“There is no compulsion in religion.”

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“There is No Compulsion in Religion”

Meaning of the Ayah “There is no compulsion in religion”

It is commonly propagated by the deviant Ikhwaanis that there is freedom to choose one’s religion or creed and this is done to support the people of Bidaāh and the Kufaār so that they are left alone and not called to the worship of Allaāh without making any shirk whatsoever. This ayah is used to accommodate the deviants but their Tafsir is a lie against Allaāh, the Most High. Many groups including JuD head Saeed use this ayah to justify the Rafidah and the Kufaār to be left alone and not to refute them for their Shirk and Kufr.

Shaykh Saleh Al-Fawzaan in his explanation of the ‘meaning of Al-Taghoot’ (p5-9) states:

لا إكراه في الدين ۖ قد ثبت الدين من الغي ۖ فمن يكفر بالطاغوت ويؤمن بالله فقد استمتب بالغزوة الوثيقة لا انفصام لها ۖ والله سبحانه علیم

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower”

The meaning of this ayah is not that the Kufaār should be left alone or do not fight them or do not call them to Islaam as some of the biased ones and the Kufaār and the ignorant ones from the Muslims say with the proof there is freedom (to choose) the Religions, freedom of beliefs. This is a lie upon Allaāh the Most High, this is not the intent of Allaāh , He created the creation so that they worship him [alone] and do not direct worship to other than Him just like Allaāh said:

وَمَا خَلَفْتُ الْجِنََّ وَالْإِنْسَ إِلَّا لِيُعْبِدُونَ مَا أَرِيدُ مِنْهُمْ مَنْ زَرَقُوْاۡ وَمَا أَرِيدُ أَنْ يَطْعَمُونَ

“And I (Allāh) created not the jinns and humans except they should worship Me (Alone). I do not want from them any provision, nor do I want them to feed Me”

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If the people were to be left alone as Kufaār so that they can worship whatever they wish then it would not be of any use His saying [to them] “I did not create the Jinn nor Mankind except that they worship me”; this would have no benefit and neither would the Jihaād in the path of Allaāh have any benefit and nor would the call to Allaāh have any benefit. How would we call them and they are free in what they believe and in what they worship?! To leave them upon what this speech necessitates is a falsehood, that they worship what they want.

If it was like they say ‘Indeed the people are free in their worship and in their belief systems and do not object to anyone then all of these matters will become null and void. Then there is no benefit for the Dawah to Allaāh and Jihaād in the path of Allaāh, rather there will be no benefit for the creation of Paradise and the Hellfire. If the Kufaār have freedom then why would they enter the Hellfire and be punished therein forever and they merely acted upon ‘freedom’ like these people say, so this speech is falsehood.

So then what is the meaning of “there is no compulsion in the Deēn” as indeed these people constantly reiterate that the people have freedom in their beliefs, as indeed Allaāh says: “There is no compulsion in the Deen”. So we say to them that you have lied upon Allaah, this is not the intent of Allaah, the Most High with his speech “There is no compulsion in the Deen” but rather there is an explanation of this by the scholars:

First saying: There are from them who say this was at the beginning (of the call to Islaām when it was in a state of weakness) and thereafter it was abrogated by the ayaat of the Jihaād, “There is no compulsion in the Deen”.

Second saying: Indeed the saying of Allaāh ﷺ “There is no compulsion in the Deēn” is specific to the people of the Book, from the Jews and the Christians, so if they paid the Jiziyya and gave obedience to the Rules of Islaam. Then indeed they are not to be forced to enter Islaam, rather they are left alone with the condition that they pay the Jiziyya and they are subservient, and with the condition, they are obedient to the
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rules of Islaām. Because they are indeed upon knowledge and they have knowledge of the Religion and the Messengers and they are not like the idol worshippers. They are given an opportunity to reflect upon what they have, and to ponder over the Qurān, and to ponder over what they have so they come to realize that the Qurān is in complete agreement with the [original versions of] Torah and the Injeel which is free from distortions, what remains of them in its original form as Allaāh revealed. So there is no difference between the Divine Books in the affairs of the Aqeēdah, indeed they are all from Allaah. However with regards to the regulations and Halaāl and Harām then they differ according to the corresponding Shariah and according to the wisdom of Allaah and in every time according to it.

However with respect to the beliefs then there is no difference whatsoever between the Divine Books in that there is none who has the right to be worshipped except Allaāh and that the worship of anything other than Him is a falsehood. The Divine Books are united upon this, the Messengers are united upon this and the Muslims are united upon this from the first of them to the last of them in that, there is no worship except for Allaāh, and indeed whoever worshipped other than Allaāh then he is to be called to the worship of Allaah alone and if he persisted (upon Kufr) then he is to be killed in order to be saved from his Kufr and his evil, and so that the Kufr does not become widespread on the Earth, and so that the opposer might not use it as an objection. If the people were in a state of freedom and there was no differences in the Religion as they say then the people would not be in need for the sending of the Messengers, and not in need of the Revelation of the Books, and indeed the people are free and no one should call them nor should anyone be killed, nor is Jiziyya obligatory upon anyone and there is no obedience for Islaām, as they are free like they say.

Third Saying: Indeed His saying “There is no compulsion in the Deen” is specific to the Jews and the Christians. It is said: Indeed some of the people entered Islaām and they intended to force their children to enter into Islaam, so Allaāh revealed this regarding them so that they don’t force them. As for their
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saying “there is no compulsion in the Deen” this is indicative of free-choice and freedom then this view is a falsehood, there is no proof for it from the Qurān, rather all the proofs of the Shariah refute this claim.