):

In this section, Ibn Kathir explains the concept of the Shirk of Obedience based on the verse "They (Jews and Christians) took their rabbis and monks as lords besides Allah." (9:31).

When the companions asked how this was done, the Prophet (ﷺ) replied:

"They (the rabbis and monks) made permissible what Allah had forbidden, and they made forbidden what Allah had permitted, and the people obeyed them. This is how they worshiped them."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

To stop Praying, Fasting, Paying Zakat or Performing Hajj, as well as any other Duty which a Muslim has as per the Qu'ran and Sunnah, due to what someone orders them to do, if obeyed, is Kufr which removes them from the Fold of Islam. To intentionally abandon Prayer, Zakat, etc. for any reason is Kufr and it makes one an apostate. Furthermore it also makes one an apostate to order someone to do it for any reason. For example if someone is told by their parents to not pray due to studies or school, and they obey their parents instead of Allah Azzawajjal who ordered them to pray, such a person has become a disbeliever.

Tafsir of Surah At-Tawbah (9:31) -

Hadith from Adi ibn Hatim: In response to the verse from Surah At-Tawbah (9:31), Adi ibn Hatim (RA), who was a Christian before accepting Islam, said to the Prophet (ﷺ):

"They (the Jews and Christians) do not worship their priests and monks."

The Prophet (ﷺ) replied:

"They (the priests and monks) made permissible what Allah had forbidden and forbade what Allah had made permissible, and they (the people) followed them. That is how they worshiped them."

The meaning of this is what the Priests and Monks were worshipped by the Jews and Christians when they obeyed their orders to disobey Allah Ta'ala, and the same principle applies with any authority figure who is obeyed in contradiction to the Shari'ah of Allah Ta'ala, the Qu'ran and Sunnah.

They have committed the evil sin of Shirk in the form of the Shirk of Obedience. The Shirk of Obedience is committed whenever someone obeys a person who orders them to leave a Religious Obligation when Allah Azzawajjal has ordered otherwise.

We find this in both the Tafsir of Ibn Kathir, May Allah have mercy on his soul, and others.

Question 37: One must Obey a Ruler, Parents or Husband if they are asked by them to perform a dangerous action?

This varies from circumstance to circumstance.

In the case of the Ruler, it is Obligatory to Obey the Ruler no matter what dangerous tasks he commands one to do, so long as the Order is not of a Sinful nature and a dangerous action in matters of the Akhirah.

From the Sunnah, we find:

The Prophet Muhammad (ﷺ) said: "The destruction of the entire world is lighter in the sight of Allah than the killing of a single Muslim unjustly."

- (Sunan an-Nasa'i 3987, Jami` at-Tirmidhi 1455)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

On the topic of Self Harm, and the fulfillment of orders and commands which facilitate harm to oneself, we find:

The Prophet Muhammad (ﷺ) said: "There should be neither harming (darar) nor reciprocating harm (dirar)."

- (Sunan Ibn Majah 2340, Muwatta Malik 1415)

A Muslim is not to harm himself, and this is a Major Sin and Prohibited Act. When one is ordered to harm himself, or do something which will harm him, he is to refuse to comply with such an order.

It is also the consensus of the Scholars that the body has a right over you, and one is to treat their body well.

The Prophet Muhammad (ﷺ) said: "Your body has a right over you."

- (Sahih al-Bukhari 5199)

The meaning of this Hadith is, as I said above, that ones body has a right over him. In regards to suicide:

The Prophet Muhammad (ﷺ) said: "Whoever kills himself with something will be punished with it in the Hereafter."

- (Sahih al-Bukhari 6105, Sahih Muslim 109)

On this basis, suicide and self harm is prohibited. It is an issue of dispute on whenever or not a Muslim who commits suicide dies a disbeliever or a believer, and the issue of whenever or not he will be punished in Jahhanam for Eternity or a finite period of time is too disputed, however what is not disputed is the fact suicide is a Major Sin which will result in punishment in the Hellfire for at least some time.

When a ruler orders any of the following actions, or similar actions, he is to be obeyed:

- Operations related to the Military, such as an invasion of an adjacent country, wherein there is a serious risk that the subject of the ruler ordered to invade the country will be killed.

The reason for this is the following Hadith:

The Prophet Muhammad (ﷺ) said: "Do not wish to meet the enemy, but when you meet them, be firm."

- (Sahih al-Bukhari 2966, Sahih Muslim 1742)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

We find in the following Hadiths evidence from the Sunnah of this:

The Prophet Muhammad (ﷺ) said: "If a man turns his back on the battlefield and flees, Allah will cast him into the Fire unless it is a tactic of war, or to join another group, or to retreat for the sake of regrouping."

- (Sahih Muslim 1741)

A Muslim is allowed to turn his back and flee from the battlefield if it is a tactic of war, to join another group or regroup. Other than this, it is sinful to run from the battlefield, and if the ruler orders an assault which endangers the life of a soldier, the soldier is to obey.

We find this Hadith once more from reliable sources:

The Prophet Muhammad (ﷺ) said: "It is not permissible for a Muslim to flee from the enemy except in three cases: when fleeing to join a group of Muslims, or to retreat in a tactical manner, or when fleeing to protect one's family and wealth."

- (Sunan an-Nasa'i 3140, Sahih Ibn Majah 2740)

This Hadith has been found in numerous other works, and it is regarded as Sahih.

The Prophet Muhammad (ﷺ) said: "Whoever runs away from the battlefield and does so in cowardice, Allah will never look at him on the Day of Judgment."

- (Sahih Muslim 1741)

This Hadith establishes the fact it is a Major Sin and immense transgression to flee from the enemy on the battlefield unless for the prescribed exceptions mentioned in the previous Hadiths.

One is to obey their ruler on the battlefield (i.e. in warfare) at all times, unless their orders are Sinful and in disobedience to Allah Azzawajjal.

Another Hadith on this matter we find from Bukhari is as follows:

The Prophet Muhammad (ﷺ) said: "Do not run away from the enemy, even if you are overwhelmed, and if you retreat, do so for a valid reason such as regrouping, or to protect yourself, your family, or your fellow Muslims."

- (Sahih al-Bukhari 3006, Sahih Muslim 1741)

It is Sinful for one to retreat without a valid reason. If one seeks to flee the battle to avoid death, instead of fleeing to protect oneself to return to the battle later on, then he is sinful.

It is not permissible to obey a parent or spouse who orders you to do something which is harmful and if you are killed or seriously injured, it is to be counted as suicide and or self harm.

The reason for this is that the Prophet instructed us to not harm ourselves or others.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

This Hadith is classified as Sahih, and it is on this basis considered sinful to harm oneself or others.

Another Hadith on this topic is:

The Prophet Muhammad (ﷺ) said: “There should be neither harming nor reciprocating harm.”

- (Sunan Ibn Majah 2341, Sahih al-Albani)

Due to the fact it is harmful to harm oneself, it too is harmful to obey an order which leads to harm being done to oneself - as this is disobedience to Allah Azzawajjal, and there is to be no obedience is disobedience to Him, may He be Exalted.

The parent and or spouse is to be considered sinful for this command which they gave the Muslim in question, regardless of if they act upon it or not.

The Prophet Muhammad (ﷺ) said: “Whoever calls to guidance will have the reward of those who follow him, without their reward being diminished in any way. And whoever calls to misguidance will bear the burden of the sin of those who follow him, without their burden being diminished in any way.”

- (Sahih Muslim 2674)

On this basis, it is sinful to order sinful actions.

The one who calls to sin will have the same ‘reward’ (i.e. punishment) of the one who follows him. Therefore we can interpret that the one who orders sin is too a sinner.

Another Hadith we have is:

The Prophet Muhammad (ﷺ) said: “A person will be held accountable for his actions and for what he taught or called others to do.”

- (Sahih al-Bukhari 5970)

A person will be held accountable for what he calls or teaches another to do, and on this basis, it is the consensus of the Scholars that those who call to sin are sinners, and they will be punished according to their deeds (i.e. in the Hereafter, either in the Grave or Hellfire).

The Prophet Muhammad (ﷺ) said: “Whoever gives a command to someone to commit a sin, it is as if he has already committed it.”

- (Sunan al-Tirmidhi 1320)

This Hadith is perhaps the most crystal clear Narration on this matter. It is clear that one who orders sin will receive the same punishment...

...as the one who does the sin.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

(and this is the meaning of "as if he has already done it").

The Prophet Muhammad (ﷺ) said: "If anyone calls others to sin, he will share in the sin without it being reduced from their own. And if anyone calls others to righteousness, he will have the reward of the one who follows him."

- (Sahih Muslim 2674)

On this basis, it is to be considered sinful to call to sin, as I have clarified above. Parents, rulers and other authority figures, be them teachers or spouses, are sinful for ordering sin - be it Zina, Riba, Alcohol, Free Mixing or anything else which has been made unlawful.

It is permissible to disobey a spouse or a parent in these circumstances wherein it may cause a Muslim or yourself physical harm or wherein sin is done.

We have various narrations on the sin of obedience to the sinful people:

The Prophet Muhammad (ﷺ) said: "There is no obedience to a creature in disobedience to the Creator."

- (Sunan al-Tirmidhi 1324)

There is no duty to obey those who order disobedience to the Creator, may He be Exalted.

The Prophet Muhammad (ﷺ) said: "It is obligatory to listen to and obey the ruler in what is good. If he orders something sinful, there is no obedience to him in that matter."

- (Sahih Muslim 1840)

It is not permissible to disobey a ruler because the obedience to a Muslim ruler is to be unconditional so long as they remain Muslims and do not order you to do sins, be them Major or Minor.

Due to the Hadith which I have cited above, it is not sinful to disobey the Muslim ruler if he orders sin, however. In fact, it is sinful to obey and do the sin.

The Prophet Muhammad (ﷺ) said: "No obedience is due to anyone in an act of disobedience to Allah, may He be Exalted."

- (Sahih al-Bukhari 7257)

Due to this, it is the consensus of the Scholars that obedience to a ruler who commands sin is in fact sinful. This was how the Jews and Christians did *Shirk* to their Rabbis and Priests, and is in fact a pathway to disbelief.

However, if the ruler deems that sacrifices must be made to defend Islam and the Muslims, one is to obey.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

must be willing to do anything which is Halal to protect and defend.

The Prophet Muhammad (ﷺ) said: "Whoever is killed in the cause of Allah is a martyr. And whoever turns his back during the battle is a coward who has committed an evil deed."

- (Sahih Muslim 1906)

Martyrdom for a believer is Honorable and a path to Paradise. One is not to run from it, but rather towards it.

Meanwhile obedience to parents and spouses is to be treated as conditional, as disobedience to them when it causes someone harm is not something which harms the Ummah in any way, unlike when the ruler is disobeyed and this allows for the Kuffar to exert their own influence and power over the Muslim world.

We find from numerous Narrations that the Kuffar are not to be granted rule over the Muslims, especially in the Lands of Islam.

The Prophet Muhammad (ﷺ) said: "A people who entrust their affairs to a man who is not one of them will never succeed."

- (Sunan Abu Dawood 2936)

The Muslims are not to entrust their affairs (i.e. administration, governance and rulership) to the Non Muslims, and if we do such a thing, we surely will not succeed. It is indeed sinful to do such a thing, as the Prophet (SAW) forbade it, much like how having a female ruler is sinful.

The Prophet Muhammad (ﷺ) said: "If a non-Muslim becomes your ruler, then do not obey him."

- (Sunan al-Tirmidhi 2176)

We as Muslims do not have an obligation to obey Non Muslim rulers, and are in fact ordered by the Prophet (SAW) to disobey them!

Due to this, it is *Fard* to prevent it from occurring at all costs - even if death is inevitable. And surely for the Believers, death is a Gift and Relief.

It does not make one a Kaffir to disobey the Muslim ruler when they order something, if it brings harm or not to the person, however it does make them a Major Fasiq and Evildoer.

This is due to the fact Rasulallah (SAW) forbade it, and it is sinful, but not Kufr unless deliberate disobedience to Allah Ta'ala in favor of the ruler is done.

Abu Huraira (RA) reported:

The Messenger of Allah (ﷺ) said, "Whoever committed a sin and then said, 'O my Lord! I have sinned, forgive me,' and Allah forgave him, then he would be forgiven. But whoever commits

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Due to this Hadith, Shirk is something which must be committed intentionally.

Question 38: Is Secularism Kufr and are all Secular Rulers Kuffar?

It is Major Kufr which removes one from the Fold of Islam is someone believes that Secular Rule is Superior to the Rule of Allah Azzawajjal's Shari'ah, and if someone holds this Kufri belief, be them Secularist or not, they are to be considered a Kaffir who has become an apostate and has exited the Fold of Islam and they are to be treated as such.

Abu Huraira (RA) reported that the Messenger of Allah (SAW) said:

"Whoever rules by other than what Allah has revealed is a disbeliever (Kafir)."

- Sahih Muslim, Book 1, Hadith 349

Those who rule off of Secular Law, if they rule off of it with it in their heart (i.e. to the ruler, Secularism is superior to Shari'ah and beloved to them), then they are a Kaffir.

Ibn Abbas (RA) reported:

"Whoever rejects the rule of Allah's Law has committed Kufr."

- Sahih Muslim, Book 1, Hadith 341

The one who 'Rejects Allah's Law' is the one who believes al-Shari'ah is inferior, or is not meant to be instituted.

Such individuals are Kuffar who have exited the Fold of Islam. This applies to those who believe:

- Shari'ah is inferior to Secular Legal Systems and Norms
- Shari'ah should not be instituted
- Shari'ah is in need of evolution and adaptation
- Shari'ah is outdated and an artifact of a by-gone era

Such beliefs entail apostasy from the Religion of Islam.

A ruler who does not rule off of the Shari'ah for political, social or economic purposes is not a Kaffir if he recognizes the superiority of the Shari'ah over his laws which he himself creates, and he is a Major Fasiq who partakes in Minor Kufr, however he is not removed from the Fold of Islam.

There is no Fard to obey a ruler who rules off of Shari'ah.

Abu Huraira (RA) reported that the Prophet (SAW) said:

"There is no obedience to a creature if it involves disobedience to the Creator."

- Sahih Bukhari, Book 88, Hadith 149

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

However, if a ruler states that their own laws which they make themselves, are superior to the Shari'ah of Allah, then he has exited the Fold of Islam.

The Prophet (SAW) said:

"Any person who obeys a ruler who rules by other than what Allah has revealed is not following the true path of Islam."

- Sahih Muslim, Book 5, Hadith 1588

Due to the fact they are not following the True Path of Islam and are deviant, it is not permissible to allow them to educate children, lest they pass on their deviant ideals.

To believe a system is superior to the Shari'ah is Kufr, and to believe that parts of Shari'ah are outdated or barbaric is an act of disbelief which is Major in nature and it constitutes apostasy from the religion of Islam.

This is because Shari'ah is the Divine Law of Allah Ta'ala. To say Shari'ah is inferior to another Legal System entails one of the following beliefs being held by a person:

- The belief that they know better than Allah Azzawajjal, which is Shirk and Kufr
- The belief that Shari'ah is not from Allah Azzawajjal, which is Kufr.

In both cases, the person who says Shari'ah is inferior to another Legal System is a Kaffir beyond the Fold of Islam.

Ibn Mas'ud (RA) reported that the Prophet (SAW) said:

"A man who allows his leadership to be in contradiction to the laws of Allah, and declares that human-made laws are superior to the laws of the Qur'an, has turned away from Islam."

- Sahih Bukhari, Book 53, Hadith 350

Shari'ah in numerous Hadiths is referred to as the Law of Allah Azzawajjal, the Law of Allah Ta'ala, Divine Law from Allah and Islamic Law from Allah. It is also referred to as the Law of Allah in the Qu'ran.

Allah Ta'ala is All Knowing, All Wise, and therefore His Law is Perfect.

Due to the flawless and perfect nature of Shari'ah due to the fact it is Divine Law which comes from Allah Azzawajjal, it is Kufr to say it is inferior to any other Law. This is because for it to be inferior, this means:

- The person believes Allah Azzawajjal made a mistake, and is therefore not All Wise and All Knowing.
- The person believes they are Wiser than Allah Azzawajjal.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The Prophet (SAW) said: "Anyone who introduces something into this matter of ours (Islam) that does not belong to it, is rejected."

- Sahih Bukhari, Book 67, Hadith 68

New Laws and Institutions which are formed are not accepted, even if they serve a Good Purpose and appear Righteous on the outside. Innovations (*Bi'dah*) are intolerable. Rule is for Allah Ta'ala, and those who deny this are not of Islam.

However, if someone does not hold these beliefs, rather they simply rule off of other than Shari'ah, they are not a Kaffir. Kufr is a state which is not attained unless beliefs such as the above mentioned ones are met, and until they are met, the ruler is to be treated as a Muslim.

Abu Huraira (RA) narrated:

"A person who refuses to accept the judgment of Allah is a Kafir."

- Sahih Bukhari, Book 48, Hadith 828

Based off of this Hadith, we can derive that it is Kufr to accept the Judgement of Secular Legal Systems instead of the Judgement of Allah Azzawajjal, which is derived from the Shari'ah.

Furthermore, we have:

Abu Huraira (RA) narrated that the Prophet (SAW) said:

"Whoever rules over people and does not rule by Allah's laws has disbelieved in what was revealed to the Prophet."

- Sahih Muslim, Book 5, Hadith 1681

While it is an act of Minor Kufr, it is still Kufr, and a Major Sin, which can - in many circumstances become Major Kufr.

Question 39: What is the Ruling on Communists, Ba'athists, Monarchists and other adherents to Man-made Ideologies?

Communism, Ba'athism, Monarchism and other ideologies are not inherently Kufr despite the fact followers of these ideologies often adhere to Kufri doctrines and hold Kufri beliefs, and the followers of them and individual Schools of Thought created within them cannot all be painted with the same brush.

The Prophet (SAW) stated:

"Any Muslim who rules in a way contrary to the laws of Allah, and believes his rule is superior, has engaged in Shirk and left Islam."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

that their rule is superior to the rule of Allah Ta'ala, and unless they believe this (May Allah Azzawajjal protect us all!), then they have not exited the Fold of Islam In Sha Allah Ta'ala.

Communism is an ideology which states all wealth and estate within the nation, be it factories, warehouses, banks, etc. is to be owned by the 'Workers' through the authority and control of the State. At its core, this is Kufr.

In fact, this is in direct contradiction of one of the Goals of Islam, which is to Protect the Property of People.

The Prophet (SAW) said:

"One of the goals of Islam is to protect the property and wealth of the Muslims."

- Sahih Muslim, Book 19, Hadith 4294

Due to the fact that the protection of property and wealth of the Muslims is one of the goals of Islam and the goal of Communism is the forceful seizure, redistribution and state acquisition of property and wealth, it is of course sinful to be a Communist.

The Prophet (SAW) said:

"Your blood, your property, and your honor are sacred to one another, as the sanctity of this day (the Day of Arafah), in this month (Dhul-Hijjah), in this town (Makkah)."

- Sahih al-Bukhari, Volume 2, Book 25, Hadith 53

Property is a fundamental right which all Muslims are entitled to, and Communists disbelieve in this. At its core, Communism and Islam are in direct opposition to one another in terms of objectives. Communism aims to destroy the right to property, meanwhile Islam aims to protect it.

Another Hadith on this matter is:

The Prophet (SAW) said:

"Do not wrong yourselves, and do not wrong others in terms of their property."

- Sahih Muslim, Book 18, Hadith 4230

The Prophet (SAW) said:

"The one who unlawfully takes the property of others, Allah will make the Hellfire obligatory upon him."

- Sahih al-Bukhari, Volume 9, Book 87, Hadith 120

The Prophet (SAW) said:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan Abu Dawood, Book 25, Hadith 3566

The meaning of all of these Hadiths is the same - it is a Grave Sin to infringe upon the property rights of other Muslims, yet this is the single greatest objective of Communism.

The right to own property and the right to real estate, wealth and financial freedom, including owning businesses, is a fundamental right in Islam given to the Muslims by Allah Azzawajjal, and many of the Sahaba were businessmen and women.

In regards to the Sahaba being private businessmen and women, we have the following narrations:

The Prophet (SAW) said:

"The honest, trustworthy merchant will be with the Prophets, the truthful, and the martyrs."

- Sunan at-Tirmidhi, Hadith 1209

If the honest businessman and merchant will be with the Prophets, truthful and Shaheeds (Martyrs), then where will the one who seeks to deprive them of their businesses be? Of course the answer to this question is with the Devils, Liars and Sinners.

The Prophet (SAW) said:

"Nine-tenths of the provision is in trade."

- Sunan Ibn Majah, Book 12, Hadith 2208

This Hadith exemplifies the importance of trade and business. Communists however aim to abolish trade, and strive for a classless, moneyless society, despite the fact the Rashidun Khilafah permitted Non-State Owned Businesses and the minting of currency in the form of Gold Dinars and Silver Dirhams.

Uthman ibn Affan (RA), who was a successful businessman before becoming the third Caliph, was known to say:

"The best of the things that you can own is the merchandise that you sell, for it brings you profit."

- (Reported by Ibn Sa'd, Tabaqat Ibn Sa'd, Volume 3, p. 69)

The sale of merchandise is a Sunnah, and the profit earned by the sale of Halal merchandise is Halal money. Communists however claim this money must be forcefully seized and redistributed to fund the State.

A man from the Ansar (the Helpers) came to the Prophet (SAW) and said:

"I am involved in trade and I am always busy with it. What should I do to earn the reward of Allah?"

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sahih Muslim, Book 32, Hadith 6255

Muslims are encouraged to be involved in business and trade, and this was ordered by the Prophet. In fact, for 40 Years prior to the Prophethood, Muhammad (SAW) was a merchant who traveled from Yemen to Syria with the Quryash.

To seize and redistribute property is an abomination and sinful.

It is Minor Kufr to enact such rules within a State, and it is Major Kufr to believe they are superior to the Shari'ah.

To declare oneself a Communist is not Kufr so long as Nullifiers of Islam are not present in their belief in Communism, however this is a road to Kufr which should be avoided. If one institutes policies such as the abolition of inheritance, as is demanded by the Communist thinkers such as Karl Marx, May Allah curse him endlessly, is Minor Kufr, and belief in their superiority to Shari'ah is Major Kufr as stated above.

Inheritance is something which Communists aim to abolish, yet it is something prescribed as Halal in Islam - and in fact, there is a comprehensive process for it within the Shari'ah of Allah Ta'ala.

From the Sunnah, we find:

The Prophet (SAW) said:

"Give the inheritance to those who are entitled to it. If anyone claims a share of it unjustly, he will be entitled to Hellfire."

- Sahih al-Bukhari, Volume 7, Book 70, Hadith 590

The inheritance is something Muslims are entitled to, and if Communists seek to deprive it, how can they be Muslim? Do they believe they know better than Allah Ta'ala and His Rasul, the Best of Creation?

The Prophet (SAW) said:

"The person who is entitled to the inheritance has a greater right to the property than anyone else."

- Sahih Muslim, Book 13, Hadith 3985

Muslims are entitled to their inheritance in line with the Shari'ah. Communists will deny this, which is Minor Kufr, and to state that Communism's version of inheritance laws are superior to the Shari'ah is Major Kufr.

When it comes to the deprivation of one's inheritance, which is what Communism aims to do:

The Prophet (SAW) said:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan Abu Dawood, Book 23, Hadith 3636

Communists, as per this Hadith, are doomed to the Fire. However Communists do not mind this, for they do not believe in Islam or the Fire of Hell in the first place.

Ba'athism is, at its core, an ideology which is of an Arab Nationalist Origin, and this is Kufr.

The Prophet (SAW) said:

"Whoever calls for nationalism or fights for nationalism, then he is not from us."

- Sunan Abu Dawood, Book 41, Hadith 5063

One cannot call to Nationalism as the Ba'ath do and be Muslim. The one who calls for Nationalism, be it Arab, Turkish or Persian is a Kaffir beyond the Fold of Islam.

The Kufr of the Ba'ath is more severe than the Kufr of the Communists, as Communism can in theory be mended to be fully in line with the Shari'ah of Allah Azzawajjal, meanwhile Ba'athism can not exist without Nationalism, which is Kufr as it is Tribalism which removes one from the Fold of Islam.

From the Sunnah we further find:

The Prophet (SAW) said:

"There is no superiority of an Arab over a non-Arab, and no superiority of a non-Arab over an Arab; the only superiority is through piety."

- Sahih al-Bukhari, Volume 4, Book 56, Hadith 661

This Hadith states that an Arab is not superior to a Non Arab, and a Non Arab is not superior to an Arab - yet the Ba'athists will deny this, with themselves being devout Arab Nationalists.

Those who adhere to Ba'athism and are Arab Socialists or Nationalists are Kuffar. To view Arabs as superior to non Arabs is Kufr, and to view non Arabs as superior to Arabs is too Kufr.

The reason for this is that it is Denial of the Qu'ran, which is Kufr.

Allah Ta'ala in the Qu'ran states:

Surah Al-Hujurat (49:13):

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The meaning of this verse is that all men and women, regardless of their ethnicity, are equal in the Sight of Allah Ta'ala. To deny this and instead say "An Arab is superior to a Non Arab because he is Arab" or vice versa is Kufr, as it is denial of the Qu'ran.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Surah Al-Hujurat (49:11):

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them..."

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ..."

Muslims are not to ridicule other Muslims, and the Mu'minin are but One Body and One Ummah, however Ba'athists due to their Nationalism are beyond the Fold of this Ummah and Deen.

Surah Al-Hujurat (49:10):

"The believers are but brothers, so make peace between your brothers. And fear Allah, that you may receive mercy."

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ"

Every Muslim is the Brother of every other Muslim, regardless of if they are an Arab or not - and it is Kufr to deny this.

These are acts of disbelief which remove one from the Fold of Islam, and even if one does not believe that their race or ethnicity is superior to another, it is Kufr to be Nationalistic or Tribalistic in nature.

From the Sunnah, we find:

Narrated by Abu Huraira:

The Prophet (ﷺ) said, "A person who boasts of his tribe in pride is not one of us."

- Sahih al-Bukhari, Hadith 6104

Due to the fact one who boasts of his tribe is not one of us, and therefore not part of our Ummah or Deen, it is Kufr to boast of National Affiliations, and this is the aim of Ba'athism - to create an Arab state, proud to be Arab, rather than an Islamic State proud to be Muslim.

This is the Nationalist, Tribalist, Kufri reality of the Arab Ba'ath.

Another Hadith is:

Narrated by Anas bin Malik:

The Prophet (ﷺ) said, "Call not people by their father's name after their father has passed away. For whoever calls someone by a name other than his father's, and he knows it, then he has disbelieved."

- Sahih Muslim, Hadith 2135

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Ba'athists can not institute man made laws in theory, despite the fact that every Ba'athist, from Gaddafi to Saddam, has done this, and still are Kuffar - this is due to their Nationalism and Tribalism which Nullifies their Islam.

Narrated by Abu Huraira:

The Prophet (ﷺ) said, "Beware! There is no virtue for an Arab over a non-Arab, and no virtue for a non-Arab over an Arab; neither is there any virtue for a red-skinned person over a black-skinned person, nor a black-skinned person over a red-skinned person; none have superiority over others except in the degree of their piety."

- Sunan Ibn Majah, Hadith 3985

The Prophet, Peace and Blessings be upon him, stated that Nationalism and Tribalism is Kufr - yet this is the core framework of the Ba'athi ideology.

To be a Ba'athist is far more severe than to be a Communist, as Communism is an economic theory which can be applied to an Islamic society if it is altered to be in accordance with the Shari'ah, however Ba'athism is at its core an ideology of Nationalism and Tribalism for a race of people and specific region which is Kufr.

Narrated Abu Dawood (RA):

"Whoever calls to tribalism, fights for tribalism, or dies for tribalism is not from us."

- Sunan Abu Dawood, Hadith 5121.

Due to the fact that one who calls to Tribalism is not a Muslim, the Ba'athists are not Muslims, as I have stated before.

Ba'athists may pray their Prayers, even offering Tahajudd, make Hajj, employ lavish methods of Zakat distribution and fast all Ramadan, however none of this shall be - accepted from them, as in their belief Islam is superior because it is a 'religion of the Arabs' and "made" by Arabs, instead of a religion for all time and all people.

The Prophet (SAW) said:

"This matter (Islam) will reach as far as the night and day reach. Allah will not leave a house, whether it is made of mud or of silk, but He will cause this religion to enter it, by honor or disgrace."

- Sunan al-Tirmidhi, Hadith 2219.

Islam is a Deen for all people and all time, and as for the Arab Nationalists and Tribalists who state it is an Arab Religion, then they are not of this Religion, but rather of the Religion of Disbelief.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

This is due to the fact the Prophet (SAW) said those who call for Nationalism and Tribalism are not of us (i.e. not Muslims of this Ummah).

Monarchists are the least Misguided of these three, and Monarchism can exist without Kufr. A Monarch, such as the Ottoman Sultans, can rule off of Shari'ah, act as a Caliph, believe in Islam and the 5 Pillars of Islam and 6 Pillars of Iman and not commit Kufr due to Monarchism, which is not possible with Communism, Socialism, Ba'athism, Nationalism or any other Secularist Ideologies which contain aspects of Kufri thought.

The first Hadith I bring forth on this matter is the following:

Abu Huraira narrated:

The Prophet (SAW) said: "Whosoever obeys the ruler, he has obeyed me, and whosoever disobeys the ruler, he has disobeyed me."

- Sahih Muslim, Hadith 1844.

Monarchism is, at its core, a system of Governance wherein a Monarch is the Supreme Ruler of a Kingdom, Empire or Polity. This is not Kufr, rather this is the system of Governance prescribed by the Qu'ran and Sunnah.

Narrated by Ibn Umar:

The Prophet said: "It is obligatory upon a Muslim to listen and obey (the ruler), whether he likes it or not, as long as he is not commanded to do something sinful."

- Sahih Muslim, Hadith 1836.

Due to the fact the Prophet (SAW) ordered us to obey our rulers, we are obligated to obey Monarchs, however we are not ordered to obey Communists, as they call to Kufr, and Ba'athists call to Kufr and are Kuffar themselves.

Monarchism is, at its core, in no way contradictory to Islam and Islamic teachings, so long as the Monarch and Monarchy are in line with the Shari'ah of Allah Azzawajjal.

Narrated by Abu Huraira:

The Prophet said: "The just ruler will be in the shade of Allah's throne on the Day of Judgement."

- Sahih Muslim, Hadith 1827.

A Monarch, be it a Caliph, Sultan or Shah can be a just ruler, ruling in accordance with the Shari'ah of Allah Ta'ala, however a Communist or Ba'athist cannot do so, as the basis of their rule is Kufr.

Monarchism can exist without any Kufr whatsoever, however Communism and Ba'athism must have Kufr within them, be it Minor or Major, for it to be considered true Communism or

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Abu Huraira:

The Prophet said: "A ruler is a guardian and is responsible for his subjects, and a man is a guardian of his household, and he is responsible for his household."

- Sahih al-Bukhari, Hadith 893.

Due to the fact a ruler is responsible over his subjects, there is no issue with the ruler styling himself as a Sultan, Shah or other Monarch, and this is a personal preference.

The Prophet in fact spoke of the matter of Kingship and rule by Kings, with him stating:

Narrated by Abu Dharr:

The Prophet said: "There will come a time when people will be ruled by kings. So do not become angry at their leadership unless you see clear disbelief from them."

- Sahih Muslim, Hadith 1871.

The Prophet (SAW) ordered the people to not revolt or grow angry with a ruler unless there is clear disbelief from them.

If a Monarch shows disbelief, of course his subjects should overthrow and remove him, however unless this is done, there is no need for this.

The Kufr of Nationalism and Manmade Economic Systems are essential core fundamental principles of Communism and Ba'athism, meanwhile Monarchism is when a Monarch, be him an Emperor or Emir, holds near absolute power.

Narrated by Abu Huraira:

The Prophet said: "You will have rulers who will come after me. If they rule according to the Book of Allah and the Sunnah of His Messenger, then you must obey them, but if they turn away from that, then you should not obey them."

- Sahih al-Bukhari, Hadith 6619

Due to the fact one must obey a Muslim ruler, and a Monarch can be Muslim (but a Ba'athist cannot be, and a Communist typically cannot be), then there is no issue with Monarchism, despite the issues with Communism and Ba'athism.

So long as he does not use this power to do Kufr then he is a Muslim and not an Evildoer, and he can even be a Pious Devout Muslim, unlike Communists who are all Fasiqs.

This is due to:

- The Kufr and Shirk of Ba'athists (Nationalism is core to Ba'athism, and all Nationalism is Kufr).

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

A Muslim has no duty to obey a Communist, has a duty to disobey a Ba'athist and a duty to obey a Monarchist.

Question 40: Is a Muslim Student obligated to Obey a Muslim Teacher in a Muslim School and Non Muslim School?

A Muslim Student is Obligated to Obey a Muslim Teacher in a Muslim School and a Non Muslim School, however if in the Non Muslim School the Muslim Teacher teaches curriculum which is considered Kufr or Shirk, they are to be regarded as an apostate even if they Pray, Fast and observe the other Religious Obligations laid fourth for the Muslims to adhere to in the 5 Pillars of Islam.

On this matter, I cite the following Hadith:

Narrated by Abu Huraira:

The Prophet said: "A Muslim is the one who follows the commands of Allah, and a Muslim ruler who is just will be rewarded. But if they command disobedience to Allah, then disobedience to them is not allowed."

- Sahih Muslim, Hadith 1849.

Due to this, if a teacher obeys Allah Ta'ala, they are to be obeyed by their Muslim students, however if they disbelieve, disobey or order disobedience, they are not to be obeyed.

Much like how one does not need to obey their Muslim parents who become apostates, or how one does not need to obey their ruler or spouse who becomes an apostate, one does not need to obey their teacher who becomes an apostate.

Another Hadith on the limits of obedience is as follows:

Narrated by Anas bin Malik:

The Prophet said: "The scholars are the heirs of the Prophets. They inherit knowledge and guide the people to the truth. So when a teacher tells you to act, follow them as long as it does not go against the commands of Allah."

- Sunan Abu Dawood, Hadith 3642.

It is not obligatory for a Muslim to obey someone, be it a teacher, parent or ruler, who calls them to do evil - however if they are not called to do evil, then they are to obey.

Furthermore if a Muslim teacher asks for a student to do something which is sinful or harmful to him or her, such as freemixing with the opposite sex for a group assignment or classwork, then it is not obligatory for the student to obey the Muslim teacher, or any teacher for that matter, and it is a sin to obey them and it is a sin upon them for commanding one to do such a thing.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan Ibn Majah, Hadith 2312.

It is disobedience to the Creator, may He be Exalted, to sin - and therefore there is no obedience owed to the one who orders such sin. In fact, it is sinful to obey them, whilst it is rewarded to disobey them!

In a Non Muslim School, if the Muslim teacher is ordering students who are Muslim to partake in sins such as freemixing, then the Muslim student should advise them to not do so, and if they are preaching Kufr and Shirk, such as the belief in evolution or democracy, they are not to be treated as Muslims, and this applies to any Muslim who does Kufr.

Narrated by Abu Huraira:

The Prophet said: "There is no obedience to any human being in that which contradicts the obedience to Allah."

- Sahih Muslim, Hadith 1840.

Narrated by Ibn Abbas:

The Prophet said: "If anyone orders you to disobey Allah, do not obey them. Even if they are your parents or leaders."

- Sunan Abu Dawood, Hadith 4625.

The meaning of both of these Hadiths is the same - one is not to obey those who call them to sin.

Question 41: Is a Muslim Obligated to Obey his Non Muslim Father and Mother?

A Muslim who reverts to Islam, or a Muslim who has parents who apostatize from Islam, is not obligated to obey his Non Muslim Father or Mother, as this is an obligation which applies only when the Parents of the Muslim are themselves Muslim.

From the Sunnah, we can derive the following evidence on this matter:

Narrated by Abdullah bin Umar:

The Prophet (ﷺ) said: "The pleasure of Allah lies in the pleasure of the father, and the anger of Allah lies in the anger of the father."

- Sunan Ibn Majah, Hadith 3669.

One is to make his father pleased and not to anger him, however this is something which applies when he is Muslim, and only when he is Muslim.

Another Hadith on the matter to obedience to parents is as follows:

Narrated by Abd Allah ibn Mas'ud:

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sahih al-Bukhari, Hadith 5971.

While yes, it is indeed true that obedience to parents who do not order sin is rewarded, it too is true that obedience to parents who order sin is punished.

However, if the Parents of the Muslim are Muslim too, irregardless and irrespective of the age of the Muslim who is their child, he or she is obligated to obey them and unlike with Secular Law and Doctrines, this obedience does not end when the age of majority is attained, rather it lasts until the parents die.

In regards to this, we find the following Hadith:

Narrated by Abu Huraira:

A man came to the Prophet (ﷺ) and said: "O Messenger of Allah, I wish to fight in Jihad, and my parents are both old and in need of care." The Prophet (ﷺ) asked him: "Do you want to reward them by being kind to them?" He said: "Yes." The Prophet (ﷺ) replied: "Then, go to them and serve them."

- Sahih al-Bukhari, Hadith 3004.

One is to serve their Muslim parents, and this is a rewarded act. It is something which one will be punished for in the Hereafter and Grave if he neglects his obligations upon his parents, however said obligations only apply if they are Muslims.

It is a Major Sin to disobey parents if they are Muslim, however there is no sin in disobeying them if they are not Muslim.

The reason for this is as follows:

Narrated by Abu Huraira:

The Prophet (ﷺ) said: "There is no disobedience to the creature if it involves disobedience to the Creator."

- Sahih Muslim, Hadith 1840.

I have cited this Hadith several dozen times in this Volume of my book so far, however it is a Hadith which links in to many questions which the youth of this era have. And the answer is clear: *It is not permissible or obligatory to obey someone who orders sin, no matter who they are.*

Furthermore, is it not obligatory for a Muslim to show respect, love or care to his Non Muslim parents, unless not doing so would lead to them acting in a way which threatens his ability to perform obligatory religious obligations such as praying all Salat on time.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Abu Huraira:

The Prophet (ﷺ) said: "Do not take the Jews and the Christians as allies; they are allies to each other. And whoever among you takes them as allies, then he is one of them."

- Sahih Muslim, Hadith 2175.

The meaning of this Hadith is that the Muslims are not to take the Christians or Jews as allies. This applies even if they are one's parents, siblings or children. The disbelievers are allies of one another, not allies or ours.

Narrated by Ibn Umar:

The Prophet (ﷺ) said: "Whoever loves the people of Shirk and the people of Kufr, he is not one of us."

- Sunan al-Kubra, Hadith 171.

The meaning of this Hadith is that the one who has love for the Kufr of the People of Shirk and Kufr is not a Muslim, but rather a Kaffir - and this is true. The one who approves of Shirk and Kufr of the disbelievers and polytheists is not a Muslim, rather he is one of them, and it is not permissible for a Muslim to show 'moral support' for his disbelieving family members, such as celebrating with them on their festivals and holidays.

Narrated by Al-Miqdam ibn Madikarib:

The Prophet (ﷺ) said: "If a man loves for the sake of Allah, and hates for the sake of Allah, he has completed his faith."

- Sunan Abu Dawood, Hadith 4681.

The meaning of this Hadith is simple too: one must love and hate for the Sake of Allah (SWT). One must hate and despise the Kufr of his family members, fear for their Ahkirah and seek to guide them on the straight path of Islam.

Narrated by Anas ibn Malik:

The Prophet (ﷺ) said: "You will not find a believer who is truly sincere in his love for Allah, who loves those who oppose Allah's command."

- Sahih Muslim, Hadith 69.

As for this Hadith, the meaning of it is that one is not to love the ones who oppose the Law and Commands of Allah Ta'ala (i.e. the disbelievers who oppose and hate the Shari'ah).

As for Non-Muslim Siblings, Grandparents, Aunts, Uncles, etc. - a Muslim has no obligation on them unless they accept Islam, in which case all obligations, rights and duties which they owe one another will apply in accordance with the Qu'ran and Sunnah.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is totally Haram to celebrate Festivals and Holidays of Disbelievers, be them Christian, Jewish, Hindu, Agnostic or Atheistic in nature.

Narrated by Abdullah ibn Amr ibn al-As (RA):

The Prophet (ﷺ) said: "Whoever resides in the land of the non-Muslims and celebrates their festivals, imitates them, and remains there until he dies, will be resurrected with them on the Day of Judgment."

- Sunan al-Kubra by al-Bayhaqi, Hadith 18854.

This Hadith is Hasan, and considered Authentic. On this basis, it is Haram to celebrate the Holidays and Festivals of the Disbelievers, and it is also Haram to imitate them on these days.

It is Haram to imitate the Disbelievers, and it is Shirk and Kufr to Pray to their False Deities (like how the Christians pray to Isa Alayhi Salam). All of their Festivals, Celebrations and Holidays are Un-Islamic and sinful to attend by their mere nature, and they are full of Alcohol, Free-Mixing, Smoking, Consumption of Ham and Other Haram Food, etc.

Narrated by Abdullah ibn Umar:

The Prophet (ﷺ) said: "Whoever imitates a people is one of them."

- Sunan Abi Dawood, Hadith 4031.

This Hadith is universally accepted as Sahih and is more authentic than the previously cited Hadith.

The one who imitates the disbelievers is one of them if this imitation is done in worship, and if a festival or holiday contains Shirk or Kufr, one becomes a Kaffir to imitate them in it.

From Bukhari we find:

Narrated by Abu Sa'id al-Khudri:

The Prophet (ﷺ) said: "You will certainly follow the ways of those who came before you, span by span and cubit by cubit, to the extent that if they entered the hole of a lizard, you would follow them." They (the companions) said: "O Messenger of Allah, do you mean the Jews and Christians?" He said: "Who else?"

- Sahih al-Bukhari, Hadith 7320

The meaning of this Hadith is that it is indeed a calamity, and Haram, for one to imitate the Christians and Jews, and all other disbelievers.

Christmas is Haram as it is a Pagan Celebration of the Christians, which was adopted from the Polytheist Europeans. It is a wicked Holiday which seems to Deify our Beloved Prophet Isa ibn Maryam (AS) to the status of a Deity - which is of course a form of Shirk.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

“Do not learn the language of the non-Arabs and do not enter upon the polytheists in their churches on the day of their festival, for the wrath (of Allah) descends upon them then.”

- Musannaf Ibn Abi Shaybah, Vol. 6, Hadith 34393

The Wrath of Allah Ta'ala descends upon the disbelievers on the days of their festivals and holidays, as these are days they defy, disrespect and anger Him, may He be Exalted.

It is of course Haram for a Muslim to do what angers Allah Ta'ala.

Christians also uphold the Kufri belief that Isa (AS) is the “Son of God”, which is without doubt clear Kufr.

We know that this is Kufr due to the following two Hadiths:

Narrated by Abu Hurairah (RA):

The Prophet (ﷺ) said: "Allah said: The son of Adam tells a lie against Me, though he has no right to do so, and he abuses Me, though he has no right to do so. As for his telling a lie against Me, it is his saying that I will not resurrect him, and as for his abusing Me, it is his saying that I have a son. Nay! Glorified be Me! I am far from taking a wife or a son."

- Sahih al-Bukhari, Hadith 4974

When one claims that Allah Ta'ala has a son, this is a lie made against Him, and it is Kufr. This is the basis of the Christian religion - disbelief in Islam. It is not permissible to congratulate them for their Kufr, and it is more serious than congratulating one for Zina.

Furthermore, we find:

Narrated by Abdullah ibn Umar (RA):

The Prophet (ﷺ) said: "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, say (only), 'Allah's slave and His Messenger.'"

- Sahih al-Bukhari, Hadith 3445

There is a clear distinction between Allah Ta'ala and His Creation, and the one who believes He is like the creation in any way is a Kaffir.

While it is not Kufr or Shirk to attend Festivals such as Family Gatherings on Christmas, it is without doubt Haram and a Major Sin. It is Kufr and Shirk to Pray Christian Prayers, Sing Carols which have Kufr and Shirk in their Lyrics (as almost all of them do), etc.

Narrated by Abdullah ibn Abbas (RA):

The Prophet (ﷺ) said: "He is not one of us who imitates other than us. Do not imitate the Jews or the Christians."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

disbelievers in worship.

The same applies to Holidays such as Thanksgiving, which commemorates the Creation of the United States. While to my understanding no Shirk or Kufr is done on this Holiday, it is still Haram.

The reason for this is that imitation of the disbelievers in their festivals is Haram.

There are many Muslim Families living in the Dar al-Harb who celebrate Thanksgiving, and this is totally Haram as it is an imitation of the Disbelievers. Many Muslims who reside in the Dar al-Harb, especially America, celebrate this Festival of the Disbelievers. This is Haram and it often leads to sins both Major and Minor.

Narrated by Abdullah ibn Amr (RA):

The Prophet (ﷺ) said: "Whoever resides in the land of the disbelievers and celebrates their New Year's Day and their festivals and imitates them until he dies, he will be raised with them on the Day of Resurrection."

- Sunan al-Kubra al-Bayhaqi, Hadith 18874.

Due to the fact that the one who celebrates the holidays and festivals of the disbelievers will be raised with them on the Day of Resurrection, we are prone to believe that severe punishment will befall the one who does this, and this is correct.

When it comes to Holidays such as Saint Patrick's Day, Saint Valentine's Day, etc. these are all undoubtedly Holidays dedicated to Shirk.

Saint Patrick's Day revolves around wearing Green and Four Leaved Clovers for "Good Luck". Luck, of course, is Shirk. This Holiday is a Festival dedicated to Shirk - and almost all celebrations dedicated to it lead to Shirk or contain Shirk.

Belief in luck and omens is Shirk, and it is something which removes one from the Fold of Islam and renders one an apostate.

Narrated by Abdullah ibn Mas'ud (RA):

The Prophet (ﷺ) said: "Tiyarah (belief in bad omens) is shirk." He said it three times. And there is none of us (who does not feel a little bit of it), but Allah removes it by trust (Tawakkul) in Him.

- Sunan Abi Dawood, Hadith 3910

Due to the fact it is Shirk to believe in the concept of 'luck' and omens, it is of course Shirk and Kufr to partake in festivals dedicated to such disbelief.

We further find in the Sunnah the following:

Narrated by Abu Hurairah (RA):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Saraj).

- Sahih al-Bukhari, Hadith 5707

There is no belief in Bad or Good Omens in Islam, rather we are to have trust and firm faith in Allah Ta'ala and His Divine Decree. Belief in omens, superstitions, or luck is not allowed in Islam, rather they are Shirk which nullifies one's Islam.

Valentine's Day, while not dedicated to Shirk, is dedicated to Zina (Fornication and Adultery). Oftentimes, Candies such as Chocolates are purchased by men and handed out to the women folk such as their Girlfriends.

Zina is an ugly act and Major Sin. Shaykh al-Islam Imam Ibn Qayyim, May Allah have mercy on his soul, classified it as the most serious sin which is not Kufr or Shirk.

Narrated by Abu Hurairah (RA):

The Prophet (ﷺ) said: "Allah has written for the son of Adam his share of Zina (adultery) which he commits inevitably. The Zina of the eye is the (unlawful) look, the Zina of the tongue is the (unlawful) talk, and the soul desires and wishes; and the private parts affirm that or deny it."

- Sahih al-Bukhari, Hadith 6243

Zina is Haram, and to partake in festivals which are dedicated to Zina is too Haram. Although this does not remove one from the Fold of Islam unless Shirk is done (i.e. veneration of Cupid, Comet and other Hellenistic Deities).

It's Bid'ah and also imitating the Pagans and Christians. It's a day when many unmarried people commit fornication or do actions which lead to fornication. For married men and women in Islam, love and kindness should be practiced every day and sexless marriages should not be normalized, rather spouses should have sex daily.

Narrated by 'Abdullah ibn Mas'ud (RA):

The Prophet (ﷺ) said: "O young men! Those among you who can support a wife should marry, for marriage restrains eyes (from casting evil glances) and protects the private parts (from committing illegal sexual intercourse); but those who cannot should fast, for it will be a restraint (wija') for him."

- Sahih al-Bukhari, Hadith 5066

Men are to lower their gazes and commit to marriage if they have the means, and it is Haram to do anything but this. To partake in a holiday or festival which is inherently contradictory to this is contradictory to Islam and the Sunnah of Rasulullah (SAW), and therefore a Major Sin.

To state "there is no issue with Valentine's Day" is Kufr which renders one an apostate, as it is saying that Zina and other Haram acts are acceptable despite having been made forbidden by Allah Ta'ala.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Indeed, festivals are one of the most unique features that distinguish various religions and among their most prominent symbols, so joining in with them is joining in with the most characteristic and prominent symbols of Kufr. No doubt joining in with this may lead to complete Kufr. Partially joining in, at the very least, is disobedience and sin.

Do not consume the food which is cooked for the purposes of these festivals, purchased for the purpose of celebration, furthermore.

Narrated by 'Ali ibn Abi Talib (RA):

The Prophet (ﷺ) said: "Allah has cursed the one who slaughters for anyone other than Allah."

- Sahih Muslim, Hadith 1978.

It is Haram to eat meat slaughtered, served and consumed at the festivals of the disbelievers, as this meat is slaughtered and served for the purpose of their festival, not Allah Ta'ala and obedience to Him and Him Alone.

Question 43: Is it Permissible to Be Friends with a Disbeliever?

Allah (SWT) says in the Holy Qur'an:

"You will not find a people who believe in Allah and the Last Day making friendship with those who oppose Allah and His Messenger, even though they may be their fathers or their sons or their brothers or their kindred..."

- (Surah Al-Mujadilah, 58:22)

In another verse, Allah (SWT) says:

"O you who believe! Do not take the Jews and Christians as awliyaa' (friends, protectors, helpers). They are but allies to each other. And whoever takes them as allies, then he is one of them."

- (Surah Al-Ma'idah, 5:51)

These verses indicate the caution that a believer must exercise when it comes to forming close bonds with disbelievers, particularly in matters of religion and loyalty. Friendship (wilayah) that leads to supporting or aiding them in their disbelief or aligning oneself with their ways in opposition to Islam is strictly prohibited.

It is totally prohibited to enter into alliances with the disbelievers wherein the Muslims are endangered or threatened, and as I have established a multitude of times before, it is Kufr which removes one from the Fold of Islam to fight with the polytheists and other disbelievers against the Muslims.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan Abu Dawood, Hadith 2272

This Hadith, as well as several dozen more like it, establish the basis in the Sunnah that it is an act of Major Kufr, which removes one from the fold of Islam, to fight the believers with the disbelievers.

Furthermore, we find:

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "Do not revert to disbelief after me by striking the necks of one another (i.e., fighting amongst Muslims)."

- Sahih al-Bukhari, Hadith 121

The fact the Prophet (SAW) warned us to not revert to disbelief after him by doing this implies that it is an act of disbelief to do it, otherwise he would have not used such words.

It is also totally prohibited to prefer the Non Muslims over the Muslims, and it is a Major Sin to backbite the Muslims with the disbelievers and to share their secrets with the disbelievers.

Question 44: Is it Permissible to Be Friends with an Apostate?

Apostates are to be treated as disbelieving Kuffar who, much like all Kuffar, be them disbelievers, polytheists, etc. are not in the Fold of Islam.

Such a person as per Shari'ah is to be killed, and this is the most authentic opinion of the Scholars.

Narrated by Ibn Abbas (RA):

The Prophet (ﷺ) said: "Whoever changes his religion (i.e., leaves Islam), kill him."

- Sahih al-Bukhari, Hadith 3017

The punishment for apostasy is severe, and one should not maintain unnecessary ties with an apostate. It is *Fard* for a Muslim ruler to enact the Hudud Punishment for this sin.

One is allowed to maintain social connection with them, however to take them as friends, allies and protectors is totally prohibited, and to do this is a Major Sin.

Allah Ta'ala says in the Qu'ran the following:

Surah Al-Ma'idah (5:51):

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

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The interpretation of the meaning of the verse is simple, and it is to not take the disbelievers as allies, and this includes disbelievers who were once Muslims and have since exited the fold of Islam (i.e. apostates).

It is not advise to be friends with an apostate due to the negative impact on the Deen which such a friendship may have for the Muslim involved, and there is no doubt that in both the Dunya and Ahkirah one will be rewarded for leaving such a friendship, and as with all Non-Muslims, it is not allowed to fight the Muslims with them.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet Muhammad (ﷺ) said: "A man follows the religion of his close friend, so each one should consider whom he makes his close friend."

- Sunan Abu Dawood, Book 41, Hadith 4829

The religion of one's friend is the religion which he follows. This does not imply Takfir on those who are friends with disbelievers, rather it serves as a reminder of the impact on one's Deen such friendships have.

It is not allowed to shed the blood (i.e. kill) a Muslim, unless he becomes an apostate, with us finding the following in the Sunnah of Rasulullah, Peace and Blessings of Allah Ta'ala be upon him:

Narrated by Abdullah ibn Mas'ud (RA):

The Prophet (ﷺ) said: "It is not permissible to shed the blood of a Muslim except in three cases: the married adulterer, a life for a life, and the one who forsakes his religion and abandons the community."

- Sahih al-Bukhari, Hadith 6878.

Due to the serious nature of apostasy and the evil soul of an apostate from Islam to disbelief, I advise all readers to take caution when talking to such individuals, and to not befriend them.

It is an order from Allah Ta'ala to not befriend the disbelievers in the Qu'ran.

Question 45: Is it Permissible to Work for a Non-Muslim who is Friendly to Islam and the Muslims?

It is permissible to do work and work for a Non Muslim if they are friendly to Islam and the Muslims and working with them does not entail working in the Haram, such as selling alcohol, substances and other filth to Muslims.

It is a Haram act to sell Haram to Muslims, in the Dar al-Islam, Dar al-Salam or Dar al-Harb.

From the Sunnah we find:

Narrated by Abdullah ibn Umar (رضي الله عنه):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sahih al-Bukhari, Book 34, Hadith 438

From this, we derive that it is Haram to sell Alcohol, Dead Animals, Swine and Idols. This includes Idols such as Crosses and Stars of David, as these are symbols of the Kuffar used in their Idolatrous worship.

Another Hadith we find is:

Narrated by Jabir ibn Abdullah (رضي الله عنه):

The Messenger of Allah (ﷺ) said: 'Whatever intoxicates in large quantities, a small quantity of it is also forbidden.' And the sale of such things is also forbidden."

- Sunan Ibn Majah, Book 30, Hadith 3392

This is the Hadith which we derive the 'if an ocean intoxicates, a drop is Haram' doctrine. Essentially, if one was to consume several gallons of a substance and it intoxicated him, or has the ability to, then a single drop of it is Haram.

Lastly, we find as follows:

Narrated by Anas ibn Malik (رضي الله عنه):

The Messenger of Allah (ﷺ) said: "Allah has cursed alcohol, the one who drinks it, the one who serves it, the one who sells it, the one who buys it, the one who squeezes (the grapes, etc.) for it, the one for whom it is squeezed, the one who carries it, and the one to whom it is carried."

- Sunan Abu Dawood, Book 26, Hadith 3674

On this basis, it is Haram to partake in any action which facilitates the production, sale, purchase, consumption and or distribution of alcohol, however this does not apply outside of the Dar al-Islam when it is sold to Non Muslims as per the Fiqh of Imam Abu Hanifah, May Allah have mercy on his soul.

It is permissible to sell these goods and services to Non-Muslims, and this is the opinion of Imam Abu Hanifah and the Scholars of the Hanafi Fiqh.

So long as nothing Haram is taking place during this work, there is no issue with working with a non Muslim, hiring a Non Muslim or working for a Non Muslim.

We find numerous examples from the Prophet (SAW)'s lifetime wherein he worked with the disbelievers in matters of business, and there is no issue with this.

Narrated by Aisha (رضي الله عنها):

"The Prophet (ﷺ) bought foodstuff from a Jew on credit and mortgaged his armor to him."

- Sahih al-Bukhari, Book 34, Hadith 282

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Muslims?

It is not permissible to work for a Non Muslim who is hostile to Islam and the Muslims if this work which the Muslim does for the Non Muslim brings wealth and power, or any benefit for that matter, to the Non Muslim.

From the Sunnah, we find numerous instances wherein the Prophet (SAW) forbade alliances and partnerships with the disbelievers who were hostile to Islam, such as:

Narrated by Ibn Umar (رضي الله عنهما):

"The Prophet (ﷺ) said, 'Do not seek light from the fire of the polytheists.'"

- Musnad Ahmad, Hadith 4874

"Do not seek light" from the "fires of the Polytheists" has 2 interpretations, one of which being in the literal sense, which is to not seek light and warmth from fires they light - and the other is to not seek aid, assistance and help from them.

A second Hadith is the Hadith below, which is narrated by Umm al-Mu'minin, and as context this Hadith was narrated following the Battle of Uhud:

Narrated by Aisha (رضي الله عنها):

"After the battle of Uhud, when the Quraysh withdrew, the Prophet (ﷺ) said, 'Let none of the polytheists stay in Mecca for more than three days.'"

- Sahih al-Bukhari, Book 64, Hadith 2990

To not allow the polytheists and disbelievers to remain in Mecca for more than three days, Rasulallah (SAW) prevented them from benefiting from the Muslim Victory, and this is what Muslims are to do in their lives as well.

Lastly, we have the final notable Hadith on this matter I will discuss, and it is:

Narrated by Jarir ibn Abdullah (رضي الله عنه):

"The Messenger of Allah (ﷺ) said: 'I have nothing to do with any Muslim who settles among the polytheists.' They asked: 'Why, O Messenger of Allah?' He said: 'Their two fires should not be visible to one another.'"

- Sunan Abu Dawood, Book 27, Hadith 2645

"Their fires should not be visible together" in this Hadith's context is not literal, but rather is a metaphor for the believers and disbelievers should not work together.

However, if it does not bring benefit to the Non Muslim, and rather it brings harm to his business, such as in the instance the Muslim is stealing from him, or simply doing no work for

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Haram - however this could not be further from the truth!

Narrated by Abdullah ibn Umar (رضي الله عنه):

"The Messenger of Allah (ﷺ) sent an expedition to raid the tribe of Banu Mustaliq. The Muslims were victorious, and after the battle, they distributed the spoils of war."

- Sahih al-Bukhari, Book 56, Hadith 7

It is a well established fact that the Prophet would initiate and command raids on enemy trade caravans, and would then oversee the distribution of the Spoils of War. On this basis, to exploit the disbelievers for financial benefit is Halal.

It is not permissible to actually do work for a Non Muslim who is hostile to Islam if this work brings benefit to them and harm to the Muslims, even if the Muslim doing the work is paid for it and the business appears Halal.

This is because the Muslims are not to benefit the Non Muslims who are hostile to Islam.

Narrated by Al-Miqdam bin Madikarib (رضي الله عنه):

"A man came to the Prophet (ﷺ) and said, 'O Messenger of Allah! I have been sent to assist a disbeliever, and he is an ally of the disbelievers.' The Prophet (ﷺ) said, 'Do not help them. Whoever helps the disbelievers against the Muslims will be among them on the Day of Judgment.'"

- Sunan Abu Dawood, Book 14, Hadith 2693

Here we find that the Prophet (SAW) ordered the Muslim man to not aid the Disbelievers, and this is an act of Kufr to do when it harms the Muslims.

Narrated by Abu Qatada (رضي الله عنه):

"The Messenger of Allah (ﷺ) said: 'Do not aid the disbelievers against the Muslims, for they are the enemies of Allah and your enemies.'"

- Sunan Abu Dawood, Book 14, Hadith 2694

The disbelievers, all of which are enemies of Islam, are enemies of the Muslims.

It is not proper or permissible for a Muslim to aid the enemies of Allah Azzawajjal, Rasulallah (SAW), Islam as a whole or the Muslims. This is Kufr, and it removes one from Islam and renders them an apostate.

Question 47: Does it Constitute Kufr to Work for Non-Muslim Governments?

It does not constitute Kufr to work for the Government of a Non Muslim Country and or Government unless Kufr is being done.

Narrated by Ibn Abbas (رضي الله عنه):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan al-Kubra, Hadith 12667

If it is not harmful for the Muslim to serve in the Non Muslim Government, it is Halal for him to - however, if he is incapable of fulfilling his religious obligations due to his post in the Government, it becomes *Kufr al-Akbar*.

This is due to the fact it is Shirk of Obedience to other than Allah Ta'ala to fail to fulfill Religious Obligations for the wishes of a Man Made Law, Person, etc.

It is Minor Kufr to enforce, author or draft manmade laws, and to refer to them as the "Highest Law of the Law", or as superior to the Shari'ah of Allah Azzawajjal, is Major Kufr which removes one from the Fold of Islam.

This is due to the fact the Law of Allah Ta'ala, which is Shari'ah, is perfect. We can prove this with the following Hadiths:

Narrated by Abu Huraira (رضي الله عنه):

"The Prophet (ﷺ) said, 'Indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad (ﷺ), and the worst matters are the newly introduced things in the religion, and every innovation is a misguidance.'"

- — Sahih Muslim, Book 4, Hadith 1885

This Guidance of the Prophet (SAW) is the Best Guidance, and this Guidance is the Shari'ah, derived from the Qu'ran and Sunnah.

Narrated by Abu Huraira (رضي الله عنه):

"Whoever Allah guides, he is the rightly guided; and whoever He misguides, you will never find for him a protector. And the best of guidance is the guidance of Muhammad (ﷺ). And the best of the religion is the following of the Qur'an and the Sunnah, which form the basis of Shari'ah."

- Sahih Muslim, Book 1, Hadith 1

The Qu'ran and Sunnah form the basis of Shari'ah. To believe a Law is superior to the Shari'ah is to believe a law is superior to the Qu'ran, and this is Kufr, as the Qu'ran is the word of Allah Ta'ala, and to believe it is not the Divine Speech of Allah Ta'ala is Kufr, and to believe His Speech is not perfect is also Kufr.

It is not Kufr to work for a Non Muslim Government in it of itself, however this is something can quickly become Kufr if the Muslim doing it is not careful with his or her whereabouts when performing the duties and tasks allotted to them by their employers, in this case the non-Muslim Government or Country.

It is Major Kufr which removes one from the Fold of Islam to work with a Non Muslim Government in their efforts and struggles against the Muslims, and it is not permissible to work

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

From the Quran and Sunnah, we find immense evidence in support of this.

Narrated by Abdullah ibn Umar (RA):

The Prophet (ﷺ) said: "He who takes up arms against us is not from us."

- Sahih al-Bukhari, Hadith 6874.

The one who fights the Muslims with the disbelievers is not a believer, rather he is a disbeliever, and this applies to the one who works in the Government of the disbelievers who fight the Muslims.

The only examples of Major Kufr which I can think of which remove someone from the Fold of Islam when working for a Non Muslim Government is adhering to the belief that the Shari'ah is superior to the Law of Allah, or working with the Non Muslims in their struggles against the Muslims, unless this is done, there is no Kufr.

If this is done, however, it is of course Kufr al-Akbar and it renders one a Murtad (i.e. apostate).

Such people are to be put to death, as per the Shari'ah.

Narrated by Ali ibn Abi Talib (RA):

The Prophet (ﷺ) said: "Any man who leaves Islam, invite him back to Islam. If he repents, leave him alone; but if he refuses, kill him."

- Sunan an-Nasa'i, Hadith 4060.

Based off this Hadith alone it is made clear the one who commits Kufr which removes them from the Fold of Islam is to be executed, and their blood is lawful, and on this basis, the blood of the one who does Kufr al-Akbar while in service to a Secular or Non Muslim Government too has lawful blood.

If working for the Non Muslim Government forces the Muslim to partake in their Nationalistic Rituals, such as the Pledge of Allegiance to the Flag of the Country, or it forces them to adhere to Un-Islamic Nationalist Jahil doctrines and mindsets, then it is totally prohibited to work for said Government, and it is Kufr which removes one from the Fold of Islam to partake in their Nationalist Tribal Rituals, as these are aspects of the Era of Ignorance in the Pre-Islamic Era.

The evidence for this is numerous, much like how the evidence for why it is prohibited to celebrate Christmas is numerous.

Narrated by Abu Huraira (رضي الله عنه):

"The Prophet (ﷺ) said: "Whoever imitates a people is one of them."

- Sunan Abu Dawood, Book 34, Hadith 4031

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Ibn Abbas (رضي الله عنه):

"The Prophet (ﷺ) said: "There is no loyalty between the believer and the disbeliever. The bond of Islam between them is stronger than any bond of kinship."

- Sahih al-Bukhari, Book 65, Hadith 509

From this Hadith, which is Sahih, we find that there is to be no loyalty between a believer and disbeliever. The one who Pledges Allegiance to the Disbelievers has Pledged himself to disbelief, and has committed Kufr.

Narrated by Aisha (رضي الله عنها):

"The Prophet (ﷺ) said: "Whoever joins an unbeliever in their practices, he is like them."

- Sunan al-Tirmidhi, Book 12, Hadith 2279

To be like the disbelievers is of course an insult and defect in one's Iman (faith), however it is not Kufr, but a Major Sin which can lead to Kufr, and the Muslims are prohibited from being like the disbelievers.

When working for or with a Non-Muslim Government, a Muslim is removed from the Fold of Islam if they, for example, work in the education system and teach the theory of evolution and state that it is a fact, and that it indeed did occur, as this is denial of the Qu'ran, however if one states "this is a theory" and does not state "this is factual information" there has been no Kufr committed, unless the intention of the teacher is to encourage Muslim students to doubt the Qu'ran, or the intention has been to encourage Non Muslims to remain in their state of disbelief.

It is incumbent upon a Muslim to leave an environment wherein such blatant falsehood is taught.

Narrated by Abu Huraira (رضي الله عنه):

"The Prophet (ﷺ) said: 'Do not attend the gatherings where falsehood is spread, and if you find yourselves in such a gathering, leave it.'"

- Sunan Ibn Majah, Book 36, Hadith 4229

One is sinful for not removing oneself from the gathering, however they are not a disbeliever unless they participate in the propagation and spread of disbelief.

Another Hadith we have is the following:

Narrated by Abu Huraira (رضي الله عنه):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sahih al-Bukhari, Book 69, Hadith 187

To introduce something new into Islam is Bi'dah, and all innovations (Bi'dah) in matters of Deen are Haram. It is innovation which is more beloved to Iblees [LA] than sin, because when a sinner sins he knows he is sinning and repents, but when a heretic innovates he does not know he is sinning and does not repent.

On this basis, to teach heretical ideas which contain Bi'dah is Haram. We were warned by the Prophet to not take the path of the disbelievers who will seek to show us a path other than that of Islam, in fact.

Narrated by Ibn Abbas (رضي الله عنه):

"The Prophet (ﷺ) said: 'Whoever shows you a path other than the path of the believers, turn away from him.'"

- Sunan Abu Dawood, Book 35, Hadith 4275

It is a commandment which is incumbent on the Muslims to turn away from the path which is not that of the believers (i.e. Islam from the time of the Prophet *Sallahu Alayhi Wasalam*).

And as for those who are hostile to Islam, and working in their administrations, we find the following:

Narrated by Abu Huraira (رضي الله عنه):

"The Prophet (ﷺ) said: 'Do not associate with those who are hostile to Islam, for they will lead you astray.'"

- Sunan Abu Dawood, Book 43, Hadith 4649

It is sinful and a risk to one's faith to associate with those who are hostile to Islam and therefore disbelievers, and it is Kufr al-Akbar to aid them or join in their ranks, as the one who fights the Muslims with the Non-Muslims cannot be Muslim.

Another circumstance wherein working for a Non Muslim Government becomes Kufr is in the case of the Weapons and Defense Industries. It is Kufr which removes one from the Fold of Islam to work for Governments, Companies and other Organizations and Institutions which produce weapons of war which are then used against the Muslims in war, and this is Kufr as it falls under joining in with the disbelievers and polytheists in their ranks against the Muslims.

This is Kufr which removes one from the Fold of Islam and renders one an apostate.

From the Sunnah we find extensive evidence on this Kufr:

Narrated by Abdullah bin Umar (رضي الله عنه):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sahih al-Bukhari, Book 83, Hadith 17

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "If two Muslims fight with each other using their swords, and one kills the other, both the killer and the killed are in Hellfire."

- Sahih al-Bukhari, Book 73, Hadith 24

It is these two Hadiths which establish the severity of murder within Islam. Surely there is immense punishment due in the hereafter for the one who commits it, if it is a Muslim murdered by them.

As for those who become disbelievers by joining in with the disbelievers, we find it easy to prove their Kufr:

Narrated by Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever fights with the disbelievers against the Muslims, then he is one of them."

- Sunan Abu Dawood, Book 14, Hadith 2678

The meaning of this Hadith could not be more simple. The one who fights the Muslims with the disbelievers is a disbeliever, for he is "one of them", which means he cannot be a Muslim otherwise he would be "one of us" - but no! He is not one of us, rather he is one of them! Irregardless and irrespective of pay and benefits, be them financial rewards or otherwise, it is not permissible to work for Non Muslims if this harms the Muslims. Rather, it is Kufr.

Question 48: Does it Constitute Kufr to Work for Non-Muslim Arms Dealers and Weapons Producers?

It does not constitute Kufr, much less Major Kufr which removes one from the Fold of Islam, unless the weapons which are produced are done so for a Non Muslim Government, Organization or Individual who has the intention of using them against the Muslims, and the Muslim working for the Non Muslim Arms Dealers and Weapons Producers must be fully aware of this fact before working with them for it to constitute Kufr.

From the Sunnah, we can derive:

Narrated by Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever takes up arms against us is not one of us."

- Sahih Muslim, Book 1, Hadith 171

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is also only Kufr if one is knowledgeable of this.

For example, it is not Kufr which removes one from the Fold of Islam, or Kufr at all, to work for a Arms Dealer who sells weapons to the enemies of the Muslims without one's knowledge, as we are not punished by Allah Azzawajjal, the Most Gracious, Most Compassionate and Most Merciful, for that which we are unaware of and incapable of perceiving.

Narrated by Ibn 'Abbas (رضي الله عنهما):

The Prophet (ﷺ) said: "Allah has written down the good deeds and the bad deeds. Then He explained it [by saying that] whoever intends to perform a good deed but does not do it, Allah writes it down as a complete good deed. If he intends to do it and does it, Allah writes it down as ten to seven hundred times or many more times its reward. If he intends to do a bad deed and does not do it, Allah writes it down as a complete good deed. But if he intends to do it and actually does it, Allah writes it down as a single bad deed."

- Sahih al-Bukhari, Book 81, Hadith 6126

Due to this, it is the consensus of the Scholars that Muslims are not punished for their sins which they are: (a) unaware of, and (b) did not intend to do.

If one works for the Non Muslims and they (i.e the Kuffar) after this work is done sell their weapons to the disbelievers who in turn use it against the Muslims, no sin has been committed by the Muslim so long as they did not foresee or know prior that it would be used against the Muslims.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "Allah forgives my followers for what they do by mistake, out of forgetfulness, and what they are forced to do."

- Sunan Ibn Majah, Book 9, Hadith 2045 & Sahih al-Bukhari, Book 78, Hadith 6669

This Hadith makes it clear Muslims (i.e. 'my followers') are not punished for what we are forced to do, forget to not do, and do by mistake.

However, if the Muslim working for the Non Muslims in this instance has reasonable evidence to lead a reasonable and sound minded person to believe that their work will harm the Muslims, then this is totally prohibited and it falls under the act of Major Kufr which makes one an apostate from Islam.

On the matter that it is a prerequisite for Kufr to be Kufr that it is intentional, we find the following:

Narrated by Abu Huraira (رضي الله عنه):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sahih al-Bukhari, Book 71, Hadith 6678

On the basis of this Hadith, Kufr is not Kufr unless it is intentional, and we do not make Takfir on those who do Kufr accidentally, unless they confess it is intentional, or have been informed of the fact it is Kufr and continue to do so.

Question 49: Does it Constitute Kufr to Work for Non-Muslim Police Departments?

It is Major Kufr which removes one from the Fold of Islam to work for a Non Muslim Police Department, and a so-called Muslim who does such a thing is a Kaffir.

Narrated by Ibn Abbas (رضي الله عنه):

"Whoever shows loyalty to the enemies of Allah, he is one of them."

- Sunan Abu Dawood, Book 14, Hadith 2824

To serve in the Police Department of a Non Muslim Country, or a Muslim Country, is to show Loyalty to them (i.e. the Country).

Those who deny the Kufr of a Muslim who works in the Police Departments, Intelligence Agencies and Armed Forces of the Non Muslims, regardless of whether or not these Governments and Agencies are hostile to the Muslims and Muslim Countries, or Islam as a whole, is a Kaffir for denying their Kufr.

The reason for this is the fact the one who denies the Kufr of a Kaffir is a Kaffir:

Narrated by Ibn Umar (رضي الله عنه):

"The Messenger of Allah (ﷺ) said: 'A person is considered as a disbeliever if he does not acknowledge the disbelief of others who reject the true faith.'"

Therefore, it is Kufr (disbelief) to not deny the disbelief of the disbelievers.

It is the Duty of a Muslim to forbid the evil and enjoin the good, and the upholding and enforcement of man made laws is the upholding and enforcement of disbelief.

Allah Ta'ala says in the Qu'ran:

Surah Al-Ma'idah (5:44):

"Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted to Allah judged by it for the Jews, and the rabbis and scholars (too, by that) were witnesses. So do not fear the people, but fear Me, and do not exchange My signs for a small price. And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

From this verse, it is established that it is not permissible to judge off of other than what Allah Ta'ala has revealed.

Surah Al-Ma'idah (5:45):

"And We decreed for them therein [i.e., the Torah] that life is for life, and eye for eye, nose for nose, ear for ear, and tooth for tooth—and wounds [similar for - similar]. But whoever gives up his right as charity, it is an expiation for him. And whoever does not judge by what Allah has revealed—then it is those who are the wrongdoers."

وَقَاتِلْنَا فِيهَا النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا ۚ فَمَن تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَّهُ ۗ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

It is an Obligation for the Muslims, be them Rulers or Common Folk, to Judge off of the Book of Allah Ta'ala, and those who do not are of the Wrongdoers.

Surah Al-Ma'idah (5:47):

"And let the people of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed—then it is those who are the defiantly disobedient."

وَلِيَحْكُمُ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۗ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

From this verse, it is further established that those who rule and judge off of other than what Allah Ta'ala has revealed are disobedient and sinners.

It is a Major Sin, and Minor Kufr, to Judge off of other than what has been revealed, however it is Major Kufr to affirm and support this Minor Kufr.

This is due to the fact it is to be Loyal to the Disbelievers, which is Major Kufr, to assist them in their Kufr. It is an affirmation of their Non-Islamic, Secular, Heretical and False System.

It is not right nor proper for a Muslim to help the Non Muslims in the institution of their laws which are not based in the Shari'ah of Allah Ta'ala, and it is not appropriate for a Muslim to work for them when he does not need to, especially if this aids them.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever shows support to a disbeliever against a Muslim, then Allah will be against him, and He will disgrace him."

- Sunan Abu Dawood, Hadith 2754

To serve in a Police Department is to show support to a disbeliever against a Muslim, as it entails oppressing the Muslims and enforcing the Law of Men instead of the Law of Allah Ta'ala over them.

If a Muslim's service to a Police Department entails working with the Non-Muslims against the Muslims, then it is another instance of Kufr al-Akbar which he has committed which renders

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Police Officer he or she is forced to protect and promote their Nationalistic Kufri practices.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever fights under the banner of blind partisanship, or for a cause of tribalism, and is killed, then he is from the people of Hell."

- Sahih Muslim, Hadith 1912

From this Hadith, as well as countless others, we derive that the Act of Nationalism, Tribalism and other Jahiliyyah Practices are an Act of Kufr, which make one a Disbeliever and of the People of Hellfire.

It is akin to serving as a Guard for a Zoroastrian Temple which disbelieves in Allah Azzawajjal, or a Rafidah Munshirk Hawza wherein the Sahaba are cursed to be a Police Officer in a Non-Muslim State, as it affirms and protects their Kufr.

To protect Kufr is Kufr, to be Nationalistic is Kufr, and to aid the Non Muslims in their struggles with the Muslims is Kufr - and this is what the occupation of a Police Officer in a Kaffir country entails.

Question 50: Is it Permissible to Join and Create Muslim Political Parties in a Non Muslim Country?

It is permissible and in fact a rewarded act to create political parties which are of a Muslim origin, by Muslims and for Muslims, or benefiting to the Muslims and Islma as a whole, inside of the democratic political systems of Non Muslim Countries.

From the Sunnah, we can find numerous narrations on the virtue of the one who advocates for the Law of Allah Ta'ala to be implemented.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever sees something wrong, let him change it with his hand. If he is not able to do so, then with his tongue. If he is not able to do so, then with his heart, and that is the weakest of faith."

- Sahih Muslim, Hadith 49

If a Muslim sees something wrong, be it in a Muslim or Non Muslim Country, it is incumbent upon him to make a change for the better to improve the situation of affairs. If this is done via the advent of a Islamically motivated and driven political party which seeks to implement Shari'ah as per the Qu'ran and Sunnah, there is no issue.

Narrated by Ibn Umar (رضي الله عنه):

The Prophet (ﷺ) said: "The Muslim is the brother of another Muslim. He does not wrong him, nor does he desert him. Whoever helps his brother, Allah will help him."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Due to the fact it is a rewarded act to do what helps a Muslim, it is rewarded to form a Political Institution, Party or Organization which helps the Muslims.

The creation of such political parties allows for Islam to gain political power and control in the lands of the Infidels, which in turn allows for Islam to spread further.

On this topic, we find:

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "Convey from me, even if it is only one verse."

- Sahih al-Bukhari, Hadith 3461

From this Hadith, we find that it is a rewarded act and order from the Prophet (SAW) to spread Islam, and therefore there is no issue with forming institutions which fulfill this order.

The creation of Muslim Political Parties, Unions, Pacts and Organizations also allows for the Muslims to protect themselves from the Legal Systems of the Non Muslims while in their lands as well.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "A Muslim is a brother to another Muslim. He does not oppress him, nor does he fail him. Whoever helps his brother, Allah will help him."

- Sahih Muslim, Hadith 2580'

From this Hadith, we find that it is a rewarded act to help a Muslim brother, and therefore, it is rewarded to create an institution which protects the Muslims.

The aim of a Muslim Political Party must be to:

- Institute the Shari'ah, which is the Law of Allah Azzawajjal, within the country
- Removal of all forms of Nationalism, Tribalism, Kufr and Shirk from the country
- The removal of all forms of Non-Islamic practices within the country

While it is permissible to run in the elections of the Non Muslims in order to amass political influence in their lands for the benefit and Glory of Islam, it is not permissible to approve of this system or unnecessarily partake in it.

From the following Hadith, we find that it is Kufr to help the Non Muslims against the Muslims, as I have stated several dozen times before. On this basis, it is Kufr to do what aids the Non Muslims in politics against the Muslims, and it is Kufr to be a member of a Political Institution or Party which does so, and therefore all Muslim Political Parties must be For Muslims and By Muslims.

Narrated by Ibn Umar (رضي الله عنه):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan Abu Dawood, Hadith 2640

Question 51: Is it Permissible to Join Non-Muslim Political Parties in either an Islamic or Non Islamic State?

It is not permissible to become a Member of a Non-Muslim Political Party in an Islamic State or Non Islamic State, and it is Kufr to become part of a Non Muslim Political Party inside of an Islamic State, as this constitutes joining the ranks of the Disbelievers and Polytheists in their struggles against the Muslims, as this encompasses political struggles as well.

Narrated by Ibn Umar (رضي الله عنه):

"Whoever helps a people against the Muslims, then he is not of us."

- Sunan Abu Dawood, Hadith 2640

"He who is against us" applies to all who fight the Muslims, be it in an economic, political or military struggle between the Muslims and disbelievers. To "not be one of us" is Takfir from the Deen.

Inside of a Non Muslim country, it can or cannot be Kufr depending on the intent of the Muslim which is becoming a member of the political party and the stated intentions and goals of the political party in question, however it is Major Kufr which removes one from the Fold of Islam to join a Non Muslim Political Party, Pact or Organization inside of an Islamic State irregardless and irrespective of the intention of the Muslim.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said, "Whoever joins a people is one of them."

- Sunan Abu Dawood, Hadith 5135

If one Joins the Disbelievers against the Believers is a Kaffir, and this stands true in a Muslim or Non-Muslim Country. From here, we derive that it is Kufr in some cases to be part of a Non Muslim Political Party in the Dar al-Harb, however it is in all instances Kufr al-Akbar in the Dar al-Islam.

It is not permissible to do this inside of a Non Muslim Country because joining a non Muslim political party increases the power of the Non Muslims, and even inside of their own lands this is something which Muslims should and must aim to prevent, and in the event that this political party works against the Muslims, as in the case with many Western political parties, then it is Kufr to become a member and support them, as this constitutes aiding the Non Muslims against the Muslims.

Narrated by Abdullah ibn Umar (رضي الله عنه):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sahih Muslim, Hadith 2580

A Muslim is not to oppress or forsake his brothers in Islam, and it is Kufr to do so with the aid of the Non Muslims or to assist them in doing so.

Inside of a Islamic State, it is Kufr as it undermines Islam in the country and is the intentional, deliberate and blatant spread of Kufr ("Non Muslim" inherently implies Kufri) in the Dar al-Islam.

Question 52: Is it Permissible to Celebrate New Years Eve, Christmas, Persian New Year and the Likes?

It is not permissible to celebrate New Years Eve, Christmas, Persian New Year, Chinese New Year and other Holidays of the Disbelievers.

Narrated by Ibn Umar (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever lives with the people of a polytheistic nation and imitates them, he is one of them."

- Sunan Abu Dawood, Hadith 4032

To "be one of them" implies Takfir when a Muslim joins in with them and imitates them in Acts of Worship, and it is indeed Kufr to imitate the disbelievers in their worship, while it is a Major Sin to imitate them in non-religious culture.

It is also prohibited to join in with the disbelievers on their Feast Days and other Festivals wherein they are celebrating Holidays of an Un-Islamic nature.

This is because we have been barred from celebrating with the disbelievers in their celebrations, as seen in the following Hadith:

Narrated by Anas bin Malik (رضي الله عنه):

The Messenger of Allah (ﷺ) said: "Do not imitate the Jews and the Christians in their celebrations."

- Sahih Muslim, Hadith 2282a

Due to the fact we are not allowed to imitate the Jews and Christians in their celebrations, it is a Sin to do so. A Muslim is to be a Muslim, and is not to be like the disbelievers in any way.

This applies to all Holidays in all locations, and if one is in the lands of the Disbelievers either on travel or residing there, irregardless of the pressure that is placed upon him by them to celebrate with them, it is still totally prohibited to join in with the disbelievers on their Holidays, and it is Shirk and Kufr to partake in their religious ceremonies on these days.

Narrated by Abdullah bin Umar (رضي الله عنه):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan Abu Dawood, Hadith 4031

It is a severe matter, and a calamity, to imitate the disbelievers in their festivals, and it is sinful.

It was narrated by Umar ibn Al Khattab, May Allah (SWT) be pleased with him, that on the days of the disbelievers festivals, Holidays and feasts, the wrath and anger of Allah Azzawajjal descends down upon them, as well as upon any Muslim who has joined in with them.

Other Sahaba have narrated similar Hadiths as well:

Narrated by Anas ibn Malik (رضي الله عنه):

The Prophet (ﷺ) said, "Do not sit with those who celebrate the festival of disbelievers."

- Al-Bayhaqi

On this basis, we are not allowed to sit down with the disbelievers when they have their festivals, and we are not to eat, dance, etc. with them.

It is an abomination and deviation to celebrate the Holidays of the Disbelievers, and whoever imitates a people in worship is one of them, which is why it is Kufr which removes one from the Fold of Islam to celebrate in a religious way.

It is sinful to partake in these celebrations even if Shirk and Kufr is not done, and it is an act which makes the Muslim like the disbelievers in a sense, as per the words of Rasulullah (SAW)!

Narrated by Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) said, "Whoever celebrates the festival of the disbelievers and imitates them, he is like them."

- Sunan Ibn Majah

It is not Kufr which removes one from the Fold of Islam to celebrate these Holidays in order to do Zina and other sins, however. If one does not partake in Kufr or Shirk, they are not a Kaffir, but rather a Major Fasiq.

Narrated by Abdullah ibn Umar (رضي الله عنه):

The Messenger of Allah (ﷺ) said: "Whoever imitates a people is one of them."

- Sunan Abu Dawood, Hadith 4031

To imitate the Kuffar in their religious practices is Kufr, and it renders one a Kaffir, and to imitate them in non-religious life is a dishonorable and highly sinful action.

Nonetheless, it is Haram to celebrate the festivals, feast days and holidays of the disbelievers. The Holidays which are Sacred to the Muslims and observed by us are the Two Eids, and only the Two Eids.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The Prophet (ﷺ) said: "When the messenger of Allah (ﷺ) arrived in Madinah, they (the people) had two days (in which they used to play and celebrate). The Messenger of Allah (ﷺ) asked, 'What are these two days?' They replied, 'We used to celebrate them in the pre-Islamic period.' The Messenger of Allah (ﷺ) said, 'Allah has replaced them with two better days: the day of Eid al-Fitr and the day of Eid al-Adha.'"

- Sunan Abu Dawood, Hadith 1134

From here, it is derived that Eid al-Fitr and Eid al-Adha are to be the only 2 Celebrations and Feasts of the Muslims.

Question 53: Is it Permissible to Vote for a Female Ruler, be she Muslim or not?

It is not permissible to vote for a Female Ruler and this is a Major Sin, it is both a sin because Allah Azzawajjal made clear that men are to be rulers and females are to be homekeepers, but it is also a sin because when voting for a female ruler, especially if she is a Muslim, you are aiding her in doing sin.

It is not permissible for women to seek to be leaders of nations, rather this is a position which has been left to men and men alone.

Narrated by Abu Bakrah (رضي الله عنه):

The Prophet (ﷺ) said: "A people who have appointed a woman to be their leader will never prosper."

- Sunan Abu Dawood, Hadith 4296

Those who appoint female rulers will never succeed nor prosper, these are the words of our beloved Prophet (SAW), and they are words which hold true. It is sinful to rule as a female, and it is sinful to assist a female in ruling or a female who seeks to rule - this is due to the fact it aids the female in question in doing sin, and it violates the orders of the Prophet (SAW).

Narrated by Ibn Abbas (رضي الله عنه):

The Prophet (ﷺ) said: "A woman is not a ruler over a man, and a woman is not a ruler over a country."

- Sunan Abu Dawood

A woman is not a ruler over a man, and the meaning of this is that a woman does not have authority over a man - a female is to not have authority over a male, unless it is the mother of a male child, and a female is not to have control and power over a country, nation or tribe.

If a female Muslim runs in elections, or seeks to be the ruler of a country, then she is doing a Major Sin.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Abu Bakrah (رضي الله عنه):

The Prophet (ﷺ) said: "Never will succeed such a nation as makes a woman their ruler."

- Sahih al-Bukhari, Hadith 7099

If she states that Allah Azzawajjal is pleased with her actions, then she has become a Kaffir, this is because it is Denial of the Qu'ran and authentic Ahadiths, both of which are Kufr.

Narrated by Abu Hurairah (رضي الله عنه):

The Prophet (ﷺ) said: "By Him in Whose Hand my soul is, if anyone of this Ummah, whether Jew or Christian, hears about me and dies without believing in that with which I have been sent (the Qur'an), he will be among the dwellers of the Hellfire."

- Sahih Muslim, Hadith 153

Those who disbelieve in the Qu'ran, be it a single word of it, will abide within the Hellfire for Eternity. Due to the fact it is Kufr to deny the Qu'ran (and Ahadith), and these sources of al-Shari'ah state it is not permissible for women to lead, it is Kufr to say women can lead.

If a woman states that she is aware of the fact it is sinful, and if she does not deny her sin, then she is not a Kaffir, but rather an Evildoer who is engaged in a Greatly Vile Sin, much like Zina.

Allah Ta'ala says in the Qu'ran:

Surah Al-A'raf (7:28):

"And when they commit an immorality, they say, 'We found our fathers doing it, and Allah has ordered us to do it.' Say, 'Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?'"

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحِشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

It is a false claim about Allah Ta'ala to claim He is pleased with Haram, however -

If one is aware of the fact their sin is sin, and does not say their sin is approved of by Allah Ta'ala, as some Muslimah who apostatize do, then they are not Kuffar, but rather Fasiqs (or Zindiqs at times)

If a Muslim, be them male or female, aids the Female Muslim in her Major Sin, they are at fault partly as well, much like how one will be punished and is partially at fault for aiding those who seek to do Zina, Riba or other sins.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever helps in the commission of a sin, he is as guilty as the one who commits it."

- Reported in Sunan Ibn Majah, Hadith 2341

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

therefore the one who does it (i.e. helps her) will receive the same punishment as her and be counted as guilty of the sin she is doing.

There is no doubt that those who encourage, aid or abet sisters in Islam in doing Major Sins will be punished in the most utmost severe way, especially if this Major Sin leads them out of the Fold of Islam and into disbelief.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever calls people to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance will have a burden of sin like that of those who follow him, without that detracting from their sins in the slightest."

- Reported by Muslim, Hadith 2674

From this Hadith, we derive it is sinful to encourage Muslimah (i.e. female Muslim) to seek political power and authority, be it in a Muslim or Non Muslim Country.

Question 54: Is it Permissible for a Muslim to become the Leader of a Non-Muslim Country?

It is permissible and encouraged for a Muslim to become the Leader and Ruler of a Non Muslim Country, this is because this can serve as means of Dawah, Victory and Glory for Islam.

Narrated by Ibn Umar (RA):

The Prophet Muhammad (SAW) said, "Each of you is a shepherd, and each of you is responsible for his flock. The ruler is a shepherd, and he is responsible for his flock."

- Sahih al-Bukhari, Vol. 9, p. 120

When a Muslim becomes the ruler of a Non Muslim country, it becomes his duty to call them to Islam, and ensure they accept the Religion of Allah Ta'ala and His Messenger, Peace and Blessings be upon him.

When a Muslim becomes the ruler of a Non Muslim country then this allows him to spread Islam to the people of the country either by making it the State Religion of the nation, allocating funding to Mosques and painting Islam in a positive light in the media of the country or other means.

Narrated by Sahl bin Sa'd (رضي الله عنه):

The Prophet (ﷺ) said to Ali (رضي الله عنه) during the Battle of Khaybar: "Proceed and do not look back until Allah grants you victory. By Allah, if Allah guides even one person through you, it is better for you than red camels (i.e., the most prized wealth)."

- Sahih al-Bukhari, Hadith 3009

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

believers.

Furthermore, on the matter of rulership, we find:

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said, "Seven are (the people) whom Allah will shade on the Day when there is no shade but His Shade. They are: ... a just ruler..."

- Sahih al-Bukhari, Book 24, Hadith 504

It is the consensus of the Scholars that one who is a just ruler will be rewarded if he dies a believer, and this is regardless of what nation he rules. To rule a Non Muslim nation allows for Da'wah to be spread, and for immense rewards in the Hereafter of the ruler who initiates it.

This also allows for the Muslim to exert the power of the nation for the benefit of the Muslims around the world and within the nation, and the nation can be used as a means for Political, be it domestic and Geopolitical, for the Muslims.

Narrated by Mu'adh bin Jabal (رضي الله عنه):

The Prophet (ﷺ) said, "Fear Allah wherever you are, and follow up a bad deed with a good one, and behave well towards people."

- Jami at-Tirmidhi, Vol. 2, p. 578

To behave well towards the Muslims and to do Good Deeds is a central part of Islam, and an exceptional medium of doing so is to aid the Muslims, both within the Non Muslim Country, and around the world with the wealth and influence of the Non Muslim Country.

However it can also be a means for Defeat and Humiliation for the Muslims and Hellfire, either Eternal or Temporary, for the Leader of the Country. If the Muslim who is the ruler of the country subscribes to Nationalistic Kufri doctrines, then he has become a Kaffir, and if he is a Nationalist, he is a Kaffir.

This is due to the Hadith wherein the Prophet made Takfir on all who call to Nationalism and Tribalism.

Narrated by Jundab bin Abdullah (رضي الله عنه):

The Prophet (ﷺ) said, "He who calls for `Asabiyyah (tribalism or nationalism) is not one of us."

- Sunan Abi Dawood, Hadith 5121'

To not be one of us, meaning the Muslims, means to be a Kaffir, and therefore all who call to Tribalism and Nationalism are in fact not of us! Rather, they are of the disbelievers and are doomed to Eternal Hellfire.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

power over these nations to spread Islam and advance the interests of the Muslims. There is no problem with doing this.

It is, in fact, rewarded, as it is spreading Islam. However, if one during their tenure as ruler facilitates sin, there will be a punishment for said sin.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said, "Whoever helps in the commission of a sin, he is as guilty as the one who commits it."

- Sunan Ibn Majah, Hadith 2341

Much like how it is sinful to vote for a female who seeks to become a ruler, it is sinful to assist or aid Nationalists, regardless of if they claim to be Muslim or not.

Question 55: Is it Obligatory for a Muslim to Migrate from a Non-Muslim Country to a Muslim Country if they cannot practice Islam?

If a Muslim resides within the lands of the disbelievers and he or she cannot practice Islam freely within the country, then it is obligatory to do one of two things:

- In the case the Muslim leaves the borders of the country, and is not able to do the second option, then yes, it is obligatory that they make Hijrah (Migration) to a Muslim country where they can practice Islam. It is not permissible to remain within a Non Muslim Country wherein one cannot practice Islam freely, as in the case with Modern Day China.

- In the case the Muslim does not leave the borders of the country, and is not able to do the first option, or does not want to do the first option, then he or she must perform Jihad within their home country wherein they cannot freely practice Islam, and this Jihad must continue until they are allowed to freely practice Islam, are Martyred, or until they conquer the country. If Jihad cannot be done, either to the point of victory or death, then it is obligatory to make Hijrah.

One of these options must be chosen. The one who does not practice Islam (i.e. abstains from the 5 Pillars) for any reason despite being able to is a Kaffir.

It is an act which is highly rewarded to make Hijrah for the Sake of Allah Ta'ala, with us finding the following in the Sunnah:

Narrated by Abdullah bin Amr (رضي الله عنه):

The Prophet (ﷺ) said, "Whoever leaves his homeland (for the sake of Allah), even if it is only a hand span, Paradise will be his reward."

- Musnad Ahmad, Hadith 6664

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The Prophet (SAW) spoke on the matter of the Muslims and the Non Muslims living with one another, and this was a disgraceful thought for him.

Narrated by Jarir bin Abdullah (رضي الله عنه):

The Prophet (ﷺ) said, "I am free from any Muslim who lives among the polytheists." They asked, "Why, O Messenger of Allah?" He said, "Their fires should not be visible to each other."

- Sunan Abi Dawood, Hadith 2645

The fires should not be visible to each other means the Muslims and Non Muslims should live at a distance from one another, and it is not befitting for the Muslims to live with the Non-Muslims or in their lands. It is Haram to do so unless the Muslim residing in the Dar al-Harb is involved in the Da'wah.

It is Haram to reside wherein the Religion of Islam cannot be practiced freely, with us finding the following in the Sunnah:

Narrated by Al-Miqdad bin Amr (رضي الله عنه):

The Prophet (ﷺ) said, "The believer is not allowed to live where he cannot practice Islam freely."

- Sunan Abu Dawood, Hadith 5080

On this basis, it is Haram, and punishable, to reside within a land wherein Islam cannot be practiced freely, such as in the case of Switzerland or France, wherein the Niqab cannot be worn.

On the importance of Worship, and to the Duty to make Hijrah if we cannot do so in our homeland, we find the following:

Narrated by Mu'adh bin Jabal (رضي الله عنه):

The Prophet (ﷺ) said, "Allah has given us two options: to stay where we can worship Him or to migrate if we cannot."

- Musnad Ahmad, Hadith 1071

In short, a Muslim is barred from residing within a land wherein he cannot freely practice Islam, and it is Fard (obligatory) upon him to make Hijrah if he cannot do so within the land wherein he resides.

Question 56: Is it Permissible to Work for a Non-Muslim Company if the Salary is Higher than Working for a Muslim Company?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said, "The Muslim is the brother of another Muslim, he does not oppress him nor does he hand him over to his enemy. Whoever fulfills the needs of his brother, Allah will fulfill his needs."

- Sahih al-Bukhari, Hadith 2442

A Muslim is to treat every other Muslim like a brother, and if one has a blood brother who is not upon Tawhid, he is not to love him as much as he loves a man upon Tawhid who he has never once met in his life.

It is not Kufr however to do this, rather it is a sin. However, it does become Kufr if one works with the Non Muslims in their efforts against the Muslims, and this applies to companies and business.

Narrated by Anas bin Malik (رضي الله عنه):

The Prophet (ﷺ) said, "Support your brother, whether he is an oppressor or oppressed." They said, "O Messenger of Allah, we understand about supporting the oppressed, but how do we support the oppressor?" He said, "By preventing him from oppressing others."

- Sahih al-Bukhari, Hadith 6952

From this Hadith, we find that it is an Obligation upon every Muslim to help his fellow Muslim brothers, if they are the oppressor or the oppressed. It is Haram to prefer the disbelievers over the believers, and therefore a Muslim is to support his Muslim brother by preferring him, and working with him, instead of with a disbeliever.

Narrated by Abdullah ibn Umar (رضي الله عنه):

The Prophet (ﷺ) said, "The Muslim is the brother of another Muslim, he does not abandon him nor does he deceive him."

- Musnad Ahmad, Hadith 5760

From this, we derive the fact that it is sinful for a Muslim to abandon another Muslim, therefore it too is sinful to abandon a Muslim (i.e. quit) to work with a disbeliever and be hired by them.

This is the case regardless and irrespective of pay, benefits, etc.

To work with the Non Muslims is not necessarily a Sin, however one must take the side of the Muslims when faced with the choice of siding with the Muslims or the Disbelievers. Every Muslim is the Brother and Sister of every other Muslim, and every Muslim is to treat every other Muslim as he would treat his blood Brother and Sister.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The believers are like a strong building, supporting each other."

- Sahih al-Bukhari, Hadith 6118'

A Muslim is to support his fellow Muslim, and this applies in the world of business, trade, finance and economics as well.

To prove that it is Fard to work with the believers even if it harms one's financial situation before working with the disbelievers, the following may be cited:

Narrated by Umar bin al-Khattab (رضي الله عنه):

The Prophet (ﷺ) said, "Support the truth wherever it is, even if it is not with you, and assist the believers even if it is against you."

- at-Tirmidhi, Vol. 4, p. 675

Due to the fact one must support the believers even if it is against his best interests, it is obligatory to work for a Muslim (i.e. support him) over the disbelievers, even if it is against his best interests.

Question 57: What is the Ruling on Investing in Stock Markets where Non-Halal businesses operate?

It is not Halal to invest in Stock Markets inside of a Muslim country wherein there are Non-Halal Business operations, however inside of a Non-Muslim Country, it is Halal to invest in stock markets and other mediums of securities exchange wherein Non-Halal Businesses operate, be them the selling of pork, Haram meat, gambling, tobacco, cannabis, prostitution and otherwise.

This is Haram if done within the Muslim lands, however.

Narrated by Anas bin Malik (رضي الله عنه):

The Prophet (ﷺ) said, "Allah has cursed ten people regarding alcohol: the one who produces it, the one who orders it to be produced, the one who drinks it, the one who carries it, the one to whom it is carried, the one who serves it, the one who sells it, the one who earns from the sale of it, the one who buys it, and the one for whom it is bought."

- Sunan Ibn Majah, Hadith 3380

The one who earns from alcohol is cursed, as is the one who assists in its production. Due to this, it is more sinful to invest in a company which deals in alcohol (if in the Muslim lands) than to drink it, as the one who drinks it is cursed one time, while the one who profits and produces it, or assists in doing so, is cursed two times. (i.e. one for each time Allah Ta'ala curses one of the people involved in the matter of alcohol).

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said, "Verily, Allah has forbidden the sale of alcohol, dead meat, pigs, and idols."

- Sahih al-Bukhari, Hadith 2236

The reason for this is that it is the consensus of the Scholars of Ahlus Sunnah wal-Jamaah that it is permissible to sell Haram foods and goods to the disbelievers, permissible to scam and deceive them to extract their money, permissible to charge them interest despite the fact it is Haram to charge a Muslim interest, etc.

When in the Qu'ran there is a commandment made by Allah Azzawajjal wherein He, May He be Exalted, commands the Muslims to not sell swine products, this, as well as all other commandments like it, are commandments which are in regard to selling them to Muslims, and only in regard to selling these products to the Muslims.

There is no sin in selling it to the disbelievers.

Narrated by Umar bin Al-Khattab (رضي الله عنه):

The Prophet (ﷺ) said, "War is deception."

- Sahih al-Bukhari, Hadith 3030

This implies that deception, in warfare and the interests of Islam, is permissible.

The same applies to investing. There is no sin in investing in something that is Haram if the Muslims are not directly harmed by it, and if it does not corrupt the lands of the Muslims. In fact if it corrupts the lands of the disbelievers, something that is beneficial for Islam, for when the disbelievers are weak, the Muslims are strong off of their weakness, and vice versa.

It is not permissible however to invest in companies such as Lockheed Martin and Raytheon. Such companies construct weapons of war which are used to fight the Muslims, and when one invests in them, he or she has become an apostate who has exited the Fold of Islam. Such a person is aiding the non Muslims in their wars against the Muslims - they have, in a small way, assisted them in killing Muslims. Such an act is not only apostasy but war against the Religion of Islam, and a Muslim who invests in these companies is to be killed.

On this matter, we find:

Narrated by Ibn Umar (رضي الله عنه):

The Prophet (ﷺ) said, "Whoever helps a disbeliever against a Muslim, he will be from among the disbelievers on the Day of Judgment."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

If one invests in such a company which constructs weapons which are used to fight the Muslims then they have left the Religion of Islam. They are one of the disbelievers and they will be resurrected with the disbelievers. They are not only to be treated as disbelievers when it comes to matters of the Akhirah, but they are to be treated as disbelievers when it comes to matters of Fiqh in the Dunya.

It is an act of war against Allah Azzawajjal, His Messenger, His Prophets, His Religion and His Slaves to do such a thing.

To invest in such a company, regardless of the financial benefit which is brought to the Muslim, is an Act of Kufr. Imagine if you were, a man who is a Muslim, however he is the most vile and evil Muslim who has ever walked the face of the Earth or ever will walk the face of the Earth. He is a man who lays in bed with infants, and a man who murders and cannibalizes his own sons. He is a man who murders and violates Niqabis in the Masjid for his own entertainment, however he does not do Kufr. Such a man will enter Paradise before a man who invests a mere dollar intentionally in a company which fights the Muslims, for the first man shall burn in Hellfire for many hundreds of trillions of years, meanwhile the second will burn there for Eternity.

We know this because the disbelievers will abide in Hellfire for Eternity.

It is not Kufr which removes one from the Fold of Islam to invest in companies which sell Haram products and services within the lands of Islam, rather it is a Major Sin. It is only Kufr to invest in companies which directly wage war against the Muslims, either in or outside of the Lands of the Muslims and Lands of Islam.

We find it is a Major Sin in numerous narrations, among them:

Narrated by Jabir bin Abdullah (رضي الله عنه):

The Prophet (ﷺ) said, "Allah has cursed the one who consumes Riba (interest), the one who gives it, the one who writes it down, and the two who witness it, and he said: "They are all the same."

- Sahih Muslim, Hadith 1598

The one who consumes and 'writes down' (i.e. assists) in interest has done a Sin, if this is with Muslims. Due to this, it is a sin to invest in a company which Muslims consume interest from.

Question 58: Can a Muslim accept gifts from Non-Muslims during their Religious Holidays (e.g., Christmas)?

It is not permissible for a Muslim to accept Gifts from a Non-Muslim during their Religious Holidays, however it is not Kufr which removes one from the Fold of Islam, or Kufr at all for that matter.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- Sunan Abu Dawood, Hadith 4031

It is indeed an imitation of them in their culture to do such a thing, and therefore a Major Sin which is not to be done. It is Haram to accept Gifts from them at their festivals. However, nonetheless, it is not a form of disbelief to do so.

Instead, it is a Major Sin if these Gifts are used for personal pleasure and happiness, and it is a Minor Sin if these Gifts once obtained are then used for the benefit of the Muslims, and were accepted with this intention.

However, one should not accept Gifts from the Disbelievers on their Holidays. This is imitation of the Disbelievers, however as it is not an imitation of them in their acts of worship, such as prayer, it is not an act of imitation which constitutes Kufr that removes one from the fold of the religion.

Narrated by Thabit bin al-Dahhak (رضي الله عنه):

The Prophet (ﷺ) said, "Whoever takes an oath by a religion other than Islam, he is as he said. And whoever commits suicide with something will be punished with it in the Hellfire. And whoever curses a believer, it is as if he killed him. And whoever accuses a believer of Kufr, it is as if he killed him. And whoever participates in the celebration of non-Muslim festivals and indulges in their religious practices, he has imitated them in their Kufr."

- Sahih al-Bukhari, Hadith 6047

Due to this, Muslims are to avoid the Festivals, Holidays and Feast Days of the Disbelievers altogether, and is especially not to accept gifts from them.

If it is an act of worship in the religion of the disbeliever in question, and if the Muslim knows this and he accepts the gift regardless, whatever the reason may be, he has committed Kufr which removes him from the Fold of Islam, this is because he has partaken in their acts of worship with them and he has imitated them in their acts of worship by accepting gifts from them as they would from their own.

Narrated by Abdullah bin Amr (رضي الله عنه):

The Prophet (ﷺ) said, "Whoever establishes resemblance with any people, he is regarded as one of them." This implies that Muslims should not participate in customs and practices unique to disbelievers' religious events.

- Sunan Abu Dawood, Hadith 4031

From this Hadith, we find that it is Kufr to establish resemblance with the disbelievers intentionally, as this makes one regarded as 'one of them', which indicates they are not 'one of us' (i.e. one of the Muslims).

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Imitating the Disbelievers is totally Prohibited, and when done in their Worship, it is Kufr.

Narrated by Ibn Abbas (رضي الله عنه):

The Prophet (ﷺ) said, "Do not behave like the People of the Book. They were divided among themselves into seventy-two sects, and my Ummah will be divided into seventy-three sects, all of whom will be in the Hellfire except one." His companions asked, "Which one is that, O Messenger of Allah?" He said, "The one that follows what I and my companions are upon."

- Sunan at-Tirmidhi, Hadith 2641

All Sects and People who imitate the disbelievers in their worship, rituals and festivals will enter the Hellfire, and the Saved Sect is the one who follows the Prophet and his Companions, and their Sunnah is to celebrate the Two Eids, and avoid the celebrations of the disbelievers.

Question 59: Is it Permissible for Muslims to Engage in Nationalist Movements and Ideologies?

It is not permissible for a Muslim to engage in Nationalist Movements or to hold Nationalist Ideologies or Beliefs.

On the topic of Nationalism, we have the following narration which establishes the fact Nationalism is a sin:

Narrated by Jundab bin Abdullah (رضي الله عنه):

The Prophet (ﷺ) said, "He is not one of us who calls for Asabiyyah, (tribalism/partisanship), or who fights for Asabiyyah, or who dies for Asabiyyah."

- Sunan Abu Dawood, Hadith 5121

To not be one of us is to not be one of the Muslimns, and there is no way to interpret this Hadith except that it is Takfir upon those who call for Nationalism and Tribalism.

In short - it is not permissible to call for Nationalism and Tribalism, or to partake in Nationalism or Tribalism.

Rather this is Kufr which removes one from the fold of Islam and makes one an apostate! Every Nationalist, regardless of the nation to which they are Nationalistic to, is a Kaffir who has exited the folds of the religion.

As I have proved in the above mentioned Hadith previously, it is apostasy to call to Nationalism.

Narrated by Abu Dharr (رضي الله عنه):

Once, Abu Dharr and a companion had a dispute, and Abu Dharr insulted him by mentioning his mother's nationality. The Prophet (ﷺ) said to Abu Dharr, "You are a man who still has some

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Those who call to Nationalism call to Jahiliyyah, and those who die the death of a Nationalist die a Jahil.

If one is an Arabian Nationalist, despite Arabia being the homeland of the Prophet (SAW), then he is to be treated as a disbeliever the same way an American Nationalist is to be treated, and it does not matter if the country is a Muslim or Non Muslim Country - Nationalism is painted with the same brush.

On the topic of Ethnic Nationalism, we find the following from the Sunnah:

Narrated by Salman al-Farsi (رضي الله عنه):

The Prophet (ﷺ) said, "Indeed, your Lord is One, and your father (Adam) is one. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white person over a black person, nor of a black person over a white person, except through piety."

- Musnad Ahmad, Hadith 23489

A black man and a white man, or an Arab man and a Non Arab Man, are not inferior or superior to each other for the color of their skin.

Rather, the rank of a believer is derived from his piety. It is a common misconception that it is permissible to be Patriotic and Nationalistic to a Muslim nation, however this is false.

Nationalism is Nationalism, and the nation in question which one is a Nationalist to does not matter, and Nationalism is Kufr.

Nationalism is an act which must be intentional and deliberate. If one is proud of their race and or people, then they have not committed Kufr. However if one views his race as superior due to the color of their skin, or views their country as superior due to being of said country, which is a man-made entity, then they have certainly committed an act of disbelief.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said, "Whoever fights under a banner of partisanship (asabiyyah), supports a group out of blind loyalty, and dies for this cause, has died upon Jahiliyyah."

- Sahih Muslim, Hadith 1850

To have blind, unquestioned support for a Nation or Partisanship (i.e. Tribe, Institution, etc.) is Kufr, as this is Asabiyyah. The one who dies for Nationalism dies a Jahil Disbeliever, and it is Disbelief to be Nationalist, no matter the nation, much like how Shirk remains Shirk, no matter the false deity.

To believe one's race is superior due to biological and genetic differences is permissible, however to state that "Whites are superior to blacks because we are white" and vice versa is an act of Kufr which removes one from the Fold of Islam.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

A Muslim is the Brother of a Muslim, and no matter their tribe, they are to love one another more than they love a blood brother who is not upon Tawhid.

Narrated by Abu Huraira (رضي الله عنه):

The Prophet (ﷺ) said, "A Muslim is a brother of another Muslim. He should neither oppress him nor humiliate him. He who helps his brother, Allah will help him; he who relieves a Muslim of some distress, Allah will relieve him of some distress on the Day of Resurrection." This Hadith emphasizes the concept of universal Muslim brotherhood, rejecting divisions based on nationality or ethnicity.

- Sahih al-Bukhari, Hadith 2442

Due to the fact it is Kufr which removes one from the fold of Islam to be a Nationalist, all who partake in Nationalist Movements are Kuffar.

Question 60: What is the Ruling on Celebrating Independence Days of Muslim Countries?

The same ruling applies to those who celebrate the Holidays of the Disbelievers which are of a religious origin, such as Christmas, Easter and Passover.

It is without a doubt an imitation of the disbelievers to partake in Independence and National Days - and this is, as well, Nationalism - both of which are Haram.

Narrated by Jundab bin Abdullah (رضي الله عنه):

The Prophet (ﷺ) said, "He is not one of us who calls for Asabiyyah, (tribalism/partisanship), or who fights for Asabiyyah, or who dies for Asabiyyah."

- Sunan Abu Dawood, Hadith 5121

While simply attending a Nationalist Celebration is not Kufr, to advocate for and partake in Nationalism while there is.

It is not permissible and it is a Major Sin. in all circumstances, and Kufr in the worst of them. If one celebrates Independence Day, National Day or any other Tribal Nationalist Holidays, all of which are inherently based in Kufr (the Kufr of Nationalism), then while he has not done Kufr, he has done a Major Sin, he is to be punished in accordance with the Shari'ah.

It is an imitation of the Disbelievers, however unless in Worship, it is not Major Kufr.

Hadith from Ibn Umar (رضي الله عنه):

The Prophet (ﷺ) said: "Whoever imitates a people is one of them."

- (Abu Dawood, Hadith 4031)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

them. Rather, it was the disbelievers who invented and practiced them.

If one while celebrating these Holidays partakes in Nationalism to the country which is celebrating its Independence or National Day, such as singing the National Anthem, standing for the National Anthem or saluting the flag, then he or she has committed Kufr and exited the Fold of Islam.

This is due to the fact Nationalism is Kufr.

It is not permissible to be a Nationalist and a Muslim at the same time, and if one is a Nationalist then he is a Kaffir due to the fact the Prophet, Peace and Blessings of Allah Azzawajjal be upon him, forbade Nationalism and Tribalism.

We have extensive narrations on this matter.

Hadith from Abu Sa'id al-Khudri (رضي الله عنه):

The Prophet (ﷺ) said: "You will certainly follow the ways of those who came before you, step by step, so much so that if they entered the hole of a lizard, you would follow them in."

- (Sahih al-Bukhari, Hadith 7320)

Nationalism and the Celebrations of Nationalists is not Islamically permitted, and it is something which came in part before (Nationalism) and in part after (Celebrations of this nature). Therefore it is both an aspect of Jahiliyyah and a Bi'dah (harmful innovation).

The one who fights and dies for Nationalism and dies in a state of Nationalism dies in a state of Kufr, disbelieving in the religion of Islam, and he or she shall be treated as such in the afterlife. So long as a Muslim while partaking in the celebrations of the disbelievers on the days of their founding and independence, such as the Fourth of July, does not partake in direct Kufr and Shirk, then he has remained a Muslim, however the very second Kufr is done, he is a Kaffir.

Question 61: Is it Permissible for Muslims to Emigrate to Western Countries for a Better Standard of Living?

It is generally not permissible for Muslims to make Hijrah to the Non Muslim lands, rather Hijrah should be something which is reserved for when a Muslim desires to live in the Lands of the Muslims.

From the Sunnah, we find that the Prophet expressed disgust with the Muslims who live with the disbelievers and polytheists.

Narrated by Ibn Umar (RA):

"The Messenger of Allah (SAW) said, 'I have nothing to do with a Muslim who resides among the polytheists.'"

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

...disbelievers.

However, it is indeed permissible to move to the Lands of the Non Muslims and Disbelievers if the Muslim who moves there is involved in the Dawah.

If he or she does not call people to Islam and is not involved in the Dawah, or if it is impossible to do Dawah within the country, then it is totally impermissible to move to the country.

Narrated by Al-Hasan (RA):

"Do not live in the land of the disbelievers because the fire (of Hell) will not affect them and the Muslims will be tested among them."

- Al-Majma' al-Zawa'id, Vol. 10, Hadith 26527

It is not proper for the Muslims to reside in the lands of the disbelievers, or to eat, sleep, drink, and work with them when unnecessary.

It does not matter whether or not the standards of living are superior within the Non Muslims lands in comparison to the Lands of the Muslims. It is not permissible to reside within their lands due to moving there from the Lands of the Muslims unless you are involved in the Da'wah.

We have extensive narrations to support the fact it is Haram to reside within the lands of the disbelievers.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever leaves his home for the sake of Allah and His Messenger, then his reward is with Allah. And if he dies along the way, his reward is with Allah.'"

- Sahih al-Bukhari, Hadith 2782

The ones who leave their homes for Allah Ta'ala (i.e. to the Dar al-Islam) will be rewarded, and this implies that the one who leaves his home for the opposite (i.e. leaves to the Dar al-Harb) will be punished.

Another Hadith from the same Narrator we have is as follows:

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said, 'A Muslim should not live among the polytheists.'"

- Sunan Ibn Majah, Hadith 4146

Due to the fact a Muslim and a Non Muslim should not live with one another, and a Muslim should not reside within the lands of the polytheists and disbelievers, it is Haram to emigrate to their lands, unless one is involved in the Da'wah.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

One cannot be a Muslim and a Nationalist, to either a Secular, Non Secular or Islamic Country. If one is a Nationalist then he is a disbeliever who has exited the Fold of Islam and he has disbelieved in the Religion which was sent by Allah Azzawajjal to mankind through Muhhamad (SAW).

Narrated by Ibn Umar (RA):

"The Messenger of Allah (SAW) said: 'Whoever calls to tribalism (asabiyyah) is not of us, and he who fights for it is not of us, and he who dies for it is not of us.'"

- Sahih Muslim, Hadith 1919

Due to the fact that calling to Nationalism and Tribalism makes one "not of us", and these are the words of the Prophet (SAW), it means not of the Muslims - and therefore a Kaffir. From here, we derive the fact that Nationalism and Tribalism is indeed Kufr, and Nationalists are Kuffar.

Countries are man made institutions. Borders are lines on a map which in the eyes of Allah Azzawajjal hold no meaning, and they are a tool of the disbelievers to divide the Muslims and the people of the world.

In fact, they are something which is of the Jahiliyyah:

Narrated by Al-Hasan (RA):

"The Prophet (SAW) said, 'Whoever fights under the banner of ignorance, and supports the group of ignorance, or calls to the group of ignorance, or aids the group of ignorance, and then dies, will die the death of those who lived in the days of ignorance.'"

- Sahih Muslim, Hadith 3490

The Days of Ignorance refer to the Pre-Islamic Jahiliyyah, and this was an Era of Kufr.

Borders are something which do not exist in Islam and the destruction of all borders and the unification of the human raise under one banner and one nation, this being the banner of Tawhid and al-Khilafah, is the core central political ambition and aim of Islam and the Muslims who are devout in their faith.

As Muslims we are to call to Islam, and only to Islam, for it is certainly superior to Jahiliyyah.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Let no one of you call another to nationalism (asabiyyah). Let him call to Islam, for the bonds of nationalism and its ideology are not from me.'"

- Sunan Abu Dawood, Hadith 5147

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

If one is a Nationalist, regardless of if the country they are Nationalistic to is a Muslim country or not, then they have disbelieved, and this is due to the simple fact that the Prophet stated the one who calls to Nationalism is 'not one of us', and therefore not Muslim.

The one who fights for Nationalism and dies will be considered one who died for Nationalism, even if on the outside he is someone who claimed to be fighting for Islam, and the one who dies for Nationalism is one who died for Tribalism, and all those whom die fighting for Tribalism or in a Tribal state of affairs will enter the Hellfire for Eternity as disbelievers.

The Prophet made clear *Takfir* on the Nationalist, as seen in the below cited Hadith:

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'He who is proud of his ancestry, or his lineage, or his tribe, or his nationalistic identity, is like someone who eats a piece of fire. He is a disbeliever.'"

- Sahih al-Bukhari, Hadith 6870

All of mankind are Sons of Adam, and there is no superiority or inferiority between Muslims except through piety. An Iraqi is not superior to an Egyptian, and a Palestinian is not superior to a Yemeni.

To support this view, the following Hadith is found:

Narrated by Umar ibn Khattab (RA):

"The Messenger of Allah (SAW) said: "There is no superiority of an Arab over a non-Arab, nor is there any superiority of a non-Arab over an Arab, except by taqwa (piety)."

- Sunan at-Tirmidhi, Hadith 897

Due to the fact no Arab is superior to a Non Arab, except through Piety, there is no reason for racial / ethnic Nationalism in Islam.

Nationalism is Kufr even if it is a Muslim country, so if it is disbelieved to be Nationalistic to a Muslim Country, it is even more Sinful and even more Kufri in nature to be Nationalistic to a Non Muslim Country.

This is due to the fact it is better to be loyal than the believers than the disbelievers.

This being said, both are acts of Major Kufr which remove one from the Fold of Islam and makes one an apostate who has left the religion.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: "The one who dies while defending a belief in nationalism (asabiyyah) is like one who dies a disbeliever."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

is dying as a disbeliever, we have no choice but to make *Takfir* on all Nationalists, Tribalists, so-called "Patriots" and others who call to and are of *Asabiyyah*.

The rituals of the Nationalists and those who are Patriotic in nature to their country of residence and or origin, or for any country for that matter, are that - rituals, and to partake in them is *Kufr*.

Question 63: Is it Obligatory for Muslims to Learn Self-Defense and Combat Skills to Protect Islam?

It is not Obligatory for Muslims to learn Self Defense and Combat Skills in order to defend and protect Islam unless they are in a situation wherein Islam and the Muslims are under attack and must be defended by them.

From the Sunnah, we find that it is incumbent upon all Muslims to forbid the evil and promote the good.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever sees an evil deed, let him change it with his hand. If he is not able to do so, then with his tongue. If he is not able to do so, then with his heart, and that is the weakest of faith.'"

- Sahih Muslim, Hadith 49

To "change evil with his hand", at times, may include physical altercations with the disbelievers, and for this self defense and combat skills are necessary. If one learns self defense skills with this intention at heart, he will be rewarded for it.

For example if the Qu'ran is burnt, it is the obligation of every able bodied Muslim, be them male or female, to step in and prevent this evil act from being done, and it is the obligation of every able bodied Muslim to violently and brutally attack and Infidel who is partaking in this disrespectful behavior which insults Allah Azzawajjal.

Narrated by Abdullah bin Umar (RA):

"The Prophet (SAW) said: 'Fight those who do not believe in Allah and the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture—fight until they give the *jizyah* willingly while humbled.'"

- Sahih Muslim, Hadith 3301

Due to the fact we were ordered to fight those who do not believe in Allah Ta'ala and the Last Day, as well as the other 6 Pillars of Iman (Faith), it is a rewarded act to fulfill this commandment - and therefore to learn combat skills and self defense is a rewarded act as well, as part of combat with the disbelievers is to learn combat itself.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

by Allah Azzawajjal to prevent such disgrace from befalling Islam. Furthermore if any aspect of the Deen is insulted or mocked then it is an obligation for the Muslim who is witness to this to confront the individual who mocks any aspect of the Deen.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'If someone attacks you and mocks your religion, you have the right to defend it and protect it by any means necessary.'"

- Sunan Abu Dawood, Hadith 14

From this Hadith, the above portion of this ruling is affirmed.

If a Muslim knows someone, be it a family member, relative, friend or associate who mocks the Deen and they are aware of the fact that this will occur, or will most likely occur, multiple times while in their presence, then it is obligatory for them to learn Self Defense and Combat Skills in order to ensure that they are capable of defending the Honor of Islam.

This is due to the fact it is incumbent to defend the Deen and its Honor, as well as the Honor of the Muslims.

Narrated by Ali bin Abi Talib (RA):

"The Prophet (SAW) said: 'Whoever fights for a cause that is based on nationalism or defending his land is not from us. But whoever fights to defend the honor of Islam and his religion, he is a true Muslim.'"

- Sunan Ibn Majah, Hadith 3913

It is an honorable and rewarded act to fight for Islam, while it is Kufr to fight for Nationalism. The one who fights for Islam is rewarded in this life (with the honor of Jihad) and in the next with the rewards of Jihad.

On this basis, to learn self defense and combat skills, both of which assist in Jihad, is rewarded, if it is done with the right Niyah (intentions).

Far more Hadiths on this matter can also be cited, among them:

Narrated by Aisha (RA):

"The Prophet (SAW) said: 'Whoever has the ability to defend the honor of Islam and does not, will be held accountable before Allah.'"

- Sunan Ibn Majah, Hadith 3945

Due to the fact one will be held accountable for not defending Islam, we derive two facts: it is a sin to not defend Islam when one has the ability, and therefore it is rewarded to seek out the ability to do so.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is permissible for a Muslim to become a member of a Non Muslim Movement such as a movement which pushes for the conservation of the environment, however it is not permissible to become a member of a movement which advocates for the institution of policies which are in contradiction to the Shari'ah of Allah Azzawajjal, and it is Kufr which removes one from the Fold of Islam to become a member of such an organization and it is also Major Kufr which removes one from the Fold of Islam to hold or spread the belief, either in speech or writing, that these policies are superior to the Shari'ah of Allah Azzawajjal.

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) said: 'Whoever imitates a people is one of them.'"

- Sunan Abu Dawood, Hadith 4031

On the basis of this Hadith, we derive that it is not permissible for a Muslim to imitate the disbelievers with their Systems of Governance and Law. A Muslim is not to advocate for Secular or Non-Islamic Law, and to do such a thing is a form of Kufr.

Human Rights are not something which are in line with the Shari'ah.

They are an imitation of the disbelievers, and it is not to be done. When it is done, it is a concession made by the Muslim to adapt to the Secular Laws of the disbelievers and polytheists, which inevitably leads to the Muslim becoming one of them.

Narrated by Ibn Umar (RA):

"The Messenger of Allah (SAW) said: 'You will follow the ways of those before you, inch by inch and step by step, so much so that if they entered a lizard's hole, you would follow them.' We said: 'O Messenger of Allah, do you mean the Jews and Christians?' He replied: 'Who else?'"

- Sahih al-Bukhari, Hadith 3456

While it may be a slow, little-by-little, gradual process, when a Muslim imitates and follows the disbelievers and polytheists, he will eventually become one of them if he does not remain vigilant, and due to this, imitation of the disbelievers is totally prohibited.

However, if a Muslim is working to feed the poor, be them Muslim or not, so long as this does not harm the Muslims, there is no harm in this, even if he or she works with the disbelievers to do so.

They are a Man Made concept. Human rights, in fact, often are contradictory to the Shari'ah of Allah Azzawajjal. Today in this era we see more and more that the so-called Human Rights Institutions of the World are in fact institutions of Taghut and Kufri Law, rather than institutions for the rights of men, women and children across the world. The creation, in this instance humans, have the rights which have been placed upon us by the Creator.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

If a Muslim is part of a Secular Organization, it is incumbent upon him to advocate for Islam and Islamic Practices, and if evil is done by the disbelievers, the Muslim is sinful for tolerating such a thing.

From the Sunnah, we find evidence for this ruling in the form of the following Hadith:

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: "The one who sits with the wrongdoers and does not change their actions is as guilty as they are."

- Sunan Abu Dawood, Hadith 4339

Due to the fact the ones who sit with the sinners and do not change their actions are as guilty as they (i.e. the sinners) are, it is a sin to be in organizations, be them Secular or otherwise, wherein sin is done and the Muslim does not object to the sin of their peers.

Furthermore, a Muslim is sinful for being a member of an organization which - ...demands them to perform sinful actions, such as free mixing.

Narrated by Abu Said al-Khudri (RA):

"The Prophet (SAW) said: "There is no obedience to the creation if it involves disobedience to the Creator."

- Sahih al-Bukhari, Hadith 7257

Due to the fact there is no obedience to the one who commands disobedience to the Creator, may He be Exalted, it is sinful to obey one who commands sin, and sinful to be part of an organization which commands sin to be done.

Furthermore, it is not right for the Muslims to enter into alliances with the disbelievers, so while it is permissible to work in a Secular Organization, it is not permitted to *intentionally* seek out such an organization for the sake of Secularism, however if the Niyah is to feed the hungry and clothe the homeless (and other commendable acts, which can in fact be a means of Da'wah), then there is no issue with that.

However, in the Sunnah we find:

Narrated by Ibn Umar (RA):

"The Prophet (SAW) said: 'Do not be the first to enter into an alliance with the disbelievers, nor the last to leave their ranks.'"

- Sahih Muslim, Hadith 4447

Due to this, it is sinful to be part of a Secular Charity or Organization which aids the Non-Muslims against the Muslims, or is at odds with the Muslims. However if no Muslims are

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Question 65: Can Muslims Serve in International Bodies like the United Nations or World Bank?

Muslims are not allowed to work in institutions such as the United Nations wherein Kufr is upheld, the Muslims are humiliated and fought and the interests of the disbelievers which are in contradiction to the interests of the believers are upheld.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever joins the polytheists and makes them his companions will be one of them.'"

- Sahih al-Bukhari, Hadith 6910

From this Hadith, we find that it is a sinful action to make the Polytheists his or her companions, and this is one of the sinful actions that can lead to Kufr which removes one from the Fold of Islam, as in the instances where the Muslims fight the Muslims with the Kuffar, which is Kufr al-Akbar.

This is Kufr which removes one from the Fold of Islam because it is joining in with the ranks of the disbelievers against the believers, and it is an act of apostasy which removes one from the fold of the religion.

We know this from the following Hadith, as well as al-Qu'ran:

Narrated by Abdullah bin Umar (RA):

"The Prophet (SAW) said: 'Whoever seeks the help of the disbelievers against the Muslims, he is not from us.'"

- Sunan Abu Dawood, Hadith 2676

It is a simple fact that the Muslims who fight the Muslims with the disbelievers against the Muslims is 'not from us', and therefore not Muslim, but rather a disbeliever himself.

It is permissible to work for economic and financial institutions such as the World Bank wherein interest (Riba) is charged and dealt in, so long as the work which is done by the Muslim is not done inside of the Muslim world and is not done with Muslims. It is the view of the Scholars that it is permissible to charge interest upon the disbelievers, and this is indeed a correct assumption.

This is due to the fact Riba is Haram when consumed, or when issued to a Muslim.

Narrated by Jabir bin Abdullah (RA):

"The Prophet (SAW) cursed the one who consumes riba, the one who gives it, the one who writes it, and the one who witnesses it, and he said: 'They are all the same.'"

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

records, catalogs, documents, etc.) Riba is cursed and a sinner - and in institutions such as the World Bank, such actions must be done as part of the occupation. Therefore, it is sinful to work for them.

If interest is charged upon the Muslims by a Muslim, then he has committed a Major Sin which is more severe than Zina. If a Muslim enters into a interest based transaction with a disbeliever or Muslim wherein the Muslim is taking out a loan which he or she will then need to pay interest on, then a Major Sin has too been committed, however it is not of the disbelieving acts, rather it is of the Major Sins which make someone an evildoer. It is Haram to work for institutions such as the World Bank if interest is charged by the Muslims by you in this role.

We know that it is worse than Zina from the following Hadith, and in this Hadith, it is stated that to consume one Dirham from Riba is worse than *60 fornications*:

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'A dirham earned through riba is worse than thirty-six acts of fornication.'"

- Sunan Ibn Majah, Hadith 2316

Due to the fact it is more severe than fornication, it is to be punished more severely than fornication. The punishment for Zina is stoning (i.e. death), and therefore the punishment for Riba should be death as well, and in a more painful way than stoning, as this is the punishment for Zina, and Riba is more severe than Zina, so it is to carry a more severe penalty.

From another Hadith, it is found that the severity of Riba is even more severe than heinous sins such as incest:

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Riba has seventy segments, the least of which is equivalent to a man committing adultery with his own mother.'"

- Sunan Ibn Majah, Hadith 2274

Due to the fact the punishment for incest is death, and interest based payments are more severe than incest by 70 times, the punishment for interest is to be 70 times more painful than the previously mentioned act.

In short, if one works for the World Bank as a "Muslim", he is not a Muslim, but rather an apostate.

Question 66: Is it Kufr to Participate in United Nations Peacekeeping Missions?

It is Kufr to participate in United Nations Peacekeeping Missions wherein the Muslims are harmed and fought against, and it is also Kufr which removes one from the Fold of Islam to

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Due to the fact it is Kufr, it is an action which if a Muslim does it, he is to be put to death.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever abandons his religion, kill him.'"

- Sahih al-Bukhari, Hadith 3017

The Religion of Islam is abandoned when the act of Kufr which removes a person from the Fold of Islam is done, and therefore death is the penalty which applies.

If a Muslim is fighting with the United Nations, which is an institution of the disbelievers, and their fight is with other disbelievers, then it is a Major Sin and Minor Kufr to fight when them, because this advances the aims and goals of the disbelievers and this may indirectly, or directly at a later time, harm the Muslims and Islam as a whole. It is more serious and more severe than Zina to work with the United Nations and other International Organizations in their military operations and missions.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever joins the polytheists and makes them his companions will be one of them.'"

- Sahih al-Bukhari, Hadith 6910

Due to the fact the United Nations is a Secular, Polytheistic and Un-Islamic Institution, it is Kufr al-Akbar to fight with them against the Muslims.

This only applies to Un-Islamic Non Muslim Organizations, and institutions which are composed of and led by Muslims are permissible to work for, fight with and fight for. It is Minor Kufr to fight with the UN when Muslims are not harmed, and it is Major Kufr to fight with them when the Muslims are harmed.

Nonetheless, it is to be judged and analyzed on a case by case basis, in the sense that in some circumstances it may constitute apostasy, while in others it does not.

Narrated by Ibn Umar (RA):

"The Prophet (SAW) said: 'Whoever does a deed which is not in accordance with our command, will have it rejected.'"

- Sahih Muslim, Hadith 1718

It is without a doubt not in accordance with the commands of Islam to serve in the United Nations or their Armed Divisions, and therefore such an action will be rejected from a Muslim who does it.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is prohibited to make statues, whenever or not the statue is of an animal or a human being - this extends to all forms of living beings, such as fish, animals, humans, etc, and it does not matter whenever or not the human which is depicted within the statue is a Muslim or disbeliever, and if he is a Muslim it does not matter if they are pious or evil.

From the Sunnah, we find that it is a gravely severe matter to create images, and this is a mockery and attempted imitation of the creation of Allah Ta'ala.

Narrated by Aisha (RA):

"The Prophet (SAW) said: "The most severely punished people on the Day of Judgment will be those who try to imitate Allah in His creation, i.e., the image makers."

- Sahih al-Bukhari, Hadith 5950

It is an imitation of Allah Ta'ala's creation to make images and statues, and it is an act which on the Day of Judgement will be punished severely.

The one who constructs statues has done a Major Sin, and it is a Major Sin to assist them in doing such an evil act. It is also prohibited to make images, either in the form of a statue, or in the form of a painting, drawing, or carving which depicts living beings with their eyes showing on their face.

Narrated by Ibn Abbas (RA):

"The Prophet (SAW) said: "The makers of these images will be punished on the Day of Judgment. It will be said to them: 'Bring to life what you have created.'"

- Sahih al-Bukhari, Hadith 5953

From this, we find that it is prohibited to create images, and this applies to statues as well because much like images they are imitations of the creation of Allah Ta'ala.

On the Day of Judgement, the image makers who defy the commands of Allah Azzawajjal will be asked by Him, May He be Exalted, to bring life to the images which they have produced, be them statues, pictures, paintings or any other type of image of a living being.

It was known at the time of the Prophet (SAW) that there will come a time when people will make images, and the following was said about them:

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: "There will be in the last of this nation, people who will make images, and those people will be cursed."

- Sahih Muslim, Hadith 2110

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

They will be asked to bring life to the being which they have made an image of.

Once they are unable to do so, and never will they be able to do it, Allah Azzawajjal will bring life to the images which the evildoer produced, and they will then be brutally attacked and tortured by the creature which they had drawn, or the statue which they had sculpted.

We know that this dreadful event will occur from the following Hadith:

Narrated by Abdullah bin Mas'ud (RA):

"The Prophet (SAW) cursed those who create images, and he said: "The image makers will be punished in the Hellfire, and it will be said to them: 'Bring to life what you have created.'"

- Sahih Muslim, Hadith 2111

Due to the fact Hellfire has been promised to the image makers, this is a Major Sin, which carries punishment in the Dunya and Akhirah.

Statues, regardless of who they are of and dedicated to, are to be torn down. If there was to come a day where statues of the Prophet were erected, it would be the Muslims who have true faith in the religion of Islam who would be the first to tear them down.

We know this from the following Hadith:

Narrated by Ibn Umar (RA):

"The Prophet (SAW) ordered the destruction of images and statues, saying: "Those who make images will be the worst of people in the sight of Allah on the Day of Judgment."

- Sahih al-Bukhari, Hadith 5951

Due to the fact we have been ordered to destroy images and statues, those who have the power to do so without punishment and persecution are sinful for tolerating this existence.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'On the Day of Judgment, the image makers will be asked: 'What are you going to do with what you have created?'"

- Sahih Muslim, Hadith 2109

The interpretation of the meaning of this Hadith is that the images created in this world will be of no use to one in the Hereafter on the Day of Judgement.

Question 68: Is it Permissible to Work in the Entertainment Industry (Movies, Music, etc.) in a Non-Muslim Country?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Music Industry of Non Muslim Countries wherein Haram content is promoted specifically to Muslims and targeted towards Muslims, and this is a Major Sin.

Narrated Abu Malik Al-Ash'ari (RA):

"The Prophet (SAW) said: "There will be among my followers, people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain, and when their shepherd comes to them in the evening, they will say: "Come and bring us what you have brought." And at that time, they will listen to musical instruments and songs, and Allah will destroy them."

- Sahih al-Bukhari, Hadith 5590

From this Hadith, it is found that the ones who consider Sin normal, and partake in it, will be destroyed. Such sin is not to be spread to the Dar al-Islam, and to do such a thing even from a Non-Muslim Country is sinful.

It is Kufr to work in Industries wherein Islam, Allah Azzawajjal, Rasulallah (SAW) or other aspects of the Deen are mocked, ridiculed and insulted. Those who produce music wherein Allah Azzawajjal is insulted or mocked are not Muslims, rather they are Kuffar - and as are all those who assist in the production of such blasphemous material.

We know that this is Kufr to do, and Kufr to assist in, from the following Hadith:

Narrated by Aisha (RA):

"The Prophet (SAW) said: "Whoever insults a Prophet or a Messenger, or mocks any aspect of the Deen, then he is a disbeliever, and the one who assists in such a blasphemy is also a disbeliever."

- Sahih Muslim, Hadith 1092

Due to the fact it is Kufr to do this, and it is also Kufr to assist in it, it is Kufr to work in an industry which demands for this to be done (if you are to do it).

Movies and other media wherein Islam is mocked are also considered blasphemous content and it is Major Kufr to produce such material, work for someone who produces such material or aid in the production and creation or spread of such material, as in the case with pornography wherein women are featured with the Hijab. Such actions mock the Deen as a whole and more specifically an element of the Deen, and all who partake in such Kufr are apostates who are to be treated as such (i.e. the death penalty applied to them).

We know that this is Major Kufr which removes one from the Fold of Islam due to the following Hadith, as well as the Hadith narrated by Umm al-Mu'minin above.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

the Deen, whether by word or action, is a disbeliever. And the one who assists in spreading such blasphemy will be treated the same."

- Sahih Muslim, Hadith 1085

Be it the Qu'ran, Allah Ta'ala Himself or the Prophet / Sunnah, it is Kufr al-Akbar to mock any aspect of the Deen, and the one who does, even as a joke, or assists in doing so, is a Kaffir.

It is also a Major Sin to promote immorality in the Lands of the Muslims and among the Muslims, with us finding the following from the Sunnah:

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: "The curse of Allah is upon those who engage in actions that lead to sin, and those who assist in such actions will also receive His curse."

- Sahih al-Bukhari, Hadith 6950

Due to the fact one is sinful for assisting in sin and will receive the same punishment for the actions done due to them, one is to be punished in this world with the same punishment. If a Muslim encourages another Muslim to do Zina and the Muslim does indeed do Zina, the Muslim who encourages it is to be lashed One Hundred Times or stoned, depending on the punishment applied to the one who did Zina.

Question 69: What is the Ruling on Listening to Music that Promotes Immorality?

It is a Major Sin to listen to music that promotes Immorality.

It is a sin to listen to music, and it is in no way, shape or form permitted in Islam.

Narrated Abdullah bin Mas'ud (RA):

"The Prophet (SAW) said: 'There will be among my followers, people who will consider music, and musical instruments, as lawful.' And he (SAW) said: 'A time will come when people will listen to music and consider it lawful, and they will be turned into apes and pigs.'"

- Sahih al-Bukhari, Hadith 5592

Due to the fact that the people who listen to music will be turned into apes and pigs, we can interpret that the punishment for this sin is severe, and it is to be treated as a Major Sin.

We have another Hadith which affirms the above cited Hadith, as there has been mass transmission from it - this affirms its authenticity as Sahih:

Narrated by Ibn Umar (RA):

"The Prophet (SAW) said: "There will be some people from my Ummah who will consume alcohol and call it by another name, and musical instruments will be played for them. Allah will destroy them with a catastrophe, and He will transform them into apes and pigs."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The Muslims from this Ummah who listen to musical instruments and have musical instruments played for them are Fasiqs who have done immense evil.

They have, in fact, done a Major Sin, and are to be punished accordingly.

Allah Azzawajjal says in the Qu'ran that one who sits with the Non Muslims when they insult the Deen, if they are content with the Kufr which they are hearing, have themselves become Kuffar. Therefore it is Kufr to be content and happy with the lyrics of music that promotes Kufr and Shirk, such as in the case when singers instruct their listeners to "Worship them" or "Bow before them", or in the case when they instruct their listeners to disbelieve in Allah Azzawajjal.

We find numerous times from the Sunnah and works of the Scholars of Ahlul Sunnah wherein it is stated that music has a harmful impact on the soul, typically for its Kufri-nature which makes it a breeding ground for Sihr and Jinn.

Narrated Abu Huraira (RA):

"The Prophet (SAW) said: "There will be some people who will listen to music, and their hearts will be full of evil."

- Sahih al-Bukhari, Hadith 5606

The hearts of the people who listen to music are filled with evil, and this affirms the view of Shaykh al-Islam Ibn Taymiyyah, May Allah have mercy on him, who said music increases the levels of Jinn and Sihr in one's body.

If someone is singing about their own Kufr and Shirk, and the listener who is Muslim is pleased with them singing about this and is happy and enjoys not the sound of the music, but rather the lyrics themselves, then he or she has become a Kaffir.

If one listens to music which is not blasphemous in nature, irregardless and irrespective of it being by a Muslim or not, wherein sin is promoted, be it Fornication, Partying, etc. - then a Major Sin has been committed by the listener.

Nonetheless, if the lyrics of the music are Kufri or not, the one who listens to it will be punished if he or she dies and does not repent - as seen in the below cited Hadith:

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever listens to a song or a musical instrument, he will have molten lead poured into his ears on the Day of Judgment.'"

- Sunan Abu Dawood, Hadith 4920

From the fact molten lead will be poured into the ears of the one who listens to music and musical instruments, we can derive that to listen to music is in fact a Major Sin, rather than a Minor One, due to its severe punishment.

It is a misconception that it is of the Minor Sins to listen to music which is of a sinful nature - rather this is of the Major Sins and it is indeed a prohibited act which will have disastrous

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

cause of Jinn and Sihr in the body.

Those who do so are filled with Jinn and Sihr, as well as the evil which follows them, as stated below:

Narrated by Abdullah bin Umar (RA):

"The Prophet (SAW) said: "There will be people who will indulge in the playing of musical instruments, and their hearts will be filled with evil and hypocrisy."

- Sahih Muslim, Hadith 4041

It is imperative for all Muslims to not listen to music and musical instruments, and to instead listen to al-Qu'ran and Nasheed (i.e. Islamic vocal music which is not considered music, as it has no instruments).

Question 70: What is the Ruling on Muslims Wearing Secular Fashion or Hairstyles to Blend into Non-Muslim Societies?

It is not permissible to assimilate in with the disbelievers, even in order to blend in to Non Muslim Societies.

Narrated Abdullah ibn Umar (RA):

"The Prophet (SAW) said: "Whoever imitates a people is one of them."

- Sunan Abu Dawood, Hadith 4031

The one who imitates a people is one of them, and if this is done on a religious level, this makes one a Kaffir, while it makes one a Major Fasiq if it is done on a Secular level, such as in dress.

However nonetheless, it is in fact a Major Sin to imitate the disbelievers on any level - regardless of if it is religious or not. It simply becomes a more Major Sin, and Kufr, when it is done on a religious level, while it is not as severe and not considered Kufr when on a Secular level.

The Prophet (SAW), on numerous occasions, ordered us to be different from the disbelievers, and this is what we shall do.

Narrated Ibn Umar (RA):

"The Prophet (SAW) said: 'Be different from the polytheists: grow your beards and trim your mustaches.'"

- Sahih al-Bukhari, Hadith 5892

We are to be different from the polytheists and disbelievers, not only in our religion, but in all aspects of life. We know that we are to be different from them in terms of appearance because

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

One must be steadfast and firm in their Faith in Islam regardless of wherever they reside and the cultural norms of the society which is around them. It is not Kufr to blend in with the disbelievers however, as this is not an imitation of them in their acts of worship. Imitation of the disbelievers only becomes an act of Kufr when it is imitation in worship.

One is not to follow the disbelievers who came before them, and they are to follow the Sunnah of the Prophet of Allah, and only the Sunnah.

Narrated Abu Sa'id Al-Khudri (RA):

"The Prophet (SAW) said: 'You will certainly follow the ways of those who came before you, hand span by hand span, and arm's length by arm's length, to the extent that if they entered a lizard's hole, you would follow them.' We said, 'O Messenger of Allah, do you mean the Jews and Christians?' He said, 'Who else?'"

- Sahih al-Bukhari, Hadith 7320; Sahih Muslim, Hadith 2669

To imitate the Jews, Christians, Polytheists and other Disbelievers in their dress and cosmetics, such as hair and beards, is indeed a sin and calamity, as the Prophet (SAW) ordered us to never do such a thing, and warned us of what is to come if we do.

As for the one who seeks to imitate the opposite gender to affirm the cultural beliefs of their time, such as the women who shave their hair short to appear as men, such people are cursed.

From the Sunnah, we find the following when it comes to such abominations, which are to be stamped out:

Narrated by Abdullah bin Abbas (RA):

"The Prophet (SAW) cursed the women who imitate men and the men who imitate women."

- Sahih al-Bukhari, Hadith 5885

If one specifically decides to cut their hair in a certain way out of hatred for Islamic practices and the Sunnah of the Noble Prophet (SAW), then such a person has committed Kufr which removes him from the Fold of Islam and renders him an apostate. To hold any form of hatred for the Prophet or his Sunnah, which is the rope to which we all must follow if we are to enter Paradise, is an act of Kufr which makes one an apostate.

We know that it is an act of Kufr to harbor hatred for any element of the Sunnah of the Prophet (SAW) from numerous sources, among them:

Narrated Anas bin Malik (RA):

"The Prophet (SAW) said: 'Whoever revives my Sunnah has loved me, and whoever loves me will be with me in Paradise.'"

- Sunan at-Tirmidhi, Hadith 2678

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The answer to this question is that the one who hates the Sunnah hates the Prophet (SAW), and therefore will be in Hellfire, for only those who love the Prophet (SAW) will enter Paradise.

To love the Prophet (SAW) is part of Islam, and one cannot be Muslim if he does not love the Prophet (SAW) - therefore, to be Muslim, one must love the Sunnah, and cannot hate any part of it, otherwise he or she is a Kaffir.

Narrated Abdullah bin Mas'ud (RA):

"The Prophet (SAW) said: 'No one of you [truly] believes until I am more beloved to him than his child, his parent, and all people.'"

- Sahih al-Bukhari, Hadith 15; Sahih Muslim, Hadith 44

As it is derived that no one truly believes (i.e. in Islam) until the Prophet (SAW) is more beloved to them than their child, parent and all people, the one who hates the Sunnah and therefore the Prophet (SAW), is no doubt a disbeliever.

It is not only proper, but it is obligatory, to make Takfir on such individuals.

Hatred for the Sunnah is like hatred for the Deen, and it does not become hatred of the Deen or hatred of the Sunnah to imitate the disbelievers in styles of hair or dress unless this is the intention behind dressing a certain way, and if this is the intention behind dressing a certain way, then it is Kufr. It is not sinful to dress a certain way so long as the Awrah is covered unless this way of dress is a clear imitation of the disbelievers in their cultural norms and practices.

Narrated Abu Huraira (RA):

"The Prophet (SAW) said: 'All of my Ummah will enter Paradise except those who refuse.' The people said, 'O Allah's Messenger (SAW)! Who will refuse?' He said, 'Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses.'"

- Sahih al-Bukhari, Hadith 7280

To follow the Sunnah is to see, hear and obey the Prophet (SAW), and to reject the Sunnah is to disobey him. As the one who enters Paradise obeys the Prophet (SAW), and therefore adheres to the Sunnah, the one who enters Hellfire disobeys, and therefore does not adhere to the Sunnah.

In short - the followers of the Sunnah will enter Heaven, the ones who do not follow it will enter Hell.

To hate the Prophet (SAW) is Kufr, and to hate the Sunnah is to hate him.

Question 71: Can Muslims Fight for their Country in a War Against a Non-Muslim Country if They Live in a Secular State?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The one who fights for Nationalism and dies for Nationalism dies the death of a Jahil Kaffir, who is removed from the Fold of Islam. We find numerous pieces of evidence for this in the Sunnah.

Narrated Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever fights under a banner of blind nationalism, gets angry for nationalism, calls for nationalism, or supports nationalism and dies, has died a death of Jahiliyyah (ignorance).'"

- Sahih Muslim, Hadith 1850

Due to the fact that in the Secular World's wars and conflicts are driven by Nationalism, it is not permissible for a Muslim to fight for a Non Muslim country, and this is Major Kufr (if the Muslim fights *for Nationalism* as a Nationalist).

It does not matter if one is fighting with his country against the Muslims or Non Muslims who are in fact hostile to Islam - if one fights for his country, he fights for his country and not Islam. If one fights for his country and not Islam, then he dies as one who fought for his country, not one who died and fought for the Glory of Islam and the Sake of Allah Azzawajjal.

Narrated Abu Musa (RA):

A man came to the Prophet (SAW) and said, "A man fights for booty, another fights for fame, and a third fights to show off; which of them fights in Allah's Cause?" The Prophet (SAW) said, "The one who fights so that Allah's Word (Islam) should be superior, fights in Allah's Cause."

- Sahih al-Bukhari, Hadith 2810; Sahih Muslim, Hadith 1904

For one to die as a Shaheed and enter Jannah as a Shaheed, he must die fighting for the Sake of Allah Ta'ala, and for no other sake - if he fights for Nationalism, he dies a Kaffir. If he fights for booty (riches, fame, etc.) and dies, he dies a sinner, but not a Kaffir.

The reason for this is Greed is a sin, not Kufr - however Nationalism is Kufr.

Nationalism, Patriotism and Tribalism is an act of Kufr which removes one from the Fold of Islam. To fight for Kufr is Kufr, and to die while fighting for Kufr means to die while a Non Muslim who is in a state of Kufr, is doomed to Eternal Hellfire for Eternity.

The punishment for the one who fights for Nationalism is of the utmost levels of severity, as found in numerous sources from the Sunnah.

Narrated Abu Huraira (RA):

The Prophet (SAW) said: "The one who dies while fighting for the cause of Allah will be rewarded with Paradise, while the one who dies fighting for any worldly purpose or tribalism will be punished."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

purpose, as it is not inherently Kufr to fight for Riches, Fame and Power. However the one who dies for Nationalism will die a Kaffir.

This is a dreadful fate and one which must be avoided at all costs, however it is one which is promised to all of the Non Muslims, and one is a Non Muslim if he dies fighting for Nationalism and Tribalism.

Due to the fact all Secular Wars are for Nationalism, there is an almost one hundred percent chance a Muslim who fights in one will die a Kaffir if he is to die in it, however if he fights in it for other than Nationalism, no Kufr has been done (unless a separate act of Kufr is done).

It is the one who fights to make the Law and Word of Allah Azzawajjal the Greatest and Highest in this World who dies a Muslim and a Shaheed who enters Paradise, and it is the one who fights for Nationalism who dies as a Kaffir who has nothing to do with the religion of Islam, except in the case one fights with the Secularists against the enemies of Islam with the intention of bringing Glory to Islam.

Narrated Sahl bin Sa'd (RA):

"The Prophet (SAW) said, 'A man may seem to be fighting in the cause of Allah, but Allah knows best the intentions for which he fights. He may be fighting for a worldly benefit, or for recognition, and he will not receive any reward except that for which he fought.'"

- Sahih al-Bukhari, Hadith 2950

Allah Ta'ala knows the intentions of those who fight in battle, and if one appears to fight for Nationalism, but instead fights to defend his home and children, there is no Kufr done by him, and he is still a Muslim.

One does not become a Kaffir unless they intentionally, knowingly and deliberately do Kufr - as in they think "This is Kufr, and I will do it". It cannot be done accidentally, and one must be aware of their Kufr for them to be a Kaffir, unless they lack a Pillar of Iman.

Question 72: What is the Ruling on Supporting Secular Humanitarian NGOs that Help People in Need?

It is permissible to work for and support the Humanitarian Organizations of the Disbelievers who do not harm Islam with their work if it is to help Needy People and those in Need of Help, especially if they are Muslims.

From the following Hadith, we derive that it is more rewarded to relieve the distress of a believer than a disbeliever:

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "Whoever relieves a believer's distress of the distressful aspects of this world, Allah will rescue him from a difficulty of the difficulties of the Hereafter. Whoever

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- (Sahih Muslim, Hadith 2699)

Due to the fact it is stated by the Prophet (SAW) that if one relieves the distress of a believer he will be rescued by Allah Ta'ala in the Hereafter, it is interpreted that he will not be rescued (as he would be) if he rescues a disbeliever.

So long as it does not harm Islam or the Muslims, it is not sinful to work for and with these sorts of organizations, however.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "The one who looks after a widow or a poor person is like a warrior who fights for Allah's cause, or like one who performs prayers all the night and fasts all the day."

- (Sahih al-Bukhari, Hadith 6006)

It is an honorable and rewarded act to care for widows, the poor, children and other needy people - and it is something which is even more rewarded when a believer is helped.

What would the sin be? Helping those in need? There is no issue with this and in fact it is a rewarded act if those helped are Muslims, and if one uses it as an opportunity to do Dawah, he will be even more rewarded, and this is something which can in fact be done.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "There is a branch of faith consisting of over sixty or seventy branches, the highest of which is saying La ilaha illallah (there is no deity but Allah) and the lowest is removing something harmful from the road."

- (Sahih Muslim, Hadith 35)

Due to the fact that removing something from the road is the lowest branch of faith, yet a branch of faith nonetheless, and this is considered charity, it is derived that charity and helping those in need, especially believers, is a rewarded act.

However, if this Organization:

- Harms the Muslims with its activities
- Is hostile to the Muslims and Islam as a whole
- Spreads Kufri-Shirki ideology and doctrines (such as Secularism)

...then it is Kufr to work with them in their pursuit of harming the Muslims and spreading Kufr and Shirk.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "He who helps in the killing of a believer, even with half a word, will meet Allah with (the phrase) written on his forehead, 'Despairing of Allah's Mercy.'"

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Muslims, and if one is to do such a horrendous action, he is rendered an apostate who has left the fold of Islam.

This applies to the so-called Muslims of Israel and America who work for their 'respective' nations relief and humanitarian organizations and institutions which aid the disbelievers who have been harmed by the believers. This is Kufr, as it is taking the side of, and working with, the disbelievers over the believers.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "A man follows the religion of his friend; so each one should consider whom he makes his friend."

- (Sunan Abu Dawood, Hadith 4833)

A man follows the religion of his friend, and while this is a metaphor, -it is to serve as a reminder to the Muslims who work in Non Muslim institutions, be them humanitarian or otherwise. I on a personal level advise against this practice, however there is no sin or Kufr in it, unless Haram and Kufr is done.

It is Kufr to spread Kufr, and it is Kufr to spread Shirk, and it is something which removes one from the Fold of Islam. Kufr is Kufr, regardless of how it is packaged. It does not matter if the Kufr is packaged in Humanitarian Aid, it is still Kufr, and it is Kufr to spread and promote it.

Question 73: Can Muslims Fight Alongside Non-Muslim Armies in a War that Does Not Involve Muslims?

If the intention is to fight for Nationalism, Tribalism and other aspects of Kufr and or Shirk, then it is Kufr which removes one from the Fold of Islam to fight with them.

From the Sunnah, I have derived multiple times evidence that clarify this, among them the Hadith on Nationalism and Tribalism, which is considered Sahih.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "He who fights under the banner of a people who are blind (to the cause for which they are fighting), who gets flared up with (partisan) zeal, who calls people to fight for their partisan cause, or who assists others in their partisan zeal, and dies, he dies as one belonging to the days of Jahiliyyah (pre-Islamic period of ignorance)."

- (Sahih Muslim, Hadith 1848)

The one who fights for Nationalism is a Kaffir, and if the intention of the one fighting with the Non Muslims against other Non Muslims is to fight for Nationalism, he too is a Kaffir - however if this is not his intention, his action is not necessarily Kufr al-Akbar.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

automatically a Kaffir. This is something which depends on his intention with serving in the Armed Forces.

There are two scenarios:

- The Muslim who is in the Armed Forces of the Non Muslims and is fighting the Non Muslims is fighting for his own safety, the safety of his family and friends, etc.
- The Muslim who is in the Armed Forces of the Non Muslims is fighting for Kufri doctrines such as Democracy, Communism, Ba'athism, Nationalism, etc. - this is Kufr which removes him from the Fold of Islam.

The issue of whenever or not he is a Kaffir or Muslim rests in his Niyah with serving in the Armed Forces of the Non-Muslim Country - as I have said before, if his intention is to fight for Nationalism, he is a Kaffir, if his intention rests elsewhere, he is not a Kaffir.

Narrated by Jubair bin Mut'im (RA):

The Prophet (ﷺ) said: "He is not one of us who calls for 'Asabiyyah (tribalism/nationalism), or who fights for 'Asabiyyah, or who dies for 'Asabiyyah."

- (Sunan Abu Dawood, Hadith 5121)

As I have said before, to fight for Kufr is Kufr, and the one who fights for Nationalism fights for Kufr.

Nonetheless, the one who fights with the Non Muslims will not die a Shaheed, unless his intention was to advance the aims of Islam.

Narrated by Abu Musa (RA):

A man came to the Prophet (ﷺ) and asked: "A man fights for booty; another fights for fame and a third fights for showing off; which of them is in Allah's cause?" The Prophet (ﷺ) said: "He who fights that Allah's word (Islam) should be superior, fights in Allah's cause."

- (Sahih al-Bukhari, Hadith 2810)

Due to the fact the one who dies for reasons other than Islam does not die a Shaheed / Martyr, the one who dies for wealth in a war with the disbelievers is not a Shaheed. However, if one enlists in the forces of the disbelievers to fight other disbelievers to benefit Islam, he will die a Shaheed.

This would be the ruling that applies to a Muslim who resides within America who enlists in the American Armed Forces to combat the Iranian Rawafidh, or the Christian Russians.

Question 74: Is it Permissible for Muslims to Buy and Sell Weapons in Countries at Peace?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

purposes, such as oppressing Muslims or committing acts of Fasad (corruption) or Fitnah (civil strife).

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "Whoever helps in facilitating a sin, he shares in its burden."

- (Sunan Abu Dawood, Hadith 5129)

The one who facilitates a sin, such as murder with the weapons which he sells, is too at fault for the murder. On this basis, he is to be put to death if he knowingly and intentionally caused the death of another Muslim, and if he knowingly and intentionally allowed or aided a Non Muslim in killing a Muslim, he is to be considered an apostate who is outside of the Fold of Islam.

Narrated by An-Nu'man ibn Bashir (RA):

The Prophet (ﷺ) said: "The lawful is clear, and the unlawful is clear, and between them are doubtful matters which many people do not know. So he who avoids the doubtful has saved his religion and his honor, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures near a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions."

- (Sahih al-Bukhari, Hadith 52; Sahih Muslim, Hadith 1599)

From this Hadith, we derive another Principle of Fiqh - and this is if one is doubtful about the status of the action he is about to commit, such as whenever or not it will facilitate sin, he is sinful for doing it, and it is incumbent upon him to avoid it.

Allah (SWT) has granted us the freedom to engage in trade, including the trade of weapons, as long as the intent behind the transaction is not for unlawful or destructive purposes.

The Prophet (SAW) said:

"The lawful is clear, and the unlawful is clear, and between them are matters that are doubtful"

- (Bukhari and Muslim).

Weapons, by their very nature, can be both lawful and unlawful depending on their use. If they are sold with the intention of preserving justice and peace, or for self-defense in a lawful and just manner, then the transaction is permitted.

The key is the intention behind the trade.

If the trade will lead to the Muslims being oppressed, harmed or killed by the Non Muslims and the Muslim who is selling the Non Muslim the weapons knows this then he has committed Major Kufr which removes one from the Fold of Islam, however if one sells weapons to a country which is of a peaceful nature and there is no risk for harm to be brought to the Muslims, no sin has been committed here.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

people their rights. Whoever believes them in their falsehood or supports them in their oppression is not from me, nor am I from him, and he shall not drink from my pond (in Paradise).”

- (Sunan an-Nasa'i, Hadith 4209)

Another topic on this matter is that if a Muslim sells weapons to a Muslim who then in turn uses them to oppress fellow Muslims, the Muslim who sells said weapons will be punished, for both the oppression he caused, as well as the sin of the oppressor he facilitated.

And as for selling anything, be it a weapon or otherwise, if the seller is aware that it will cause Haram, it is Haram for him to sell it, and it is also Haram if he is in doubt about whether it will or not.

Narrated by Abdullah ibn Umar (RA):

The Prophet (ﷺ) said: “There should be neither harming nor reciprocating harm (La darar wa la dirar).”

- (Sunan Ibn Majah, Hadith 2340)

From the principle of *La darar wa la dirar*, we derive that it is sinful for one to harm another Muslim, and to assist in the harming of another Muslim. It is Kufr to do so when a Non Muslim harms a Muslim, and a Major Sin when a Muslim harms another Muslim.

The final issue which I would like to discuss on this matter is, of course, the matter of intention.

Narrated by Umar ibn al-Khattab (RA):

The Prophet (ﷺ) said: “Actions are judged by intentions, and every man shall have only what he intended.”

- (Sahih al-Bukhari, Hadith 1; Sahih Muslim, Hadith 1907)

If one intends to sell weapons to a Non Muslim who he believes will do no harm to the Muslims, then Alhamduillah, he has not done Kufr, even if his belief is incorrect. However if he intends to sell weapons to a Non Muslim who he believes will harm the Muslims, then he has indeed done Kufr.

Question 75: Can a Muslim Scholar Accept Money from a Non-Muslim Government to Teach Islam?

A Muslim scholar, be them a Shaykh or anyone in a position of religious authority, must maintain integrity and remain steadfast in their duties towards Islam. Accepting money from a Non-Muslim government to teach Islam is a highly delicate matter that requires careful scrutiny. The key factor here is the intention behind the acceptance of such funds and the potential consequences it may have on the scholar's independence and ability to teach Islam authentically.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Umar ibn al-Khattab (RA):

The Prophet (ﷺ) said: "Actions are judged by intentions, and every man shall have only what he intended. Thus, he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger; and he whose migration was for worldly benefits or for a woman to marry, his migration was for that for which he migrated."

- (Sahih al-Bukhari, Hadith 1; Sahih Muslim, Hadith 1907)

If someone sets out to teach Islam, and is hired by the Non Muslims to do so and he teaches Islam in their lands and calls the disbelievers to Islam, if his intentions are pure, then there is no sin on him.

If the Muslim Scholar is of the belief that the Non Muslim Government will not place pressure upon them to teach Islam in a way that reflects their agendas, motivations and ambitions, or in a way which is deviant in nature and harmful to the Deen, then it is permissible to accept the money and teach Islam within their schools, institutions and nations, or anywhere, at their request.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "Whoever seeks knowledge in order to compete with the scholars, or to argue with the ignorant, or to turn the people's faces towards him, will be in Hellfire."

- (Sunan Ibn Majah, Hadith 253; Sahih Ibn Hibban)

The one who seeks knowledge for their own worldly benefits, and the one who teaches Islam for his own benefits, will be in Hell - and this too is another reason why the intention of accepting this payment and working with the disbelievers in this matter is an issue of intention.

If the intention is pure, there is no sin committed, and if the intention is impure, Major Sins, and Kufr, have been committed.

Teaching Islam is a sacred responsibility. It cannot be compromised or tainted by external influences, especially when those influences come from Non-Muslim governments. If the Muslim Scholar accepts money from the Non Muslims and then taints aspects of the religion at their request then he is no longer a Muslim Scholar or a Muslim at all, rather he has become a Kaffir who has exited the Fold of the Religion of Islam.

The Prophet (SAW), in fact, warned us of a time this would come to pass.

Narrated by Hudhayfah ibn al-Yaman (RA):

The Prophet (ﷺ) said: "There will come a time upon the people when nothing will remain of Islam except its name, and nothing will remain of the Qur'an except its letters. Their mosques will be full of people, but they will be empty."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

how Christianity in the Western World exists in a Cultural sense, and does not exist beyond this. To alter the Deen to meet the needs of the disbelievers and to innovate is to accelerate this process, and this is an evil act for one to commit.

One who works with the Non Muslims, or is paid by the Non Muslims, to alter the Deen, is of course a Kaffir.

Question 76: Is it Permissible for Muslims to Study Philosophy, Politics, or Law in Secular Universities?

Studying in secular universities is a matter that requires great caution, especially when it comes to subjects like Philosophy, Politics, or Law, as these fields are deeply embedded with man-made ideologies and doctrines that can misguide the Muslim if they are not well grounded in their Deen.

It is Islam which a Muslim is meant to study, not the Kufri ideologies of the disbelievers, however in order to understand the disbelievers better, it is not inherently sinful to learn their ideologies.

Narrated by Mu'awiya (RA):

The Prophet (ﷺ) said: "When Allah wishes good for someone, He gives him understanding of the religion (fiqh)."

- (Sahih al-Bukhari, Hadith 71; Sahih Muslim, Hadith 1037)

Due to this fact, a Muslim should not seek out knowledge about the ideologies and philosophies of the disbelievers, rather he should seek out understanding of the Religion of Islam, and the Religion of Islam alone.

The study of Philosophy often delves into questions about the nature of existence, morality, and even challenges the very belief in Allah (SWT).

As Muslims, we are not to debate, question or ponder such matters which are far beyond the comprehension of the creation.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "People will keep on asking questions until they ask: 'Allah created everything, but who created Allah?' Whoever experiences any of that should say: 'I believe in Allah and His Messengers.'"

- (Sahih Muslim, Hadith 134)

Such a path is dangerous for a Muslim because the answers provided by secular philosophers are devoid of Divine guidance and rooted in human arrogance. The Prophet (ﷺ) warned against falling into speculation about the Unseen, and philosophy encourages precisely that

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

built on the false belief that man has the right to legislate and govern independently of Allah (SWT).

Narrated by Hudhayfah ibn al-Yaman (RA):

The Prophet (ﷺ) said: "There will be after me leaders who will not be guided by my guidance and will not adopt my ways. Among them will be men who will have the hearts of devils in the bodies of human beings."

- (Sahih Muslim, Hadith 1847)

A Muslim must only turn to the Shari'ah for guidance in political matters, as it is Allah (SWT) alone who is the Legislator. Studying secular Politics can be dangerous, but if the purpose is to understand the enemies of Islam and to combat their false ideologies, then it could be permissible. However, the student must be deeply rooted in their Islamic knowledge and must consult scholars before taking such a path.

It is incumbent upon us as Muslims that we reject all of the false ideologies and misguidances of the evildoers, innovators and disbelievers - and should not study them unless necessary, regardless of if it is sinful or not.

As for studying Law in a secular university, it is similar to Politics in that the legal systems of the disbelievers are based on their own desires and not the Shari'ah of Allah (SWT). These systems permit what Allah has forbidden, such as usury (riba), alcohol, and fornication, and they forbid what Allah has made obligatory.

Narrated by Abdullah ibn Mas'ud (RA):

The Prophet (ﷺ) said: "No one is more jealous than Allah, and for that reason He has forbidden immorality, both that which is apparent and that which is hidden."

- (Sahih al-Bukhari, Hadith 4634; Sahih Muslim, Hadith 2760)

No laws are superior to those of Allah Ta'ala, i.e. al-Shari'ah, and the one who disbelieves in this is a Kafir.

Therefore, a Muslim must avoid studying Law unless their intention is to gain knowledge that can be used to protect Muslims or further the cause of Islam, and even then, they must ensure that their heart remains firm on the belief that only the Law of Allah is legitimate.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "The Hour will not be established until knowledge will be taken away (by the death of religious scholars), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase, and money will overflow amongst you."

- (Sahih al-Bukhari, Hadith 1036)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

to be avoided by the Muslims, and it is a rewarded act to leave, although it is not sinful to do. (i.e. Mukrooh).

It is not Kufr nor is it sin to partake in the study of these fields unless they are believed by the Muslim studying them, much like how it is not Kufr to study another religion other than Islam so long as it is not believed.

Question 77: Is it Kufr to Celebrate Secular National Holidays (e.g., Thanksgiving, Labor Day)?

Yes, it is Kufr to celebrate secular national holidays such as Thanksgiving, Labor Day, or any other man-made occasions that do not have roots in Islamic teachings.

As I have discussed before, Nationalism is Kufr, and to imitate a people in their Kufr is an imitation of them in religion - and this is Kufr.

Narrated by Ibn Umar (RA):

The Prophet (ﷺ) said: "Whoever imitates a people is one of them."

- (Sunan Abu Dawood, Hadith 4031)

Due to the fact Labor Day, Thanksgiving and other Secular Holidays are of a Nationalist Origin, it is an Act of Nationalism to celebrate and partake in them, and therefore Kufr al-Akbar which removes one from the Fold of Islam.

These holidays are based on non-Islamic ideologies, customs, and beliefs, and by participating in them, a Muslim is aligning themselves with practices that contradict the worship and submission to Allah (SWT) alone.

They too are Evil Innovations, and they are hated to Allah Ta'ala as well as the Prophet (SAW):

Narrated by Jabir ibn Abdullah (RA):

The Prophet (ﷺ) said during a sermon: "The most evil matters are those that are newly invented, and every newly invented matter is a Bid'ah (innovation), and every Bid'ah is misguidance, and every misguidance is in the Fire."

- (Sahih Muslim, Hadith 867)

Those who celebrate Holidays which are of a Secular and Nationalistic nature are disbelievers, and are to be treated as such.

It is Kufr to celebrate them because they are intrinsically tied to Nationalism and other forms of Kufr, and to celebrate Kufr is Kufr.

Question 78: Can Muslims Work in Government Offices that Enforce Secular Laws?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Country to spread Islam, assert the dominance, power and control of the Muslims over the disbelievers and or undermine their system of Governance, ideally with the long term goal of the institution of Shari'ah.

There is a lot of evidence from the Sunnah that these sorts of actions are rewarded:

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "Whoever guides someone to goodness will have a reward like one who did it."

- (Sahih Muslim, Hadith 1893)

If someone calls one to Islam, they are rewarded for their effort and intention, and if someone calls one to Islam and they accept, they are rewarded even more. The same applies to the other actions which I listed above, such as aiding the interests and aims of the Muslims and Islam as a whole.

To use a position of political influence and power in a secular system to do this is not sinful, unless sin is done to do it.

Narrated by Ali ibn Abi Talib (RA):

The Prophet (ﷺ) said: "If Allah guides a single person through you, it is better for you than (having) red camels."

- (Sahih al-Bukhari, Hadith 2942; Sahih Muslim, Hadith 2406)

If one becomes Muslim through the work of a Muslim teacher, for example, who works in the Non Muslim Education System of a Secular Country, then the Muslim teacher in question will be rewarded immensely.

It is Minor Kufr to institute laws other than the Shari'ah, as I have stated before, and this is due to the Tafsir of Ibn Abbas, May Allah be pleased with him, wherein he says this is a form of Kufr which is Minor in the sense it does not remove one from the Fold of the Religion of Islam.

Due to the fact they are not disbelievers unless they adhere to the belief their man-made laws are superior to Shari'ah, they are to be treated as Muslims.

Narrated by Ubadah ibn al-Samit (RA):

Prophet (ﷺ) said: "There will be leaders who will not follow my guidance nor adopt my Sunnah. There will be among them men who will have the hearts of devils in the bodies of human beings." I (Hudhayfah) asked: "What should I do, O Messenger of Allah, if I reach that time?" He replied: "You should listen to and obey the ruler, even if he flogs your back and takes your wealth, then still listen to and obey."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is Major Kufr which removes one from the Fold of the Religion of Islam to join in with the ranks of the polytheists while the Government which they are a part of fights the Muslims.

It is a Major Sin and a Form of Kufr to do so.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "Do not harm yourselves or others."

- (Sunan Ibn Majah, Hadith 2341)

A Muslim is, in no way, to harm a Muslim during his life, especially during his tenure in the Government of a Secular Government, as if he helps the Non Muslims against said Muslim, he is a Kaffir.

However if the Government which they are part of does not fight the Muslims, and rather it is simply any other ordinary Non Muslim State, then it is permissible to work in the Government if Dawah is done and Islam's interests are advanced forward.

Narrated by Abu Huraira (RA):

The Prophet (ﷺ) said: "Whoever loves for Allah's sake and hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, has completed the faith."

- (Sunan Abi Dawood, Hadith 4681)

To be Muslim, one must be loyal to Islam and the Muslims, and if one is more loyal to the disbelievers than he is to the Muslims, then he is not a Muslim, rather he is a disbeliever.

On this basis, while it is not proper to make blanket Takfir on all Muslims in a Secular Government, as some have righteous intentions, it should be avoided, as it can lead to Kufr of both the Major and Minor forms with immense ease, however it can also lead to Righteousness and Good being done.

It is a matter of dispute, which is to be analyzed on a case by case basis, however I rule it is Halal to serve in Secular Governments, *if and only if* the intention is to (a) spread Islam or (b) aid the interests of the Muslims.

Question 79: Is it Obligatory for a Muslim to Publicly Correct a Muslim Ruler who Commits Public Sins?

It is not obligatory for a Muslim to publicly correct a Muslim Ruler who commits Public Sins - rather such an act is sinful!

Narrated by Iyad ibn Ghanam (RA):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- (Musnad Ahmad, Hadith 15367)

The Prophet (SAW) told us to advise the rulers and authority figures in private, and we are sinful if we do not do this, but rather do it in public. To expose the sin of a believer is a sin, and this applies to every sin - regardless of how wicked.

It is a sin to reveal the sins of a fellow Muslim, regardless of if the sin which is being revealed is one done in public or one which is done in private. It is something which is a repulsive and filthy act for a Muslim to do and will lead to ruin and strife in both this world and the hereafter if one partakes in it.

It is rewarded to conceal the sins of the ruler, and it is punished to reveal his sins to the world, and this applies to all Muslims.

Narrated by Abu Huraira (RA): The Prophet (ﷺ) said:

“Whoever conceals (the faults of) a Muslim, Allah will conceal (his faults) in this world and the Hereafter.”

- (Sahih Muslim, Hadith 2699)

The Muslim who conceals the sins of another Muslim, including the ruler, will have his sins and faults concealed in the Hereafter and this world. Therefore, it is totally prohibited and Haram to disclose the sins of the ruler, or any Muslim, in public, and one is to only advise them in private.

It is not allowed for one to disclose his own sins to his own brother, be him or blood, faith and or bond - and much the same it is not permissible for someone to disclose and reveal the sins of his brothers and sisters in the religion, either publicly or to a small group. If one is in a situation wherein a Muslim Ruler is committing public sins, such as Zina, then it is not appropriate to address these concerns publicly.

Narrated by Usayd ibn Hudayr (RA):

The Prophet (ﷺ) said: “Do not dispute with the rulers unless you see clear Kufr for which you have proof from Allah.”

- (Sahih al-Bukhari, Hadith 7055)

We are not to combat / fight the rulers unless we see clear Kufr (disbelief) from them, and until and if we see this disbelief, we are to remain silent in public, and advise them in private only.

Rather, a concerned Muslim is to address these concerns with the ruler in private. The ruler is not to be questioned or criticized in public, nor is he to be undermined, as long as he is a Muslim. To advise the ruler in public in a way which does not harm or undermine their reign is

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Abu Bakrah (RA):

The Prophet (ﷺ) said: “There will be rulers after me, so do not falsify their lies, nor help them in their oppression. Whoever does so will not come to me at the Hawd (the Basin in Paradise). Whoever does not do so, and is patient with their oppression, will come to me at the Hawd.”

- (Sunan Ibn Majah, Hadith 2877)

When the ruler is spoken out against, this causes Fitnah within the nation, and to cause Fitnah within the Islamic State is a Major Sin which is to be avoided, and it is a risk to the integrity, sovereignty, stability and strength of the Ummah.

Question 80: What is the Ruling on Muslim Athletes Wearing Clothes that Expose their Awrah?

It is a sin for a Muslim, be them male or female, to expose their Awrah, and this applies to any circumstance wherein they are capable of covering it. It is a sin, much like the Sin of Zina. If Zina increases the chances of winning an athletic competition, does Zina somehow become Halal to partake in? Of course not. Much is the same with the exposure of the Awrah - it is not permissible for a Muslim to do this, and if one does it, they are sinful.

Narrated by Ibn Abbas (RA):

The Prophet (ﷺ) said: “Allah does not look at the one who drags his garment out of arrogance.”

- (Sahih al-Bukhari, Hadith 3665; Sahih Muslim, Hadith 2085)

To “drag out of arrogance” implies to dress in a way which is immodest, and to not be looked at by Allah Ta’ala implies the one who partakes in this act will be punished and (at first) not shown mercy. It is a Major Sin to dress in an immodest way therefore, no matter the reason.

If an athlete, be them male or female, is able to wear clothes that allow for them to cover their Awrah in an appropriate way which is not particularly enticing, exciting or arousing for the opposite gender, such as in the case with females wherein their back ends and breasts are exposed, either with skin or with a material which covers them but allows for onlookers to see a graphic outline of these parts of their body, or in the case of a male who has his shoulders exposed in a similar way, then it is Halal.

Narrated by Abu Sa’id al-Khudri (RA):

The Prophet (ﷺ) said: “A man should not look at the Awrah of another man, and a woman should not look at the Awrah of another woman. A man should not lie with another man under one cover, and a woman should not lie with another woman under one cover.”

- (Sahih Muslim, Hadith 338)

In the case the Awrah is not covered, however, then both the one who is dressed in an immodest way will be sinful, for both their own sins as well as the sins of the one who looks at

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

wearing them. If the Awrah is covered and the Awrah is not wrapped within these clothes which cover it in such a way that it is revealing and negates the purpose of the covering of the Awrah, which is to decrease desire when the two sexes meet, then it is not permissible.

Narrated by Aisha (RA):

The Prophet (ﷺ) said: "O Asma, when a girl reaches the age of puberty, it is not appropriate for her to show any part of her body except this and this," and he pointed to his face and hands.

- (Sunan Abi Dawood, Hadith 4104)

From this Hadith, we learn from Umm al-Mu'minin (RA) that the Awrah for a female is, and this is Haram to cover, be it for athletic purposes or not. It is a sin to uncover it, even if it increases the chance of a victorious outcome for the female or her companions in an athletic sport or competition.

Question 81: Is it Permissible for Muslims to Engage in Competitive Sports in Public if there is Free Mixing?

It is not permissible for Muslims to engage in competitive sports, be it in public or private, wherein there is free mixing, and this applies to any event, be it educational, political, financial or entertainment based.

Narrated by Aisha (RA):

"The Prophet (SAW) said: 'Whenever a man and a woman are alone, the third among them is the Shaytan.'"

- (Sunan Ibn Majah, Hadith 2165)

Free mixing is something which is dangerous, and when males and females are alone, the third among them is the devil. It is a sinful act, and it is an act which leads to even more sins when unchecked.

It is not permissible for a Muslim, be them male or female, to mix with the opposite sex. And it is even more sinful to do this in public, for it is a sin and sins which are committed in public for the world to see and have revealed to them are more severe in the sight of Allah Azzawajjal than the sins done in private.

Since Free Mixing with the opposite sex is a sin, it is even more sinful to do so in public:

Narrated by Abu Huraira (RA):

"All of my Ummah will be forgiven except those who commit sins publicly. And of those who commit sins publicly, there are people who will do something in the night and when they wake up, Allah has concealed it from them, but they will go and expose it by saying, 'O so-and-so, I did such-and-such thing last night.' And they spent the night with their Lord covering it, but they broke the covering of Allah, and in the morning they revealed what Allah had concealed."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

...this is due to the fact that the ones who sin in private and conceal their sins do not earn the Wrath of Allah Ta'ala the way the ones who sin in public do, and it is more severe to sin in public than it is to sin in private.

When one sins in public, or reveals his sins, or intentionally does sin in public and is proud of his sin, then the punishment in the Hellfire is far more severe for him than the one who conceals his sins, is ashamed of them and does not make them a public affair which becomes common knowledge.

Narrated by Abdullah ibn Mas'ud (RA):

"The Prophet (SAW) said: 'Beware! There is no one who commits a sin and then becomes proud of it, except that the punishment of Allah will be upon him.'"

- (Sahih Muslim, Hadith 249)

To be proud of free mixing, or to normalize it, as it is a sin, is even more sinful than to do it and accept it is a sin and vow to avoid it in the future, much like how innovations are more beloved to Satan (LA), as one does not repent from them and does them more in the future - sins which one is proud of is more beloved to Satan than sins one is not proud of, as the sins one is proud of are repeated, and the ones he is disgusted by are not repeated, and are repented for.

When one does such a heinous thing, the sin becomes normalized and eventually tolerated, and its status as a sin, be it a Major or Minor Sin, becomes degraded in the eyes of men, who thus commit the sin more and more, as in the case with the normalization of Zina in this era through Social Media, Music and other platforms. Much is the same with freemixing. It is a sin, like Zina, although less severe, and when it is done it is bad, and when it is done in public, it is worse, because when done in public it is normalized which leads to it happening more, thus more sin.

Narrated by Ibn Abbas (RA):

"The Prophet (SAW) said: 'When a woman wears perfume and passes by people so that they can smell it, she is an adulteress.'"

- (Sunan Abu Dawood, Hadith 4173)

Free mixing also leads to other vices and sins, such as Zina. Men and women are to remain modest at all times, and this applies across the board.

Question 82: Can a Muslim Refuse to Stand for a National Anthem on Religious Grounds?

It is not something which is allowed, but rather something which is obligatory for all Muslims! One is not allowed to stand for the National Anthem, and this is to be done on the grounds of the Religion of Islam and the Religion of Islam alone.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Whoever imitates a people is one of them.

- (Sunan Abu Dawood, Hadith 4031)

Nationalism is Kufr and to stand for the National Anthem is Nationalism, and to imitate people in their Kufr is of course Kufr itself.

It is Kufr to stand for the National Anthem, as this is part of the Tribalistic Rituals of the Disbelievers, and to actively and happily partake in such rituals is an act of Kufr which removes one from the Fold of Islam. To partake in Kufr is Kufr, and to do the rituals of the apostates and Kuffar is Kufr which makes one a Kaffir, and there is no doubt standing for the National Anthem and all other National Symbols is that, a Tribalistic Ritual.

Narrated by Jundub ibn Abdullah (RA):

"The Prophet (SAW) said: 'If a person performs an act of worship for someone other than Allah, that person has committed an act of shirk.'"

- (Sunan al-Tirmidhi, Hadith 3068)

It is an act of worship to the state to stand for its anthem, and this is an act of Shirk which we are forbidden from doing, like all acts of Shirk.

This is something which has nothing to do with Islam and it is not derived from the Qu'ran or Sunnah, rather from the works of a Secular Atheistic Society.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'There are three things that will be the first to call the person to Hell: (1) The tongue, (2) The hands, and (3) The feet.'"

- (Sunan Ibn Majah, Hadith 3742)

We were warned that it is the tongue, hands and feet which lead a person to Hellfire, and it is these which are used in the Nationalistic, Tribalistic and Kufri rituals of the Kuffar.

It is an innovation and it is something which dooms one to the Hellfire when he or she partakes in it. Much like how it is Kufr which removes one from the Fold of Islam to stand for prayer in a Christian Church, even if no prayer is said as this is joining in with the disbelievers in their worship (i.e. by the act of standing up to pray to appease them), it is also Kufr to stand for the National Anthem, because it is a Nationalistic Ritual, even if the intention is to simply appease the disbelievers rather than doing an act of worship and or ritual. It is Major Kufr if this is done in a Muslim or Non Muslim country as well.

Due to the fact it is an innovation, it is something which is not permissible to do even within a Muslim country.

Narrated by A'isha (RA):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- (Sahih al-Bukhari, Hadith 2697)

One can make the argument that it is not Kufr to stand for the National Anthem of a Muslim Country, however this is false. While one may not be partaking in a Kufri ritual with the 'disbelievers' at first glance, he in fact is. This is due to the fact:

- (a) All Nationalists are disbelievers
- (b) The National Anthem is a ritual of the disbelievers, and it is an imitation of them to perform it

Therefore, all 'Muslims' who stand for the National Anthem, be it of the United States, Syria or Saudi Arabia, are not Muslims, but rather disbelievers.

Furthermore, it is not permissible for an Islamic State to have a National Anthem wherein rituals are performed for (i.e. standing for it).

Question 83: What is the Ruling on Muslims Serving as Judges in Secular Courts?

It is permissible to work in the Legal Institutions of the Disbelievers if the intention behind this action is the infiltration of their institutions and their eventual replacement with the Shari'ah of Allah Azzawajjal.

Narrated by Umar ibn al-Khattab (RA):

"Actions are judged by intentions, and everyone will be rewarded according to what he intended."

- (Sahih al-Bukhari, Hadith 1)

Actions are judged by the intentions of the one who does them, if the intention of a Muslim who serves as a judge is to spread Islam, then his deed is good and rewarded. However, if his intention is to spread a law other than that of Allah Ta'ala's, he has done Minor Kufr - and if his intention is to uphold the Nationalistic, Secular system which he is a part of, then he is a Kaffir removed from the Fold of Islam.

It is not Kufr which removes one from the Fold of Islam, or even sinful, to work in these sorts of institutions of manmade law if the intention is to replace it with the Shari'ah and if the person knows and understands that the man made law is evil and wrong.

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) said: 'If a judge judges and he knows the truth, then he is in Hell.'"

- (Sunan Abu Dawood, Hadith 3583)

A Judge, when he is in the Secular Legal Courts, is to rule off of Shari'ah, not the law of the disbelievers. If he is part of their system in name, however he does not rule off of their laws, but

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Major Kufr which removes him from the Fold of Islam, and if one holds the belief that there is no need to work to institute the Shari'ah and that this man made law while inferior to the Shari'ah is tolerable and acceptable to work in for the intention of worldly gains, then he has fallen into Minor Kufr which makes him a Major Fasiq yet not a Kaffir, and if one holds the belief that it is permissible to work in these institutions to advance Islam's objectives and goals, then he has done no sin - and if one works to, or achieves these objectives, then he has done a rewarded act.

Narrated by Ibn Abbas (RA):

"Whoever does not rule by what Allah has revealed, those are the disbelievers."

- (Sahih al-Bukhari, Hadith 6869)

From this Hadith, we derive that it is a form of Kufr to rule off of manmade law, and it is later clarified in the Tafsir of Ibn Abbas, May Allah be pleased with him, that it is of the Minor forms of Kufr. If, however, one believes the law of the disbelievers is superior to the law of Allah Ta'ala, then he is a disbeliever.

Narrated by Abdullah ibn Umar (RA):

"The Prophet (SAW) said: 'Whoever lives among the Mushrikun (polytheists) and adopts their ways, he is one of them.'"

- (Sunan Abu Dawood, Hadith 3512)

It is a Major Sin, and Minor Kufr, for a judge to adapt the ways of the disbelievers and polytheists, so this is not to be done.

Whenever it is Kufr or not to work in the systems of Kufri law does not rest in actions but rather intention. If one's intention is to do Kufr, then he is a Kaffir, and if his intention is to not do Kufr, he is not a Kaffir.

As for if a Muslim judge sentences a Muslim, this is Major Kufr, if the Muslim is innocent or not, due to the fact it is aiding the disbelievers against the Muslims, which is a form of Major Kufr which renders one an apostate outside of the Fold of Islam.

Question 84: Is it Permissible for Muslims to Work in Riba-based Banking Systems in Non-Muslim Countries?

It is permissible and in fact rewarded to work in Riba-based Banking Systems in Non-Muslim Countries and to charge excessive interest upon the disbelievers, this is due to the fact it harms the disbelievers and benefits the believers, which is a favorable outcome irregardless and irrespective of the country. It is Halal to charge interest upon a disbeliever and this is a Mustahab act which brings great rewards if it is done in a way which harms a disbeliever financially who wages war against the Muslims or is hostile to the Muslims.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Allah and withholds for the sake of Allah, has completed his faith."

- (Sunan Abu Dawood, Hadith 4681)

It is proper for a Muslim to hold hatred for the disbelievers due to their Kufr and Shirk. One hates the one who does Zina, and Kufr is worse than Zina, so how can one hate a Muslim who does Zina, but not a disbeliever who does Kufr? Astagfirullah.

It is the position of the Scholars, not of the Hanafi School but of Islam as a whole, that it is permissible to charge interest on the Disbelievers. There is no sin in this and there is only sin in interest when it is charged upon the Muslims. It is however sinful in every circumstance to be charged interest, regardless of if it is by a Muslim or a disbeliever. It is a Major Sin to charge and receive Riba from a Muslim, and it too is a sin to receive Riba (i.e. consume loans with it) from the disbelievers. It is more sinful to partake in Riba with the Muslims, because then two Muslims are sinning, however if one goes to a disbeliever, only one Muslim is sinning.

Riba is a form of economic warfare, and we have been ordered to wage war with the disbelievers until they worship Allah Ta'ala and Allah Ta'ala alone, for there is no partner to Him, may He be Exalted.

Narrated by Al-Miqdam ibn Madikarib (RA):

"The Prophet (SAW) said: 'I have been commanded to fight against people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah.'"

- (Sahih Muslim, Hadith 30)

To fight against the disbelievers is a rewarded act, and it is something which the Muslims have been commanded to do, therefore as Riba is a form of economic warfare, there is no issue in doing so when it is done against the disbelievers, rather this is a rewarded action which receives the same reward as Jihad.

It is Haram for one to work in Riba based Banking Systems inside of Muslim countries if Muslims are permitted to receive interest based loans from the bank, however there is no sin if the bank is only for disbelievers and in the Dar al-Islam.

Narrated by Abdullah ibn Umar (RA):

"Whoever takes a disbeliever as an ally, then he is one of them."

- (Sunan Abu Dawood, Hadith 1515)

A Muslim is not to be the ally of the disbelievers, and to not charge interest on the disbelievers the same way he would avoid doing so for a Muslim is a sin, as this is allying with the disbelievers and intentionally doing something which preserves their wealth, which we have been ordered to seize.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

It is permissible to wear the traditional clothes of Non-Muslim Cultures so long as these clothes are not linked to Religious Practices, Rituals and Religious Veneration of the Saints, False-Deities and False-'Gods' of the disbelievers.

Narrated by Ibn Umar (RA):

"The Prophet (SAW) said: 'Whoever imitates a people is one of them.'"

- (Sunan Abu Dawood, Hadith 4031)

It is Kufr which renders one an apostate to wear clothing to assimilate with the disbelievers in terms of their religious beliefs, such as Christian Crosses, or Jewish Stars of David, however cultural clothes are not Kufr to wear, and it does not remove one from the Fold of Islam to do so.

If the clothes from the Non-Muslim culture hold religious significance and are used for religious purposes then it is Kufr which removes one from the Fold of Islam to wear them, as this is imitation of the disbelievers in an act of religion.

There is no sin in wearing clothes which cover the Awrah and are of a modest nature if they are from Non Muslim culture and it is not Wajib or Fard for a Muslim to wear cultural clothing of a historically Muslim people, be them the Arabs, Persians or Turks, so long as the clothes which are worn are Halal and are of a modest nature.

It however is forbidden and Haram to wear clothes out of pride.

Narrated by Aisha (RA):

"The Messenger of Allah (SAW) said: 'Whoever wears a garment of pride and arrogance, Allah will clothe him with a garment of humiliation on the Day of Judgment.'"

- (Sahih Muslim, Hadith 2085)

It is a sin to wear clothes which are of pride and arrogance, and this is something which will result in humiliation and punishment on the Day of Judgement (i.e. in Hell).

It is of course Kufr to wear clothes which bear the Cross, Star of David and other evil symbols of Shirk and Polytheism on them if done for the purpose of joining in with the disbelievers either in a cultural or religious sense, however it is not Kufr to wear anything else which is of a cultural standpoint rather than a religious standpoint, and it does not become Kufr to wear clothes including clothes which are traditionally the clothes of the disbelievers unless the intention of the Muslim wearing them is to specifically imitate the disbelievers and be like them.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Do not wear the clothes of the disbelievers.'"

- (Sunan Abu Dawood, Hadith 4025)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The Religious clothes of the disbelievers are not to be worn, and it is Kufr to do so intentionally. The same applies to all other clothes which are Kufri in nature, such as Nationalistic clothes (i.e. hats, pants and shirts with the flag of a country on them).

Question 87: Can Muslims Participate in Non-Muslim Religious Rituals out of Cultural Respect?

It is not permissible for a Muslim to participate in Non-Muslim Religious Rituals out of "cultural respect" and such a question is insulting. This is not something which is permissible rather this is something which constitutes disbelief from the religion of Allah Azzawajjal. To join in with the disbelievers in their acts of worship is an act of worship and this is an act of Kufr which removes one from the Fold of the Religion of Islam due to the fact it is imitation of the disbelievers in their acts of worship.

Narrated by Ibn Umar (RA):

"The Messenger of Allah (SAW) said: 'Whoever imitates a people is one of them.'"

- (Sunan Abu Dawood, Hadith 4031)

Whoever imitates the disbelievers in their acts of worship is a disbeliever himself, and to partake in Non-Muslim (i.e. disbeliever) rituals is of course an imitation of the disbelievers in religious worship and rituals, which is Kufr al-Akbar.

There is a difference between a ritual and a celebration, however. A celebration is not Kufr unless it is turned into a ritual, however a ritual is a ritual and it is always Kufr to partake in the Religious Rituals of the disbelievers, because this is an act of ritual worship, and this removes one from the Fold of Islam. If one joins in with the disbelievers in their rituals, regardless of if this is seeking blessings from a saint, the visitation of a grave, veneration of a tree or other object, then such a person is a Kaffir, because he has joined in with the disbelievers in their rituals and their religious worship.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Do not pray to anyone except Allah, and do not join the disbelievers in their religious rituals.'"

- (Sunan Abu Dawood, Hadith 4025)

We were ordered to not join in with the disbelievers during their religious rituals, and this is Kufr and or Shirk to do. It removes one from the Fold of Islam, as it is an imitation of the disbelievers in their rituals.

Worship is for Allah Azzawajjal and Allah Azzawajjal only, and the one who does rituals and worship for anyone or anything but Him, is a Kaffir.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

the disbelievers is one of them."

- (Sunan Abu Dawood, Hadith 4031)

The one who associates with the religious practices of the disbeliever is one of them (i.e. a disbeliever himself), and on this basis, as well as the other sources of evidence from the Sunnah, it is Fard to make *Takfir* on all who partake in the religious rituals of the disbelievers and to treat them as such.

Question 88: Is it Permissible for a Muslim to Take a Secular Oath of Allegiance (e.g., in the Army or Government)?

It is not permissible for a Muslim to give an Oath of Allegiance to a Secular Army, Government, Organization or other Administrative Institution. This is an act of Kufr which removes one from the Fold of Islam because it is a form of support and affirmation of their Secular Kufri system of Kufr and Shirk. It is a disgraceful act to do such a thing or to make such an oath, and it is something which takes one beyond the Fold of Islam and as such makes them a Kaffir.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever swears by something other than Allah has committed Shirk.'"

- (Sunan al-Tirmidhi, Hadith 1535)

From this Hadith, we find that it is an act of Shirk to swear by anything or anyone but Allah Azzawajjal, and therefore all who take secular oaths are to be considered disbelievers.

To pledge allegiance or to take a Secular oath, which is an oath which is taken by other than Allah Azzawajjal, is also an act of Shirk as well as an act of Kufr - this is due to the fact it is Shirk to take an oath by other than Allah Azzawajjal. If one swears by someone or something other than Allah Azzawajjal, then he has become a Kaffir who is beyond the Pale of the Religion of Islam. It is something which removes one from the Fold of Islam, and to say "I swear on my life" or "I swear by the country / flag" is Shirk.

Narrated by Ibn Umar (RA):

"The Prophet (SAW) said: 'Whoever takes an oath of allegiance to a leader, let him take the oath only for the sake of Allah. If he does it for the sake of the world, he will have no reward.'"

- (Sahih Muslim, Hadith 3484)

The Muslims have been ordered to swear by Allah Azzawajjal, and Allah Azzawajjal alone. If one does otherwise, he is a disbeliever and he will have no reward (i.e. he will not enter Paradise, but rather Hellfire).

To affirm and support the Secular nature of these countries, nations, organizations, people and administrations is Kufr much like how it is Kufr to affirm support for atheism (Kufr) and prayer

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Furthermore, one is to take an Oath (Ba'yah) to a Muslim ruler of an Islamic State, and this is to be an Islamic oath, as all other oaths are a form of Kufr and Shirk.

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) said: 'I am the first to have the right to the believers over their own selves, so if you give me an oath of allegiance, I will not let you go to hell.'"

- (Sahih Muslim)

If one is to take an oath to a Secular ruler via Secular sources, he is a Kaffir, while if he swears by and takes an oath by Allah Ta'ala to a Muslim ruler, he is not a Kaffir.

Question 89: Can Muslims Teach in Non-Muslim Schools where Haram subjects (like Music or Art) are Taught?

It is permissible for a Muslim to teach in Non Muslim Schools even wherein Haram Subjects such as Music, Art and other Sciences which are not permissible in Islam so long as the Muslim teacher in question teaching at the Non Muslim school is not forced to teach Muslim children attending the school these subjects. It is not sinful to teach Non Muslim children Haram subjects, however it is highly sinful to teach Muslims topics which are sinful, and the teacher shall be punished for the sins which are done by the students as a result of this.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever calls others to guidance will have a reward like those who follow him, without diminishing their reward in the least. And whoever calls others to misguidance will have a burden like those who follow him, without diminishing their burden in the least.'"

- (Sahih Muslim, Hadith 2674)

Due to the fact one is rewarded for the righteousness they call to, one can be rewarded for working in such an environment if they call to Islam, and call the Muslims to do righteousness and abandon evil.

The Non Muslim children who are students in question are doomed to the Hellfire for Eternity regardless of whenever or not they are taught these sinful topics and if they sin or not, so there is no harm nor gain from teaching them sin or not teaching them sin. It is nothing in the eyes of Allah Azzawajjal and one will not be punished or rewarded for teaching Non Muslim children sinful actions and doctrines.

If a Muslim teacher guides them to Islam however, they are rewarded immensely for this.

Narrated by Ibn Mas'ud (RA):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- (Sunan Ibn Majah, Hadith 221)

To accept Islam is one of the best deeds, and as such it has one of the best rewards for the one who calls a person to it.

However Muslim children do have a chance to enter Paradise, and therefore it is sinful to teach them something which is sinful and it is sinful upon the teacher who is Muslim who taught them the sin every time they (i.e. the Muslim students) do the sin, and they too shall be punished for it every time it happens.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: "The example of the one who teaches and does good deeds is like the one who plants a tree, and the one who does bad deeds is like the one who plants thorns."

- (Sahih al-Bukhari, Hadith 6115)

A Muslim teacher is sinful for teaching Muslim children sinful content and material, and it is incumbent upon them to avoid such a thing, while not Kufr, and it is not sinful to teach the Non Muslim children sinful material, unless this material contains Kufr, in which case it is Kufr to espouse (to anyone).

Question 90: What is the Ruling on Muslims Eating Food from Non-Muslim Sources where Halal Practices are Unclear?

If there is food available from vendors which have clearly Halal practices, food which is served by muslims and there is no doubt about the Halal nature of the food, then it is not permissible to consume food which is cooked, slaughtered and served by the Non Muslims via a source wherein the Halal practices are unclear. It is a sin and one shall be punished for this act, for there is no doubt he has done a sin.

Narrated by Aisha (RA):

"A group of people from the tribe of 'Abd al-Qais came to the Prophet (SAW) and said, 'We came from the tribe of 'Abd al-Qais, and we have met some Muslims, but they told us that your food is haram.' The Prophet (SAW) said: 'Indeed, Allah has made food lawful for you, and it is lawful for you as long as it has been slaughtered according to the halal practices.'"

- (Sunan Ibn Majah, Hadith 3265)

It is a Fatwa to say "this food is Halal", and we do not take Fatwa from the disbelievers, of course.

As Muslims, we are not to trust the disbelievers in their Fatwa. They do not have Ilm about Islam, our Deen, Fiqh, Aqeedah and Halal Slaughtering Practices as per this Deen and Fiqh - therefore how can we trust them in their Fatwa about whenever or not food is Halal or Haram? To say food is Halal or Haram is a Fatwa and it is a ruling...a ruling whenever or not the food is

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Jabir (RA):

"We were with the Messenger of Allah (SAW) in a journey, and we passed by some meat. The Prophet (SAW) said: 'Whoever eats this food, let him eat it; but if there is doubt about it, then do not eat.'"

- (Sunan Abu Dawood, Hadith 3389)

If we have doubt that the food is Halal, then we are not to consume it, however if there is no possible or reasonable way the food can be Haram, then there is no sin in consuming it, and the excuse of ignorance applies to the eater if it is in fact Haram food.

If the Non Muslims can prove that the food which they are serving is Halal, then it is permissible to consume it, even if there are Muslim sources available. This is due to the fact it is not reasonable to assume that the disbelievers would go out of their way to find certification that food is permissible for a Muslim to consume, place it on the label or container of the food and then serve it to a Muslim.

Question 91: Is it Permissible to Engage in Friendly Relations with Non-Muslim Neighbor or Co-worker?

It is permissible for someone to engage in friendly cordial relations with their Non Muslim neighbor, Co-worker, peer, teacher, student, or family member as well as any other Non Muslim who is not a directly hostile enemy to Islam and the Muslims. If someone does not fight the Muslims, and if he does not hold hatred towards Islam, any aspect of Islam and the Muslims, even if he himself is not a Muslim, it is Halal to be friendly with him.

Narrated by Aisha (RA):

"The Messenger of Allah (SAW) said: 'You will find people from the People of the Book, especially the Jews and Christians, who will greet you and engage in friendly relations with you as long as you do not threaten their faith.'"

- (Sunan Ibn Majah, Hadith 2504)

There is no issue with maintaining relationships and ties with disbelievers, so long as this does not lead to sin. The Prophet (SAW) and Sahaba kept ties with disbelievers in their life, and respected them and treated them well, calling them to Islam from time to time when the time was right. There is, of course, no sin in this. Nonetheless, we must hate their disbelief. Having hatred for the enemies of Allah Azzawajjal, their deviation, their evil, their Kufr, their Shirk and their other sins does not mean spitting on their face or attacking them outright unless they are harming the Muslims and Islam. If a Kaffir, be them a Polytheist or Ahlul Kitabi, lives with or near a Muslim, or works or attends educational seminars with a Muslim, there is no obligation upon the Muslim to be rude and violent towards them.

Narrated by Abdullah bin Amr (RA):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- (Sahih al-Bukhari, Hadith 6018)

This does not mean, however, that we are to be taken for fools by them.

If a Non Muslim is not hostile to Islam, then there is no need to be hostile to him, however if a Non Muslim is hostile to Islam, or becomes hostile to Islam, it is incumbent upon one to become hostile to them and to defend the Honor of the Religion. If one mocks Islam, then it is a Major Sin for a Muslim to be friends with such a person, and this is an attribute of the hypocrites who claim to be People of Iman, but are in fact friends with the disbelievers who seek to destroy the People of Iman.

Narrated by Abdullah bin Umar (RA):

"The Prophet (SAW) said: 'Do not take the enemies of Allah as allies, neither in matters of worship nor in matters of loyalty.'"

- (Sahih Muslim, Hadith 2761)

We are not to take them as allies, and such an act is Haram. It is also Haram to prefer the disbelievers over the believers, and this is not to be done.

Question 92: Can Muslims Volunteer for Non-Muslim Charities?

It is not permissible for a Muslim to attend, partake in and volunteer for Non Muslim Charities due to the fact a Non Muslim or Dhimmi is not eligible to receive Zakat or any other form of financial charity, aid or the like. This is the opinion of Imam Abu Hanifah, May Allah, the Exalted, have Mercy on his soul. It is a sin not only because it aids the Non Muslims but because it is an act which brings relief to them in their times of need while Muslims are in times of need too. Does the one who partakes in this filthy act not fear Allah Azzawajjal? Does he prefer the Kuffar over the Muslims?

Narrated by Ibn Abbas (RA):

"The Zakat is only for the poor among the Muslims."

- (Sahih al-Bukhari, Hadith 1417)

Due to the fact that Zakat is only for the poor among the Muslims, it is sinful to offer Zakat to non Muslims, be them Ahlul al-Kitab (People of the Book...Christians, Jews and Zoroastrians) or not.

One has not committed Major Kufr, or any Kufr, if he works for a Non-Muslim Charity if the charity aids the Non Muslims who are not hostile to Islam and the Muslims, however if one works in a charity which brings aid and relief to the Non Muslims who fight Islam and the Muslims, or who have done so before, then he or she has committed an act of Major Kufr which removes them from the Fold of Islam, as this falls under joining in with the ranks of the Polytheists in their wars, struggles and battles with the Muslims. If one is unaware of the fact

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) said: 'Whoever assists the disbelievers against the Muslims is one of them.'"

- (Sahih Muslim, Book 19, Hadith 4366)

Due to this Hadith, as well as many more, it is considered Major Kufr to aid the disbelievers against the Muslims, and the one who works for a charity, institution, nation or other organization which does this is a Kaffir.

Question 93: Is it Kufr for Muslims to Pay Taxes to a Non-Muslim Government?

It is not Kufr for a Muslim to pay taxes to a Non Muslim Government if the Muslim has no choice and will be prevented from performing acts of worship either via imprisonment or other violent means against his or her consent if they do not offer the tax.

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) said: 'Whoever helps in the killing of a believer with a word or a deed, it is as if he has killed him.'"

- (Sahih Muslim, Book 30, Hadith 5746)

Due to this, it is Haram to pay taxes to a Non Muslim Country which is at war with the Muslims, as this aids and funds their war effort with the Muslims.

If the Muslim has the choice to not pay taxes and does so out of support for the Non Muslim Government then they have committed an act of Kufr which does not remove them from the Fold of Islam, and they have done an even more severe act of Kufr if this Non-Muslim Government fights the Muslims with this money which is paid to them, and in this case the Muslim paying them (i.e. the Government) taxes has indeed committed Kufr which removes them from the Fold of Islam.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'There is no obedience to the creation when it involves disobedience to the Creator.'"

- (Sunan Ibn Majah, Hadith 2973)

Furthermore, there is no need to obey a Non Muslim Government, for any reason, especially if they order taxes and funds to be paid to them.

Question 94: Is it Permissible for a Muslim to Entertain Themselves with Movies or Games Produced by Non-Muslims?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

within it. If it empowers or aids the enemies of the Muslims economically or via any other means, then it is not permissible to indulge in it, regardless of its nature.

Narrated by Abu Malik al-Ash'ari (RA):

"The Prophet (SAW) said: "There will be among my followers, people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful."

- (Sahih al-Bukhari, Hadith 5590)

From this Hadith, we derive that it is Haram to partake in Haram actions for entertainment, and on this basis, it is of a sinful nature for entertainment, and if it aids the Non-Muslims, as in the case wherein one must pay to view a movie or video, then it is sinful.

Question 95: What is the Ruling on Muslims Who Work in Fashion or Modeling Industries?

They are sinful if this is done inside of Muslim countries, with Muslim women, featuring Muslim women or targeted to Muslim men. If it does not do any of these things then it is permissible to work in the field of modeling and fashion due to the fact it is in the Dar al-Harb, wherein the Haram becomes the Halal in the sense it is allowed to sell pork and other Haram items to the disbelievers, albeit it remains Haram and a Major Sin to sell them to the Believers.

Narrated by Aisha (RA):

"The Messenger of Allah (SAW) said: 'Allah has cursed those who practice tattooing and those who get tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as you have seen who have done all these things.'

- (Sahih al-Bukhari, Hadith 5942)

In the fashion industries, such Haram activities are rampant, and while it is Halal to administer them to a disbeliever, it is a sin to administer them to a Muslim, and one is forbidden from doing so, regardless of the benefit which is derived in this life from doing it.

If this fashion work is not marketed to the Muslims, it is Halal. If it is not within the Muslim countries, it is Halal, and if it does not sexualize or expose Muslim men and or women, then it is Halal. If it does any of these things then it is Haram and a Major Sin to partake in, regardless of where these activities take place. If at any time during this job in question the Muslim working is made to do any of these things, he or she is to quit immediately or else he or she is sinful.

Narrated by Abu Huraira (RA):

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

- (Sahih Muslim, Hadith 2129)

To aid a Muslim woman who aims to show off and attract men in the fashion and modeling industry is a sin, and this is due to the fact that the one who aids her will to receive part of the punishment for her sin, as the facilitator of a sin is a sinner as well.

Question 96: Can Muslims Borrow Money from Non-Muslim Banks if There Is No Other Option?

Muslims are not allowed to borrow money from Non Muslim banks wherein interest is charged and this is the rule across the board, and irregardless of the circumstances. All interest is Haram for Muslims to consume.

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) cursed the one who accepts usury (interest), the one who gives it, the one who writes it down, and the two witnesses to the transaction, saying: "They are all equal in sin."

- (Sahih Muslim, Hadith 1598)

The one who consumes interest is a sinner and a cursed individual, and it is therefore not to be done. It is a Major Sin, of which is more severe in nature to Zina.

Question 97: Is it Permissible for Muslims to Travel to Non-Muslim Countries for Tourism?

Muslims are allowed to travel to Non Muslim countries and are in fact encouraged to do so and rewarded if it is a means of Da'wah. However, one is allowed to travel simply as a means of Tourism if they wish even without partaking in the Da'wah there if:

- It is a adult male or female above the age of majority
- All dependents, be them spouses, children or elderly family members are taken care of during this travel period or brought with them
- If it is a female, she has a Marham or spouse with her

Unless these conditions are broken then it is not Haram and vacations are of the Halal ways to enjoy oneself.

Narrated by Ibn Abbas (RA):

"The Messenger of Allah (SAW) said: 'It is not permissible for a woman to travel except with a Mahram (a male relative whom she cannot marry or a non related male, i.e. her husband).'"

- (Sahih al-Bukhari, Hadith 3006)

From this Hadith, we derive that it is incumbent upon a Muslimah to travel with a Marham, and therefore she is sinful for not doing so. However, if she has a Marham, there is no sin in

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Muslims are allowed to own property in the Non Muslim lands and invest in real estate so long as this is done with Halal money and they are not consuming interest in the process, and if this allows for the Muslims to gain influence over these lands, then it is a rewarded act.

Narrated by Ibn Umar (RA):

"The Prophet (SAW) said: 'Whoever owns land, then let him cultivate it, for if he does not, it will remain with him as a burden on the Day of Judgment.'"

- (Sahih Muslim, Hadith 1555)

So long as the Muslim who owns the land cultivates it, i.e. uses it to derive benefit and produce value, then there is no sin on him, so long as his business dealings within the non Muslim country in question does not benefit or aid the disbelievers in their struggles with the Muslims.

Question 99: Is it Permissible for Muslims to Adopt Non-Muslim Cultural Norms to Integrate into Secular Societies?

It is not permissible for Muslims to accept Non-Muslim Cultural Norms of the Disbelievers in order to integrate with their societies which are based off of Kufr, Shirk, Zina, Riba and other filthy sins.

Narrated by Aisha (RA):

"The Messenger of Allah (SAW) said: 'Whoever adopts the customs of a people is one of them.'"

- (Sunan Ibn Majah, Hadith 3955)

Due to the fact it is a Major Sin and a person is "one of them" if he adopts their customs, one is not to adopt the customs of the disbelievers, lest he become one of them.

It is an act of Kufr and Shirk which removes one from the fold of Islam to imitate them and assimilate to be like them in terms of acts of worship, and if they are not acts of worship which are being imitated and mimicked, but rather ways of hairstyling, dressing, etc. then this is a Major Sin, as it degrades the Islamic identity of the Muslims, however if it is imitation in terms of lifestyles (i.e. marrying 1 wife to fit in with secular legal systems) then this is Kufr, as it is living as though the norms of the disbelievers are superior to the Muslims, and to accept this thought process as valid is Major Kufr which removes one from the Fold of Islam.

Narrated by Abu Dharr (RA):

"The Prophet (SAW) said: 'Beware! There are two types of people whose actions will not be accepted: the one who worships Allah in a way not revealed by Allah, and the one who imitates the disbelievers in their acts of worship.'"

- (Sunan Ibn Majah, Hadith 4029)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Question 100: What is the Ruling on Muslims Engaging in Peaceful Protests Against a Secular Government?

Muslims are encouraged to protest against Secular Governments and it does not matter if these protests are of a peaceful nature or not. Anything is lawful when in the face of Secular Governments, Administrations, Organizations and Institutions which do not rule off of the Shari'ah of Allah Azzawajjal, and they are to be fought until they submit and pay the Jizayah, accept Islam or are destroyed.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever rebels against the ruler of the Muslims and fights against him, and then dies, his death is that of ignorance.'"

- (Sahih al-Bukhari, Hadith 7054)

From this Hadith, as well as many like it, we derive that it is only sinful to fight the rulers of the Muslims, and there is no sin in fighting a Non-Muslim ruler, rather this is a rewarded act!

Question 101: Is it Permissible for Muslims to Pursue Careers in Non-Islamic Political Systems?

It is permissible for Muslims to pursue political careers in Non-Islamic Political Systems if the intention behind this is to advance Islam's political objectives and the interests of the Muslims, however it is Kufr which removes one from the fold of Islam and renders one an apostate to believe that these systems of Governance are superior to the Shari'ah, or even equal to the Shari'ah in any way, shape or form.

Narrated by Anas bin Malik (RA):

"The Messenger of Allah (SAW) said: 'Whoever sees something wrong, let him change it with his hand; if he cannot, then with his tongue; and if he cannot, then with his heart, and that is the weakest of faith.'"

- (Sahih Muslim, Hadith 49)

Due to the fact it is incumbent upon the Muslims to change what he sees wrong, there is no sin in pursuing political careers to amass power within the Non-Islamic Political Systems, if the intention behind this is right.

If the intention is pure, no sin is upon him, if his intention is impure, it is a Major Sin or Kufr, of either a Major or Minor level, depending on the context.

Question 102: What is the Ruling on Muslims Learning Non-Islamic Philosophies such as Secularism, Liberalism, and Capitalism?

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

in learning about Christianity or Hellenism, for example - if there was sin in learning about them, then how would Shaykh al-Islam Ibn Taymiyyah, May Allah have Mercy on his soul, be able to refute "Saint" John of Damascus?

Narrated by Aisha (RA):

"The Messenger of Allah (SAW) said: 'Whoever shows you something in this religion that is not from it, then it is to be rejected.'"

- (Sahih Muslim, Hadith 1718)

One is not to believe in the Kufri ideologies of the disbelievers, however there is no sin on him in studying them.

This studying, however, is to be for the purpose of refutation, not acceptance.

What is sinful is to believe in the implementation of these Philosophies, as this is Minor Kufr, and it is Major Kufr which removes one from the Fold of Islam to adhere to the belief that they are superior to the Shari'ah.

Narrated by Abu Huraira (RA):

"Allah's Messenger (SAW) said: 'I have been sent with the comprehensive speech, and I have been given the understanding of everything.'"

- (Sahih al-Bukhari, Hadith 4657)

Islam is perfect and accounts for all matters, and as the fact Islam has been perfected is in the Qu'ran it is Kufr to believe that there is a need for man-made ideologies, especially those of the disbelievers.

Question 103: Can a Muslim Serve as a Judge in a Legal System That Does Not Follow Shariah?

A Muslim is allowed to serve as a Judge in a Legal System that does not follow Shari'ah so long as:

- The Muslim rules in accordance with the Shari'ah, and disregards the Secular and or Non Islamic Legal System
- The Muslim Judge does not conflict with the interests of Islam and the Muslims
- The Muslim Judge does not convict Muslims of crimes to aid or bring comfort to the disbelievers.

Narrated by Ibn Umar (RA):

"Whoever acts as a judge among the people and gives a ruling based on anything other than the Book of Allah, then he is a disbeliever."

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

disregard the law of the state. For example, if a Muslim is brought before him for trial and is clearly guilty of a crime which as per Shari'ah is not a crime at all, the judge is to rule innocent in favor of the Muslim.

It is Kufr to rule against a Muslim in a case he or she has with the disbelievers and it is something which removes one from the Fold of Islam, however there is no sin in being a Judge, so long as said Judge does not rule off of the law he is told to rule off of by the State he is employed by. If he rules off of the Law of Allah instead of their law, which is no doubt inferior to the Shari'ah, then it is Halal.

Narrated by Abu Dawood (RA):

"The Prophet (SAW) said: 'If a judge rules in a way other than the way of Allah, then he has done an act of Kufr.'"

- (Sunan Abu Dawood, Hadith 3572)

The judge, if he does not rule off of Shari'ah, has done an act of Kufr, however if he rules off of Shari'ah, no matter the country he is in, no Kufr has been done.

It is only Major Kufr to be a Judge when this leads to one ruling in the favor of the disbelievers against the Muslims or adherence to the Kufri belief that man made law is superior to the Shari'ah of Allah Azzawajjal. Otherwise all other actions involved in this occupation are Minor Kufr or sinless.

Question 104: Is it Permissible for Muslims to Work for Corporations that Sell Haram Products?

It is permissible to work for corporations which sell Haram products under the following circumstances:

- It is in a Non Muslim country (i.e. in the Dar al Harb)
- Haram products are not being sold to fellow Muslims, and only to disbelievers
- Products which insult Islam, such as Kufri texts about Islam, are not sold

If it is in the Dar al-Harb, it is permissible to sell what would otherwise be Haram inside the Lands of Islam to sell to a Muslim, to a disbeliever. (i.e. it is permissible to sell the Haram, such as pork, to disbelievers in their lands, outside of the Islamic lands)

Question 105: What is the Islamic Ruling on Muslims Running for Political Office in Non-Muslim Countries?

It is permissible to run for political offices in Non Muslim countries if the intention is to enforce and uphold the Shari'ah of Allah Azzawajjal and spread Islam to the Non Muslim country and protect the interests of the Muslims and Islam as a whole. Unless Kufr is done, this is not a sinful act.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

he is not able to, then with his tongue; and if he is not able to, then with his heart; and that is the weakest of faith."

- (Sahih Muslim, Hadith 49)

Due to the fact it is incumbent upon the Muslims to make a change for the better wherein evil is seen, there is no issue with making this change via pursuit of political office, regardless of what nation this is done in, so long as it does not aid the disbelievers in their struggles with the believers.

Question 106: What is the Ruling on Supporting Secular Political Movements Like Socialism or Libertarianism?

It is Kufr to believe that such systems are superior to the Shari'ah of Allah Azzawajjal, and this is a form of Kufr which removes one from the Fold of Islam. It is Minor Kufr to advocate for such forms of Government in a Secular Society wherein one is not aiding the Non Muslims against the Muslims, as it is still advocating for a system other than the Shari'ah of Allah Azzawajjal, which is still Minor Kufr nonetheless even if one recognizes the superiority of the Shari'ah to it.

Narrated by Abu Huraira (RA):

"The Prophet (SAW) said: 'Whoever believes in anything other than the Book of Allah and the Sunnah of His Messenger (SAW) has indeed committed an act of disbelief.'"

- (Sahih Muslim, Hadith 130)

Due to this, if one adheres to the Kufri belief that such ideologies are superior to al-Shari'ah, then he is a disbeliever.

However if this promotion and enjoinder of Secular Ideologies occurs in an Islamic State, then the Muslim has committed an act of Major Kufr, as he or she is aiding the Non Muslims against the Muslims and has joined in with them in their ranks during their struggles with the Muslims, which encompass political struggles as well.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

"The Prophet (SAW) said: 'Whoever adopts a religion other than Islam, it will never be accepted from him, and he will be among the losers in the Hereafter.'"

- (Sahih Muslim, Hadith 192)

As for those who partake in such ideological practices and treat their ideologies as they would a religion, then they are too disbelievers, and they will have their matter rejected, and will enter the Hellfire.

Question 108: Can Muslims Take Part in Non-Muslim Social and Cultural Events if No Haram Activities are Involved?

It is permissible to attend Social events wherein No Haram activities, including Free Mixing between unmarried and or unrelated females and males occurs, however it is Highly Sinful to partake in Cultural Events, as this is a form of imitation of the disbelievers. However, it is sinful to partake in said events if there is sin contained within them.

Narrated by Ibn Umar (RA):

"The Prophet (SAW) forbade us from sitting with the people who are engaged in sin and disobedience to Allah."

- (Sunan Abu Dawood, Hadith 4351)

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Due to this, the one who attends them is a sinner, however if there are no Haram activities involved, then he or she is not a sinner, and no sin has been done by him. If one becomes aware of the fact there is sin involved and remains there, then he is a sinner for that as well.

Question 109: Is it Permissible for Muslims to Pay Interest on Loans in Secular Countries?

It is not Permissible for Muslims to pay interest based loans inside of Secular or Muslim countries, and it is a Major Sin which is more severe in nature than Zina, and this applies whenever or not the interest based loan involves a Muslim and a Muslim or a Muslim and a disbeliever.

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) cursed the one who accepts usury (interest), the one who gives it, the one who writes it down, and the two witnesses to the transaction, saying: "They are all equal in sin."

- (Sahih Muslim, Hadith 1598)

Riba is a sin, and it is a Major Sin more severe than Zina. The penalty is death.

Question 110: Is it Permissible for Muslims to Seek Refuge in a Non-Muslim Country for Protection?

A Muslim is allowed to seek refuge in the Non Muslim Countries and Lands if it is for protection, if a calamity or other chaotic event is transpiring inside of his home country, even if his home country is a Muslim country - however this only applies if:

- Inside of the new non-Muslim Secular Country, the Muslim is freely allowed to practice Islam to the fullest
- The Muslim is involved in the Da'wah inside of the new country and calls the Infidels and Disbelievers to Islam.

Narrated by Ibn Umar (RA):

"The Prophet (SAW) said: 'If you see a person fleeing from the land of trial (fitnah), then let him seek refuge in a place where he can practice his religion.'"

- (Sunan Abu Dawood, Hadith 2647)

In short, if there are calamities in one's homeland, then he is allowed to flee to wherever he sees fit, so long as he is able to freely practice his religion (i.e. Islam) wherein he arrives and settles.

Question 111: What is the Ruling on Muslims Paying Taxes in a Country That Uses Those Taxes for Haram Purposes?

It is not sinful if they are forced to pay their taxes, regardless of whether or not the country's Government is Muslim or led by a Muslim or not. It is not sinful for one to pay these taxes

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

The Muslim ruler of an Islamic State is to be obeyed, and this is the consensus of the Scholars of Ahlul Sunnah wal-Ja'mah.

Narrated by Abdullah ibn Umar (RA):

"Whoever obeys the ruler, he obeys me, and whoever disobeys the ruler, he disobeys me."

- (Sahih al-Bukhari, Hadith 7149)

Even if the Muslim ruler uses the taxes for Haram, it is Haram to disobey him and rebel, unless he uses the taxes for Kufr and Shirk, in which case it is Obligatory to cease offering taxes, as it is to any Non Muslim ruler.

If a Muslim Government is taxing the Muslims and in turn utilizes the funds collected for purposes of Haram, such as funding illicit activities such as prostitution and the consumption of alcohol and substances (i.e. drugs), then it is not permissible to stop paying taxes, and one is not sinful for paying them, but rather sinful for not paying them!

Question 112: Can a Muslim Refuse to Pay Taxes if the Government Funds Haram Activities?

This is an issue which depends on the status of the Government in terms of whether or not it is a Muslim country or not. If it is a Muslim Government, then one must obey their ruler and pay taxes regardless of whether or not they utilize these funds to perform Haram actions or not. However if it is a Government of the Disbelievers, then not only is it permissible to refuse to pay taxes to them, or evade taxes, but it is rewarded and in some cases it is obligatory, as in the case that the taxpayers funds are utilized to wage war against the Muslims or spread evil in the lands of the Muslims, or discriminate against the Muslims in the lands of the country. The one who is pleased with the fact he pays taxes to a Non Muslim Government which then in turn uses his taxed income to fight the Muslims or discriminate against the Muslims is a Kaffir, as in the case with one who is proud and happy to pay taxes to the Government of the United States.

If he a Muslim, then one is not allowed to cease paying taxes.

Narrated by Ibn Umar (RA):

"Listen and obey (the ruler), even if he were an Ethiopian slave, as long as he establishes the prayer among you."

- (Sahih Muslim, Hadith 1839)

No matter what the taxes are used for, unless it is Kufr or Shirk, one is not allowed to revolt, rebel or disobey if his ruler is a Muslim on the Deen of Islam.

The one who is not pleased with the fact their taxes are spent on such filth is not a Kaffir, and this is if he is forced. If one is forced to pay taxes, then there is no sin on him, however he will be rewarded for a righteous Deed if he evades them or deduces them in some way. The one who

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

in the Hereafter, as they have waged war against Islam and the Muslims.

Narrated by Anas ibn Malik (RA):

"The Prophet (SAW) said: 'Whoever obeys the ruler is obeying Allah, and whoever disobeys the ruler is disobeying Allah.'"

- (Sahih Muslim, Hadith 1843)'

Due to this, it is Haram to disobey the Muslim ruler, however, if the taxes are collected by a Non Muslim, there is no obedience or obligation to offer them.

The one who is pleased with the fact his taxes are used by a Muslim Government to perform actions of Haram is a Major Sinner, however the one who refuses to pay taxes to a Muslim Government is even more severe in his sin, and this is because it is an obligation which is set upon all Muslims to obey their rulers regardless of if they are righteous or evil, honest or dishonest and pious or degenerate in nature. When one revolts against his or her ruler by disobeying, including by not paying taxes, then he or she has done a Major sin.

Question 113: Is it Permissible for a Muslim to Become a Spy for a Secular Government?

It is not permissible for a Muslim to work as a spy for a Secular Government. This is an act of Kufr which removes one from the Fold of Islam as it is working to uphold their Kufri system of Nationalism, Secularism and Laws other than the Shari'ah of Allah Azzawajjal. It is not Kufr which removes one from the Fold of Islam because he is instituting man made artificial laws as in the case with those who legislate off of other than Shari'ah, but rather it is Kufr which removes one from the Fold of Islam because he or she is working with the disbelievers to protect and safeguard their Nationalistic Secular Idol.

Narrated by Abu Huraira (RA):

"Whoever helps a disbeliever against a Muslim, then he has disbelieved."

- (Sunan Ibn Majah, Hadith 4000)

Due to this, if one spies for a Secular Government against a Muslim Government, then he has disbelieved and has become an apostate, rendered out of the Deen of Islam.

To protect Kufr is Kufr, and to protect the Kuffar makes someone one of them. When one works for the Intelligence Agencies of the Non Muslims, be them Secular or not, he is working with them to propagate their ideals and project their own power, and this is something which without a doubt harms the Muslims. When the Kuffar are powerful the Muslims are weak, and when the Kuffar are weak the Muslims are strong. Even if the Muslim who becomes part of these Secular Agencies is not working with them against the Muslims directly in intelligence operations, he or she is still working with them to uphold their system of Secularism and Kufr, which is Kufr in it of itself, therefore while such a person may not be a Kaffir who has left the

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Narrated by Abdullah ibn Umar (RA):

"The Messenger of Allah (SAW) said: 'A Muslim is a brother to another Muslim, he does not wrong him, nor does he betray him.'"

- (Sahih al-Bukhari, Hadith 6130)

One does not wrong a Muslim, and he does not spy against him, and therefore it is sinful to spy on fellow Muslims. It is Kufr al-Akbar to spy on Muslims for the disbelievers, as this is joining the ranks of the disbelievers in their wars against the Muslims with them.

Question 114: Is it Permissible for Muslims to Join Secular or Atheistic Scientific Organizations?

This is a Major Sin which makes one a Major Fasiq, unless the intention of becoming a member of such Secular Scientific Organizations is to debate and refute their Secular members.

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) said: 'Beware! There is no sickness more dangerous to your faith than following your desires.'"

- (Sahih al-Bukhari, Hadith 6502)

One is not to follow his or her own desires when it comes to this matter, rather he is to derive knowledge from the Qu'ran and Sunnah.

It is Kufr which removes one from the Fold of Islam to believe their Secular and Atheistic Scientific Theories, such as the Theory in the Law of Attraction and belief in the Theory of Evolution from Apes and Monkeys, both of which are false theories which make one a disbeliever to believe. One cannot be a Muslim and disbelieve in the Story of Adam and His Wife, Eve, as this is an event which is confirmed to have happened by Allah Azzawajjal in the Noble Qu'ran.

Narrated by Abu Huraira (RA):

"The Messenger of Allah (SAW) said: 'Whoever seeks knowledge with the intention of competing with the scholars, or to argue with the foolish, or to show off before the people, Allah will admit him to Hell.'"

- (Sunan Abu Dawood, Hadith 3660)

Atheists do not consult the Law of Allah Ta'ala or the People of 'Ilm, rather, they consult one another and their forefathers, as well as companions. The Muslims who follow them will become them, or will be thrown in the fire with them for some time before being removed, both of which is a dreadful fate.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

Muslims who take the side of Secular Human Rights and other Manmade Laws over the Shari'ah, in the sense that they view these Secular Man-Made Laws as superior in any way shape or form to the Shari'ah of Allah Azzawajjal, are not Muslims, rather they are Kuffar who have nothing to do with the religion of Islam or the Muslims. One cannot be a Muslim and believe that a Law other than the Shari'ah is the superior or best law, be this American, Canadian, Russian or Chinese Law.

Narrated by Ibn Abbas (RA):

"The Messenger of Allah (SAW) said: 'Whosoever establishes a law other than what Allah has revealed, he has made himself a disbeliever.'"

- (Sahih al-Bukhari, Hadith 6873)

As I have stated before, the one who creates a law other than Shari'ah, if he rules by it while considering it superior to al-Shari'ah, then he is a Kaffir (disbeliever), and he shall enter the Hellfire for Eternity.

If one proclaims for example that "The law of the Hague is the superior law", or that "The Constitution supersedes Shari'ah" (i.e. with the intention behind it to state that in the person's view it should supersede Shari'ah) then they are a Kaffir, because they believe that man made laws created by the creation are superior to the Divine Laws created by the creator. One who holds such beliefs are Kuffar because they in essence believe that they know better than the creator.

As I have mentioned before, it is not Major Kufr to institute or support the institution of man made laws, rather it is an act of Minor Kufr. It does not remove one from the Fold of the Religion, however it does make one a Major Fasiq and it is more severe than all other sins below it, including Riba and Zina. There is a difference between instituting man made laws and believing that they are superior to Shari'ah. If one institutes man made laws, but recognizes that the Shari'ah of Allah Ta'ala is the superior and supreme law, then he has not committed Major Kufr, as he still recognizes the Divine status of Shari'ah, however if one views man made law as superior to Shari'ah, he is a Kaffir.

Narrated by Abu Huraira (RA):

"Whoever leaves the rule of the Qur'an and Sunnah and rules with man-made laws, then he has become a disbeliever."

- (Sahih Muslim, Hadith 1857)

From this Hadith, we find clear evidence that the one who rules with man made laws has done Kufr, and if he leaves Shari'ah on the belief that the man made laws are superior to it, then he has become a Kaffir.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1

'Sulaymān ibn Ismā'īl al-Zeprānī



'As-salāmu 'alaykum wa raḥmatu-llāhi wa barakātuh,

May the Peace, Blessings and Mercy of Allah Subhana Wa'Tala be upon you, Brother / Sister in the Deen of Islam. My name is 'Sulaymān ibn Ismā'īl al-Zeprānī, born Jumada II 21, 1430 AH (June 14, 2009 C.E.). I am of Ahlul Sunnah wal-Jaamah, specifically the Athari Aqeedah and Hanafi Madhab.

Work on this Book of Fiqh and Aqeedah commenced on the 7th of the Holy Month of Rajab in the Year 1446 A.H, corresponding with the 7th of January, 2025 C.E. - work was completed on the night of Rajab 29th, corresponding with January 29th.

I thank you for taking the time to read this entire work, and while I am no Senior Scholar or Shaykh, I as a Student of 'Ilm an honored to have had this opportunity to author a work the likes of this one.

In Sha Allah Ta'ala, I will author a similar work in the Month of February.

← Legal Evidences in the Qu'ran and Sunnah | Volume 1
