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Reflections

on the Meaning of Our Testimony of Faith:
"There is no god but Allah and Muhammad is the Messenger of Allah"

"إِلَهُ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ"

by

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GOVERNMENT
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The Society for Adherence to the Sunnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What follows is a brief discussion on some of the merits, meanings and implications of our testimony that "There is no god but Allah and Muhammad is the Messenger of Allah." We hope that this introduction will prove useful as we seek to uphold this testimony in our lives.

Our Testimony

"There is no god but Allah and Muhammad is the Messenger of Allah"

This noble testimony "there is no god but Allah and Muhammad is the Messenger of Allah" has many excellent merits mentioned in the Qur'an and authentic Sunnah. Here are a few of these merits mentioned in the authentic Sunnah:

The Prophet—sallallahu 'alayhi wa sallam—has said:

If anyone testifies that there is no god but Allah alone, Who has no partner, that Muhammad is His slave and messenger, that Jesus is Allah's slave and messenger, the son of His handmaid, [created by] His Word which He cast into Mary and a spirit [created] by Him, and that Paradise and Hell are real, Allah will cause him to enter Paradise no matter what he has done. (al-Bukhari and Muslim)

If anyone testifies that there is no god but Allah and Muhammad is the Messenger of Allah, Allah will keep him from going to Hell. (Muslim)

If any slave [of Allah] says there is no god but Allah and dies in that belief, he will enter Paradise. (al-Bukhari and Muslim)

The keys of Paradise are the testimony that there is no god but Allah. (Ahmad)

Seven Requirements

The pious predecessors of this community, did however understand that for an individual to win the benefits of this noble testimony, he must fulfill certain requirements. For this reason when Wabb ibn Munabbih was asked whether the testimony, "there is no god but Allah" was the key to Paradise, he replied: "Yes, but every key has wards, If you bring a key with wards the door will be opened for you, otherwise it will

not." (al-Bukhari transmitted it in a chapter heading) What follows is a brief discussion of these requirements:

1. The first Requirement: Knowledge and not Ignorance

The first requirement is one must know the meaning of this testimony. Allah—ta'ala—says: "So know (O Muhammad) that there is no god but Allah..." (The Qur'an 47:19)

The Prophet—sallallahu 'alayhi wa sallam—has said: Whoever dies knowing that there is no god but Allah will enter Paradise. (Muslim)

This testimony consists of two parts: negation, "there is no god" and affirmation, "but Allah".

The first half of this testimony, "there is no god," implies negating four categories of false gods:

1. One must negate all besides Allah who are sought in obtaining benefit and preventing harm.
2. One must negate all besides Allah who are worshipped.
3. One must negate all among one's family or possessions that diverts one from accepting or practicing Islam.
4. One must negate all who deliver religious verdicts or legal rulings outside of the sharia.

While the second half of the testimony, "but Allah" implies that one must affirm for Allah alone 5 matters:

1. Seeking the gain of benefit and prevention of harm.
2. Love.
3. Hope.
4. Fear.
5. Certainty and Not Doubt.

2. The Second Requirement: Certainty

The second requirement is one must be certain of the truthfulness of this testimony. Allah—ta'ala—says: "The (true) believers are only those who believe in Allah and His Messenger, then have not doubted" (The Qur'an 49:15)

The Prophet—sallallahu 'alayhi wa sallam—has said:

When you meet anyone outside this garden who testifies that there is no god but Allah being certain of it in his heart, gladden him by announcing that he will go to Paradise. (Muslim)

3. The Third Requirement: Acceptance and Not Rejection

The third requirement is one must accept this testimony when called to embrace it. Allah—ta'ala—says about the infidels: "And when it is said unto them, 'There is no god but Allah,' they were proud." (The Qur'an 37:35)

4. The Fourth Requirement: Truthfulness and Not Hypocrisy

The fourth requirement is one must truthfully take this testimony. The Prophet—sallallahu 'alayhi wa sallam—has said: "If anyone testifies truthfully from his heart that there is no god but Allah, Allah will declare him immune from Hell." (Ahmad)

5. The Fifth Requirement: Purity of Worship and Not Shirk

The fifth requirement is one must purify his worship purify one's intentions, words, and deeds from all shirk: greater or lesser. The Prophet—sallallahu 'alayhi wa sallam—has said: "If anyone testifies sincerely from his heart that there is no god but Allah, Allah will declare him immune from Hell." (al-Bukhari and Muslim)

6. The Sixth Requirement: Compliance and Not Disobedience

The sixth requirement is one must comply to Allah's commandments. Allah—ta'ala—says: "And whosoever submits his will to Allah, being a good-doer, has laid hold of the most firm handle; and unto to Allah is the issue of all affairs." (The Qur'an 31:22)

7. The Seven Requirement: Love and Not Hatred

The seventh condition is love of this testimony and its adherents and hate all that opposes this testimony and all who reject this testimony.

Note: Rejection of Taghut

Some scholars have added an eighth requirement: rejection of taghut. In actuality this requirement is embodied by the previous requirements. Allah—ta'ala—has said: "No compulsion is there in religion. The right direction has become clear from error. So whosoever disbelieves in taghut and believes in Allah, has laid hold of the most firm handle, unbreaking; Allah is All-Hearing, All-Knowing". (The Qur'an 2:256)

Sa'd ibn Jubayr and ad-Dahhak both have remarked that this "most firm handle" is the testimony "there is no god but Allah".

Taghut refers to all false gods and leaders. The taghut of every people is whoever they worship besides Allah, judge to besides Allah and His Messenger—sallallahu 'alayhi wa sallam, obey in what is not the obedience of Allah and His Messenger—sallallahu 'alayhi wa sallam, or follow besides the Messenger—sallallahu 'alayhi wa sallam.

Disbelief in taghut implies 5 matters:

1. To believe that it is false to worship all others besides Allah.
2. To forsake the worship of all others besides Allah.
3. To hate the worship of all others besides Allah.
4. To call infidels those who worship others besides Allah.
5. To show enmity toward those who worship others besides Allah.

We have seen that the statement that "there is no god but Allah" means that none should be worshipped but Allah. This is the greatest command in the Qur'an that only Allah is to be worshipped. Just as the greatest prohibition in the Qur'an is the prohibition of worshipping others with Allah.

Allah—ta'ala—has said: "And the places of worship belong only to Allah; so call not, along with Allah, upon anyone". (The Qur'an 72:18)

Your Lord has decreed that you shall not worship any but Him... (The Qur'an 17:23)

Worship Allah, and associate naught with Him (The Qur'an 4:36)

Say (to them O Muhammad): "Come, I will recite unto you what your Lord has forbidden you: that you associate not anything with Him..." (The Qur'an 6:152)

As mentioned, the command to worship Allah alone is the greatest command of the Islamic religion. Indeed it is the purpose for our existence and the reason for why Allah has sent the Prophets and revealed the Scriptures.

Allah—ta'ala—has said:

I have not created jinn and mankind except to worship Me. I desire no provision from them, neither do I desire that they should feed Me. Surely Allah is the All-Provider, the Possessor of Strength, the All-Strong." (The Qur'an 51:56-57)

And We sent no messenger before you (Muhammad) except that We revealed to him, (saying), "There is no god but I (Allah), so worship Me. (The Qur'an 21:25)

What is Worship?

Worship or 'ibadah is a term for all that Allah loves and please him from beliefs, statements, and deeds of the heart and limbs. It means to obey Allah in accordance with what He has

command upon the tongue of His Prophet Muhammad—sallallahu 'alayhi wa sallam.

Worship is rooted in three actions of the heart: love of Allah, hope for His Mercy and reward, and fear of His Wrath and punishment. Allah—ta'ala—has said: "All praise belongs to Allah, the Lord of all being, the All-Merciful, the Mercy-Giving, the Owner of the Day of Judgment: You alone we worship, and to You alone We seek aid." (The Qur'an 1:1-4)

In the first verse, "Lord of all being" is an indication of love of Allah; in the second verse, "the All-merciful, the Mercy-Giving," is an indication of hope for Allah's Mercy and reward; and in the third verse, "the Owner of the Day of Judgment," is an indication of fear of Allah's Wrath and punishment. Allah then instructs us to pray to Him, "You alone we worship," that is out of our love, hope, and fear, "and to You alone We seek aid" in completing our remembrance, thankfulness and worship in a manner that pleases You. Those who worship Allah out of love, hope, or fear alone are astray.

With this we should know that our worship is accepted by Allah only when two conditions are fulfilled:

The act of worship is done only for Allah or ikhlas. This condition is achieved when our worship is free of all shirk: greater and lesser.

The act of worship is done in accordance with the sunnah or sharia of the Prophet Muhammad—sallallahu 'alayhi wa sallam—or itiba'. This condition is achieved when six matters are ascertained in our worship: that our worship agrees with the sharia in its cause, class, number, manner of performance, time of performance, and place of performance.

"Muhammad is the Messenger of Allah"

As for our testimony that "Muhammad is the Messenger of Allah", it implies many matters. Among its implications are the following.

1. All of Mankind

The first implication of our testimony that "Muhammad is the Messenger of Allah" is that we believe that Allah sent the Prophet Muhammad—sallallahu 'alayhi wa sallam—to all mankind indeed the jinns till the Day of Judgment.

Allah—ta'ala—says: "Say (to them O Muhammad): O Mankind! I am the Messenger of Allah to you all, (the Messenger) of Him to Whom belongs the dominion of the heavens and of the earth. There is no god but He. He gives life, and makes to die. Believe then in Allah, and in His Messenger (Muhammad), the Prophet who could neither read nor write, who believes in Allah and in

His Words (the Qur'an), and follow him; haply so you will be guided." (The Qur'an 7:151)

The Prophet—sallallahu 'alayhi wa sallam—has said: "And the prophets were formerly sent to their people only, whereas I have been sent to all mankind." (al-Bukhari and Muslim)

2. Finality of Prophethood

The second implication of our testimony that "Muhammad is the Messenger of Allah" is that we believe that the Prophet Muhammad—sallallahu 'alayhi wa sallam—is the final prophet. Allah—ta'ala—says: "Muhammad is not the father of any one of your men, but he is the Messenger of Allah and the Seal of the Prophets." (The Qur'an 33:40)

The Prophet—sallallahu 'alayhi wa sallam—has said: "And the line of the prophets is cloased with Me." (Muslim) And: "Before the last hour there will be great liars, so beware of them." (Muslim)

3. Two Revelations

The third implication of our testimony that "Muhammad is the Messenger of Allah" is that we believe that Allah sent with the Prophet Muhammad—sallallahu 'alayhi wa sallam—two revelations: the Qur'an and the Sunnah.

Allah—ta'ala—has said: "Allah was verily gracious to the believers by sending them a Messenger from themselves, to recite to them His Signs, and to purify them, and to teach them the Scripture (the Qur'an) and the Wisdom (the Sunnah) though before that they were in manifest error." (The Qur'an 3:164)

The Prophet—sallallahu 'alayhi wa sallam—has said: "I have been indeed been given the Qur'an and something like it along with it." (Abu Dawud)

4. Rights

The fourth implication of our testimony that "Muhammad is the Messenger of Allah" is that we observe his rights upon us. Among these rights:

1. We believe in what the Prophet Muhammad—sallallahu 'alayhi wa sallam—has said.
2. We obey the Prophet Muhammad—sallallahu 'alayhi wa sallam—in what he has commanded and forsake what he has forbidden or discouraged.
3. We worship Allah according to the sharia of the Prophet Muhammad—sallallahu 'alayhi wa sallam—not by whims and innovations.
4. We judge ourselves by the sharia of the Prophet Muhammad—sallallahu 'alayhi wa sallam—and not by any other law.
5. We love the Prophet Muhammad—sallallahu 'alayhi wa sallam—more than our parents, children, all of mankind, indeed our very selves.

Allah—ta'ala—says: "Say (to them O Muhammad): If you love Allah, follow me, and Allah will love you, and forgive you your

sins; Allah is All-Forgiving, All-Merciful." Say: "Obey Allah, and the Messenger." But if they turn away, Allah loves not the infidels." (The Qur'an 3:31-32)

"And let those who oppose his (Muhammad's) command beware, lest a trial befall them (that will lead them to disbelief) or a painful punishment be inflicted on them." (The Qur'an 24:63)

"You have indeed had a good example in the Messenger of Allah (Muhammad) for whosoever hopes for Allah and the Last Day, and remembers Allah much." (The Qur'an 33:21)

"It is not for any believer, man or woman, when Allah and His Messenger have decreed a matter, to have the choice in their affair. And whosoever disobeys Allah and His Messenger he has gone astray into manifest error." (The Qur'an 33:36)

"But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept (them) fully with submission." (4:65)

The Prophet—sallallahu 'alayhi wa sallam—has said:

All my people will enter Paradise except those who refuse. (On being asked about those who refused, he replied:) He who obeys me will enter Paradise, he who disobeys me he has refused. (al-Bukhari)

If anyone introduces into this affair of ours anything which does not belong to it, it is rejected. (al-Bukhari and Muslim)

None of you believes till I am dearer to him than his father, his child, and all of mankind. (al-Bukhari and Muslim)

There are three qualities for which anyone who is characterized by them will experience the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a human being for Allah's sake alone; and who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has being cast into Hell. (al-Bukhari and Muslim)

5. A Man and Not Divine

The fifth implication of our testimony, "Muhammad is the Messenger of Allah" is that we believe that Muhammad—sallallahu 'alayhi wa sallam—was only a man sent to us by Allah to be obeyed and that we do not worship him. Allah—ta'ala—has said: "Say (to them O Muhammad): "I am only a man like you: it is revealed to me that your God is only One God: so let him who hopes for the meeting with his Lord, do righteousness, and not associate anything in the worship of his Lord." (The Qur'an 18:111)

The Prophet—sallallahu 'alayhi wa sallam—has said:

Do not over-praise me as the Christians over-praised the son of Mary. I am His slave, so say: "Allah's slave and messenger." (al-Bukhari and Muslim)

al-Wala' wal-Bara'

It is required upon every Muslim to love and support those who adhere to the testimony "there is no god but Allah and Muhammad is the Messenger of God," and hate and show enmity toward those who reject this testimony or al-wala' wal-barā'. It is the consequence of our testimony that "there is no god but Allah and Muhammad is the Messenger of Allah".

Allah—ta'ala—has said: "Your friend is only Allah, and His Messenger, and the believers who perform the prayer and pay the charity, and bow down. Whoso takes Allah for his friend, and His Messenger, and the believers—(well know that) the party of Allah, they are the victors. O you who believe! Take not as your friends those of them, who were given the Scripture before you, and the unbelievers, who take your religion in mockery and as a sport—and fear Allah, if you are believers." (The Qur'an 5:55-57)

The believers are indeed brothers. (The Qur'an 49:10)

Muhammad is the Messenger of Allah, and those who are with him are hard against the infidels, merciful one to another. (The Qur'an 48:29)

And for those who came (into the Faith) after them, they say, "Our Lord, forgive us and our brothers who preceded us in Faith, and place not into our hearts any rancour toward those who believe. Our Lord surely You are the All-Gentle, the All-Merciful." (The Qur'an 59:10)

O you who believe! Take not My enemy and your for friends, offering them love, though they have disbelieved in the truth that has come to you, expelling the Messenger and you because you believe in Allah your Lord. (The Qur'an 60:1)

O you who believe! Take not the Jews and Christians for friends; they are friends of each other. Whoso of you makes them his friends is one of them. Allah guides not the evil-doing people. (The Qur'an 5:51)

O you who believe! Take not your fathers and brothers for friends, if they prefer unbelief to belief. Whoso of you takes them for friends, those—they are the evil-doers. (The Qur'an 9:23)

You will not find any people who believe in Allah and the Last Day loving those who opposes Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their clan. Those—He has written faith upon their hearts, and He has strengthened them with a Spirit from Himself: and He shall admit them into gardens underneath which rivers flow, therein to dwell forever, Allah being well-pleased with Him. Those are Allah's party. Lo! Is not Allah's party who are the prosperers? (The Qur'an 58:22)

Yet had they believed in Allah and the Prophet (Muhammad) and what was sent down to him (the Qur'an), they would have not taken them (the Jews and Christians) as friends; but many of them are evil-doers. (The Qur'an 5:81)

Never will the Jews be satisfied with you, neither the Christians not till you follow their religion. (The Qur'an 2:120)

The Prophet—sallallahu 'alayhi wa sallam—has said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake, and withholds for Allah's sake, he will have perfected faith. (Abu Dawud)

The most excellent action is love for Allah's sake and hatred for Allah's sake. (Abu Dawud)

A Fine Example

Allah has given us an example to follow that of the Prophet Abraham and the other Prophets and Messengers with him. Allah—ta'ala—says: "You have had a good example in Abraham and those with him, when they said to their people: We are quit of you and all that you worship beside Allah. We have done with you. And there has arisen between us and you hostility and hatred for ever, until you believe in Allah alone." (The Qur'an 60:4)

The principle of al-wala' wal-bara' is manifested in a number of ways.

1. The Rights of the Muslims

Among the ways that manifestation of this principle of al-wala' wal-bara' is that we observe the rights that Muslims have upon us. The Prophet—sallallahu 'alayhi wa sallam—has said: "One Muslim should do six acts of kindness to another: he should salute him when he meets him, accept his invitation when he gives one, say, "Allah have mercy on you," when he sneezes, visit him when he is ill, follow his bier when he dies, and like for him what he likes for himself." (at-Tirmidhi and ad-Darimi) You will not enter Paradise till you believe, and you will not believe till you love one another. Let me guide you to something by doing which you will love one another. Salute all among you. (Muslim)

2. Not Resembling the Infidels

A second manifestation of this principle of al-wala' wal-bara' is that we do not resemble the infidels in dress, speech, conduct, or behavior. The Prophet—sallallahu 'alayhi wa sallam—has said: Whoever resembles a people is from them. (Abu Dawud).

3. Hijrah from the Lands of the Infidels

A third manifestation of this principle of al-wala' wal-bara' is that we—when able—emigrate from the lands of the infidels to the lands of the Muslims or hijrah. Allah—ta'ala—has said: "And those the angels take (in death), while still they are wronging themselves—the angels will say, "In what circumstances were you?" They will say, "We were oppressed in the earth." The angels will say, "But was not Allah's earth spacious, so that you might have emigrated in it?" As for such, their habitation shall be Hell—an evil journey's end!—except the feeble among men, women, and children who are unable to devise a plan (to emigrate) and are not guided to a way (to emigrate); as for such, it may be that Allah will pardon them, for Allah is All-Pardoning, All-Forgiving. Whoso emigrates in the way of Allah will find in the earth many refuges and plenty;

whoso goes forth from his house an emigrant to Allah and His Messenger, and then death overtakes him, his reward is then incumbent on Allah, surely Allah is All-Forgiving, All-Compassionate." (The Qur'an 4:97-100)

Those who believe, and have emigrated, and have waged jihad in the way of Allah with their possessions and their selves... (The Qur'an 9:)

The Prophet—sallallahu 'alayhi wa sallam—has said: Emigration will not come to an end till repentance comes to an end, and repentance will not come to an end till the sun rises in the place where it sets. (Ahmad, Abu Dawud, and ad-Darimi)

4. Da'wah unto Allah

A fourth manifestation of this principle of al-wala' wal-bara' is that we invite others unto Allah or da'wah. The methodology that is to be followed in da'wah unto Allah is that of the Prophet Muhammad—sallallahu 'alayhi wa sallam. Allah—ta'ala—has said: "Say: This is my way. I call unto Allah with sure knowledge, I and whoever follows after me. To Allah be glory! And I am not among the idolaters." (The Qur'an 12:108)

The means for this methodology are three: wisdom, good admonition, and dispute in a better way.

Allah—ta'ala—has said: Call you unto the way of your Lord with wisdom and good admonition, and dispute with them in the better way." (The Qur'an 16:125)

The matter to which we must call is Allah's tawhid. This is the call of all the Prophets, as Allah has said:

Indeed, We sent forth among every nation a Messenger, saying: "Worship Allah, and shun taghut." (The Qur'an 16:36)

The Prophet—sallallahu 'alayhi wa sallam—has also instructed us to call to tawhid:

Let the first matter that you invite them to is that they testify there is no god but Allah and I am the Messenger of Allah. (al-Bukhari and Muslim)

6. Wage Jihad in the Path of Allah

A fifth manifestation of this principle of al-wala' wal-bara' is that we we—when required—wage jihad against the infidels. Allah—ta'ala—has said: "Slay the idolaters wherever you find them, and take them (captive), and besiege them, and lie in wait for them at every place of ambush." (The Qur'an 9:5)

Fight those who believe not in Allah and the Last Day and do not forbid what Allah and His Messenger have forbidden, and practice not the true religion (Islam), being of those who have been given the Scripture (the Jews and the Christians)—until they pay tribute readily and have been brought low. (The Qur'an 9:29)

The Prophet—sallallahu 'alayhi wa sallam—has said:

I am commanded to fight mankind till they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish the prayers and pay the charity. When they do that they will keep their lives and their property safe from me,

except what is due to Islam; and their reckoning will be with Allah. (al-Bukhari and Muslim, but Muslim did not mention, "except what is due for Islam")

The head of the matter is Islam, its support is the prayer, and its apex is jihad. (Ahmad, at-Tirmidhi, and Ibn Majah)

This is the implication of our statement of faith "there is no god but Allah and Muhammad is the Messenger of Allah". All that remains upon us is to respond. "O you who believe! Enter into submission (unto Allah) all of you; and follow not the steps of Satan. He is an open enemy to you." (The Qur'an 2:208)

Some Causes that Lead to Apostacy from Islam

Now that we have learnt the meaning of our testimony, it is important that we realize that we can revoke this testimony by falling in any of the causes that lead to apostacy from the Islam. Among the more prevalent causes of apostacy in our times:

1. To Associate Others with Allah or "Shirk"

The first cause of apostacy is to commit shirk. Allah—ta'ala—has said: "Allah forgives not that aught should be with Him associated; less than that (sin) He forgives to whomsoever He will. Whoso associates with Allah anything, has indeed forged a mighty sin." (The Qur'an 4:48)

Verily whoso associates with Allah anything, for him Allah has forbidden Paradise, and the Fire will be his abode; and the wrongdoers shall have no helpers. (The Qur'an 5:72)

There are four types of shirk:

1. Shirk through one's prayers. Allah—ta'ala—has said: "When they embark in the ships, they call on Allah, making their religion pure for Him; but when He has delivered them to the land, they associate others with Him." (The Qur'an 29:65)
2. Shirk through one's intent in his acts of worship: Allah—ta'ala—has said: "Whoever desires the life of this world and its adornment, We will pay them in full for their deeds therein, and therein they will not be wronged; those are they for whom in the Hereafter there is only the Fire; their deeds there will have failed, and void is what they used to do." (The Qur'an 11:15-16)
3. Shirk through one's obedience.

Allah—ta'ala—has said: "They (Jews and Christians) have taken their rabbis and their monks as lords apart from Allah, and the Messiah, the son of Mary—while they were commanded to worship but One God (Allah);

there is no god but He, Be He glorified from all that they associate (with Him)." (The Qur'an 9:31)

4. Shirk through one's love. Allah—ta'ala—has said: "Yet there be men who take to themselves compeers apart from Allah, loving them as Allah is loved." (The Qur'an 2:165) This fourth type of shirk is explained by Allah's Statement: "Say (to them O Muhammad): If your fathers, your sons, your brothers, your wives, your kindred, your possessions that you have gained, commerce you fear may slacken, and dwellings you love—if these are dearer to you than Allah and His Messenger (Muhammad), and to struggle in His Way, then wait until Allah brings about His Command (Punishment). And Allah guides not the wrong-doing people." (The Qur'an 9:24)

2. To Deny the Finality of the Prophethood.

The second cause of apostacy is denial of the finality of Prophethood with the Prophet Muhammad—sallallahu 'alayhi wa sallam. Whoever claims Prophethood or believes the claim of a false prophet has left the fold of Islam. For example in our times, those who believe the claims of Ghulam Ahmad, Elijah Poole, or Rashad Khalifa have left the fold of Islam.

3. To Deny the Binding Nature of the Sunnah

The third cause of apostacy is denial of the sunnah. For example, those who claim that Islam is only the Qur'an have left the fold of Islam.

4. To Judge by Other than the Sharia

The fourth cause of apostacy is to judge by other than the sharia that Allah sent down to the Prophet Muhammad—sallallahu 'alayhi wa sallam. For example those who believe:

- The systems and laws devised by men are better than the sharia.
- It is permissible to judge by other than the sharia even if one does not believe that judgment to be better than that of the sharia.
- Islam should be restricted to the private relationship between an individual and His Lord without entering into the other aspects of life.

5. To Ridicule Any Aspect of Islam

The fifth cause of apostacy is to ridicule or make sport of any aspect of Islam, its rewards or punishments.

Allah—ta'ala—says: "And if you (O Muhammad) question them, they (the hypocrites) will say, "We were only talking idly and jesting." Say (to them O Muhammad), "What, then, were you mocking Allah and His Signs and His Messenger. Make no excuse you have disbelieved after you have believed." (The Qur'an 9:65-66)

6. To Hate Any Aspect of Islam

The sixth cause of apostacy is to hate any aspect of Islam. Allah—ta'ala—says: "That is because they have been averse to what Allah has sent down, so He has made their deeds to fail." (The Qur'an 47:9)

7. To Perform or to be Pleased with Sorcery

The seventh cause of apostacy is to perform sorcery or to be pleased with the performance of sorcery like bringing a man and woman to love or hate another. Allah—ta'ala—says: "The devils disbelieved, they teach people sorcery." (The Qur'an 2:102)

8. Following Other than the Sharia of the Prophet—sallallahu 'alayhi wa sallam

The eighth cause of apostacy is to believe that one may obtain salvation by following other than the religion of Islam or by refusing to call the infidels, like the Jews and Christians, infidels, or to doubt their unbelief, or to say their religion is still correct. Allah—ta'ala—says: "The true religion with Allah is Islam. (The Qur'an 3:19)

Whoso desires as religion other than Islam, it shall not be accepted of him and in the Hereafter he shall be among the losers." (The Qur'an 3:85)

And they say, "Be Jews or Christians then you shall be guided." Say: "Nay, rather the religion of Abraham, a man of pure faith, and he was not of the idolaters." (The Qur'an 2:135)

The Prophet—sallallahu 'alayhi wa sallam—has said:

By Him in Whose Hand Muhammad's soul is, anyone of this community, Jew or Christian, who hears of me and then dies without believing in me, will be among the inhabitants of the Hell-Fire. (Muslim)

9. To Turn Away from Islam

The ninth cause of apostacy is to turn away from the religion of Islam by neither learning or acting upon it. Allah—ta'ala—says: "And who does greater evil than he who is reminded of the signs of His Lord, then turns away from them? We shall take vengeance upon the criminals." (The Qur'an 32:22)

May Allah keep us upon the testimony "There is no god but Allah and Muhammad is the Messenger of Allah" in this world and reward us fully for it in the Hereafter.

Allah confirms those who believe with the firm word ("There is no god but Allah"), in the present life and in the Hereafter, and Allah leads astray the evil-doers, and Allah does what He will. (The Qur'an 14:27)