

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 38 – The Obligation to Rule by What Allaah has Revealed, and the Prohibition of Ruling by Other than What Allaah has Revealed

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The shaykh began with the Khutbatul Haajah.

### THE OBLIGATION TO RULE BY WHAT ALLAAH HAS REVEALED, AND THE PROHIBITION OF RULING BY OTHER THAN WHAT ALLAAH HAS REVEALED (WUJOOB AL-HUKM BI-MAA ANZALLA-ALLAAH, WA TAHREEM AL-HUKM BI-GHAYRI MAA ANZALLA-ALLAAH)

#### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

Allaah (ta'aalaa) said:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

*And whosoever does not judge by what Allaah has revealed, such are the Kaafiroon (i.e. disbelievers - of a lesser degree as they do not act on Allaah's Laws). (Al-Maa'idah 5:44)*

And He (ta'aalaa) said:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

*And whosoever does not judge by that which Allaah has revealed, such are the Zaalimoon (polytheists and wrongdoers - of a lesser degree). (Al-Maa'idah 5:45)*

And He (ta'aalaa) said:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

*And whosoever does not judge by what Allaah has revealed (then) such (people) are the Faasiqoon (the rebellious i.e. disobedient (of a lesser degree) to Allaah). (Al-Maa'idah 5:47)*

And He (jalla wa 'Alaa) said:

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

*And so judge (you O Muhammad (صلى الله عليه وسلم)) between them by what Allaah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad (صلى الله عليه وسلم)) far away from some of that which Allaah has sent down to you. (Al-Maa'idah 5:49)*

And Allaah (ta'aalaa) said:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

*Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allaah for a people who have firm Faith. (Al-Maa'idah 5:50)*

And Yoosuf ('alayhis salaam) said:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*The command (or the judgement) is for none but Allaah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not. (Yoosuf 12:40)*

And Ya'qoob ('alayhis salaam) said:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

*Verily! The decision rests only with Allaah. In Him, I put my trust and let all those that trust, put their trust in Him. (Yoosuf 12:67)*

And Allaah (ta'aalaa) said:

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

*They have no Walee (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule. (Al-Kahf 18:26)*

And He (ta'aalaa) said:

وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

*And Allaah judges, there is none to put back His Judgement and He is Swift at reckoning. (Ra'd 13:41)*

And He (subhaanahu wa ta'aalaa) said:

أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

*Surely, His is the judgement and He is the Swiftest in taking account. (Al-An'aam 6:62)*

And He ('azza Sha'nah) said:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصَحُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

*The decision is only for Allaah, He declares the truth, and He is the Best of judges. (Al-An'aam 6:57)*

And Allaah (tabaaraka wa ta'aalaa) said:

أَفَعِيرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا

*[Say (O Muhammad (صلى الله عليه وسلم))] "Shall I seek a judge other than Allaah while it is He Who has sent down unto you the Book (The Qur'aan), explained in detail." (Al-An'aam 6:114)*

And He (ta'aalaa) said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَكَانَ اللَّهُ قَادِرًا عَلَىٰ كُلِّ شَيْءٍ عَاجِلًا  
لَّهُمْ عَذَابٌ أَلِيمٌ

*Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zaalimoon (polytheists and wrong-doers), there is a painful torment. (Ash-Shooraa 42:21)*

And He (ta'aalaa) said:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

*And in whatsoever you differ, the decision thereof is with Allaah (He is the ruling Judge). (And say O Muhammad (صلى الله عليه وسلم) to these polytheists:) Such is Allaah, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance. (Ash-Shooraa 42:10)*

And He (tabaaraka wa ta'aalaa) said:

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

*But no, by your Lord, they can have no Faith, until they make you (O Muhammad (صلى الله عليه وسلم)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisaa' 4:65)*

And He (ta'aalaa) said:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

*Is not Allaah the Best of judges? (At-Teen 95:8)*

And He (ta'aalaa) said:

لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

*His is the Decision, and to Him you (all) shall be returned. (Al-Qasas 28:88)*

And Shu'ayb ('alayhis salaam) said to his people:

فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ

*So be patient until Allaah judges between us, and He is the Best of judges. (Al-A'raaf 7:87)*

And He (ta'aalaa) said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

*Verily! Allaah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allaah) gives you! Truly, Allaah is Ever All-Hearer, All-Seer. (An-Nisaa' 4:58)*

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

*O you who believe! Obey Allaah and obey the Messenger (Muhammad (صلى الله عليه وسلم)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (صلى الله عليه وسلم), if you believe in Allaah and in the Last Day. That is better and more suitable for final determination. (An-Nisaa' 4:59)*

**EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):**

In these clear verses is the encouragement and the order of Allaah to the Believers that they return all argumentations and differences back to the Book of Allaah (subhaanahu wa ta'aalaa) and back to the Sunnah of the Prophet (صلى الله عليه وسلم). And to submit to the rulings of Allaah, the rulings that are present in the Book of Allaah and the Sunnah of His Messenger (صلى الله عليه وسلم). And warning the Believers that they should not rule by other than the ruling of Allaah and not to follow the path of the people of desires.

Then the shaykh addressed the ambiguous affairs of the Khawaarij so that the Believers may have good understanding of these affairs, so that those who carry the beliefs of the Khawaarij do not come to them and cast upon them their doubts and their ambiguous affairs. And Ibn 'Abbaas debated a group of those from the Khawaarij, those who made 'Alee ibn Abee Taalib (radiyAllaahu 'anhu) to be at fault when he made certain people from the Sahaabah to be arbitrators in certain affairs. So Ibn 'Abbaas (radiyAllaahu 'anhumaa) debated and refuted some of the doubts of the Khawaarij, and replied to them by saying that Allaah (subhaanahu wa ta'aalaa) has made some people arbitrators in certain agreements, for example the peace agreement that was made at al-Hudaybiyyah, and it was involved in this the arbitration of men, and making the men the rulers in these affairs. And also when there are disputes between a man and his wife, then there is to be brought an arbitrator from the man's family and an arbitrator from the woman's family. So like this, Ibn 'Abbaas refuted the ambiguous affairs that the Khawaarij depended upon in their maligning of 'Alee ibn Abee Taalib.

#### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:**

- **I say:**

And you are not ruling by justice (*adl*) except that you rule by what Allaah (subhaanahu wa ta'aalaa) has revealed. And if you were to rule by other than what Allaah has revealed, then that is rule with wrong (*dhulm*).

- Allaah (ta'aalaa) said:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ  
اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

*O Daanood (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allaah. Verily! Those who wander astray from the Path of Allaah (shall) have a severe torment, because they forgot the Day of Reckoning. (Saad 38:26)*

- **I say:**

And you are not ruling by the truth (*haqq*) except that you rule by what Allaah (subhaanahu wa ta'aalaa) has revealed. And if you were to rule by other than what Allaah has revealed, then that is rule with falsehood (*baatil*).

- **Notification:**

**Whoever ruled by other than what Allaah has revealed then he will not be in other than one of four situations:**

**The First:** The one who says: “Verily, ruling by the Sharee’ah of Islaam is superior but ruling by other than the Sharee’ah is permissible.” And this is major disbelief (*kufr akbar*) that takes a person outside of the fold of al-Islaam.

**The Second:** The one who says: “Verily, the Sharee’ah and the constitution are equal and there is no difference between them.” And this is also major disbelief (*kufr akbar*) that takes a person outside of the fold of al-Islaam.

**The Third:** The one who says: “Verily, the constitution is superior to the Sharee’ah of Islaam.” And this is also major disbelief (*kufr akbar*) that takes person outside of the fold of al-Islaam, and it is more vile and evil than the previous categories.

**The Fourth:** The one who believes that it is mandatory (*wajib*) to rule by the Sharee’ah of Allaah, and that ruling by other than it is not permissible. But he rules by other than what Allaah has revealed because of desires in his soul, or because of bribery, or political issues, or other than these from the various reasons. And this is while he knows that he is a wrongdoer, and that he is making a mistake by going against the Deen. So this person has a shortcoming in his belief (*Eemaan*), and has been taken away from the completion of belief, which is mandatory. And due to this, he is a disbeliever in the sense of minor disbelief (*kufr asghar*), and a wrongdoer in the sense of minor wrongdoing (*dhulm asghar*), and disobedient in the sense of minor disobedience (*fisq asghar*). And this meaning has been authentically narrated from Ibn ‘Abbaas (radiyAllaahu ‘anhumaa) and Mujaahid and a Jamaa’ah from the Salaf (rahimahumullaah). And it is the position of Ahlus Sunnah wal Jama’ah. And this is in opposition to the Khawaarij and the Mu’tazilah and those who are upon their path. *wAllaahu Musta’aan* (And Allaah’s Aid is sought).

End of the speech of ash-Shaykh al-‘Allaamah ‘Abdul-‘Azeez ibn ‘Abdullaah ibn Baaz (rahimahullaahu ta’aalaa) from Majmoo’ al-Fataawaa 1/416.

### **Chapter.**

And it is upon the Muslims that when they are brought to the ruling of what Allaah has revealed that they accept the rule of Allaah and do not search for other than it. For verily, the Believer (*Mu’min*) accepts the ruling of Allaah, and the disbeliever (*Kaafir*) and the hypocrite (*Munaafiq*) do not accept the ruling of Allaah.

- Allaah (ta’aalaa) said:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ  
وَهُمْ مُّعْرِضُونَ

*Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allaah to settle their dispute, then a party of them turn away, and they are averse. (Aali Imraan 3:23)*

- And He (ta'aalaa) said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَيَّ  
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

*Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taaghoot (false judges, etc.) while they have been ordered to reject them. But Shaytaan (Satan) wishes to lead them far astray. (An-Nisaa' 4:60)*

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

*And when it is said to them: "Come to what Allaah has sent down and to the Messenger (Mubammad (صلى الله عليه))", you (Mubammad (صلى الله عليه وسلم)) see the hypocrites turn away from you (Mubammad (صلى الله عليه وسلم)) with aversion. (An-Nisaa' 4:61)*

فَكَيفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

*How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allaah, "We meant no more than goodwill and conciliation!" (An-Nisaa' 4:62)*

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا

*They (hypocrites) are those of whom Allaah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allaah, worship Him, obey Him, and be afraid of Him) to reach their inner-selves. (An-Nisaa' 4:63)*

- And He (ta'aalaa) said about the hypocrites (Munaafiqeen):

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مَنْ بَعْدَ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ

*They (hypocrites) say: "We have believed in Allaah and in the Messenger (Mubammad (صلى الله عليه وسلم)), and we obey," then a party of them turn away thereafter, such are not believers. (An-Noor 24:47)*

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

*And when they are called to Allaah (i.e. His Words, the Qur'aan) and His Messenger (صلى الله عليه وسلم), to judge between them, lo! a party of them refuse (to come) and turn away. (An-Noor 24:48)*

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

*But if the right is with them, they come to him willingly with submission. (An-Noor 24:49)*

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

*Is there a disease in their hearts? Or do they doubt or fear lest Allaah and His Messenger (صلى الله عليه وسلم) should wrong them in judgement. Nay, it is they themselves who are the Zaalimoon (polytheists, hypocrites and wrong-doers, etc.). (An-Noor 24:50)*

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*The only saying of the faithful believers, when they are called to Allaah (His Words, the Qur'aan) and His Messenger (صلى الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). (An-Noor 24:51)*

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

*And whosoever obeys Allaah and His Messenger (صلى الله عليه وسلم), fears Allaah, and keeps his duty (to Him), such are the successful ones. (An-Noor 24:52)*

#### **EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):**

It is upon the Believers that they obey Allaah and the Messenger, and that they have submission to the rulings of Allaah (subhaanahu wa ta'aalaa). These are the attributes of the Believers. On the other hand, the wrongdoers are submissive and obedient to the rulings of Allaah and His Messenger when the rulings are in agreement with them, and if these rulings are not in agreement with them, then they are not submissive to these rulings of Allaah ('azza wa jall). And this is the state of the hypocrites who have a sickness in their hearts, and they have doubts in their hearts regarding the rulings of Allaah (subhaanahu wa ta'aalaa). And some of them even believe that the ruling of Allaah and His Messenger is wrong and unjust, and Allaah (subhaanahu wa ta'aalaa) and His Messenger are free from this evil description that the hypocrites (*Munaafiqeen*) describe them with. And verily Allaah has passed ruling upon them that they are the ones who have wronged themselves and that they are the wrongdoers.

And then the verses end with the clear position of the Believers when they are called to Allaah and His Messenger to rule amongst them, the Believers say: "We hear and we obey."

Explaining the first verse (3:23), Shaykh Ahmed mentioned that this verse was revealed in connection when certain Jews in the city of al-Madeenah an-Nabawiyah were found to have committed adultery, so when the Jews brought this man and woman to the Prophet (صلى الله عليه وسلم), the Prophet (صلى الله عليه وسلم) asked them what is the ruling for this sin in your book [i.e. the Tawraah]? And so the Tawraah was brought forth and one the scholars amongst the Jews began to read [the Tawraah], and he read the verses before and after the verse that mentioned the punishment and the penalty of the adulterer, which is stoning. And 'Abdullaah ibn Salaam (who used to be a Jew



and then became a Muslim) was present, and told the Jew to lift up his hand, and there was the verse of stoning<sup>1</sup>.

So Shaykh Ahmed that the Jews and the Christians are to be ruled according to the rulings that are mentioned in their Books in issues like adultery.

### **Q&A**

1. I am nine (9) years old, and my parents are divorced. I want to live with my father, because my mother hits me and my stepfather bosses me around. O Shaykh! Advise me in this situation<sup>2</sup>.

**Ans:** It is mentioned in some of the Ahaadeeth that a man came with his son and his ex-wife who he had divorced to the Prophet (صلى الله عليه وسلم), and the Prophet (صلى الله عليه وسلم) gave the choice to the son with regards to which of his parents he wanted to go to. So Shaykh Ahmed mentioned it's ruling is according to if the child is able to distinguish affairs. And the child has reached the level of eight (8) to nine (9) years old, and he has reached the level of being able to distinguish between the affairs, then the child of this age is given the choice of which parent he wishes to live with.

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<sup>1</sup> Narrated Ibn 'Umar (radiyAllaahu 'anhuma): The Jews brought to the Prophet a man and a woman from among them who had committed illegal sexual intercourse. The Prophet said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them." He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." 'Abdullaah bin Salaam (after hearing this conversation) said to them: "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah) and the religious teacher [Ibn Sooreeyah] who was teaching it to them, put his hand over the Verse of Ar-Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. 'Abdullaah bin Salaam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers used to be placed near the Mosque. I saw her companion (i.e. the adulterer) bowing over her so as to protect her from the stones. al-Bukhaaree, no. 4227.

<sup>2</sup> The mother and her new husband are practising Muslims. And the father is also a practising Muslim.