

الولاء والبراء

(WALAA & BARAA)

LOYALTY

&

DISAVOWAL

SHAYKH MUHAMMAD BIN UMAR BARAZMOOL

A decorative border with intricate Islamic calligraphy and floral patterns surrounds the central text. The top part of the border features a large, stylized archway containing the Arabic phrase 'WALAAU BARRAA' in a calligraphic script.

وَالْوَالِيَاتُ عَلَىٰ وَالِيَاتِنَّ  
وَالْحَمِيْمَاتُ عَلَىٰ حَمِيْمَتِنَّ  
بِأَمْرٍ عَظِيْمٍ

(WALAA & BARAA)

**LOYALTY  
&  
DISAVOWAL**

SHAYKH MUHAMMAD BIN UMAR BARZMOOL

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## INTRODUCTION

Indeed all the praise is for Allah; we praise Him, we seek His Help, and we seek His Forgiveness. We seek refuge with Allah from the evils of ourselves and from our evil deeds. Whomsoever Allah guides there is none who can misguide him, and whomsoever He misguides there is none to guide him. I bear witness that none has the right to be worshipped except Allah Alone Who has no associates; and I bear witness that Muhammad is His servant and Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

﴿يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوْا اللهَ حَقَّ تُقَاتِيْهِ وَلَا تَمُوْنُوْا اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾﴾

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].” [Soorah Āli Imran 3:102]

﴿يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ

مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاءً ۗ وَاتَّقُوا اللهَ الَّذِيْ تَسَاءَلُوْنَ بِهِ وَاَلْاَرْحَامَ ۗ اِنَّ اللهَ كَانَ

عَلَيْكُمْ رَقِيْبًا ﴿١﴾﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from

them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship. Surely, Allah is Ever an All-Watcher over you." [Soorah An-Nisa 4:1]

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)." [Soorah Al-Ahzab 33:70-71]

As to what follows:

Indeed the best speech in the Book of Allah and the best guidance is the guidance of Muhammad (ﷺ). The most evil of affairs are the newly invented matters; for every newly invented matter is an innovation, every innovation is misguidance, and every misguidance is in the Hellfire.

As to what follows:

## INTRODUCTION

This is a summarized reminder concerning loyalty and disavowal; I structured this research around the following points:

**First:** The categories of loyalty with the disbelievers and the ruling for each category.

**Second:** If it is said: Is it permissible for the Muslim to love the disbeliever for other than his religion and belief?

**Third:** Can a Muslim help a disbeliever if the help is based upon other than his religion and belief?

**Fourth:** The hadith of Hatib ibn Abi Balta'ah may Allah be pleased with him and clarifying its argument concerning this matter and refuting the doubts of those who oppose.

**Fifth:** It is not permissible to make takfir of the ruler whose Islam is affirmed except with conditions.

**Sixth:** Applying the rules of loyalty to the reality of the situation

**Seventh:** If it is said the scholars have statements about this matter; what is the response?

And in the conclusion there are two appendixes

**First:** The speech of Imam An Nawawi explaining the narration: 'Whosoever of you sees an evil, let him change it'.

**Second:** The speech of Ibn Al Qayyim in exalting the issue of enjoining the good and forbidding the evil, and the connection to the evil action of some of the people and how they justify it using the principle of enjoining the good and forbidding the evil.

And we begin by explaining the meaning of loyalty and disavowal in the language and the legislation.

We ask Allah to give us success and acceptance and for Him to accept our actions making them sincerely for His Noble Face, and a caller to the Sunnah of His Prophet peace be upon him.



THE DEFINITION OF LOYALTY AND DISAVOWAL  
AND THE CATEGORIES OF THE PEOPLE AS IT  
RELATES TO IT

**THE DEFINITION OF LOYALTY AND  
DISAVOWAL AND THE CATEGORIES OF THE  
PEOPLE AS IT RELATES TO IT**

The Aqeedah of loyalty and disavowal is from the principles of the religion; as the religion is based upon sincerity of worship to Allah alone, and disavowal from disbelief and the disbelievers. It is submitting to Allah with Tawheed and complying to Him with obedience, and disavowal from shirk and its people. Thus disavowal from shirk and its people and loyalty to faith and its people and clarifying what is attached to both of them is from the principles which are obligatory for every Muslim to learn.

Therefore what is the definition of loyalty and disavowal? And what are the affairs which need to have the deception removed from them concerning this matter? This subject will be discussed in the following section. We will begin with the definition of loyalty and disavowal.

I say, seeking the aid of Allah:

Loyalty (الولاء) in the language:

Ibn Faris may Allah have mercy upon him (395H) said: The letters “wāw” (و) “Lam” (ل) and “Yaa” (ي) which are the principle letters of this word denote nearness.

Disavowal (البراءة) in the language:

Ibn Faris may Allah have mercy upon him said: The letters “Baa” (ب) “Raa” (ر) and “Hamza” (ء) which are the principle letters of this word denote distance from something.

Loyalty according to the legislative meaning: It means love and aid.

Disavowal according to the legislative meaning: It is the antithesis of loyalty, thus it is distance and hatred.

Ibn Taymiyyah may Allah have mercy upon him (728H) said: Loyalty is the opposite of animosity and the foundation of loyalty is love and closeness, while the foundation of animosity is hatred and separation. And it has been said that loyalty is called such due to obedience or following; but the first meaning is more correct. Loyalty means closeness.

The people as it relates to loyalty and disavowal are in three categories:

**The first category:** Those who are given pure loyalty without disavowal and anger, and they are the believers, those special people from the Prophets, righteous people, and martyrs; and what a great group this is.

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**The second category:** Those who are given absolute disavowal without any legislative loyalty, and they are the disbelievers with their various categories to include the pagans, hypocrites, heretics, atheists, apostates, and others.

**The third category:** Those who are given loyalty from one standpoint but not from another standpoint, and they are the sinners whose sins do not remove them from Islam. From one standpoint they are loved and from another standpoint they are shown animosity.

From showing love to them is to advise them, enjoin them with good and forbid them from evil. And from showing animosity to them is to boycott them and for the virtuous people not to pray over them when they die.

And there are some important matter pertaining to this subject.

## THE CATEGORIES OF LOYALTY TOWARDS THE DISBELIEVERS AND THE RULING FOR EACH CATEGORY

Some of the people declare a government to be disbelievers because it has embarked upon some nullifiers of Islam, and it aids the disbelievers against the Muslims and their allies. The reality is the generalization is from the problem concerning this issue, as this issue has details which must be given attention when one wants to place this upon a government. These details are:

Loyalty towards the disbelievers is of categories:

**The first category:** The loyalty towards the disbeliever which removes the person from the fold of Islam, thus he becomes a disbeliever after having been a Muslim. And this is an allegiance. Allah the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ

يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

**“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you -**

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then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people." [Soorah Al-Mā'idah 5:51]

And the Exalted said:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ،  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولِيَّكَ  
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ  
اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿١٢﴾﴾

"You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it

**is the Party of Allah that will be the successful."**

[Soorah Al-Mujādila 58:22]

And the guideline for this loyalty is that the love and aid is based upon the religion of the disbelievers and their beliefs. Thus whoever loves the disbeliever for their religion or beliefs or he aids the disbelievers for their religion or beliefs then he has fallen into this category of loyalty, which nullifies his Islam and negates his actions.

The second category: Outward loyalty towards the disbelievers, thus he works with them in the outward affairs such as buying and selling, and he visits them and they visit him, and they exchange gifts with them and the like. This type of loyalty does not take the person outside the fold of Islam.

Sometimes this is permissible such as showing kindness to a disbeliever who is not at war with the Muslims; as Allah the Exalted said:

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ

وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

**"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity."**

[Soorah Al-Mumtahanah 60:8]

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Sometimes this is not permissible such as resembling them in that which is particular to them. It has been narrated from Ibn Umar may Allah be pleased with him that the Messenger of Allah peace be upon him said:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

**“Whoever imitates a people is from them.”** [*Sunan Abi Dawud* 4031]

Sometimes this is recommended such as showing kindness to the disbelievers in order to invite them to Islam.

Sometimes this is obligatory such as showing kindness to the disbelieving parents. Allah the Exalted said:

﴿ وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا  
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ ﴾

**“But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.”**

**Then to Me will be your return, and I shall tell you what you used to do. [Soorah Luqmān 31:15]**

Sometimes this is hated such as hiring a non-Muslim worker when Muslims are present who are sufficient. This category of loyalty is proven by the statement of the Exalted:

﴿ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ  
وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي  
الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَوَلَّيْكَ  
هُمُ الظَّالِمُونَ ﴿٩﴾

**“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.” [Soorah Al-Mumtahanah 60:8]**

This verse contains two categories, while giving attention to the fact that those who fight us for our religion, and expel us from our homes—meaning those at war with us—there is nothing in the legislation which prevents us from having a



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treaty with them if the leader sees a benefit in that. As this was done by the Prophet peace be upon him with the disbelievers of Quraysh and the Treaty of Hudaibiyah.

## IS IT PERMISSIBLE FOR THE MUSLIM TO LOVE THE NON-MUSLIM FOR OTHER THAN HIS RELIGION AND HIS BELIEFS?

The answer: Yes, this is permissible, and this is not from the first category which removes the person from the fold of Islam. And the proof of that is the statement of the Exalted:

﴿ أَيُّومَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ

لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا

ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْتَفْحِينَ وَلَا مِتَّخِذِي أَعْدَانٍ وَمَنْ يَكْفُرْ

بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٥﴾

“This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his

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**work has become worthless, and he, in the Hereafter,  
will be among the losers.” [Soorah Al-Mā'idah 5:5]**

The proof extracted from the verse is the statement of the Exalted: **“and chaste women from among those who were given the Scripture before you.”**

Allah allowed the Muslim males to married the chaste women from the people of the book, and it is known that the intimacy a man has with his wife is not void from types of love and compassion that occur between the man and the woman. Therefore when Allah permitted marrying the woman from people of the book knowing it will contain what we mentioned it is proof that this is not the type of loyalty which removes the person from the fold of Islam. For this reason the guideline for loyalty to remove the person from the fold of Islam is to love the disbeliever for the religion or belief which they are upon.

## CAN THE MUSLIM AID THE DISBELIEVER FOR OTHER THAN HIS RELIGION AND BELIEFS?

A Muslim can aid a disbeliever for other than his religion and beliefs. And from the proofs that it is permissible to aid the disbeliever and it does not remove a person from the fold of Islam and it does not entail aiding the disbeliever upon his religion is the story of what occurred with Musa peace be upon him when the disbeliever from his tribe asked him for help against another disbeliever from the tribe of Pharaoh. Allah the Exalted said:

﴿وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعِنِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعَاذَ الَّذِي مِنْ شِيعِنِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾﴾

“And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Musa] said, "This is

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**from the work of Satan. Indeed, he is a manifest, misleading enemy.” [Soorah Al-Qasas 28:15]**

And in the story of Hatib and his aiding the disbelievers; he did not aid them for their religion or their beliefs, rather he only aiding them due to worldly benefit. Therefore this was not kufr. Thus the guideline for the first category is if the loyalty is based on love and aiding the disbelievers based upon their religion and beliefs.

## THE STORY OF HATIB IBN ABI BALTA'AH AND CLARIFYING HIS ARGUMENT IN THIS MATTER AND REFUTING THOSE THE DOUBTS OF THOSE WHO OPPOSE IT

Ali may Allah be pleased with him said:

عن عبيد الله بن أبي رافع، - وهو كاتب عليّ قال سمعتُ عليّاً، رضى الله عنه وهو يقولُ بَعَثْنَا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ فَقَالَ " اتُّوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظِعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا " .  
فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا إِذَا نَحْنُ بِالْمَرْأَةِ فَقُلْنَا أَخْرِجِي الْكِتَابَ . فَقَالَتْ مَا مَعِيَ كِتَابٌ . فَقُلْنَا لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُلْفَيْنَّ الثِّيَابَ . فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " يَا حَاطِبُ مَا هَذَا " . قَالَ لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ إِنَّي كُنْتُ أَمْرًا مُلْصَقًا فِي قُرَيْشٍ -  
قَالَ سَفِيَانٌ كَانَ حَلِيفًا لَهُمْ وَلَمْ يَكُنْ مِنْ أَنْفُسِهَا - وَكَانَ مِنْ كَانِ مَعَكَ مِنْ

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المُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ  
فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَلَمْ أَفْعَلْهُ كُفْرًا وَلَا ارْتِدَادًا عَنْ  
دِينِي وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "   
" صَدَقَ " . فَقَالَ عُمَرُ دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبُ عَنْقَ هَذَا الْمُنَافِقِ . فَقَالَ "   
إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا  
شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

"Ubaidullah bin Rafi', who was the scribe of Ali narrated: I heard 'Ali (May Allah be pleased with him) as saying: Allah's Messenger peace be upon him sent me and Zubair and Miqdad saying: Go to the garden of, Khakh [it is a place between Medina and Mecca at a distance of twelve miles from Medina] and there you will find a woman riding a camel. She would be in possession of a letter, which you must get from her. So we rushed on horses and when we met that woman, we asked her to deliver that letter to us. She said: There is no letter with me. We said: Either bring out that letter or we would take off your clothes. She brought out that letter from (the plaited hair of) her head. We delivered that letter to Allah's Messenger peace be upon him in which Hatib ibn

Abu Balta'a had informed some people amongst the polytheists of Mecca about the affairs of Allah's Messenger peace be upon him. Allah's Messenger peace be upon him said: O Hatib, what is this? He said: Allah's messenger, do not be hasty in judging my intention. I was a person attached to the Quraysh. Sufyan said: He was their ally but had no relationship with them. (Hatib further said): Those who are with you amongst the emigrants have blood-relationship with them (the Quraysh) and thus they would protect their families. I wished that when I had no blood-relationship with them I should find some supporters from (amongst them) who would help my family. I have not done this because of any unbelief or apostasy and I have no liking for the unbelief after I have (accepted) Islam. Thereupon Allah's Messenger peace be upon him said: You have told the truth. 'Umar said: Allah's Messenger, permit me to strike the neck of this hypocrite. The Prophet said: He was a participant in Badr and you little know that Allah revealed about the people of Badr: Do what you like for there is forgiveness for you." [*Sahih Muslim* 2494]

Here are some issues pertaining to this hadith:

First: The person who says a statement or does an action which can be considered disbelief or otherwise, is not judge with disbelief until they are asked to explain and clarify their situation. The point of reference is the Messenger peace be



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upon him asked Hatib what happened. He said: 'O Hatib, what is this?'

And also what proves this, is when some of the people mocked Allah, His verses, and His Messenger and what came from them was disbelief; he did not accept any excuse from them. And he continued to repeat the statement of the Exalted:

﴿ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

**"Make no excuse; you have disbelieved after your belief."** [Soorah At-Tawbah 9:66]

This is in contrast to the story of Hatib when he asked him: 'O Hatib, what is this?'

Secondly: Aiding the disbelievers is not major disbelief which removes the person from the fold of Islam in every instance. And from that is to relay the information of the Muslims to the disbelievers as was done by Hatim; but despite this the Messenger did not declare him to be a disbeliever.

For this reason the scholars have made the guideline in which loving and aiding the disbeliever will take a person outside the fold of Islam, that it comes from loving the religion of the disbeliever and helping them for the sake of

their religion. And every love and aid does not fall into this category.

Thirdly: If the person who does an action like this makes an excuse that he did not do it based upon love the religion of the disbelievers or their belief, and aiding their religion and their belief, then this is accepted from him. As the Messenger peace be upon him accept the statement of Hatib. And the Messenger peace be upon him said: 'You have told the truth.'

If it is said: The Messenger peace be upon him only accepted the excuse from Hatib because he knew he was speaking the truth due to revelation. And after the revelation has ended how can we know the secrets on the inside and who we can believe? Who will testify to this for us after the Messenger peace be upon him?

The answer: The Messenger peace be upon him affirming the statement of Hatib was specific for him because he knew it by way of revelation, as for the Ummah after him then it can only judge by what is apparent and accept it. Thus whoever gives us an excuse like this excuse then his excuse is accepted. And we entrust his hidden affair to Allah the Exalted. This is because we do not know the unseen. And the Messenger peace be upon him commanded us to accept that which is apparent as is proven by the hadith of Usamah ibn Zayd.

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بعثنا رسول الله صلى الله عليه وسلم، إلى الحرقة من جهينة، فصبحنا القوم على مياههم، ولحقت أنا ورجل من الأنصار رجلاً منهم، فلما غشيناها قال: لا إله إلا الله، فكف عنه الأنصاري، وطعته برمي حتى قتله، فلما قدمنا المدينة بلغ ذلك النبي، صلى الله عليه وسلم، فقال لي: "يا أسامة أقتلته بعد ما قال لا إله إلا الله؟! قلت يا رسول الله إنها كان متعوذاً فقال "أقتلته بعد ما قال لا إله إلا الله؟! "فما زال يكررها على حتى تمنيت أني لم أكن أسلمت قبل ذلك اليوم. (متفق عليه).

وفي رواية: فقال رسول الله صلى الله عليه وسلم "أقال: لا إله إلا الله وقتلته؟! قلت: يا رسول الله، إنها قالها خوفاً من السلاح، قال: "أفلا شققت عن قلبه حتى تعلم أقالها أم لا؟! "فما زال يكررها حتى تمنيت أني أسلمت يوماًئذ

**"Usamah ibn Zayd said: The Messenger of Allah peace be upon him sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the Ansar and I caught hold of a man (of the defeated tribe). When we**

overcame him, he said: 'La ilaha illallah (There is deity worthy of worship except Allah).' At that moment, the Ansari spared him, but I attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allah peace be upon him. He said to me, "O Usamah, did you kill him after he professed La ilaha illallah (There is deity worthy of worship except Allah)?" I said, "O Messenger of Allah! He professed it only to save his life." Messenger of Allah peace be upon him repeated, "Did you kill him after he had professed La ilaha illallah?" He went on repeating this to me until I wished I had not embraced Islam before that day (so that I would have not committed this sin)." [Al-Bukhari and Muslim]

Another narration is: The Messenger of Allah peace be upon him said, "Did you kill him in spite of his professing La ilaha illallah?" I said, "O Messenger of Allah! He said out of fear of our arms." He peace be upon him said, "Why did you not cut his heart open to find out whether he had done so sincerely or not?" He continued repeating it until I wished that I had embraced Islam only that day.

Therefore it is not said that which was connected to acceptance of the Messenger peace be upon him for Hatib speech is he knew he was truthful due to the revelation! This is not said; because the Messenger peace be upon him would not remain silent about falsehood. If Hatib's excuse would have been invalid he would have informed him of that and

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he would not have accepted it. This is because the Sunnah of the Messenger of Allah is statement, action, and affirmation. And here the Messenger peace be upon him affirmed the speech of Hatib. Rather his question to him about this matter shows the likes of this is based upon the excuse given. And the principle is connected to this.

Fourthly: Killing the Muslim spy is for the leader to decide. Do you not see that the Messenger of Allah peace be upon him did not judge with executing Hatib due to what prevented this; and that was Hatib being from the people of Al Badr. Umar said: Allah's Messenger, permit me to strike the neck of this hypocrite. The Prophet said: He was a participant in Badr and you little know that Allah revealed about the people of Badr: Do what you like for there is forgiveness for you.

Therefore the leader is the one who decides whether or not to execute the spy, and if something prevents him from that this is his choice.

And it is not said that the thing which prevented the judgment of disbelief upon him was due to him participating in Al Badr!! Because we say: If clear kufr would have come from him then he would have become a disbeliever and his actions would have become null and void.

For you is some speech from the scholars which supports this.

Ibn Taymiyyah may Allah have mercy upon him said: "The branches of faith could be inseparable during the time of strength while not being inseparable during the time of weakness. If what is in the heart becomes strong, to include truthfulness, knowledge and love of Allah and His Messenger; this will necessitate anger towards the enemies of Allah. As Allah the Exalted said:

﴿ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ  
أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ ﴿٨١﴾ ﴾

"And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient." [Soorah Al-Mā'idah 5:81]

And He said:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولِيَّائِكَ  
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي

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مِنْ تَحِيَّهَا أَلَّا تَنْهَرُ خَلِيلِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ

اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

**“You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.”**

[Soorah Al-Mujādila 58:22]

And there may occur for a person love due to a kinship or a need, thus this will be a sin against him which will decrease his faith, but this will not make him a disbeliever; just as in the case with Hatib ibn Abi Balta'ah when he wrote to the pagans giving them some information of the Prophet peace be upon him. Allah sent down the verse concerning him:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

**“O you who have believed, do not take My enemies and your enemies as allies.” [Soorah Al-Mumtahanah 60:1]**

And as with what occurred with S’ad ibn Ubadah when he assisted ibn Ubay during the slander, so he said to Sa’d bin Mu`adh: “By Allah, you have told a lie! You shall not kill him and you will never be able to kill him!” Aisha said: “before this incident he had been a pious man but he was incited by his zeal for his tribe.”

Due to the doubtful action Umar called Hatib a hypocrite. He said: O Messenger of Allah, I will cut the neck of hypocrite. He responded: Very he witnessed the battle of Al Badr. Thus Umar called him a hypocrite based upon the doubtful action he did.

And likewise the statement of Usaid bin Hudair to S’ad ibn Ubadah: "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!"

**“And likewise the statement of some of the companions about Malik Ad Dukhshum that he was a hypocrite. They said this when they saw some types of love towards the hypocrites.”<sup>1</sup>**

Shaykh Abdul Latif ibn Abdur Rahman ibn Hasan ibn Muhammad ibn Abdul Wahab—may Allah have mercy upon him—said: “Ponder the story of Hatib ibn Abi Balta’ah

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<sup>1</sup> Majmoo’ Fatawaa 522-523/7



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and the benefits it contains. He migrated to Allah and His Messenger, and he fought Jihad in the cause of Allah, but there occurred from his this incident. He wrote to the pagans of Mecca to inform them that the Messenger of Allah peace be upon him was going to raid them. He did so to protect his family and his wealth in Mecca. Thus revelation was sent down about him. He gave the note to a woman from the camel riders and she placed it in her hair. So the Messenger of Allah sent Ali and Zubair to encounter the woman. And he told them they would find her in the garden of Khakh, and that is where she was. So they threaten her until she removed the note from her hair, and they brought it to the Messenger of Allah peace be upon him. He called for Hatib and he said to him: 'What is this?' He said: 'O Messenger of Allah I have not disbelieved after having believed, nor did I do this desiring something other than Islam. I only wanted for there to be someone to protect my family and my wealth.' He—peace be upon him—responded. 'You have spoken the truth. Leave him be.' Then Umar sought permission to kill him. He said: 'Leave me to cut the neck of this hypocrite!' The Prophet said: He was a participant in Badr and you little know that Allah revealed about the people of Badr: Do what you like for there is forgiveness for you. And he said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ ﴾

**“O you who have believed, do not take My enemies and your enemies as allies.”** [Soorah Al-Mumtahanah 60:1]

Thus he included Hatib among those being addressed as believers and he described him as such. So he prevented killing him, for a general and he had a specific intent behind his action. Although this noble verse contains that which make one perceive that Hatib gave them a form of alliance, and he gave them love, and they one who does this has gone astray. But the statement of the Prophet peace be upon him: ‘Leave him be’ is apparent that he did not disbelieve with that action, as he was one who believed in Allah and His Messenger without doubting or wavering. And he only did this action for a worldly purpose. And if he would have disbelieve the Prophet peace be upon him would not have said: ‘Leave him be.’

And it is not said that the Prophet’s peace be upon him statement: ‘He was a participant in Badr and you little know that Allah revealed about the people of Badr: Do what you like for there is forgiveness for you’; is what prevented him from declaring him a disbeliever. This is because we say: If he would have disbelieved none of his good deeds would have remained to prevent the judgment of disbelief from being applied to him, because kufr invalidates the previous actions. Allah the Exalted said:

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﴿ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ﴾

**“And whoever denies the faith - his work has become worthless.”** [Soorah Al-Mā'idah 5:5]

And His statement:

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴾

**“But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.”** [Soorah Al-'An`ām 6:88]

Disbelief negates good actions and belief together. So do not think this was the reason. As for the statement of the Exalted:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

**“And whoever is an ally to them among you - then indeed, he is [one] of them.”** [Soorah Al-Mā'idah 5:51]

And His statement:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ

وَرَسُولَهُ.﴾

**“You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger.”**

[Soorah Al-Mujādila 58:22]

And His statement:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ

مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُؤْمِنِينَ ﴿٥٧﴾

**“O you who believe! Take not for Auliya' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers.”** [Soorah Al-Mā'idah 5:57]

The Sunnah has explained this and restricted this to those who give them absolute allegiance.

And the foundation of allegiance is love, aid, and affirmation, and other than that there numerous levels. And each person shall have a portion from the threat and blame.<sup>2</sup>

<sup>2</sup> Ad Darr As Sunniyyah for the answers of An Najdiyyah.

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And it appears in the book 'Clarifying the explanation of Jami As Saheedh': Some may think the Prophet peace be upon him only pardoned him due to Allah informing him of his truthfulness. And thus it is not possible for anyone after the Prophet peace be upon him to know that. But whoever thinks this is incorrect. This is because the laws of Allah are based upon what is apparent. Allah informed His Prophet about the hypocrites whom were amongst his companions while they were upon disbelief. And He specifically named them, and then He did not allow him to kill them; the reason is because they displayed Islam with their tongues. Likewise this is the ruling for all the creation of Allah, they are judge according to the obvious, not by what is hidden. And this has been narrated from the Imams.<sup>3</sup>

From those Imams – may Allah have mercy upon them – is Imam Shafi'i as he commented on the hadith of Hatib saying: This hadith contains leaving off ruling based upon what the people believe to be truth. This is because the note did not imply the excuse that Hatib gave, as he said he did not do this doubting in Islam but rather he only did it to protect his family and his wealth. But the note implied that he did not desire Islam or an even worse meaning. His statement was one thing while his action implied something

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<sup>3</sup> Taken from the section authenticated by Muhammad Iliyas Muhammad Anwar for his Masters' thesis.

else. And the Messenger peace be upon him ruled that he should not be executed. And he did not judge by what seem to be overwhelming evidence against him. And no one will come after him with a greater example than this. The command of the Messenger of Allah peace be upon him being based upon his greatness, is for all of mankind who come after him. If the person who informed the pagans of the affair of the Messenger of Allah peace be upon him, and the Messenger peace be upon him believed him and he did not go with what overwhelming would be assumed in the hearts of the people, but rather he accepted his excuse, then those who come after him are more deserving for their excuses to be accepted than him.

It was said to Shafi'i: What if someone says: The Messenger of Allah peace be upon him said: 'You have spoken the truth'. So he only left him because he knew his truthfulness, and his action could have shown his truthfulness or otherwise. He replied: The Messenger of Allah peace be upon him knew the hypocrites were liars and he protected their lives. So if the Messenger of Allah peace be upon him ruled upon Hatib that he was truthful based upon knowledge, then he would have ruled to kill the hypocrites based upon his knowledge that they were liars, but rather he only ruled by what was apparent. And their secrets are entrusted to Allah, this is so the rulers after him to leave off judging upon him based upon the subtlety. And every judgment by the Messenger of Allah peace be upon him is general, until there comes proof that he intended it to be

THE STORY OF HATIB IBN ABI BALTA'AH AND  
CLARIFYING HIS ARGUMENT IN THIS MATTER  
AND REFUTING THOSE THE DOUBTS OF THOSE  
WHO OPPOSE IT

specific. Or if the consensus of the Muslims, those who could not possibly be ignorant of the Sunnah say it is specific, or if this is present in the Book of Allah.<sup>4</sup>

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<sup>4</sup> Taken from the book 'Al Umm' by Shafi'i

## IT IS NOT PERMISSIBLE TO DECLARE THE RULER WHOSE ISLAM IS AFFIRMED TO BE A DISBELIEVER, EXCEPT WITH GUIDELINES

If you know—may Allah bless you—this detail, and you know this fiqh principle is based upon certainty and it is not removed by doubt. This meaning is affirmed with that which is connected to the rulers in the hadith of the Messenger of Allah.

عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، قَالَ دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ قُلْنَا  
 أَصْلَحَكَ اللَّهُ حَدَّثَ بِحَدِيثٍ، يَنْفَعُكَ اللَّهُ بِهِ سَمِعْتَهُ مِنَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ. قَالَ دَعَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعَنَا فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ  
 بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا، وَيُسْرِنَا، وَأَثَرَةٍ  
 عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ  
 بُرْهَانٌ

**Narrated Junada bin Abi Umaiya: We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet (peace be upon**



IT IS NOT PERMISSIBLE TO DECLARE THE RULER  
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**him) and by which Allah may make you benefit?" He said, "The Prophet (peace be upon him) called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless you all see him having clear Kufr (disbelief) for which you would have a proof from Allah.<sup>5</sup> (Sahih al-Bukhari 7055, 7056)**

Thus this hadith the principle with the Muslim ruler is he is judged as a Muslim, and this is not removed except by way of certainty. Therefore mere suspicion or doubt is not sufficient to declare the ruler to be a disbeliever. And

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<sup>5</sup> This hadith contain the conditions needed before the ruler can be declared a disbeliever. 1. 'Until you all see', this means it must be something tangible seen by the eyes. And the intent is that it must be absolute knowledge. 2. Then the Prophet peace be upon him when mentioning that it must be seen he used the plural form of the verb. This shows it cannot just be seen by one person but rather a group of the Muslims must see it. 3. His statement 'Kufr' shows that the Muslim is not declared a disbeliever based upon a sin, even if it's a major sin. 4. 'Clear' this means it has to be clear and apparent. 5. 'for which you would have a proof with Allah' this means the mere presence of proof is not sufficient, but the proof must be from Allah, meaning from a clear authentic text.

becomes it is such, the affair returns to the principle, meaning he is a Muslim. Ahlus Sunnah wa Jamah makes a distinction between takfir of a specific person and general takfir. The statement of kufr perhaps could be applied to the person's statement or action, but this does not necessitate that we judge the person who did the action as a disbeliever. This is because declaring the statement or action to be kufr is not to specify the individual.

The specific individual is not declared to be a disbeliever until a number of affairs have been established.

1. Establishing the argument
2. Affirming the conditions, and it is obtaining correct knowledge and actualizing the intent
3. Removing that which impedes takfir of the person and there are four things
  - A. Ignorance which negates knowledge
  - B. Compulsion which negates intent
  - C. An error which negates intent
  - D. Interpretation which negates intent

Thus the specific person is not declared a disbeliever until these affairs have been actualized, and this is in contrast to the general takfir.

IT IS NOT PERMISSIBLE TO DECLARE THE RULER  
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I say: If you know this, then it becomes clear to you that takfir of the rulers whose foundation is Islam is not an easy affair. Rather this affair requires certainty, because what is established by certainty is not removed by doubt, and doubt does not overcome certainty.

## APPLYING THE JUDGMENT OF THE RULER BASED UPON THE REALITY

You have learned from what proceeded that the ruling of takfir requires details and to apply this detail to the reality is not correct unless it is returned to the scholars; they are those whom the likes of these affairs are returned to. Allah the Exalted said:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ ۗ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ  
وَإِلَىٰ أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ  
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴾

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaytan, save a few of you.”

[Soorah An-Nisā' 4:83]

APPLYING THE JUDGMENT OF THE RULER  
BASED UPON THE REALITY

Let us take a quick look into this matter. There is a claim that the country (of Saudi Arabia) aided and assisted America and the allied countries upon killing the Muslims in Afghanistan and Iraq. Is this claim correct?

I say: If we say for the sake of argument this occurred<sup>6</sup> is there anything which prevents a Muslim country from helping a disbelieving country in fighting against another disbelieving country?

سَتَصَالِحُونَ الرُّومَ صُلْحًا آمِنًا فَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ  
فَتَنْصَرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَرْجِعُونَ حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُوفٍ  
فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ غَلَبَ الصَّلِيبُ فَيَغْضَبُ  
رَجُلٌ مِنَ الْمُسْلِمِينَ فَيَدْفُقُهُ فَعِنْدَ ذَلِكَ تَغْدِرُ الرُّومُ وَتَجْمَعُ لِلْمَلْحَمَةِ

**You will make a secure peace with the Romans, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe. You will then return and alight in a meadow with mounds and one of the Christians will raise the cross and say: The cross has conquered. One of the Muslims will become angry and smash it, and the Byzantines will act treacherously and prepare for the battle." [Sunan Abi Dawud 4292]**

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<sup>6</sup> There is no clear proof that this occurred

And in another narration:

فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا

**“And they will attack you under eighty flags. Under each flag will be twelve thousand soldiers.”** [*Sahih al-Bukhari* 3176]

In this hadith the Messenger mentioned that the Muslim Ummah would have a peace treaty with the Romans, and they would fight together against an enemy behind them. And the Messenger peace be upon him did not declare the Muslim Ummah to be disbelievers. This is clear proof that aiding the disbeliever against other disbelievers is not befriending them and an alliance which takes the person outside the fold of Islam. Is we say for the sake of argument that the country of Saudi Arabia assisted the disbelievers; then the country of Iraq was a country of the disbelieving Ba'ath Party. Thus the Kingdom of Saudi Arabia – if it is true that they assisted them – only assisted disbelievers against other disbelievers. And there is no problem with this and it does not remove the person from Islam.

As for Afghanistan, then the Kingdom of Saudi Arabia is the only country who acknowledged the government of the Taliban. And they attempted to bring about rectification between the factions and they accepted them at the Kaba in Mecca; but then the people say what they say. Therefore it is not correct to judge the Kingdom of Saudi Arabia as a

## APPLYING THE JUDGMENT OF THE RULER BASED UPON THE REALITY

disbelieving nation because the origin is it is a Muslim nation; the leaders and the people. And this is a certain affair. And as it was mentioned, doubt does not overcome certainty. And with Allah lies success.

## IF IT IS SAID: WHAT IS THE POSITION OF THE SPEECH OF THE SCHOLARS OF THE DAWAH CONCERNING THIS ISSUE?

Answer: The statement of the scholars of the Dawah agrees with what we have previously affirmed for the one who ponders and has insight. And some of this has been previously mentioned. Here is a principle which must be given attention. And this is properly applying the statements of the scholars in the general sense. When the scholars spoke about this issue they spoke about it in general terms and the affairs need to be presented to them. And whoever does not understand this will commit errors in this affair. And the scholars may Allah have mercy upon them have brought attention to this by way of a general principle, rather they specified this matter. Many of the people transmit the statements of the scholars to aid their false statements to make general takfir upon any ruler.

Shaykh Al 'Anqari—may Allah have mercy upon him—clarified this, saying that the speech of the Imams of the Dawah is connected to the specific reality, and whoever ponders there expressions and he pays attention the specification of their statements, then he will be safe from this sick understanding.



IF IT IS SAID: WHAT IS THE POSITION OF THE  
SPEECH OF THE SCHOLARS OF THE DAWAH  
CONCERNING THIS ISSUE?

And he said in his treatise he wrote to some of those who opposed king Abdul Aziz: It has reached us that it has become problematic for some people the mixing with the disbelievers and working with them to bring about a benefit, and their coming to the king for that. And they say this is befriending the pagans, and this is prohibited by the Quranic verses and the narrations. And perhaps you have arrived at this understanding from Ad Dalaail<sup>7</sup> written by Shaykh Sulayman ibn Abdullah ibn Shaykh and from the book 'the path to safety' by Shaykh Hamad 'Atiq.

First: We will explain to you the reason the book Ad Dalaail was written. Shaykh Sulayman wrote the book when the Turkish military attacked An Najd during his time. And they wanted to uproot the religion from its roots. And some of the Bedouins from An Najd assisted them. Likewise Shaykh Hamad 'Atiq wrote his book 'the path to safety' when the Turkish armies attacked the Muslim lands and they were assisted such that they conquered many lands in An Najd.

Therefore whoever knows the specific reason a book was authored will understand the speech of the scholars. As the meaning is clear – and all praises belong to Allah. The intent

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<sup>7</sup> This is the book Ad Dalaail (The proofs) concerning the rulings of befriending the people of shirk, written by Shaykh Sulayman ibn Abdullah ibn Muhammad ibn Abdul Wahab may Allah have mercy upon all of them.

is: Agreeing with the disbelieves upon their disbelief, displaying love for them, helping them over the Muslims, deeming their actions to be good, displaying obedience and submission to them upon their disbelief.

And the Imam—may Allah grant him success—did not fall into anything which was mentioned. He is the Imam of the Muslims and the overseer for their benefit and well-being. And it is a must that he protects his rule and the rule of the neighboring countries.

And the scholars—may Allah have mercy upon them—such as Shaykh Sulayman ibn Abdullah ibn Shaykh and Shaykh Abdul Latif, and Shaykh Hamad 'Atiq when the mentioned aiding the pagans, the explained it by saying it means agreeing with them, aiding and assisting them, and being pleased with their actions. Therefore you—may Allah grant you success—if you research their speech was find it is as we have mentioned.

Shaykh Hamad 'Atiq said, according to what has been narrated by Shaykh Sulayman ibn Abdullah ibn Shaykh: Likewise the statement of the Prophet peace be upon him in the hadith:

مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ

**“Anyone who associates with a polytheist and lives with him is like him.”** [*Sunan Abi Dawud* 2787]

IF IT IS SAID: WHAT IS THE POSITION OF THE  
SPEECH OF THE SCHOLARS OF THE DAWAH  
CONCERNING THIS ISSUE?

According to what is apparent this is the person who claims Islam while he is with the pagans in their communities, aiding them, and in their homes such that the pagans consider him one of them. Thus he is a disbeliever like them even if he claims Islam; except if he displays his religion, and he does not befriend the pagans. End of his statement.

Look at his statement and the expressions he used – may Allah grant you success. He said ‘such that the pagans consider him one of them’. This will clarify to you that this is what necessitates disbelief, but as for merely gathering with them in a home without displaying your religion then this is a sin.

**Then he said:** As for you taking knowledge from your mere understanding or from the books, this is not beneficial. This is because knowledge is only taking from the people of knowledge. Allah the Exalted said:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ ﴾

**“So ask the people of knowledge if you do not know.”** [Soorah An-Nahl 16:43]

And the Exalted said:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدْعَاؤُهُمْ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ﴾

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).” [Soorah An-Nisā' 4:83]

And the Exalted said:

﴿ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

“(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” [Soorah An-Nisā' 4:59]

Shaykhul Islam Taqi Deen Ahmad ibn Taymiyyah—may Allah have mercy upon him—said in ‘Al Minhaj’: And it is known that the people are not rectified except by the ruler, and if those less than these oppressive kings were placed in charge (meaning less than Yazid and Al Hajaaj) then this would be better for them than to not have a ruler. As the

IF IT IS SAID: WHAT IS THE POSITION OF THE  
SPEECH OF THE SCHOLARS OF THE DAWAH  
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saying goes: 'Sixty years with an oppressive leader, is better than one night without a leader'.

And it has been narrated from Ali may Allah be pleased with him, he said: The people must have a leader whether he is pious or wicked. It was said to him: We understand the pious leader but how about the wicked leader? He said: He will protect the roads, and establish the punishments and make Jihad against the enemy, and he will divide the spoils of war. This was mentioned by Ali ibn Mahdi in the book 'Obedience and sins'.

And he also said: And Ahlus Sunnah wa Jamah say: The Imam is cooperated with upon his righteousness and piety, not his sins and transgression, and he is obeyed in obedience to Allah not in his disobedience. He is not repelled against with the sword. And the narrations of the Prophet peace be upon him prove this.

1<sup>ST</sup> APPENDIX

An Nawawi's explanation of the hadith of Abu Saeed Al Khudari may Allah be pleased with him concerning the levels of forbidding the evil; from what has been narrated from the explanation of Sahih Muslim.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ،  
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ"

"Narrated by Abu Saeed Al Khudari may Allah be pleased with him who said: I heard the Messenger of Allah peace be upon him say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart – and that is the weakest of faith." [*Sahih Muslim* 49]

An Nawawi may Allah have mercy upon him said: His statement peace be upon him 'then let him change it' this is a command the consensus of the Ummah have complied with. And it is in agreement with the command to enjoin the good

and forbid the evil in the Book, the Sunnah and the consensus of the Ummah. And it is also from sincerity which is the religion. And no one disagrees with this except some of the Rafidah; and their disagreement does not count. As Imam Abul Ma'ali the Imam of Al Haramain said: Their opposition is not given any consideration because the Ummah agreed upon this before they sprouted. As for the statement of Allah the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ ﴾

**“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.” [Soorah Al-Mā'idah 5:105]**

This does not oppose what we mentioned; because the correct meaning of this verse according to the scholars is: If you have done what you have been commanded to do then you will not be harmed by the shortcomings of others. Such as the statement of the Exalted:

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾

**“And no bearer of burdens shall bear another's burden.” [Soorah Fātir 35:18]**

Therefore since the affair is such; we are responsible for enjoining the good and forbidding the evil, and if you do so, and the one who have addressed does not listen then there is

no blame upon the advisor because he has fulfilled what was upon him. He is only responsible for enjoining the good and forbidding the evil and he is not responsible for the people accepting his advice.

Enjoining the good and forbidding the evil is Fard Kifiyah meaning if some of the people do it then the blame is removed from the remaining people. And if everyone abandons it then everyone who had the ability to do it is blameworthy unless they have an excuse or they were prevented by fear. And in some cases this is specific, such as the case when no one knows about the issue except for the person, or if no one is able to remove the harm except for him. Such as the man who sees his wife, child or servant doing an evil or having a shortcoming.

The scholars may Allah have mercy upon them have said: The person is not absolved from enjoining the good and forbidding the evil because he believes the people will not accept it from him; rather enjoining the good and forbidding the evil is obligatory upon him; because the reminder benefits the believer. He is responsible for enjoining the good and forbidding the evil, and he is not responsible for the people accepting it. As Allah the Exalted said:

﴿ وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَانُ الْمَيْتِ ﴾



**And there is not upon the Messenger except the [responsibility for] clear notification." [Soorah An-Nūr 24:54]**

And the scholars have given an example of a person who sees someone in the bathroom or in another place and some of his private areas are uncovered and the likes of this. And Allah knows best.

The scholars have said: It is not a condition of enjoining the good and forbidding the evil that the person has achieved perfection; implementing everything he commands or avoiding everything he prevents. Rather it is upon him to enjoin the good even if he is deficient in doing that good, and he must prevent the evil even if he is engaged in some of that evil.

There are two obligations upon him. He must command and forbid his own soul and he must command and forbid his own soul. Thus if he is deficient in one of them how is it then permissible for him to be deficient in the other?

The scholars have said: Enjoining the good and forbidding the evil is not specific to the rulers rather this is permissible for the individual Muslims.

**The Imam of the Haramain said:** From the proofs for this is that the Muslims have agreed upon this, as during the first generation and the generation which follow it, those who

were not rulers used to enjoin good upon the rulers and forbid them from evil.

And the only one who enjoins the good and forbids the evil is the one who has knowledge of what he is enjoining and forbidding. And this will differ according to circumstances. If it is from the obvious obligations and well-known prohibitions such as the prayer, fasting, fornication, intoxicants and the likes then every Muslim has knowledge of these affairs.

If it is from the subtle actions and statements and that which is attached to deductive reasoning then this is not for the common person to enter into enjoining or forbidding rather these affairs are for the scholars.

The scholars only forbid that which has been agreed upon and they do not forbid that which is differed upon. This is because between two Madhabs each scholar will have his portion of being correct. And this is the view of many of the scholars. The scholars are agreed upon encouraging towards doing actions which there is no differing concerning if this does not oppose the Sunnah or cause differing elsewhere.

Abul Hassan Al Mawardi Al Basri As Shafi'i mentioned this principle in his book 'the ruling of the ruler'. He was asked about the differing between the scholars. They said: If a ruler follows a particular Madhab upon something the scholars differ about concerning an affair of deductive reasoning should he compel the people to follow this view? He

responded by saying: What is most correct is that he does not, and the companions differed upon subsidiary matters as did the Tabien and those who came after them, may Allah be pleased with all of them.

Likewise the scholars have said it is not for the Mufti or the judge to oppose those who differ with them if the person does not oppose the text, or the consensus and that which is clear. And Allah knows best.

And know; this field of enjoining the good and forbidding the evil has been lost since the generations of old, and only a little of it remains during this present time. And this is a great matter and if it is not fulfilled the righteous and wicked will both be punished. If the hand of the oppressor is not restrained, Allah will send down a general punishment.

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

أَلِيمٌ ﴿٦٣﴾

**“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”** [Soorah An-Nūr 24:63]

Thus it is upon those who seek the next life and the pleasure of Allah to give importance to this matter because its benefit is tremendous, especially since most of this no longer exists. The person must purify his intention and persuade those who oppose him. Allah the Exalted said:

﴿ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ﴾

**“Verily, Allah will help those who help His (Cause).”**

[Soorah Al Hajj 22:40]

And the Exalted said:

﴿ وَمَن يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴾

**“And whoever holds firmly to Allah has [indeed] been guided to a straight path.”** [Soorah 'Āli `Imrān 3:101]

And the Exalted said:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

**“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”** [Soorah Al-`Ankabūt 29:69]

And the Exalted said:

﴿ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴾

﴿ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴾

**“Do people think that they will be left alone because they say: "We believe," and will not be tested. But We have certainly tried those before them, and Allah will**

**surely make evident those who are truthful, and He will surely make evident the liars.”** [*Soorah Al-Ankabūt* 29:2-3]

This should not be abandoned in order to receive charity or love from a person or to flatter them, or seeking status or a position. Rather for his charity and love you must give him his right. And from his rights is that he is advised and guided to that which will benefit him in the next life, and that he is saved from that which will harm him. And the friend is the one who strives to benefit the person in the next life even if this will decrease him in this worldly life. While the enemy is the one who ruins or deceases his afterlife even while appearing to help him in this life. Iblis is our enemy in this, and the Prophets may the peace of Allah be upon them, are the allies of the believers and they strove to rectify their afterlife and to guide them. We ask Allah Al Kareem to grant us and all the Muslims success to that which He loves and to grant us all His mercy. And Allah knows best.

It is necessary for the one enjoining good and forbidding evil to be kind, as this is more likely to bring about a good result.

Imam Shafi'i may Allah have mercy upon him said: Whoever advises his brother in private then he has advised him and done good to him, and whoever advises him openly has exposed him and acted in a bad manner with him.

And from the matters which most of the people take lightly concerning this affair is the following. If someone sees a

merchant selling faulty merchandise then he does not disapprove of this nor does he alert the buyer, and this is an obvious mistake. The scholars have mentioned that it is obligatory upon the one who knows this to forbid the merchant and to alert the buyer. And Allah knows best.

As for the description of forbidding evil and its levels: The Prophet peace be upon him said in this authentic hadith:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ،  
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ"

**"Narrated by Abu Saeed Al Khudari may Allah be pleased with him who said: I heard the Messenger of Allah peace be upon him say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart – and that is the weakest of faith." [Sahih Muslim 49]**

His statement peace be upon him 'then with his heart' means the person hates it with his heart and this is not removing or changing the evil, but this is what the person is able to do. And his statement peace be upon him, 'and that is the

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weakest of faith' Allah knows best, this means he will have the least reward.<sup>8</sup>

Al Qadi Iyad may Allah have mercy upon him said: This hadith is the foundation for the description of changing the evil, thus it is upon the person changing the evil to change it will each way possible and to remove it with statement or action. So he breaks the devices of falsehood and he pours out the intoxicants himself or he commands someone to do so. He removes the misappropriated property and returns it back to its rightful owner; himself. And he is kind as much as possible when changing the evil and dealing with the ignorant or the strong oppressor whose evil is feared. And this will more likely bring about acceptance.

And it is recommended for those entrust with this to be from the people of rectification and virtue. If there is safety from harm such that the person is protected from the hand of the oppressor then he changes the evil with his hand, but if he believes changing the evil with his hand will bring about a greater evil such as him or someone else being killed, then he withholds his hand, and his suffices with the statement of the tongue and the warning.

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<sup>8</sup> This statement does not mean that the one who hates the evil in his heart has the lowest faith, rather it means hating the evil in your heart is the lowest thing the person can do to free themselves from blame in this situation. And after these three stages there is not Imaan. This means this is the final limit of Imaan. And it does not mean that the person who does not do this does not have any Imaan.

And he fears he tongue will bring about a similar harm then he changes it with his heart, and this is according to his ability. And this is the intent of the Hadith; inshaAllah.

And if he finds someone who will assist him with this he seeks their help as long as this will not lead to rebellion or war.

The Imam of the Haramain may Allah have mercy upon him said: It is not for the one who enjoins the good and forbids the evil to go around searching for evil or to spy or to have an evil thought about the people.

Al Mawadi said: It is not for the one who enjoins good to search for that which is not obvious from the impermissible matters. If he has overwhelming suspicion that the people are hiding something and the effects of that thing become obvious he has two options.

1<sup>st</sup>: If it is absolutely clear that something impermissible is occurring. For example if he is informed by a reliable trustworthy person that a man is planning to lure another man to a place in order to kill him, or a man is going to bring a woman to place to fornicate with her. In this case it is permissible for him to spy to find out what is not apparent.

2<sup>nd</sup>: That which is less than this level, in this case it is not permissible to spy or to expose the secrets. If he hears some evil amusement coming from the home, he disapproves of it from outside of the home and he does not force his way in.



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This is because the evil is obvious and what is hidden does not need to be uncovered.

## 2<sup>ND</sup> APPENDIX

Ibn Al Qayyim explained the statement of the author of the book 'Manazil As Sairin' may Allah have mercy upon him. He said: Exalting the affair of enjoining the good and forbidding the evil it is to not be overly lenient such that it causes neglect or too harsh and extreme, and not giving a reason for the prohibition that will weaken their compliance'.

Ibn Al Qayyim said: These are three things which weaken enjoining the good and forbidding the evil.

The first is neglect which will prevent the person from perfection in performing the commands.

The second is extremism which will take the person beyond the limits of enjoining the good and forbidding the evil. Thus the first one is neglectful while the second one is extreme.

An example of negligence is: It is from the Sunnah to delay the Thur prayer during extreme heat, until it cools down. Negligence is to delay it until the time goes out.

The wisdom for delaying the prayer during this time is the severe heat will prevent the person from having Khusoo'ah

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in the prayer, and from being attentive. Therefore it is from the wisdom of the legislation to delay this prayer until the heat subsides so the person can pray with an attentive heart and he can obtain the intent of the prayer which is humility and turning to Allah.

For this reason there is the prohibition of praying while food is present or when the person has to relieve himself with urine or stool. This is because his heart will be preoccupied with this and it will take away from the intent of the prayer. From the Fiqh of worship is for the person to devote himself to his work and do the job, and then separate his heart from it for the prayer. Thus he will stand to pray while his heart is towards Allah the Exalted, turning to Him completely. Two rakats of prayer will allow the person to be forgiven for his previous sins.

And an example of that is allowing the traveler to combine two prayers if there is an excuse to do so. And it is difficult to pray each prayer during its time and continue on the journey. And it is difficult to exit the vehicle for each prayer. But if the traveler takes residence for two or three days and then he still combines his prayer, this is not correct, because he is able to pray each prayer during its time without difficulty. Combing the prayer is not a Sunnah as many of the travelers think. Most of the travelers believe it is the Sunnah to combine the prayer whether there is hardship or not. Rather the allowance is given to shorten the prayer, this is the Sunnah; to shorten the prayers which contain four

rakats, whether there is an excuse or not. As for combining the prayer, then there must be a need to do so.

Eating to you are full is permissible and it is not haram. But it is not befitting for the person to eat to extravagance such the most important thing is his stomach before and after he eats. Rather the person should be hungry and he can be full and he should leave off food even when he desires it. And the scale for that is the statement of the Prophet peace be upon him:

فَثُلْتُ لَطْعَامِهِ وَثُلْتُ لِشَرَابِهِ وَثُلْتُ لِنَفْسِهِ

**“A third for food, a third for drink, and third for his breath.”** [*Jami` at-Tirmidhi* 2380]

As for being excessive in the affair of enjoining the good and forbidding the evil then it is like the person who whispers to himself that he did not make Wudu properly so he continues to make it until the time for the prayers goes out. Or the person who continues to make the opening takbir for the prayer again and again until he misses the Imam's recitation of the Al Fatihah or he almost misses the rakat. Or he is so extreme such that he does not eat what the general Muslim eats, fearing that he will consume something doubtful. This false piety has affected some of the worshippers, those who are deficient in knowledge such that some of them will not eat anything from the Muslim lands. Rather they eat what is brought to them from the Christians lands. He is overcome

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with ignorance, extremism and having an evil thought about the Muslims while having a good thought about the Christians. We seek refuge in Allah from deception.

Therefore the reality of exalting the affair of enjoining the good and forbidding the evil is to not be negligent or extreme. The intent is the straight path which leads to Allah the Exalted.

Allah did not give a command except that Shaytan has two whispers for it. He either whispers to the person to be neglectful or extreme. And he is not concerned which path he takes. He goes to the heart of the slave and bargains with it. If he finds in his heart lethargy then he discourages him and makes him lazy. He opens the door for him to interpret the verses of hope such that perhaps the person will leave off all of the commandments in totality.

And if he finds in the slave caution and eagerness, he commands him to make unnecessary deductive reasoning. He whispers to him saying: 'This action is not enough, you can do more than this, you must do more than the common person, don't sleep when they sleep, don't break your fast when they break their fast, don't eat breakfast when they eat breakfast. If one of them washes his hands and face three times then you wash your hands and face seven times. If they make Wudu for the prayer, then you make ghusul for the prayer.'

And he causes them to fall into similar matters of neglect or extremism and he causes them to stray away from the straight path. And the intent for both types of men is to remove them from the straight path, this person becomes such that he does not do acts of worship, and this one exceeds the bounds in worship. Most of the creation have been tried with this and nothing will save the person from this except firm knowledge and strong Iman to fight for him, and adhering to the middle path. And Allah is the One Whom from aid is sought.

The religion of Allah is in the middle course between neglect and extremism; like a valley between two mountains. It is guidance between two paths of misguidance, the middle course between to blame worthy paths. Just as neglect is loss, extremism is also loss. Neglect is deficiency in reaching the limits, and extremism is to go beyond the limits. Allah has prohibited us from extremism with His statement:

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ﴾

**“O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth.” [Soorah Al-Mā'idah 5:77]**

Extremism is of two categories:

A category which removes the person from obedience: Such as the person who increases a rakat in his prayer, or his fast

continuously even on the prohibited days, or he uses huge rock to stone the jamarat, or he goes between Safa and Marwa ten times purposely.

And the extremism where it is feared the person who burn himself out such as the person who prays the entire night, or he fast the entire year excluding the prohibited days. And he burdens himself with worship such that he falls into the statement of the Prophet peace be upon him:

إِنَّ الدِّينَ يُسْرٌ ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا ،  
وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّجَةِ

**“Religion is easy, and no one overburdens himself in his religion but he will be unable to continue in that way. So do not be extremists, but try to be near perfection and receive the good tidings that you will be rewarded. Gain strength by worshipping in the mornings and afternoons and during the last hours of the night.”** [Muslim 2816]

This means seeks the aid of Allah in worshipping Him during these three times, for surely the traveler seeks to shorten his travel by the shorter path. And he said:

لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ فَإِذَا كَسِلَ أَوْ فَتَرَ قَعَدَ

**Pray as long as you feel energetic, but when you become tired, sit down<sup>9</sup>.** [Muslim 784]

And it is narrated in Sahih Muslim that he said:

هَلَكَ الْمُتَنَطِّعُونَ . قَالَهَا ثَلَاثًا

**"Those who go to extremes are doomed." He said it three times.** [Muslim 2670]

And in Sahih Al Bukhari he said:

عليكم بها تطيقون، فوالله لا يمل الله حتى تملوا

**"You are required to take upon yourselves only what you can carry out easily. By Allah, Allah does not withhold His Mercy and forgiveness of you until you neglect and give up (good works)."** [Al Bukhari 1101]

And he said:

إن هذا الدين متين فأوغل فيه برفق ، ولا تُبَغِّضْ إلى نفسك عبادة الله

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<sup>9</sup> The Prophet (peace be upon him) came into the Masjid and noticed a rope stretched between two poles. He inquired, "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer, she begins to feel tired, she grasps it for support." The Prophet (peace be upon him) said, "Untie it. You should perform prayers so long as you feel active. When you feel tired, you should lay down." (Al-Bukhari and Muslim)



**“This religion is very profound so approach it in a gentle manner and do not make yourself hate the worship of Allah.”** [*Musnad Ahmad* 346/20]

As for his statement ‘and not giving a reason for the prohibition that will weaken their compliance’; this means do not interpret the commands and prohibitions in a manner which is false. Such as so of the people give the meaning for intoxicants being haram is being it brings about hatred and animosity, so if the person can be free from these affairs it is permissible for him to drink it. And some have said the prohibition is for becoming intoxicated, so the person can drink an amount that will not intoxicate him.

And from the principle of not giving a reason for the prohibition that will weaken their compliance, is to give a weak reason for a ruling which is not related to the actual ruling. Thus when the person hears this reason it weakens his compliance. For this reason some of the people do not mention the reason fearing people will fall into this. And it has been narrated in some of the traditions of old: O children of Israel do not say ‘why did our Lord command us with this’, but rather say, ‘what did our Lord command us with’.

Also if the person does not comply with the command until he knows the reason for the command then he is not submitting to the command. And at the least he is weak in his submission.

And also if he looks at the ruling of worship for example, and he associates the reason to his heart and his devotion to Allah such that he says: 'I busy myself with the intent not the means'; then he has focused on the intent and left of submission to the command.

And all of this entails not exalting the affair of enjoining the good and forbidding the evil. And this corruption has affected most of the groups, to an extent that only Allah knows. Only Allah knows how many false reasons for worship have weakened the compliance of the people. How many commands have been violated and prohibitions allowed, and permissible acts deem haram, and the Salaf have agreed this is blameworthy.

## APPENDIX 3- OUR CALL <sup>10</sup>

[1]: We believe in Allah and His Names and Attributes, as they were mentioned in the Book of Allah and in the *Sunnah* of the Messenger of Allah (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>11</sup>

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlu-Sunnah*. Imaam Shaatibee (d.790H) -

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<sup>10</sup> Summarized from the biography of Shaykh Muqbil Ibn Hādī al-Wādī'ī with some additions from other sources.

<sup>11</sup> Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghaadee.

ﷺ - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences and its meanings the best."<sup>12</sup>

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.


[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allah or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in

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<sup>12</sup> Refer to *al-Muwaafiqaat* (2/79) of ash-Shaatibee.

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terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) -  - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed."<sup>13</sup>

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allah, or the abandonment of Prayer, or apostasy. We seek refuge in Allah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allah, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'<sup>14</sup> 'So co-operating upon righteousness and piety

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<sup>13</sup> Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

<sup>14</sup> From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

(*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked.<sup>15</sup>

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>16</sup>

[12]: We restrict our understanding of the Book of Allah and of the *Sunnah* of the Messenger of Allah (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allah

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<sup>15</sup> From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

<sup>16</sup> From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.

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has prohibited. We believe in 'cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'<sup>17</sup>

**[13]:** We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

**[14]:** We believe there will be no honor or victory for the Muslims until they return to the Book of Allah and to the *Sunnah* of the Messenger of Allah (ﷺ).

**[15]:** We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

**[16]:** We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allah (ﷺ).

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<sup>17</sup> From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) ﷺ, "The knowledge of *hadeeth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."<sup>18</sup>

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<sup>18</sup> Refer to *al-Muhaddithul-Faasil* (p. 416) and *al-Kifaayah* (p. 21) of al-Khateeb.