

THE MUSLIM PLEDGE FOR RELIGIOUS FREEDOM AND SAFETY FROM HARM FOR FORMER MUSLIMS

Whereas:

All four schools of Sunni Islamic law (*Hanafī, Maliki, Shafī'i, and Hanbali*), as well as the other main schools of Shia Islamic law (*al-Isma'īliyyūn and Ithnā'ashariyya*), unanimously agree that a former Muslim male, also known as an apostate, must be executed. While some hold that an apostate woman should also be executed, the *Encyclopedia of Islamic Law: A Compendium of the Major Schools*, adapted by Laleh Bakhtiar, states that she should be imprisoned or beaten five times a day until she repents or dies. These specific world-renowned Islamic legal authorities join in this consensus:

Head of the Fatawa Council of Al-Azhar, **ABDULLAH AL-MISHADD**, Al-Azhar University, the pre-eminent Shariah legal authority, *fatwa* issued 23rd September 1978: “*This man has committed apostasy; he must be given a chance to repent and if he does not then he must be killed according to Shari'ah. As far as his children are concerned, as long as they are children they are considered Muslim, but after they reach the age of puberty, then if they remain with Islam they are Muslim, but if they leave Islam and they do not repent they must be killed...*”*

MUFTI OF LEBANON, Beirut, *Fatwa* issued 13 November 1989: “*Now, should the apostate (male or female) persist in his apostasy, he should be given the opportunity to repent, prior to his being put to death, out of respect for his Islam. A misunderstanding on his part may have taken place, and there would thus be an opportunity to rectify it. Often apostasy takes place on account of an offer (of inducement). So Islam must be presented to the apostate, things should be clarified, and his sin made manifest. He should be imprisoned for three days, so that he may have the opportunity to reflect upon his situation. This three-day period has been deemed adequate. But if the man or the woman has not repented of his or her raddab, but has continued to persist in it, then he or she should be put to death...*”*

IBN RUSHD (AVERROES), *The Distinguished Jurist's Primer*, “Chapter on the Hukm of the Murtadd (Apostate),” Volume II, page 552, Section 56.10: “*An apostate, if taken captive before he declares war, is to be executed by agreement in the case of a man, because of the words of the Prophet (God's peace and blessings be upon him), “Slay those who change their din: They disagreed about the execution of a woman and whether she to be required to repent before execution. The majority said that a woman (apostate) is to be executed...*”

AHMAD IBN NAQIB AL-MISRI, *Reliance of the Traveller*, translation approved by Al-Azhar Islamic Research Academy and IIIT, 1994. (p. 595): “*o8.1 When a person who has reached puberty and is sane voluntarily apostatizes from Islam, he deserves to be killed...o8.4 There is no indemnity for killing an apostate (O: or any expiation, since it is killing someone who deserves to die).*”

ISMAIL R. AL-FARUKI, Founder of International Institute of Islamic Thought (IIIT), *Islam*, 1979, p. 68: “*That is why Islamic Law has treated people who have converted out of Islam as political traitors...[Islam] must deal with the traitors when convicted after due process of law either with banishment, life imprisonment, or capital punishment...but once their conversion is proclaimed, they must be dealt with as traitors to the state.*”

LOUAY SAFI, former Executive Director of IIIT and former Executive Director of the Islamic Society of North America's (ISNA) Leadership Development Council, *Peace and the Limits of War*, IIIT publication, 2003 (p 25): “*A quiet desertion of personal Islamic duties is not a sufficient reason for inflicting death on a person. Only when the person's desertion of Islam is used as a political tool for instigating a state of disorder, or revolting against the law of Islam, can the individual apostate then be put to death as a just punishment for his act of treason and betrayal of the Muslim community.*”

SYED ABUL A'ALA MAUDUDI, Pakistani Islamic authority, *The Punishment of the Apostate According to Islamic Law*, translation by Syed Silas Husain, 1994: “*In any case the heart of the matter is that children born of Muslim lineage will be considered Muslims and according to Islamic law the door of apostasy will never be opened to them. If anyone of them renounces Islam, he will be as deserving of execution as the person who has renounced kufr to become a Muslim and again has chosen the way of kufr. All the jurists of Islam agree with this decision. On this topic absolutely no difference exists among the experts of shari'ah.*”

Therefore: To support the civil rights of former Muslims, also known as apostates from Islam, I sign “The Muslim Pledge for Religious Freedom and Safety from Harm for Former Muslims”:

I renounce, repudiate and oppose any physical intimidation, or worldly and corporal punishment, of apostates who leave Islam, change their religion from Islam to another religion, or express unbelief in Islam, in whatever way that punishment may be determined or carried out by myself or any other Muslim including the family of the apostate, community, Mosque leaders, Shariah court or judge, and Muslim government or regime.

Signature: _____

Printed Name: _____

Organization/Title: _____

Date: _____

Signing the pledge does not constitute in any way endorsement or support of Former Muslims United, Inc.

Please mail your signed pledge to FMU, 15021 Ventura Blvd. #319, Sherman Oaks, CA 91403.

For more information contact info@formermuslimsunitd.org. *Complete *fatwa* texts posted at formermuslimsunitd.org