

# **THE EFFECT OF APOSTASY ON PURITY AFTER THE RETURN TO ISLAM**

**Muhammed Fouad Hassan**

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## **ABSTRACT**

God invaded people, and it witnesses today a great spread and wide turnout among non-Muslims, due to their different nationalities, diversity of segments and their social and cultural levels, and among the reasons for this is the characteristic of Islam in terms of tolerance, realism, inclusiveness and universality, as well as the simplicity of its faith and its teachings and beyond. About complexity and mystery. This, and what needs to be known in this regard is the ruling on washing someone who entered Islam, and the psychological, educational, and religious implications that follow. There is no doubt that it is obligatory to wash one of the safest educational provision, psychological benefits and legitimate intentions, including the following: First: Compliance with the command of God - Almighty -: If he washed the inside in Islam, this was from him the first practical manifestation of his devotion to the servitude of God - the Almighty - and compliance His command and complete submission to him - glory be to him - and especially if it is not - to whomever becomes Muslim - is a reason for ghusl in case of disbelief as impurity and the like, and with this washing the Muslim will have approached his Lord - glory be to him - and he has gained his love and satisfaction, and his body is delivered to him after he has delivered his heart and mind to him.

## **Summary**

Islam is the religion of the instinct that God created people to, and it is witnessing today a great spread and wide demand among non-Muslims, regardless of their nationalities, the diversity of their segments and their social and cultural levels, and among the reasons for this is the tolerance, pragmatism, comprehensiveness and universality of Islam, as well as the simplicity of its belief, its teachings and its remoteness. About complexity and mystery. This, and what needs to be known in this regard is the ruling on ablution for those who entered Islam, and the psychological, educational and religious implications that result from that. There is no doubt that it is obligatory to wash the one who has embraced an educational ruling, psychological benefits, and legal objectives, including the following: First: obeying the command of God Almighty: If the interior in Islam was bathed, this would be the first practical manifestation of his devotion to the servitude of God Almighty, and compliance His command and complete submission to Him - glory be to Him -, especially if there is no reason - for the one who embraces Islam - a reason for washing his disbelief, such as impurity and the like, and with this washing the Muslim will have approached his Lord - Glory be to Him - and have acquired his love and approval, and his body surrendered to him after he delivered his heart and mind to him.

## **Introduction**

Praise be to God, Lord of the worlds, and blessings and peace be upon the Master of the Messengers and his family and companions:

## **And after:**

Washing is like ablution and is an act of worship that lacks the intention, so it is not valid for the unbeliever, and for this, if he desires, then performs ablution before he gives salutation, then embraces what was before him and becomes obligated to perform ablution before the prayer according to agreement, so is washing. There is no value for washing before his conversion to Islam, but we did not say that it is obligatory for everyone who embraces Islam, whether in impurity or not, as is required by analogy with ablution, because large numbers of people were entering the religion of God in flocks and their matter was not known about it with the need for something like that, so he was inside with Islam and repentance fall.

Nevertheless, the statement that it is obligatory to wash it in this case, as is the view of the masses, is more cautious, and the two sayings have a chance of consideration.

The research came in an introduction in which I will explain the topic, its problem, its objectives and its plan.

As for the study problem, it is determined in the following questions: 1- What is apostasy, what is the ruling on it, and what is its relationship to purity? 2-What is the ruling on the effect of apostasy on purity and its types?

**Previous studies**

The researcher benefits from the efforts made in previous seminars on the impact of the apostasy on purity after returning to Islam and the researches that have been raised about the effect of apostasy and the ruling on purity, because the basic principle in scientific research is that it is based on previous studies in the cognitive structures of the subject, and this requires me to in-depth induction of what I have reached previous studies are based on the results and after taking note of previous studies on the subject of apostasy according to the following scientific methodology:

A - An extrapolation and review of the jurisprudential efforts made in this matter and what was specifically presented with regard to the effect of apostasy on purity and the judgment resulting from it by its special nature.

B - Extrapolating and reviewing the jurisprudential trends and the jurisprudential effort made in this field, benefiting from it in the accumulation of knowledge, which makes his effort separate from previous studies, which led to divergence of views and dispersion at other times.

C - The methodological and scientific distinction between apostasy and purity, and the overlapping of judgment between them, which means that there is no need to list general jurisprudential topics in relation to apostasy because it is not the core and basis of research.

D - Attempting to download the rule of apostasy and its relationship to purity, taking from the explicit textual sayings of the jurists regarding this issue, and the researcher's consideration of this jurisprudential presentation of two important aspects, namely:

**First:** The effect of apostasy on purity after the return to Islam, in jurisprudential trends within the one issue, in order to ensure the compilation of the sayings of the jurists by reference to the jurisprudential sources regarding the effect of apostasy on purity after returning to Islam.

**Second:** Combining the opinions of contemporary jurists with the effect of apostasy on purity after the process of the researcher's extrapolation according to his ability to the sayings of the jurists.

The study plan will be as follows:

The first requirement: Defining apostasy in formal language, some types and provisions.

The second requirement: the validity of worship with purity before apostasy.

The third requirement: the ruling on washing the apostate after his return to Islam.

Then the conclusion of the research with a list of its sources, in conclusion, this is my effort. If I reach the right, then it is God Almighty, and if I make a mistake, who nominates myself, and God is the helper in all guidance and success, praise be to God, Lord of the worlds.

The first requirement: Defining apostasy in formal language, some types and provisions.

The concept of apostasy in language and idiomatically

**First:** The concept of response is a language

1- "And use from the reverse: I repeat something, I want it in response, for it is rejected. And in a man's face there is an apostasy if he is ugly. And the apostasy is a return from something, and from it apostasy from Islam"<sup>(1)</sup>

2- "And he echoed it back and back again, and hesitated. A man wavering: perplexed and confused. Apostasy: to return, including the apostate"<sup>(2)</sup>

3- "Reply: I replied the thing in response and called the apostate because he returned himself to his disbelief, and the response: the pillar of the thing that he repays and the rejected: (the woman) is divorced and (it is said): a sheep is returned (and a camel is turned back), and that is if she succumbed, that is: she throws her limbs and shyness from too much drinking water".<sup>(3)</sup>

4- And he repeated it back and forth, and he turned back. A man wavering: Confused, Confused. And it is open, that is, strong affection. A bouncing sea, that is, with great waves. A man that turns back, that is, a lust. And apostasy: to return, and from it the apostate.<sup>(4)</sup>

5- And apostasy, (by breaking: the name of apostasy), and he has apostatized, and he apostatized from him: he converted and from it apostasy from Islam, that is to say, turning away from him, and so-and-so repudiated him after a religion"<sup>(5)</sup>

After presenting the linguistic definitions that we are inclined towards is the definition of al-Zubaidi, the owner of the crown of the bride, because it is closer to what we want and he apostatized any disbelief after his conversion to Islam, and it is a comprehensive and prohibitive definition, combining what we want and preventing the definition from being included in what we do not want.

**Second:** The concept of apostasy idiomatically:

1- It is concerned with disbelief and apostasy in it and elsewhere.<sup>(6)</sup> 2- Apostasy: going back in the way from which it came, and likewise apostasy, but apostasy is concerned with disbelief and it is more general. <sup>(7)</sup>

3- Apostasy from Islam, it is said: "He apostatized from him as an apostasy": that is, a conversion, and so-and-so turned away from his religion: if he disbelieves after his conversion to Islam.<sup>(8)</sup>

4- Apostasy and apostasy: going back on the way from which it came, but apostasy is concerned with disbelief, and apostasy is used in it and elsewhere { Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them }.<sup>(9)</sup>

5- "Apostasy is concerned with disbelief, and apostasy is used in it and in others".<sup>(10)</sup> Through similar idiomatic definitions for the definition of apostasy, the chosen definition is for al-Ragheb al-Isfahani, because it defines the concept of apostasy that includes what we want in our research.

**Third:** Types of apostasy :

Whoever denies news of the news of God while knowing that it is from the news of God he is an apostate, his sacrifice is not permissible, and whoever denies the necessity of the apparent duties that are agreed upon is an apostate, his sacrifice is not permissible, and whoever mocks something of the religion is an apostate, but whoever hates what the Prophet, peace be upon him, brought Peace be upon him, or something from him, he is an apostate  
That is because they disliked what Allāh revealed, so He rendered worthless their deeds <sup>(11)</sup> and deeds are only frustrated by apostasy { And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers }.<sup>(12)</sup>

**The saying of the Hanbalis:**

And the one who does not pray is an apostate, and his sacrifice is not permissible, and according to the saying of those who say: He does not disbelieve his sacrifice is permissible. If the one who does not pray sacrifices a sacrifice, and calls for two men, one of them says: The one who does not pray is not permissible for his sacrifice. Because he is an apostate, and the second says: His sacrifice is permissible. Because he is not an apostate, here he is eaten by someone who does not disbelieve him, and he who infidels does not eat it. Yes, if he who says that he is not repudiated gives up eating it as a discretion and abandonment, he would not have done it, perhaps he would be deterred, and if he did that it would have been good. <sup>(13)</sup>

**Al- Hanafia saying:**

**Apostasy has seven aspects:**

**The first:** a man's apostasy and his judgment of surrender and killing. **The second** bounce women, the rebound free women, they did not surrender if the free woman apostasy, she held or forced to Islam, the hit forward between what he saw and narrow the confinement pleased either days, return to Islam or die and kill the case that the words of Abu Hanifa and his companions and Abi Abdullah in Malik and Al-Shafi'i say that you kill a woman just as he kills a man.

**And the third:** If an adult slave apostatizes from Islam, then his ruling is the rule of a free man, if he repents, otherwise he kills by agreement.

**Fourth:** If the woman is not free and she apostatizes, she will not be killed, but she will be imprisoned and beaten. So between days until she takes delivery or is her state like that, if her loyalists need her to serve her, she pushes them to use and force them to embrace Islam and force them to Islam and the imam would call it between the days, and he would tidy it up and hit it. And the fifth: the boy's apostasy. Al-Shafi'i said that his apostasy and his conversion to Islam are not something that is from him after puberty. Abu Hanifa said his apostasy is just as his conversion to Islam, and Abu Yusuf, Muhammad and Zafar, and Abu Abdullah said, his conversion to Islam is Islam, and his apostasy is not by apostasy drunk.

**And the sixth:** the apostasy of drunkenness in his drunkenness. Abu Hanifa, Muhammad, and Abu Abdullah said that he does not accept and does not know from him his wife. And the companions of the dictates narrated on the authority of Abu Yusuf that his wife had shown the apostasy of the insane.

**And seventh:** Apostasy of the insane, because his apostasy is not something that is agreed upon<sup>(14)</sup>

**The Shafi'i saying:**

The conclusion of the talk about the types of apostasy is that it is confined to three categories: beliefs, actions and sayings, and each of them is divided into many classes.

**First:** Doubt about God or His Messenger's message or something from the Qur'an or on the Last Day or in the existence of Heaven or Hell or in the attainment of reward for the obedient and punishment for the disobedient or in what is agreed upon from what is known from the religion necessarily or belief that has lost one of the attributes of the Almighty or Analyzing what is forbidden.

**The second:** prostration to an idol, to the sun, or to another creature

**The third:** His saying to a Muslim, "O infidel or non-religious," meaning in the first that his religion is indecent and Islam is disbelief, and in the second that what is characteristic of it is not called a religion or his saying that if God takes me by not praying with what I am in of sickness and distress he wronged me, or his saying I do without God appreciates when he hears someone saying this by the estimation of God Almighty, or if he testifies to me that all Muslims have accepted mockery and ridicule, or when he says to the Mufti when he is given an answer to a question in which he questioned anything about this Sharia and throws the answer in disregard for the Sharia, or his saying: He ordered the attendance of a council Knowing anything that I do in the Council of Science, or the curse of God on every scientist intending to underestimate if he does not want to be absorbed, otherwise he is not required to underestimate the inclusion of the prophets and angels, or his saying that the most distant pimp is if I pray or fasting, or what I have done good since I prayed, or prayer is not suitable for me intentionally That is underestimated or mocked.<sup>(15)</sup>

**Fourth:**

**Rulings of Apostasy**

Rulings on apostasy do not inherit or bequeathed and reveal his wife, and prayers are not for him if he dies an apostate and is forced to convert to Islam, because when we have ruled his Islam, he is not left to disbelief as an adult, and because by reparation he is driven from the harm of depriving the inheritance and the wife's divorce and so on, but he is not killed because everyone whose killing is not permitted with the original blasphemy, apostasy is not permitted because killing is permitted based on the capacity of spears as known, and because murder is a punishment and he is not among its people, and because murder is not related to the act of a boy like retribution. And if the boy is unreasonable, his conversion to Islam or his apostasy is not valid, as is the insane

person because Islam and disbelief follow the mind according to what we have shown. Likewise, whoever is an apostate does not kill, and she is imprisoned and beaten on all days until she is delivered up, and if a person kills her, he is not obligated and excused, and her disposal of her money is permissible. She died and earned it to her heirs.<sup>(16)</sup>

(Eavesdropping) We (apostate) for the survival of Islam in which leech (must kill him) if he does not repent of the news «Everyone instead his religion must kill him», a comprehensive women and others; Because women kill adultery after chastity so is disbelief after belief as the man, and while forbidding the killing of women it is carrying as evidenced by the context of the experience Aharabiyat Mawardi said: do not bury the apostate in the Muslim graveyard for his release apostasy from them, and in the tombs of the infidels what give him the sanctity of Islam (and is being handled by) any kill him (governor), though his deputy (by multiplying the neck is not burning) with fire or other because it is best be if he took the ruler or the ruling without hitting the neck motif and will state the former was (and repent) before killing (and it is obligatory and not desirable); Because he was respectful of Islam, and perhaps a similarity was exposed to him, and it will be removed, if he did not kill him as before, and the past. And because it is a boundary, it is not postponed like other borders (not three). A response to what was said that the repayment of three days is required; Because it is the first term of the multitude and the last term of the few. And that he had been a suspicion bearing his three refresh in which he said originally, there is no dispute that if he was killed before stabilize did not need to kill something which is discretionary, though deadly offensive doing, and delete seed aware of it, which passed in killing him in his madness.<sup>(17)</sup>

What is his rule in this world? The Messenger, may God's prayers and peace be upon him, explained it by saying: "Whoever changes his religion, kill him." The scholars are unanimously agreed on that, and what follows that of isolating his wife from him and preventing him from disposing of his money before killing him.

As for his ruling in the Hereafter; God Almighty explained: by saying: { And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever }.<sup>(18)</sup> Apostasy occurs by committing one of the nullifications of Islam, whether it is serious, emaciated, or mockery. { And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking }.<sup>(19)</sup> As for the impeller if he utters because of coercion; It does not fall back; For saying : { Whoever disbelieves in [i.e., denies] Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment }.<sup>(20)</sup>

**Among the rulings of apostasy:** such as frustration of deed and nullity of the endowment and contraindicated of a wife and evidence, otherwise: if he does not deny, then he is killed as his apostasy himself<sup>(21)</sup> and the Malikis and Shafi'ites went according to one of the two sayings to the fact that testimony with it is not permissible at all. Some without others.<sup>(22)</sup>

And the saying adopted by the Shafi'is, and it is also the Hanbali doctrine, is that testimony with it is accepted completely without detail, so that if the witness against him denies it is not beneficial for him to deny him, but rather he must repent or be killed. Because it is because of its danger, that justice is not preceded to testify about it until after it has been verified by stating its obligation, even if it does not say a chosen scholar because of the different schools of disbelief and the danger of the matter of apostasy.<sup>(23)</sup>

### **The second requirement:**

#### **The validity of worship with purity before apostasy**

#### **The Hanbalis said:**

The apostate is equal to the original meaning in which Islam he must wash himself (both found him in unbelief what requires washing) from about intercourse, or take down (or not before his conversion to Islam, whether bathed or not); Because - peace be upon him - did not find out more, even different case for it shall exclusivity (and he does not), namely: the safest (washing) another (due to an event he found him in the event of infidels, but enough washing of Islam) whether he intends it all, or intended laundering of Islam, but intends to others not rise to the above, if met events had to be the light or washing (time obligatory): the washing of Islam (the characteristic) if islam (as a time that it is obligatory on the distinguished Muslim if collector) means that if

he stops to wash or light non He left a mosque or died as a martyr. <sup>(24)</sup>

The Shafi'i said:

If he does ablution or tayammum, then apostates, then there are three ways:

One of them: they nullify; Because that is greater than the event.

The second: they are not null: { O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janābah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women[246] and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful. }. <sup>(25)</sup> And he - may God's prayers and peace be upon him - said in the hadith of Safwan: "Except from faeces, urine, or sleep." So he required that all of that nullify ablution. And the third: ablution nullifies, and ablution is not nullified. Because ablution does not remove the event, so its command is weak, so it is invalidated by apostasy, and ablution raises the juvenile and its command is strong, so it was not invalidated by apostasy. <sup>(26)</sup> The purity of an apostate is not valid, without disagreement. And if a Muslim performs ablution or performs ablution, then apostatizes, then it is three ways. As-Sahih: tayammum is invalidated without ablution. And the second: they are null. And the third: They are not invalid. Washing is not invalidated by an apostasy. It was said: It is like ablution, and it is nothing. As for the time of intention: It is not permissible for one to be late after washing the first part of the face. If you compare the aforementioned part, and it did not advance or remain after it, then its ablution 'is correct, but it will not be rewarded for the Sunnah. <sup>(26)</sup>

**The Malikis say:**

In the necessity if the apostate repents before the light and set aside: two opinions, and should not be vomiting nor cupping nor camel meat, and where: I like to be rinse of milk and meat, and wash immersion if he wants to pray.

The updated and prevents from prayer and touching the Quran or flogs, even with a rod, and a good fund or carry out is what it was not intended to drive, and there is nothing wrong interpretation dirhams and panels for the learner and the teacher to correct them. <sup>(28)</sup>

The correct view on the doctrine denies ablution, one narration, the choice of the public. <sup>(29)</sup>

The third requirement: the ruling on washing the apostate after his return to Islam

**The Malikis say:**

If you wash a man from impurity then bounced and then returned to Islam does not wash it does not light if you cringe after he did ablution Ibn al-Qasim only desirable, but said positively ablution Yahya bin Omar and I know in the book of Ibn Shaban he said in this apostate: wash if he returned to Islam. <sup>(30)</sup>

If a Muslim performs ablution, then apostates, and disbelieves, God forbid, and then he returns to Islam, then his ablution is invalidated by his apostasy. Ibn al-Hajib said: He fulfills the obligation of ablution if an apostate repents before abstaining from his ablution, and Musa Ibn al-Qasim hears whoever apostatizes from Islam and then returns to Islam before his ablution is abolished, he would like to perform ablution and said Yahya bin Omar is obligated to perform ablution as the Most High. { And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers }. <sup>(31)</sup> Is it that apostasy is necessary for ablution, and it is well-known, and so I returned from its negatives. <sup>(32)</sup>

And if an apostate falls under the condition of his apostasy, requiring washing, or it occurs before it, and he apostatizes before washing, then he must do wash after his conversion to Islam, and at that time he is one of the members of his saying after the testimony of what he mentioned etc. and in the standard is what indicates that, and God Almighty knows best (and you doubt what happened after the purification of knowledge) he said. Ibn Bashir If certain of the event and doubts whether to perform ablution unanimously, and in contrast to it the two sayings of obligatory and scarring based on the origin of the dhimma architecture, then it is not discharged except with certainty and accompaniment, and it does not rise except with certainty. <sup>(33)</sup>

**The Shafi'i saying:**

As for the one who is apostate (when he embraces Islam), he wears one in his body, and washing from it is as obligatory on him with the backs of my father's face.<sup>(34)</sup> As for the apostate, the purity is not valid from him under any circumstances, and they did not lead to the disagreement mentioned in the original infidel because whoever said then there is no need to repeat that is taken from the washing of the dhimmi by the dissolution of ablution or from the reduction and pardon according to Islam, and not one of them is imposed on the apostate: If a Muslim performs ablution and then apostatizes, is it invalidated His ablution has two sides, one of them is yes, because the beginning of ablution is not valid with apostasy, and if it occurs in its cycle, it is invalidated as prayer, it is not valid to start with apostasy and it is invalidated if it occurs in its permanence. His ruling is not his action, and if he is not affected by the previous apostasy, do you not see that if he apostatizes, he does not invalidate the past of his fasts and prayers, so that he does not have to repeat it after the salutation. Also conducted disagreement and guidance what we mentioned in ablution.<sup>(35)</sup>

As for tayammum, it is invalidated by the offers of apostasy and two sides also, but the more correct invalidation is because tayammum is for the permissibility of prayer. And if it is not invalidated, then tayammum has two aspects, and the difference is the weakness of tayammum and his retirement from the statement of permissibility after it is not possible to allow permissibility. He said (Then the time of intention is the case of washing the face and it does not harm the sunset after it, and even if it is associated with the first Sunnah of ablution, what he intended, and if it precedes it, he considers that it accompanies it until he starts washing the face, the ablution is valid and a reward is obtained. And if you compare the Sunnahs preceding it from the Sunnahs before it, and celibate before washing the face, then the validity of ablution is two aspects, one of which is health because these Sunnahs are part of the total ablution, and if the intention is associated with it, it is associated with the first worship, and if it is not an obligation, and the most correct of them is the prohibition because what is meant by worship is its duties and delegates are accessories and adornments, it is not sufficient. The conjunction of the intention with it and because it is a precedent to the imposition of ablution, so the conjunction of the intention with it is not sufficient, such as cleaning oneself, then there is no dispute that rinsing the intention and inhaling are among the Sunnahs of ablution, and they differed as to what preceded that, such as washing hands.<sup>(36)</sup>

The apostate said Rafii cut friends that he is not correct to him wash and other even interrupted menstrual cycles rebound washing and then converted to Islam did not solve cessation only a new washing without controversy as well as they said this, who claimed Rafii of the agreement is not agreed, but said the group dispute in the apostate owner of the container, he said in this door in the health of washing the apostate sides said Imam Haramain in the door of the washing told carrying in the book of the two views and double-sided face that is true of every infidel all the purity of Honor was or light or Timma said that at the end of weakness his saying every infidel enters the apostate \* Abu Hanifa if he does ablution infidel his ablution is valid, so he should pray with him if he embraces Islam, and the owner, Ahmad, David, and the community agree with us, stating that his (ablution) is not valid.<sup>(37)</sup> **The saying of the Hanbalis**

" The right to seed the original apostate unbeliever, which is the correct doctrine. Therefore, the masses of friends. It was: Do not wash the apostate if it is obligation it is the correct ".<sup>(38)</sup>

The most correct: The majority of the Hanafi, Maliki, and Shafi'i people went that it is desirable and not obligatory for him to wash, and this is the most correct of the sayings of the scholars, and the previous hadiths bear the view that it is desirable and not obligatory, because the large number and the vast majority have converted to Islam and are not separate incidents, and people have entered the religion of God in groups If everyone who becomes Muslim was instructed to do washing, it would be transferred repeatedly.

If he became Muslim, the scholars differed as to whether it is obligatory, some of them required it, and some restricted the obligation to whether it was necessary for ablution, such as impurity, menstruation and postpartum, so the Malikis went according to them and the Hanbalis to the obligation of washing the original infidel, and the apostate if he became Muslim, when Abu Huraira narrated - May God be pleased with him: Thumama bin Athal, may God be pleased with him, embraced Islam, so the Prophet, may God's prayers and peace be upon him, said: (Take him to the wall of Bani So-and-so, so they told him to take a bath.)<sup>(39)</sup>

So washing the apostate is not a condition for the validity of his Islam. Rather, when he utters the two Shahada, then his Islam is valid, and does he have to do wash or not? In this are the sayings of the scholars, some of them required it at all, and some of them did not require it at all. Some scholars have separated and said that it is obligatory if he commits what is required in the case of his apostasy, and if he does not commit, in the case of his apostasy, something that requires washing, then he does not have to do it.

### **Conclusion**

At the conclusion of the research, several results emerged that were scattered throughout it, which we summarize as follows:

- 1- Explain the concept of apostasy in language and convention, with an explanation of rulings and types.
- 2- There is a difference of opinion among the jurists concerning one who was on purity and apostatized and then returned. Some of them said that his ablution or tayammum is invalidated, so a new purification is required.
- 3- Some of them went to the opposite of that and permitted the purity that was in place before the apostasy to remain, unless another invalidated it, and some of them invalidated tayammum without ablution.
- 4- There is a disagreement regarding the obligation to wash the apostate after his conversion to Islam, among them those who said that washing is required, and some of them who said no washing must be done on him.

### **Margins:**

- (1) Language Society, Abu Bakr Muhammad bin Al-Hassan bin Duraid Al-Azdi (d.321 AH), investigator: Ramzi Munir Baalbaki, House of Knowledge for the Millions - Beirut, 1st Edition, 1987 AD, 1/110.

(2) Al-Sahhah Taj Al-Lughah and Sahih Al-Arabiya, Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (d).

(3) The whole language of Ibn Faris, Ahmad bin Faris bin Zakaria al-Qazwini al-Razi, Abu al-Hussein (d. 395 AH), study and investigation: Zuhair Abdul Mohsen Sultan, The Resala Foundation - Beirut, Edition 2 - 1406 AH - 1986 AD, 1/372.

- (4) See: Lisan al-Arab, Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al-Ruwaifai al-Afriqi (d.711 AH) Dar Sader - Beirut, 3rd Edition 1414 AH, 3/174.

(5) Crown of the bride from the jewels of al-Qamus, Muhammad ibn al-Husayni, Abu al-Fayd, nicknamed Murtada, al-Zubaidi (d.1205 AH), a group of investigators, Dar al-Hidaya, 8/90.

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(7) Colleges: A Dictionary of Terms and Linguistic Differences, Al-Husseini Al-Quraimi Al-Kafawi, Abu Al-Tikha Al-Hanafi (d.1094 AH). Investigator: Adnan Darwish - Muhammad Al-Masry, Al-Risala Foundation - Beirut, 1/477.

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