

The Ruling on
Keeping Ties With
Murtadd Relatives

Ash-Shaykh Al-Imam
Ahmad Musa Jibril

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Answered By:

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl

(حفظه الله)



HAQQ HURTS HYPOCRITES



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Is it permissible to keep ties with Murtadd family members, who committed a Nullifier of Islām and refuse to repent from it, even after being advised and given da'wah?

Answer:

I spoke in the past pertaining to the ruling about a Fāsiq, and a Kāfir, and a Mubtadi', and the danger of associating with them, and some opinions or statements of 'Ulamā' pertaining to that – especially after they're advised and they refuse to accept the Haqq. Some of what was mentioned there applies to this question, which pertains to a Murtadd. However, a Murtadd or a Murtaddah (an apostate) is obviously much worse than a Fāsiq, but he's even worse than an original Kāfir. Ibn Taymiyyah (رحمه الله تعالى) said, the Sunnah has been settled that the punishment of a Murtadd is worse than an original Kāfir, and he mentioned various ways how a Murtadd is worse than an original Kāfir. He said a Murtadd must be executed under Islāmic State rule, and Jizya is not accepted from them, and he can't become among the people of Dhimmah (the ones protected under Muslim rule), like original Kuffār from Ahl al-Kitāb. A Murtadd also gets his punishment, whether he's a fighter or not, unlike an original Kāfir, according to many 'Ulamā' as Ibn Taymiyyah stated. He also said, a Murtadd's Dhabīhah (sacrifice) or marriage into them is not accepted, unlike an original Kāfir from Ahl al-Kitāb.

If a Kāfir who remains on his Kufr should be abandoned and forsaken on the conditions we stated in a previous question, after one gives them Nasīha [advice] and then gives up hope in conveying da'wah, then it's more essential in the case of a Murtadd – even if he's the closest of relatives. Keep in mind, Riddah [apostasy] can be by the heart, like hatred of Rasūlullāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) or the Ahkām of the Dīn [rulings of Islām]. It could also be verbally, by saying something. And that's like, what's unfortunately common in some communities of cursing Allāh, وَالْعِيَادَ بِاللَّهِ, or mocking the Dīn, or matters of the

Dīn. Ibn Rajab al-Hanbali said, one who abuses the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a Murtadd even if he says the Shahādah, and he loses the sanctity given to Muslims. Riddah can also be through limbs, for example, by desecrating the Qur’ān. Or it could be by leaving some matters of the Dīn, like Salāh in the correct of two opinions on that matter.

The question states that the Murtadd or Murtaddah was advised and continuously advised, and they showed no sign of returning to Islām. Basically the person is giving up hope on them. In that situation, a Muslim should keep away, forsake, abandon that person - even if he's the closest of relatives. Which means to do 'Hajar' on them, not sitting with them, not speaking with them, not having any relationship or ties with them, severing all ties with them. Giving da'wah is good until one sees there's most likely no more hope. And when I say to give da'wah first, it's because even under a Khilāfah, the Khalīfah has his judges who can impose the Hadd of Allāh (سبحانه وتعالى) on that Murtadd. He can impose it with strength and power. Even in that strong status, according to the majority and correct opinion, a Murtadd is given a chance for istitābah. In fact, some 'Ulamā' related an ijmā' that a Murtadd gets a chance for istitābah (meaning, a chance to come back to Islām) before the punishment is carried out. Ibn Qudāmah said it was the opinion of 'Umar and 'Alī (رضي الله عنهم), among other 'Ulamā'. They disputed the amount of times he's told or the amount of days for istitābah, like 'is it three days, more, or less?'. That's a side issue. There's some forms of Riddah that are referred to as ar-Riddah al-Mughalladha [extreme apostasy]. There's no istitābah for them when presented to the Khalīfah or his judges. There's no istitābah applicable for them. That's like some matters of Zandaqah [heresy], or slander or mocking of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). If one is able to give da'wah, and he's strong in his īmān and knowledge, and he knows he will not be affected – then he's strongly recommended to give da'wah to the Murtadd, as the person asking stated they already had done. If he or she thinks they may be affected by their doubts, then they resort directly to Hajar. Some matters like mocking or abusing Allāh (سبحانه وتعالى) are easy to advise a Murtadd on, and rarely do they affect the one giving da'wah, even if they're among the regular

Muslims. There's some complex arguments that are presented by atheists and agnostics who are Murtaddīn, that may affect some who may not be firm in knowledge or īmān. If one giving da'wah is not strong, it may cause him doubts, so he should go to Hajar without da'wah to them.

Forsaking a Murtadd who refuses to come back is the least one can do in our obligations towards inkār al-munkar [denouncing evil], and it's a severe munkar. That's number one. Number two, it's to safeguard one's own religion. If 'Ulamā', as we mentioned previously, deterred from mingling with Mubtadi'ah, and Kuffār, and Fussāq – then Murtaddīn are classified as much worse, as I stated. Third of all, Hajar of a Murtadd is also a deterrent for him to rethink his evil path and a deterrent for others not to follow in that course. When the relatives abandoned that Murtadd, along with the community, the Muslims in general, and the 'Ulamā', and Shuyūkh, and leaders – it gives an alert to others to stay away from this ideology, and that we don't condone nor tolerate that. The Hajar of a Murtadd is part of Walā' and Barā' [alliance and dissociation], wal-mu'ādāh fillah [and enmity for the sake of Allāh]. Mu'ādāh fillah. The least Muslims can do to combat the spread of Riddah in all its forms is to show their displeasure at it, by abandoning those who fall for it, after Nasīha. If that action is not taken, Riddah will become a norm and it will spread – and it is spreading! And the least way to combat that is under our means and control, to shun and abandon the Murtaddīn. Ibn Muflīh said,

وَأَمَّا الْمُرْتَدُونَ فَإِنَّ الصَّحَّابَةَ بَابِنُوهُمْ بِالْقِتَالِ وَأَيْ هَجْرٍ أَعْظَمُ مِنْ هَذَا؟

“The form of Hajar (deserting) that the Sahābah did to the Murtaddīn is fighting them, what mightier form of Hajar is there than that?”

The Sahābah fought them, and you can't at least abandon them?

This question reminds me of a story al-Qādi 'Iyād mentioned. It occurred during the time of one of the leaders of al-Andalus. His name was 'Abdar-Rahmān ibn al-Hakam al-Amawi. He was the fourth Amawi leader in

Qurtuba. He became the leader around 206 years after the Hijra, at the age of approximately 30, after the death of his father. And he remained the leader until he died at the age of 62. One time it began to rain, and a man known in the story as the nephew of 'Ajab, he said a disrespectful statement pertaining to Allāh (سبحانه وتعالى) as it was raining upon them. The man who said the statement is the nephew of 'Ajab. That's all the story says about him, that's how he's titled, his name is not there. 'Ajab is the wife of the Amīr of al-Andalus, 'Abdar-Rahmān ibn al-Hakam al-Amawi. Not any wife, but his most beloved wife. The man who said that statement was her brother's son, her nephew. Two scholars, Ibn Habīb and Asbagh Ibn Khalīl, from the 'Ulamā' and Fuqahā' of Qurtuba said, this man – his punishment is to be executed. The rest and majority of the Fuqahā' said he doesn't need to be executed, it was just vain talk, just teach him a lesson, and let him go about his way. The judge, Mūsa Ibn Ziyād went along with the majority of the Fuqahā'. Ibn Habīb said, he needs to be executed and his blood is on my neck. Meaning, I take full responsibility before Allāh (سبحانه وتعالى) for his blood. Ibn Habīb said,

دَمِهِ فِي عَنْقِي، أَيْشَتْمَ رَبُّ عَبْدَنَا هُمْ لَا نَتَصْرَ لَهُ؟ إِنَّا إِذَا لُعِيَدْ سُوءَ مَا نَحْنُ لَهُ بَعَادِينَ

"His blood is on my neck. How can we not give Allāh (سبحانه وتعالى) victory when He gets abused? We're then truly evil slaves and not true worshippers of Him."

Ibn Habīb began to cry, he said, "How can we not give Allāh (سبحانه وتعالى) victory when He gets abused? We're then truly evil slaves and not true worshippers of Him." The dispute now went above the judge, to the Amīr. To 'Abdar-Rahmān ibn al-Hakam al-Amawi himself. He studied the dispute and he ordered the execution of his wife's nephew. And he ordered that 'Ālim, Ibn Habīb, and his friend to witness the execution in honor of them. And he ordered his wife's nephew to be crucified after the execution. Then he scolded and abused the 'Ulamā' who refused to give the fatwa of execution – and he dismissed the judge, Mūsa Ibn Ziyād, from his position, for being too soft and for compromising. This was the nephew of the Amīr's wife. He could have

easily said, I'm going with the majority of the 'Ulamā'. He could have easily said, I need to follow what my appointed judge ordered, not to go forth with the execution, it's not worthy of execution. To the Amīr, to the few 'Ulamā', it was serious. What type of Muwahhidīn and Muslimīn are we, not to atleast abandon and do Hajar on a Murtadd, who learned the Haqq and Tawhīd and then became its enemy?! And there's many verses on that.

Riddah is a form of treason, subversion, and sedition. And it's sedition against Allāh (سبحانه وتعالى), and His Messenger (صلى الله عليه وسلم), and the Dīn, and the believers. They accept sedition in the US, in particular, and in other countries as well, but they accept it here as the highest crime, punishable by the highest penalty. But they object to the laws of Islām on that. Ibn Habīb said, "أَيْشْتَمْ رَبَّ عَبْدِنَا هُنَّ لَا نَنْتَصِرُ لِهِ". "Allāh (سبحانه وتعالى) gets abused, yet we don't give him victory?" Is there anything less than abandoning the Murtadd, as a form of Walā' and Barā', and as a form of inkār of a munkar - a mighty munkar? One who associates with such a family member or mingles with them, after advising them, hasn't really gotten to know Allāh. The soul of 'ibādah to Allāh (سبحانه وتعالى), is to honor and love Allāh (سبحانه وتعالى).

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What is the matter with you, [that you fear not Allāh (His punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness).¹

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

They made not a just estimate of Allāh such as is due to Him.²

'Abdullāh, the son of Imām Ahmad (رحمهم الله), said, we were walking one time and we overheard someone teaching a Hadīth pertaining to the descending of Allāh and he misinterpreted it. He gave a wrong explanation

¹ [71:13]

² [39:67]

pertaining to Allāh (سبحانه وتعالى) descending. He said my father began to shake. He's speaking about Allāh! He said my father began to shake and he turned pale and he held my hand, and I had to hold him firm until he calmed down. Then he said let's go talk to this liar and correct him.

Allāh (سبحانه وتعالى) ordered us to respect and hold in high regard His Messenger (صلى الله عليه وسلم). That includes his teachings.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا - لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّزُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً
وَأَصِيلًا

Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner. In order that you [O mankind] may believe in Allāh and His Messenger [ﷺ], and that you assist and honor him [ﷺ], and [that you] glorify [Allāh's] praises morning and afternoon.³

In another verse:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّزُوهُ وَنَصَرُوهُ

So those who believe in him, honor him, help him⁴

To honor, to glorify, the Messenger (صلى الله عليه وسلم). And of course that applies to his teaching as well. So, for a Murtadd who doesn't recant, Hajar is the least of the solutions to free yourself from blame when you meet Allāh (سبحانه وتعالى).

مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh.⁵

³ [48:8-9]

⁴ [7:157]

⁵ [7:164]

