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Al-Wala' wa'l-Bara'

According to the Aqeedah of the Salaf

Part 1

(With slight modification)

By Shaykh Muhammad Saeed al-Qahtani

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Author's Note

This book was originally submitted in the form of a thesis for a Master's Degree to the Department of Aqeedah of the Umm al-Qorah University in Makka, 'Saudi' Arabia.

The examining committee comprised the following: Muhammad Qutb, the supervisor, as chairman; Shaykh Abdur Razzaq Afifi as a member; and Dr. Abdul Azeez Obeid as a member.

The author was granted a Master's Degree, with excellence, on Saturday evening, the 4th of Shaban 1401.

I am grateful to Shaykh Abdur Razzaq Afifi for writing the Foreword to this book.

Thank you.

Muhammad Saeed al-Qahtani

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Publisher's Note

Thanks are also due to Omar Johnstone for translating the book into English, to Ahmad Thomson for editing and typesetting the text and compiling the Glossary, and to Yusuf Islam for both his moral and financial support in its publication.

It is impossible to provide a literal translation in English of the words al-wala' wa'l-bara', but the meaning of this Arabic term indicated, on the one hand, drawing near to what is pleasing to Allah and His Messenger and, on the other hand, withdrawing from what is displeasing to Allah and His Messenger, may Allah bless him and grant him peace.

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Foreword

In the Name of Allah, the Merciful, the Compassionate

Praise belongs to Allah, Lord of the worlds, and may the blessings and peace of Allah be on our Prophet Muhammad and on his family and on all his companions.

The subject matter of this work is of paramount importance and utmost interest for two major reasons:

Firstly, it is concerned with one of Islam's main foundations, namely the qualities of al-wala' wa'l-bara', which are two major prerequisites of true faith: al-wala' is a manifestation of sincere love for Allah, His prophets and the believers; al-bara', on the other hand, is an expression of enmity and hatred towards falsehood and its adherents. Both are evidence of iman.

Secondly, it has been written at a very crucial time: everything has become so mixed up that some Muslims are no longer aware of those qualities which distinguish the believers from the non-believers; their faith has become so weak that they have adopted patterns of behaviour that are absolutely repugnant to a sincere believer; they have taken the disbelievers as their friends, while displaying enmity towards many of the believers by disparaging their character and degrading them.

The importance of writing such a book as this in the present time is therefore apparent.

The author has investigated the various aspects of al-wala' wa'l-bara', quoting, along with explanatory notes and comments, many scholars' statements and arguments. He has also backed up his arguments with numerous verses from the Qur'an, authentic traditions from the Prophet, may Allah bless him and grant him peace and many of the sayings of his companions and the early pious Muslim scholars, may Allah be pleased with all of them. The author has also verified the reliability of these sources, recording the numbers of the Qur'anic verses and the chapters in which they are to be found, and the books in which the prophetic traditions and sayings are contained, as well as the degree of their authenticity.

The author's grasp of his subject, his immense erudition and the thoroughness of his research, are all clearly apparent in this work.

I pray that this book will benefit the Muslims. I also pray that Allah the Almighty will provide our Ummah with writers who will follow in the footsteps of its author. There is great hope that the younger generation of Muslims will be brought up to honour the deen of Islam and to revive those parts of it that have

been obliterated, for my Lord and your Lord is the Hearer and Answerer of our prayers.

Shaykh Abdar-Razaq Afifi

(His Eminence Shaykh Abdar-Razaq Afifi is Deputy-President of the Departments of Guidance, Ifta, Call and Scholarly Research in Saudi Arabia; he is also a member of the Board of Great Ulama' of Saudi Arabia.)

Preface to First Edition

In the name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah. We praise Him and seek His assistance. We ask for His forgiveness and take refuge in Him from the evil within ourselves and from the evil of our deeds. He whom Allah guides will never be diverted yet whomever He sends astray will never find his way. I bear witness that there is no God but Allah, Alone, He has no partner, and I bear witness that Muhammad is His servant and Messenger, may the blessing of Allah be upon him, his Family, his Companions, and upon those who followed his guidance.

Allah has bestowed upon us His Mercy and Kindness by sending His Messenger Muhammad and His Message as the final heavenly message. He has sent this Message pure and complete. No one, except the deviated people, could be diverted from it. He has promised happiness in this world and in the Hereafter for the followers of His Shari'ah; those who have fully appreciated its value and devoted themselves to convey it in accordance with Allah's Wishes and the guidance of His Messenger. Allah has called them His friends and party. He has also promised misery and degradation for those who have deviated from His Shari'ah and His Right path. He has called them the friends and party of Satan.

The foundation of this eternal Message is the affirmation of Tawhid, **There is no God but Allah and Muhammad is the Messenger of Allah.** Ibn al-Qayyim said that the Word of Tawhid is the reason for which: **Balances of Justice are set up, records of deeds are registered, the day of Paradise and Hell is appointed, creatures are divided into believers and disbelievers, pious and evildoers, the religion of Islam is established and swords are unsheathed for Jihad.** The Word of Tawhid is Allah's right over all His creatures.

The reality of this Word consists of: The knowledge of what the Prophet has brought, belief of the heart, confirmation of the tongue, obedience with love and submission, its practice inwardly and outwardly, its application and the call of other people to it according to one's ability. Its perfection is the love for Allah's sake and hate for His sake, offer and prevent for His sake, and that Allah, alone, should be one's God and Lord.

The way to achieve Tawhid is: The full following of the Prophet, inwardly and outwardly, and the restraint of the heart from pursuing other than Allah and His Messenger.¹

¹ Ibn al-Qayyim, 'Al-Fawa'id, revised by Jabir Yussef, p.143.

This great Word (Tawhid), with all the meanings and requirements it entails, has been absent in people's life, except a few. One of the most important subject of these requirements is the doctrine of Al-Wala' Wal Bara'.

However, although this crucial principle of faith has vanished from people's life, it does not change a thing about its plain reality. The doctrine of al-Wala' Wal Bara' is the real image for the actual practice of this faith. It has a tremendous significance in the mind of the Muslim, as much as the greatness and significance of the faith. Therefore, Tawhid will never be achieved on earth until we apply the doctrine of al-Wala' Wal Bara'. Some people think that the principle of faith is a matter of secondary importance, but in reality it is the opposite.

It is a matter of belief and disbelief, as Allah says:

“O You who believe! Do not take your fathers or your brothers as protectors if they prefer disbelief to faith. Whoever among you takes them for protectors will only be wrongdoers. Say, If your fathers, your sons, your brothers, your wives, your kinsmen, the wealth which you have acquired, the commerce in which you fear a decline, or the houses you love - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment). Allah does not guide those who are Al-Faasiqun.” (Surat at-Tawbah: Verses 23 - 24)

Allah says:

“O you who believe! Take not the Jews and the Christians as Awliya' (friends, protectors), they are but Awliya' to one another. And if any amongst you takes them as Awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimun (polytheists, wrong-doers)” (Surat al-Ma'idah: Verse 51)

Sheikh Hamad Ben Ateeq, may Allah have mercy upon him, has said:

“In the Book of Allah (Qur'an) there is no ruling more apparent and significant than the ruling of al-Wala' Wal Bara', after the requirement of Tawhid and the prohibition of its opposite”²

² An-Najaat wal-Fakak, p.14.

The Muslim Ummah had led humanity for centuries. It disseminated Islam throughout the world, and liberated people from the worship of other people to the worship of the Lord of people, and from oppression to freedom.

What has happened after that?

- The Muslim Ummah has fallen behind, after it abandoned Jihad, which is the top of Islam, and followed pleasures of the world.
- It imitates other nations and become engrossed in luxuries and comfort.
- Its thoughts have been confused because it mixed up the pure principles of Islam with heresy of human beings and philosophies of Jahiliyyah.
- It has obeyed the disbelievers and preferred worldly gains to its religion (Islam), but it lost both this world and the Hereafter.

Aspects of association are manifested in different matters:

1. Loving, honouring and helping the disbelievers against the Muslims, and removing the shari'ah of Allah and stigmatising Islam and the Muslims as reactionaries, fossils and relics of a former age, left behind by the march of history.

2. Importing laws of the disbelievers and forcing them on Muslims against their wills, and calling any Muslim, who wants Allah's Shari'ah to be implemented, an extremists and a reactionary.

3. Casting doubt about the Sunnah of the Prophet, attacking its records and disparaging the scholars who devoted their lives for the protection of the Hadith of the Prophet.

4. Calling for the new religion of Jahiliyyah which is considered a new apostasy in the Muslims' life, like Turanian Nationalism, Arab Nationalism, Indian Nationalism, etc.

5. Corrupting Muslim society by means of education, media and instilling western thoughts and ways of life into the minds of Muslims.

Therefore, facing all these aspects, a lot of questions are raised and need to be answered according to the Book of Allah, the Sunnah of His Messenger and the scholars. Among these questions:

- What is a Muslim?
- Who should he associate himself with?
- Who should he disassociate himself from?
- What is the ruling of those who ally with the disbelievers?

- What is the ruling of Islam with regard to the intellectual ideologies adopted by some people from our Ummah who speak our language and spread these ideologies?
- How can we ally and help the Muslims who are oppressed and killed all over the world today by the disbelievers and the powers of evil?
- What is the way for salvation from the materialistic slavery of the West?

These issues are raised because the real meaning and application of Tawhid is absent from everyday life of Muslims. It is so distorted that so many people think that the confirmation of Rububiyyah (Unity of Lordship) is enough for them to become Muwahhidun, without having to confirm Uluhiyyah (Unity of Worship).

Real Tawhid consists of the Unity of Lordship and Unity of Worship, it is part of the doctrine of Wala' and Bara'. May Allah have mercy upon Sheikh Muhammad Ibn Abdul Wahhab who said:

“Islam of a man can never be accepted, even if he abandons polytheism, unless he shows enmity towards the disbelievers and polytheists, as Allah says in Surat al-Muja'dilah, verse: 22,

“You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people)”³

Therefore, putting in my mind all these issues and determining to serve Islam, and exposing evil and unveiling the truth, I have decided to write this book which I named, Al-Wala' Wal Bara' In Islam, knowing, before hand, that I cannot fully cover all aspects of the subject, because of the lack of materials. However, I did my best to reach a satisfying result by Allah's Help.

Finally, I would like to thank my teacher Sheikh Muhammad Qutb for his advice and guidance in completing this work.

Our Lord! Do not punish us if we forget or fall into error, our Lord! Lay not on us such a burden as You did lay on those before us; our Lord! Impose not on us that which we have not the strength to bear. Pardon us, grant us

³ Majmuat at-Tawhid, p.19

forgiveness, and have mercy on us. You are our Protector, and give us victory over the disbelieving people.

Muhammad Ibn Saeed Ibn Saalim Al-Qahtani

Makkah Al-Mukarramah

15/05/1402 A.M.

Chapter 1

Introduction

Nature of Islam

In order to approach the subject of al-wala' wa'l-bara' from a correct Islamic perspective we should consider three fundamental points: firstly, the essence of Islam is contained in the words '**There is no god but Allah, Muhammad is the Messenger of Allah**'; secondly, al-wala' wa'l-bara' are essential elements relating to this declaration of faith; and thirdly, shirk, hypocrisy, apostasy and disbelief all contradict this declaration of faith.

Our intention is to attempt to provide a working definition of Islam and of whatever contradicts it. We will discuss the principles of al-wala' wa'l-bara' and the role that they play in the lives of the Muslims. Al-wala' wa'l-bara' are part of 'aqeedah, so our discussion must also consider its basis, that is the nature of Divine Unity, or Tawheed. A correct understanding of this is necessary in order to enable us to choose our friends and identify our enemies in an informed and correct manner. It would be absurd to imagine that our 'aqeedah did not offer us guidance in this respect. We will likewise consider the mission of the Messenger of Allah, may Allah bless him and grant him peace, and the impact it had on the course of human history; how as a result of his call a great civilisation was born which elevated all Muslims in stature only because they declared their belief in their Lord, in their deen and in their Prophet. It is worth remembering that this call was raised at a time when humanity was in deepest ignorance and most profound error, and that they were awakened by it and brought back from death:

“Is he who was dead and We have raised him to life, and set for him a light in which he walks among men, the same as he who is in utter darkness from which he cannot emerge?” (6:122)

Miqdad ibn al-Aswad⁴ describes the conditions under which the Sahaba were living at this time in this account related by Abu Na'im in al-Hilyyah:

“By Allah, none of the previous prophets was sent into more difficult conditions than the Messenger of Allah, may Allah bless him and grant him peace. His was a time of profound weakness and ignorance when

⁴ One of the early converts to Islam. He was a cavalryman at Badr and died in 33 AH. Some have said that he was seventy when he lived in a place called Jarf about three miles from Madinah, where he was taken to be buried.

people could not have imagined the existence of a religion better than that of the worship of idols.

The Prophet, may Allah bless him and grant him peace, came with the means to sever truth from falsehood, and to sever a father from his son; for when a man whose heart Allah had filled with faith saw that his father, son or brother were disbelievers, he would find no pleasure in seeing them, knowing that whoever enters the Fire will be destroyed. This is why Allah says:

“Our Lord! Grant us the comfort of our wives and of our offspring.”” (25:74)⁵

Allah describes the nature of this Ignorance in the Qur'an while at the same time reminding the Muslims of His having guided them to the right path:

“And hold fast, all of you together, to the rope of Allah, and do not separate. And remember Allah's favour to you: how you were enemies and He made friendship between your hearts so that you became like brothers by His grace; and (how) you were upon the brink of an abyss of fire, and He saved you from it. Thus Allah makes clear His signs to you, that perhaps you may be guided.” (3:103)

Sayid Qutb says:

“When the Sahaba were shown the meaning of Ignorance and then that of Islam, they abandoned ignorance completely. This was the effect that the formative influence of the Qur'an and their personal contact with the Prophet had on them. They were the greatest generation in the history of this mission. What was the secret of this grandeur about which we have all heard and read so much? Their legendary stature seems dreamlike compared to the abysmal depths to which we have now sunk. These people threw out everything from the Ignorance of the past when they entered Islam. They had embarked on an epic journey, leaving behind them a short-sighted, feeble minded world - a world filled with oppression, humiliation and the worship of money - for a life full of

⁵ Abu Na'im, Hilyat al-'Awliyaah', 1/175. It is also mentioned in Hayyat as-Sahabah , 1/241. I have also heard that at-Tabarani mentions two very similar reports, one of which contains Yahya b. Saalih in its isnad. Ath-Thahabi confirms this, discusses it and says that its reporters are all reliable, or sahih. This is what al-Haythami has said in his Majmau' az-Zawaa'id, 6/17.

possibilities, shining with the light of Allah; for a world of profound insight and vision that gave men the confidence to rise above the worship of created things and to worship only Allah.”⁶

Declaration of Faith and the Key to Success

The declaration of faith, '**There is no god but Allah, Muhammad is the Messenger of Allah**', is the key to success and the point of departure from which the Prophet began, may the peace and blessings of Allah be upon him. These words broke all bonds and severed all ties except those of faith, of love for the sake of Allah, and of brotherhood in His cause: ties that transcend all considerations of race, class, nationality, caste and colour.

Imam Muslim reports from Abu Hurayrah that the Prophet, may Allah bless him and grant him peace, said:

“Allah will say on the Day of Resurrection, "Where are those who love each other only for my sake? Today they will take shelter in My shadow and there is no other shadow today but Mine.”⁷

Umar ibn al-Khattab reports that the Prophet, may Allah bless him and grant him peace, said,

"Indeed among the servants of Allah are people who are neither prophets nor martyrs themselves but whose place both prophets and martyrs will envy on that Day." Those who were with him asked, *"O Messenger of Allah, tell us who they are."* He said, **"They are those who loved each other for the sake of Allah though there was no bond of kinship between them and no thought of gain. By Allah, their faces shine with light. They are bathed in light. When men take fright they fear not. When men are struck with sadness they feel no sorrow."** Then he read the verse,

"Most surely the friends of Allah are (those) who have no fear and who do not grieve." (10:62).

⁶ Sayid Qutb, Milestones, p. 16, Arabic Edition, Shorouk

⁷ Sahih Muslim, Kitab al-Burj, (2566); also Musnad, Imam Ahmad, 16/192, (8436); and al-Muwatta, Imam Malik, 2/952.

The Prophet, may Allah bless him and grant him peace, stayed in Makkah for thirteen years calling people to this 'aqeedah and planting it firmly in the hearts of the Muslim community until its effects began to be reflected in their actions and in their unceasing struggle to spread the word of Allah throughout the world. It was also to serve as the foundation of the nation established by the Prophet at Madinah.

The Task before Us

There is an urgent need to speak about this issue again, and to repeat the correct Islamic understanding of it, now that many people have come to misunderstand the pure 'aqeedah that the Messenger of Allah brought us. For the great mass of people today the declaration of faith is little more than an empty phrase. They do not reflect on its meaning, consider its significance or sense any of the commitment that it entails. Worse still, the problem is not only confined to the meaning of the kalima, but also extends to the Qur'an and the Sunnah too, as people skim through these to find support for their own opinions while ignoring the work of the ulama, the commentaries on the hadith, and the tafsir of the Qur'an. Such people think they have no need of scholars, past or present.

The reality of worship as a vast matter encompassing the life of this world and the Hereafter has thus been altered to include only the ritual acts of devotion: the prayer and fasting, zakat and the hajj. But where is the complete way of life? Whom shall we choose as friends? Who are our enemies? Whom shall we love? Whom shall we hate? The answers to these questions are very far from their grasp. This deen does not stop at simply saying that God is One, but continues by asserting that there is no other divinity than He; the totality of His Divine Names and Attributes alone befit His Grandeur and Majesty.

As Muhammad ibn Abdul Wahhab has pointed out,

“When the Prophet went to the People of the Book to warn them about associating other things with Allah, and to urge them to accept that this practice stood in contradiction to the Divine Unity of God, they were not opposed to him. They started to mend their ways and to encourage one another to accept his call. But when their religion and the foolishness of their scholars were denounced, they turned away and declared their enmity towards him and his companions, complaining, "He questions our intelligence, defames our religion, and insults our faith." Of course, it is well known that the Prophet, may Allah bless him and grant him peace,

never cursed Jesus nor his mother, peace be on them, nor the angels nor the pious dead. But when he explained that these could not help them and could not hurt them, they claimed it was an insult.

'Once we understand this point we will realize that no one has the right to say he is a Muslim, even if he says there is only One God, unless he also declares his enmity for the disbelievers and makes plain his anger with them and opposition to them:

“You will not find people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they are their fathers or their sons or their brothers or their clan. As for such, He has written faith upon their hearts.” (58:22).

'If we understand this then we must also recognize that many of those who claim to be Muslims today really have no idea about the meaning of the words "There is no god but Allah". Were we to accept their understanding, then we could not explain the first Muslims' perseverance when under torture and in slavery, nor their patience during persecution and exile. The Prophet, may Allah bless him and grant him peace, was the most merciful of men; had he been able to spare his Companions these hardships then surely he would have done so."⁸

Bearing in mind the misunderstanding over the true meaning of the words 'There is no god but Allah,' it is perhaps relevant to discuss this point further. In the following chapter we will consider the things which contradict the declaration of faith, and the obligations that its acceptance implies. We rely upon Allah for help and inspiration in this task.

⁸ Muhammad ibn Abdul Wahhab, Majmu'at at-Tawhid, p.19. Also Ibn Taimiyah and others.

Chapter 2

The Declaration of Faith

What the Declaration of Faith Confirms and What it Denies

The meaning of the first part of the declaration of faith, 'There is no god but Allah', is that nothing other than Allah is worthy of worship. This denies the attribution of divinity to all other things, and affirms it as a quality which belongs to Allah alone.⁹ Ibn Taymiyah said:

“The heart will not find complete happiness except by loving Allah and by striving towards what is dear to Him. It is not possible to achieve this love except by rejecting all things that compete with it. This is what the words, "There is no god but Allah", mean; this is the spirit of the deen of Ibrahim and of that of every other prophet.”¹⁰

When someone says, '**There is no god but Allah**', he has denied one thing and affirmed another. With these words the believer first denies all those who reject faith, worship created things, obey the tyrant, rule by injustice or remain content under oppression; and then he affirms his allegiance to Allah, to His deen, to His Book, to His righteous servants, and to the Sunnah of His Prophet, may Allah bless him and grant him peace:

“Whoever rejects false deities and believes in Allah has grasped a firm handhold which will never break.” (2:256).¹¹

As for the second part of the declaration, '**Muhammad is the Messenger of Allah**', this means that we do what the Prophet, may Allah bless him and grant him peace, has told us to do, and stop doing what he has told us not to do.

According to Muhammad ibn Abdul Wahhab

“No one truly believes until he rejects the forces of disbelief¹².”

⁹ Sheikh Abar-Rahman ibn Hassan, Path al Majid, p. 36.

¹⁰ Ibn Taimiya, Majmu' al-Fatawaa, vol 28, p.32. Riyadh.

¹¹ Muhammad ibn Abdul Wahhab, Fath al-Majid, p.16.

¹² The word translated here as 'forces of disbelief' is 'Taghut' in the original Arabic. Ibn al-Qayyim says that this means anything which exceeds Allah's limits, something that is served, obeyed or followed. Taghut includes everyone who rules by other than the revelation of Allah and the example of His Messenger; or which is worshipped instead of, or in addition to, Allah; or which

This is supported by ayah 2:256 just cited. The declaration of faith is a declaration of complete loyalty to the Shari'ah:

“Follow that which is sent down to you from your Lord, and follow no protecting friends beside Him. Little do you recollect!” (7:3)

and:

“So set your purpose (O Muhammad) for the deen as a man by nature upright - the natural way of Allah, in which He has created man.” (30:30)

You must also denounce the rule of Ignorance:

Is it a judgement of the time of ignorance that they seek? And who is better than Allah for judgment for a people who have certainty (in their belief)? (5:50)

Indeed you must deny all other religions:

“And whoever seeks a religion other than Islam, it will not be accepted from him, and he will be one of the losers in the Hereafter.” (3:85)¹³

The declaration of faith is thus a denial and an affirmation. In fact, it denies four things and affirms four others. It denies false deities, the tyrant, intermediaries, and ordained authorities, who are bogus. If you think a thing can help you or protect you from harm then you have taken it as a god. A tyrant demands that you worship and adore him. An intermediary, whether family, community or property, distracts you from faith:

“And from among mankind are some who take for themselves (objects of worship as) rivals to Allah, loving them as they should only love Allah.” (2:165)

Bogus authority advises you to act against truth and to disobey Allah:

is followed in opposition to the command of Allah. Quoted from Abd ar-Rahman ibn Hassan, Fath al-Majid, p. 16.

¹³ Pickthall: '...whoso seeketh as religion other than the Surrender (to Allah).'

“They have taken as lords beside Allah their rabbis and their monks.”
(9:31)

It also affirms four things: that the object of your worship is Allah; that glorification and love are for Allah alone; that hope and fear are due only to Allah; and that you are aware of Allah's power and might, this awareness is Taqwa. The single and unique goal of the believer is to worship Allah and none other than Him. Thus, the believer's love is for Allah alone:

“And those who believe are stronger in their love for Allah.” (2:165)

Hope too, is placed exclusively in Allah and one fears nothing but Him:

‘If Allah afflicts you with some hurt, there is no one who can remove it except Him; and if He desires good for you, there is no one who can repel His bounty. He strikes with it whom He wishes of his servants. He is the Forgiving, the Compassionate.’ (10:107)¹⁴

Lastly, the believer is conscious of Allah and aware of the danger of His displeasure and of His wrath. It is taqwa that causes a person to abandon disbelief and disobedience, to devote himself entirely to Allah and to obey His law and His command. Ibn Mas'ood said:

*“When you act in obedience to Allah, in the light of Allah, you hope for Allah's reward. When you abandon disobedience of Allah, in the light of Allah, you fear Allah's punishment.”*¹⁵

Whoever recognizes these things must sever all links to anything other than Allah and free his heart from falsehood. Thus Allah tells us that Ibrahim, as well as our own Prophet, may the blessings and peace of Allah be on them, smashed the idols that their people took as gods and rejected all who worshipped them:

“There is a good example for you in Ibrahim and those with him, when they told their people: Surely we disassociate ourselves from you and all that you worship beside Allah. We have done with you. And there

¹⁴ Pickthall: '...the Forgiving, the Merciful.'

¹⁵ Majmu'at ar-Rasa'il wa'l-Masa'il al-Najdiyya, Muhammad Rashid Rida, eds. vol.4, p.99.

has arisen between us and you enmity and hate for ever until you believe in Allah only.” (60:4)¹⁶

From beginning to end the Qur'an is a clarification of the meaning of the words, '**There is no god but Allah**'. This statement is both a denial of shirk and of those who commit it, and an approval of sincerity and of those who strive for it. Every word and every deed that is dear to Allah is in some way connected to this declaration. It is the source of all noble action, its definition and its guide.¹⁷ This is why Allah has called it, the 'declaration of fear.'¹⁸

The Prophet's Companions and the Declaration of Faith

The following account illustrates the Companions' understanding and experience of the kalima. In 170 AH someone asked Imam Sufiyan ibn 'Uyaynah al-Hillali¹⁹ about faith. He said:

"It is in both speech and action."

"But does it increase and decrease?" asked the man.

"It increases as Allah wishes, and it decreases as He wishes until no more of it than this remains," and he held out his hand.

The man said, "So what should be our attitude towards those among us who assert that it is speech and not action?"

"This is what people used to say before the nature and limits of faith had been made clear. Of course Allah, Glorious and Mighty is He, sent his Prophet, may Allah bless him and grant him peace, to all of humanity to tell them that there is no god but Allah and that he is the Messenger of Allah. Once they had accepted this, the security of their money and their lives was assured and they became accountable to Allah alone."

¹⁶ Risa'il fi 'Aqa'id al-Islam, Muhammad ibn Abdul Wahhab, eds. Rashid Rida, p.35.

¹⁷ ibid.

¹⁸ Ar. Kalimat at-Taqwa : Wa 'alzamahum kalimat at-taqwaa wa kaanu 'ahaqqa bihaa wa 'ahlaha. (Qur'an 48:26): '**And imposed upon them the word of self-restraint, for they were worthy of it and meet for it.**' (Pickthall). Muhammad Asad translates this term as 'the word of God-consciousness' and notes that it implies that 'their consciousness of God and of His all-pervading power enabled them to bear the "stubborn disdain" of their enemies with inner calm and sincerity.' (Asad, The Message of the Quran, p.790, Gibraltar, 1980). Its translation as 'fear' above is most appropriate due to the context of al-Qahtani's discussion.

¹⁹ 107-198 AH; Imam Shafi'i said of him, 'Were it not for Imams Malik and ibn 'Uyaynah, the learning of the Hijaz would have been lost.' Imam Ahmad said, 'I have not seen anyone more knowledgeable in the Sunnah than ibn 'Uyaynah.'

"When Allah was satisfied with their sincerity, He commanded His Prophet to order them to pray. He ordered them to do this and they did it. By Allah, if they had not done this their first act would not have helped them".²⁰

"When Allah was satisfied with the sincerity of their prayers, He told His Prophet to order them to migrate to Madeenah. By Allah, if they had not done this neither their first act nor their prayers would have helped them."

"When Allah was satisfied with the sincerity of their hearts in this, He commanded them to return to Makkah to fight their fathers and their brothers until these said the Word which they had said, established the same prayer and joined the same migration. He commanded them to do this and they did it. One of them even came with the head of his father and said, 'O Messenger of Allah, here is the head of a leader of the disbelievers.' By Allah, if they had not done this their first act, their prayers and their migration would not have helped them."

"When Allah was satisfied with the sincerity of their hearts in this, He told His Messenger to order them to complete the rite of Tawwaf and to shave their heads in humility, which they did. By Allah, if they had not done this their first act, their prayers, their migration and their combat with their fathers would not have helped them."

"When Allah was satisfied with the sincerity of their hearts in this He told the Prophet, may Allah bless him and grant him peace, to take a part of their money by which to purify themselves. He commanded them to do this and they did, giving much and giving little. By Allah, if they had not done this their first act, their prayers, their migration, their combat with their fathers and their tawwaf would not have helped them."

"When Allah was satisfied with the sincerity of their hearts which were now in harmony with the nature and limits of faith, He said to them:

"This day I have perfected your deen for you and have completed My blessings to you, and have chosen for you as your deen al-Islam." (5:3)

'Imam Sufiyan continued:

²⁰ There is an inconsistency in the account here. The text says 'If they had not done this neither their first act nor their prayers would have helped them.' As Shaykh al-Qahtani points out in a footnote, this wording is odd. Logically it should say 'had they not done this their first act would not have helped them.' This alternative is more clear and has been used above. The discrepancy is probably due to a scribe's error. (Trans).

"Whoever abandoned any part of faith was a disbeliever as far as we were concerned. If this was from neglect we would correct him, but he would be lacking in our eyes. This is the Sunnah. Relate it on my behalf to whoever may ask you about it."²¹

²¹ Al-Shari'a, Abu Bakr Muhammad ibn al-Hussain al-Ajari, p.104

Chapter 3

The Prerequisites of the Declaration of Faith

The importance of the declaration of faith has nothing to do with the number of its words, nor indeed with its memorisation. How many people have acknowledged it and lived according to it yet still could not tell you how many words it contains? How many people have learned these words by heart to rattle them off as quick as lightning, but still fall into many things that contradict them? Success is only by the hand of Allah.²²

In the first century of the Hijra someone asked Wahab ibn Munabbah whether the words, '**There is no god but Allah**', were the key to paradise. 'Certainly,' he said, 'but of course every key has teeth, so if you come with one that has teeth, the door will open, but if you don't, it won't.'²³ The teeth of this key are the prerequisites of the declaration of faith.

The ulama' consider that the declaration of faith depends on seven conditions:

The first of these prerequisites is knowledge of what the declaration of faith negates and of what it confirms. It negates ignorance. Allah says:

“So know (O Muhammad) that there is no god but Allah.” (47:19)

and also:

“Except whoever bears witness to the truth knowingly.” (43:86)

This witnessed truth is Tawheed, or Divine Unity, which pervades the heart as you declare the kalima; and lastly:

“Allah (Himself) is Witness that there is no god but Him - and (so are) the angels and the people of knowledge -Who sustains His creation with justice; there is no god but Him, the Almighty, the Wise.” (3:18).

In Sahih Bukhari, as in Sahih Muslim, there is a hadith, reported by Uthman, that says:

²² Ma'aarij al-Qubul, Hafiz al-Hakami, 1/377.

²³ He reported hadith from Abu Hurayrah, Abu Sa'id, Ibn Abbas and Ibn Umar among others. He came from Yemen and died in 110 AH. This hadith is reported in Bukhari, in an appendix to Kitab al-Jana'iz with regard to someone whose last words are, 'There is no god but Allah', 3/109.

"The Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever dies in the knowledge that there is no god but Allah, shall surely enter Paradise".²⁴

The second prerequisite is the complete denial of uncertainty. This means that whoever pronounces the declaration of faith must be completely and utterly sure that it is the truth. Faith must be based upon certainty and not upon doubt²⁵. Allah says:

"Surely the (true) believers are only those who believe in Allah and His Messenger and then do not doubt, but struggle with their wealth and their selves in the way of Allah. These are the sincere." (49:15).

Abu Hurayrah has reported:

'The Messenger of Allah, may Allah bless him and grant him peace, said, "I bear witness that there is no god but Allah, and that I am the Messenger of Allah. No one will come to Allah with these words, never doubting any of it, without entering paradise."²⁶

Another report says,

"None will come to Allah with these words, never doubting any of it, and not see paradise"

In another hadith, also reported by Abu Hurayrah, the Prophet, may Allah bless him and grant him peace, says,

"Whoever you find beyond this room, who bears witness with firmness in his heart that there is no god but Allah, give him glad tidings of paradise."²⁷

According to al-Qurtubi, simply pronouncing the declaration of faith is not enough; you must also be certain of it in your heart. This contradicts the doctrine of the extremist Murji'a sect who say that by simply saying these words

²⁴ ibid. 1/378. See also Al-Jam' al-Fareed, p.356.

²⁵ ibid. 1/378.

²⁶ Sahih Muslim, Kitab al-Iman, 1/56, (27)

²⁷ Sahih Muslim, Kitab al-Iman, 1/60, (31).

you have established an adequate foundation for faith. Their own arguments contradict one another. In fact, this position is known to destroy whoever supports it, because it requires him to condone hypocrisy and to ascribe true faith to hypocrites and this is a negation of faith.²⁸

The third prerequisite is to accept inwardly, and to declare openly, whatever the declaration of faith requires. Allah tells us that some of those who came before accepted it and and knew success, while others rejected it and invited His wrath:

“And even so We sent not a warner before you (O Muhammad) into any township but that its luxurious ones said: 'Surely we found our fathers following a religion, and we are following in their footsteps.' (And the warner) said: 'What! Even though I bring you better guidance than what you found your fathers following?' They answered: 'Surely we are disbelievers in what you bring.' So we requited them. Then see the nature of the consequence for the rejecters!” (43:23-25).

And He says:

“Then shall We save Our Messengers and those who believe in the same way (as before). It is incumbent upon Us to save the believers.” (10:103)

and also:

“For when it was said to them, 'There is no god but Allah,' they were scornful, and said: 'Shall we forsake our gods for a mad poet?’” (37:35-36).

The fourth prerequisite is to abandon oneself to what the declaration of faith implies, namely, complete surrender to Allah:

“Turn to your Lord repentant, and surrender to Him.” (39:54)

and:

“Who is better in religion than he who surrenders his purpose to Allah while doing good?” (4:125)

²⁸ Shaykh Abdar-Rahman ibn Hasan, Fath al-Majid, p.36.

and:

“Whoever surrenders his purpose to Allah while doing good, he has truly grasped the firm handhold.” (31:22).

The '**firm handhold**' means to completely understand and accept the declaration of faith. In the words of the Prophet, may Allah bless him and grant him peace,

“None of you has believed until his desires are in accordance with what I have come to you with.”²⁹

This refers to the perfection of your obedience and of your desire to obey. Furthermore, Allah says:

“But no, by your Lord, they will not believe (truly) until they make you the judge of what is in dispute between them, and find within themselves no dislike of what you decide, and submit with full submission.” (4:65).

Ibn Kathir points out that in this ayah Allah makes an oath upon Himself and swears that no one has believed until he accepts the authority of the Prophet in all matters. This is the truth that the believer must apply to himself both in public and in private. This is why He says in the ayah:

“and find within themselves no dislike of what you decide, and submit with full submission”

That is, 'they accept your judgement in their hearts and find no difficulty in themselves in following what you have decided.' Thus they submit to it completely, with no pressure or coercion, and without argument. This point was made again when the Prophet, may Allah bless him and grant him peace, said,

“By He in Whose hand is my soul, none of you has believed until his desires are in accord with what I have come to you with.”³⁰

²⁹ This hadith appears in Imam Nawawi's Forty Hadith, number 41.

³⁰ Ibn Kathir, Tafsir, 2/306

The fifth prerequisite is to denounce falsehood sincerely, doing this with heartfelt conviction, so that the tongue follows the heart. Allah says:

“Alif. Lam. Mim. Do people imagine that they will be left (at ease) because they say, 'We believe', and will not be tested with affliction? Surely We tested those who were before you. Thus Allah certainly knows those who are sincere, and He certainly knows those who lie. “(29:1-3).

And He says:

“And of mankind are some who say: 'We believe in Allah and in the Last Day,' when they believe not. They think they are tricking Allah and those who believe, but they trick no one except themselves; but they do not perceive this. In their hearts is a disease and Allah increases their disease. A painful punishment is theirs because they lie.” (2:8-10).

In a sahih hadith, Mu'aadh ibn Jabal reports that the Prophet, may Allah bless him and grant him peace, said,

“No one will say, "There is no god but Allah, Muhammad is the Messenger of Allah", sincerely from his heart without Allah forbidding him the Fire.”³¹

Ibn al-Qayim remarks that sincerity with regard to the words, '**There is no god but Allah**', must depend on your compliance with, and acceptance of, the obligations which this statement places upon you. These obligations are represented by the Shari'ah, which itself is an elaboration of the declaration of faith. It means that you believe in whatever Allah has revealed, that you follow His commandments and avoid what He has forbidden. One who is truly sincere in this belief will abide by it completely. The complete protection of the Shari'ah is only assured by complete compliance with it. Likewise, complete security from punishment only comes from complete obedience to it.³²

The Prophet, may Allah bless him and grant him peace, said,

³¹ Sahih Bukhari and Muslim.

³² Ibn Qayim al-Jawziya, at-Tibyan fi Aqsam al-Qur'an, p.43.

“My intercession is for whoever bears witness that there is no god but Allah sincerely, whose heart believes his tongue, and whose tongue believes his heart.”³³

Ibn Rajab adds:

“As for those who give lip service to the words, **“There is no god but Allah”**, but then follow Satan in disobedience and contentiousness, their actions have made clear the emptiness of their words and the weakness of their belief:

“And who goes farther astray than he who follows his desires without guidance from Allah?” (28:50)

and:

“Do not follow desire so that it lures you away from the way of Allah.” (38:26).³⁴

The sixth prerequisite is singularity of devotion. This means that you should purify your deeds by cleansing your intentions of all traces of reverence towards any created thing:

“Surely pure religion is for Allah only.” (39:3)

and also:

“And they are not ordered to anything else other than to worship Allah, keeping the deen pure for Him, as men by nature upright.” (98:5).

Abu Hurayrah reports that the Prophet, may Allah bless him and grant him peace, said,

‘Allah raises up by my intercession whoever says, “There is no god but Allah”, from the depths of his heart with complete purity of devotion.’³⁵

³³ Al-Hakim, al-Mustadrak, 1/70; he said that its isnad was sahih, and ad-Dhahabi confirmed him in this.

³⁴ Imam ibn Rajab, Kalimat al-Ikhlaas, p.28.

³⁵ Sahih Bukhari, Kitab al-'Ilm, 1/193, (99).

The Prophet, may Allah bless him and grant him peace, is reported by 'Utban ibn Malik in Sahih Bukhari and Sahih Muslim as saying,

'Certainly Allah has forbidden the Fire for anyone who says, "There is no god but Allah", and who seeks by these words only the pleasure of Allah'.³⁶

Two of the Prophet's companions report that he, may Allah bless him and grant him peace, said,

'Whenever someone says from his heart in singular devotion, his tongue pure in belief, "There is no god but Allah alone; He has no partner; His is the dominion, His is the praise, and He has power over all things", Allah opens a path for this in the heavens and smiles³⁷ upon whomever from among the people of the earth has said it, and it is the right of the servant of Allah upon whom He smiles that his request be granted'.³⁸

“Though performed in singular devotion to Allah, an act of worship is not accepted if it is incorrectly done,” writes al-Fudhayl ibn 'Iyadh. “One performed correctly, but not in singular devotion to Allah is not accepted either. Any act of worship must be performed both in complete devotion to Allah, and correctly. Complete devotion means that the act is for Allah alone. Correctly means that it is performed according to the Sunnah.”³⁹

Allah has given us a clear example of the contrast between absolute and flawed devotion to Him in this ayah from the Qur'an:

“Allah strikes a metaphor: A man who has several owners, quarrelling; and a man belonging wholly to one man. Are the two equal in comparison?” (39:29).

Commenting on this ayah, Sayid Qutb says:

³⁶ Sahih Muslim, Kitab al-Masajid, 1/456, (263).

³⁷ The Arabic, hatta yandhuru 'alayhee, lit-erally means: 'until He looks at him'.

³⁸ Imam ibn Rajab reports this in Kalimat al- Ikhlaas; al-Albani remarks that it appears in al-Jami'a al-Kabir, (2/477), where Ya'qub ibn 'Asim says, 'Two of the Prophet's companions told me ... etc.' This Ya'qub is one of Imam Muslim's authorities. Ibn Hibban confirms this as well. If the isnad is sahih, then the hadith is sound.

³⁹ cf. Ibn Taimiyah, Iqtida as-Sirat al-Mustaqim, p.451.

“This example contrasts the servant whose devotion is to Allah alone with the one whose devotion is shared out among many. The latter is likened to a slave jointly owned by men who quarrel over him: to each of them he owes a duty and each of them make demands of him. His situation totally confounds him. He can find no way and no means to satisfy all of their conflicting and contradictory demands. The former, however, has but one master. He knows what he wants from him and does his duty to him, so he finds the road clearly marked before him. Are these two the same? Not at all: the man whose service is to one master benefits from the comfort and security, peace of mind and certainty that unite his actions and his goals with the means of achieving them; but the man with the quarrelling masters is shaken by torment. He can find no way out; if he pleases one the others are unhappy. The reality of the Unity of God is contained in this example, as is the truth about its antithesis, polytheism. The heart of the believer, rooted in the truth of God's Unity, is a heart through which guidance from Allah flows that is, inspired only by Him and dutiful to Him alone.”⁴⁰

The significance of this is that it indicates that singularity of devotion is through singularity of purpose. As Allah says:

“Are (many) different lords better, or Allah the One, the Almighty?”
(12:39)⁴¹

Islam requires submission to Allah alone; whatever else one has submitted to in this way must be abandoned. This is the true significance of the words, 'There is no god but Allah', since whoever submits to Allah and to something other than Him at the same time, has associated something with Allah. Allah does not forgive this. Whoever fails to submit to Him has scorned His worship:

“Surely those who scorn worship of Me will enter Hell disgraced.”
(40:60).

The seventh prerequisite is to love the declaration of faith, to love all that it requires and all that it implies, to love all those who act upon it and who hold to all that it stands for and to feel anger at whatever contradicts it. Allah says:

⁴⁰ Sayid Qutub, Fi Dhilal al-Qur'an, 5/3049.

⁴¹ Muhammad Jamal ad-Din al-Qaasimi, Mahaasin at-Ta'weel, 14/5138.

“And from among mankind are some who take for themselves (objects of worship as) rivals to Allah, loving them as they should (only) love Allah. And those who believe are stronger in their love for Allah.” (2:165).

And He says:

“O you who believe! Whoever of you becomes a rebel against his deen, (know that in his place) Allah will bring a people whom He loves and who love Him, humble towards the believers, harsh towards the disbelievers, striving in the way of Allah, and not fearing the blame of any blamer.” (5:54).

The Prophet, may Allah bless him and grant him peace, said,

'The sweetness of faith belongs to whoever may find himself in these three states: that Allah and His Messenger are more dear to him than any other thing; that he loves someone only for the sake of Allah; and that he despises a return to disbelief after Allah had saved him from it, as much as he would hate to be thrown into the fires of Hell'.⁴²

The signs of love for Allah are to give precedence to this love and to suppress your desires: to conquer your desire for what angers your Lord and to feel anger towards it; to ally yourself with Allah, His Messenger, and those who are with them; to oppose whoever opposes Him; and to follow in the footsteps of His Messenger, may Allah bless him and grant him peace, accepting his guidance.⁴³

Ibn al-Qayim said in a poem:

**“The love of the Beloved must be unconditionally returned.
If you claim love yet oppose the Beloved, then your love is but a pretence.
You love the enemies of your Beloved and still seek love in return.
You fight the beloved of your Beloved. Is this Love or the following of shaytan?
True devotion is nothing but total submission of body and soul to One Love.”**

⁴² Sahih Bukhari, Kitab al-Iman, 1/60; Sahih Muslim, Kitab al-Iman, 1/66.

⁴³ Hafiz al-Hakami, Ma'arij al-Qubul, 1/383.

We have seen men claim to submit, yet their loyalties are many. They put their trust here, and their hope there, and their love is without consequence.⁴⁴

⁴⁴ Ibn Qayim al-Jawziya, an-Nuniyya, p.158.

Chapter 4

Love and Hate and the Declaration of Faith

Love is the source of loyalty and hate is the source of opposition; it is by this that both the heart and the hand are moved to act. Love inspires intimacy, concern and help; hate provokes obstruction, enmity and rejection. Love and hate are both related to the declaration of faith and constitute essential elements in it. The evidence of this from the Qur'an and the Sunnah is considerable.

As for the Qur'an, consider the following ayat:

“Let not the believers take disbelievers for their friends in preference to believers. Whoever does this has no connection with Allah unless you are guarding yourselves against them as a precaution. Allah bids you to beware (only) of Himself. And to Allah is the journeying.” (3:28).

And He says:

“Say, (O Muhammad, to mankind): 'If you love Allah, follow me; Allah will love you and forgive you your wrong actions. Allah is Forgiving, Compassionate.' Say: 'Obey Allah and the Messenger.' And if they turn away, then surely Allah does not love the disbelievers.” (3:31-32).

Speaking of the aims of the enemies of Allah, He says:

“They long for you to disbelieve even as they disbelieve, so that you may be the same (as them). So do not choose friends from among them until they go out in the way of Allah.” (4:89)

and also:

“O you who believe! Do not take the Jews and the Christians for friends. They are friends of one another. And whoever of you takes them for friends is (one) of them. Surely Allah does not guide wrongdoing people.” (5:51)

and lastly:

“O you who believe! Whoever of you becomes a rebel against his deen, (know that in his place) Allah will bring a people whom He loves and who love Him, humble towards the believers, harsh towards the

disbelievers, striving in the way of Allah, and not fearing the blame of any blamer” (5:54).

We will mention only a few of the many hadith and reports of the Companions on this subject: Imam Ah-mad reports from Jarir ibn Abdullah that the Prophet, may Allah bless him and grant him peace, made him swear an oath to *'offer counsel to every Muslim and to steer clear of every disbeliever.'*⁴⁵ Ibn Shayba reports that the Prophet said,

“The strongest bond of faith is love for the sake of Allah and enmity for His sake.”⁴⁶

Ibn Abbas reports that the Prophet said,

“The strongest bond of faith is loyalty for the sake of Allah and opposition for His sake, love for the sake of Allah and enmity for His sake.”⁴⁷

Ibn Abbas is also reported to have said,

“Whoever loves for the sake of Allah, and hates for the sake of Allah, and whoever seals a friendship for His sake, or declares an enmity for His sake, will receive, because of this, the protection of Allah. No one may taste true faith except by this, even if his prayers and fasts are many. People have come to build their relationships around the concerns of the world, but it will not benefit them in any way.”⁴⁸

Shaikh Sulaiman ibn Abdullah ibn Muhammad ibn Abdul Wahhab explained the words of Ibn Abbas by saying that the meaning of *'to seal a friendship for the sake of Allah'* indicates the obligation of establishing relationships of love and trust for His sake; this is friendship for the sake of Allah. It also indicates that simple affection is not enough here; indeed what is meant is a love based upon alliance. This entails assistance, honour, and respect. It means being with those whom you love both in word and deed.

⁴⁵ Imam Ahmad, Musnad, 4/357-8.

⁴⁶ Abu Bakr Abdullah ibn Muhammad ibn Shaybah (d.235 AH), Kitab al-Iman.

⁴⁷ AtTabrani, alKabir,

⁴⁸ Ibn Rajab al-Hanbali, Jami' al'-Ulum wa'l-Hikam, p.30.

As for '**enmity for the sake of Allah**', it includes the obligation to declare enmity for His sake: opposition for the sake of Allah. It is to declare opposition in deed, to take up arms against His enemies, to shun them, and to stay far from them both in word and deed. This proves that simple opposition of the spirit is not enough, and that it must be a complete honouring of your commitment, for Allah says:

"There is a good example for you in Ibrahim and those with him, when they told their people: 'Surely we disassociate ourselves from you and all that you worship beside Allah. We have done with you. And there has arisen between us and you enmity and hate for ever until you believe in Allah only.'" (60:4)⁴⁹

All this leads us to conclude that loyalty for the sake of Allah really means to love Allah and to come to the assistance of His deen; it is to love those who are obedient to Him and to come to their help. Opposition for the sake of Allah is to feel anger at the enemies of Allah and to struggle against them. Because of this Allah has called the first group the 'party of Allah' and the second the 'party of Satan':

"Allah is the Protecting Guardian of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein." (2:257).

And He says:

"Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the friends of Satan. Surely Satan's strategy is always weak." (4:76).

It is well known that Allah has never sent a Prophet on His mission without also raising up opponents against him. Allah says:

"Thus have We appointed for every prophet an adversary devils from mankind and the jinn who inspire in one another plausible words that are deceiving." (6:112).

⁴⁹ Muhammad ibn Abdul Wahhab, Shark Kitab at-Tawhid, p.422.

It may be that opponents of Divine Unity possess some learning, a part of Revelation, and proof. As Allah says:

“And when their Messengers brought them clear proofs (of Allah's Sovereignty), they exulted in the knowledge which they (themselves) possessed. And that which they had become accustomed to mock befell them.” (40:83).

It is the obligation of every Muslim to learn from Allah's deen whatever may serve as a weapon for him in the struggle against the friends of Satan. In this he should have no fear and no misgivings, since the devil's strategy is always weak. Allah says:

“And surely that Our host would be the victors.” (37:173).

To the host of Allah shall be the victory in discussion and in debate, as in war and strife. In this way an ordinary man from the party of the One God will overcome a thousand scholars of the disbelievers.⁵⁰

If the aim of the enemies of Islam, whether they are atheists or Jews, or Christians or modernists, or Zionists or Communists, is the emasculation of the 'aqeedah of the Muslims, and the erosion of their unique character in order to make them 'the ass of the chosen people', (as it is put in 'The Protocols of the Elders of Zion'), then the urgency of this issue should become clear to every Muslim.

We should all take heed, for ourselves and for those who are with us, so that we may warn all the Muslims who are slipping away into the abyss of apostasy, warn them of the treacherous call of the disbelievers to what they call "brotherhood and equality", warn them of the false claim that religion is for Allah but that nationhood is for the masses. We will return to this point in more detail later.

For the present, the evidence is clear from the Qur'an and the Sunnah that allegiance is demanded by the declaration of faith since this is an essential part of its meaning. As Ibn Taimiya has said,

'The declaration of faith, "There is no god but Allah", requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires you to love what Allah loves and to hate what Allah

⁵⁰ Abridged from Muhammad ibn Abdul Wahhab, Kashaf ash-Shubuhah, 3rd edition, p.20

hates.⁵¹ It also requires you to ally yourself to the Muslims wherever you find them and to oppose the disbelievers even if they are your closest kin.”

⁵¹ Ibn Taimiya, *al-Ihtijaj bi'l-Qadar*, p.62.

Chapter 5

The Declaration of Faith: On the Tongue and in the Heart

According to Ibn al-Qayim, belief in Divine Unity is not simply saying that Allah is the sole Creator and that He is Lord and Master of all things. This was what the pagans used to say, while at the same time worshipping many gods. Belief in Divine Unity does not only mean love of Allah, but also submission to Him, humility before Him, complete obedience to Him, and devotion to Him alone. It means that we strive for His pleasure in all our words and deeds, in what we hold on to and in what we give, in our love and in our hate. It can never be confused with the urge to disobey, or to do what you please in misguided self interest.

Whoever takes this to heart will understand the words of the Prophet, may Allah bless him and grant him peace,

"Certainly Allah has forbidden the Fire from taking whoever says, "There is no god but Allah", and who says this for the pleasure of Allah."⁵²

and in another hadith,

"Whoever says, "There is no god but Allah", shall not enter the Fire."

So what do these reports really mean? Many people have misunderstood them, going so far as to say that these statements were later abrogated, and that they were made before the completion of the Shari'a, before we knew what we must and must not do. Others have said that the fire they refer to is the hell of the disbelievers, while others still interpret the actual entering of the fire to mean entering it for eternity; thus, '...shall not enter the Fire (for eternity).' These are just a few of their baseless interpretations.

In fact, the Prophet, may Allah bless him and grant him peace, did not say that this would occur merely by pronouncing the declaration of faith; this would contradict our entire understanding of Islam. The hypocrites say these words with their tongues, but they are bound for the deepest pit of Hell, and will be punished even more severely than those who actively dispute the fact that there is no other god than He. What is being referred to is, of course, a matter of both the heart and the tongue.

While the heart must believe, it must also realize the truth: it must realize the meaning of the words of the declaration of faith, of what they deny and what

⁵² Sahih Muslim, Kitab al-Masajid, 1/356.

they affirm; realise that there is no other divinity than Allah; and realise that the attribution of divinity to anything else is quite impossible. Thus its meaning must be taken to heart consciously and deliberately, with certainty and urgency. This is what protects you from the Fire.

This recalls the story of the man, who had murdered a hundred men, and though faith arose in his heart he took no notice of it, pushing it out of his breast; but when he came to death's door it again entered his heart and so he was one of those who entered paradise.⁵³

And also the account about the prostitute whose heart was moved by the sight of a dog dying of thirst by the side of a well, eating the dust in desperation. With no higher purpose or hope of reward, she filled her shoe to the brim and gave it to the dog. Though people usually beat it she took it by the paw and stilled it until it had drunk, knowing that it could neither reward her nor even thank her in any way. Her supreme act of love wiped out all her previous sins and this is how she was forgiven.⁵⁴

Imam Muslim reports a hadith in which the Prophet, may Allah bless him and grant him peace, says,

“Whoever says, "There is no god but Allah", and denies whatever he used to worship beside Allah, will find that his life and his property are protected, and his reward is with Allah.”⁵⁵

Muhammad ibn Abdul Wahhab points out that this is the greatest proof we have of the real meaning of the declaration of faith, since neither life nor property are protected simply by pronouncing these words; indeed there is no significance at all in just saying them, nor in advocating them, nor even in calling on Allah alone. Your life and your property are not protected until you actually deny whatever you used to worship beside Allah; and if you have any doubt or hesitation about that, then you are still outside Islam.⁵⁶

This should make clear the error of the Murji'a sect⁵⁷, who said that faith was equivalent to knowledge, and disbelief to ignorance, and who in this way severed deeds from belief. Everyone knows that the pagans of Makkah understood what the Prophet, may Allah bless him and grant him peace, meant by saying, '**There is no god but Allah**'. They understood it and they believed it,

⁵³ See Sahih Bukhari, Kitab alAnbia', 6/512, (3470); and Sahih Muslim, Kitab atTawba, 4/2118, (2766).

⁵⁴ Ibn al-Qayim, Madarij as-Salikin, 1/330-332.

⁵⁵ Sahih Muslim, Kitab al-Iman, 1/53, (23).

⁵⁶ Ibn Abdul Wahhab, Kitab at-Tawhid, p. 115.

⁵⁷ The Murji'a sect believed that belief is all that is needed to reach the Garden.

but they arrogantly refused to acknowledge it; so their faith in the One God, the Provider, the Bringer of Life and Death, did not benefit them at all. When the Prophet told them,

"Say, "There is no god but Allah"

they said:

'Does he make the gods One God? Surely that is an astounding thing.'
(38:5).

The strange thing is that while the disbelievers know that the declaration of faith is more than just saying the words, some people who claim to be Muslims do not. They think that these reports mean that a simple utterance of the words, '**There is no god but Allah**', with none of their meaning entering the heart, is all that is required. But wiser people understand that it means that there is no creator other than Allah: no other provider, giver of life, bringer of death, and no other who holds all things in his hand. However, there is still no benefit to be gained by knowing what the declaration of faith means if you are without any belief. This throws new light on the meaning of those reports in which the Prophet, may Allah bless him and grant him peace, mentions the simple repetition of these words, such as:

"I have been ordered to struggle against people until they say, "There is no god but Allah."⁵⁸

Some people hope to imply by this that whoever recites the declaration of faith is not a disbeliever, and that we should not oppose him, regardless of whatever else he does. These people should recall that the Prophet, may Allah bless him and grant him peace, fought the Jews and cursed them even though they said, '**There is no god but Allah**'. Not only this, but also the Companions of the Prophet fought the Bani Hanifa who not only said, 'There is no god but Allah and Muhammad is the Messenger of Allah', but also prayed and claimed to be Muslims; this was the same for the people whom Ali ibn Abi Talib burned alive for saying that he was an incarnation of Allah.

However, when you ask these people about the case of someone who denies the rising of the dead, they say that he has disbelieved and that we should fight him, even if he says, 'There is no god but Allah'. They agree that whoever

⁵⁸ Sahih Muslim, Kitab al-Iman, 1/51, (20).

disputes any of the five pillars of Islam has disbelieved and should be opposed with the pen and the sword, even though he may pronounce the declaration of faith.

The contradiction here is that none of these denials involve the central tenet of Islam, which is the affirmation of Divine Unity, and yet these people are prepared to go to war over them; but when it is a matter of someone who denies the very essence of belief, the Divine Unity of God, then they provide him with an excuse for its denial, even though it is the very source and foundation of the deen.

So it becomes clear that these people are the enemies of Allah, and that they have not understood at all the meaning of what the Prophet, may Allah bless him and grant him peace, has said:

It is well known that when a man declares himself to be a Muslim we should act prudently towards him until he does something that clearly contradicts his claim.

Allah says:

“O you who believe! When you go out (to fight) in the way of Allah, be careful, and do not say to one who offers you peace: 'You are not a believer,' seeking the chance profits of this life (so that you may despoil him). With Allah are plenteous spoils. You too were like this once, and Allah gave you hope, so be careful; surely Allah is well aware of what you do.” (4:94).

This verse indicates the necessity of restraint until such time as you are sure about the situation, since Allah says: 'be careful'. If it becomes clear that someone is at odds with Islam, then fight him. If this were not the case, then the command to verify the situation before fighting would be meaningless.

Similarly the Prophet, may Allah bless him and grant him peace, said of the Kharijites,

'Wherever you find them fight them, for were I to discover them I would destroy them utterly, as the people of 'Ad were destroyed.'⁵⁹

He said this even though they were meticulously observant in their dedication and in their worship, so much so that the companions, with whom they studied, felt humbled before them. Their declaration of faith, however, did

⁵⁹ Sahih Muslim, Kitab d-Zakat, 2742, (1064).

not benefit them, and neither did the fullness of their worship, nor indeed their service to Islam, once they had abandoned the Shari'ah.⁶⁰

Any intelligent person knows that if this whole matter hinged upon a single word, a mere word, then it would have been a simple thing for the Quraish to say it. They would have said, '**There is no god but Allah**', saving both themselves a lot of trouble and their gods from ridicule. But they knew that the declaration of faith also involved a commitment, and it was this commitment that threatened their power and status in the land.

The point here is that Islam is a force that liberates all people from the unjust slavery of one to another, and places mankind at the service of the One, the Victorious. The degree of their fear of Allah became the measure of their worth and excellence among people. Thus the habits and customs of the jahiliyyah, inherited from parents and grandparents, had no place. Every good hearted, sincere Muslim must strive towards the full realisation of the declaration of faith, in order that each and every one of us may worship Allah with insight, knowledge, and certainty. This is the real challenge of Islam.

⁶⁰ Muhammad ibn Abdul-Wahhab, *Kasf ash-Shubuhah*, p.40. The Kharijites believed that committing major wrong actions turns a Muslim into an unbeliever.

Chapter 6

The Effects of the Declaration of Faith on the Heart

Abu A'la al-Mawdudi mentions in his book, Fundamentals of Islam, nine effects of the declaration of faith upon the heart.

Firstly, as a believer you are not narrow minded like those who believe in many gods or who dispute the existence of God altogether.

Secondly, as a believer you feel a sense of your own worth and dignity, since it is Allah alone who brings benefit and harm, and He alone who brings life and death. Wisdom, power and authority are His. Because of this the heart feels no fear of anything other than Him. No head bows to another, no one is humbled before anyone else. No one may fear another or be intimidated by human power or majesty, since Allah is the Majestic and the Omnipotent over all things. In contrast to this we see the subjugation of the disbelievers, the Christians and the Jews, and the pagans and the atheists, to one another.

Thirdly, as a believer your sense of honour and self esteem are inspired by faith. The Muslim knows humility without humiliation, and pride without vainglory. Satan can not affect his pride or inspire conceit in him since he is well aware that it is Allah who has given him all that he has and who is capable of stripping him of everything at any time. Yet you see the atheist bursting with pride whenever some worldly benefit comes his way.

Fourthly as a believer you have the knowledge and the certainty that it is only through purification of the self and the performance of good works that success may be had. As for the disbelievers they have only the false hope that the 'son' of God will wash away the sins of the world, or that since they are themselves the 'sons' of God and His high priests they will not be punished for their sins, or that they will benefit from the intervention of the noble and pious, or that their offerings and sacrifices to their gods will give them license to do as they please. As for the atheist who supposes that his existence in this world is without purpose and unguided by any higher plan, his gods are his own passions and desires. To these things he has dedicated his life.

Fifthly, the believer in this 'aqeedah will not know hopelessness or despair, because he believes that Allah is Master of all that the heavens and earth contain. So his heart is reassured in peace and in hope. Even when weak in himself and defeated, when life closes in around him, he knows that those whom Allah takes into His protection will not be neglected or abandoned so long as they depend upon Allah and trust in Him. The disbelievers prefer to depend upon their own feeble resources, yet how quickly despair overtakes them, plunging them into desperation, and even driving them to suicide.

Sixthly, belief in this 'aqeedah develops in the individual great determination, fortitude, patience, confidence and trust, since you are engaged in the greatest of enterprises, the quest for the pleasure of Allah. Indeed you feel that what supports you is the power of He who possesses the heavens and the earth. In this way the strength and determination of the believer, his resolute will inspired by this confidence, becomes like a mountain that no human force may move. Could there ever be such a strength and confidence as this to inspire a person's disbelief?

Seventh, the believer derives both strength and support from the declaration of faith, since it puts you out of reach of the two things that can undermine your strength, love of the world and fear of it. Love of the world is to place love of yourself, your spouse or your money before love of Allah. Fear of the world is fear of an unknown force, not under the power of God, waiting to destroy you. The believer knows that there is no god but Allah, and so neither of these things can gain any power over the heart, because it is reassured by the fact that Allah is the Sole Possessor of both life and property. Once you dedicate yourself to the pleasure of your Lord regardless of the cost, you suddenly realise that no one can deprive you of your life, neither man nor beast: the gun, the sword and the stone do not kill; it is God alone who brings death. There is no stronger determination than that of someone who believes in Allah. No man can intimidate him and no army frightens him, neither flashing swords nor bullets falling like rain. Whenever a believer presents himself for battle in the path of Allah, his strength is multiplied tenfold. So where does this leave the Christians and the Jews, the disbelievers and the atheists?

Eighth, by believing in the declaration of faith you can take command over your own life, take pride in yourself, in your confidence and determination, and in this way purify your heart from the influence of avarice, jealousy, cowardice, spite, and all other vices.

Ninth, and by far the most important of these effects on the heart, is the knowledge that the declaration of faith guides you to understand the law of Allah, and helps you to keep carefully to it. Thus you are awakened to the fact that Allah is totally aware of every thing, and that He is nearer to you than your jugular vein; and although you may be able to escape from most kinds of danger, there is no escaping from Allah.

The degree to which faith pervades the human mind determines in turn the extent of the believer's obedience to the laws of Allah, his keeping to Allah's limits and not coming near to what Allah has forbidden, and his hastening to do good works and to fulfill Allah's commands.

The declaration of faith is the first of the five essential pillars of Islam. It is also the most important of these when it comes to ascertaining the extent of a

person's faith. The Muslim is the obedient servant who keeps near to Allah. We can not do this until we believe from the depths of our hearts that there is no god but Allah. The declaration of faith is the source of Islam and the basis of its strength. Regardless of the details of our belief or the different shades of legal opinion, everything ultimately rests upon this one statement: the power of Islam relies upon nothing else. If this should ever be lost, then nothing at all would be left of our deen.⁶¹

Ibn Rajab, when commenting on the declaration of faith, quotes Sufyan ibn 'Ayneeyah:

“Allah did not bestow upon His servants a greater blessing than the knowledge that there is no god but Allah. For the people of Paradise these words are the same as fresh rain is to a people who live on the parched Earth. By it the scales of Heaven and Hell are set. Because of it the Messengers were sent into battle. Whoever declares it to be so, his wealth and his life are protected, but whoever denies it shall find himself destroyed. It is the key to paradise, and the single call of all the Messengers.”⁶²

⁶¹ Abu A'la al-Mawdudi, *Mabadi' al-Islam*, p. 87

⁶² Ibn Rajab, *Kalimat al-Ikhlās*, p. 53

Chapter 7

What Negates the Declaration of Faith

We have now discussed the meaning of the declaration of faith, the obligations that it places upon the believer, its proof and its effects upon those who proclaim it. In order to provide a more complete picture of the precise meaning of the words, '**There is no god but Allah**', we will now turn our attention to what contradicts it.

It is common knowledge that disbelief, shirk, hypocrisy and apostasy all stand in complete contradiction to Islam. Before discussing this point, however, we should perhaps mention the necessity of supporting our arguments from both primary as well as secondary sources. It is in comparing the sources that a cogent reply to the claims of the Murji'a and other sects may be found. This method will expose both the distortion inherent in the beliefs of such groups as the Murji'a, and the extremism of the Kharijites, both of whom have departed from the straight path. Islam steers a course of moderation between neglect and excess.

This topic has been much discussed, both in the past and in the present, and every opinion has its partisans. Ibn Qayim spoke about it at length. He says: 'Disbelief and faith are mutually exclusive: when one of them disappears the other takes its place.

'Faith is fundamental and consists of many branches, each of which may be known as 'iman': its branches are the prayer, zakat, hajj and fasting, as well as actions of the inner self such as modesty, reliance upon Allah, fear of Allah and drawing near to Him. The least of its branches is to remove an obstacle from the road as an act of faith.

'There are branches of iman which are vital to the very existence of belief; one of these is the declaration of faith. But there are others that are not vital to belief; the removal of an obstacle from the road is an example of this. Between these two extremes there are branches of iman that are associated more closely with the declaration of faith, and others that are associated more closely with the removal of obstacles.

'Disbelief too is fundamental and has its branches. As a branch of iman is related to faith, so a branch of disbelief is related to kufr. If modesty is a characteristic of faith, immodesty is one of disbelief. If honesty comes from faith, dishonesty comes from faithlessness. The prayer, zakat, hajj and fasting are branches of faith, while abandoning any one of them is a kind of disbelief. To rule by what Allah has revealed is a quality of those who have faith, but to rule by another law is a quality of those who are without belief. All disobedience comes from disbelief and all obedience is due to belief.

'The branches of faith are of two types: the first is speech, and the other is action. In the same way, the branches of disbelief may take the form of a word spoken or a deed performed.

'Of the branches of faith connected to speech, there are those whose disappearance results in the disappearance of faith itself. This is also true of those branches of faith that are connected to action. When such a deed is left unperformed, the result is an eclipse of iman.

'Likewise the branches of disbelief are of two types, both speech and action. Thus it follows that deliberately saying a word of disbelief will, in fact, result in disbelief, since this is one of the branches of kufr. It is the same for the performance of any act of disbelief, like prostrating to a graven image, or making fun of the Qur'an, since kufr is at its root.

'Therefore, we should realise that faith is a matter of both word and deed. Words include both the private statement to oneself, which is inner conviction, and the public statement to the world, which is the declaration of faith. As for deeds, the private act is the inner resolve, sincerity and intention known to the heart and known to Allah. Public acts are the outward actions of each one of us in the world. If these four things disappear then faith too, has gone.

'If the heart knows no sincerity, then whatever else you have of faith can not benefit you, since sincerity must precede belief. Sincerity makes belief worthwhile and without it actions of the heart are nothing. This is the root of the disagreement between the ahl'ul-Sunnah wa'l-jama'a and the Murji'a sect. The ahl'ul-Sunnah wa'l-jama'a maintain that faith would be destroyed, and that sincerity would be useless in the absence of the inner action of the heart, that is, love for and submission to the message. The faith of Iblis (shay-tan) and of Pharaoh and his people, and of the Jews and the pagan Arabs, and of all others who apparently acknowledged the sincerity and truth of the Prophet's message, may Allah bless him and grant him peace, was destroyed in this way. Though they agreed with it both inwardly and outwardly, and even protested that they had not denied it, they neither followed him nor put their trust in him.

'If it is true that faith diminishes as the inner actions of the heart wane, then it is also true that faith has a direct connection to the most significant of your outward actions. This is especially true if your actions are liable to inhibit the love in your heart and the desire to follow it; this in turn undermines any sincere commitment you may have had, as in the examples given above. If your heart does not know inward obedience, you will not be able to obey outwardly either. But if your heart had followed and obeyed, then you too would have done the same. Whoever is unable to obey lacks the sincerity to motivate him to do so; this is the nature of faith.

'Faith is not a matter of simple sincerity of belief, as some have claimed. Rather it is sincere belief in the necessity of obedience and of following the heart. Guidance, too, does not simply mean knowing the truth and the arguments which support it. It also means that you realise the necessity of following it and of acting in accordance with it. Without this realisation, guidance is neither complete nor is it sufficient, just as simply believing that the message is sincere does not in itself constitute sincerity of faith.

'Disbelief, too, is of two types: one is disbelief by inner stubbornness and recalcitrance, and the other is by outer action.

'The first means to stubbornly deny that the Prophet, may Allah bless him and grant him peace, came with knowledge from his Lord, knowledge of His Names and Attributes, knowledge of His works and knowledge of His Shari'ah. This kind of disbelief contradicts faith totally.

'As for disbelief in deed, it may be divided into a disbelief which contradicts faith, and one which does not. Some of the acts which contradict faith are the worship of idols, the ridiculing of the Qur'an, and the killing or slandering of a prophet. Ruling by something other than what Allah has revealed and abandoning the prayer are also, undoubtedly, acts of disbelief. It is not possible to say that we should not call someone who does any of these things a disbeliever, since Allah and His Messenger have both referred to such people in this way. According to what the Prophet, may Allah bless and grant him peace, has said, whoever rules by other than what Allah has revealed, or abandons the prayer, is a disbeliever.

'A distinction between action and conviction remains, however, and while we can say that, because of some action, a person is a disbeliever, this is not proof that he does not believe. We know that Allah does not call someone who does not rule by what He has revealed a disbeliever, in the absolute sense of disbelief, nor did the Prophet, may Allah bless him and grant him peace, call anyone who had abandoned the prayer a disbeliever, absolutely.⁶³ In fact, the Prophet denied this in the case of the fornicator, the thief, the drunkard, and in the case of the man who troubles his neighbours.

Also, we have the hadith:

"Whoever consults a fortune teller and believes what he says, or commits sodomy with his wife, is free of what has been revealed to Muhammad"⁶⁴

⁶³ Sahih Muslim, Kitab al-Iman, 1/88, (87).

⁶⁴ Abu Dawud, Kitab at-Tibb, 4/225; also Mishkat al-Masabih, 2/1294, (4599); al-Albani said that it is Sahih

He, may Allah bless him and grant him peace, also said:

"If a man says to his brother"O disbeliever!", then one of them has fallen into it."⁶⁵

'A person may keep the law of Allah, not exceeding the limits nor approaching what has been forbidden, hastening to good works and the fulfillment of Allah's commands, only according to the depth of his faith.

'Allah has referred to someone who observes part of the Revelation and leaves part of it aside as believing in the part that he observes and disbelieving in the part that he does not. He says:

"And when We made a covenant with you not to spill one another's blood, nor to drive one another away from your homes, you agreed and you were witnesses to it. But now you kill one another, and you drive your own people out of their homes; supporting one another against them, in sin and enmity. And if some of them came to you as captives you would ransom them; but driving them out (in the first place) was forbidden to you. Do you believe in part of the Book and disbelieve in part of it? What is the reward of whoever does this other than dishonour in this world? And, on the Day of Resurrection they will be returned to an even more terrible punishment. And Allah is not unaware of what you do." (2:84-85).

'Allah says that they agreed to His covenant, which He also commanded them to keep. Part of it was that they would not kill each other, or drive each other out of their homes. He then says that they disobeyed His commands and a party of them then attacked the other and drove them away. This was how they disbelieved in the Revelation that came to them. Then He ends by saying that they would ransom some of the defeated party out of respect for their covenant with Allah. So they believed in the part of it that they observed, and disbelieved in the part of it that they ignored.

'In action and conviction, faith is the opposite of disbelief. In a well known hadith, the Prophet, may Allah bless him and grant him peace, makes a distinction between action and conviction when he tells us:

"To curse a Muslim is despicable, to kill him is disbelief."⁶⁶

⁶⁵ Sahih Muslim, Kitab al-Iman, 1/79, (60).

'The conviction is in cursing and the action is in killing: he regarded cursing as despicable but not evidence of disbelief, while killing is, apparently, proof of disbelief. It is well known that what he meant by this was disbelief in action, not in conviction. This kind of disbelief can not take someone completely out of the circle of Islam, just as the fornicator, the thief and the drunkard may still be called Muslims, but not believers.

'This is the understanding of the Prophet's companions, may the blessings and peace of Allah be on him and on his family and on his companions, who knew the Book of Allah better than anyone else: they knew the meaning of submission and the meaning of disbelief and they knew the distinction between them. We do not accept anyone else's opinion about this.

'Later, some people who failed to understand this split up into two groups. The first group said that those who commit major wrong actions should be excluded from the Muslim community, and were thought to be condemned to Hell for ever. The second group said that such people should still be considered believers.⁶⁷ The first group over-exaggerated and the second turned a blind eye. Of course, the correct position is to follow the Prophet's Sunnah, may Allah bless him and grant him peace, which is to follow the guidance of Allah.

'The lesson of the Sunnah implies that there is a disbelief that is less than disbelief, a hypocrisy that is less than hypocrisy, a shirk that is less than shirk, a corruption that is less than corruption, and an oppression that is less than oppression. Ibn Abbas said that the ayah:

And whoever does not judge by what Allah has revealed, such are disbelievers. (5:44)

Refers to an act of disbelief.

Also, we have the hadith,

'Whoever consults a fortune teller and believes what he says, or commits sodomy with his wife, is free of what has been revealed to Muhammad.'

He, may Allah bless him and grant him peace, also said,

⁶⁶ Sahih Muslim, Kitab al-Iman, 1/81, (64)

⁶⁷ This refers respectively to the positions of those who adopted the Murji'a and Khariji heresies.

'If a man says to his brother, "O Disbeliever!", then one of them has fallen into it.'

While from the point of view of their outward actions we can say that they are disbelievers, we can not claim that these same deeds constitute recalcitrance in the face of, or rejection of, belief. This explains the words of the Prophet, may Allah bless him and grant him peace, when he said,

'Do not turn on each other like disbelievers after I have gone, tormenting one another.'

and also,

'He disbelieves in them, but it is not like the one who disbelieves in Allah and his Angels and his Books and his Messengers.'

'This was related in a separate report as 'disbelief that does not take one out of the community', and again, 'disbelief that is less than disbelief, oppression that is less than oppression, and corruption that is less than corruption.' 'This is clear to whoever really understands the Qur'an, for Allah has called the man who rules by other than the Revelation a disbeliever, and He has called whoever disputes what has been revealed to His Messenger a disbeliever, but these two are not cast from the same mould. 'Consider:

The disbelievers, they are wrongdoers. (2:254)

and, with reference to the laws of marriage and divorce:

And whoever goes beyond the limits of Allah certainly wrongs himself. (65:1)

Speaking in the Qur'an the Prophet Yunus says:

There is no god but You, Glory be to You! Surely, I have been a wrongdoer. (21:87)

and Adam says:

Our Lord we have wronged ourselves. (7:23)

and Moses says:

My Lord, surely I have wronged my self, so forgive me. (28:16)

'It is clear that we are dealing with two kinds of wrong doing here. In the Qur'an, the disbelievers are called 'corrupt':

"And He misleads by it only the corrupt; those who break the covenant of Allah after ratifying it." (2:26-27)

and also:

"Truly We have revealed to you clear signs, and only the corrupt will disbelieve in them." (2:99)

'There are many more such examples; but the believer too is called 'corrupt', as these ayat show:

O you who believe! If a corrupt person brings you some news, then verify it, or else you may unknowingly cause hardship to people, and then be sorry for what you have done. (49:6)

(This was revealed with reference to an incident involving al-Hakam ibn al'As, who was not literally 'corrupt'.) And again:

And those who accuse honourable women but do not bring four witnesses, whip them (with) eighty lashes and never (afterward) accept their testimony. They indeed are corrupt. (24:4)

'While the term is applied to Iblis:

So he rebelled against his Lord's command. (17:50)

it may also be applied to the pilgrim:

Whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor corruption nor angry conversation on the pilgrimage. (2:197)

So corruption is not always of the same degree or type.

'We find the same duality in the case of association of some object of worship with Allah, since there is an act of association called Greater Shirk, that takes one out of the community and there is another, Lesser Shirk that does not. This lesser one could be as simple a thing as showing off. 'About Greater Shirk Allah says:

Surely whoever ascribes partners to Allah, for him Allah has forbidden the Garden. His abode is the Fire. For wrongdoers there will be no helpers. (5:72)

and also:

For whoever ascribes partners to Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind blown him to a far off place.(22:31)

'About showing off He says:

And whoever hopes for the meeting with his Lord, let him do righteous works, and associate no partner in the worship due only to his Lord. (18:110)

'On this same subject of Lesser Shirk, the Prophet, may Allah bless him and grant him peace, said,

'Whoever swears an oath by other than Allah has associated something with Him.'

'This was related by Abu Dawood and others.⁶⁸ However, it is well known that swearing an oath by something other than Allah does not take one out of the community of the Muslims, and it does not make someone a disbeliever. In the same vein the Prophet said,

"Shirk in this Ummah is stealthier than creeping ants".⁶⁹

⁶⁸ Abu Dawood, Kitab al-Iman, 3/570, (3251) Tirmidhi, Kitab al-Iman 5/253 (1535); also ash-Shawqani in Nayl al-Awtar, 8/257, stating that al-Hakim says it is Sahih.

⁶⁹ Imam Ahmad, al-Musnad 4/403; al-Albani includes it in his al-Jami'a as-Saghir, 3/333, (3624) saying that it is sahih

'Shirk, disbelief, corruption, oppression and ignorance may all be divided into two sorts: a kind that takes a person out of the community and another that does not. This is the same again for hypocrisy, since a person may be a convinced hypocrite or may only sometimes act like a hypocrite. It is the convinced and confirmed hypocrites whom Allah has denounced so severely in the Qur'an, promising them the deepest pit of Hell. As for someone with the behaviour of a hypocrite, the Prophet, may the peace and blessings of Allah be on him, is reported in a sahih hadith to have said,

"There are three signs of a hypocrite: when he speaks he lies; when he makes a promise he breaks it; and when you trust him he betrays you."⁷⁰

He also said,

"There are four characteristics by which you can recognise the total hypocrite; whoever exhibits one of them exhibits an attribute of hypocrisy: when he speaks he lies; when he makes an agreement he breaks it; when he argues he behaves despicably; and when you trust him he betrays you".

'This is the behaviour of a hypocrite; it does not necessarily rule out faith, but if it takes root and establishes itself, it could in time completely remove a person from Islam, even if he still prays and fasts and claims that he is a Muslim. Faith should correct the hypocritical behaviour of the believer, but if there is no faith, then the growth of hypocrisy will proceed until, like a cancer, it completely fills the heart.

'According to Ismail ibn Saad,⁷¹ this was supported by Imam Ahmad. He said, "I asked Ahmad ibn Hanbal for his opinion about the condition of someone who, while continuing to pray and pay zakat and fast, is afflicted by persistent major wrong actions that he finds impossible to resist. He replied that this is the subject of the hadith,

'The fornicator is not a believer while he commits fornication'.⁷²

'This means that he is no longer a believer, but he is still a Muslim. The same hadith continues:

⁷⁰ Sahih Bukhari, Kitab al-Iman, 1/89, (33,34); Sahih Muslim, Kitab al-Iman 1/78, (58,59)

⁷¹ One of the companions of Imam Ahmad; see Ibn Abu Ya'la, Tabaqat al-Hanabila, 1/104.

⁷² Sahih Muslim, Kitab al-Iman, 1/76, (57).

'an imbiber is not a believer while he is engaged in drinking; a thief is not a believer while he is in the act of stealing'.

Ibn Abbas also said this about the ayah:

"And whoever does not judge by what Allah has revealed, such are disbelievers." (5:44)

'Ismail ibn Sa'id said:

"I asked Ahmad, 'What is this disbelief?'

He said, 'It is the disbelief that does not take you out of the community. It is not like believing in part of the Revelation and disbelieving in another part of it; this is real disbelief, about which there is no doubt in anyone's mind.'"

'The point is that someone can combine in his heart faith and disbelief, devote himself to Allah alone and at the same time associate something else with Him, be God-fearing and also boldly defiant, be hypocritical and sincere. This is one of the fundamental positions of the ahl'ul-sunnah, who differ in this with lovers of innovation and invention in religion, the Kharijites,⁷³ and the Mu'tazilites,⁷⁴ the Qadirites,⁷⁵ and their like.

'The other point that this matter raises relates to the doctrine that maintains that sinners may be brought out of the Fire or may remain in it. There is ample evidence from the Qur'an and the Sunnah to support this, as well as that provided by the agreement of the companions and by natural reasoning. Allah says:

And most of them do not believe in Allah without attributing partners (to Him). (12:106)

'Here Allah confirms their belief in Him together with their Shirk. 'And again:

⁷³ The Kharijites believed that committing major wrong actions turns a Muslim into a disbeliever

⁷⁴ The Mu'tazilites believed that the Qur'an was a created thing and that it is impossible for Allah to be seen. They did not believe in the punishment in the grave, nor in intercession.

⁷⁵ The Qadirites believed that the creation has free will, independent of the will of Allah, and rejected the doctrine of 'qadr wa'l-qada'.

The Arabs say: 'We believe.' Say (to them, O Muhammad): 'You do not believe, so rather, say, "We submit", for faith has not yet entered into your hearts. And if you obey Allah and His Messenger, He will not withhold anything from you of (the reward of) your actions. Surely Allah is Forgiving, Compassionate.'(49:14)

'So their submission and obedience to Allah is confirmed, while their faith is denied.

'When faith is mentioned in the Qur'an, it means absolute faith; for example:

Surely the (true) believers are only those who believe in Allah and His Messenger and then do not doubt, but struggle with their wealth and their selves in the way of Allah. (49:15)

'These people are not hypocrites in the real sense of the word: they are Muslims by virtue of their obedience to Allah and His Messenger; however, they are not believers, even though there was some faith in them that brought them out from among the disbelievers.

'Imam Ahmad continued saying,

"Whoever comes with these four things, meaning fornication, theft, drunkenness or brigandage, or four like them, or even more than four, is still a Muslim, but you cannot call him a believer. If he comes with something less than this, we say he is a believer but deficient in faith. This is indicated by the words of the Prophet, may Allah bless him and grant him peace, when he said,

'Whoever has one of these characteristics has one of the attributes of hypocrisy.'

This proves that a man may be a hypocrite and a Muslim at the same time."

'In this way showing off is regarded as Shirk, for if a man hopes to be seen doing good works then he has combined Shirk with Islam. And if one rules a land by something other than what Allah has revealed, or does something that the Messenger of Allah has called disbelief, while he is at the same time devoted to Islam and to the observance of its Shari'a, then he has combined disbelief with Islam.

'We have already said that every disobedient person is one of the people of disbelief, just as all of those who are obedient should be counted among the people of faith. So when you see an obedient person you may call him a believer or you may not. Likewise when you see a disobedient person you may call him a disbeliever and then again you may not. It is not a matter of saying absolutely this way or that: this one is a Muslim that one is not. Rather, we are dealing here with two things: one is a name, a word, while the other is a legal category.

'As for the word, we can easily say that if the shoe fits then wear it, but as for the category, the question is, does a particular trait or characteristic actually constitute disbelief or not? When we speak of words and what they designate we speak about something that may be legal or linguistic; but when we speak about specific categories of this kind then we have narrowed the meaning to the strict legal sense of the term.

'Our final point is that just because someone possesses one of the characteristics of faith, it is not necessarily accurate to call him a believer; and conversely, just because someone possesses one of the characteristics of disbelief, it is not necessarily accurate to call him a disbeliever. One would not, for example, call everyone who had some knowledge a scholar, for knowledge is not the same as understanding. Not everyone with some knowledge of fiqh is a faqih; nor would you say that everyone who knows something about medicine is a doctor.

'Nevertheless, this does not mean that you are prevented from calling someone a believer, a hypocrite, or a disbeliever, if his behaviour justifies it. As the Prophet, may Allah bless him and grant him peace, said,

"Whoever abandons it has disbelieved"

and he said,

"Whoever swears an oath by other than Allah has disbelieved"

and lastly,

"Whoever comes to a fortune teller and believes in what he has been told has disbelieved ...".

'An attribute of disbelief is not in itself proof of total disbelief, so when someone does something that is forbidden we call it a corrupt act by which he

has transgressed, but we do not call him a corrupt person himself, or at least not until corruption overpowers him.'⁷⁶

⁷⁶ This section is taken entirely from Ibn al-Jawaziya's *Kitab as-Salat*, pp. 25-31.

Chapter 8

Disbelief in Action and Conviction

Disbelief in Rulers

A few of the terms that appear in the preceding text of Ibn al-Qayim al-Jawziya have been misunderstood in the past, especially those dealing with political rule. Ibn al-Qayim has pointed out that to rule by something other than what Allah has revealed is lesser disbelief. It is felt that some further explanation of this is necessary in order to avoid any confusion.

The Muslim community was founded on the adherence to and application of the Shari'ah right from the time of its establishment by the Messenger of Allah, may Allah bless him and grant him peace. This was also the case in the time of the rightly guided Caliphs, and the Umayyads continued their tradition.

Although some of them twisted it, the law that they applied to the people was the Shari'ah, whose protection, guidance and justice everyone enjoyed. When the Abbasids succeeded them, the law by which they ruled was again the Shari'ah, although at times people were hard pressed to realise it. Finally, the Tartars arrived and Hulaqu imposed their traditional law, known as the 'Yasaq', upon the subject peoples. We will return to this subject again later.

Everything else being equal, the opinions of the founders of the Muslim community, such as Ibn al-Qayim, are beyond reproach; and if a ruler is guilty of greed, nepotism, corruption, or anything similar, then such behaviour is without doubt a disbelief that is 'less than disbelief.'

However, what has befallen the Muslims in modern times is that our rulers have pushed the Shari'ah of Allah aside, describing it as backward and reactionary, and claiming that it is ill-suited to modern life and the technological age. This is, in fact, a new kind of rejection of faith that has arisen in the life of the Muslim community.

Furthermore, these ignorant claims do not just end here; rather these rulers have pursued them totally, and have replaced the Shari'ah with French, English and American law, and with 'socialist humanism' or its like, drawn from the myriad variations of ignorant disbelief, exchanging a pearl for a glass bead. The proofs against them are overwhelming, not the least of which is what has just been quoted from Ibn al-Qayim who states,

'This is real disbelief about which there is no doubt in anyone's mind.'

Indeed there is no disagreement at all about it: to put the Shari'ah aside with the claim that it is lacking and deficient, and then to claim that some other

law is superior to it, and so to water it down to suit the fashion of the times, is blatant disbelief.

Ibn al-Qayim also states that the ruler who does not stick to the letter of the law or who neglects it in some way, but who is otherwise 'devoted to Islam and to the observance of its Shari'ah' commits lesser disbelief. This 'devoted' ruler is the one to whom we apply the ruling of 'lesser disbelief. But this is clearly not the case of the ruler who replaces the Shari'ah with his own law.

Then there is the matter of legislation regarding the things that the Shari'ah permits or forbids. Our ulama', both past and present, are all agreed that this is the exclusive preserve of Allah, Who holds all creation in His hand. Whoever claims this right for himself has claimed one of Allah's Divine Attributes and has set himself up as an object worthy of worship along with Him. We will examine this point in more detail later.

To override the Divine law and to impose instead of it the fleeting desires of man, is one of the acts that our ulama' have always said takes a person out of Islam; and this could not be otherwise. No one can deny this.

Allah says:

“Truly the Creation and the Command are His.” (7:54)

Thus we all recognise that it is Allah Who determines our faith and our disbelief. He is the Creator of the heavens and the earth, the Master of all power and authority, and governance and leadership.⁷⁷

Muhammad ibn Ibrahim Al-ash-Shaykh explains the words of Imam Ahmad which were mentioned earlier - 'This is real disbelief about which there is no doubt in anyone's mind' - saying,

'Clearly the greatest disbelief is to elevate a secular profanity to the position of the Revelation brought by the hand of Gabriel, upon whom be peace, to the heart of Muhammad, may Allah bless him and grant him peace, so that his voice should ring out across the world.'⁷⁸

Ibn al-Qayim also says, 'The fact of the matter is that the phrase, "rule by other than what Allah has revealed", refers to all disbelief, both greater and lesser, according to the circumstances. If a ruler understands the obligation to rule in accordance with what Allah has revealed, but refuses to do so out of

⁷⁷ See Sayid Qutub's comments on this ayah in his *Fi Dhilal al-Quran*, (3/1297). See also *Tafsir Ibn Kathir*

⁷⁸ *Tahkim al-Qawanin*, p.l.

disobedience, while knowing full well that this exposes him to the threat of punishment, then this is a case of lesser disbelief.

'But if he believes that this is not an obligation and that he is able to choose this or that, when he knows that the only option is the rule of Allah, then this is greater disbelief. Finally, if his error is because of ignorance, then the ruling that applies to him is the same as for anyone else who makes a mistake.'⁷⁹

Ibn Taimiya says,

'There is no doubt that whoever does not believe in the obligation to rule by what Allah has revealed to His Messenger, may Allah bless him and grant him peace, is a disbeliever. Whoever sanctions another to rule a people in whichever way he pleases, without reference to what Allah has revealed, is a disbeliever. He may claim to be just, but there is no people who would not claim to be just, even if this justice were only discernible to the powerful amongst them.

'Indeed many of those who like to call themselves Muslims still rule according to the traditions of their people, traditions which have nothing to do with the Revelation of Allah, such as the ancient Bedouin codes of honour. Their princes were to be obeyed and they thought that their traditions were more appropriate to their people than the Shari'ah revealed by Allah. This is disbelief. Many people have accepted Islam yet rule only by force of habit which, like an addiction, demands its own continued observance. If any of them come to realise that it is not permitted for them to rule by anything other than by what Allah has revealed, yet still refuse to do so, and endorse a rule that is against what Allah has revealed, then they are disbelievers.'⁸⁰

In his commentary on the ayah:

By Allah, truly we were clearly wrong when we made you equal with the Lord of the Worlds. (26:97-98)

Ibn al-Qayim al-Jawziya says,

⁷⁹ Madarij as-Salakin, 1/337.

⁸⁰ Majmu'at at-Tawhid, ch. 12.

'They were compared to Allah in terms of love, deference and obedience to their will, not in terms of creative dynamism, omnipotence or divinity. As for equality, it is as Allah says in the ayah:

Praise be to Allah, Who has created the heavens and the earth, and Who has appointed darkness and light. Yet those who disbelieve ascribe rivals to their Lord. (6:1)

'This means that they set up others as equals or rivals to Him, loving them, serving them, and sanctifying them, as they should serve Allah and glorify Him. They do not believe that a human being is really equal to Allah in terms of actions or attributes, but they nevertheless ascribe to a human being these Divine characteristics. And while they do this, conferring upon a human being the same love, devotion, and reverence as they should to Allah, they also know that there is a difference between them and Allah. The answer to this paradox lies in the declaration of faith, **"There is no god but Allah".'**

Disbelief by Conviction

Our scholars have mentioned five categories of disbelief by conviction, rather than by action. These should clarify the status of someone who replaces the Shari'ah; they include denial, pride, evasion, doubt and hypocrisy.

First, disbelief by denial is the belief that the Messengers were liars. These people are actually rather few, since Allah always assisted His Messengers, granting them proofs and signs of their truthfulness that provided them with irrefutable evidence and deprived any whom they met of any excuse for denying them. Allah says of Pharaoh and his people:

And they denied them (Allah's signs), even though their selves acknowledged them, out of ignorance and arrogance. (27:14)

And He said to His Messenger, may Allah bless him and grant him peace:

In truth they do not deny you (O Muhammad), but wrongdoers flout the signs of Allah. (6:33)

Second, disbelief through haughtiness and pride is like the disbelief of Satan and of those who knew the Messenger and never found fault with him, but

who turned away conceitedly. This is the most common type of disbelief amongst the enemies of the messengers; Allah says, relating the words of Pharaoh and his people:

Shall we put faith in two human beings like ourselves, and whose people are our slaves? (23:47)

The disbelief of Abu Talib was also like this. He trusted the Prophet, may Allah bless him and grant him peace, and had no doubt as to his truthfulness, but was overcome by zeal for his clan, fearing to offend them by recognising the prophethood of his nephew.

Third, disbelief by evasion is to turn away from the Prophet, may Allah bless him and grant him peace, and his message. These people neither listen to him, nor believe him; they do not deny him, associate with him, oppose him, or pay the slightest attention to anything that he says at all. This is like the disbelief of one of the Bani Abd Yalil who told the Prophet, 'By God, I will just say this to you. If what you say is true you are the most noble person I would ever oppose, and if you are lying you are the most odious person I can imagine speaking with.'⁸¹

Fourth, disbelief through doubt is that which neither affirms nor denies the trustworthiness of the Messenger, may Allah bless him and grant him peace, but which raises some doubt about it. It is not possible to maintain this position for very long. Either people turn totally away from the clear signs of the truthfulness of the Prophet, may Allah bless him and grant him peace, or they turn to it and commit themselves to belief; but in either case doubt does not remain.

Fifth, disbelief through hypocrisy is when people say that they believe, while concealing denial in their hearts; this is the greatest form of hypocrisy.

Shirk, Hypocrisy and Apostasy

As for Shirk, it is of two types: greater, which takes one out of the community, and lesser, which does not. With regard to Greater Shirk, Allah says:

⁸¹ Muhammad Hamid al-Faqi notes here that many of those who call themselves by Muslim names and follow the Jews and the Christians, giving one another great respect and claiming in their ignorance and foolishness that the way to progress and civilisation is in modernisation and westernisation, are in this category of disbelief. Madarij as-Salakin, 1/228/ margins.

Surely Allah does not forgive it when partners are ascribed to Him. He forgives everything except this for whomever He wishes. (4:116)

Muhammad ibn Abdul Wahhab has explained that there are four kinds of Greater Shirk: these can occur when asking for help; in acts of devotion; when offering obedience; and in extending love towards something other than Allah, in a manner which should only be directed to Allah.

Allah speaks of supplication with these words:

And when they sail on ships they pray to Allah, making their faith pure for Him only; but when He brings them safe to land, then they ascribe partners (to Him). (29:65)

About the Shirk of those who devote themselves to something other than Allah, He says:

Whoever desires the life of the world and its attractions, We shall repay them for their actions in it, and in it they will not be wronged. These are they for whom there is nothing in the Hereafter except the Fire. Whatever they try in it is in vain and whatever they are used to doing is fruitless. (11:15-16)

Of those who associate a partner with Him when offering obedience, He says:

They have taken their rabbis and their monks as lords instead of Allah. (9:31)

Also, in the hadith related by Ibn Hatim who, when he heard the Prophet recite this verse asked, 'But did they really worship them?' the Prophet, may Allah bless him and grant him peace, replied,

'Certainly they did, for they forbade them what was permitted and they permitted them what was forbidden, and in this they followed them; this is how they worshipped them.'⁸²

As for the Shirk connected to love, Allah says:

⁸² Tirmidhi, Kitab at-Tafsir, 8/248, (3094); also Ibn Kathir, 4/77; al-Albani classifies it as hassan.

And from among mankind are some who take for themselves (objects of worship as) rivals to Allah, loving them as they should (only) love Allah. (2:165)⁸³

Hypocrisy, too, may take a person out of the community. Ibn Taimiya explains this, saying, 'There is a Greater Hypocrisy, the likes of which will take you to the deepest pit of Hell, like the hypocrisy of Abdullah ibn Ubayy and others. It includes denial of the Messenger, may Allah bless him and grant him peace, rejection of some part of the Revelation, failure to believe in the obligation of obedience, joy at the setbacks of the Prophet's deen or displeasure at its successes, or some other element that can only mean enmity towards Allah and His Messenger, may Allah bless him and grant him peace.'⁸⁴

Apostasy is a type of disbelief that comes after belief. This is the case of whoever declares disbelief and acts upon it, or takes pleasure in it willfully, even though he may be acting against his own heart. The ulama' have discussed this at length and have said that an apostate is the one who disbelieves after having previously submitted himself to Islam, whether by word, by deed, or by belief. They have established that whoever declares his disbelief is a disbeliever even if he has spoken without conviction, and does not act upon it. The only exception to this is someone who has been compelled against his will.

In the same way, if someone performs an act of disbelief, he too is a disbeliever, even if he acts without conviction and makes no declaration of disbelief. This is also true if disbelief arises in his heart and overwhelms and conquers him, even though he made no declaration of it and does not act upon it. This is quite clear from what has been written on the subject. Anyone who has any knowledge of the deen must have come across this at some time.⁸⁵

⁸³ Majmu' al-Fatawaa, 28/434

⁸⁴ Ibn Taimiyah, Majmu' al-Fatawaa, 28434.

⁸⁵ Ahmad ibn 'Atiq, ad-Difaa', p.28.

Chapter 9

What Negates Islam

A Summary of What the Ulama' Say

The ulama' have mentioned ten actions that negate Islam. These are:

First, associating other deities with the worship of the One God Who has no partners. Allah says:

Surely Allah does not forgive it when partners are ascribed to Him. He forgives everything except this for whomever He wishes. (4:116)

Second, relying on an intermediary between oneself and Allah when seeking intercession.

Third, refusal to condemn the kufr of those who rely on other deities instead of Allah, or doubting that they are disbelievers, or approving of their religion, is itself disbelief.

Fourth, belief that there is a more perfect guidance than that of the Prophet, may Allah bless him and grant him peace, or that there is a form of governance that is preferable to this, such as someone who prefers the rule of tyrants to that of the Prophet.

Fifth, dislike of any part of the Revelation, even though one may act upon it, is disbelief. Allah says:

This is because they dislike what Allah has revealed, so He makes their actions fruitless. (47:9)

Sixth, disparaging any part of the deen or any aspect of reward or punishment:

Say: Was it Allah and His signs and His Messenger that you ridiculed? Make no excuse. You have disbelieved after your belief. (9:65-66)

Seventh, practising magic either black or white, is proof of disbelief:

And they did not teach it (magic) to anyone until they had said: 'Surely we are only a temptation, so do not disbelieve (in the guidance of Allah).' (2:102)

Eighth, helping and assisting the disbelievers in overcoming the Muslims:

Whoever among you takes them for friends is surely (one) of them. Surely Allah does not guide wrongdoing people. (5:51)

Ninth, belief that it is not necessary to follow the Prophet, may Allah bless him and grant him peace, and that it is permitted to step outside the law of Allah, as al-Khidr did when he exceeded what had been revealed to Moses. This is disbelief.

Tenth, willful neglect of Allah's deen, neither learning it nor acting upon it. Allah says:

And who does greater wrong than he who is reminded of the signs of his Lord, and then turns away from them. Surely We shall requite the guilty. (32:22)

No distinction is made as regards these actions in terms of intention, whether a person is joking or serious or even acts out of fear. The only excuse is compulsion. These ten actions are extremely dangerous and exceedingly common. Every Muslim should beware of them and feel a real fear in his heart of even drawing near them.⁸⁶

We will now take a closer look at two of these matters which are particularly relevant to our discussion, because of the significance and the proximity of the danger that they represent, and because this will clarify matters regarding political legitimacy, loyalty and opposition.

The first matter is the disbelief of someone who maintains that some other guidance is preferable to that of the Prophet, may Allah bless him and grant him peace, or that some system of governance other than that which he established is better.

Ruling by Other than What Allah has Revealed

The marginalisation of the Shari'ah, its disappearance from the mainstream of Islamic life and its replacement by laws formulated by ignorant humans is a modern heresy that has arisen during the last few centuries of the life of our Community. This has happened despite the fact that Muslim societies had for centuries sheltered under the protection of the Shari'ah, which provided for everyone's security, whether the governor or the governed. Although some

⁸⁶ Imam Muhammad ibn Abdul Wahhab, *Mu'alafat*, 5/212-214.

people were disobedient, some more than others, nevertheless the guiding principle, both in public and private life alike, was provided by the Shari'ah.

Similarly, the continuation of the Jihad, the pushing back of the frontiers of disbelief and the raising up of the Word of Allah throughout the world, carried on over and above this.

Thus the charge that the Shari'ah, that Islamic Law, is deficient, reactionary, and incompatible with progress in the modern world, is something that could not have been made until the rise of European colonialism and the resulting forgetfulness of the Muslims: they forgot Allah and so He made them forget their own souls.

We find, however, much guidance in the Qur'an and in the Sunnah that clearly speaks about the governance of the Community. This most surely constitutes a part of our belief, and is one of the most essential elements of our 'aqeedah. Allah says:

Whoever does not judge by what which Allah has revealed: such are disbelievers. (5:44)

and:

Whoever does not judge by what Allah has revealed: such are wrongdoers. (5:45)

and:

Whoever does not judge by what Allah has revealed: such are corrupt. (5:47)

And He says:

Is it a judgement of the time of ignorance that they seek? And who is better than Allah for judgement for a people who have certainty (in their belief)? (5:50)

and:

But no, by your Lord, they will not believe (truly) until they make you the judge of what is in dispute between them, and find within themselves no dislike of what you decide, and submit with full submission. (4:65)

and:

Or have they partners (with Allah) who have made lawful for them in their religion what Allah has not allowed? (42:21)

And He says in Surat an-Nur:

And they say: 'We believe in Allah and in the Messenger, and we obey.' Then after that a group of them turn away. Such are not believers. And when they appeal to Allah and His Messenger to judge between them, then a group of them dislike it; but if they had been in the right then they would have come to him willingly. Is there a disease in their hearts, or do they have doubts, or are they afraid that Allah and His Messenger will wrong them in judgement? Certainly such are wrongdoers. Surely the saying of (all true) believers when they appeal to Allah and His Messenger to judge between them is only that they say: 'We hear and we obey.' And such are the successful. (24:47-51)

And He says in Surat an-Nisa:

And whoever opposes the Messenger after the guidance (of Allah) has been made clear to him, and follows other than the way of the believers, We appoint for him that to which he himself has turned, and expose him to Hell a wretched journey's end! (4:115)

Then Allah exposes the claims of those who say they are believers, but who prefer to be ruled by disbelievers:

Have you not seen those who pretend that they believe in what is revealed to you, and in what was revealed in the past, how they want to go for judgement (in their disputes) to false deities even though they have been ordered to reject them? Satan wishes to mislead them far astray. And when it is said to them: 'Come to what Allah has revealed and to the Messenger,' you see the hypocrites turn away from you in aversion. (4:60-61)

One of our ulama' summed this up nicely when he compared the person who wishes to substitute secular law for the Shari'ah to a beetle that loves the smell of urine and faeces but hates the fragrance of roses and musk.⁸⁷

And He says:

Surely those who dispute with Allah and His Messenger will be among the most humiliated. (58:20)

The worst form of dispute is to oppose Allah and His Messenger and to turn away from the Shari'ah of Allah, and the Sunnah of His Prophet, may Allah bless him and grant him peace. The humiliation that the Muslims are today experiencing throughout the world is only a natural consequence of their having abandoned the Shari'ah. Muslims today are numerous but they are like flotsam on a full tide. They have been seduced by the basest of nations and conquered by the most degenerate of people.

Indeed, the words of the Prophet, may Allah bless him and grant him peace, have come true: He said,

"These nations will persistently beckon you, like food to a hungry man." Someone asked, "But who will be fewer then?" He replied, "Indeed in these days you will be many but you will be like flotsam and jetsam on the sea, for Allah will strip fear of you from the breasts of your enemies and He will cast faintheartedness into you." They said, "What is this faintheartedness?" He said, "Love of the world and a distaste for death."⁸⁸

A large part of the imbalance in Muslim life today is due to the handiwork of men who, disguised as scholars, have persuaded people to substitute human speculation for the Shari'ah of Allah. Surely they will carry the full burden of their actions, and also that of those whom they have lead astray, until the Day of Resurrection. Islam will not be sullied by them. May Allah preserve the ulama' from among our rightly guided predecessors who guarded the gates of Islam so that none of its enemies could penetrate beyond them.

Ibn Kathir discusses the condition of the Muslim Nation in the days of the Tartars. Discussing in his Tafsir the ayah:

⁸⁷ Abi Hibbatu'llah Isma'il al-Khateeb, Tahdheer Al alI-man 'an alHukm bighayri ma Anzala'r-Rahman, in Rasa'il al-Muniriya, 1139.

⁸⁸ Abu Baud, Kitab al-Malahim, 4/484. (4297); Mishkat al-Masabih; also alBaihaqi; al-Albani classifies it as sahih.

Is it a judgement of the time of ignorance that they seek??(5:50)

he says,

'The law of Allah encourages whatever is beneficial and discourages whatever is detrimental. Allah has rejected all who would depart from it, and who accept the views, opinions, and conventions determined by men without any support from the Shari'ah. This was done in the times of the Jahiliyya, when people ruled by chance and blind conjecture in accordance with their own views and opinions.

'So too do the Tartars rule, in accordance with their own royal policy, pronounced by their king Ginghis Khan, which they call the Yasaq. This Yasaq is a hotchpotch of all of the rules and systems that they have come across, taken from the Jews and the Christians and the Muslims, with many elements added which are based purely on their whims and fancies. This, they say, is the law of the land to which they give precedence, above the Book of Allah and the Sunnah of His Prophet. Whoever amongst them does this is a disbeliever who must be opposed until he returns to the rule of Allah and His Messenger, may Allah bless him and grant him peace. Such a person should not rule even for a day.'⁸⁹

Shaikh Muhammad ibn Ibrahim Al-ash-Shaykh outlines the ways in which a ruler may commit the greater disbelief that takes a person out of Islam:

'If the ruler who rules by other than the Revelation of Allah challenges the legal obligation to rule by the Shari'ah then he is outside Islam. This is the meaning of what has been reported by al-Tabari on the authority of Ibn Abbas, who said that there is no disagreement among the ulama' about someone who challenges the legitimacy of the Shari'ah; that this is a fundamental point about which everyone agrees; and that anyone who challenges a fundamental point of belief or even a secondary issue that all the ulama' are agreed about or who denies any part of the Revelation out of hand, is a disbeliever and is not a part of this Community.'⁹⁰

⁸⁹ Ibn Kathir, Tafsir, 3/123.

⁹⁰ Tahkim alQawanin, p.5.

If such a ruler does not challenge the legitimacy of the Shari'ah, but believes that he rules by a better system of law than that which the Prophet observed, may Allah bless him and grant him peace, a system which in his opinion is more coherent and more suited to the needs of the people in the face of their changing needs and circumstances, then there can be no doubt that he too is a disbeliever. He has formulated a rule that can never compete with that of Allah. There is no issue whatsoever whose answer is not contained in the text of the Qur'an and the Sunnah, either explicitly or implicitly; whether or not a person knows this is a different matter.

If a ruler does not believe that what he has is better than the Shari'ah, but still thinks that it is at least equal to it, then he is like the others. This is disbelief that takes him out of the community, because it seeks to equate a creature with his Creator. This is also true of someone who believes that a ruler has a right to deviate from the Shari'ah in the way that the three types of rulers outlined above do.

It is even worse still when a person stubbornly supports his own rule in opposition to that of Allah and His Messenger, may Allah bless him and grant him peace, aggrandizing it at the expense of the Shari'ah. This is what modern secular rulers do, whose recourse is to French, British and American law, or to whatever else they please to choose from non-Muslim systems. What could be greater disbelief than this? What could be more excessive than this in contradicting the declaration of faith, 'There is no god but Allah and Muhammad is His Messenger'?⁹¹

Finally, there is the disbelief of many of the chieftains of the tribes and the clans of the Bedouins and others like them who cling to the tales of their ancestors, to their habits and their traditions. These form a kind of inherited common law by which they rule themselves in preference to, and in spite of, the revealed law of Allah.

Then there is the type of disbelief that does not take one out of the community, and which Ibn Abbas termed 'a disbelief less than disbelief. Thus someone who is overcome by his own desires in a particular situation may act contrary to the Shari'ah, and yet still be aware that he is acting wrongly. He may later reproach himself for his error and failure to follow the guidance of Allah. Even though this action does not take him out of the community, it is still a very great sin, greater than fornication or

⁹¹ ibid. p.7.

drinking or theft. Allah has called this 'disbelief, so it is more grave than other wrong actions which have not been described in this fashion.⁹²

It is because of the significance and importance of the matter that we have examined the subject of governance in detail. To ally oneself with a ruler who does not rule by what Allah has revealed, to approve of his rule and the implementation of legislation under his authority - saying this is lawful, that is unlawful, without the permission of Allah is a contradiction of the declaration of faith. Allah is the only God, to whom all devotion from the heart is due, in love, and in awe, and in obedience, and in submission.

Such behaviour is a contradiction of the statement, 'Muhammad is the Messenger of Allah', may Allah bless him and grant him peace, since whoever truly believes this will follow what the Messenger has commanded and leave what he has forbidden and what he has criticised. If people only understood this fact then tyranny could not persist, nor could it establish disbelief and push the Shari'ah of Allah to one side. The second matter that should be considered in this context is the helping and assisting of the disbelievers against the Muslims.

Helping the Disbelievers against the Muslims

Allah says:

And whoever of you takes them for friends is (one) of them. Surely Allah does not guide wrongdoing people. (5:51)

This is a major contradiction of the declaration of faith into which many people today have fallen. They are nominally Muslims and still apparently within the fold of the faithful. And yet, we have come to feel a certain embarrassment when it comes to calling a spade a spade, to saying to the supporters of kufr, 'You are disbelievers!'

Some people even see this as impertinence in view of the wonder and awe, and the fear and anxiety that they feel for the enemies of Allah. And so the matter of setting the pace, of setting an example, has given way under the weight of their feebleness of faith. They are dazzled by the enemies of Allah and long to be like them, even to the point that if they entered the den of a wolf they would follow them into it.

⁹² ibid

Chapter 10

Conclusion

From whatever perspective you look, the picture is the same. From the leanings of the heart, to the imitation of the disbelievers' godless ways, to the adoption of their laws, to the exposing of our own shame to them, almost every aspect of our lives is subjected to the disbelievers in some way or another.

An awareness of the true nature of our belief and its antithesis is accordingly of vital importance, for this alone will make us watchful over our own behaviour, which must be based upon what the Shari'ah requires, and not upon other people's fantasies and desires.

You must ally yourself only to Allah, and to His Messenger, and to the believers, and you must cut yourself off from whoever or whatever else demands to be followed, desired or feared and turns you away from Allah and His Messenger, may the blessings and peace of Allah be on him and on his family and on his companions and on all who follow him and them in what they are able, with sincerity, until the Last Day.

Glossary of Arabic Terms

Allah ta'Ala: Allah, the Most High, the Lord of all the worlds. Allah, the supreme and mighty Name, indicates the One, the Existent, the Creator, the Worshipped, the Lord of the Universe. Allah is the First without beginning and the Last without end and the Outwardly Manifest and the Inwardly Hidden.

ahlu'l-sunnah wa'l-jama'a: the people who follow the sunnah of the Prophet Muhammad, may Allah bless him and grant him peace, and who hold together as a community on that basis.

'alim: a man of knowledge from amongst the Muslims who acts on what he knows

'aqeedah: belief or faith firmly based on how things are, rather than on how they may be imagined. Thus 'aqeedah can only fully be derived from an original revelation from Allah and from the sayings of the Messenger to whom it was revealed: in this age, the Qur'an and the Prophet Muhammad, may Allah bless him and grant him peace

ayah: a sign, a verse of the Qur'an.

ayat: the plural of ayah.

bara': withdrawing from and opposing all that is displeasing to Allah and His Messenger, may Allah bless him and grant him peace.

bid'a: innovation, changing the original teaching of the Prophet Muhammad, may Allah bless him and grant him peace, in a

deen: the life-transaction, submission and obedience to a particular system of rules and practices, a debt of exchange between two parties, in this usage between the Creator and the created. Allah says in the Qur'an: Surely the deen with Allah is Islam. (3.19).

faqih: a scholar of fiqh who by virtue of his knowledge can give an authoritative opinion or judgement

fiqh: Islamic jurisprudence, the science of the application of the shar

fisq: corruption.

fuqaha: the plural of faqih.

hadith: reported speech, particularly of, or about, the Prophet Muhammad, may Allah bless him and grant him peace.

hadith qudsi: those words of Allah on the tongue of His Prophet, may Allah bless him and grant him peace, which are not part of the Revelation of the Qur'an

hajj: the annual pilgrimage to Makka which every Muslim who has the means and ability must make once in his or her life-time; the performance of the rites of the hajj in the protected area which surrounds the Ka'aba. The hajj is one of the indispensable pillars of Islam.

halal: permitted by the shari'ah.

haram: forbidden by the shari'ah; also a protected area, an inviolable place or object

hasan: good; a category of hadith which is reliable, but which is not as well authenticated as one which is sahih.

hijrah: emigration in the way of Allah. Islam takes its dating from the hijrah of the Prophet Muhammad, may Allah bless him and grant him peace, from Makka to Madina, in 622 A.

ihsan: the state of being hasan; being absolutely sincere to Allah in oneself; it is to worship Allah as though you see Him, knowing that although you do not see Him, He sees you.

imam: the one who leads the prayer, an eminent scholar.

iman: acceptance, belief, trust, in Allah, a gift from Him. Iman is to believe in Allah, His angels, His revealed Books, His messengers, the Last Day, the Garden and the Fire, and that everything is by the Decree of Allah, both the good and the evil.

Islam: peace and submission to the will of Allah, the way of life embodied by all the prophets, given its final form in the prophetic guidance brought by the Prophet Muhammad, may the blessings and peace of Allah be on him. The five pillars of Islam are the affirmation of the shahada, doing the salat, paying the zakat, fasting the month of Ramadan, and doing the hajj once in a life-time if you are able.

isnad: the written record of the names of the people who form the chain of human transmission, person to person, by means of which a hadith is preserved. One of the sciences of the Muslims which was developed after the Prophet Muhammad's death, may Allah bless him and grant him peace, is the science of assessing the authenticity of a hadith by assessing the reliability of its isnad.

jahiliyyah: the time of ignorance, before the coming of Islam.

jihad: struggle, particularly warfare, to establish and defend Islam. Inwardly, the jihad is to oppose whatever in your self is displeasing to Allah. Outwardly, it is oppose kufr by word and action.

jinn: unseen beings created from smokeless fire who co-habit the earth together with mankind

Ka'aba: the cube-shaped building at the centre of the Haram in Makka, originally built by the Prophet Ibrahim, peace be on him, and rebuilt with the help of the Prophet Muhammad, may Allah bless him and grant him peace; also known as the House of Allah. The Ka'aba is the focal point which all Muslims face when doing the salat. This does not mean that Allah lives inside the Ka'aba, nor does it mean that the Muslims worship the Ka'aba. It is Allah Who is

worshipped and Allah is not contained or confined in any form or place or time or concept.

kafir: a person who commits kufr, the opposite of a mumin.

kaflrun: the plural of kafir.

kalima: the declaration: There is no god but Allah, Muhammad is the Messenger of Allah

kufr: to cover up the truth, to reject Allah and His Messenger, may the blessings and peace of Allah be on him.

la ilaha illa'llah: there is no god but Allah.

makruh: disapproved of, without being forbidden, by the shari'ah.

marfu': a hadith from a companion of the Prophet Muhammad containing words attributed to the Prophet Muhammad, may Allah bless him and grant him peace.

Muhammad ar-Rasulu'llah: Muhammad is the Messenger of Allah, may the blessings and peace of Allah be on h

muhsin: someone who possesses the quality of ih-san, who remembers Allah constantly.

mumin: someone who possesses the quality of iman, who trusts in Allah and accepts His Messenger, may Allah bless him and grant him peace.

muminun: the plural of mumin.

munafiq: a hypocrite; the hypocrites amongst the Muslims outwardly profess Islam on the tongue, but inwardly reject Allah and His Messenger, may Allah bless him and grant him peace, siding with the kafirun against the Muslims. The deepest part of the Fire is reserved for the munafiqun

munafiqun: the plural of munafiq.

mushrik: one who commits shirk.

mushrikeen: the plural of mushrik.

muslim: someone who follows the way of Islam, doing what is obligatory, avoiding what is forbidden, keeping within the limits prescribed by Allah, and following the sunnah of the Prophet Muhammad, may Allah bless him and grant him peace, in what he or she is able. A Muslim is, by definition, one who is safe and sound, at peace in this world, and promised the Garden in the next world.

nifaq: hypocrisy.

qadi: a judge.

qiblah: the direction faced in prayer, which, for the Muslims, is towards the Ka'aba in Makka. Everyone has a direction in life, but only the Muslims have this qibla

Qur'an: the 'Recitation', the last Revelation from Allah to mankind and the jinn before the end of the world, revealed to the Prophet Muhammad, may Allah bless him and grant him peace, through the angel Jibril, over a period of twenty-

three years, the first thirteen of which were spent in Makka and the last ten of which were spent in Madina. The Qur'an amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier messengers, peace be on all of them. The Qur'an is the greatest miracle given to the Prophet Muhammad by Allah, for he was illiterate and could neither read nor write. The Qur'an is the uncreated word of Allah. The Qur'an still exists today exactly as it was originally revealed, without any alteration or change or addition or deletion. Whoever recites the Qur'an with courtesy and sincerity receives knowledge and wisdom, for it is the well of wisdom in this age.

rak'a: a unit of the prayer, a complete series of standing, bowing, prostrations and sitting

rak'at: the plural of rak'a.

Ramadan: the month of fasting, the ninth month in the Muslim lunar calendar, during which all adult Muslims who are in good health fast from the first light of dawn until sunset each day. The Qur'an was first revealed in the month of Ramadan. The fast of Ramadan is one of the indispensable pillars of Islam.

sahaba: companions, particularly the companions of the Prophet Muhammad, may the blessings and peace of Allah be on him and on his family and on his companion

sahih: healthy and sound with no defects; often used to describe a fully authenticated hadith. The two most reliable collections of hadith by Imam Al-Bukhari and Imam Muslim are both described as saheeh

salafi: adjective from as-salaf, 'the early years', and used generally to describe the early generations of the Muslims, particularly the sahaba, the companions of the Messenger of Allah, may the blessings and peace of Allah be on him and on his family and on his companions. In the present age the term is sometimes used to describe those Muslims who closely follow the sunnah of the Prophet Muhammad.

salat: the prayer, particularly the five daily obligatory ritual prayers of the Muslims which are called maghrib, 'isha, fajr, dhur and 'asr. They consist of fixed numbers of rak'at in worship to Allah. Salat is one of the indispensable pillars

sawm: fasting, particularly the fast of Ramadan, from food and drink and making love if you are married during daylight, from the first light of dawn until sunset.

shahada: to witness, to bear witness that: There is no god but Allah and that Muhammad is the Messenger of Allah, may Allah bless him and grant him peace. The shahada is the gateway to Islam and the gateway to the Garden in the next world. It is easy to say, but to act on it is a vast undertaking which has far-reaching consequences, both in inward awareness and in outward action, both in

this world and in the next world. Continual affirmation of the shahada is one of the indispensable pillars of Islam.

shari'ah: a road, the legal and social modality of a people based on the revelation of their prophet. The last shari'ah in history is that of Islam. It abrogates all previous shari'ahs. It is, being the last, therefore the easiest to follow, for it is applicable to the whole human race wherever they are.

shaytan: a devil, particularly Iblis (Satan), an evil jinn who prompts mankind and the jinn to rebel against Allah. Shaytan is part of the creation of Allah, and we seek refuge in Allah from the evil that He has created

shirk: the unforgivable wrong action of worshipping something or someone other than Allah or associating something or someone as a partner with Him; the opposite of Tawheed which is affirmation of Divine Unity. Shirk is idol-worship, which is attributing form to Allah by attempting to confine Him within an object, a concept, a ritual or a myth whereas Allah is not like anything and has no form. He cannot be conceived of or perceived.

sirah: the historical study of the Prophet Muhammad's life, may the blessings and peace of Allah be on

sunnah: a form, the customary practice of a person or group of people. It has come to refer almost exclusively to the practice of the Messenger of Allah, Muhammad, may Allah bless him and grant him peace, but also comprises the customs of the first generation of Muslims in Madina, who acted in accordance with what they had learned from him and who transmitted what they had learned to the next generation. The sunnah is a complete behavioral science that has been systematically kept outside the learning framework of this society, but which nevertheless has been preserved by those to whom it has been transmitted and who continue to embody it as their way of life. The Messenger of Allah, may Allah bless him and grant him peace, said: 'I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunnah of His Prophet.' (Al-Muwatta of Imam Malik, 46.1.3)

tafsir: commentary on the Qur'an.

taqwa: being careful, knowing your place in the cosmos. Its proof is the experience of awe of Allah, which inspires a person to be on guard against wrong action and eager for actions which are pleasing to Him.

tawaf: circling the Ka'aba; tawaf is done in sets of seven circuits followed by two rak'at of prayer

tawba: returning to correct action after error, turning away from wrong action to Allah and asking His Forgiveness, turning to face the Real whereas before one turned one's back

Tawheed: the Divine Unity, Unity in its most profound sense. Allah is One in His Essence and His Attributes and His Acts. The whole of the creation

and what it contains is one unified event which in itself has no lasting reality. Allah is the Real: Surely we come from Allah and surely to Him we return. (2.156

'ulama: the plural of 'alim.

Ummah: the body of the Muslims as one distinct and integrated community or nation.

wala': loyalty, holding fast to all that is pleasing to Allah and His Messenger, may Allah bless him and grant him peace. Whoever possesses al-wala' wa'l-bara' loves with the love of Allah and hates with the hate of All

zakat: the wealth tax obligatory on Muslims each year, usually payable in the form of one fortieth of surplus wealth which is more than a certain fixed minimum amount, which is called the nisab. Zakat is payable on accumulated wealth, especially gold and silver, merchandise, certain crops, certain livestock, and on subterranean and mineral wealth. As soon as it is collected it is redistributed to those in need, as defined in the Qur'an and the hadith. Zakat is one of the indispensable pillars of Islam.

zakat al-fitr: a small obligatory head-tax imposed on every responsible Muslim who has the means for himself and his dependants. It is paid once yearly at the end of Ramadan just before the 'Id al-Fitr, the festival that marks the end of Ramadan.

Al-Wala' Wa'l-Bara'

According to the 'Aqeedah of the Salaf,

Part 2

(With slight grammatical modifications)

By Shaykh Muhammad Saeed al-Qahtani

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Foreword

In the Name of Allah, the Merciful, the Compassionate

Praise belongs to Allah, Lord of the worlds, and may the blessings and peace of Allah be on our Prophet Muhammad and on his family and on all his companions.

The subject matter of this work is of paramount importance and utmost interest for two major reasons:

Firstly, it is concerned with one of Islam's main foundations, namely the qualities of al-wala' wa'l-bara', which are two major prerequisites of true faith: al-wala' is a manifestation of sincere love for Allah, His prophets and the believers; al-bara', on the other hand, is an expression of enmity and hatred towards falsehood and its adherents. Both are evidence of iman.

Secondly, it has been written at a very crucial time: everything has become so mixed up that some Muslims are no longer aware of those qualities which distinguish the believers from the non-believers; their faith has become so weak that they have adopted patterns of behaviour that are absolutely repugnant to a sincere believer; they have taken the disbelievers as their friends, while displaying enmity towards many of the believers by disparaging their character and degrading them.

The importance of writing such a book as this in the present time is therefore apparent.

The author has investigated the various aspects of al-wala' wa'l-bara', quoting, along with explanatory notes and comments, many scholars' statements and arguments. He has also backed up his arguments with numerous verses from the Qur'an, authentic traditions from the Prophet, may Allah bless him and grant him peace, and many of the sayings of his companions and the early pious Muslim scholars, may Allah be pleased with all of them. The author has also verified the reliability of these sources, recording the numbers of the Qur'anic verses and the chapters in which they are to be found, and the books in which the prophetic traditions and sayings are contained, as well as the degree of their authenticity.

The author's grasp of his subject, his immense erudition and the thoroughness of his research, are all clearly apparent in this work.

I pray that this book will benefit the Muslims. I also pray that Allah the Almighty will provide our Ummah with writers who will follow in the footsteps of its author. There is great hope that the younger generation of Muslims will be

brought up to honour the deen of Islam and to revive those parts of it that have been obliterated, for my Lord and your Lord is the Hearer and Answerer of our prayers.

Shaykh Abdar-Razaq 'Afi

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Preface to First Edition

In the name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah. We praise Him and seek His assistance. We ask for His forgiveness and take refuge in Him from the evil within ourselves and from the evil of our deeds. He whom Allah guides will never be diverted yet whomever He sends astray will never find his way. I bear witness that there is no God but Allah, Alone, He has no partner, and I bear witness that Muhammad is His servant and Messenger, may the blessing of Allah be upon him, his Family, his Companions, and upon those who followed his guidance.

Allah has bestowed upon us His Mercy and Kindness by sending His Messenger Muhammad and His Message as the final heavenly message. He has sent this Message pure and complete. No one, except the deviated people, could be diverted from it. He has promised happiness in this world and in the Hereafter for the followers of His Shari'ah; those who have fully appreciated its value and devoted themselves to convey it in accordance with Allah's Wishes and the guidance of His Messenger. Allah has called them His friends and party. He has also promised misery and degradation for those who have deviated from His Shari'ah and His Right path. He has called them the friends and party of Satan.

The foundation of this eternal Message is the affirmation of Tawhid, **There is no God but Allah and Muhammad is the Messenger of Allah.** Ibn al-Qayyim said that the Word of Tawhid is the reason for which: Balances of Justice are set up, records of deeds are registered, the day of Paradise and Hell is appointed, creatures are divided into believers and disbelievers, pious and evil-doers, the religion of Islam is established and swords are unsheathed for Jihad. The Word of Tawhid is Allah's right over all His creatures.

The reality of this Word consists of: The knowledge of what the Prophet has brought, belief of the heart, confirmation of the tongue, obedience with love and submission, its practice inwardly and outwardly, its application and the call of other people to it according to one's ability. Its perfection is the love for Allah's sake and hate for His sake, offer and prevent for His sake, and that Allah, alone, should be one's God and Lord.

The way to achieve Tawhid is: The full following of the Prophet, inwardly and outwardly, and the restraint of the heart from pursuing other than Allah and His Messenger.¹

¹ Ibn al-Qayyim, 'Al-Fawa'id, revised by Jabir Yussef, p.143.

This great Word (Tawhid), with all the meanings and requirements it entails, has been absent in people's life, except a few. One of the most important subject of these requirements is the doctrine of Al-Wala' Wal Bara'.

However, although this crucial principle of faith has vanished from people's life, it does not change a thing about its plain reality. The doctrine of al-Wala' Wal Bara' is the real image for the actual practice of this faith. It has a tremendous significance in the mind of the Muslim, as much as the greatness and significance of the faith. Therefore, Tawhid will never be achieved on earth until we apply the doctrine of al-Wala' Wal Bara'. Some people think that the principle of faith is a matter of secondary importance, but in reality it is the opposite.

It is a matter of belief and disbelief, as Allah says:

O You who believe! Do not take your fathers or your brothers as protectors if they prefer disbelief to faith. Whoever among you takes them for protectors will only be wrongdoers. Say, If your fathers, your sons, your brothers, your wives, your kinsmen, the wealth which you have acquired, the commerce in which you fear a decline, or the houses you love - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment). Allah does not guide those who are Al- Faasiqun.²

Allah says:

O you who believe! Take not the Jews and the Christians as Awliya' (friends, protectors), they are but Awliya' to one another. And if any amongst you takes them as Awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimun (polytheists, wrong-doers)³

Sheikh Hamad Ben Ateeq, may Allah have mercy upon him, has said:

In the Book of Allah (Qur'an) there is no ruling more apparent and significant than the ruling of al- Wala' Wal Bara', after the requirement of Tawhid and the prohibition of its opposite⁴

The Muslim Ummah had led humanity for centuries. It disseminated Islam throughout the world, and liberated people from the worship of other people to the worship of the Lord of people, and from oppression to freedom.

² Surat at-Tawbah: Verses 23 - 24

³ Surat al-Ma'idah: Verse 51

⁴ An-Najaat wal-Fakak, p.14

What has happened after that?

- The Muslim Ummah has fallen behind, after it abandoned Jihad, which is the top of Islam, and followed pleasures of the world.
- It imitates other nations and become engrossed in luxuries and comfort.
- It's thoughts have been confused because it mixed up the pure principles of Islam with heresy of human beings and philosophies of Jahiliyyah.
- It has obeyed the disbelievers and preferred worldly gains to its religion (Islam), but it lost both this world and the Hereafter.

Aspects of association is manifested in different matters:

1. Loving, honouring and helping the disbelievers against the Muslims, and removing the shari'ah of Allah and stigmatising Islam and the Muslims as reactionaries, fossils and relics of a former age, left behind by the march of history.
2. Importing laws of the disbelievers and forcing them on Muslims against their wills, and calling any Muslim, who wants Allah's Shari'ah to be implemented, an extremists and a reactionary.
3. Casting doubt about the Sunnah of the Prophet, attacking its records and disparaging the scholars who devoted their lives for the protection of the Hadith of the Prophet.
4. Calling for the new religion of Jahiliyyah which is considered a new apostasy in the Muslims' life, like Turanian Nationalism, Arab Nationalism, Indian Nationalism, etc.
5. Corrupting Muslim society by means of education, media and instilling western thoughts and ways of life into the minds of Muslims.

Therefore, facing all these aspects, a lot of questions are raised and need to be answered according to the Book of Allah, the Sunnah of His Messenger and the scholars. Among these questions:

- What is a Muslim?
- Who should he associate himself with?
- Who should he disassociate himself from?
- What is the ruling of those who ally with the disbelievers?
- What is the ruling of Islam with regard to the intellectual ideologies adopted by some people from our Ummah who speak our language and spread these ideologies?

- How can we ally and help the Muslims who are oppressed and killed all over the world today by the disbelievers and the powers of evil?
- What is the way for salvation from the materialistic slavery of the West?

These issues are raised because the real meaning and application of Tawhid is absent from everyday life of Muslims. It is so distorted that so many people think that the confirmation of Rububiyyah (Unity of Lordship) is enough for them to become Muwahhidun, without having to confirm Uluhiyyah (Unity of Worship).

Real Tawhid consists of the Unity of Lordship and Unity of Worship, it is part of the doctrine of Wala' and Bara'. May Allah have mercy upon Sheikh Muhammad Ibn Abdul Wahhab who said:

Islam of a man can never be accepted, even if he abandons polytheism, unless he shows enmity towards the disbelievers and polytheists, as Allah says in Surat al--Muja'dilah, verse: 22,

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people)⁵

Therefore, putting in my mind all these issues and determining to serve Islam, and exposing evil and unveiling the truth, I have decided to write this book which I named, Al-Wala' Wal Bara' In Islam, knowing, before hand, that I cannot fully cover all aspects of the subject, because of the lack of materials. However, I did my best to reach a satisfying result by Allah's Help.

Finally, I would like to thank my teacher Sheikh Muhammad Qutb for his advice and guidance in completing this work.

Our Lord! Do not punish us if we forget or fall into error, our Lord! Lay not on us such a burden as You did lay on those before us; our Lord! Impose not on us that which we have not the strength to bear. Pardon us, grant us forgiveness, and have mercy on us. You are our Protector, and give us victory over the disbelieving people.

Muhammad Ibn Saeed Ibn Saalim Al-Qahtaani

Makkah Al-Mukarramah 15/05/1402 A.H.

⁵ Majmuat at-Tawhid, p.19

CHAPTER ONE: Definition and Significance of WALA' and BARA'

According to the Qur'an and Sunnah

Wala' in Arabic Language: In "*Lisaan al-Arab*", Ibn al-`A'raabee said that *al-Muwaalaat* (alliance, friendship) is said to exist between two people when one of them, finding the other engaged in some dispute with a third party, intervenes in order to arrive at a settlement between them, and having discovered a preference for one of them over the other he associates himself with him, taking up his side. He is then his friend and confidant.

But the concept of *Mawla'* is a wide one. It could be the Lord, the Master, the Benefactor, the emancipator, the helper, the friend, the follower, the neighbour, the cousin, the ally, the brother-in-law, the slave, or the free slave. It is always based, however, upon assistance and affection⁶. Friendship is for mutual self-help and support. *Al-Muwaalaat* refers to support in Islam as Imam Shafi'i explained with regards to the Hadith of the Prophet Muhammad: "Whomsoever I am his supporter, Ali is also his supporter"⁷. Likewise Allah states in the Qur'an:

(That is because Allah is the *Mawla'* (ally) of those who believe, and the disbelievers have no *Mawla'* (ally))⁸.

Alliance is the opposite of enmity, the ally is the opposite of the enemy. Allah says, relating the words of Ibrahim,

O my father! I am afraid for you that some punishment from the Beneficent One should seize upon you that you would become an ally of the devil⁹

Ta'lab said: "Whoever worships something other than Allah has taken it as his ally", Allah says: **(Allah is the ally of those who believe)¹⁰**. He is their ally in victory over their opponents and in the raising up of their religion over that of those who differ with them. It is also said that the meaning of "their alliance" in the verse is that Allah will take it upon himself to reward them according to their good actions. To be an ally of someone is to draw near to him, but to be in

⁶ "*Lisaan al-Arab*", Ibn Mandhur, Vol.3/985, 986. See: "*Al-Qaamus al-Muheet*", Vol.4/294. 4th Edition.

⁷ Reported by Ahmad in his *Musnad* on the authority of al-Bara', Vol.4/281, also on the authority of Zaid Ibnul Arqam, Vol.4/368, 370, 372. Tirmidhi narrated it in '*Al-Manaaqib*', Vol.9/300, Hadith 3714. He classified this Hadith as Hasan Sahih Gharib. Albaani said this Hadith is Sahih. See: "*Sahih al-Jaamiu as-Sagheer*", Vol.6/353, Hadith 6399.

⁸ *Muhammad*, verse: 11.

⁹ *Maryam*, verse: 45.

¹⁰ *Al-Baqarah*, verse: 257

alliance or clientage is to follow.

As for entering into a pact, it can mean either to turn away from something or to turn towards it, as Allah it says:

And if you turn away He will exchange you for some other folk¹¹

that is, if you turn your backs on Islam. On the other hand it can mean to turn towards someone, as in the verse,

And whoever turns towards them in alliance is one of them¹²

meaning whoever follows them and assists them.

According to the dictionary, the word 'ally' has an active sense, **(Allah is the ally of those who believe)¹³**, but it could also have a passive sense; the believer is the ally of Allah, his bond to Him is one of allegiance, that is to say that the believer follows Allah.

***Al-Bara'* in Arabic language means Severance:** severance is to leave off something; it is to walk away from something or to distance oneself from it. "*Barii*" means to heed a warning and so excuse oneself from something; to be free of obligation. Thus Allah says in *Surah at-Tawbah*, verse:1 "Freedom from Allah and His messenger to those of the idolaters with whom you have made a treaty". Likewise in this report of Abu Hurayra; Omar had asked him to do something which he refused to do, and so, he criticised by saying, "Yusuf used to chase after work". Abu Hurayrah replied, "I am free of Yusuf and Yusuf is free of me"¹⁴. That was not meant as a comparison between Yusuf and him, but only an analogy.

He did not say that he was free of all association with him, nor free of affection for him, in the sense of denial, because affection (for him) and alliance (with him) is part of faith.

The night of severance is the night when the moon is free of sunlight; it marks the first day of each lunar month¹⁵.

ALLIANCE:

¹¹ *Muhammad*, verse: 38.

¹² *Al-Ma'idah*, verse: 51.

¹³ *Al-Baqarah*, verse: 257.

¹⁴ This Hadith is mentioned by Ibnul Athir in his book: "*An-Nihaaya fi Ghareebi al-Hadith*", Vol.1/112.

Revised by Zawi and Tanahi.

¹⁵ "*Lisaan al-Arab*" 1/183, "*Al-Qamus al-Muheet*" 1/8.

Alliance has a technical meaning as well. In this sense it means to help, to love, to honour, to respect something, and to stand next to like minded people both outwardly and inwardly. Allah has said: "Allah is the *Wali'* of those who believe. He brings them out of darkness into light. But as for those who disbelieve, their *Awliya'* (allies) are *Taaghut*^{*}, they bring them out of light into darkness"¹⁶. To become allied to the disbelievers means to draw near to them, to show devotion to them in word and deed and intention¹⁷.

SEVERANCE:

For severance, it too has a technical sense; that is, to take heed of a warning, to disassociate oneself from something, to avoiding it totally and showing enmity towards it. Ibn Taymiyyah says: "Alliance is the opposite of enmity. Alliance is based on affection and closeness whilst, enmity is based on animosity and distance". The ally is one who is near, as in 'he is his ally' meaning he is near to him. Thus the Prophet said: "Render unto all heirs their due and what is left shall go to the male next of kin"¹⁸. That is, to the nearest male relative.

So if the ally of Allah is someone who approves of and follows Him in what He likes and in what pleases Him, who avoids what He dislikes and what angers Him, who fulfills his obligations and leaves aside what has been forbidden to him, then whoever is opposed to this allegiance is opposed to Allah. As Allah has said:

O you who believe, do not take my enemies and your enemies as allies, showing them affection¹⁹

Indeed, whoever opposes an ally of Allah has opposed Allah, and who is opposed to Him fights against Him. Thus the Hadith, "Who is opposed to an ally of mine has thrown the gauntlet down before me"²⁰.

Alliance with the enemies of Allah is of different categories, some leading to apostasy and utter abandonment of Islam and others are less than that with regard to major sins and infractions upon what is prohibited²¹. When Allah granted love and brotherhood, alliance and solidarity to the believers He also forbade them totally from allying themselves to disbelievers of whatever hue, be they Jews or Christians, atheists or polytheists. It is a fundamental principle, upon which all Muslims agree, that every

*The word *Taaghut* (Plural: *Tawaagheet*) covers a wide range of meaning, it means anything worshipped other than Allah.

¹⁶ *Al-Baqarah*, verse: 257.

¹⁷ "The Book of *Eemaan*", Naim Yasin, p.145.

¹⁸ *Sahih al-Bukhari, Kitab al-Fara'id*, 12/11 Hadith 6732. *Muslim, Kitab al-Fara'id*, 3/1233, Hadith 1615.

¹⁹ *Al-Mumtahinah*, verse: 1.

²⁰ *Al-Furqan*, Ibn Taymiya, p.7. The Hadith also appears in *Sahih al-Bukhari, "Kitab ar-Raqa'iq"*, with a slightly different narration, (Md. Muhsin Khan trans. Vol.8, p.336).

²¹ See "*Ar-Rasa'il al-Mufidah*", Abdul Latif Aal Sheikh, p.43.

believer, every Unitarian Muslim, must abandon all things which legally compromise him, which take him out of Islam and which demand his affection, allegiance and succour for the enemies of Allah. Whoever is opposed to such a compromise must despise, revile, struggle against it with all his effort and might. In both word and deed he must draw near to Allah.

Since both allegiance and severance rely at the source upon love and animosity, it becomes a fundamental aspect of faith that one love the Prophets and their followers for the sake of Allah, and that one despise His enemies and the enemies of His messengers for His Sake²².

Ibn Abbas is reported to have said, "Who loves for the sake of Allah and despises for the sake of Allah, who takes both his friend and his enemy for the sake of Allah, indeed his desire in this is but for the alliance of Allah, but the mass of the people have come to choose their associates only out of their concern for the things of this world, and this none will benefit".

If the scion of the Ummah had already mentioned that the people of his time had become excessively concerned with worldly affairs, and his was the best generation of all time, then believers today must be aware, must have an idea, of whom to love and whom to hate, with whom they should ally themselves and against whom they should be pitted. Everyone should measure himself up against the Qur'an and the Sunnah in order to get a clear view of himself, will he be amongst the ranks of *Shaytan* and his minions, the clear losers in this world and the next, or will he be amongst the ranks of the believers, the party of the faithful who are assured success.

But if we are ruled by worldly concerns in the matter of choosing our friends and associates, as Ibn Abbas said, then we will find these friends as fleeting and ephemeral as the world itself, and so the nation will find no defence against its enemies.

Even today we find that materialism and worldliness have come to dominate the hearts of most of the people but this will not benefit anyone. As for the Muslim Umma, it will never rise except by returning to Allah, to the principle of love for His Sake and enmity for His Sake; that we ally ourselves one to another for His Sake and that we free ourselves from all whom He has ordered us to be free of for His sake. Only then will the believers rejoice in the victory of Allah.

²² "*Al-Fata'wi as-Sa'diyya*", Sheikh Abdur Rahman Ben Sa'di 1/98.

The Significance of *Wala'* and *Bara'* according to the Qur'an and Sunnah and the History of its Literature:

It is worthy of mention that the subject of alliance and disassociation did not attract much of the attention of the classical scholars, despite the important position it holds and the clarity with which it has been explained both in the Qur'an and in the Sunnah. There are several explanations for this.

The first is that this doctrinal aspect of Islam was clearly understood amongst the first generations of Muslims, since they enjoyed a very high level of awareness and understanding of this religion. Their profound understanding was mainly due to the particular historical circumstances of their lives, and is very much in evidence in the zeal with which they pursued Jihad in the path of Allah. This, together with their habit of referring back to the Qur'an and Sunnah, in all of their affairs, combined to make this matter absolutely clear to them.

Secondly, early Muslim society in the period that followed the Rightly Guided Caliphs did not experience divisions with regard to this matter. Rather, they arose with regard to the nature of the divine attributes, and so profound doctrinal divisions followed. It now became imperative to address these problems, to combat innovations of doctrine and make it clear that the attributes of Allah are befitting His majesty and Grandeur. The primary concern was to establish a firm understanding of this point, as it is stated in both the Qur'an and Sunnah, without any sophistry or rationalisation, explanation, analogy or comparison.

Because of this their books are filled with discussions of this matter but little is to be found about the issue of allegiance and disassociation, with a few small exceptions such as, "As for the Companions of the Messenger, we do not neglect to hold any of them in our affections, neither do we disassociate ourselves from any of them. Whoever dislikes them or speaks ill of them we revile"²³.

Thirdly, after the encroachment of scholastic theology (*Ilm al-Kalaam*) upon Islamic creed, and its negative contribution to the clarity of our creed, hardly any mention was made again of this matter, but this was not the only issue to be avoided. Indeed its journey into oblivion was closely preceded by the discussion centring around the very meaning of Divine Unity, of the Islamic creed that there is no God but Allah, and of the position regarding the opponents of Islam who took issue with this.

Had the Muslims concerned themselves with this matter, laying it out clearly before the people in a sound and correct manner, rather than occupying themselves with abstract intellectual discussions devoid of any relation to the real world or to the true meaning of Islam, it would have been a much better use of their time, of much greater

²³ .\`*Sharh al-Aqeedah at-Tahawiyya*", Vol. 4, p.528.

benefit to ordinary people, and closer to what Allah had required of them. If only the Muslims had heeded the words of the Prophet when he said, "I have left you on a path, as brilliant at night as it is by day; no one will leave it and not be destroyed"²⁴. If only they had upheld, so that no one in the world could have wrested them from it, then they would have been impervious to the final onslaught of secularism and dark human speculation, from whatever quarter it may come.

As the early Muslims witnessed the disappearance of the Companions of the Prophet, they saw a unique generation slip away, a generation without comparison unprecedented and not to be repeated in human history, a generation utterly devoted to the service of their faith, a generation which conquered the world, which rent asunder oppression, falsehood and disbelief and raised the banner of Allah from France in the west to the borders of China in the east.

As for the philosophical movement known as *Ilm al-kalaam*, the first generation of Muslims recognised the fact that the Qur'an is not a book of philosophy and empty speculation without any relation to real life, but rather it is a book of guidance. They believed that the human soul is the creation of Allah alone, and that He alone knows what is best for it. So when He revealed His Book to His messenger it was a light of guidance for all mankind and the fount of all that is good for him. It is also a warning to us against all that which will lead us to destruction and loss. The Qur'an addresses the entire being, body and soul, the rational intellect and the emotions, its natural love of goodness and revulsion at evil. Allah says:

By the soul, and He who perfected it, and taught it what is right and wrong for it. Who purifies it has found success, and who stunts it has found failure²⁵

Thus, the method of the Qur'an in dealing with the creed is to address not only the intellect but the "entire being". This is not, in the first instance, to prevent the mind from reacting but rather it is in order to mobilise both aspects of the self to respond to its call, as each has its role to play; to act in accordance with its belief in it, not simply to recognise its argument or acknowledge its evidence. The Qur'an, by this appeal, is responding to human nature. It is Allah who created humanity, who fashioned his nature, and it is Allah who revealed the Qur'an, and shaped it to the nature of man, responding to him and filling him with light, resurrecting him and setting him straight in one instant.

The intellect is a part of that nature, of this there can be no doubt, and it has its role to play in the pursuit of faith. Indeed Allah is well aware of its limitations, that when it is a matter of the "natural world" the intellect alone is sufficiently equipped to make sense of it, but in matters of faith the intellect by itself is not enough, it must relate

²⁴ "Musnad Ahmad" 4/126, "Ja'miu Bayan al-Ilm", Ibnu Abdu Rabbi', 2/222, "Sunan Ibnu Majah", *al-Muqaddimah*, 1/16, Hadith 43. See: "Ja'miu al-Usul" Vol.!, p.293.

²⁵ *Ash-Shams*, verses: 7-10.

faith with the emotions; with both mind and spirit²⁶.

A quick survey of Islamic history will reveal that doctrinal distortions had already begun on a small scale in the times of the Umayyads, but they reached their peak in the Abbasid period in response to the spread of Greek, Indian, and Persian science amongst the Arabs. After the initial conquests and the expansion of the Islamic state people began to declare themselves as Muslims, concealing their hypocrisy and their atheism; confusion arose amongst them about the translations of these foreign books for they did not distinguish between the good and the bad aspects of this foreign science.

Many people began to occupy themselves with effete intellectual pursuits. The muddle-headed ignorant extravagance, which they called "philosophy", spread as people dazzled themselves with its incomprehensible and impossibly complex assertions and verbal sleight of hand. This bedazzlement led them to dress Islamic thought up in a strange attire; strange in itself, strange to Islam and strange in the eyes of the Muslims. "This concealed the fact that there is a fundamental incompatibility between the principles of philosophy and those of religious doctrine, between its methods and those of religion, that there exists an intraversable gulf between the fundamental truth of Islamic belief and the impoverished and bogus attempts of philosophy and human wishful thinking to provide alternative models"²⁷.

Perhaps it is pertinent to ask what was the reason for the attempted conciliation between speculative human philosophy, which grew and flourished in the dark mists of paganism and disbelief, and the clear, sweet waters of the religion of Allah, Islam? Was this simply the result of following blindly behind tradition? Was it due to the abandonment of Jihad and failure in spreading the creed throughout the world? Was it because of excessive intellectualism and the tendency to answer the philosophers with their own arguments? Or were the enemies of Islam scheming behind the scenes to sully the purity of the faith with a strange stain of human conjecture?

All of these in my view, and Allah knows best, are factors that had a role to play in the process, but if we follow the story of translation in the earlier period we find that the interests of the enemies of Islam did indeed coincide with those of some of the Muslims, particularly with some of the Abbasid rulers, such as the Caliph Ma'moun for instance. Thus foreign knowledge came to the Arabs as the specious prattle of the Greeks was translated into Arabic.

The position is supported by the fact that Ma'moun wrote to the Christian ruler of Sicily asking him to send to him, without delay, the famous Sicilian library, which was replete with philosophical works. The King, wavering before this request, assembled his ministers to seek their advice. The High Priest said, "Send it, indeed no nation has come upon this knowledge without being corrupted by it". The King yielded to this advice and sent the library to Ma'moun, who then called Hanin b.

²⁶ Muhammad Qutb, *Diraasaat Qura'niyya*, p. 149.

²⁷ Sayyid Qutb, *Khasa'is at-Tasawur al-Islami' wa Muqawwimatuh*, p. 10-11.

Ishaq²⁸, a youth gifted with eloquence, and commissioned him to translate whatever he could of the books of the Greek sages into the Arabic tongue. Ma'moun paid for each and every book he translated with its weight in gold. Because of this Hanin wrote his translations in big letters, on thick paper and left plenty of space between the lines²⁹.

So the priest was right, and so we see from whence came the Mu'tazalite Inquisition, the persecution and oppression of Imam Ahmed and of all the scholars in the times of Ma'moun and his immediate successors, the rise of heretical innovation and its champions, whose language was replete with philosophical terms. This could only have been the result of the translation of the Greek speculative sciences and their infusion into Muslim doctrine in order to produce what became known as "Islamic Philosophy".

This becomes more comprehensible when we consider that the majority of these translators were Christians³⁰. They collected and translated what they thought and believed was true. So how could one confidently depend upon a Christian, who believes in the Trinity: 'Father, the Son and the Holy Ghost,' to produce translations of useful books for Muslims to learn and teach to their children? As the poet who said:

*Who takes the crow for his guide
will be led to carrion and swine.*

To further illustrate the deep gulf which divides the Islamic creed, as embodied in the Qur'an and the Sunnah, and the principles of philosophy the following points should be considered. This should not be taken as a comparison between the two views, for indeed, no comparison is possible between these two widely disparate things, as the poet who said:

*Did you fail to see the weakness of the sword
when they said that it was sharper than the staff?*

but only as a warning and reminder³¹.

1- The source of the Islamic creed is Allah, Lord of the Worlds. The origin of "*Ilm al-Kalaam*" is frail and limited human reason.

²⁸ Hanin b. Ishaq was a physician, chronicler and translator. He came from Hira in Iraq where his father was an apothecary. He knew Greek, Syriac and Persian and was appointed by Ma'moun to be his court translator.

²⁹ Ahmad Mazid Rifa'i, *Asr al-Ma'moun*, p. 375, 377, Edit.2/1346. Dar al-Kutub al-Misriyya.

³⁰ Muhammad al-Bahiyy, *al-Janib al-Ilaahi*, p.177.

³¹ Omar Sulayman al-Ashqar, *al-Aqeeda fi Allah*, 1st Edition, p. 27-38, 1399 A.H. *Maktabat al-Falah, Kuwait*.

2- As for design and method, the utmost goal of *Ilm al-Kalaam* is to confirm the singularity of the Creator; that He has no partners. The theologians (*Mutakallimun*) believe that this is the meaning of the words, "There is no god but Allah"; we have, however, already discussed the true meaning of this in the introduction. *Ilm al-Kalaam* is concerned with the establishment of 'cognition', while the Qur'anic method is to address its 'dynamics'. The Qur'an seeks to transform awareness into an active force which should then confirm itself in the real world. It mobilises the human intellect in order to confirm its existence in the world, to identify the line which the Divine Plan has traced for it. When humanity returns to its Lord, it becomes animated with the human spirit, having the Grace of God upon it³².

The method of the Qur'an is to call humanity to the worship of Allah alone. Allah says:

And we sent no messenger before you but that we inspired him to saying there is no god but Me, so worship Me³³

The Prophet instructed Mu'aadh Ibn Jabal, before sending him to Yemen, to call the people to the worship of Allah alone, saying, "If they agree then instruct them in their obligations"³⁴, he was not told to call them first to scepticism or speculation as the philosophers have done.

Allah will not ask anyone, at the time of the resurrection, about the cognitive or natural sciences, about logic, about form or substance. He will ask them about their response to His messengers. Allah says:

It will be as if it would burst with rage. Whenever a fresh host is flung into it the wardens there ask them: Had no Warner come to you? They say: Yes, indeed, a Warner came unto us; but we denied him and said: Allah revealed nothing; you are in great error. And they say: Had we listened or had any sense, we would not now be among the dwellers in the flames. Thus they acknowledged their sins, so damned be the dwellers of the flames³⁵

The belief in the unity of the creator, which is the goal of *Ilm al-Kalaam*, did not benefit the disbelievers against whom the Prophet struggled, indeed they used to affirm it as the Qur'an states:

And if you ask them who created the heavens and the earth they will say

³² "*Khasa'is at-Tasawur al-Islami' wa Muqawwimatuh*", p.10-11.

³³ *Al-Anbiyaa*, verse: 25.

³⁴ This Hadith is to be found in Bukhari, Kitab Zakat, and Muslim, Kitab al-Eemaan.

³⁵ *Al-Mulk*, verses: 8-11.

Allah. Say, Praise be to Allah. Indeed most of them know not ³⁶

3- The force of its effect upon the spirits of those who embrace it is the hallmark of the divine creed. In contrast to this, both philosophy and *Ilm al-Kalaam* are guided by the ignorance of their practitioners. This is illustrated by something which Socrates said, "The thing which I know best is that I do not know anything"³⁷.

4- The method adopted by the holy creed is to address the human being in his own language. Characterised by thrust and vigour, it connects directly with the heart, it recalls fundamental truths with both simplicity and clarity of expression, and its style and content are equally inimitable. The effect of this is to make its creed easy for anyone to understand. This stands in stark contrast to philosophy and *Ilm al-Kalaam* and the opaque jargon, which only further obscures it, spreading only perplexity, confusion and error³⁸. The philosophical method has recourse to but one device, regardless of the subject, which it addresses, it confines itself to the formula, "If such and such is put to us then we say such and such".

As for the method of the Qur'an it presents its creed in two ways; the first is to project the concept of Divine Unity via the divine names and attributes of Allah and mention of His dynamic intervention in the material world. This is indicated not only in the text of the Qur'an but also by the instruction of the Prophet. Examples can be drawn from the beginnings of *Surah al-Hadid*, *Taha*, the end of *Surah al-Hashr*, the beginning of *Surah as-Sajda* and that of *Aal-Imraan* as well as by *Surah al-Ikhlās* in its entirety³⁹. The second way is to present Divine Unity in terms of action and intention. This is seen in *Surah al-Kaafirun* which begins, "**Say, You who disbelieve...**" and similarly in the verse from *Aal-Imran* "Say, O People of the Book, come to a common understanding between us and you that we should worship nothing but Allah, and associate nothing with Him nor take anyone from amongst ourselves as Lord beside Allah. If they refuse then say, I bear witness that we have submitted to Allah". Other examples can be seen in *Surah Yunis*, *al-A'raaf* and *al-Ana'm*.

The first of these is a recognition of the concept of Divine Unity and the second is a reflection of the same in the human heart.

A cursory look at the biography of the Prophet is sufficient to demonstrate this unique approach to the creed and its education. He taught his companions the certainty that whoever follows a path other than that elaborated by the Qur'an and Sunnah in the establishment of the creed has trod a path which will not meet with the straight way of Allah.

Ibn Mas'ud once said, "We used never to learn more than ten verses of the Qur'an without

³⁶ *Luqmaan*, verse: 25.

³⁷ Omar Sulayman al-Ashqar, *al-Aqeeda fi Allah*, p. 32.

³⁸ See: *Khasa'is at-Tasawur al-Islami'* and *al-Aqeeda fi Allah*, p. 35.

³⁹ "*Sharh al-Aqeeda at-Tahawiyya*", p.88, *al-Maktab al-Islami*.

then stopping to learn their meaning and then implementing them in our lives"⁴⁰. Abu Abd ar-Rahman as-Salami⁴¹ said, "Those who used to teach us said that they would learn the Qur'an directly from the Prophet, and that after they had learnt ten verses they would go no further until they had learnt their import with regard to works, so he taught us the Qur'an and how to act upon it at the same time".

Sayyid Qutb, may Allah have mercy upon him, says: "The companions of the Prophet used to receive daily instructions in the creed in the manner of a soldier who receives his daily marching orders which are to be followed on the spot. Because of this none of them would ever exceed ten in one sitting since they felt that by this they would also extend their responsibilities and obligations with respect to it. So they would content themselves with ten verses until such time as they had learnt them by heart and learned to act according to them, as Ibn Mas'ud said"⁴².

Thus the Muslim Ummah took only the Book of Allah and the Sunnah of the Prophet as the source of its creed. But distortions to it were to follow in later times when the philosophy and science of the Greeks were finally translated into Arabic. Had there been a willingness and awareness to restrict this activity to useful knowledge such as geometry, chemistry, medicine, and the like, in order that what was translated would not come into conflict with the creed and ideology of Islam then perhaps the story would have been different. However, all the Greek sciences indiscriminately translated, including "Theology" of Aristotle, Plato and others, which is based upon scepticism and an assumed non-existence of the unseen.

This was indeed a grave error, it has already happened and it was of no use borrowing from the pagans or the philosophical prevarication of the Christians and the Jews. In fact, Ibn Abbas had warned against just such a thing when he said, "You must not take their sciences to account, by Allah, for we have not seen any of them ever enquire from you about what has been revealed to you"⁴³.

What then happened was that, according to Muhammad al-Ghazali, the purity of the Islamic creed was muddied by foreign disbelief which reared its ugly head amongst the idle effete who filled their time with empty debate⁴⁴. But Allah's Mercy was on His servants and He preserved His religion, raising up scholars in every place and age who would fulfill their obligation to spread the call to Allah and perform *Jihad* in His way and who warned the Muslims of what they should leave aside and what they should renounce. Many of the Scholars mounted active opposition to this internal threat which came to attack both the creed and concept of Islam.

⁴⁰ Ibn Kathir in the introduction to his commentary, Vol.1, p.13.

⁴¹ Abd ar-Rahman Bnu Habib as-Salami, a reciter, reported Ahadith from a number of Companions. He is a follower (*Ta'bi*), died in 72 A.H. Some said in 85 A.H. See: "*Tandhib at-Tandhib*" 5/183.

⁴² Sayyid Qutb, *Ma'alim Fi at-Tariq*, p.15.

⁴³ Bukhari, *Kitab at-Tawhid* 13/496, Hadith 7523.

⁴⁴ Muhammad al-Ghazali, *Al-Islam wa at-Taqaat al-Muattala*, 2nd Edition, p.112.

Thus Imam ash-Shafi'i said, "My opinion concerning the philosophers is that you should beat them with the soles of your shoes and leafless palm branches and drag them through the highways and byways, saying, `This is what we do to those who abandon the Book of Allah and the Sunnah of His Prophet in favour of philosophy'"⁴⁵. Abu Yusuf, the student of Abu Hanifa, said, "Knowledge of philosophy is ignorance and ignorance of philosophy is knowledge". Abu al-Iz al-Hanafi continues saying, "How could one hope to reach the fount of knowledge without following what was brought to us by the Messenger of Allah?"⁴⁶.

According to Ibn al-Jawzi the source of the problem of the encroachment of philosophy upon the religious sciences and creed was the fact that some of the Muslim scholars were not content with that which the Prophet adhered to, namely the Qur'an and Sunnah. Rather they were attracted to the speculative methods of the philosophers, they immersed themselves in this and were overcome by it, sullyng their beliefs with it⁴⁷.

Ibn Taymiyyah said about this that philosophers who differ with both the Book and the Sunnah of the Prophet stand condemned by both our predecessors and our imams, because they fail to believe completely, and struggle (make *Jihad*) completely, rather they like to take up the case of the disbelievers and the heretics who are even farther from the truth than they are. This can only lead to a rejection of what the Messenger has brought. They cannot convince these disbelievers with reason for they do not truly believe in what the Messenger brought, and they do not truly struggle either. So they begin to say that it is not possible to believe in the Messenger, nor to struggle against the disbelievers, nor to oppose the philosophers and the heretics, except with reason. Whatever opposes reason, from what comes to us from hearsay, must be denounced as lies, or speculation or maliciousness, since these are at the source of hearsay. If this is made clear to them they will realise that things are not as they thought"⁴⁸.

As a final word of warning, I should mention one thing with regard to someone who, having steeped himself in this philosophy and *Ilm al-Kalaam*, ended up calling out for help, that is to say Abu Abdullah Muhammad Ibn Omar ar-Razi, who admitted, "I have trod the paths of the theologians and travelled the ways of the philosophers, yet I have not seen it cure any ill, nor quench any thirst. And I saw the nearest of roads, the road of the Qur'an...Whoever undergoes my experience will know what I know"⁴⁹. This was at a time when he was the greatest living scholar. Thus after long years of wandering in the wilderness it is high time the Muslim Ummah returned to the Divine Light of the Book of Allah and the Sunnah of His Prophet, and pondered its meaning, and acted upon its precepts, as in this lies success and salvation and reassurance for the heart. Indeed Allah has said,

⁴⁵ *Sharh at-Tahawiyya*, p. 72.

⁴⁶ *Ibid*, 72, 73.

⁴⁷ *Sayd al-Khaatir*, revised by Tantawi, p.205, 2nd Edition, 1398 A.H.

⁴⁸ Ibn Taymiyyah, "*Muwafaqat Sahih al-Manqul Lisarih al-ma'qul*" 1/238, revision by Muhyi ad-Deen Abd al-Hamid and Muhammad Hamid al-Faqi'.

⁴⁹ *Sharh at-Tahawiyya*, p. 227.

Is it not in the remembrance of Allah that the heart finds assurance⁵⁰

The method of the Qur'an and the Sunnah is at the root of the doctrine concerning the ties of friendship and their severance. This is entirely consistent with the history of the Prophet's actions, both at Makkah and later at Madinah, of this there are so many examples to be found that we need not go into them here. As for the sterility of philosophy and the poverty of what it has to offer the Muslims, this we have amply discussed.

It is an elementary principle of Islam that the Muslims should confine themselves to matters pertaining to their religion from the time they first pronounce the words, "There is no god but Allah, Muhammad is the Messenger of Allah". They must, from that moment, free themselves from worshipping, following, or obeying anything but Allah. There are many indications of this in the Book of Allah and in the Sunnah of His Messenger. Allah has said:

Whoever disbelieves in *Taaghut* and believes in Allah has indeed grasped the most trustworthy handhold⁵¹

and,

Hold fast to the Rope of Allah and do not differ, recall the blessing of Allah upon yourselves, though you were enemies He drew your hearts together and you became, by His Grace, as brothers. Though you were on the very brink of the pit of Hell He delivered you from it. Thus Allah makes clear to you His Signs so that you may find guidance⁵²

and,

Say, shall we invoke instead of Allah, something that can neither benefit us nor harm us, and turn around on our heels after Allah has guided us? He is like one whom devils have enticed into groping after earthly desires whilst his companions call out offering guidance, 'Come to us!'. Say, "Verily the Guidance of Allah is the only Guidance, and we are commanded to surrender ourselves to the Lord of the Worlds"⁵³

Likewise Allah has said,

Who turns his face to Allah in sincerity has indeed grasped the most

⁵⁰ *Ar-Ra'd*, verse: 28.

⁵¹ *Al-Baqarah*, verse: 256.

⁵² *Aal-Imran*, verse: 103.

⁵³ *Al-Ana'm*, verse: 71.

trustworthy handhold'⁵⁴

and,

Whoever seeks a religion other than Islam, it will not be accepted from him, and he is in the next world amongst the losers'⁵⁵

and finally,

And who is better in speech than one who calls to Allah and does righteous deeds, and says, 'I am one of the Muslims'⁵⁶

These verses illustrate the extent of Allah's blessings upon the Muslims in giving them this religion (Islam). Alliance with it is the source of honour, strength and dignity. Whoever grasps hold of this alliance and persists in it has indeed grasped the most trustworthy handhold.

As for Ahadith, Abu Hurayrah has reported that the Prophet said, "Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors. They are merely burning stones in the pit of hell; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose"⁵⁷. The Prophet was solicitous of the training of his Ummah in order that it should be preserved from anything which did not draw its force and essence from the solid rock of Islam. Thus we find him encouraging them to find their identity within the ranks of the Muslims. For instance Ibn Abu Uqba, a companion from Persia, relates, "I was with the Messenger of Allah at the Battle of Uhud. I had struck down one of the disbelievers and at the same time said, 'Take that! I am a son of Persia!' The Messenger of Allah looked at me and said, 'Hadn't you better say, 'Take that! I am a son of the Ansar!'"⁵⁸.

At the source of the Islamic creed is the uniqueness of Allah and of the bonds of love, glory, obedience, subservience, fear, awe, and hope which bind the believer to Him alone. One must likewise divest oneself of all affection, fear or longing for anything but Allah. Allah has said:

⁵⁴ *Luqman*, verse: 22.

⁵⁵ *Aal-Imram*, verse: 85

⁵⁶ *Fussilat*, verse: 33.

⁵⁷ Sunan Abu Dawud, *Kitab al-Adab*, Vol.5, p.340, Hadith 5116. Tirmidhi, *Kitab al-Manaqib*, Vol.9, p.430, Hadith 3950, and he said it is a Hasan Hadith.

⁵⁸ Sunan Abu Dawud, *Kitab al-Adab*, Vol.5, p.343, Hadith 5123. Albani said in "*Al-Mishkaat*" there is a problem in the *Isnad* of this Hadith with regard to Muhammad Ibn Ishaq, Vol.3, p.1374. It is also reported by Ibn Maja' in *Kitab al-Jihad*, Vol.2, p.931, Hadith 2784.

And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things ⁵⁹

The Prophet once said to Ibn Abbas, "Indeed, if the entire community were to agree to grant you some benefit you would find none other than that which Allah had already written for you, and if they were all to agree to harm you in some way they could do nothing but that which Allah had already written for you"⁶⁰.

"So if one's belief in Divine Unity is deficient or lacking in any way, then the heart is shorn of the fear of Allah. So fear becomes directed to the enemy, who must be weak in comparison to Him; indeed Allah is uniquely to be feared. Further, love, humility, servility, dependence, and solicitude become directed towards something other than Allah. Thus, you see that one's works constitute poverty that one's affairs turn against him and engender only fear, that solicitude towards others finds its source in the deficiency of belief in Divine Unity. Had this but been preserved, it would have served one well, for Allah is the Ally of those who are steadfast and unswerving in belief. Indeed Allah preserves those who believe. Divine Unity, everyone knows, is the greatest fortress of Allah. Whoever enters it is supremely protected. Some of our predecessors used to say, 'All things quake before he who fears Allah, and whoever has no fear of Allah is terrified of all else'⁶¹.

This is one of the ways in which the Islamic creed instils, in the soul, an appreciation of the qualities of allegiance and severance. Another way is by the invoking of images of the Day of Resurrection, in order to illustrate the fate of those who are followed and who follow them, who chose a method other than that of the religion of Allah, who chose their friends and their enemies according to their custom, according to the religion of their ancestors. Each of them will wash his hands of the other. Thus Allah says:

On the day when those who were followed disown those who followed them, and they see the torment, then all their relations will be cut off from them. And those who followed will say, 'If a return were possible for us, we would disown them as they have disowned us'. Thus Allah will show them their own deeds as anguish for them, and they will never emerge from the Fire ⁶²

There is no doubt but that this is the condition of whoever takes for his friend and ally anyone but Allah and His Messenger. Allying himself to him, seeking redress from him, pleasing himself with what they like, and despising what they dislike. His works are entirely in vain. He will see them cast down on the Day of Resurrection despite their number and despite the extreme effort and exertion which he had made, so long as he had failed to ally himself for the sake of Allah and His Messenger; to fight for

⁵⁹ *Al-Ana'm*, verse: 17.

⁶⁰ Sunan Tirmidhi, *Sifat al-Qiyama*, Vol.7, p.204, Hadith 2518. He said it is Hasan Sahih Hadith.

⁶¹ Ibn al-Qayyim al-Jawziya, *"Bada'i al-Fawa'id"*, Vol.2, p. 245.

⁶² *Al-Baqarah*, verses: 166-167.

this, to love for this and to hate for this; so long as all of his effort and all of his actions have not been for Allah and His Messenger.

On that Day all connections and all associations will be severed except for those which were for the sake of Allah. Good fortune is his whose migration was for Allah and His Messenger, whose worship was for Allah alone, who loved for Allah and hated for Allah, who granted and forbade for His Sake, who sealed a friendship or declared animosity for His Sake, whose drawing near and whose staying clear was for His Sake, who followed the Messenger and who denounced and abandoned all who differed with his Sunnah and his guidance⁶³.

One of the ways this concept is taught in the Qur'an is by the relating of an example. These are numerous but perhaps the most prominent in this context is that of Ibrahim, whom Allah called His friend, the father of the Prophets. His is the highest example in the matter of allegiance and severance. We will return to his story a bit later.

If there is love of Allah in the heart, it will support the believer and help him to bear difficulties of meeting the obligations of worship and of struggling against the enemies of Allah, by bearing their anger and insults; it will help him to have patience in the face of difficulties suffered in His Path.

One of the common devices adopted in the Qur'an to illustrate this aspect of the creed is that of warning and admonition, following a clarification of the matter and the presentation of proof. For example, Allah says,

O you who believe! whoever amongst you abandons his religion (Islam), Allah will bring a people whom He will love and they will love Him, who are humble towards the believers, stern towards the disbelievers, who struggle in the path of Allah and have no fear of censorious tongues⁶⁴

As for those who answer the call of Allah, Allah loves them, is their Protector and grants them victory. Allah says:

Indeed Allah loves those who fight in His path, in ranks solid as a brick wall⁶⁵

also,

⁶³ Ibn al-Qayyim al-Jawziya, "Ar-Risala at-Tabukiyya", p.51.

⁶⁴ Al-Ma'idah, verse: 54

⁶⁵ As-Saf, verse: 4.

Yeah Allah is your Protector and the best of Victors ⁶⁶

and,

Hold fast unto Allah, He is your Supreme Protector, how excellent is this Protector and how excellent is this Victor ⁶⁷

One of the things that love of Allah requires is that you follow His Messenger. Allah says:

Say, If you truly love Allah then follow me, Allah will love you and forgive you your sins ⁶⁸

Ibn Taymiyyah said: "One of the prerequisites of the love of Allah is to follow the Sunnah of the Prophet, and the Shari'ah, both inwardly and outwardly, as its realisation is the struggle in the path of Allah, attaching yourself to His allies and opposing His enemies"⁶⁹.

Hassan al-Basri observed: "Some people had claimed to love Allah, so Allah tried them with the verse, `Say, If you truly love Allah then follow me, Allah will love you'"⁷⁰. Both the Book and the Sunnah have enjoined the community to love for the Sake of Allah, hate for His Sake, and to take both friends and enemies for His Sake; to the point that one would prefer to be cast into the flames rather than return to disbelief, after having been saved by Allah from it.

If these criteria for alliance and severance have now escaped from the reality of the daily lives of the Muslims, except for those whom Allah preserves, this is not to say that its omission will change the truth of the matter in any way. This is a very important point, as Sheikh Hamad Ibn Ateeq has said, "There is not anything more cogently proven, nor more clearly illustrated in the Book of Allah than this, except for the obligation to acknowledge Divine Unity and the prohibition of contradicting it"⁷¹. There is nothing to be gained from the materialistic concepts and secular laws of human invention, other than a participation in their estrangement from Allah and His Messenger, a sharing in the ideological oppression of the *Tawaagheet*, which is concealed by their spurious falsehood and false realities.

⁶⁶ *Aal-Imran*, verse: 150.

⁶⁷ *Al-Hajj*, verse:78.

⁶⁸ *Aal-Imran*, verse:31.

⁶⁹ Ibn Taymiyyah, *at-Tuhfa al-Iraqiya*, p.76.

⁷⁰ Tafseer Ibn Kathir, Vol.2, p.25.

⁷¹ Hamad Ibn Atiq, *An-Najat wal-Fakak*, p.14.

CHAPTER TWO: The Allies of Allah, the Allies of Satan, and the Nature of Their Conflict

The conflict between the allies of Allah and those of Satan goes back to the very creation of Adam, Allah ordered the angels to fall prostrate to him, yet Iblis proudly refused. The Qur'an relates this tale in a number of Suras, but perhaps the best known of these accounts are those of Surah *al-Baqarah*, *al-A'raaf*, and *Taha*. Allah says in Surah *al-Baqarah*, verses: 34-38,

And when we said to the angels, "Prostrate yourselves before Adam!" And they all prostrated themselves except Iblis, who refused and gloried in his arrogance; thus he became one of the disbelievers. And We said: "O Adam, live you and your wife in the Paradise, and eat freely whatever you may wish; but do not touch this tree for you would then become wrongdoers." But Satan made them slip therefrom, and brought them out of their estate. And so We said: "Down with you, be enemies unto one another, on earth is your resting place and your provision for a time!". Then Adam received from his Lord Words, and He pardoned him, indeed, He is the One who Forgives, the Most Merciful. We said, "Down with you all from this place (the Paradise), then when most certainly there comes unto you Guidance from Me, who follows My Guidance there shall be no fear upon them, and neither shall they grieve

In Surah *al-A'raaf*, verse 12, Iblis' refusal to prostrate to Adam is mentioned in the following words,

"He said, 'What has prevented you from prostrating yourself once I had demanded it of you?'", he replied, **"I am better than him, You created me from fire but you created him from clay"**.

Allah had commanded him to prostrate himself but his only response was to become conceited and assert foolishly that fire is more noble than clay! Thus he presumes to dispute with Allah, taking himself for His equal. Allah ordered him, but Iblis refused saying, no, I think such and such. By this act he earned his banishment and rejection from the Mercy of Allah.

People then are to be divided into two groups, one that follows guidance and the other which has gone astray. This split is as Allah it has said,

It is He who created you, amongst you are disbelievers and amongst you are believers. Allah is well aware of what you do⁷²

⁷² *At-Taghabun*, verse: 2.

As for the party which responded to the call of the Messengers, believed in the Books revealed by Allah and in the Messengers which He had sent as a mercy to mankind, these are the allies of Allah. The party which denied these things and became proud, these are the allies of Satan. Before discussing this, it is worth mentioning that Allah has presented His servants with proof of it, explaining to them that Satan is indeed their enemy; even after the incident involving Adam.

Allah (it) has not mentioned Iblis' enmity towards Adam so many times without a reason, indeed it is repeatedly recounted in order to warn mankind of the intent of Satan to divert humanity from the straight path of Allah. Allah says,

O you who believe! Enter perfectly in Islam and do not follow the footsteps of Satan, indeed he is for you a clear enemy⁷³

In Surah *al-A'raaf* we find a warning and a reminder,

O Children of Adam! Do not let Satan deceive you as he did when he caused your parents to be cast out of the Paradise, stripping them of their clothing, to show them their private parts. Indeed he sees you, he and his cohorts, yet you see them not. Verily we have made the devils the protectors of those who do not believe⁷⁴

But the Quranic injunction does not stop at this, indeed, it reveals Satan's devilish plan entirely, so that all may see and each may consider its seriousness. Allah says,

Allah cursed him and so he said, 'I will indeed take from amongst your servants my rightful share, surely I will lead them astray and fill them with vain desires; and I will command them, and they will cut the ears of cattle; and I will command them, and they will change Allah's creation!' But all who take Satan for his protector instead of Allah is truly a loser, and certain is his loss. He holds out promises to them, fills them with vain desires, and whatever Satan promises them is only a deception⁷⁵

Allah mentions the scene on the Day of Resurrection when the allies of Satan will be stricken with remorse, He says,

Be distinguished today, you outrageous villains. Did I not enjoin you, O Children of Adam, not to worship Satan, indeed he is your enemy manifest, but to worship Me, that is the Straight Path⁷⁶

⁷³ *Al-Baqara*, verse: 208.

⁷⁴ *Al-A'raaf*, verse: 27.

⁷⁵ *An-Nisa'*, verse: 118-120.

⁷⁶ *Ya-Sin*, verse: 59-61.

In another scene Iblis abandons his followers thus,

And when the matter was pronounced Satan said, "Indeed Allah had promised you truly and I promised you and split you up. I had no power over you other than to call out to you, and you answered me, so do not blame me but blame yourselves. I cannot respond to your cries for help nor you to mine, indeed, I did not believe in what you had already attributed to me. Surely for the wrongdoers is a most painful suffering"⁷⁷

There is no further clarification necessary after Allah has made things clear. Everything goes back to its source, as they say, for Iblis is still the enemy of humanity and there can be no doubt but that his followers, his party, are the enemies of Allah's wards, the followers of the Messengers. Therefore, there is no common ground between these two groups and no love lost. War, enmity, jealousy, ridicule, derision, treachery, and betrayal, in fact whatever Iblis may inspire in the hearts of his minions are the weapons of his troops. They await their chance to strike at the believers, trying their utmost to divert them from the worship of Allah. Allah has already told us this so many times in His Book, and of their treachery He says,

Beautiful is the life of the world for those who disbelieve; they make a joke of the believers. But those who are conscious of their duty to Allah will be above them on the Day of Resurrection. Allah gives without reckoning to whom He will"⁷⁸

And He says,

The chieftains of his disbelieving people said, 'We see that you are lost in foolishness and we think that you are but a liar'⁷⁹

Indeed villainous souls would laugh at those who believed, passing them by, they would snigger and wink, they returned to their folk always in good cheer, and when they saw them said, 'Surely these have gone astray'⁸⁰

As for the enmity of Satan's clan, the Qur'an describes thus how they collude with one another against the believers;

And when you recite Our Clear Signs to those who disbelieve you see repugnance in their faces, they could virtually pounce upon those who recite to them. Say, 'Shall I tell you of what is even worse for you? Fire is

⁷⁷ *Ibrahim*, verse: 22.

⁷⁸ *Al-Baqara*, verse: 212.

⁷⁹ *Al-A'raf*, verse: 66.

⁸⁰ *Al-Mutaffifin*, verse: 29-32.

the promise of Allah for those who disbelieve, an evil fate' ⁸¹

Herein lies an important truth, that the enmity which arose between Adam and Iblis, will carry on between sons of Adam and *Iblis* until Allah inherits the earth and all that is upon it. Indeed the whole of human history is but a confirmation of this division of people into two groups, those who follow wisdom and guidance and those who follow their own whims, their passions and those of the Devil. Allah says:

It is He who created you, amongst you are disbelievers and amongst you are believers ⁸²

In addition to this there is no common ground between these two groups, neither in this world nor in the next. This is why Ibn Taymiyyah has said, "It is part of the plan of Allah that when He chooses to raise up His religion He bates those who oppose Him and by His Words the Truth is made manifest. Truth dispels falsehood and puts its stamp upon it, and in this way it is defeated"⁸³.

Another case in point is the enmity of Noah's people towards him, and that of the people of A'd, Saleh, Shuaib, Ibrahim, Musa, Jesus and, finally, Muhammad towards their prophets. This is the enmity which the people of Ignorance have shown the believers and will continue to do so until Allah inherits the earth and all it contains.

If the allies of Allah resolutely follow the guidance of their Lord, then the allies of Satan are equally resolute in their stubbornness to remain in error and ignorance. They persist in the adoration of *Taaghut*, whether they be idols or icons which they worship, or unrestrained desires which they seek to satiate. Their passion may be for sexual gratification or for words of comfort, to gain 'power', possessions, or even for the 'heritage' of their father's faith. But the truth is what Allah has said,

Allah is the *Wali'* of those who believe. He brings them out of darkness into light. But as for those who disbelieve, their *Awliya'* (allies) are *Taaghut*, it takes them out of light and plunges them into darkness. They are the inheritors of the Fire, in it they shall eternally abide ⁸⁴

The party of Allah "are those who belong to Allah, Praised is He, who shelter under His Gaze, who ally themselves to Him and do not ally themselves to anything other than Him. They are one family, one people, throughout the ages and generations, from all places and nations, of every race, class, colour and caste"⁸⁵

⁸¹ *Al-Hajj*, verse: 72.

⁸² *At-Taghabun*, verse: 2.

⁸³ Ibn Taymiyyah, *Majmu' al-Fatawa*, 28/57.

⁸⁴ *Al-Baqara*, verse: 257.

⁸⁵ Sayyid Qutb, *Fi Zhilal al-Qur'an*, Vol.1, p.413.

Islam had come as a criterion between truth and falsehood, that is, the state of Islam and ignorance; it did not sanction uniting people on the basis of descent or colour, race or class, like those ways of Ignorance in the past and the present do. Rather, the sorting of mankind is to be on the basis of creed; rank is established amongst them according to the soundness of their works, for Allah has said,

O people, I have created you of male and female and made you into nations and clans in order that you may know one another. Indeed the most noble amongst you before Allah is the most deeply conscious of Him. Allah is all knowing, vigilantly aware⁸⁶

The Prophet said, "There is no superiority of the Arab over the non-Arab, nor of the non-Arab over the Arab, neither is the black superior to the white nor the white superior to the black, except in piety. All of you are from Adam and Adam is from dust"⁸⁷. And he also said, "Allah, Most High, has removed from you the pride of the pre-Islamic period with the boasting in its ancestry. One is only a pious believer or a miserable sinner". The Prophet washed his hands of his relations who had not followed his religion, making himself an example for the believers. Amru Bnul Aa's said, "I heard the Messenger of Allah say, loudly and clearly, 'Indeed so and so, referring to some relations of his, are nothing to do with me, indeed my protecting friend is Allah together with the true believers'"⁸⁸

He also said, "The closest people to me are the God fearing, whoever they are, wherever they are"⁸⁹. This is in keeping with the verse, "**Allah Himself is his Protector, and Gibreel and the righteous amongst the believers**"⁹⁰.

Thus the believers are to be considered the allies of Allah because they fulfilled Allah's wishes and fought for Him alone, worshipped Him alone, and feared only Him, in contrast to the others who replied to the call of the Messengers saying,

Rather we will follow what our fathers have left us. This, even though their fathers understood nothing and had no guidance?⁹¹

If it is said to them, 'Come unto what Allah has revealed and to the Messenger', they say, 'We will rely upon that which we found our fathers doing'. This, even though their fathers understood nothing and had no

⁸⁶ *Al-Hujurat*, verse: 13.

⁸⁷ This is reported by Imam Ahmad in his *Musnad*. Its chain of transmission is *Sahih*, whilst it is *Mursal* since it rests on the authority of Abu Nadara, who was not a companion. 5/411.

⁸⁸ Bukhari, *Kitab al-Adab*, Vol.10, p. 419, Hadith 5990. Muslim, *Kitab al-Eemaan*, Vol.!, p. 197, Hadith 215.

⁸⁹ It is reported by Ahmad in his *Musnad*, Vol.5, p. 235. It is classified as Hadith *Sahih*. See "*Fiqh as-Sira*" of Muhammad al-Ghazali, p. 485, and "*Sahih al-Jami' as-Saghir*" Vol.2, p. 181, Hadith 2008.

⁹⁰ *At-Tahreem*, verse: 4.

⁹¹ *Al-Baqara*, verse: 170.

guidance? ⁹²

One of the qualities of the allies of Allah is their willingness to accept and be guided by the wisdom of Allah and the Shari'ah; to obey His command. Allah says,

Indeed the reply of the believers, when they are called to Allah and His Messenger to judge between themselves, is only to say, 'We hear and obey. Such are those who will succeed ⁹³

As for the allies of Satan, they are distinguished by their rejection of Divine Wisdom and of the Shari'ah, they follow what they like, and so they follow Satan.

And they say, 'We hear and we disobey, hear you as one who hears not!' and 'Listen to us', with a twist of their tongues and a slander to religion ⁹⁴

And He said,

And who does more wrong than he who is reminded of the *Aayaat* (verses, signs, proofs...) of his Lord then rejects them? Verily, We shall exact retribution from the *Mujrimun* (sinners, disbelievers, criminals...) ⁹⁵

Ibn al-Qayyim said, "Whoever denies the Messenger of Allah; withholds his obedience, disputes his authority, rejects his religion and follows a path other than his, fails to enter into his compact, cedes to the ignorance in his soul, to the whim and fancy of his heart, to the disavowal and disbelief of his breast, to the rebellion and revolt of his body; he is the ally of Satan"⁹⁶.

Such are the qualities of the allies of Satan that "If Truth should oppose their way to power they will crush it and trample it underfoot. If they cannot manage this they simply assault it. Failing this they block the road, diverting it to some other way. And they are always ready to cast it off, according to their ability. If they must they let it pass and offer it the coining of money and religious duties, and keep it away from government. Though they may show submission, it is not because they recognise Truth but rather because it suits them and in some way serves their desires, Allah says:

And if they are summoned to Allah and His Messenger to judge between them, some of them turn away; but if the truth is to their liking, they

⁹² *Al-Ma'idah*, verse: 104.

⁹³ *An-Nur*, verse: 51.

⁹⁴ *An-Nisa'*, verse: 46.

⁹⁵ *As-Sajdah*, verse, 22.

⁹⁶ Ibn al-Qayyim, *Hidayat al-Hayara*, p. 7.

willingly accept it! Is there in their hearts a disease or doubt or do they fear injustice from Allah and His Messenger? Rather they only wrong themselves⁹⁷

⁹⁷ Preceding paragraph and verse from Ibn al-Qayyim al-Jawziya, *Madarij as-Salikin*, Vol.', p. 53.

The Nature of Enmity between the two Ideological Groups

Another aspect of this problem is the distinction of good from evil; Allah says:

Allah will not leave the believers in the state in which you are now, until He distinguishes the bad from the good''',⁹⁸

It is a well known fact that the distinction between these two groups is an important matter which some so called Muslims have attempted to cover up in the hope that the real Muslims would somehow disappear into the gaping jaws of a contemporary Ignorance; that their attachment to their Lord, to their religion and to their brothers in the faith would somehow melt away; that their faith could be broken and their hostility towards each and every enemy of this religion could be dispelled. In this way our enemies attempt to present a false image of themselves, they maintain that the disbelievers are in fact our friends, tried and true, whom we should love and cherish, respect and honour. They say that we are backward, that we should tread the path they have trodden, take theirs as our example, follow their footsteps to the letter, adopt their culture completely, both the good and the bad, which they claim, has no bad in it at all⁹⁹.

These people will be driven away and defeated. Indeed the party of Allah is the stronger of the two. They are stronger even though their number may be small. The party of Satan are losers, even though they be legion.

It is imperative to take the discussion of this enmity to heart, as it provides a glimpse into the hostility of Iblis towards mankind. We must recognise the artifice of Satan to gain power over the human soul, the ruse by which he makes falsehood appear to his allies as truth. The truth has been made manifest to the believer so that he may take heed, for his own benefit and the benefit of those who are with him, so he may worship Allah knowingly, enlightened by its guidance.

Ibn al-Qayyim has mentioned that the hostility of Satan towards mankind may take six different forms:

1. Disbelief and animosity towards Allah and his Messenger. If he succeeds in entangling a Son of Adam in this he will saddle him with a share of his suffering and burden. This is the first thing which Iblis desires from humanity. If he can he will make a man his servant and his minion, so that he will

⁹⁸ *Aal-Imran verse: 179.*

⁹⁹ An example of this is the position advanced by Taha Hussein, one of the most important of modern Egyptian literati.

actively call others to his worship. If he fails in this aim then he will lower his sights and try to pervert a man's religion.

2. Innovation in religion is more dear to Satan than simple rottenness or disobedience. This is because it harms religion in many ways, and contradicts the teaching of the Messengers. But if a person rejects innovators and heretics then Satan tries something else.
3. Major sins; Satan always tries to draw a person into some type of major transgression hoping to entangle him. This is especially so if he is a scholar, since those who depend upon him would then be turned away. The terrible punishment awaiting those who like to spread mischief amongst the believers is well known, but what would happen to them if they actually succeed in turning people away from faith? Failing this, he tries to mislead mankind by the next type of sins.
4. Minor sins; the combined weight of which could destroy you. As the Prophet said, "Beware of paltry transgressions, it was by such things that a people were taken to the very depths of the earth"¹⁰⁰. Another Hadith mentions how each of them came to add a piece of firewood to a fire, which grew so big that they were cooked on it. Satan continues to entice you to commit small sins until they eventually weaken and break you, so the person with a few major sins is finally in a better situation than you.
5. Failing this, Satan tries to busy you with *Mubahaat* (permissible actions) which bring neither reward nor punishment. Rather the punishment which they bring is the denial of a reward which would be due you had you occupied your time more profitably. So if the servant of Allah foils him in this, by being vigilant with his time and aware of the fact that his days are indeed numbered, his time limited; that his use of it will bring both blessings and punishment, Satan will try his last ruse.
6. Thus Satan's last ruse is to try to occupy him with works which are good, but not the most meritorious. This is in order to deprive you of any higher merit and so deny you of higher rewards. He will hold before you many glittering good deeds, and will encourage you to seventy fine acts. Perhaps you will lower your guard and fall into some evil act, or be distracted by him from the truly supreme deed, greater, more noble and more meritorious than all others put together. This great deed you will only perceive through the light of Allah, which Satan will try to cast out of the heart of the believer. This light is kindled by sincere devotion in following the Messenger, by the steadfastness of the heart, in pursuing Allah's pleasure through good works, loving what Allah loves and finding pleasure in what pleases Allah. No one can know this other than those who follow in the footsteps of the Prophet who are the Noble

¹⁰⁰ Imam Ahmad, *Musnad*, 5/331, Hadith Sahih. See "*Silsilat alAhadith as-Sahihah*", Hadith 389, and "*Sahih al-Jami*", 2/386, Hadith 2683, 2684.

ones of the community, and are his successors on earth. Allah grants His Favour to whomever He wishes from amongst His servants¹⁰¹.

This still remains Satan's plan, which he has in store for mankind, so what is the reason then for the animus between the allies of Allah and those of Satan? This could be one of the four following reasons, or indeed all four of them.

The first is pride. The allies of Satan are too proud to acknowledge the truth, too proud to acknowledge the Messenger or his message. Allah has said,

Indeed those who take issue with the Signs of Allah are without a case, there is nothing in their breasts but a pride which cannot be satisfied. So seek refuge in Allah, He alone is all- Hearing and all-Seeing¹⁰²

and He says,

Is it not that every time a messenger came to you with something not to your liking you become proud, some of them you disbelieved and some of them you slew?¹⁰³

and He said,

And when Our Signs are recited to him he arrogantly turns away, as if he had not heard, as if there were a deafness in his ears. Glad tidings to him of a painful doom!¹⁰⁴

The Second one is the preference of this life to the Hereafter, and an obsession with the passions and desires of the world. Allah has said,

This is because they preferred the life of the world to the Hereafter, verily Allah does not guide disbelieving folk¹⁰⁵

and also,

Those who prefer the life of the world to the Hereafter and who divert others from the path of Allah which they would make crooked, they are

¹⁰¹ Ibn al-Qayyim, *Badai' al-Fawa'id*, 2/260-262.

¹⁰² *Ghafir*, verse: 56.

¹⁰³ *Al-Baqara*, verse: 87.

¹⁰⁴ *Luqman*, verse: 7.

¹⁰⁵ *An-Nahl*, verse: 107.

far astray¹⁰⁶

Those who conceal pride and/or give preference of this world over the next become agitated in the presence of sincere believers. Even if there is no contact between them. Their sincerity and purity of heart, their nobility of character are sufficient provocation for the enemies of Allah. Allah has said,

They long for you to disbelieve, as they have disbelieved, so that you would be equals¹⁰⁷

This is because merely by their presence these disbelievers are made to feel the filthiness of their condition and the ugliness of their deeds. This is what gives birth to their scheming, in every sense of the word; whether they aim to humiliate or ridicule, harass, chastise, or entrap; they will do their utmost against the believers. This obsession of the allies of Satan is relentless.

The Third one is jealousy. The allies of Satan become jealous and envious of the believers. Allah has explained this saying,

Many of the People of the Book long to make you disbelieve after you have believed, through envy on their own account after the truth had been made clear to them. Forgive them and indulge them until the command of Allah comes to pass. Allah is Able to do all things¹⁰⁸

This is indicative of their concern to bring about the disbelief of the servants of Allah in order that they become like them in disbelief and error. Allah has made the consequences of their jealousy and envy clear, should they ever overcome the believers. Allah says:

How then, when if they should gain the upper hand they would keep no pact nor honour in respect of you? ¹⁰⁹

Finally, there is the spoiling of rulers. This is especially so of who are glorified as if they were gods, magnified, whose favour is sought, before whom people feel fear, anxiety and hope. When Truth comes from Allah, it frees mankind from the worship of creation so that they can adore the One, the Victorious. Once these earthbound gods (*Taaghut*) realise that their power has been destroyed and that their authority has withered, they revolt, show enmity toward pious believers and they do what they can to divert the call to Truth. But alas, no one will come back to them because the truth has freed mankind, whose adoration and devotion is now only for Allah, whose fear

¹⁰⁶ *Ibrahim*, verse: 3.

¹⁰⁷ *An-Nisa'*, verse: 89.

¹⁰⁸ *Al-Baqara*, verse: 109

¹⁰⁹ *At-Tawbah*, verse: 8.

and hope is for Allah, whose allegiance is to Allah and whose anger is for the sake of Allah, alone.

One indication of this is the reaction of Chosroes, King of Persia. When he received a letter from the Messenger of Allah calling him to Islam he puffed himself up saying, "Strange indeed is it, that the Arabs, who used to watch over our goats, should come to us to invite us to enter their new religion!" He imagined that his kingdom would perish if he accepted, so he tore the letter to pieces. Allah answered the prayer of the Messenger and the kingdom of Chosroes was itself torn to bits.

So this is how it is with these *Tawaagheet* who take themselves for gods, and refuse to accept the guidance of Allah, in matters of allegiance, government and in the exercise of authority. They attempt to divert the servants of Allah, pouring upon them the most obscene abuse and assaults. As Allah has said,

And they had nothing against them except that they believed in Allah, the All-Mighty, Worthy of Praise! ¹¹⁰

"They are not hostile towards Islam in ignorance of right or goodness, neither do they believe that the error in which they live is stronger or more enduring than Islam. Rather they are aware of both the right and goodness of Islam and of the fact that it is more enduring than the crooked road they tread. They hate it all the more because they realise the vigilance of the Muslims before their twisting path and that they will have nothing to do with it. They want things to remain as they were before, muddled and confused, twisted not straight. They hate Islam because they are ignorant, and the antithesis of ignorance is Islam,

And as for Thamud, we had guided them but they preferred blindness to guidance ¹¹¹

As for the animosity of the allies of Allah towards those of Satan, it is regarded as being part of the creed, an article of faith. This we have discussed in detail earlier with relation to the further implications of the profession of faith, "There is no god but Allah". The Muslim feels anger for whoever challenges Allah and His Messenger. Allah has said,

You will not find people who believe in Allah and the last day taking into their affections those who challenge Allah and His Messenger, even if they were their fathers or their sons, or their brothers or their kinsfolk. Such are the people in whose hearts He has inspired faith and bolstered them with a Spirit from Himself. He takes them into Gardens under which rivers flow; there they will abide for eternity. Well pleased is Allah with

¹¹⁰ *Al-Buruuj*, verse: 8.

¹¹¹ Muhammad Qutb, *Jahiliyyat al-Qarn al'ishreen*, p.322. *Fussilat*, verse: 17.

them and they with Him. They are the Party of Allah. Is it not the Party of Allah who shall find success?¹¹²

They do not work out compromise agreements with their enemies, rather they do as their father Ibrahim had done and said,

We have washed our hands of you and of what you worship beside Allah. We reject you, and there has started between us and you hostility and hatred for ever, until you believe in Allah alone¹¹³

Sheikh Muhammad Ibn Abdul Wahhab, may Allah be pleased with him, said, "A Muslim is not right in his religion, even if he rejects everything other than Allah, unless he feels enmity towards the disbelievers and makes this known to them" as Allah says, "You will not find people who believe.. etc." (58:22)¹¹⁴

We must, nevertheless, recognise the total animosity which in reality exists between the Muslims and all of the enemies of Islam, whatever their hue; atheists, polytheists, People of the Book or hypocrites.

The true nature of the Islamic method, which is well known to all outsiders, is to persistently strive for the establishment of a divinely inspired order on Earth. To bring all people away from the worship of created things to the worship of Allah alone. To break down the barriers surrounding all people which prevent them from truly enjoying a choice. Then this is the natural struggle between the two parties which share no common ground. Partisans of man-made systems will strive for the destruction of the divine system of Islam which threatens their interests, their authority, their very existence. They must destroy it before it destroys them. This is a necessity that tolerates no choice between this and that. This is clearly stated in the Qur'an where Allah says, **(They will continue to fight you until they turn you away from your religion, if they are able)¹¹⁵**.

Allah has mentioned in the Qur'an that the enemies of Islam fall into different groups; disbelievers, polytheists, People of the Book, and hypocrites. He says of the **disbelievers,**

They would like to extinguish the Light of Allah with their mouth, but Allah will complete His Light even though the disbelievers hate it¹¹⁶

About the **polytheists** He says,

¹¹² *Al-Mujadalah*, verse: 22.

¹¹³ *Al-Mumtahinah*, verse: 4.

¹¹⁴ Six points from Sira, *Majmu'at at-Tawhid*, p.19.

¹¹⁵ *Tareeq ad-Da'wah*, Vol.1, p. 80.

¹¹⁶ *As-Saff*, verse: 8

Neither those who disbelieve from amongst the polytheists nor the People of the Book are pleased that there could come to you a blessing from your Lord¹¹⁷

and also

It is He who has sent His Messenger with guidance and the religion of truth to make it victorious over all other religions, though the polytheists hate it¹¹⁸

As for the enmity of **the People of the Book**, Allah says,

Neither the Jews nor the Christians will ever be pleased with you until you follow their religion¹¹⁹

And,

You will surely find the strongest enmity towards those who believe is that of the Jews¹²⁰

And,

Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path¹²¹

And,

When they meet you they say, 'We believe', but when they are alone they bite their finger tips in rage against you. Say, 'Die in your rage!' Indeed Allah knows what the heart holds¹²²

The enmity of the hypocrites is a subject which the Qur'an has addressed many times, not the least of these is the treatment it is given in the beginning of *Surah al-Baqarah* where it occupies thirteen verses (8-20). "This is because of their numerousness, the general nature of the danger which they pose, and the degree of the

¹¹⁷ *Al-Baqara*, verse: 105.

¹¹⁸ *As-Saff*, verse: 9.

¹¹⁹ *Al-Baqara*, verse: 120.

¹²⁰ *Al-Ma'idah*, verse: 82.

¹²¹ *An-Nisa'*, verse: 44.

¹²² *Aal-Imran*, verse: 119.

threat which they represent to Islam and the Muslims. They cause a great deal of distress because they claim to be Muslims themselves, and while they pretend to help and support the believers they are in truth their enemies. Their enmity takes every form. The ignorant are made to think that they are pure and knowledgeable, but their goal is to spread ignorance and corruption.

How many Muslims' faith have they destroyed? And how many people have they raised up only to knock them down again? How many people's confidence have they built up only to dash it? They have agreed amongst themselves to contradict whatever the Revelation contains, they have totally abandoned all guidance.

They have split themselves into sects, each delighting in their own path¹²³

Deceit and trickery underlie their every word; what they have to offer is the lie and the clever ruse. Their hope is that both believer and disbeliever will be pleased with them and that by this pleasure their security will be assured.

They would trick Allah and those who believe yet they trick only themselves and they suspect it not¹²⁴

They will sink their claws into whoever they can, ripping out his faith and tearing it to little pieces. Who gives his heart to the evil of their deeds will be cast into a raging doom, having embarked in search of some useless commerce on the seas of destruction; they ride the ship of doubt and circumspection which carries them over spectral waves, through tempests to finally rest amongst the crafts of the destroyed ones.

These are they who have purchased error for guidance, so their commerce was profitless and they were not guided¹²⁵

An entire *Surah* has been revealed just about them, "The Hypocrites". It tells clearly of the enmity they hold for the believers, Allah says:

They are the ones who are saying, 'Do not spend your money on those who are with the Messenger of Allah, perchance they will go away'. The treasures of the heavens and the earth are Allah's but the hypocrites do not understand. They say, 'If we go back to Madinah surely the stronger will drive out the weaker', but strength is Allah's and His Messenger's and the believers,' but the hypocrites do not know¹²⁶

¹²³ *Al-Mu'minun*, verse: 53.

¹²⁴ *Al-Baqara*, verse: 9.

¹²⁵ *Al-Baqara*, verse: 16. Extracted from "*Madarij as-Salikeen*", p.347-349.

¹²⁶ *Al-Munaafiqun*, verses: 7-8.

Therefore, since we know the animus of these people to Islam, it is perhaps worth mentioning the danger posed by the Jews and the Christians, who between them control most of the world, and who use all means at their disposal to maintain this control. They have held out the greatest of deceptions in order to dupe the Muslims.

Sayyid Qutb, may Allah be pleased with him, says: "The truth about the battle in which the Jews and Christians have engaged the Muslim Ummah in every corner of the earth, and in every age, is that it centres upon our belief or creed. Although they may quarrel amongst themselves, they are forever united in the struggle against Islam and the Muslims

They have used every kind of wickedness, perfidy and treachery in this struggle ever since they have experienced, firsthand, the zeal of the Muslims for their religion, having previously confronted them in the fullness of their creed. So they declared war over land, economic and political ideologies, strategic interests, and then they tried to convince the guileless amongst us that the whole issue of the creed was outdated; that it was totally irrelevant. They said that it should not be a point of discussion; that those who struggled on its behalf were only reactionary fanatics. So it is time to return to central importance the creed before we lose heart, struggling with all that we have in order to dispel, once and for all, this impudence which has been wearing away at us for so long. If we allow ourselves to be deceived once again then we have only ourselves to blame. We will have turned away from the Favour of Allah upon His Prophet and his Ummah; Allah is the Most Truthful of all when He says, **(The Jews and the Christians will never be pleased with you until you follow their religion).**

This is the singular price which they desire, nothing else will find their acceptance or approval. But the real truth and the correct orientation is **(Say, the Guidance of Allah is True Guidance)**. In short, Allah's Guidance is the only guidance and whoever rejects it is not guided"¹²⁷.

Conclusion

The true nature of the enmity between the Muslims and the non-Muslims arises from a religious difference and an incompatibility of methods. As for the religion of Allah, the believers are its followers; the keepers of His Sharia'h, and the allies of His Servants. As for the rest, they follow their desires; they follow Satan and are united in his forces. It is for the partisans of Allah to prevail, by the force of their religion, and rise above the wickedness of falsehood; for they are indeed the victors. If the enemies of Allah boast of their power or number or preparedness, it is still the believers who will rejoice in the Victory of Allah, His Blessings and Assistance.

Al-Bukhari relates on the authority of Abu Huraira that the Prophet said, "Allah said,

¹²⁷ Sayyid Qutb, *Fi Dhilal al-Qur'an*, Vol1. p.108.

'Whoever opposes an ally of Mine, I have declared war on him. My servant can draw no nearer to Me, in what is dear to Me, than by what I have made incumbent upon him. My servant will continue to draw near to Me by exceeding his obligations, until I love him, until I am the ears with which he hears and the eyes with which he sees, the hand with which he strikes and the leg with which he walks. If he asks something of Me I shall grant it to him, and if he seeks My Protection I shall protect him. I do not hesitate before anything but to take the soul of a believer, for he dislikes death and I do not like for him to be distressed'¹²⁸.

Allah has said,

Truly, Allah is with those who fear Him and who are doers of good¹²⁹

And your Lord inspired the angels saying, am with you, so give support to those who believe, I shall cast fear into the hearts of the disbelievers¹³⁰

So do not be weak and call for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you and will never decrease the reward of your deeds¹³¹

The pages of history are replete with such instances. In the Battle of Badr Allah granted victory to a small group of believers over a disbelieving hoard, glorifying His religion and elevating His servants. Similarly the early conquests of the Muslims in the East and the West and their destruction of the Persian and Byzantine empires are feats to amaze the mind. Allah helped the believers in their struggle against the Tartars and the Crusaders, and many others like them, whether on a personal or communal level. The victory of Allah, and His aid and assistance will continue to fall upon the Allies of Allah until the time Allah inherits the earth. The believers have only to believe in Allah and to work sincerely for His pleasure alone. To act in accordance with His Book and the Sunnah of His Prophet. Allah will not deny the reward of those who strive to do good.

¹²⁸ Sahih Bukhari, *Kitab ar-Raqa'iq*, (Md. Muhsin Khan, Vol.8, p. 336).

¹²⁹ *An-Nahl*, verse 128.

¹³⁰ *Al-Anfal*, verse: 12.

¹³¹ *Muhammad*, verse: 35.

CHAPTER THREE: The Doctrine of Alliance and Disassociation According to Ahlu Sunnah Wal Jama'ah

It is necessary to mention briefly the doctrine of alliance and disassociation according to Ahlu Sunnah Wal Jama'ah in order to dispel the false claims of some that stand without support, either from the Book of Allah or the teaching of His Prophet.

Ibn Taymiyyah said, "The obligation of the believer is to choose both his friends and his enemies for the Sake of Allah. Whenever there are believers, he must ally himself with them, even if they have wronged him, since no personal offence can absolve one of the obligations of alliance in faith. Allah has said,

And if two groups of believers fight then seek a settlement between them¹³²

Allah has made them brothers, despite their fighting and rebellion towards one another, and has commanded their reconciliation. So the believer should reflect upon the fact that he owes his loyalty to his brother, even if he has been wronged by him or finds that he is his adversary and that the disbeliever is his enemy, even if he is kindly treated by him and respected. Allah sent His Messengers and revealed His Books in order that all religion should be devoted to Him, Alone; therefore, love should be only for those who are loyal to Him and anger is for His enemies. Respect and honour are for His Friends, while degradation and humiliation are for his foes.

If it is possible that a person could embody both good and evil, obedience and rebellion, observance of the Sunnah and of innovation, then he has a right to both loyalty and devotion, commensurate with whatever he may embody of goodness. Likewise enmity and humiliation are his due, according to the depth of his wrongdoing. So a person can also embody elements which inspire both respect and denigration. This is no contradiction. It is like the position of the state towards the thief. It requires that his hand be severed for his theft, yet still retains an ultimate responsibility for his material welfare, maintaining him if necessary from public funds. We are agreed that this is essentially the position of Ahlu Sunnah Wal Jama' ah with regard to the matter. But heretical sects such as the Kharijites and the Mu'tazilah disagree".¹³³

Once we establish that the matter of alliance and disassociation rests upon the principles of love and enmity, which we have outlined above, Ahlu Sunnah Wal Jama' ah have classified people into three broad categories, with regard to the principle of alliance and disassociation, love and enmity.

¹³² *Al-Hujurat*, verse: 9.

¹³³ Ibn Taymiyyah, *Majmu' al-Fatawa*, Vol.28, p. 208-209.

The first are those who deserve complete loyalty: Such a person believes in Allah and His Messenger; he fulfils all his obligations whether in terms of knowledge, works, or belief. All of his actions, deeds and words, are exclusively for the Sake of Allah. He observes what has been enjoined upon him and leaves off what has been forbidden to him by Allah and His Messenger. His love is for the Sake of Allah and his loyalty is for His Sake. His anger is for the Sake of Allah and his enmity is for His Sake. He puts the teaching of the Prophet before anyone else's opinion, whoever they may be¹³⁴.

The second are those who inspire on the one hand love and on the other anger: These are Muslims who mix up good works with bad. He feels a loyalty which is commensurate with his good deeds, but is angry beyond justification. An example of this type of person is Abdullah Ibn Himar¹³⁵. He was a companion of the Prophet who used to drink. One day he was brought to the Prophet as a man had cursed him, saying, "He is often brought here!" The Prophet said, "Don't curse him for he loves Allah and His Messenger"¹³⁶. Yet the Prophet denounced alcohol; those who drink it, those who sell it, those who make the juice for it and those who ferment it, those who transport it and those to whom it is brought¹³⁷

The third are those who deserve unremitting hatred: These are disbelievers in Allah and His Angels, Books, and Messengers, who deny the Day of Resurrection, Divine Providence and the Guiding Hand of Allah, and the rising of the dead. It includes, as well, those who deny any of the five Pillars of Faith, who worship alongside Allah any of the prophets of Allah, or His righteous or pious servants, reserving for them any kind of devotion due only to Allah, such as love or supplication, fear or hope, glorification or dependence, who seek from other than Allah some help or forgiveness, devoting to it the sacrifice of an animal, seeking its protection, calling on it in prayer, feeling humility, anxiety, distress, longing, terror or attachment before it. It includes those who reject any of His Divine Names or Attributes and who follow a path other than that of the believers, who advance the claims of those who oppose Islam, or who exhibit any of the ten things which contradict it.¹³⁸

So the position of Ahlu Sunnah Wal Jama' ah is that the believers' complete and unreserved loyalty is due to those who do good actions through their religion. To these they owe their love and support, their unqualified assistance. They completely disassociate themselves from those who disbelieve, whether atheists, followers of other religions or apostates, and show them uncompromising sternness. As for those Muslims who mix good works with bad, loyalty is due to them commensurate with their degree of faith; enmity commensurate with their degree of wrongdoing.

¹³⁴ Ibn Sahman, *Irshad at-Talib*, p.13.

¹³⁵ This is how Ibn Sahman wrote it. In Sahih Bukhari, though, he is known as Abdullah. He was nicknamed Himar. Ibn Hajar said he used to amuse the Prophet. See "*Al-Isa'bah*" 275.

¹³⁶ Sahih Bukhari, *Kitab al-Hudud*, one should not curse a drunkard, he is not outside Islam. 12/75, 6780.

¹³⁷ Sunan Abu Dawud, *Kitab al-Ashriba*, 4/72 (3674), Ibn Mjah, *Kitab al-Ashriba*, 2/122 (3380).

Albani said it is Sahih. See "*Sahih al-Ja'miu as-Saghir*", 5/19 4967.

¹³⁸ *Irshad at-Talib*, p.19.

Ahlu Sunnah Wal Jama'ah shun anyone who challenges Allah and His Messenger, even though they may be their closest relations,

You will not find a people who believe in Allah and the last day taking into their affections those who challenge Allah and His Messenger, even if they were their fathers or their sons, their brothers or their kin¹³⁹

And similarly in the verse,

O You who believe! Do not take your fathers or your brothers as protectors if they prefer disbelief to faith. Whoever among you takes them for protectors will only be wrongdoers. Say, 'If your fathers, your sons, your brothers, your wives, your kinsmen, the wealth which you have acquired, the commerce in which you fear a decline, or the houses you love - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment). Allah does not guide those who are *Al-Faasiqun*¹⁴⁰

Ibn Taymiyyah sums up the belief of Ahlu Sunnah Wal Jama'ah saying, "Praise and censure, love and hatred, alliance and disassociation, should be according to what Allah has revealed of His authority, that is, according to the authority of His Book. So whoever believes we must show loyalty to him, whoever he is, and whoever is a disbeliever we must show him enmity, whoever he is. Allah has said,

Your allies are Allah and His Messenger and those who believe and those who establish the Prayer, and who give *Zakaat* even as they bow down. Who takes as his ally Allah and His Messenger and those who believe, surely the party of Allah shall be victorious¹⁴¹

and He said,

O you who believe! Do not take the Jews and the Christians as protecting friends, they are protectors of one another¹⁴²

And He said,

And the believing men and women are protectors of one another¹⁴³

¹³⁹ *Al-Mujadalah*, verse: 22.

¹⁴⁰ *At-Tawbah*, verses: 23-24.

¹⁴¹ *Al-Ma'idah*, verses: 55-56.

¹⁴² *Al-Ma'idah*, verse: 51.

¹⁴³ *At-Tawbah*, verse: 71.

Whoever embodies both faith and iniquity, show him a loyalty commensurate with his degree of faith and hatred commensurate with his degree of iniquity. His faith is not to be denied simply because of sin or disobedience, as the Khawarij* and the Mu'tazilah claim.

Prophets and pious men, saints and martyrs are not held up as examples of profligacy in matters of faith, religion, love or enmity, association or disassociation. Yet Allah says,

If two groups of believers fight then seek a settlement between them, then if a group of them does wrong the other, fight them until they return to the command of Allah, if they do, make peace between them justly and be fair, surely Allah loves the just. The believers indeed are brothers¹⁴⁴

So Allah has made them brothers despite the fact they fight and abuse one another. This explains the behaviour of the first generations of Muslims who, despite their fighting with one another, allied themselves together in religion, and did not oppose one another in the same way that they opposed the disbelievers. They accepted one another's testimony, intermarried and inherited from each another. They acted with one another as Muslims even though they fought each other, scorned one another, and more"¹⁴⁵.

Alliance and disassociation of the heart:

The belief of Ahlu Sunnah Wal Jama'ah with regard to this matter is that alliance and disassociation of the heart must be clear. Ibn Taymiyyah says, "As for love and hatred in the heart, desire for or dislike of something, it must be absolute. It is not possible for this to be lacking, except if a part of faith is also lacking. As for one's actions in the world, this is according to ability and circumstance. When the likes and dislikes of the heart are totally sound then one's actions will follow this, in so far as one is able to act; but the fullness of the reward is due to the sincerity of the heart.

By the same token some people feel love or hatred, affection or dislike according to the dictates of their own souls, not according to what Allah and His Prophet do or do not love. This is the kind of whim that Allah has referred to in verse 50 of *Surah al-Qasas*, **(And who has gone further astray than someone who follows his whims with**

*Khawarij: A sect that formed when a group of people left the camp of Ali, the fourth Khalifah, claiming that Ali should not have agreed to arbitration between himself and Mu'awiyah who was the leader of the opposition in the battle of Siffin (36 AH). The Khawarij claimed that no one should agree to any kind of arbitration and denounced all concerned as disbelievers. They extended this rule of disbelief to those who committed any major sin and held every Muslim responsible to fight the sinners. For further reading of the belief of the Khawarij, refer to Ansari's translation of Ibn Taymiyyah's "An introduction to the principles of Tafseer" (Al-Hidayah Publications, 1993).

¹⁴⁴ *Al-Hujuraat*, verses: 9-10.

¹⁴⁵ Ibn Taymiyyah, *Majmu' al-Fatawa*, p. 108-201. 1st Edition, 1349 A.H., Maktabat al-Manar, Egypt.

no guidance from Allah)¹⁴⁶.

The position of Ahlu Sunnah Wal Jama'ah with regards to innovators and heretics

The position of Ahlu Sunnah Wal Jama'ah has been to disassociate themselves also from innovators and heretics. This is called in Arabic, *Bid'ah*. It is defined as a contrivance; something fashioned without precedence or antecedents; something new. Thus it is said, "Allah fashioned creation", that is He initiated it out of nothing. And likewise, Allah says,

The Originator of the heavens and the earth¹⁴⁷

and He says,

Say, I am no new thing among the messengers¹⁴⁸

or rather, 'I was not the first messenger to the people of the earth'. The term is applied to the inventions of the heart, inventions uttered by the tongue, inventions committed by the hand¹⁴⁹

Ibn al-Jawzi said: "The term *Bid'ah* applies to something which was not done before, thus an invention. The problem with it is that it comes up against the Shari'ah by differing with it, it therefore obliges one to either add something to it or remove something from it"¹⁵⁰.

Some may object that this is nothing to do with the subject of alliance and disassociation, which rests essentially upon the distinction between Muslims and non-Muslims. In response to this I can only say:

First, innovation in religion represents an urgent and pressing peril to Islam. This is because it is divided into varying degrees ranging from clear disbelief, to hypocrisy, to disobedience or rebellion. Imam Shaatibi said: "*Bid'ah* is divided into varying degrees ranging from clear disbelief, such as the *Bid'ah* of *Jaahiliyah* which the Qur'an warns against in Allah's verse:

¹⁴⁶ *Shatharaat al-Balatin*, 1/354 "Amr Bima' ruf", Ibn Taymiyyah.

¹⁴⁷ *Al-Baqara*, verse: 117.

¹⁴⁸ *Al-Ahqaf*, verse: 9.

¹⁴⁹ Tartushi, *Kitab al-Hawadith wal Bida'*, 38-39, revised by, Muhammad Talibi.

¹⁵⁰ *Talbees Iblees*, p. 26.

And they consecrate to Allah a portion of the crops and the cattle which He created saying, 'This is for Allah', or so they claim, 'and this is for our partners'¹⁵¹

and again in,

They say, 'That which is in the bellies of these cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein.'¹⁵²

and finally,

Allah has not instituted things like *Bahi'ra* or a *Sa'iba*, or a *Wasi'la* or a *Haam*¹⁵³

Then there is the invention of the hypocrites who clothe themselves in the cloak of religion as an expedient, to secure for themselves some social or pecuniary advantage, the likes of which can leave no doubt but that they are clearly disbelievers¹⁵⁴.

Thus the matter of what is to be permitted and what is to be forbidden is a matter for Allah alone and whoever impinges upon this has assumed a divine quality. Likewise, Allah is the creator and his is all authority over creation. Did He not say,

His verily is all creation and commandment¹⁵⁵

and also,

And do not utter that which your tongues falsely declare, 'this is lawful and this is forbidden', inventing a lie against Allah¹⁵⁶

These represent an invention which is itself disbelief. Their author and partisan is the object of hatred and scorn. After he is warned and cautioned we are to struggle against him with all our might. We disassociate ourselves from him as we do from any self-

¹⁵¹ *Al-An'am*, verse: 136.

¹⁵² *Al-An'am*, verse: 139.

¹⁵³ *Al-Ma'idah*, verse: 103. *Bahi'ra* was a she-camel whose milk was spared for the idols alone. *Sa'iba* was a she-camel let loose for free grazing for their false gods and nothing was allowed to be carried on it. *Wasi'la* was a she-camel set free for idols because it has given birth to a she-camel both on its first delivery and second delivery. *Haam* was a stallion-camel freed from labour, after it had finished the siring assigned for it. All these animals were liberated in honour of idols, as a practise of the pagan Arabs in Pre-Islamic period.

¹⁵⁴ Shaatibi, *Al-l'tisaam*, 2/37.

¹⁵⁵ *Al-A'raf*, verse: 54.

¹⁵⁶ *An-Nahl*, verse: 116.

declared disbeliever. The Prophet said, "Whoever introduces anything new in this business of mine, he is rejected"¹⁵⁷. (This could also be rendered in English, 'it is rejected', since Arabic does not possess any neuter pronoun like the English 'it'. The reference is ambiguous because of this grammatical feature, though the ambiguity cannot be easily conveyed into English. This interpretation follows the argument of the author who maintains that the Hadith provides proof of disbelief. For a detailed discussion of it see Fath al-Bari, Sharh al-Qastalani li-Sahih al-Bukhari, or Imam an-Nawawi's Sharh of Sahih Muslim.)

Al-Baghawi said: "Scholars of Sunnah have agreed that religious innovators and their cronies should be shown animosity and be deserted"¹⁵⁸. Shaatibi proceeded in his classification of *Bid'ah* saying: "Some kinds of innovation are essentially disobedience rather than disbelief though there is disagreement about it. Thus some are unsure about the status of the Khawarij and the Qadariyyah and others, among the quasi-heretical sects.

Then there is the kind of innovation which, all are agreed, is disobedience but not disbelief; such as asceticism, self-mortification by standing all day in the sun and fasting, and castrating oneself in renunciation of sexual desire. There is innovation which is reprehensible (*makruh*), such as making a communal *du'a* at Arafat during the Hajj; blessing the names of rulers during the Friday prayer as Ibn Abd as-Salam Sha'fii said and so on"¹⁵⁹ Thus, Ahlu Sunnah Wal Jama'ah free themselves from all these heretics and innovators.

Secondly, the Salaf scholars have all warned about the dangers of *Bid'ah* and that posed by those who love it. Ibn Mas'ud said, for example, "Everyone who wants to follow someone must follow those who came before, who have died. These are the Companions of the Prophet, who were the best of this Ummah. They were the purest of heart, the most profound in knowledge, and the simplest in living. They were people whom Allah chose to be the Companions of His Prophet, and the purveyors of His religion. So emulate their manners and their customs for theirs was the Straight Path"¹⁶⁰.

Sufyan at-Thawri said that "Innovation is dearer to Satan than disobedience since it is possible to repent from disobedience but innovation knows no repentance"¹⁶¹.

Imam Malik said, "Whoever introduces into this Ummah something which was unknown before him has accused the Prophet of betraying the faith. For Allah has said, "Today I have completed for you your religion"¹⁶². What was not a part of

¹⁵⁷ Bukhari, *Kitab as-Sulh*, 5/301, Hadith 2697, and Muslim, *Kitab al-Aqdiyya*, 3/1343, Hadith 1718.

¹⁵⁸ *Sharh as-Sunnah*, 1/227.

¹⁵⁹ Shaatibi, *Al-l'tisaam*, 2/37.

¹⁶⁰ Al-Baghawi, *Sharh Sunnah*, 1/214.

¹⁶¹ *Ibid.* 1/216.

¹⁶² *Al-Ma'idah*, verse: 3.

religion on that day, is no part of it today"¹⁶³.

Shaatibi, may Allah have mercy upon him, divides the pernicious effects of innovation into two categories:

(1) It opposes and challenges Allah's law. Thus the innovator considers himself to be in a position to rectify Allah's Shari'ah, he is not satisfied with it as it is.

(2) All innovation, large or small, tries to legitimise itself; whether it adds something to the Shari'ah, takes something away from it, or perverts something formerly correct; it could be something totally unknown, or it could attach itself parasitically onto some valid act of worship. In any event, whoever deliberately introduces such a thing into religion has disbelieved, whether it is to add to the Shari'ah or to take something away, large or small, he is a disbeliever¹⁶⁴.

This view is supported generally by the evidence which indicated the sinfulness of innovation. The Prophet said, "All innovation is a going astray"¹⁶⁵, and he said, "Who calls others to error, his sins are as weighty as all of the sins of his followers and this does not lighten their burden in the slightest"¹⁶⁶.

One of our early scholars remarked, "Don't sit with the heretics or (he said) contentious people, I fear that you may become immersed in their foolishness which they will try to foist upon you"¹⁶⁷.

This should make the position clear. The belief of Ahlu Sunnah Wal Jama'ah is that disassociation should include all innovators (*Mubtadi'ah*), particularly those with disbelieving innovations. We will return to this topic again later, Insha' Allah.

¹⁶³ *Al-I'tisaam* 2/53.

¹⁶⁴ *Al-I'tisaam*, 2/61.

¹⁶⁵ Sahih Muslim, *Kitab al-Jumua*, 2/592 (867)

¹⁶⁶ Sahih Muslim, *Kitab al-Ilm*, 4/2060 (2674)

¹⁶⁷ *Sharh Sunnah*, 1/227.

CHAPTER FOUR: Some Examples of Alliance and Disassociation from the Pre-Islamic Nations of the Qur'an

In this the example of Abraham is the first which comes to mind. He was indeed a shining example and provides an excellent model both in his loyalty to his Lord, to his religion and to the community of the believers, and in his severance from and opposition to all of Allah's enemies, even though these included his own father.

The story of Abraham's struggle with his own people is like that of all the other Messengers. He called them to something better than what they had, to the worship of Allah alone, to the devotion of worship to Him Alone, to the rejection of every other object of worship other than Allah. This is how it is related in the Qur'an:

And mention Abraham in the Book, surely he was of good faith, a prophet. When he said to his father, 'Father why do you worship what can neither see, nor hear, nor do you any good? Father, knowledge has come to me that has not come to you, so follow me, I will lead you on the single path. Father, do not be a servant of Satan, surely he is an enemy of the all Merciful God. Dear father, I fear that the punishment of Allah should descend upon you, that you should become a minion of Satan.' He said, 'Would you, Abraham, find our gods wanting? And will you not now desist, or shall I have to pelt you with stones. Go now, for we have come to the parting of the ways.' He said, 'Upon you be peace, I will seek your forgiveness from my Lord, He has indeed been to me ever gracious. I sever my bonds with all of you and with what you worship beside Allah. And I call upon my Lord and hope that in so doing I should not remain thus burdened.' And he withdrew from them and from what they used to worship beside Allah, and We blessed him with Issac and Jacob, each of them We made a Prophet ¹⁶⁸

This was the beginning of the *Da'wah* of Abraham, which he began by inviting those closest to him. When they did not respond he abandoned them to the falsehood in which they revelled; obstructing, rejecting and denying the glad tidings which he brought, for surely had he remained with them in the midst of their society, and been prevented from leaving their land, then surely they would have succeeded in advancing their call to falsehood before him.

The Qur'an continues to describe the mission of Abraham, saying that he presented them with every possible kind of evidence. Allah says:

¹⁶⁸ *Maryam*, verses: 41-49.

And tell them the story of Abraham when he said to his father and his people, 'What is this that you are worshipping?' They said, 'We worship idols, and to them we are ever devoted'. He asked, 'Do they hear you when you call, do they help you, can they harm you.' They said, 'No, but we found our fathers doing this.' He said, 'Do you observe what you have been worshipping, you and your fathers and those before them? They are all my enemies, except for the Lord of the Worlds' ¹⁶⁹

When they could produce no kind of proof for what they said they resorted to blind tradition, to what their fathers and grandfathers had done. Abraham said to them,

'I am the enemy of these gods of yours'. It is the same thing that Noah said, challenging his people, for he said,

Decide then upon your course of action, you and your gods. Let there be no doubt about it in your minds. Then do your worst and give me no respite ¹⁷⁰

Likewise, Hud said,

Allah is my witness, as are you, that I deny all that you worship beside Him. So connive against me all of you and give me no respite. Allah is my rock, my Lord and your Lord. There is no creature but that it is in His grip. Indeed my Lord is on the Straight Path ¹⁷¹

And again about Abraham,

You have a shining example in Abraham and those with him when they said to their people, 'We are free of you and of what you worship beside Allah. We renounce you. There has arisen between us and you enmity and hatred enduring until you believe in Allah alone' ¹⁷²

The most illustrious of our scholars, those of the first generations of the Muslims, have spoken about this doctrine of Abraham, which they described as saying, there can be no alliance without enmity. Thus, Ibn al-Qayyim al-Jawziyya said, "Alliance in the absence of enmity is incorrect. Allah has said about our father Abraham, 'Do you observe what you have been worshipping, you and your fathers and those before them? They are all my enemies, except for the Lord of the Worlds'. Abraham's alliance and amity towards Allah would be unjustified without the establishment of

¹⁶⁹ *Ash-Shu'araa*, verses: 70-77.

¹⁷⁰ *Yunus*, verse: 71.

¹⁷¹ *Hud*, verses: 54-56.

¹⁷² *Al-Mumtahina*, verse: 4.

this enmity. There is no ally other than Allah, and there is no alliance except in renunciation of all objects of worship other than Him. He said,

And when Abraham said to his father and his folk, 'I renounce all that you worship except He that created me. Surely He will guide me.' And he made it a word enduring after him, perhaps they would to their Lord return¹⁷³

Rather it was the allegiance to Allah and the severance from all that is worshipped beside him which was the word enduring after him passed down through the prophets and their followers, one after the other. It is the `word', 'there is no god but Allah', the heritage of Abraham until the Day of Resurrection"¹⁷⁴.

Imam at-Tabari remarks, "O followers of Prophet Muhammad, you have had a shining example in the act of Abraham and of those who were with him in the matter of exposing the disbelievers, declaring enmity towards them and in abandoning relations with them, except for his words to his father 'I will ask for forgiveness (from Allah for you)', this is not part of the exemplary behaviour of the Prophet Abraham since it refers to a promise he made his father before it became clear to him that he was an enemy of Allah. After this was clear to him he freed himself completely of him, so free yourselves also from the enemies of Allah. Do not take any of them as protectors, as allies, until they believe in the One God and renounce worship of all else. Show them clearly your enmity and hatred"¹⁷⁵.

As a result of Abraham's declaration, dark forces gathered to plot his death. Throughout history and across the ages, this is always the reaction of those who reject the call to Allah, piqued by the simple fact that someone has called others to the worship of Allah alone. Similarly, in the story of the companions of the Trench, Allah says:

And they had no complaint against them except that they believed in Allah, the All-Mighty, Worthy of all Praise¹⁷⁶

So the people of Abraham prepared a fire for him to be burnt but, encompassed by the protection of Allah, he remained unharmed, since the fire was commanded to temper itself and to give safety to him.

They said, 'Let us build a fire for him and cast him to the flames.' So they plotted a plot against him, but and We made them the lowest of the low¹⁷⁷

¹⁷³ *Az-Zukhruf*, verses: 26-28.

¹⁷⁴ *Al-Jawab al-Kaafi*, p.213; see also *Tafseer Ibn Kathir*, Vol.7/212, and "*Majmu'at at-Tawheed*", p133.

¹⁷⁵ *Tafseer at-Tabari*, 28/62.

¹⁷⁶ *Al-Buruj*, verse: 8.

"In advancing their own theories and counter-arguments they assumed a position of equality with the Divine Source of Guidance, and neither did the proof that they had been shown prevent them from using force in order to advance their foolishness, their delusion, so Allah entrapped them and raised up His Word and His Religion, as the Qur'an relates,

They said, 'Burn him and stand by your gods, if you will be doing', We said: "O fire, be coolness and peace, safety for Abraham'. And they wanted to harm him, but We made them the worst of losers ¹⁷⁸"

So also, the Last of the Prophets Muhammad was directed to follow the religion of his father Abraham,

Then We revealed to you (Muhammad) to follow the religion of Abraham *Hanifan. Indeed he was not of *Al-Mushrikun* (polytheists, pagans, idolaters, disbelievers) ¹⁷⁹**

Say (O Muhammad)" 'Allah has spoken the truth; so follow the religion of Abraham *Hanifan*. Indeed he was not of *Al-Mushrikun*' ¹⁸⁰

They said, 'Be Jews or Christians, then you will be guided'. Say (to them Muhammad), 'Nay, only the religion of Abraham, *Hanifan*, and he was not of *Al-Mushrikun* ¹⁸¹

Verily, among mankind who have the best claim to Abraham are those who follow him, and this Prophet (Muhammad) and those who believe. And Allah is the protector of the believers ¹⁸²

Who is more upright in religion than one who submits himself to Allah; and he is a *Muhsin* (a good-doer). And follows the religion of Abraham *Hanifan*. And Allah has taken Abraham as His intimate friend ¹⁸³

And strive hard in Allah's Cause, as you ought to strive. He has chosen you, and has not made for you any hardship in religion. This is the

¹⁷⁷ *As-Saaffaat*, verses: 97-98.

¹⁷⁸ Ibn Kathir, *Qasas al-Anbiyya*' 1/181, see also details of the story in the same source. *Al-Anbiyya*', verses: 68-70.

* *Hanifan*: Islamic monotheism, to worship none but Allah.

¹⁷⁹ *An-Nahl*, verse: 123.

¹⁸⁰ *Aal-Imraan*, verse:95.

¹⁸¹ *Al-Baqarah*, verse: 135.

¹⁸² *Aal-Imraan*, verse: 68.

¹⁸³ *An-Nisa*', verse: 125.

religion of your father Abraham, he who has named you Muslims before
¹⁸⁴

**And who turns away from the religion of Abraham except him who
befools himself?**¹⁸⁵

This is what Allah has said to the followers of Muhammad, about the deeds of Abraham who acted in complete sincerity and depended utterly upon Allah Alone. Who worshipped only Allah and denounced all disbelief and those who followed it, who opposed all falsehood and its minions.

Further Examples from the Missions of other Prophets

We have already mentioned that the mission of all the prophets is one: The call to the worship of Allah Alone, to ascribe religion and divinity only to Him, to feel love for and satisfaction with both His Wisdom and with His Law, to disassociate ourselves completely from any *Taaghut* that people worship and adore, either by design or by obligation. Allah says:

**And We have sent to every nation a Messenger in order that they worship
Allah and avoid *Taaghut***¹⁸⁶

Therefore, we find many other shining examples in the history of selfless devotion to Allah. They were believers wherever and whenever they lived, regardless of the time or place in which they lived. Allah relates to us the tales of their lives and times, a sign of His Divine Wisdom, in order that they may provide an example for us, and a consolation to His Messenger and his Companions for the hardship they used to encounter.

The most important thing for anyone who calls others to the Path of Allah - this is the vocation of anyone who feels a love for all people - is to consider these examples of faith; for you will find in them the means of overcoming suffering and distress. If Allah's rule is that His Prophets and His Pious Servants be exposed to pain and injury, and they were the most noble of creation, then surely anyone who guides others to righteousness will be exposed to all manner of pain and injury, slander and ridicule but they will also find the Veil of Allah descending upon them, to preserve and protect them, they will find His Power encompassing them. Whatever is set against them is but a trial and a crucible, as Allah has said,

¹⁸⁴ *Al-Hajj*, verse: 78.

¹⁸⁵ *Al-Baqarah*, verse: 130.

¹⁸⁶ *An-Nahl*, verse: 36.

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good ¹⁸⁷

Whenever the believers commit themselves to truth and justice, and put their trust solely in Allah, as is His right, fear only Him and none other than Him, then this very act will be a great inspiration to others to join them in the faith of Allah, to follow their example and guidance, to put their trust in these good people who forego all manner of ease and comfort, and are indifferent to the wealth of nations, and who long and hope for the wealth of Allah.

One of these exemplary men was Noah. He called out to his people for nine hundred and fifty years yet only a few ever heeded his call. And of the many who refused and turned away from his call was his own son. Allah relates the story in the Qur'an:

And Noah called out to his son - who remained standing alone - 'Come with us! Do not stay with the disbelievers!' He said, 'I will go to the mountain top to seek refuge from the flood.' His father said, 'There is no refuge today from the command of Allah except by His Mercy', then a wave swept between them and so he joined those who were drowned. The earth was commanded to swallow up the waters and the sky, to become clear, and thus the waters drew back. And so the commandment of Allah came to pass and the Ark settled on top the Mount of Judi and a voice rang out, 'Away with the unjust!'. Noah called out to his Lord saying, 'My Lord, my son is of my family and certainly Your promise is truth, You are the Wisest of the wise.' He (Allah) said, 'Noah, he is not from your family, he is the embodiment of perversity, so question Me not over that of which you have no knowledge, and let this be a warning to you not to place yourself among the ignorant.' He said, 'My Lord, would that I never question you over that of which I have no knowledge, if not for Your Forgiveness and Your mercy I would surely be among the losers' ¹⁸⁸

"Clearly the bond which binds us together in this religion is not that of blood nor ancestry, clan nor tribe, nor is it that of colour nor language, sex nor race, craft nor guild, land nor nation, but we are bound only by the bond of belief. As for other types of bond they are established and then they are severed. Allah explained to Noah why his son was not of his family when He said that he was the personification of perversity; that is to say that the bond of faith between Noah and his son had been cut, therefore, "question Me not over that of which you have no knowledge', he is not your son even though he is your flesh and blood"¹⁸⁹

Then there comes a clear warning from Allah, which inspired not only fear but longing for the pleasure of Allah and His Mercy. Noah says, **(My Lord, would that I**

¹⁸⁷ *Aal-Imraan*, verse: 179.

¹⁸⁸ *Noah*, verses: 42-47.

¹⁸⁹ Sayyid Qutb, *Fi Dhilal al-Qur'an*, 4/1887.

never question you over that of which I have no knowledge, if not for Your Forgiveness and Your Mercy I would surely be among the losers).

Prophet Noah had elevated himself above his affection for his son and accepted the command of Allah. He was not stubborn nor obstinate, slippery nor evasive, but rather he submitted himself absolutely, following whatever or whoever was pleasing to Allah and avoiding and spurning whatever or whoever tried to challenge Him, even if this came from his closest relations. In fact, Noah was tried not only with a disbelieving son, but also a recalcitrant wife, which must have been a traumatic ordeal for him.

His wife is compared in the Qur'an to the wife of another Prophet, Lot, whose behaviour was similar to hers. These two prophets were both stricken with corrupt wives, both of whom Allah mentions in the following verse:

As an example for those who disbelieve, take the wives of Noah and Lot. Each under the protection of one of Our pious servants whom they betrayed and so gained nothing from this before Allah. They will be told 'Enter the Fire together with the rest' ¹⁹⁰

The betrayal referred to is plainly in religion, not in conjugal rights. The wives of these Prophets share this type of sin.

Noah's wife used to disclose information about his activities. If he succeeded in convincing someone in his mission, she would inform the local bullies about it. As for Lot's wife, she used to tell everyone about her husband's (male) guests, in order for them to have sexual relations with them¹⁹¹. We have the opposite situation to these two women in the story of Pharaoh's wife, which the Qur'an relates as an example of faith victoriously rising above the disbelievers from the midst of the household of the accursed Pharaoh. Allah says:

As an example for those who believe take the wife of Pharaoh who said, 'My Lord, build me a house with You in Paradise, save me from Pharaoh and his deeds and save me from these oppressive folk' ¹⁹²

"This woman was not dissuaded by the sea of disbelief, which surrounded her in Pharaoh's palace, from seeking her own salvation. When she asked her Lord for a house in paradise she cut herself off from Pharaoh and his palace and severed the link with her husband, asking her Lord to be saved from him. She also asked for protection from the evil deeds of Pharaoh, fearing that she too would fall victim to him, even while she was the closest of people to him. She was the wife of the most powerful

¹⁹⁰ *At-Tahreem*, verse: 10.

¹⁹¹ *Tafseer Ibn Kathir*, Vol.8/198.

¹⁹² *At-Tahreem*, verse: 11

man in the world; in his palace she could have had anything she had ever wanted. But faith raised her up and she could derive no comfort nor pleasure from Pharaoh, indeed she considered her position to be both perilous and squalid and sought protection from it in Allah. She was but a solitary woman in this wide and powerful kingdom, who stood alone defiant of palace and society, of the king and the people, who raised her head to the heavens, freeing herself completely from all worldly influences, all worldly commitments"¹⁹³.

The defiance of this woman before the tyrant provides an important example to contradict the argument of Satan and his people that if you defend Islam, somehow people will be able to exact some revenge, that some misfortune will befall you which God had not commanded. Rather let us take the Qur'an as a guide and a warning, and a blueprint for action, a method to benefit us in this world and the next. Let us begin to discharge the responsibility which Allah has placed upon us, to live up to the vocation with which He has honoured us, that is the call to Allah.

Ibn Kathir quotes Qatadah as saying, "Pharaoh was the most insolent and haughty of all people, but by God her husband's disbelief could not harm her once she followed her Lord. So you see Allah is Just and Wise, and no one is to be punished except for his own sins"¹⁹⁴.

And still there is another example from the House of Pharaoh, one of the signs of the call to Allah's straight path. A banner raised high in loyalty to Allah and His religion, to his faithful servants, to the noble struggle in His Cause and raised also in defiance to disbelief which persists even after clear proof and evidence of its falsehood is made manifest. It is the example of the anonymous believer from the House of Pharaoh. The Qur'an relates how, when the death of Moses was ordered,

And a believing man from the House of Pharaoh, who had concealed his faith, said, 'Shall you kill a man for saying 'My Lord is Allah', and he has come to you with proof from your Lord? Surely if he lies then his lie is upon him, but if he speaks the truth something with which he threatens you will strike you down. Indeed Allah does not guide the profligate liar
¹⁹⁵

This man was known as Habib the Carpenter, it is known that he was a Coptic from Pharaoh's House. He had concealed his faith from his people the Copts, only to reveal it on the day when Pharaoh said, "Leave Moses' death to me" (40:26). He was enraged for the sake of Allah, "Indeed the most noble struggle in the path of Allah is to raise the Word of Truth in the face of a tyrannical ruler"¹⁹⁶. There is no such greater word

¹⁹³ Sayyid Qutb, *Fi Dhilal al-Qur'an*, 6/3622.

¹⁹⁴ *Tafseer Ibn Kathir*, Vol.8/199.

¹⁹⁵ *Ghafir*, verse: 28.

¹⁹⁶ Abu Dawud, *Kitab al-Malahim*, 4/514, Hadith 4344; Tirmidhi, *Kitab al-Fitan*, 6/338, Hadith 2175; he said Hadith Hasan Gharib. Ibn Majah, *Kitab al-Fitan*, 2/1329, Hadith 4011; Musnad Ahmad 2/19; An-Nasa'i, *Kitab al-Bay'a*, 7/161. Albani said Hadith Sahih. See *Al-Mishkaat* 2/1094.

than to say "Shall you kill a man for saying 'My Lord is Allah". So consider this man's loyalty to Allah's Prophet Moses and the aid which he offered him, how he opposed Pharaoh even at great personal risk.

Finally, we will mention those upright youths, "The Companions of the Cave", who left their country, their people, and their families behind when they realised that they would not be able to withstand the opposition of their people, so they saved themselves by hiding in a cave. The miracle which followed is related in the Qur'an as an example of the Grace of Allah upon his humble servants and also as a warning to us. Allah says,

They were youths who believed in their Lord and we increased them in Guidance. And we bound their hearts together as they stood and said, 'Our Lord is Master of the heavens and the earth, upon none other shall we call as a god, to say it would be an outrage. These people of ours have taken other gods than Him, and they come without clear authority, yet who is worse than someone who invents a lie against God? And when you leave them and what they worship beside Allah, then seek refuge in the cave, that your Lord may cover you with His Mercy and transform your hardship into ease¹⁹⁷

The situation of these boys was crystal clear. When the two roads were clearly laid out, and the two routes were indeed different, then there was no crossing of the ways and no companionship of the road. One must determine what one believes. They were not Messengers to their people, ordered to confront them with the True faith and call them to it, and what befell them is also what befell the Messengers. Rather, they were youths to whom Guidance had been made manifest, in the midst of oppression and disbelief. They could not declare openly their belief and so nothing good remained there; they could not bear the chastisement of their people, nor could they accept worshipping their Lord in secret.

It is most likely that their affair became known, this reinforced the urgency of their flight, so they disappeared to a rough and cramped cave, which would represent for them all the comfort of the world. They were comforted by the Mercy of Allah, the security and protection which they felt unfolding before them, encompassing them in its shadow of safety and ease, transforming the tiny space of the cave into a vast universe filled with the Mercy and Glory of Allah. Indeed this is faith. For what really is the value of the material world, the things you see, feel and know to be real; the life of the world? However, there is another world; the abode of the heart, filled to the brim with faith and touched by compassion, a world sheltering in mercy and understanding, confidence and contentment¹⁹⁸.

The thing which runs through all these examples, the common denominator which draws them all together is that they deal with bonds which link human beings

¹⁹⁷ *Al-Kahf*, verse: 13-16.

¹⁹⁸ Sayyid Qutb, *Fi Dhilal al-Qur'an*, 4/2262.

together; the paternal bond between Noah and his son, the bond of sonship and community in the story of Abraham, the bonds of family and clan in the story of the companions of the cave and the conjugal bond between man and wife in the story of the wives of Noah and Lot and also of Pharaoh. And so the story continued until the of the Middle Nation, which, benefiting from the experience of past generations, is so much more able to remain on the Path of Divine Guidance, that of a believing nation.

A divergence of belief will split a single community in half, as it will split a single household. Allah says:

You will not find a people who believe in Allah and the last day taking into their affections those who challenge Allah and His Messenger, even if they were their fathers or their sons, their brothers or their kin¹⁹⁹

This is the belief which joined together Suhayb the Byzantine, Bilal the Abyssinian, Salman the Persian and Abu Bakr the Arab under the single banner, 'There is no deity but Allah, Muhammad is the Messenger of Allah'. As for ethnic loyalties and tribalism, consideration of cast or status, the Prophet instructed them, "Abandon this, it is rotten to the core"²⁰⁰. And he said, "Whoever calls for the solidarity of his race is not one of us, whoever fights for his race is not one of us, and whoever dies for his race is not one of us"²⁰¹. And so the matter was closed and chauvinism was driven out, as the human spirit was freed to soar to the furthest horizon. Since then the homeland of the Muslim is not the earth but only "*Dar al-Islam*", which is governed by the Creed (*Aqeedah*) and the Law of Allah.²⁰²

The Sunnah of the Prophet and of his Companions have remained a beacon of light, guiding whoever chooses to follow his path and who is content with his eternal example. As for those who dispute it and remain aloof, Allah has nothing to do with him, but he is protected by the *Taaghut*:

But as for those who disbelieve, their *Awliya'* (allies) are *Taaghut*, it takes them out of light and plunges them into darkness. They are the inheritors of the Fire, in it they shall eternally abide²⁰³

¹⁹⁹ *Al-Muja'dalah*, verse: 22.

²⁰⁰ Sahih Bukhari, *Kitab Tafseer*, 8/648, Hadith 4905; Sahih Muslim, *Kitab al-Birr was-Silah*, 4/1888, Hadith 2584.

²⁰¹ Sahih Muslim, *Kitab al-Imarah*, 3/1476, Hadith 1848, 1850; Abu Dawud, *Kitab al-Adab*, 5/342, Hadith 5121.

²⁰² Sayyid Qutb, *Ma'alim Fi at-Tariq*, p.143.

²⁰³ *Al-Baqarah*, verse: 257.

CHAPTER FIVE: Alliance and Disassociation in the Makkan Period

In the last chapter we discussed the position of the early prophets with respect to the subject of alliance and disassociation. In this chapter we will discuss this with regard to the Prophet Muhammad. Our information shall be drawn from the Qur'an and the Sunnah as well as from the earliest of historical accounts. This analysis will follow the usual division between the Makkan and Madinan periods, with reference to the revelation of the Qur'an; those sections of the Qur'an which were revealed before the *Hijrah* are said to be Makkan, while those which were revealed after the *Hijrah* are said to be Medinan.²⁰⁴

As were pointed out in the introduction, the profession of faith, 'there is no god but Allah, Muhammad is the Messenger of Allah', is in essence a declaration of the unique divinity and omnipotence of Allah and a denial of all loyalty, devotion, obedience, fear or hope directed towards any other object of worship, indeed devotion, love and awe are due to Allah alone.

The first of the revelation came to the Prophet in the Cave of *Hira*. He was commanded,

Read, In the name of your Lord who created, who created mankind from a clot. Read and your Lord is most kind, who taught with the pen, who taught mankind what he knew not²⁰⁵

And again following this,

O you who are encloded, arise and warn²⁰⁶

And so he began his mission in secret and few people initially accepted his call, the first were Abu Bakr, Ali and Khadijah. The Prophet began to instil in the hearts of his companions a love for Allah and His Messenger which would come to unite them all in a common cause; to devote their love, loyalty, and time to the believers, to despise disbelief and the disbelievers. This is the meaning of the profession of faith, "There is no deity but Allah, Muhammad is the Messenger of Allah."

From this arose new bonds of belief, in the hearts of the faithful, and they became aware that the only true bond between people was that of faith. This was the bond

²⁰⁴ See: Siyyuti, *Al-Itqaan fi Mum al-Qur'an*, 1/37, revised by Muhammad Abu al-Fadl Ibrahim.

²⁰⁵ *Al-Alaq*, verses: 1-5.

²⁰⁶ *Al-Muddathir*, verses: 1-2.

which reassured the believers, and as it grew the false barriers of ignorance began to vanish; barriers of race, class and sex. These they began to view with scorn and contempt as the bonds of faith in Allah and His Messenger grew between them, day by day.

In those early days the Prophet chose the house of Arkam ibn Abu Arkam as the meeting place for the Muslims. It was there that he instructed them first in their religion, and it was from there that the first rays of Islam began to radiate across the earth. But what was the condition of the Muslims in these days, and what happened to them after their first pronouncement of the declaration of faith?

Sayyid Qutb said: "In the early days of Islam in Makkah the Muslims had neither a law unto themselves nor any state, but they nevertheless surrendered themselves totally to the direction of the Prophet, and devoted their entire loyalty to the community of the Muslims. Whenever someone became a Muslim, they would leave behind everything of their former life and turn over a new leaf, they would cut themselves off totally from their former lives of living in ignorance and regard all of their past actions with an air of cautious circumspection and foreboding.

This was a total emotional break with the past and a conscious affirmation of Muslim identity, as a result of which people took themselves completely out of their former society, not only abandoning religious practices of the non-Muslims but severing all social contacts with the disbelievers as well.

In this way they put an end to the non-Islamic environment by which they were surrounded and replaced it with an Islamic one, even if they continued to have dealings with some of the disbelievers, trading with them and working with them on a daily basis. Emotional involvement is one thing and the reality of daily life is another.

When someone renounces disbelief and embraces the belief in the divine unity of God, when he moves from Ignorance to Islam, then he also frees himself from the directing force of Ignorance and shakes off his loyalties to family, clan or nation and translates this loyalty to the manifest reality of Islam. This is what most invoked the ire of the Masters of the Quraish. It was this solidarity which upset them most; this and the Qur'an. They were not bothered by the withdrawal of the Muslims from their religion, or their belief in One Omnipotent God, or their adherence to a single creed, these things did not really concern *Taaghut*, just as some kind hearted people today still fail to comprehend the Truth.

Islam is in fact a movement sealed with the profession of faith. It takes one out of the society of the disbelievers, away from its values and traditions, from its loyalties and allegiances, away from its legalities. It establishes loyalty to the faith, to the mission of raising the banner of Islam throughout the world. Because of this, the leaders of

Quraish resisted this *Da 'wah* by whatever means they had at their disposal"²⁰⁷.

"The believers united around the love for Allah and His Messenger. Theirs was a deep and exclusive commitment, to which they were all completely devoted and by which they were all guided. Each of them felt for the other a new kind of bond, one of brotherhood for the sake of Allah, so that he would love his brother as he loved himself, even though they were not of the same tribe nor there any blood relationship between them"²⁰⁸.

The Qur'an began to take form, according to the Plan of Allah, in such a way as to mould and shape this new Ummah around its creed. So the loyalties of the Muslims and the distance separating them from the disbelievers grew together. One of the methods of instruction employed in the Qur'an is that of the allegory or example. For while the Word of Allah is clear, the method of presenting an example reinforces comprehension and causes one to think more deeply, to distinguish what is correct from what is not. Such an example is the verse:

The likeness of those who take *Awliya'* (Allies) other than Allah is as the likeness of a spider, who builds a house, but verily, the frailest of houses is the spider's house; if they but knew²⁰⁹

A demonstration of this fundamental truth is that the Muslims were ultimately stronger than the strongest of their opponents, with this they overcame the greatest powers of the earth. With it castles and fortresses were reduced to dust. The power of the One God is Power itself, loyalty to Allah is Loyalty, whatever pits itself against Him is the embodiment of weakness and frailty which is the source of all pride and arrogance, of oppression and tyranny built of tenor, fear and torture.²¹⁰

The Prophet continued to approach people secretly for a period of three years²¹¹. Once knowledge of Islam had spread through Makkah, and the people had become familiar with it, Allah ordered His Prophet to openly proclaim his message, and to make himself an example for the people calling them to Islam. Allah says:

So proclaim openly that which you are commanded, and withdraw from the idolaters²¹²

And He said,

²⁰⁷ Sayyid Qutb, *Fi Dhilal al-Qur'an*, 3/1503, and *Ma'lim fi at-Tariq*, p. 17-50.

²⁰⁸ Muhammad Qutb, *Manhaj at-Tarbiyya al-Islamiyya*, 2/38-40.

²⁰⁹ *Al-Ankabut*, verse: 41.

²¹⁰ Sayyid Qutb, *Fi Dhilal al-Qur'an*, 5/2737.

²¹¹ Ibn Hisham, *As-Seera an-Nabawiyyah*, 1/280.

²¹² *Al-Hijr*, verse: 94.

Warn your family and relations and protect those of the believers who follow you²¹³

From this point the Muslims began to be tried, but what appeared to be a severe test was really a blessing in disguise, because in the course of it the sincere ones were separated from the hypocritical, the pure from the sullied. Allah says,

Do people expect that they would be left alone because they say 'We believe' without being tested. We have tested those who came before them, this Allah knows those who are sincere and He knows those who lie²¹⁴

The companions endured all manner of persecution, to the point that they used to conceal themselves in a gorge to pray out of sight of their people²¹⁵.

What was the response of the believers to this persecution inflicted upon them by the enemies of Allah? What was the response of the Muslims to both their general treatment and to the abuse directed at the weaker members of their group, such as Yasirb and his family, and Bilal? They were patient and parted from them in a good way, Allah says:

And be patient (O Muhammad) before what they say, and keep away from them in a good way. Leave Me to deal with those who lie, who enjoy their ease and comfort. And give them respite for a little while²¹⁶

So the Prophet was patient and as the Divine Will shaped Its character, it purified the souls of those with him and every day in strength of spirit, purity of heart and integrity of purpose and freedom, from the bonds of material needs and profane desires. But the Prophet had enjoined them to patience, in the face of insult and injury. This was especially hard for them since they were a people nurtured in the love of war, born with a sword in the hand, who had made war on all kinds of brigands, renegades and outlaws and those days of war were still close at hand. Yet the Prophet disliked their warlike nature and restrained their Arab pride. So they complied with him and held their peace, enduring all kinds of torture and persecution inflicted upon them by Quraish, not because of cowardice or fear²¹⁷. This is with regard to their relation with their enemies.

As for their rapport with one another the Prophet was careful to instil in them two principles of conduct. The first was a faith in Allah, overflowing with knowledge of Him, in emulation of His Attributes and Qualities, a faith inspiring both fear and

²¹³ *Ash-Shu'ara'*, verses: 214-215.

²¹⁴ *Al-Ankabut*, verses: 1-3.

²¹⁵ Ibn Hisham, *As-Seera an-Nabawiyyah*, 1/282.

²¹⁶ *Al-Muzzammil*, verses: 10-11.

²¹⁷ Abee al-Hasan an-Nadwi, *The Muslims and the West*.

reassurance in the surety that He is witness to all things, a faith which almost always reached unprecedented degrees of awareness and sensitivity. The second was a profound love; a love so deep that had it not grown as a reality between these Muslims, they would not have imagined such a thing in all their wildest dreams²¹⁸.

The bond of love in Allah around which the believers had gathered had its price. This *Da'wah* required from them efforts and patience, and it engendered both joy and discomfort. Accordingly, the believers began to love and hate according to what is inflicted upon Islam and Muslims, either good or bad²¹⁹.

In order to substantiate this, and to demonstrate the real effect of the Prophet over the circle at the house of Abu al-Arqam, I will just mention this incident from the life of Abu Bakr.

The day after Abu Bakr had become a Muslim, he was walking in Makkah when he was attacked and severely beaten, seeing this Utba Ibn Rabi'ah approached him and joined in, beating him with his sandals which flew about his face and body until you could hardly recognise the man. Then some men from the Bani Taymah wrapped him in a cloth and carried him home never doubting but that he was dead. Later that night he began to speak, asking, "What did the Messenger of Allah say?". They told him to be quiet and scolded him, then they stood to leave and told his mother, Umm al-Khair, "See if you can give him something to eat or drink".

But when she tried he refused and began to say, "What did the Messenger of Allah say?" She said, "By God, I do not know anything about your friend". So he told her, "Go to Umm Jamil bint al-Khattab and ask her about the Prophet". So she went to Umm Jamil saying, Abu Bakr is asking about Muhammad Ibn Abdullah. She said, "I do not know Muhammad Ibn Abdullah nor do I know Abu Bakr, but if you want me to go with you to see your son then I will."

So she went with her to see Abu Bakr and found him in a terrible state. She approached him saying in a loud and clear voice, "My God, whoever has done this to you are rotten disbelievers. I hope that Allah will give you satisfaction over them." He said, "What did the Messenger of Allah say?" She said, "Your mother is listening to us!" He said, "Do not worry about her". "The Prophet is very well", she said. "Where is he now?" he asked. "In Ibn al-Arqam's house," she said. He then said "By Allah, I won't eat a thing, nor will I drink until I see the Messenger of Allah". He was given a few minutes to quiet himself down and then left the house supported by the two women who took him to see the Messenger of Allah²²⁰.

This man, injured and beaten, would not even take a drink of water, and there was nothing he needed more than that, until he saw the Messenger of Allah. Certainly this

²¹⁸ *Tariq ad-Da'wah fi Dhilal al-Qur'an*, 1/188.

²¹⁹ Muhammad al-Ghazali, *Had Deenuna*, p.178.

²²⁰ Ibn Kathir, *al-Bidaya wan-Nihaya*, 3/30. See also: "The Muslims and The West", p. 113.

kind of love and devotion can be second to none. The generation tutored by the Messenger was in every way unique; never had there been anything like it before, and never would there be after them.

Relations between the Muslims and their enemies in the Makkan Period

The period at Makkah before the *Hijrah* was characterised by peaceable though strained relations between the Muslims and the disbelievers. Patient under persecution, the Muslims strove to bring the truth into focus, and to understand the situation in which they found themselves. Seemingly trapped between the bare walls of Makkah and the parched earth of the plateau, they struggled to make sense of the twisting lanes and alleys of the Prophet's torment and of the baptism of fire which was visited upon Bilal and Ammar, upon Khabab and upon Yasir and his family.

These conditions dictated a quiet approach, in order to effectively present the realities of faith. The very first of these was that the believers were capable of patience, patience which to the wise is its own reward, but which, more than that, stands in silent reply to those who pursue their whims, the profane interests of political power or worldly gain, or worse²²¹.

The guidance of the Prophet during this period is very significant indeed, for it was entirely centred around a rigorous spiritual training, patience under hardship, spreading the word in the face of violent opposition and treacherous connivance of the most ignorant and wicked men imaginable. They did this without bowing down or submitting, neither did they wane or weaken. But with their gaze joyfully fixed upon their goal and their hearts borne up in the Hand of Allah, their souls rose effortlessly above the squalor of disbelief, oppression and persecution²²².

The passivity of the Muslims in this period was divinely ordained, as was too the active response later enjoined upon them at Madinah. This was because when the Muslims were in Makkah the disbelievers outnumbered them. If only a handful of them had challenged the rest to a fight, they would have easily been defeated. By the time the people of Yathrib pledged allegiance to the Prophet, their number was only around eighty. They said to the Prophet, "Shall we fall upon those camped in the valley, meaning Mina, and destroy them?" He said, "This I have not been told to do"²²³

When we seek to understand the wisdom behind this event and other legal obligations of Shari'ah, as Sayyid Qutb has pointed out, we try to attribute to these events a divine significance which Allah may never have made clear to us. We speculate over reasons

²²¹ Ahmad Mahmud al-Ahmad, *Alaqaat al-Ummah al-Muslimah bi alUmmah al-Ukhra'*, pp. 8-9.

²²² Dr. Muhammad Amin al-Misri, *Sabeel ad-Da'wah al-Islamiyya*, pp. 111-113.

²²³ *Tafseer Ibn Kathir*, 5/431, and the Hadith is reported in *Musnad Ahmad*, 3/462.

for it and search for higher purposes which may, in fact, be quite mistaken. But the real significance of the behaviour of the believer, under whatever commandment of Allah, is that he behaves in utter and complete submission to the will of Allah since His is Supreme Knowledge and Awareness. So when we start to say this was because of such and such it can only be a matter of our own considered opinions and speculation for only Allah has True Knowledge of it and He has not instructed us in it or given us a clear textual edification of it²²⁴.

In his two books "*Fi Dhilal al-Qur'an*" and "*Maa'lim fi at-Tariq*", Sayyid Qutb proposes to explain the Makkan period as follows. Speaking with regard to Jihad he says:

Perhaps the passivity of the Muslims at Makkah and their desistance from *Jihad* was due to the fact that it was a period of education and preparation. This was a particular community of people, in a particular environment, in particular circumstances. Within this environment there were special goals to be achieved, among which was the training of the Arab personality to bear patiently things that he was not accustomed to tolerating. To instill in him restraint and self control, so that he would not reply in kind to the first insult, or rise to the first challenge. In this way he would learn moderation in both his inner nature and in his actions. Then he should learn to conform to the new order of things, to follow a new kind of leadership, so that he would not dismiss all but that with which he agreed, throwing out anything that differed with his habits or ways. This was the process by which the Arab Muslim personality was prepared for the task of establishing a new "Muslim society".

Perhaps another factor was that this unaggressive approach would have a deeper and more far reaching effect upon a society like that of the Quraish, which was intensely proud and had a deep sense of honour. Fighting against them at this time would only have exacerbated their stubbornness and lead more of the bloody feuds for which the Arabs were already famous. Had this happened the call to Islam may have been transformed into a conflict the reasons for which would be quickly forgotten in the ensuing battles.

It could also have been in order to avoid the spread of hostilities and war inside each house. At this time there was no central authority directing the persecution of the Muslims, this was still a matter of personal relations between people. If there had been a general call to fight back, at least at this time, the result would have been to bring the conflict into every household, and people would have said, 'You see what this Islam is!' They even said this when the Muslims had practised restraint. At this time the Quraish were complaining that Muhammad had taken sons away from fathers, that he had split up families and clans; so what would have been the result if sons had indeed been ordered to fight their fathers, and slaves ordered to rise against their masters?

²²⁴ *Fi Dhilal al-Qur'an*, 2/714.

Then again it could have been because Allah was well aware that many of these stubborn persecutors of the Muslims would themselves eventually join the ranks of Islam, and even lead the Muslims. Was not Umar Ibn al- Khattab one of these?

Another factor could have been the Arab sense of honour and their tendency to identify with the oppressed who bore hardship and persecution and did not give in, especially when personal honour was at stake. There are many incidents which support this, such as that of Ibn ad-Daghna who, when Abu Bakr left with a party of the Muslims for Ethiopia in the first Migration, would not want to allow him to leave Makkah, since driving out a prominent member of their community could only bring shame on Quraish. He even went so far as to offer him his personal protection. Another example is Bani Hashim's lifting of the boycott on the family of Abu Talib.

It could also have been because of the small number of the Muslims at that time and their isolation at Makkah in the days before Islam had spread to the surrounding countryside. Whatever the desert Arabs had heard of Islam was negative, coming from reports of conflicts arising within the Quraish clan. Their interest in it was mostly to do with seeing the outcome of this conflict. In these circumstances armed conflict could have resulted in the destruction of the small Muslim group even if they could have killed more than their number many times as much. Disbelief would have remained among the Arabs and no Islamic state would have been established and Islam would not have become a reality, that is the religion which came to be a guide for the living, a blueprint for this world and the Hereafter.

In fact, there is no good reason why any of these considerations should have been ignored, that the Muslims should have been ordered to fight to repel the persecution that they endured. The fundamental fact is that the message was conveyed to Quraish by the very existence of the Prophet in their midst and he enjoyed the protection of the Bani Hashim, so no one could raise his hand against him but that it would be cut off. For the same reason no one publicly called for his silencing or said that he should be prevented from addressing the people when Quraish assembled around the Ka'bah, or when he spoke on the Mount of Safa or in any other public gathering. No one publicly demanded his arrest or execution, or even implied it. Indeed when they did ask him to desist from denouncing and maligning their gods he refused, and when they asked him to stop criticising the religion of their fathers and ancestors he refused, and when they suggested that they all arrive at a compromise to go easy on one another, that he should accept some of their traditions and they would followed some of his devotions he refused.

These considerations that we have just outlined above are the result of Divine Will. The Muslims had been commanded to restraint, perform *Salat* and give *Zakaat* so that they could mature spiritually, to complete their training and preparation for the coming days when they would hold the reigns of power. To teach them detachment since they could never determine the matters of the world, rather they should act only for Allah and struggle only in His Cause.

So the conclusion which we can draw from this thirteen year period in Makkah is that it was a time of training and preparation when a firm understanding of the meaning of the words 'there is no god but Allah' was planted in the hearts of the Muslims, when they were made to understand the importance of this doctrine regardless of their impatience and anxiety before the passing of time. This doctrine needed a firm foundation so that it would be strong, resilient and enduring, there would be no room in it for shoddiness or confusion. What could be more fitting than that the Prophet himself should train his companions in this thoroughly. During this time they learned to follow his example. In fact, there was never a time when men challenged by ignorance did not join together, their hearts bound by divine grace, and so the profession of faith took deep root in the hearts of the companions, and Allah said of them,

Among the believers are men who have been true to their covenant with Allah²²⁵

They were unconcerned about the power of their enemies, and they did not lack resolve because they knew that Allah was their protector and would bring them to victory.

Indeed Allah will help those who help Him. Surely Allah is All-Strong, All-Mighty²²⁶

Ibn Ishaq said: "When the Prophet saw what his Companions were going through, and that neither he nor his uncle Abu Talib could do anything to help them he said, "If you were to go to Abyssinia you would find a King who is just to all. In this land is truth and Allah will open there a path for you out of your troubles." So the companions of the Prophet left for Abyssinia out of fear of persecution, they fled to Allah with their religion and this was the first Migration in Islam"²²⁷.

The Grace and Mercy of Allah sustained the Muslims in their weakness. An example of this is the conversion of Umar ibn al-Khattab. Abdullah Ibn Mas'ud said of this, "The conversion of Umar was a real triumph for the Muslims, his journey to Islam was a victory in itself and his leadership was a true blessing. We could not pray at the Ka'bah until Umar joined us. But when he converted he forced Quraish to let him pray beside the Ka'bah and we prayed there with him"²²⁸. Umar's conversion was indeed a great blessing for the Muslims for it brought them both his support and his leadership and directed his fierceness, his enmity, and his disdain towards the disbelievers. After his conversion he used to confront Quraish and tell them, "Do what you think fit. By

²²⁵ *Al-Ahzab*, verse: 23.

²²⁶ *Al-Hajj*, verse: 40.

²²⁷ Ibn Hisham, *As-Seera an-Nabawiyyah*, 1/344.

²²⁸ *Ibid.*, 1/367.

Allah, if we were three hundred men we would leave this city (Makkah) to you, or else you would have to leave it to us!"²²⁹.

The Muslims in exile in Abyssinia rejoiced when they heard of Umar's conversion. Some of them even returned to Makkah to be met with a new fury at the hands of the Quraish. But this only deepened their resolve and determination to stand by the truth in hope that the deliverance of Allah was near at hand.

Following this the Prophet and his followers were subjected to another hard lesson the likes of which all who raise the call to Allah must face. The Prophet's uncle Abu Talib died and with him vanished not only the aid that he had extended to the Muslims but also his protection. The Prophet's wife Khadija died also. She was the first woman to embrace Islam and a model of the righteous Muslim woman. The Prophet's enemies were encouraged by these developments, but Allah is Stronger than all else.

At this time the Prophet turned his attention away from Quraish hoping for a positive response from some other quarter and so he left for Ta'if. But dark clouds gathered overhead and his hopes were dashed and turning to his Lord he said, "To You my Lord I confess my weakness, my lack of wit and my inconsequence before people. Dear Merciful Lord, you are Master of the weak and Master of those who depend upon me. How much longer shall they revile me? How much longer shall my enemies hold sway over me? As long as You are not angry with me then nothing else can matter. Your might is greatest before me and so I seek refuge in the Light of Your Countenance, in the Light that drives away all darkness and in which all things of this world and the next find meaning. Whether You visit upon me Your Wrath or relieve me of my burden, such is Your Right until You are pleased. Truly there is no power nor glory but in You"²³⁰. Then he returned to Makkah.

We should all consider the Prophet's words carefully when he said, "As long as You are not angry with me then nothing else can matter". The concern of anyone who raises the call to Allah is simply the pleasure of Allah, this is all that matters. After this, let happen whatever must be, for the reactions of others are not of great consequence so long as your aim is to seek the Pleasure of Allah.

Respect for Disbelieving Relatives

In the course of the revelation at Makkah we find despite the severing of alliances of affection or assistance between the Muslims and their relations from among the disbelievers the Qur'an forbade them from cutting their links with them and commanded them to show them both honour and respect. Allah says,

²²⁹ Ibid., 1/374.

²³⁰ Ibid., 1/60.

And we have enjoined upon humanity kindness towards their parents. But if they strive to make you associate with Me things of which you have no knowledge then do not obey them, it is to Me that you shall return, then I shall inform you of what you used to do²³¹

The great commentator on the Qur'an, al-Baghawi said that this verse and verse 15 in Surah Luqman were revealed in connection with Saad Ibn Abi Waqqas and his mother, Hamna bint Abi Sufyan. Saad was one of the very first Muslims and had a deep respect for his mother. She told him, "What's this religion you've come up with? By God, I will not eat or drink until you come back to us. And if I die then they will call you 'Mother Slayer' for the rest of your life. She stayed a day and a night without eating or drinking anything and neither did she shelter herself from the sun, so it was a great hardship for her. She stayed another day without eating or drinking until Saad came to her and said, "Mother, if you had a hundred lives, and one were to be extinguished after the other, I would not leave my faith. So if you like eat, and if you don't then don't. So she gave in and ate and drank. Then Allah revealed these verses and ordered us all to respect and honour our parents but not to obey them in disbelief for "there is no obedience to creation in disobedience to the Creator"²³².

Disassociation in the Makkan Period

When a person pronounces the declaration of faith for the first time, saying "There is no deity but Allah, Muhammad is the Messenger of Allah", he feels as if he has really entered a new faith different from that of his fathers and his ancestors. He senses in the very words that he has entered into a new covenant and that this is a new life completely different from that which he led in the days of ignorance. He begins to regard everything which he used to do with an air of circumspection, suspicion and caution, feeling that there must be something wrong with it, that these things are not appropriate for Muslims.

It is from these feelings that the new guidance of Islam is born. We could call this an "emotional detachment", since the Muslim would have stripped himself of the trappings of disbelief, with its subtle signs and signals, habits and ways. He would have stripped of his ideology of disbelief and embraced that of Divine Unity. He would have abandoned the markings of ignorance for those of Islam, and embraced that of a new life and a new existence; and he would have sealed all this with a commitment to a new direction in life. This new direction should determine his loyalties and friendships, whom he loves and whom he follows²³³

Allah instructs the believers to abandon disbelievers,

²³¹ *Al-Ankabut*, verse: 8.

²³² Tafseer al-Baghawi 5/188 and see also "*Asbaab an-Nuzul*" by alWahidi, p.195. The Hadith at the end is Sahih and may be found in "*Mishkat al-Masabeeh*", 2/1092, Hadith 3696.

²³³ Sayyid Qutb, *Ma' lim fi at-Tariq*, 16-17.

Forsake those who turn away from Our Reminder (the Qur'an) and desires nothing but the life of this world. This is the full extent of their knowledge, but your Lord is well aware of who departs from His path and He is well aware of who is guided ²³⁴

and they were also enjoined to patience and detachment,

And be patient with what they say and keep away from them in a good way ²³⁵

So be patient, the Promise of Allah is true, and let not those who have no certainty of faith discourage you from conveying Allah's Message ²³⁶

Then Allah reminds the believers of the actions of their father Abraham so that they may be inspired by his example. Allah says,

And when Abraham said to his father and his folk, 'I renounce all that you worship except He that created me. Surely He will guide me.' And he made it a word enduring after him, perhaps they would to their lord return ²³⁷

In addition to this there is an explanation of the difference between someone who serves many masters and someone who has but one in this verse,

Allah has struck an example of a man in whom bickering partners share and of a man wholly the charge of another, are these two alike, Praise be to Allah, but most of them know not ²³⁸

In this Qur'anic example the condition of the disbeliever who does not believe in Allah is made plain: he clearly cannot base his love or his loyalty upon his love for Allah. The man who divides his loyalties cannot fully satisfy any of his masters while the person with but one Lord, who worships only Allah and is loyal only to Allah can. He is like someone whose loyalty is to one king in whose service he stands, whose expectations he understands and knows how to satisfy. He is free of petty quarrels over his loyalty, indeed he is secure in his position and is unthreatened by it. His master is merciful and gracious to him and compassionate towards him, respects and

²³⁴ *An-Najm*, verses: 29-30.

²³⁵ *Al-Muzzammil*, verse: 10.

²³⁶ *Ar-Rum*, verse: 60.

²³⁷ *Az-Zukhruf*, verses: 26-28.

²³⁸ *Az-Zumar*, verse: 29.

honours him and looks after his welfare. So could these two servants really be each others' equal? Obviously not. "Praise Be to Allah, but most of them know not"²³⁹.

The Qur'an often speaks of the Day of Judgement, belief in which is an important aspect of faith. Let us see what it has to say about what is in store for those whose loyalties were to something other than Allah, when he comes to witness the Day of Resurrection, and of how his erstwhile loyalty will be transformed to enmity and hate. Allah says,

Those who disbelieved said, "Our Lord, show us those from among the Jinn and men who lead us astray so we can trample them underfoot and make them the lowest of the low"²⁴⁰

And He said,

Friends on that Day will be one another enemies except for those who believed²⁴¹

And finally,

On the Day when the oppressor will bite his hands and say, "Would that I had followed the path of the Messenger. Ah! Woe to me, if only I had not taken such and such for a friend. He led me astray from the Reminder after it had come to me." And Satan forever is mankind's deserter²⁴²

So it is made perfectly clear that the faith of the enemies of Allah is false and that we must have nothing to do with it. Our faith is the Truth which Allah has inspired in our hearts, and we do not worship what they worship, neither do they worship what we worship.

When the disbelievers saw the firm resolve of the Muslims and their commitment to their religion and realised their contempt for falsehood they began to take account of the fact that it would be impossible to convince them of returning to the old religion. So they embarked on another path which they imagined would take them to their hopeless goal. They proposed to the Messenger of Allah that he should address his devotions to their idols for a year, and that they would then reciprocate by following his religion for a year. Then Allah revealed Surah *al-Kaafirun*:

²³⁹ Ibn al-Qayyim, On Allegory in the Qur'an, p. 53.

²⁴⁰ *Fussilat*, verse: 29.

²⁴¹ *Az-Zukhruf* verse: 67.

²⁴² *Al-Furqa'n*, verses: 27-29.

Say, "O disbelievers, I do not worship what you worship, nor will you worship what I worship, and I shall not worship what you are worshipping, nor will you worship what I worship. To you be your religion, and to me my religion".

And we find a similar verse which includes a clear message to the disbelievers,

And if they deny you then say, "I have my deeds and you have yours, you are not responsible for what I do and I am not responsible for what you do" ²⁴³

Then there is the verse,

Say (O Muhammad): "I have been forbidden to worship those whom you call besides Allah". Say, "I shall not follow your whims. If I did, I would surely go astray and never be among the guided". Say, "Clear proof is with me from my Lord but you deny it. I do not have what you are asking impatiently. Judgement is Allah's alone, He relates the Truth and He is the Best of Judges" ²⁴⁴

Allah also says,

Say: "O you mankind! If you are in doubt about my religion, then I will never worship those whom you worship besides Allah, but I worship Allah Who will bring your lives to completion. I am commanded to be one of the believers. And (it is inspired to me): Direct your face entirely towards the religion *Hanifan*, and never be one of the disbelievers" ²⁴⁵

Therefore, with absolute clarity the revelation of these verses drew a line of demarcation between belief and disbelief. Nevertheless, some people who claim to be scholars have understood from this, and especially from the Surah of the Disbelievers (109) that these constitute the Prophet's recognition of false religion of the disbelievers. These allegations are baseless and contradict both the fundamental truth of Islam and the mission of the Prophet, indeed those of all the prophets. Ibn al-Qayyim said of this surah, "It includes an absolute negation, this is the point of this surah; it is a surah which renounces disbelief totally, as it, of course states clearly"²⁴⁶.

Its greatest significance lies in the disassociation of the believers from the disbelievers

²⁴³ *Yunus*, verse: 41.

²⁴⁴ *Al-An'am*, verses: 56-57.

²⁴⁵ *Yunus*, verses: 104-105.

²⁴⁶ Sunan Abu Dawud, *Kitab al-Adab*, 5/303 hadith 5055, Tirmidhi, *kitab ad-Daawat*, 9/110, hadith 3400, Musnad Ahmad, 5/456, Da'rami, *Fada'il al-Qur'an*, 2/458. Albani said hadith Hasan; see "*Sahih al-Ja'mi' as-Saghir*", 1/140 hadith 289.

that it enjoins. This is why it repeats its negation from both sides while at the same time reaffirming that the Prophet does indeed worship something that the disbelievers may have nothing to do with. This echoes the words of Abraham when he said, "I renounce all that you worship except He who created me". This itself is a declaration of the profession of faith 'There is no deity except Allah'.

For the same reason the Prophet was in the habit of reading it with *Surah al-Ikhlās*, "Qul huwa Allahu Ahad, Allahu Samad..." for the sunnah prayers of dawn and sunset. But does Allah's statement that 'they have their religion' mean that their religion was as a result of this rescinded, or does it mean that it was then given special status, or does it mean nothing of the kind? It is very important to be clear about this because many people have erred over it, assuming that the religion of the pagan Arabs was rescinded by the verse which ordered Muslims to take up arms against them, and that this verse constituted a recognition of their faith. Others have said that its intent was to single out those whose religion had been recognised, that is the People of the Book.

Both these assertions are totally erroneous. The Surah contains no rescission and no recognition of any former religion. The verse deals with a fundamental point of doctrine, this is why it is quite impossible for it to contain any such thing. The doctrine of Tawhid, or Divine Unity, is the common denominator to all the missions of the Prophets, all of them agree about this, so thus it is absolutely impossible for anything which is specifically related to it to contain any kind of rescission or recognition.

This Surah is entirely about Tawhid, this is why it is also called "*Surah al-Ikhlās*". The odd thing is that some have claimed that this is the very surah which established the recognition that was abrogated by the verse ordering the Muslims to arms. Some even said that it applied to some of the disbelievers, those other than the People of the Book. Allah forbid that this would ever be the case. Rather the Prophet was always the first to renounce them and the most severe in his censure of the and of their religion. He was the first to forbid this to them and never failed to admonish and denounce them for it. So how could anyone maintain that these verses established any recognition of their religion. May Allah protect us from this foolishness.

Rather this verse (*Surah al-Kāfirun*) established, with certainty, the demarcation between the believers and disbelievers. The believers said, we shall never agree to anything of the religion which you follow, because it is the religion of falsehood and we shall never participate in it with you in any way, and neither will you have anything to do with our faith which is true.

This is the real meaning of disassociation and the refusal to agree with them about their religion; so where then is the recognition presupposed by rescission or according to some special status? Do you not think that if we fought them with the sword like we did with clear proof and evidence, we could not say: "You have your religion and I have mine"?

This verse has been firmly established between the Muslims and the disbelievers, until Allah drives the latter out from the midst of His Servants and from the Homeland of Islam. The same disassociation is established between the followers of the Prophet, that is those who follow his Sunnah and those who reject it in favour of *Bidah* (innovations), who call others to their own path. When those who succeeded the Prophet said to those who began to innovate in their faith, 'You have your religion and we have ours', they did not intend by this to recognise the legitimacy of their innovations. Rather they meant to disassociate themselves totally from it; and still refute their innovations and fight them at every opportunity ²⁴⁷.

Ibn Taymiyyah, may Allah have mercy upon him, explained this matter more clearly when he said: "The verse, **(You have your religion and I have mine)**, certainly designates a separation of the two things; that is to say, 'Your religion is your affair and I have nothing to do with it at all, my religion is my affair and you have nothing to do with it either.' This is the same as the statement in the verse, 'I have my deeds and you have yours'. There is no basis here for the assumption that the Prophet was somehow approving of the religion of these pagans; neither with that of the Jews, Christians nor other People of the Book, as some of the secular-minded people have suggested.

By the same token, it does not imply any prohibition against fighting them, as some have wrongfully asserted, before saying that it was also abrogated. Rather, it disassociates the Prophet from their religion, and disassociates them from his religion. Likewise their deeds will not reflect upon him, and his deeds will not profit them nor benefit them in any way. The parts of the revelation which have established fundamental points of doctrine were not subject to abrogation; the Prophet never expressed approval of their religion, nor that of People of the Book.

But some people still insist that this was so, and persist in their arguments over this Surah. They insist that this means that the Prophet approved of the religion of the pagans, and that the verse was later abrogated, yet the Prophet had approved of them before. But this exposes them as liars who put words into the mouth of Muhammad for he was never satisfied at all with any religion other than the one he was sent with, which was revealed with His Book. This is clear from the verse, 'I have my deeds and you have yours, you are not responsible for what I do and I am not responsible for what you do'. And also in the verse,

So unto this (religion) call others and be upright as you have been commanded. Do not follow their desires but say, 'I believe in the Books which Allah has revealed and I stand commanded to establish justice among you. Allah is our Lord and your Lord. To us our deeds and to you yours' ²⁴⁸

And He said,

²⁴⁷ *Bada'i' al-Fawa'id*, 1/138-141.

²⁴⁸ *Ash-Shu'ra'*, verse: 15.

And take those of the believers who follow you under your wing, but if they are disobedient then tell them, 'I am free of what you do'

So the Prophet disassociates himself from the actions of whoever is disobedient from among the believers, how then would he not disassociate himself from the disbelievers who are much worse in their disobedience and deviance?"²⁴⁹.

Abdullah Ibn Abbas said about this Surah "There is nothing in the Qur'an which enrages Satan more than this, because it is Tawhid and the denunciation of disbelief"²⁵⁰. Al-Asma'i said: "And it is said that these two Surahs, the Disbelievers and *al-Ikhlās* are the two cures, because they banish hypocrisy".²⁵¹

Ibn Ishaq relates that in the year in which the Prophet first met the delegation from Madinah he had gone out of Makkah to meet the Arab tribes, as he had always done, who were arriving to participate in the annual rites of pilgrimage. While he was at the place called al-Aqaba, he met a band of men from the tribe of Khazraj, whom Allah had blessed with guidance. The Prophet asked them about their business. They said, 'We represent the men of Khazraj'. 'Those who are in alliance with the Jews?' he asked. 'Yes', they replied. He said, 'Would you like to sit for a while. I want to speak with you'. 'Certainly' they said, sitting down with him. He called them to the Way of Allah, explained to them about Islam and recited some verses of the Qur'an for them. Then a group of them turned to the others and said, 'By God he is the Prophet of whose coming the Jews have spoken, you know this as well as we do.' So they accepted his call and agreed to abide by what he had explained to them of Islam. Then they said, 'We have left our people behind, there is no one more afflicted with evil and enmity than them. We hope that Allah will also join them to you, so we will go to them and call them to your cause, and explain to them what you have revealed to us of this religion. If Allah joins their hearts to you there is no man more deserving of it than you.'

Then they returned to their homes as sincere believers. Upon arriving at Madinah they told their people about the Messenger of Allah and called them to Islam and so the news spread through the land until there was not a house in the town where the name of the Messenger of Allah had not been mentioned.²⁵²

So after all the hardship which they had endured, Allah sent them someone who would come to the aid of this religion and raise the word of faith and spread it through the land after the Messenger and his first companions had been driven to seek refuge. So those who came to the aid of Allah and His Messenger, came to the aid of His Faith and its believers, and are honoured with the name 'Ansar' which means helpers. They are not the helpers of Ignorance, nor of the tyrants and the minions of falsehood, who in the eyes of the people were so mighty, but in reality were tiny and

²⁴⁹ Ibn Taymiyyah, *Al-Jawab as-Sahih li man Baddala Deena alMasih*, 2/30-32.

²⁵⁰ Tafseer al-Qurtubi, 20/225.

²⁵¹ Tafseer al-Qurtubi, 20/225.

²⁵² Ibn Hisham, *As-Seera an-Nabawiyyah*, 2/70-71.

insignificant.

The following year twelve men arrived at Makkah from among the Ansar. They met the Messenger of Allah first at al-Aqaba and he pledged them to Islam, and he sent Mus'ab Ibn Umair with them to Madinah to teach them the Qur'an and to instruct them in religion and in the rites of faith and to be their Imam²⁵³.

Mus'ab returned for the pilgrimage the following year with a large party of the Ansar, this was the Great Swearing of Allegiance at al-Aqaba. It was they who asked as they left Madinah, "How long shall we allow the Messenger of Allah to continue his exile, wandering about the mountains of Makkah in fear".

Faith found a new home in the hearts of these young men and was renewed by their zeal, thus the strangle hold which had descended upon the Messenger and the message was broken²⁵⁴.

The Pledge

The Messenger of Allah spoke and recited the Qur'an, he called them to Allah and encouraged them to accept Islam, then he said, "I will accept your pledge to protect me as you protect your wives and your children", and al-Barra Ibn Ma'rur took the hand of the Prophet and replied, "Yes, by He who sent you, a Prophet, with truth, we shall defend you as we defend our spouses. So accept our pledge to you, O Messenger of Allah. We are the sons of war, a people of strife, this is our heritage from father to son." Abu Haitham Ibn at-Tayhan stepped forward and said, "Messenger of Allah, there is an agreement which stands between us and another party - that is the Jews - which we should sever. Is it your wish that if we do this, and Allah grants you victory, you would go back to your people and leave us?" The Prophet smiled and said, "My blood is your blood and my honour is your honour, I am of you and you are of me. Who attacks you is my adversary and my friendship is for those who are your friends"²⁵⁵.

Then As'ad Ibn Zuraara stood up and said, "Be calm, men of Yathrib! We did not come here to know if he is the Messenger of Allah, we are sure of that. If all of the Arabs were to rise against him today and slaughter the best of you; if swords bit into your flesh; surely you would be equal to the task so accept him and know your reward is with Allah. But if you are faint-hearted then let it be known now; for Allah does not hold him responsible for you." They said to As'ad, "Raise your hand As'ad. By Allah

²⁵³ Ibid., 2/76.

²⁵⁴ Muhammad al-Ghazali, *Fiqh as-Seera*, p.157.

²⁵⁵ Ibn Hisham, *As-Seera an-Nabawiyyah*, 2/84-85, the hadith is in Musnad Ahmad 2/274.

we shall never excuse ourselves from this pledge nor shall we ever revoke it." Then they stood one by one and made their pledges to him"²⁵⁶.

"This is true faith in Allah and love for His Sake, it is brotherhood in His Religion and mutual assistance in His Name. This is what moved their hearts in the darkness of the night in reckless proximity to the city of Makkah, it moved them to declare that the Helpers of Allah would defend His Messenger as they defended themselves and that they would protect him with their own lives; for nothing would be allowed to harm him so long as they lived"²⁵⁷.

But what is the greatest lesson to be learned from this. They had pledged their loyalty to the religion of Allah and to His pleasure. But consider the reply of the Prophet when he said, "My blood is your blood and my honour is your honour, I am of you and you are of me. Whoever attacks you is my adversary, and my friendship is for those who are your friends". This is the greatest bond which ties Muslims together in brotherhood, for they had become of one blood. "Whoever attacks you is my adversary, and my friendship is for those who are your friends", and with this the old blood ties of the Ignorance were severed together with the basis of their alliances and mutual support to be replaced with a loyalty based in Islam; people now stood in its ranks and severed their ties with disbelief and its partisans, entering into a new kind of fraternity at the command of Allah. This was a wholesome change from the mutual bonds of Ignorance, as the Prophet has said, "The believer is to the believer like a building, one part of which supports the other"²⁵⁸.

Thus we can get an idea of Allah's Grace towards His Prophet and those who were with him. Of how He prepared them, aiding and protecting them and how He prepared a place in which to establish the rule of Allah, His Shari'ah and His Way on this earth. The land of the Ansar was to them as if it had always been meant only for them. In the years at Madinah the concept of loyalty would take on a new meaning.

²⁵⁶ Musnad Ahmad 3/322-349-394, Al-Hakim 2/624-625, and alBaihaqi in *'As-Sunan al-Kubra'*, 9/9.

²⁵⁷ Muhammad al-Ghazali, *Fiqh as-Seera*, p.161.

²⁵⁸ Sahih Bukhari, *Kitab al-Adab*, 10/442, Sahih Muslim, *Kitab al-Birr was-Silah*, 4/1999, hadith 2585.

CHAPTER SIX: Alliance and Disassociation in the Madinan Period

The Prophet was ordered to leave Makkah at the time of Allah's choosing, his emigration would be the beginning of the final separation of truth from falsehood, of the legions of Allah from the minions of Satan²⁵⁹. But his departure also heralded the fulfillment of Allah's promise to the believers that they would inherit the earth and all it contains,

Allah has promised those among you who believe and do righteous good deeds that He will surely grant them succession to (the present rulers) in the earth, just as He granted it to those before them. He will grant them the authority to practise their religion which He has chosen for them. And He will surely give them in exchange safety after their fear. They worship Me and associate nothing with me. Whoever disbelieves after this are of a certainty wrongdoers²⁶⁰

This promise was swiftly fulfilled, as the Qur'an reminds us in the following verse,

And remember when you were few in number and reckoned weak in the land. You feared that men would kidnap you, but We sheltered you and granted you assistance and granted you your needs so that you might be grateful²⁶¹

This same promise remains today and can be realised whenever Muslims fulfil its single condition, which is worship Allah alone.

Once the Hijrah had been proclaimed the Muslims began leaving for Madinah. They travelled singly and in groups, until finally none remained with the Prophet but Abu Bakr and Ali and those imprisoned by disbelievers by force. When the disbelievers saw that the Muslims were packing up and leaving, taking with them their families and all their worldly possessions, they realised that they would soon be beyond reach and that the people of Madinah would join them in their cause. There the Muslims would not only be a thorn in their side, but also a threat to their very livelihoods and way of life. They viewed the eminent departure of the Messenger of Allah with both fear and apprehension, certainly in the safety of Madinah their power and influence could only grow.

²⁵⁹ *Zad al-Ma'ad*, 3/43.

²⁶⁰ *An-Nur*, verse: 55.

²⁶¹ *Al-Anfal*, verse: 26.

The chiefs of Quraish gathered to consult with one another, and soon discovered that they were all of one opinion. Their decision was to murder the Messenger of Allah; and in order that no single clan would bear responsibility for the crime, they would appoint from each a youth whom they would charge with the deed. Each assassin was to strike in unison as if they were one man, then all of the Quraish would share the killing, and the clan of Banu Hashim would be unable to demand their blood right for the murder of one of their sons. But Allah sent the Angel Jibreel to the Prophet as a warner, and that very night the Prophet instructed his cousin Ali to take his place in his bed and await the assassins' arrival, then together with his friend Abu Bakr left for Madinah. So the matter unfolded, as everyone knows, to the disgrace and humiliation of the chiefs of the Quraish²⁶².

When the Prophet arrived at Madinah he found a place of safety and sanctuary, here was the home of the "Ansar", the "victors" or "helpers", to whom the believers had come seeking refuge from the Quraish; with them they found both help and victory. The Ansar welcomed the new arrivals and protected them, sharing with them their wealth, their goods, indeed everything they possessed. This migration of body and soul was as much a victory for the Makkans as it had earlier proven to be for the Madinans, who found that it had put an end to the bitter hatred and enmity that had for so long divided the two tribes of the city; the Aws and the Khazraj, and also put an end to the conspiracy of the Jews who used to cause wars and disunity between the two tribes.

The first thing the Prophet did in Madinah was to build a mosque, a lighthouse to the world from which the call to Islam would emanate. This would be the cradle of the new Muslim community. Here they would receive the revelation of Allah through His Messenger and be instructed in their religion; from it the struggle in Allah's cause would be directed. After completing the mosque, the Prophet pledged the Muhaajirun and the Ansar together in brotherhood. They were ninety men in all, half from Makkah and half from Madinah, each one was made the brother of the other to share his life and property and even to inherit from him as any rightful heir. They continued to inherit from one another until the victory at Badr when Allah revealed the verse, **(Blood relations are given precedence (in inheritance) over others in the Book of Allah)**²⁶³ which revoked this right of contractual brothers.²⁶⁴

This new brotherhood in faith was in itself a miracle, unique among human relationships. Each person, whether Muhaajir or Ansar, felt the existence of a new kind of bond linking him to his brother in faith. Each of them felt a love for the other as strong as the love of life itself, and yet there was no normal bond of kinship between them, not of blood nor of tribe. Yet not even through blood relations had anyone experienced the depth of attachment which they came to feel in this fraternity of belief. This was how the uniqueness of Islam was revealed to them.

²⁶² Ibn Hisham, *as-Seera an-Nabawiyya*, 2/124-127, and *Zad al-Ma'ad*, 3/50-51.

²⁶³ *Al-Ahzaab*, verse: 6.

²⁶⁴ *Zad al-Ma'ad*, 3/63.

But why should this feeling arise from a single religious commitment? There is no mystery or magic to be found here, it is simply that Islam joins people to one another in belief, since the love they share is for Allah and His Messenger; it is this same love which binds them to one another. No Muslim gave predominance to his own ego nor did he seek to gain some selfish advantage over his brother. They gave precedence to the love of Allah so it was returned to them²⁶⁵.

The agreement of fraternity between the Muhajirun and the Ansar

Because of the profound effect which it had upon the lives of the Muslims both publicly and privately, the pact of fraternity which was sealed between the Muhajirun and the Ansar is worthy of further consideration. As for its effect upon public life, the pact was the central pivot around which the concept of the Muslim "Ummah" began to take shape, the idea of a community founded upon the belief in Allah, and living according to the precepts of this belief. The bonds established by belief were to take precedence before those of blood, lineage and descent, before those of nation and tongue, race and class. Belief would not be contradicted by anything. This was ordained by Allah who said,

Hold tightly together to the Rope of Allah (the Qur'an) and differ not amongst one another. Remember the blessings of Allah upon you. Though you were enemies He knit your hearts together and you became by His Grace brothers, though you were on the edge of the abyss of Hell He snatched you away from it. Thus Allah reveals to you His Signs, perhaps you will be guided. And let there be among you a nation inviting to goodness, which enjoins righteousness and forbids wrongdoing, such are they who shall know success. Do not be like those who quarrel and bicker after clear signs have come to them, theirs shall be a monstrous punishment²⁶⁶

And so the believers had become one another's allies, each of them loving his brother as he loved his own soul, helping him, defending his interests, and looking after him as he would any beloved relation. Allah says,

The believing men and women are allies of one another²⁶⁷

So they support one another as if they were one body, "The believer is to the believer like a building, part of which supports the other"²⁶⁸. Nu'man Ibn Bashir reports that

²⁶⁵ Muhammad Qutb, *Manhaj at-Tarbiyya al-Islamiyya*, 2/40-41.

²⁶⁶ *Aal-Imraan*, verses: 103-105.

²⁶⁷ *At-Tawbah*, verse: 71.

²⁶⁸ Sahih al-Bukhari, *Kitab al-Adab*, 10/442, hadith 6026; Sahih Muslim, *Kitab al-Birr*, 4/1999, hadith 2585

the Messenger said, "You see the believers' love and affection for one another are like a single body; if any part of it hurts, the rest of it feels its pain, in fever and sleeplessness"²⁶⁹.

Allah commended the Muhaajirun and the Ansar. He says about the Muhaajirun:

It is for the poor emigrants who left their homes and their possessions seeking the Pleasure and Bounty of Allah, helping Allah and His Messenger, it is they who are sincere ²⁷⁰

And He says about the Ansar:

Those who, before them, made their home in the city and had adopted the Faith, love those who emigrate to them; they have no jealousy for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that. Whosoever is saved from his own greed, such are they who shall be the successful ²⁷¹

Much more than this though, the Ansar sheltered the Prophet and those who arrived with him; they shielded them and helped them, sacrificing everything for the pleasure of Allah until their love itself emanated from the belief that every Muslim is guided by his Lord. Anger and aversion towards them was hypocrisy itself, as the hadith says, "The mark of belief is love of the Ansar and the mark of hypocrisy is anger at them"²⁷². The Prophet said, "The Ansar are loved by no one but by the believers and are angered by no one but by the hypocrites, so whoever loves them Allah will love him and who reviles them Allah will revile them" ²⁷³

At the root and cause of this fraternity is Islam. Islam forms the basis of society and it must remain under the banner of Allah, to be ruled by His Shari'ah. It must enjoin to righteousness and forbid iniquity. Its monasticism is Jihad, its road is the call to Allah and its life is guided by the Sunnah. The strong amongst Muslims are mild until their right is denied them, and the meek amongst them are mighty once they are wronged. They are allied to Allah, to His Messenger and to the believers, and their anger and ire are for the enemies of Allah even if they are their closest kin. They strive earnestly for the sweet taste of faith and know disbelief and its people with such clarity that any one of them would rather be cast into a raging fire rather than return to disbelief after Allah had saved him from it. As the Messenger said, "No one will find the sweetness of faith until the love he seeks is only for Allah; until being cast into a raging fire is

²⁶⁹ Sahih al-Bukhari, *Kitab al-Adab*, 10/438, hadith 6011; Sahih Muslim, *Kitab al-Birr*, 4/1999, hadith 2586. The wording is by al-Bukhari.

²⁷⁰ *Al-Hashr*, verse: 8.

²⁷¹ *Al-Hashr*, verse: 9.

²⁷² Sahih al-Bukhari, *Kitab al-Eemaan*, 1/62 (17); Sahih Muslim, *Kitab al-Eemaan*, 1/85, (74). The wording is by al-Bukhari.

²⁷³ Sahih al-Bukhari, *Kitab al-Manaqib*, 7/113 (3783); Sahih Muslim, *Kitab al-Eemaan*, 1/85, (75). The wording is by al-Bukhari.

preferable to him than being returned to disbelief, after Allah had saved him from it; until Allah and His Messenger are more dear to him than anything else at all."²⁷⁴

This fraternity in faith is also the source of the "Social solidarity" which soon became apparent and that still endures today, and which can not exist unless it is founded in the worship of the One God. This point is illustrated in a story related by al-Bukhari. He said that when the Messenger of Allah arrived at Madinah he sealed a pact of brotherhood between Abdul Rahman Ibn Awf and Sa'd Ibn ar-Rabi'. Sa'd said to Abdul Rahman, "I am the richest of the Ansar and so I divide my wealth in half. I have two wives so see which of them pleases you the more and tell me, I will divorce her and marry her to you." Abdul Rahman replied, "May Allah bless your money and your house, but tell me, Where is the market?" Sa'd directed him to the Market of the Israelites and when he returned he brought with him curdled milk and butter fat. He left every day at dawn until one day something about him seemed to have changed. The Prophet asked him, "What news have you?" He said, "I've just got married". The Prophet inquired, "What have you given her?" He said, "A date stone's weight in gold"²⁷⁵.

So while Sa'd's offer is in itself astonishing, it can not compare to the quixotic resolve of Abdul Rahman who went to vie with the Jews at their own trade and came out on top, as he was able to arrange for himself that which would have satisfied his need. This indicates that having high aspirations is a manifest sign of faith²⁷⁶.

The brotherhood which was established among these people was but a harbinger of the fraternity in the faith which the Islamic creed would inspire in all believers. The brotherhood which would bring them an extraordinary success, quite unique in history. It also taught them the importance of solidarity and mutual aid, a vital part of Islamic social order: Those who are able help others, out of love for Allah, and also in order to spend some of what they have been given, solely for His Pleasure²⁷⁷.

Characteristics of Association and Disassociation in the Madinan Period

The Makkan period was characterised, as we have already seen, with patience and restraint, establishing proof and evidence in the face of persecution and finally exile. This was due to Allah's Wisdom in teaching the Muslims the new religion, purifying their souls according to the new orders and absolute submission to the commands of Allah and His Messenger. In Madinah, however, the picture was somewhat different after the community had moved there. The road would lead from here to the pact of

²⁷⁴ Sahih al-Bukhari, *Kitab al-Adab*, 10/463, hadith 6041; Sahih Muslim, *Kitab al-Iman*, 1/66, hadith 43. The wording is by al-Bukhari.

²⁷⁵ Sahih al-Bukhari, *Kitab Manaqib al-Ansar*, 7/112, hadith 3780.

²⁷⁶ Muhammad al-Ghazali, *Fiqh as-Seera*, p.193.

²⁷⁷ Muhammad Qutb, *Manhaj at-Tarbiyya al-Islamiyya*, 2/69.

brotherhood between the Muhaajirun and the Ansar, then to the establishment of the Islamic state, to Jihad in the cause of Allah, and finally to the supremacy of the Shari'ah.

One of the first things we should consider about this period is the document which the Prophet drew up between the Muhaajirun and the Ansar and anyone who followed them. He made a pact with the Jews in which they agreed to respect one another's religion and property. The details of the document which the Prophet composed are contained in Ibn Ishaq, but without any isnad. Imam Ahmed also reports it in the Musnad and it appears in various chronicles of the Maghaazi, or the early military campaigns.

Briefly, I will only mention some passages which deal with the subject of association. The agreement begins, "In the name of Allah, the Merciful, the Compassionate. This is written on the authority of the Prophet Muhammad, a pact between the believers, the Muslims of Makkah and those of Yathrib, and whoever else may be associated with either of them, to fight beside them. Know that they are one people apart from all others...

"No believer shall enter into a contract for mutual aid, with other than a believer. All true believers shall stand opposed to anyone who seeks or desires oppression, injustice, enmity or corruption between them. All hands shall be upon him even if he is one of their own fathers. No believer may fight beside a disbeliever against his brother in faith, neither shall he aid the disbeliever against the believer. The protection of Allah is like a single cloak; it covers one and all. The believers are the protectors of one another above all others. Whoever follows us from among the Jews shall have our assistance and protection, they shall know neither oppression nor subjugation. The believers know but one kind of peace, so no believer shall make peace with the disbelievers against whom he has been fighting in Allah's cause, except on terms of equity and justice...

"No believer who reads these words and believes in Allah and the Last Day may aid or abet anyone who seeks to change these things, whoever offers such help or shelter shall be abandoned and cursed by Allah on the Day of Resurrection, from Him they will have no rightful claim and no just portion. Whosoever amongst you differs in this in any way, his recourse is to Allah and His Messenger..."²⁷⁸

This pact formed the true example of the human rights. It was made to help form an Islamic society that was solid and coherent. It also guaranteed the rights of other religions as long as they lived under the banner of the Islamic state.

Ibn al-Qayyim summed up the nature of Madinan society at this time saying "When the Prophet arrived at Madinah the disbelievers amongst them split up into three groups. One group agreed to the pact of the Prophet they decided not to oppose the

²⁷⁸ Ibn Hisham, *As-Seera an-Nabawiyya*, 2/147-149.

Muslims and not to try to dominate them, although they would not swear any allegiance to them since they were still disbelievers. Their lives and properties were protected. Then there was a group who declared their enmity towards the Muslims and struggled against them. Lastly there were those who stood aside, who neither approved nor disapproved of the new community but waited to see the outcome of the struggle. Some of them secretly hoped for the victory of the Muslims and some of them wished for their defeat. Some seemed to support them but were really against them, trying to keep their options open. These people were to become the hypocrites. He dealt with each group as Allah had ordered him²⁷⁹.

There remain three particularly characteristic points about this period which we shall now discuss in more detail. They are the deceitful plot of the People of the Book against Islam and the warning of taking them as allies or obeying them. The rise of hypocrisy and of the hypocrites. The dissociation of the Muslims from both of these groups of people, that is to say, the final separation of the Muslims from their enemies.

The deceitful Plot of the People of the Book

Scholars of Jewish history unanimously agree that the Jewish People are well known for their animosity towards outsiders. Deception and treachery are part of their nature and betrayal is their practice. They have opposed the Messengers sent to them by Allah and even challenged Allah Himself. So the Jews were deprived of the prophethood when the last of the Prophets was sent to the Arabs. He was Muhammad Ibn Abdullah al-Hashimi al-Qurashi al-Arabi. The opposition of the Jews first came to the attention of the Muslims when the Prophet was still in Makkah, they used to assist the Quraish in posing intractable questions to the Prophet, such as when they sent emissaries to the Quraish telling them to ask him about the Spirit, and about the Companions of the Cave. These were the questions which preceded the revelation of the Surah of the Cave (Surah al-Kahf).

When the Prophet and the Companions emigrated to Madinah the Jews of the city reacted swiftly, giving the Muslims no peace or respite. The establishment of a Muslim state would have affected them deeply, breaking their power to reveal their secrets; it would have freed the people from their psychological grip, destroying their authority forever. Because of this they were incessant in their manoeuvres against Islam and the Muslims; whenever they could they created obstacles in the path of anyone who wanted to embrace Islam. In their breasts hypocrisy was born.

They betrayed both Allah and His Messenger, no sooner did they make an agreement than they would go back on it. They deceived the Muslims by making alliances with the disbelievers behind their backs, and they even spied upon the Prophet and plotted against him.

²⁷⁹ *Zad al-Ma'ad*, 3/126.

The revelations at Madinah speak profusely of this. The largest Surah, al-Baqarah, Aal Imraan, an-Nisa', and al-Ma'idah are replete with such references, exposing their nature and their secrets, making clear their deceitful plans. There are many verses that speak of these things, of which I will present only a small sample, to clarify to those Muslims who may have been fooled by these people today, taking their side, following their lead; they are but the enemies of Allah, who used to both slay the Prophets and call mankind to corruption. Allah says,

Many of the People of the Book would love to turn you into disbelievers after you have believed, out of jealousy from their own selves, even after the Truth has been made clear to them. Forgive them and indulge them until Allah's command comes to pass. Surely Allah is capable of all things²⁸⁰

Similarly, in Surah Aal-Imraan, Allah says:

A party of the People of the Book wish to make you go astray, but they lead none astray other than themselves, though they suspect it not²⁸¹

A party of the People of the Book said, "Believe in that which has been revealed to the believers in the morning, but disbelieve at the end of the day, so that they may turn back"²⁸²

They say, "Be Jews or Christians, then you will be guided", say (to them Muhammad), "Nay, only the religion of Abraham, Hanifan, and he was not of Al-Mushrikun"²⁸³

Those who disbelieve from the People of the Book and Al-Mushrikun want no goodness for you from your Lord, but Allah appoints His Mercy to whomever He wills, and Allah is of infinite bounty²⁸⁴

O you who believe! Do not take as Bitaanah (friends, advisors, helpers...) those outside your religion since they would spare no effort to corrupt you. They long to harm you severely. Hatred has already appeared from their mouths, but that which their breasts conceal is far worse. Indeed We have made clear to you the Aayat if you would only understand²⁸⁵

²⁸⁰ *Al-Baqarah*, verse: 109.

²⁸¹ *Aal-Imraan*, verse: 69.

²⁸² *Aal-Imraan*, verse: 72.

²⁸³ *Al-Baqarah*, verse: 135.

**Al-Mushrikun* are those who worship others along with Allah.

²⁸⁴ *Al-Baqarah*, verse: 105.

²⁸⁵ *Aal-Imraan*, verse: 118.

These verses, and others like them make clear the scheming and ill will they hold towards Islam and its followers. For this reason too, many verses were revealed which warned the believers, indeed forbade them, from associating with the disbelievers, generally, and with the People of the Book, especially. Warning them of falling into obedience to them, and from taking them as allies, friends or confidants. For example, Allah says in Surah al- Baqarah, verse 120:

Neither the Jews nor the Christians will be pleased with you until you follow their religion. Say, "Indeed the Guidance of Allah is the only Guidance", and if you were to follow their desires after what had come to you of Knowledge, you would have in Him no Ally and no helper. O you who believe! If you obey those who disbelieve, they will turn you on your heels, thus you would turn back as losers. Rather Allah is your ally and He is the Best of helpers ²⁸⁶

O you who believe! If you obey a party of those who were given the Scripture, they will turn you back as disbelievers after you have believed! And how would you disbelieve while the verses of Allah had been recited to you, and you have amongst you the Messenger of Allah? And whoever holds firmly to Allah has been guided to the Right Path ²⁸⁷

This last verse was revealed after an incident involving a certain Shaas Ibn Qais, one of the prominent scholars of the Jews in the days before Islam. He was a profound disbeliever and extremely malicious towards the Muslims, feeling an intense envy of them. One day he passed by a group of the Companions of the Prophet; some were from Aws and some from Khazraj. They were sitting together, talking. The sight of this and their apparent affection for one another irked him. He remembered how they used to be bitter enemies and said to himself, "This bodes ill for us if they will not be separated".

So he said to a youth from his community who was with him "Go, sit with them and remind them about their old hatred of one another and about what they used to do, and recite some of those old poems that they used to ridicule one another with". So he sat with them and spoke to them until they became restless and agitated. Then two men jumped to their feet and began to fight. One said to the other, "If you want we will pick up where we left off!" Then everyone became excited and someone shouted, "To arms, to arms! Your time has come and you know the place!" by which he meant the battlefield. So they all left to gather their people to the cause which they had left behind in the days of Ignorance.

When news of this reached the Prophet he took whoever was with him from among the Muhaajirun and went to find them. When he came to them he said, "Muslims! Do you invent a new Ignorance when I am in your midst! Even after Allah has guided you to Islam and blessed you in it; this, after He has brought you out of Ignorance and

²⁸⁶ *Aal-Imraan*, verses: 149-150.

²⁸⁷ *Aal-Imraan*, verses: 100-101.

saved you from destruction. He had joined your hearts together yet you have returned to your old ways of disbelief!" Then they all realised that they were victims of the deception of the devil and of their enemy's intrigue. They dropped their weapons and wept. The men of Aws and Khazraj embraced one another and then left with the Messenger of Allah in renewed loyalty and obedience. Allah had saved them from the guile of their enemies and with this the verse was revealed, **(O you who believe! If you obey a party of those who were given the Scripture, they will turn you back as disbelievers after you have believed!...).**

Jabir Ibn Abdullah said, "No one angered us more than the appearance of the Messenger of Allah, he reached out to us and then Allah reconciled the differences between us. After this there was no one more dear to us than him. I have not seen a day with such an ugly beginning and better end than that one"²⁸⁸

Allah turned to His servants and guided them, telling them how the Children of Israel fell to error:

Do you expect that they will believe in your religion when a party of them (Jewish rabbis) used to hear the Words of Allah, and though they understood these words still twisted them, and they are well aware of what they do. When they (Jews) meet those who believe, they say "We believe", but when they meet one another in private, they say, "Are you (Jews) telling them (Muslims) about what Allah has revealed to you so they can argue with you about it in front of your Lord? Do you not have any sense!" But they do not realise that Allah knows what they conceal and what they reveal?²⁸⁹

In Surah al-Ma'idah we find the sternest warning of all.

O you who believe! Do not take the Jews and the Christians as Awliya', they are but Awliya' to one another. Whoever takes them as Awliya' is surely one of them. Indeed Allah does not guide an unjust people.²⁹⁰ Surely your Wali (protector or helper) is Allah, His Messenger, and the believers, those who offer prayers and give Zakat, and they bow down. And whoever takes Allah, His Messenger and the believers as his protectors, then the party of Allah are the true victors. O you who believe! Take not for Awliya' (protectors) 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 believers²⁹¹

²⁸⁸ "Tafsir Tabari" 4/23, "Asbaab an-Nuzul", Wahidi, p66, "Ahkaam al- Qur'an", al-Qurtubi, 4/155, and "Tafsir al-Baghawi", 1/389.

²⁸⁹ *Al-Baqarah*, verses: 75-77.

²⁹⁰ *Al-Ma'idah*, verse: 51.

²⁹¹ *Al-Ma'idah*, verse: 55-57.

These and other verses like them kindled an awareness in the Muslims of the danger which the People of the Book posed both to themselves and to Islam. As a result of this, those who felt an affection or attachment towards the Christians and the Jews were able to renounce it in order to give their undivided loyalty to Allah, His Messenger and the believers.

Hypocrisy and the Hypocrites

In the Makkan period the believers were harassed, oppressed, and persecuted. They persevered in the face of this and tried to keep up their morale. At this time, one was either a believer or disbeliever; there was no hypocrisy then, since no one could put up with being a Muslim then, except for a true believer.

But things were different in Madinah, especially after the establishment, there, of a Muslim state, founded upon the Shari'ah. Hypocrisy began to surface, in particular amongst the weak and fainthearted, who felt anxious about this new Muslim authority and adopted a semblance of Islam because of it. Pagans at heart, their sympathies were with the disbelievers, but they didn't have the courage to declare it openly. These people made others believe that they were Muslims and that they followed the Messengers, but concealed in their hearts both disbelief and enmity to Allah and the Prophet. They are in the deepest pit of the Fire, as Allah has said in the Qur'an,

Verily, the hypocrites will be in the lowest depths of the fire, never shall you find any helper for them²⁹²

The self-proclaimed disbeliever is in a better position than a hypocrite and is less severely punished. While both share disbelief and enmity towards Allah and His Messenger, the hypocrite adds to this, both in lies and deceit. The injury which they do to the Muslims is also greater than that caused them by the disbelievers, thus Allah has unequivocally stated,

They are the enemy, so beware of them²⁹³

This expression requires further explanation; while the literal meaning of the words seems to imply that they are the only enemy, their real import is that there is no other enemy like them, or even equal to them. In fact this verse is one of the strongest in condemnation of them. No one could have imagined that they were not in fact enemies of Islam, simply by virtue of their apparent loyalty and intimacy with the believers and by their hollow claim to be Muslims. Rather, of all people theirs is the clearest case of enmity; they are openly denounced for what they are.

²⁹² *An-Nisa'*, verse: 145.

²⁹³ *Al-Munaafiqun*, verse: 4.

"The havoc which these people wreak from within, while concealing their true feelings, is more severe, more unrelenting and more enduring than anything inflicted by those who openly declare their animosity. The struggle against the disbelievers is for an hour or for a day, then at the close of the battle they withdraw, but the hypocrites are always there, day and night, hiding their hatred in their hearts and waiting for disaster to strike their enemies who are powerless to fight them. They hope to abandon their "friends" to humiliation and disgrace, this longing of their hearts brings the Wrath of Allah upon them and earns them their place in Hell.

Whoever puts himself beneath their wing, his heart becoming darkened in their shadow, will find himself stripped bare, in body and in soul. Even as he is dragged into the depths of pain and anguish, lying supine crawling backward, he will still believe that he is moving forward".²⁹⁴

By Allah's Mercy, this community was not left without means of distinguishing between the hypocrite and the believer. Had this been the case the fine example of the early Muslims would have been lost and the image of the true believer would have dissolved into the mist.

"Among the Muslims there are some who are 'self-seeking' whose single interest is the pursuit of wealth and worldly gain. If the believers are the stronger then they are with them, and if not then they are against them. Then there are others with unclean aims and perverse goals, their hearts are filled with spite and jealousy, these secretly await the destruction of the Muslims, they show them their support but betray them in their hour of need"²⁹⁵.

Once matters had reached a head, Allah exposed them with ordeals and the trials of hardship,

Alif. Laam. Mim. Do people think that they will be left alone because they say "We believe" and not be put to the test? Indeed We tested those who were before them. And Allah will certainly know those of you who are true from those who are liars²⁹⁶

If a wound has touched you, be sure a similar wound has touched the others. And so are the days (of varying fortunes), We give to men by turns, that Allah may know those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers. And that Allah may test (or purify) those who believe and destroy the disbelievers²⁹⁷

²⁹⁴ *Tariq al-Hijratayn wa Baab as-Saadatayn*", Ibn al-Qayyim, p.402408.

²⁹⁵ "The Hypocrites in the Qur'an", Abdul Aziz al-Hamidi, p116.

²⁹⁶ *Al-Ankabut*, verses: 1-3.

²⁹⁷ *Aal-Imraan*, verses: 140-141.

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good ²⁹⁸

The separation of good and evil is a necessary distinction, and trial is the Divine means by which this is accomplished, by it souls are tested and burnished with Truth. Allah requires of His servants perfect devotion, in times of hardship as in times of ease, even in times of extreme suffering and duress. Allah's right over His servant is that of unqualified devotion in all circumstances. There is no success without this devotion, no heart may be invigorated except by it, as nobody feels life except in heat and cold, hunger and thirst, exhaustion and fatigue. By such trials and tribulations human beings are made whole²⁹⁹.

The subject has been thoroughly discussed by scholars, both ancient and modern. Indeed we have already seen the various types of hypocrite and the legal positions regarding them in the preceding introduction, so we will now turn our attention to the most prominent of their activities and the most characteristic ruses by which they try to subvert the message of Islam.

The greatest mischief of the hypocrites is their siding with the Jews and the Christians against the Muslims. The Qur'an exposes them, in the act, a number of times, this example is from Surah al-Hashr:

Did you not see (O Muhammad) the hypocrites who say to their disbelieving brothers from the People of the Book, "If you are expelled, then we will go with you, and we shall never obey anyone against you, and if they start fighting you, then we will come to your aid"? Allah Himself is Witness that they are liars. Surely, if they (Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious ³⁰⁰

Did you not see those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (Jews). They are neither of you (Muslims) nor of them (Jews), and they swear to a lie and they know it well ³⁰¹

As-Sudiy and Muqaatil reported that this verse was said to have been revealed about Abdullah Ibn Ubay and Abdullah Ibn Nabtil, two of the hypocrites. One of these men used to sit with the Prophet and inform the Jews. Another similar verse says,

²⁹⁸ *Aal-Imraan*, verse: 179.

²⁹⁹ "*Ighathatu al-Luhfan*", Ibn al-Qayyim, 190.

³⁰⁰ *Al-Hashr*, verses: 11-12.

³⁰¹ *Al-Mujadilah*, verse:14.

They are (hypocrites) swaying between this and that, belonging neither to these nor to those, and he whom Allah leads astray, you will not find for him a way³⁰²

Indeed an entire Surah was revealed about them, called "The Hypocrites", in which Allah reveals how they appear to be other than what they are, preying on the weakest of the Muslims.

They are the ones who say, "Don't spend on those who are with the Messenger of Allah, until they desert him." The treasure of the heavens and the earth is Allah's but the hypocrites do not understand³⁰³

In the same Surah, Allah says,

They (Hypocrites) say, "If we were to return to Madinah, indeed the more honourable will drive out the meaner". But honour, power and glory belong to Allah, His Messenger and to the Believers, but the hypocrites do not know³⁰⁴

Both al-Bukhari and Muslim state that this was revealed about Abdullah Ibn Ubay. Imam Muslim quotes Jabir Ibn Abdullah as saying "We were on a foray and a man from the Muhaajirun kicked one of the Ansar (on the buttocks with his foot). The Ansari man said, 'O the Ansari! (Help)' and the Muhaajir said, 'O the Muhaajir! (Help)'. The Messenger of Allah heard that and said, "What is this call for, which is characteristic of the days of ignorance?" They said, "O Allah's Messenger! A man from the Muhaajirun kicked one of the Ansar" The Prophet replied, "Leave it (that call) as it is a detestable thing". Then Abdullah Ibn Ubay heard that and said, "Have they (the Muhaajirun) done so? By Allah, if we return to Madinah, surely, the more honourable will expel therefrom the meaner!" Then Umar Ibn al-Khattab said to the Prophet, "Let me chop off this hypocrite's head (Abdullah Ibn Ubay)". The Prophet replied, "Leave him, lest the people say that Muhammad kills his own companions".³⁰⁵

Muhammad Ibn Ishaq reported on the authority of Aasim Amru Ibn Qatadah: When news of this reached Abdullah Ibn Ubay's son he came to the Prophet and said, "Messenger of Allah, I have heard that you would have Abdullah Ibn Ubay killed for what he said to you. If this is so then allow me to bring you his head. By Allah, in all of Khazraj, there is no one more dutiful to his parents than me, and I could not bear to see the killer of my father walking free. I would surely kill him, but in killing a believer for a disbeliever, I will be doomed to the fires of Hell". The Prophet said,

³⁰² *An-Nisa'*, verse: 143.

³⁰³ *Al-Munaafiqun*: 7.

³⁰⁴ *Al-Munaafiqun*: 8.

³⁰⁵ *Sahih al-Bukhari*: 8/652, Hadith: 4907, "The Book of Tafsir", and *Sahih Muslim*: 4/1999, Hadith: 2584.

"Rather, let us deal gently with him and give him the benefit of the doubt, so long as he remains with us".³⁰⁶

Ikrimah and others reported that when they returned to Madinah Abdullah Ibn Abdullah Ibn Ubay stopped at the gates of the city and drew his sword. As the men filed past him his father approached and when he drew near he told his father, "Stand back". Abdullah Ibn Ubay replied, "What's the matter with you, loser!" So he said, "You will go no further without the permission of the Messenger of Allah", who was bringing up the rear. When he arrived Abdullah complained about this to him, so the younger Abdullah said, "By Allah he will not enter until you allow him to do so". The Messenger gave him permission and so Ibn Abdullah said, "As long as the Messenger of Allah gives you permission, then you may pass."³⁰⁷

Surely this is the pinnacle of the sincerity of faith for Ibn Abdullah to say to the Messenger of Allah, "If this is so then let me bring you his head". Nothing could have brought him to say such a thing other than the strength of his faith and the depth of the loyalty which had entered his heart.

One of the ugliest traits of the hypocrites is their refusal to abide by the Shari'ah, which is Allah's law, preferring the rule of the Taaghut to fulfil their own volatile desires. Allah says:

Have you seen those (hypocrites) who claim to believe in what has been revealed to you, and in what has been revealed before you, still wish to go for judgement (in their dispute) to the Taaghut while they have been ordered to reject them. But Satan wants to lead them far astray. And when it is said to them: "come to what Allah has sent down and to the Messenger", you (Muhammad) see the hypocrites turn away from you with aversion. So what would happen if a catastrophe befalls them because of what their hands have sent forth? They would come to you swearing by Allah, "We meant no more than goodwill and conciliation!" They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them but admonish them, and speak to them an effective word to reach their inner selves³⁰⁸

Their refusal to rule by the Law of Allah is a negation of their faith, as Allah has said:

And they (hypocrites) say: "we have believed in Allah and in the Messenger, and we obey," but then after this a group of them turned away: these are not believers. And when they are called to Allah and His Messenger to judge between them, a party of them refuse and turn away. But if the right is with them, they come to him willingly. Is there some

³⁰⁶ Sirat Ibn Hisham, 2/292. Tafsir Ibn Kathir, 8/159.

³⁰⁷ Tafsir Ibn Kathir, 8/159.

³⁰⁸ *An-Nisa'*: 60-63.

sickness in their hearts? Or do they have doubts, or are they afraid that Allah and His Messenger will wrong them in judgement? No, it is they themselves who are the wrongdoers.³⁰⁹

Thus, Allah provides a clear means of distinction between the believer and the hypocrite. As for the true believers they follow the Rule of Allah and find their pleasure in it, saying simply, (We hear and we obey), but the hypocrites refuse to do this and react arrogantly. Allah says,

The word of the believers when called to Allah and His Messenger in order to judge between them is that they say: "We hear and we obey." And such are the successful³¹⁰

As for the hypocrites, they oppose and arrogantly refuse the Rule of Allah. Allah says:

And when they are called to Allah and His Messenger to judge between them, a party of them refuse and turn away³¹¹

One of the hypocrites' despicable actions is forsaking the Muslims and revealing their weaknesses to the disbelievers, Allah says:

Those who, sitting at home, said about their killed brothers, "If only they had listened to us, they wouldn't have been killed". Say: "Avert from yourselves then, if you are indeed truthful."³¹²

The Muslims were roundly defeated at Uhud, after the desertion of a third of their army under the leadership of Ibn Ubay, there were similar episodes at Tabuk and elsewhere. Allah speaks of the hypocrites' alliance with the disbelievers, saying:

Give the hypocrites the tidings that there is for them a painful torment. Those who took the disbelievers as allies in preference to the believers. Is it glory which they seek from them? Rather all glory is to Allah³¹³

Allah informs us about them:

Those (hypocrites) who wait and watch; if a victory should come your way from Allah, they say: "We were with you, weren't we?" But if the disbelievers should prevail they tell them: "Didn't we have the upper

³⁰⁹ *An-Nur*: 47-50.

³¹⁰ *An-Nur*: 51.

³¹¹ *An-Nur*: 48.

³¹² *Aal-Imraan*: 168.

³¹³ *An-Nisa'*: 138-139

hand and didn't we protect you from the believers?" Allah will judge between you on the day of resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers.³¹⁴

They are clearly exposed in Surah at-Tawbah. Allah says:

Indeed only those who do not believe in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad). So in their doubts they waver. Had they wanted to march with you they would have prepared themselves somehow but Allah disliked that they should go, struck them with sloth and it was said to them: "Sit then amongst the idle". If they had gone with you they would have only added confusion; worrying you to stir up trouble; and there are yet amongst you those who would have listened to them. Allah is aware of wrongdoers. They had plotted sedition before, and made things difficult for you until truth came and the command of Allah was made manifest, to their great discomfort. Some of them said: "Grant me leave (to be exempted from Jihad) and put me not in trial". Certainly, they have fallen into trial. And verily, Hell shall surround the disbelievers. If good comes your way (O Muhammad), it grieves them, and if you should know misfortune they say: "For this we were well prepared", and they turn their backs on you rejoicing.³¹⁵

Indeed their absence was no loss for, as Allah has said here, had they gone they would only have caused trouble. Cowards and wastrels they would only carry tales and stir up hatred and discord.³¹⁶ Allah said,

And when a Surah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy amongst them take their leave of you saying, "Allow us to remain with those who sit at home". They are content to be with those (the women) who sit behind. Their hearts are sealed up, so they understand not.³¹⁷

There is much more to them than this, but Allah has warned the believers of them and told His Prophet that had He wished he could have exposed them completely, however they would rather be recognised by the tenor of their words. Allah says:

Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allah knows all your deeds.³¹⁸

³¹⁴ *An-Nisa'*: 141.

³¹⁵ *At-Tawbah*: 45-50.

³¹⁶ Tafsir Ibn Kathir, 4/100.

³¹⁷ *At-Tawbah*: 86-87.

³¹⁸ *Muhammad*: 30.

Shortly, we will examine in what way the Companions kept clear of them as well as how the Prophet dealt with them.

The Madinan Period and the Final Separation of the Muslims from their Enemies

The religious education during the Makkan period was characterised by personal spiritual development, patience under hardship, preaching the word and building up the community in numbers, despite the restrictions imposed upon them. The Madinan period, while based upon the same principles and methods, differed from this in its style since the believer's hand was not stayed and they were now able to strike back at their enemies with both strength and confidence³¹⁹. Thus the most prominent feature of this period is the taking up of arms in the defence of religion, Jihad in the cause of Allah. This was the first chapter in the final separation of the allies of Allah from the minions of Satan. This new aspect to the confirmation of the creed came after the Hijrah and presented, in addition to perseverance under hardship and persecution, a new means of defending the faith from the enemy's assault.³²⁰

There has been extensive discussion by the scholars about Jihad, many verses of the Qur'an deal with it as well as many Ahaadith of the Prophet, but people have been divided in their opinions about the interpretation of these sources, especially in recent times. The shadows cast by the disbelievers, the secularists, the orientalist and their friends in the East, have deeply affected some Muslims.

At a time when the enemies of Islam are all saying that Islam was spread by the sword we find some people, who claim to be scholars or to have some knowledge, twisting the sources to suit whatever defence they see fit to provide. They are seen to be on the defensive, to be fighting a losing battle, since whenever they begin to have doubts about something they refuse to defend it further. It seems that this attitude has no precedent before the modern age, when world dominance came to rest with the disbelievers and the Muslims' will to fight was broken as they were reduced to servility, weakness and blind obedience.

The greatest of our scholars have written about this subject and what they have said about it is more than sufficient.³²¹ The important thing here is that we understand the guidance and experience of the Prophet and how he dealt with the enemies of Allah; how he fought them. Imam Ibn al-Qayyim has made some pertinent remarks about this, which, due to the importance of the subject, I would like to quote in full.

³¹⁹ M.A. al-Misri, *Sabilu ad-Da'wati al-Islamiyya*, p.113, 1st edition, 1400 A.H., *Daar al-Arqam*, Kuwait.

³²⁰ M. Qutb, *Manhaj at-Tarbiyya al-Islamiyya*, 2/70.

³²¹ Scholars such as Ibn Taymiyyah, Ibn al-Qayyim, Muhammad Ibn Abdul Wahab, Abou al-A'la al-Mawdudi, Sayyid Qutb and Sheikh Sulayman Ben Hamdan, may Allah have mercy upon them.

He said in his book *Zaad al-Maad*: "The first thing which Allah revealed of His Book were the words (**Read in the name of your Lord who created**), this was the beginning of prophethood, for he was commanded simply to recite the words and had not yet been told to convey them to anyone else. Then the verses were revealed, (**O you who are encloded, arise and warn**). So the status of Prophet was conferred by the words "**Read**", and the status of Messenger was conferred by the words "**arise and warn**" and he was told to warn his nearest and dearest, then his clan, then those of the Arabs who were near to them, then to warn all of the Arabs, then to warn humanity and the Jinn. So he did this for more than ten years, after the prophethood was placed upon him. There was neither fighting nor tribute, and he was ordered to restraint, patience and non-violence.

Then he was permitted to leave the city, and to fight. Later he was ordered to fight those who attacked him but not those who left him alone without attacking him. Finally, he was ordered to struggle against the pagan Arabs until all religion was solely for the Sake of Allah Alone. After the command to fight, the disbelievers would be divided into three categories: those who agreed to a truce, those who remained in a state of war, and those who lived under the protection of Islam.

As for those who enjoyed a truce he was commanded to abide by the terms of their agreement, though if they were suspected of treachery their agreement could be revoked. Arms could only be raised against them if their treaty was actually broken. Whoever broke the terms of an agreement would be attacked.

When Surah Baraa' (i.e. Surah At-Tawbah) was revealed it established an irrefutable basis for these divisions; for the Prophet was ordered to struggle against the People of the Book until they either paid tribute or entered into Islam, to fight the pagans and the hypocrites and to be harsh against them. So the Prophet fought the pagans forcefully, and the hypocrites by argument and persuasion.

He was then commanded to revoke all agreements with the pagan Arabs, this split the "contracted people" into three groups. A group whom he was now obliged to fight, these were people who, as a result the rescission of their agreements broke their former terms, rose up against the Muslims and declared war on them. Another group held temporary agreements which they did not break and which were not rescinded. These would be allowed to expire at their appointed times. Those who held to their agreements and did not rise up against the Prophet were left in peace. There was a third group who either held no treaties but did not fight, or who held a permanent agreement. The Prophet was ordered to wait for a period of four months, then a state of war would exist with these people. These are the four months mentioned in the verse, (**And when the four months have passed then slay the disbelievers**)³²²

These four months were calculated from the day of the revelation which was the 10th of Dhul-Hijjah, that is the day of the Pilgrimage, it would then expire on the 10th of Rabi' II. This is not the same as the four months mentioned later in the same Surah,

³²² *At-Tawbah*: 5.

Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred.³²³

One of these stands alone, Rajab, and three are consecutive, Dhul-Qa'dah, Dhul-Hijjah and Muharram. There would be no campaign against the pagan Arabs during any of these four months. Since these are not consecutive it is impossible for them to be the same as the four mentioned above. So it is clear that four consecutive months would be given before a state of war could be declared. During this interim period those who broke their agreements were taken to task, and those who had no agreements were given four months, as was also the case with those who held indefinite agreements. Temporary agreements would be allowed to expire at their stated times. Everyone who held temporary agreements accepted Islam before these expired, and tribute was then levied on the Jews and Christians. The status of the disbelievers was settled; there were those with whom the Muslims were at war, those who held treaties, and those who paid tribute.

As agreements and treaties began to expire the situation again began to change, after this the disbelievers fell into only two groups; those who were in a state of war and those who paid tribute. Those who were at war with the Muslims also lived in fear of them, so all those within the realm of the Muslims fell again into three groups: those who believed and submitted, those who surrendered and were protected, and those who lived in fear and made war³²⁴.

The Qur'an has specified the aims of Jihad more than once, at one point it says: **(And fight them until there is no more Fitnah, and the religion will all be for Allah Alone)**³²⁵. Abdur Rahmaan Ibn Zayd Ibn Aslam said: "and the religion will all be for Allah Alone", means that disbelief should not co-exist with your religion³²⁶. Allah says:

It is He who has sent His Messenger with Guidance and the Religion of Truth (Islam), to make it superior over all religions even though the Mushrikun like it not.³²⁷

And also,

For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-

³²³ At-Tawbah: 36.

³²⁴ *Zad al-Ma'ad*: (Vol. 3/158-160).

³²⁵ *Al-Anfaal*: 39.

³²⁶ Tafsir Ibn Kathir: Vol.3/597.

³²⁷ *At-Tawbah*: 33.

strong, All-Mighty. Those who, if We give them power in the land, order for Iqaamat asSalaat, to pay the Zakaat, and they enjoin good and forbid the evil. And with Allah rests the end of matters.³²⁸

Among the aims of Jihad are that Allah alone should be worshipped, that rule should be by His Shari'ah, that humanity should be freed from the worship of created things for the worship of the Lord of Creation, freed from the petty deification of people, freed to experience the Divinity of the One and Single God³²⁹. It is to liberate the weak and oppressed of the earth,

Why do you not fight in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us, from You, one who will protect, and raise for us, from You, one who will help.³³⁰

We will now examine the details of how Muslims should dissociate themselves from each group of disbelievers as well as of the rules of Jihad.

Dissociation from the Pagan Arabs:

(1) After the establishment of the Muslim state at Madinah it became necessary to completely uproot pagan power in Makkah and elsewhere in the peninsula. We have just seen Ibn al-Qayyim's explanation of the changing status of the non-Muslims under the authority of the Muslims. This position is based in part upon the following verses from the beginning of Surah At-Tawbah:

Freedom from obligations from Allah and His Messenger to those of the Mushrikun, with whom you made a treaty. So travel freely (O Mushrikun) for four months throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijja - the 12th month of Islamic calendar) that Allah is free from all obligations to the Mushrikun and so is His Messenger. So if you (Mushrikun) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allah. And give tidings (O Muhammad) of a painful torment to those who disbelieve. Except those of the Mushrikun with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to

³²⁸ *Al-Hajj*: 40-41.

³²⁹ See the chapter entitled '*Al-Jihad Fi Sabeeli Allah*' in S.Qutb's *Ma'alim Fi at-Tariq* and also *Tariq ad-Da'wah Fi Dhilal al-Qur'an*, 1/289.

³³⁰ *An-Nisa'*: 75.

them to the end of their term. Surely Allah loves Al-Muttaqun. Then when the sacred Months (the 1st, 7th, 11th, and the 12th months of the Islamic calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and offer prayers perfectly, and pay Zakaat, then leave their way free. Verily, Allah is Oft- Forgiving, Most Merciful (until verse 15).³³¹

(2) They were forbidden from the precincts of al-Masjid al-Haram by the command of Allah. Allah says:

O you who believe! Surely the Mushrikun are Najasun (impure). So let them not come near al- Masjid al-Haram after this year, and if you fear poverty, Allah will enrich you, if He Will, out of His bounty. Surely, Allah is all-Knowing, allWise.³³²

Ibn Kathir said: This verse was revealed in the ninth year of the Hijrah and that the Prophet sent Ali along with Abu Bakr to Makkah in order to announce to the pagans, "No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka'bah in a naked state"³³³.

(3) Likewise Muslim men were forbidden to marry pagan women:

O you who believe! When believing women come to you as migrants, examine them, Allah is well informed of their faith. And if you know them for true believers, do not return them to the disbelievers, they are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent (as their bridal-money) to them. And there will be no sin on you to marry them, if you have paid their bridal-money (Mahr) to them. Likewise, do not hold the disbelieving women as wives, and ask for that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise.³³⁴

Ibnu Jarir at-Tabari relates that this was revealed after some Muslim women refugees had come to the Prophet. The day it was revealed Umar Ibn al-Khattab divorced two of his wives whom he had married before Islam³³⁵.

³³¹ *At-Tawbah: 1-15.*

³³² *At-Tawbah: 28.*

³³³ Sahih al-Bukhari: Vol. 8/318, Hadith 4655. "The Book of Tafsir", Tafsir Surah *At-Tawbah*.

³³⁴ *Al-Mumtahinah: 10.*

³³⁵ "Tafsir at-Tabari", Vol.26/100, and see also Ibnu al-Qayyim's "Ahkaam Ahl adh-Dhimma", Vol.1/69.

(4) After the establishment of their own state, Muslims were also forbidden from settling in pagan lands. This was in order to shield them from persecution and to reinforce their feelings of community in faith and of reliance upon one another, to the exclusion of the disbelievers. The Prophet said, "I am not responsible for any Muslim who stays among polytheists. They asked: Why, Apostle of Allah? He said: Their fires should not be visible to one another."³³⁶

Dissociation from the People of the Book

As we discussed earlier, the greatest manifestation of the breach between the Muslims and their enemies is the establishment of Jihad. We should perhaps then mention some of the verses which were revealed with regard to the People of the Book and the basis of the Jihad against them.

In Surah Aal-Imraan we find frequent mention of them and an exposition of their nature:

O people of the Book! "Why do you disbelieve in the Aayaat of Allah, while you bear witness (to their truth)". O people of the Book! "Why do you mix Truth with falsehood and conceal the Truth while you know?"³³⁷

Say: "O people of the Book! Why do you reject the Aayaat of Allah, while Allah is witness to what you do?" Say, "O people of the Book! Why do you stop those who have believed, from the Path of Allah, seeking to make it seem crooked, while you are witnesses? And Allah is not unaware of what you do"³³⁸

And again in Surah al-Ma'idah we find,

Say: "O people of the Book! Do you criticise us for no other reason than that we believe in Allah, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Faasiqun?" Say (O Muhammad to the people of the Book): "Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, those of whom (some) He transformed into monkeys and swine, those who worshipped Taaghut; such are worse in rank (on the

³³⁶ Sunan Abee Dawud, "Kitaab al-Jihad", Vol.3/105, Hadith 2645, and at-Tirmidhi, "Kitaab as-Seerah", Vol.5/329, Hadith 1604.

³³⁷ *Aal-Imraan*: 70-71.

³³⁸ *Aal-Imraan*: 98-99.

Day of Resurrection in the Hell- Fire), and far more astray from the Right Path (in the life of this world)".³³⁹

In these verses, and others like them, we find the People of the Book reproached and their wickedness and degradation exposed. Then the Prophet, and the believers, were instructed to tell them that they have no case to stand on until they should abide by the Law of Allah and by His revelations to them.

Say (O Muhammad), "O people of the Book! You have nothing till you act according to the Torah, the Gospel, and what has (now) been sent down to you from Your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad) from Your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.³⁴⁰

This verse is one of the most representative of those relating to dissociation from the People of the Book. The military campaigns of the Prophet and his companions against the people of the Book, Banu Qaynuqa', Banu Quraydhah and Banu an-Nadhir, provide additional evidence for the dissociation of the Muslims from them, their active opposition to them and their ridding themselves completely of them. We shall see, in the second part of the book, how they were banished from the entire Arabian Peninsula.

Dissociation from the Hypocrites

The Muslims' singling out of the hypocrites and their renunciation of them are both supported by the Prophet's own example. Ibn al-Qayyim observes that: "the Prophet said that we should take them at face value, leave Allah to deal with what they hide, but confront them with knowledge and truth. Allah told him to oppose them and to be stern with them, but to try to appeal to their better judgement. He was forbidden from praying at their funerals and from visiting their graves. Allah has said that whatever he did He would not forgive them"³⁴¹.

We have already seen how the most prominent features of their behaviour are their fondness for the disbelievers, their distaste for Islam and their abandonment of the Muslims. In fact, Allah made this clear in the revelation warning the Muslims to be careful and to keep away from them. In Surah At-Tawbah we were warned to oppose them and to meet them sternly. Sternness towards them would itself be a kind of Jihad: Allah says:

³³⁹ *Al-Ma'idah*: 59-60.

³⁴⁰ *Al-Ma'idah*: 68.

³⁴¹ *Zad al-Ma'ad*: (Vol. 3/161).

O Prophet! Strive hard against the disbelievers and the hypocrites, and be stern towards them. Their resting place is Hell, and worst indeed is that destination³⁴²

These same words also appear in Surah At-Tahrim, verse 9. Surah At-Tawbah exposed them completely and has even been called, Al-Faadiah, the exposure. Said ibn Jubair reports, in Sahih al-Bukhari, that he had asked Ibn Abbas about this Surah. He said that it was the one that exposed everyone, it kept coming, and coming until they thought that none of them would be left without having been mentioned in it.³⁴³

In Surah an-Nisa' Allah says:

They say: "We are obedient," but when they leave you (Muhammad), a party of them spend all night planning something other than what you say. But Allah records their nightly (plots). So oppose them and put your trust in Allah, and Allah is Ever All-Sufficient as a Disposer of affairs.³⁴⁴

As for the prohibition of attending their funerals or visiting their graves, Allah says in Surah At-Tawbah:

And never pray for any of them (hypocrites) who dies, nor visit his grave. Surely they disbelieved in Allah and His Messenger, and died while they were Faasiqun.³⁴⁵

Ibn Kathir said: "This is a general rule which applies to all whose hypocrisy is known, even though it was actually revealed on account of Abdullah ibn Ubay, the leader of the hypocrites, at Madinah"³⁴⁶.

The hypocrites excuse for not participating in Jihad was not accepted and so their participation cannot again be permitted. Allah it says:

And if Allah brings you back to a group of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, so sit with those who lag behind".³⁴⁷

And again in the same Surah, Allah says:

³⁴² *At-Tawbah*: 73.

³⁴³ Sahih al-Bukhari, Vol. 8/629, Hadith no. 4882, "The Book of Tafsir", Tafsir Surah al-Hashr.

³⁴⁴ An-Nisa': 81.

³⁴⁵ *At-Tawbah*: 84.

³⁴⁶ Tafsir Ibn Kathir: Vol.4/132.

³⁴⁷ *At-Tawbah*: 83.

* *Rijsun*: That is, *Najasun* (impure). Impure because of their evil deeds.

They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad): Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the Unseen and the Seen, then He will inform you of what you used to do. They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun*, and Hell is their dwelling place, a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Faasiqun.³⁴⁸

As for asking Allah to forgive them, Allah says,

Whether you (Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them, yet even if you ask for their forgiveness seventy times, Allah will not forgive them; because they have disbelieved in Allah and His Messenger and Allah guides not those who are Faasiqun.³⁴⁹

And again in the Surah Al-Munaafiqun, Allah says:

And when it is said to them: "Come, so that the Messenger of Allah will ask forgiveness from Allah for you", they turn aside their heads, and you can see them turning their faces away in pride. It does not matter, whether you (Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them, Allah will not forgive them. Verily, Allah guides not those who are Faasiqun.³⁵⁰

³⁴⁸ *At-Tawbah*: 94-96.

³⁴⁹ *At-Tawbah*: 80.

³⁵⁰ *Al-Munaafiqun*: 5-6.

Complete Separation of the Believers from their Disbelieving Relations if they are Opposed to Allah and His Messenger

As we related, with respect to the Makkan period, the believers were required to maintain relations with their disbelieving parents and to show respect to their kinsmen on either side, though there was no implication of loyalty to them above that of Religion. The situation changed, however, in the Madinan period, with the establishment of the Muslim state and the declaration of Jihad against the People of the Book and the pagan Arabs. The following verse announced the complete separation of the believer from his unbelieving relations, whether hypocrite or pagan, Christian or Jew. It says,

You (Muhammad) will not find a people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even if they were their fathers or their sons, their brothers or their kin. Upon their hearts Allah has written faith and He has strengthened them with a Ruh (proofs, light and true guidance) from Himself. Surely they shall enter gardens under which rivers flow, there they will remain forever. Allah is well pleased with them, and they with Him. These are the Party of Allah. Surely, the party of Allah will be the successful.³⁵¹

The scholars have noted that this was related to a number of companions, among them Abu Ubayda A'mir ibn al-Jarrah who had killed his father in the battle of Uhud, Abu Bakr who called his son to fight him in the Battle of Badr, Omar who killed his uncle al-Aas ibn Hisham on the same day, about Ali and Hamza who had killed Utbah and Shaybah, sons of Rabi'ah, and al-Waleed ibn Utbah in the battle of Badr³⁵². This verse stresses to the complete separation between the partisans of Allah and those of Satan, and requires the believer to commit himself completely to the ranks of the Muslims, to bind himself singly and uniquely to their cause. There is no honour of lineage or descent, no loyalty to kith and kin, no nation nor cast, no race nor class, when such ties violate the will of Allah. Their point of departure was always the creed, whoever held to it was one of the party of Allah, whomsoever the devil had bound himself to, had agreed to abide by falsehood, and so there would be no bond between these and the forces of Allah.³⁵³

In Surah At-Tawbah the final order of complete separation is issued, and it makes it clear that it is a matter of belief or disbelief, and not a secondary or ancillary issue, Allah says:

³⁵¹ *Al-Mujadilah*: 22.

³⁵² *Asbaabu an-Nuzul*, Al-Wahidi, p. 236, and "Tafsir Ibn Kathir", Vol.8/79.

³⁵³ See: *Ad-Dilaal*, Vol.6/3514-3516.

O You who believe! Do not take your fathers or your brothers as protectors if they prefer disbelief to faith. Whoever among you takes them for protectors will only be wrongdoers. Say, 'If your fathers, your sons, your brothers, your wives, your kinsmen, the wealth which you have acquired, the commerce in which you fear a decline, or the houses you love - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment). Allah does not guide those who are Al-Faasiqun.
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The command to denounce disbelief is from Allah, even when the disbelievers are fathers or sons. They may not be taken as protectors once they have chosen disbelief over faith³⁵⁵. Al-Qurtubi said that verse 23 in Surah At-Tawbah, with regards to the separation of relations between believers and disbelievers would remain so until the Day of Resurrection³⁵⁶. He also relates that Ibn Abbas explained the words: "Whoever among you takes them for protectors will only be wrongdoers", saying that it meant that whoever took them for protectors would be disbelievers like them, since whoever is content with disbelief is himself a disbeliever³⁵⁷.

According to the Qur'an, all good and worthy relations are balanced against the creed and its exigencies. This is why fathers and sons, brothers, wives and other kin, together with property, commerce and the comfort of homes are all balanced against the love of Allah and His Messenger, against the longing for Jihad in His cause; Jihad and all it implies of trial and hardship, fatigue and exhaustion, of discomfort, pain and anxiety, injury and death for one's former ideals and beliefs. This struggle must be free of all loudmouthed boastfulness, vainglory and pride.

Allah does not ask the believers for more than He knows they are capable of; Allah does not task a soul beyond its scope. Indeed it is by His Mercy upon His servants that He has provided them with the strength and endurance to bear these hardships, that He has placed in their hearts a longing and desire to know Allah. This is a greater gift than anyone could imagine. It raises people above weakness and degradation, frees them from the profane bonds of flesh and blood, and leaves them pure as the day they were born³⁵⁸.

In conclusion, the doctrine of 'alliance and dissociation' was brought to completion in the Madinan period when the Muslim state was established and the bonds of fraternity were based solely on belief. Jihad against the People of the Book, the pagans, and those who violated their treaties was established; the hypocrites were ostracized and abandoned. Finally, all who remained outside the religion of Islam and did not believe in Allah and His Messenger were isolated, even if they were fathers, brothers or wives.

³⁵⁴ *At-Tawbah*: 23-24.

³⁵⁵ Ibn Kathir, Vol.4/66.

³⁵⁶ *Ahkaam al-Qur'an*, al-Qurtubi, Vol.8/94.

³⁵⁷ *Ahkaam al-Qur'an*, al-Qurtubi, Vol.8/94.

³⁵⁸ S. Qutb, *Fi Dhilal al-Qur'an*, Vol.3/1615.

The Muslims grew in distinction, as they were raised in stature by their faith, and soon began to feel proud to be members of this faith which had brought them glory, status and power in the world. They went on to conquer the East and the West. Muslims today will never again know this glory except by returning to this creed of love and of alliance, for the sake of Allah and His religion and the believers. When they know of them, they must renounce all hypocrites and disbelievers, even when they are their closest of kin. As for respect and dutifulness towards parents, this shall stand until the Day of Resurrection, even if they are disbelievers.

CHAPTER SEVEN: Types of Alliance with non-Muslims

It is perhaps worthwhile detailing the various types of alliance with the non-Muslims and their features in a single chapter, given the nature of our discussion. This is in order that the issues and concerns upon which we have touched should be absolutely clear.

I shall take this opportunity to state that I have not felt it necessary to present a comprehensive legal discussion regarding each of the following points, this is in part due to the complexity of the matter at hand. Suffice it to say that while words or actions may outwardly be those of disbelief, mitigating circumstances may always exist that go beyond mere appearances to stand between the human being and the Creator. The matters which we will detail may take a person out of Islam, as is the case of someone who loves the disbelievers simply because of their disbelief, or they may represent a major infraction, like praising or glorifying the disbelievers. Thus the idea of someone being allied to the disbelievers covers a wide variety of types; some of these have completely left Islam while others stray within its bounds³⁵⁹.

Islam is actively concerned with the sincerity of devotion to Allah; it requires the absolute renunciation of whatever else one may long for or wish to follow; it seeks to bind the heart to its Lord in hope and fear, in humility and trust. Because, "Whoever gives his heart to a created thing in the hope of help or provision or guidance from it has surrendered his heart to it and so become a worshipper of it. It is well-known that the subjugation of the heart is greater than that of the body. One will not care if one is imprisoned while his heart is imbued with Iman; one could even work out plans to break away. But if the heart is set on something other than Allah, then this is pure humiliation and real subjugation"³⁶⁰.

Alliance to the disbelievers represents a danger to the whole community and is more serious than the case of the person who abandons belief privately within his own heart. More than a simple change of heart; this act threatens all Muslims since it presents itself as being in the interests of Islam, while it is in fact a denial of Allah, of His Messenger and of the believers. Naturally, spreading this corruption throughout the community is worse than simply spoiling one³⁶¹. A discussion of types of alliance with the disbelievers follows; this is adapted from an article on the contradictions of Islam in the collection, *Majmu'at at-Tawhid an-Najdiyyah*, by Muhammad Ibn Abdul Wahhab and his sons.

³⁵⁹ Sheikh Abdul-Latif bin Abdur-Rahman al Sheikh, *Ar-Rasa'il alMufida*, p.43.

³⁶⁰ Ibn Taymiyyah, *Al-Ubudiyyah*, pp.95-96.

³⁶¹ Ibn Taymiyyah, *As-Saarim al-Maslul Ala Shaatim ar-Rasul*, p.371.

Twenty Forms of Alliance with the Disbelievers

1: Contentment with the disbelievers

The first type of alliance is represented by contentment with the disbelievers and with their disbelief, including the refusal to acknowledge their disbelief or being in doubt about it. To endorse the validity of any of their religions is an act of disbelief³⁶². This matter is made clear by the fact that the disbelievers regard those who aid and abet them, who go along with them and their religion, as being one of them. We have already discussed the position of the scholars, that love and anger of the heart must both be absolute. All of our scholars have agreed that whoever loves the disbelievers for their disbelief is also a disbeliever. Ibn Taymiyyah said with regard to this, "That love and anger of the heart, what attracts it and what revolts it, must be a matter of absolutes, when this is lacking faith is also lacking. As for physical acts, these are dependent upon ability. Once the desires of the heart are complete and clear then the whole being will act upon them, but the reward is for the entire act, even though it may be lacking. Some people's likes and dislikes, the love and anger of their hearts, are according to what they themselves desire, and are not related to any love of Allah and His Messenger. This is a kind of fickleness, and whoever follows it follows his own feckless desire, Allah says: **(And who is more astray than one who follows his own desire with no Guidance from Allah)** (Al-Qasas:50)"³⁶³. So, Love and happiness are two absolute things, which do not move to and fro. Disbelievers love disbelief and the believers love faith..

2: Reliance on the disbelievers

Relying upon the disbelievers generally for help, assistance or protection, or entering into their religion is the second of these types of alliance. Allah has forbidden this, saying,

The believers shall not take the disbelievers as allies in preference to the believers. Whoever does this shall never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you to beware of Him, unto Allah is the final return.³⁶⁴

Ibn Jarir at-Tabari has explained that to take them as "allies" means to seek their help, aid and assistance, to express loyalty to their religion, culture and way of life, in order to help them overcome Muslims. Such people have no claims on Allah. They have cut themselves off from Him, and He from them, by their rejection of His Religion and their acceptance of disbelief. **(Except if you indeed fear a danger from them)**, means if someone is within their power, it is possible to be forced or intimidated into making a show of loyalty to them while harbouring hatred for them in your heart,

³⁶² See: The Contradictions of Islam in "*Majmuat at-Tawhid*", p.129.

³⁶³ "*Shadharaat al-Balaatin*", Vol.1/354, and "*Risaalat al-Amr BilMa'ruf*".

³⁶⁴ *Aal-Imraan*: 28.

keeping yourself away from their disbelief and refusing to help them against the Muslims.³⁶⁵

Allah said:

O you who believe! Do not take the Jews and the Christians as protectors, they are protectors of one another, whoever takes them as protectors is one of them. Verily, Allah does not guide an those people who are the Zaalimun³⁶⁶

Imam Ibn Jarir points out that: "Whoever identifies himself with either the Jews or the Christians, in preference to the Muslims, will be considered one of them, he is of their faith and of their nation. No one would take an ally and protector without being in agreement with him and pleased with him. If he finds pleasure in the man then he should feel the same way about his religion; he will also be opposed to whatever contradicts or opposes his comrade; thus they must share the same status and so the judgement upon them is identical"³⁶⁷.

Ibn Hazm says that Allah's Words: **(Whoever takes them as protectors is one of them)**, means, precisely what they say, that such a person is a disbeliever in the midst of the disbelievers. He says that this is a fact about which no two Muslims could disagree.³⁶⁸ Ibn Taymiyyah, in his discussion of these same Words, adds that another verse states:

And had they believed in Allah and in the Prophet and in what has been revealed to him, then never would they have taken them as protectors³⁶⁹

This indicates that the existence of faith, which was mentioned first, would prevent them from taking these as allies, and would contradict such an act. So loyalty to them and having faith can not inhabit the same heart. This is an example of how the Qur'an explains and supports itself³⁷⁰.

Ibn al-Qayyim says that Allah has determined, and there is none more qualified than He to do so, that whoever identifies with the Jews and the Christians and is loyal to them is one of them. Since we have it on the authority of the Qur'an that their allies are one and the same with them, so they must share their status under the law. This is the general principle to be followed. But in the specific instance of the Muslim who has allied himself to them and entered into their religion after having committed himself to Islam, Jizyah is neither required nor accepted from him. In this case it is

³⁶⁵ *Tafsir at-Tabari*", Vol.3/228.

³⁶⁶ *Al-Ma'idah*: 51.

³⁶⁷ *Tafsir at-Tabari*", Vol.6/277.

³⁶⁸ Ibn Hazm, "*Al-Muhalla*", Vol.13/35.

³⁶⁹ *Al-Ma'idah*: 81.

³⁷⁰ Ibn Taymiyyah, "*Al-Iman*", p.14.

either Islam or death, since this is clearly a case of apostasy, both in the letter and the spirit of the law. There is no use comparing the pagans, who entered the religion of the Jews or the Christians before the revelation of Islam, with Muslims who adopt these religions now. Whoever entered these religions before the revelation of the Qur'an had chosen a better thing than what he had before, even though neither of them were correct, but for the Muslim to abandon the true faith for falsehood after his own avowal of truth, is not permitted.³⁷¹

Sayyid Qutb differs with at-Tabari and others over this point saying that the Muslim who leans towards the Jews and the Christians is still far from joining their religion. What was in fact meant in this verse were political pacts and alliances, military assistance. He said that these were the things which the verse expressly forbids, and this has nothing to do with actually following their religion. Rather, the Muslims came to imagine that their interests lay in various pacts and alliances with the disbelievers, and that in the light of their common interests and commitments such things would be permitted to them. This was in fact the case when the Arabs allied themselves with Jewish tribes before Islam, and also in the early days of the Hijrah, until Allah forbade them from doing it and revoked these agreements. Allah makes the matter clear with respect to the Muslims who did not make the Hijrah, **(And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate)** (8:72). That is to say that alliance is a political and military act, not a religious one.

It is necessary to point these things out here since some people confuse between the tolerance shown to the People of the Book and alliance with them. Loyalty is to Allah and His Messenger and to the Muslims. Some still forget what the Qur'an has said about the People of the Book being allies of one another, joined together in their struggle against Islam. We know this for a certainty and also that they will never be pleased with any Muslim until he abandons his religion for theirs.

The gullible and the blind may persist in thinking that there could be a common path between us to a single goal. Led by the heads of disbelief and denial, they are with the disbelievers so long as these oppose Islam. So let us leave whoever does this and take the Guidance of the Qur'an to heart, **(O you who believe! do not take the Jews and the Christians as protectors)**³⁷².

3: Agree with Points of Disbelief

A form of alliance is also to agree with them on some points of disbelief, accepting their word against that of Allah. Of their faithlessness Allah says:

³⁷¹ Ibn al-Qayyim, "*Ahkaam Ahl adh-Dhimma*", Vol.1/67-69.

³⁷² Sayyid Qutb, "*Fi Dhilaal al-Qur'an*", Vol.2/909-910.

* The words "*Jibt* and *Taaghut*" cover wide meaning. It means anything worshipped other than the real God (Allah), i.e. all the false deities, it may be an idol, Satan, graves, stone, sun, star, human being, a Messenger, Jesus the son of Mary, Ezra, Moses, Saints etc.

Have you not seen those who were given a portion of the Book? They believe in Jibt* and Taaghut and say to the disbelievers that they are better guided in the way than the believers³⁷³

And again,

And when a Messenger from Allah came to them confirming what was already with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know! They followed what the devils gave out (falsely of the magic) in the reign of Sulaiyman.³⁷⁴

Allah informs us that they abandoned the Book of Allah for magic, like many Jews, including some who claim to be Muslims. Anyone from among this community who joins with the disbelievers, whether or not they are People of the Book, and goes along with the falsehood of their words or deeds, will bring upon himself the pain and humiliation of hypocrisy³⁷⁵. Unfortunately, many of those who consider themselves to be Muslims today have fallen into something like this. The notion that the People of the Book possess a part of Truth, which we do not, is a common one in "the Muslim world". These people are like parrots, the sons of the nation whose wagging tongues can be heard to say "I believe in Communism as a philosophy", or sometimes they say socialism. They say "Democracy is a good political system and constitutions must be secular". They have taken these principles of disbelief and applied them to the Muslim lands, forcing the people to serve these creeds. To such things they require obedience, submission and service, and any Muslim who calls for a return to the Book of Allah and the Sunnah of His Prophet is declared a public enemy.

An aspect of belief in part of these creeds is the notion of separation of secular from religious authority, the idea that there is no legitimate connection between Islam and politics. This too has its origins in Europe with the struggle between the Church and the remnants of Christian society. But what has Islam got to do with the ideas of Christian reformists? Still the dim-witted feel the urge to bring this poison to the East. They make a travesty of Islam which they claim is only concerned with the relation between the worshipper and his Lord. They say that politics is the realm of politicians and has nothing to do with religion³⁷⁶.

³⁷³ *An-Nisa'*: 51.

³⁷⁴ *Al-Baqarah*: 101-102.

³⁷⁵ Ibn Taymiyyah, *Al-Fatawa*, Vol.28/199-201.

³⁷⁶ Several writers have exhaustively written about this issue, like Muhammad al-Bihi, Sayyid Qutb, Muhammad Qutb, Al-Mawdudi and others. For more detailed discussion, see Safar Ben Abdur Rahman al-Hawali's "Secularism and its effect on the Muslim World".

4: Seeking the affection of the disbelievers

To seek the love or affection of the disbelievers is to ally yourself to them. Allah forbids such conduct:

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred³⁷⁷

Ibn Taymiyyah said: "Allah has informed us that you will not find any believer seeking the affection of those who challenge Allah and His Messenger, since faith itself would prevent this, just as two opposites repel one another. So as long as there is faith, loyalty to the enemies of Allah is impossible. If someone has bound his heart to the disbelievers, then this is proof that his heart also is devoid of faith"³⁷⁸. Allah has said:

O you who believe! Do not take My enemies and your enemies as friends, Showing affection towards them, while they have disbelieved in the truth that has come to you³⁷⁹

5: Inclining towards the disbelievers

Some incline towards them and thus ally themselves to them. Allah has said,

Do not incline towards those who are unjust or the fire will touch you, and you have no protectors other than Allah, nor would you then be helped.³⁸⁰

Al-Qurtubi said: Inclining towards something is really to depend on it and rely upon it for support; to settle comfortably into a situation which pleases you³⁸¹. Qatadah has said that the meaning of the verse is that no Muslim should like the disbelievers or obey their wishes. This also supports the view that those who love innovation and tend to heresy are of two kinds; they may be disbelievers or merely disobedient. The determination is made by association; the companion of the disbeliever is a disbeliever, and the companion of the disobedient is disobedient. You do not find toads taking frogs for friends.

³⁷⁷ *Al-Mujadilah*: 22.

³⁷⁸ Ibn Taymiyyah, "*Al-Iman*", p.13.

³⁷⁹ *Al-Mumtahinah*: 1.

³⁸⁰ *Hud*: 113.23

³⁸¹ "Tafsir al-Qurtubi", Vol.9/108, see also: "Al-Baghawi and alKhazin", Vol.3/256.

Allah says addressing the Prophet:

And had We not stiffened your resolve, you might have leant towards them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found no helper against Us.³⁸²

Remember, this is addressing the Prophet, the most noble of creation, upon whom be peace, so what about us?³⁸³

6: Flattery of the Disbeliever's faith

Flattery and adulation of the disbelievers' faith is a common form of alliance with them today. Allah says:

They wish that you should compromise (in religious out of courtesy) with them, so they too would compromise with you³⁸⁴

This betrays a defeat of the spirit. When the Muslims saw the disbelievers great rise to power they were dazzled, the misled were convinced that they must have been superior to them in every way, so they abandoned the teachings of their religion in deference to the disbelievers fearing that otherwise they would be called "fanatics". The Prophet mentioned this type of person when he said: "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Apostle! (Do you mean) the Jews and the Christians?" He said, "Whom else?"³⁸⁵

This flattery started as a small thing and got out of hand. It reached the point of taking some people completely out of Islam. This is a trap which Satan sets for the unsuspecting, so let each Muslim take heed and know that it is he who is the stronger and the one who will prevail, once he adheres to the way Allah has set, to His Shari'ah and the requirements of His creed.

One of the greatest lessons of Islamic history is that the thing which brought the Muslims the greatest degree of success, after their belief in Allah and His Messenger, was their enormous confidence in the greatness of Islam. Omar said, "We were the

³⁸² *Al-Isra'*: 74-75.

³⁸³ *Majmu'at at-Tawhid*, p.117.

³⁸⁴ *Al-Qalam*: 9.

³⁸⁵ "*Sahih al-Bukhari*", Vol.13/300, Hadith 7320, The Book of al'I'tisam', and "*Sahih Muslim*", Vol.4/254, Hadith 2669. The wording is by al-Bukhari.

most insignificant of people but Allah raised us up with Islam, should we ever claim greatness by anything else but the Glory of Allah, Allah will surely humiliate us".³⁸⁶

7: Taking of Disbelievers as Friends

To take disbelievers as intimate friends is to ally yourself to them. Allah says:

O you who believe! Take not as (your) Bitaanah (friends, helpers, consultants..) those outside your religion (pagans, Jews, Christians and hypocrites), since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Aayat if you understand³⁸⁷

These verses were revealed with regard to a group of the believers who used to have close dealings with the hypocrites and the Jews, since they were at that time friends and neighbours. Allah revealed this verse prohibiting them from taking them as close friends because of the risk this posed to their faith.³⁸⁸

What is meant by intimacy here is a closeness of confidence or trust, there are always a few people who are more trusted than others and who enjoy your confidence more than most. Allah has stated the reason for not taking the disbelievers into your trust when He said: **(They will not fail to do their best to corrupt you)**. They would go out of their way and make a special effort to make trouble and create difficulty for you, and then derive pleasure from your pain and misfortune. Their enmity can take the form of slandering the Muslims or of delving into their affairs. It was said that they used to inform the pagans of whatever they discovered.³⁸⁹

Abu Dawud reports that the Prophet said, "A person's religion is the same as that of his friend, so each of you should be careful who he takes for friends."³⁹⁰

8: Obedience to the Disbelievers

To obey the wishes and desires of the disbelievers is also a form of alliance with them. Allah says,

³⁸⁶ Al-Hakim, *al-Mustadrak*, Vol.1/62 in The Book of Iman.

³⁸⁷ *Aal-Imran*: 118.

³⁸⁸ Al-Wahidi, *Asbaab an-Nuzul*, p.68.

³⁸⁹ See: "Tafsir al-Baghawi", Vol. 1/409, and "Tafsir Ibn Kathir", Vol.2/89.

³⁹⁰ "*Sunan Abee Dawud*", in 'The Book of al-Adab', Vol.5/168, "*Al-Musnad*", Vol.16/178, Hadith 8398, and at-Tirmidhi, 'The Book of Az-Zuhd', Vol.7/111, Hadith 2379. At-Tirmidhi classifies this Hadith as *Hasan Gharib*.

Do not obey those whose hearts We have made heedless of Our Remembrance, those who follow their own desires and whose affairs (deeds) have been lost³⁹¹

and He said,

O you who believe! If you obey those who disbelieve, they will turn you around on your heels, and you will turn back (from Faith) as losers.³⁹²

and He also said,

The devils do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be polytheists.³⁹³

Ibn Kathir said with regard to this last verse that when the command of Allah and His Shari'ah are put on an equal level with the word of others then this is Shirk. This is also evident in the Verse: **(They have taken their rabbis and their monks as lords in place of Allah)**³⁹⁴

9: To Sit with the Disbelievers who Ridicule the Qur'an

To sit with them while they ridicule the Qur'an is to be in league with them. Allah it forbids us to do so, He says:

And it has already been revealed to you in the Book (the Qur'an) that when you hear the Verses of Allah being denied and mocked at, then do not sit with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell³⁹⁵

Ibn Jarir at-Tabari explains that this means that if you hear them doing this and do not say anything about it to them then your disobedience in remaining with them is what makes you like them. He further says that the verse clearly prohibits Muslims from sitting with all manner of disbelievers and heretics while they engage in their foolishness.³⁹⁶ Similarly, the Prophet has said, "Do not visit the houses of those who

³⁹¹ Al-Kahf 28.

³⁹² *Aal-Imran*: 149.

³⁹³ *Al-An'am*: 121.

³⁹⁴ *At-Tauba*: 31, and "Tafsir Ibn Kathir", Vol.3/322.

³⁹⁵ *An-Nisa'*: 140.

³⁹⁶ "Tafsir at-Tabari", Vol.5/330.

wrong themselves or else you would cry over the same misfortune that would have come to you as had come to them."³⁹⁷

10: To Give the Disbeliever Authority over Muslims

To give disbelievers official appointments putting them in positions of responsibility over Muslims is a form of alliance with them. So long as one remains loyal to them it will be impossible to renounce them, faith is unattainable until one is completely free of them. The granting of authority is to recognise and to enhance a person's status, this is incompatible with the proper Islamic attitude towards the disbelievers. It represents a bond of trust which can never exist in the face of the enmity that is in their hearts. Had Muslim rulers been aware of the treachery of the Christians, of how the Europeans had misrepresented Islam, of their great desire for authority over Muslim people, and of their unrelenting effort to achieve this by whatever means, they would have prevented them from some of the progress they have made.

There was once a righteous king whose Prime Minister was a Christian named Abu al-Fadl Ibn Dukhan. He was the most capable of his community, but he was also a thorn in the side of the Muslims and a public embarrassment to them. He was responsible for the foreign missions of Christian and other states, and he was very close to them. He saw to their every need and afforded them every hospitality. No Muslim had access to him regardless of his station. If any Muslim did happen to see him he would neither receive welcome from him nor attention. So it happened that one day the king gathered together the prominent people from the arts and sciences, and other leaders of the community. Their discussion eventually turned to this notorious Christian and they related their grievances about him to the Sultan. One of them remarked that Christians had a poor grasp of arithmetic since they had a tendency to confuse one and three. Allah said: **(Those who say that Allah is one of three have disbelieved)** (5:73), and the poet said, "How could they count; those who have made the One Lord three". Then they asked him how he could trust such a man not to make the same mistake he had made in his religion when he came to apply himself to the affairs of state. Perhaps each time he collected three Dinars for the Sultan he would give one to the state and keep two for himself believing that this was totally correct. They agreed that he survived by concealing his true self from view, though this gnawed away at him from inside. He was later found guilty of treason and killed.³⁹⁸

11: Trusting the Disbelievers

Trusting them is to ally yourself to them, while Allah has distrusted them. He says:

³⁹⁷ *Musnad Ahmad*, Vol.8/80, Hadith 5705, "Sahih al-Bukhari", Vol.8/125, Hadith 4419 in 'The Book of Al-Maghazi' and "Sahih Muslim", Vol.4/2185, Hadith 2980 in 'The Book of Zuhd'.

³⁹⁸ Ibn al-Qayyim, *Ahkam Ahl adh-Dhimma*, Vol.1/242-244.

Among the People of the Book is he who, if entrusted with a great treasure, will readily pay it back; and among them there is he who, if entrusted with a single Dinar, will not repay it unless you keep standing over him. That is because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it³⁹⁹

12: To Express Pleasure with the Actions of the Disbelievers

To express pleasure with their actions, to imitate their dress or adopt the refinement associated with their faith is a form of alliance.⁴⁰⁰

13: To Draw Near to the Disbelievers

To enjoy yourself with them, reveal to them your inner feelings, to draw near to them and show them respect is alliance with them.⁴⁰¹

14: To Aid the Disbeliever in Wrongdoing

To aid or abet them in their wrongdoing is to ally yourself to them. The Qur'an has made this clear in two instances, one concerns Lot's wife, who lent her support to the people of her town and took pleasure in their degradation even informing them about Lot's guests, and again with regard to Noah's wife.⁴⁰²

15: To Seek the Advice of Disbelievers

To seek the advice of the disbelievers, lauding them and singing their praises⁴⁰³ are common forms of alliance to them which have appeared in recent times. We have already seen the rise of the Orientalists, touting their ideas and claiming that they have discovered new scientific methods of inquiry and so on and so forth. Following this others have heralded a new age of progress and civilisation stigmatising Islam and the Muslims as reactionaries, fossils and relics of a former age, left behind by the march of history.

16: To Honour the Disbelievers

³⁹⁹ *Aal-Imran: 75.*

⁴⁰⁰ *"Majmu'at at-Tawhid", p.117.*

⁴⁰¹ *"Majmu'at at-Tawhid", p.117.*

⁴⁰² *"Tafsir Ibn Kathir", Vol.6/210.*

⁴⁰³ *Majmu at at-Tawhid", p.117, and "Rasaail Saad Ben Atiq", p.101*

To honour them and give them grand titles, as many foolish people do today, is to ally yourself to them. You can see some people placing their hands over their hearts upon meeting the disbelievers in a gesture of affection for them. They remove their hats in an act of submission. These acts should inspire fear in their hearts of the Muslims rather than love, since these are some of the most subtle ways imaginable of glorifying and flattering the enemies of Allah, offering them the comfort of love and affection.⁴⁰⁴

Honouring them and giving them silly titles are both ways of magnifying and scrapping up to them. What they properly deserve is disdain and reproach. It is reported in the hadith Sahih that the Prophet forbids us to take the initiative in greeting them, he said: "Do not salute them (Jews and Christians) first, and when you meet them on the road, force them to go to the narrowest part of it"⁴⁰⁵

17: To Live amongst the Disbelievers

To settle down to live in the midst of the disbelievers and increase their numbers is to ally yourself to them.⁴⁰⁶ The Prophet said: "Whoever joins the disbelievers and lives amongst them is one of them"⁴⁰⁷ And he said: "Don't live with the disbelievers nor join in with them; whoever lives with them or joins in with them is not of us."⁴⁰⁸

18: To Collude with the Disbelievers

To collude with them, help them in their schemes, enter into pacts with them, to spy on their behalf, informing them about the Muslims or fighting in their ranks are all the acts of their allies.⁴⁰⁹ This is one of the worst ills from which the Muslims are suffering today. This is what is sometimes called the "Fifth Column". It has spoiled an entire generation and infected every sphere of life from education to politics, the halls of government, the arts, literature, religion and society. Muhammad Qutb said at the end of the English occupation of Egypt, "The white English have left but the brown ones are still with us". These brown Englishmen continue to plague us. The westernised sons of Muslims are the ones who made possible what the enemies of Allah had never dreamed possible. But it will be of no avail. Allah has said: (And Our Word has gone forth before unto our slaves, the Messengers, that they indeed would be victorious, surely it is Our hosts who shall overcome) (37: 171173).

19: To Revile the Muslims and Love the Disbelievers

⁴⁰⁴ Hamud at-Twijri, "*Tuhfat al-Ikhwan*", p.19, First Edition, Riyadh.

⁴⁰⁵ Sahih Muslim, Vol.4/1707, Hadith 2167, 'The Book of As-Salaam', and Abu Dawud, Vol.5/384, Hadith 5205 in 'The Book of Al-Adab'.

⁴⁰⁶ Abdul Latif Ben Abdur Rahmaan Aal Sheikh, *Ar-Rasaail alMufidah*, p.64.

⁴⁰⁷ Dawud, Kitab al-Jihad, Vol.3/224, Hadith 2787. Albani classifies it as Hasan, see: "*Sahih al-Ja'mi' as-Sagheer*", Vol.6/279, hadith 6062.

⁴⁰⁸ Al-Hakim, *Al-Mustadrak*, Vol.2/141.

⁴⁰⁹ Dr. Muhammad Haim Yasin, "*Eemaan, The Basis, Reality and Invalidation of Eemaan*", p.147.

Those who flee from the lands of the Islam to the lands of disbelief, who revile the Muslims and love the disbelievers are their allies.⁴¹⁰

20: To Support the Ideologies of the Disbelievers

Those who rush to secular politics, Communism, socialism, nationalism, allying themselves to these ideologies and giving in to them, all are with those to whom they have gone.⁴¹¹

Acceptable and Unacceptable Excuses:

Some of those who ally themselves with the disbelievers excuse themselves saying that they were afraid for their jobs, material well-being, social status and so forth. These are all unacceptable excuses and reveal nothing more than a fondness for this world and its pleasures. Allah does not excuse anyone who openly acknowledges loyalty to the disbelievers, obeys them willingly or endorses their religion, except for those who have been forced. He says:

Whoever disbelieves after Faith, except for those who have been forced and whose hearts are reinforced with Faith, and who opens his breast to disbelief, on them is the wrath of Allah and theirs is an awful punishment. They preferred the life of this world to the Hereafter. Allah does not guide a disbelieving people⁴¹²

and He it said,

The believers shall not take the disbelievers as allies in preference to the believers. Whoever does this shall never be helped by Allah in any way, except if you indeed fear a danger from them.⁴¹³

As for feeling love in the heart, this can not be forced upon anyone. Inclining inwardly towards the disbelievers can not be the result of coercion since no one knows what is in the heart of another. As long as, **(the heart is reinforced by Faith)** as Allah says, it is impossible to truly favour them. Whoever does is always a disbeliever. If they overtly declare support for them and act accordingly, then they are disbelievers whose fate is eternal damnation. But if, while favouring them in their

⁴¹⁰ "Ar-Riddah Bayna al-Ams wal Yawm", p.33.

⁴¹¹ Ibid. p.40.

⁴¹² An-Nahl: 106-107.

⁴¹³ Aal-Imran: 28.

hearts, they neither declare it nor act upon it and appear to live according to Islam, then they are hypocrites whose fate lies in the darkest pit of hell.⁴¹⁴

Muslims Attitude toward these Aspects:

Alliance and dissociation are both practical aspects of faith which are fundamental to the Muslims' world view. Allah has said,

Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghut and believes in Allah, then he has grasped the most trustworthy handhold which will never break. And Allah is all-Hearer, All-Knower.⁴¹⁵

Allah desires only dignity for all humanity,

Verily, We have honoured the Children of Adam.⁴¹⁶

When the Muslim is loyal to Allah and His Messenger and to the believers, then he has earned the right to this honour. He will worship Allah as He should be worshipped and will be free of, indeed be opposed to, worshipping of anything other than Allah. But if he instead worships something other than Allah, openly or in secret, putting his trust and loyalty in it, then he would have fallen from the exalted position which Allah had given him and have been reduced to the worship of impulse and desire. This will rip his life to shreds and deprive him of any reward to come. His life will be miserable, even if he claims that he is happy. This is because our view of misery and happiness is related to the sincerity with which one worships Allah and adheres to His Law and His Will. The opposite of this sincerity is the worship of false gods, enslavement to superstition, blind passion and desire. This is the real meaning of misery and the condition of all who reject the Guidance of Allah and His Religion.

As for loyalty to other than the believers, in addition to being an act of disobedience to Allah and of rejection of Him, it is also a source of personal turbulence and instability. You are neither with these nor with those but remain in a state of confusion. Then, everyone seems to have a good opinion and it becomes impossible to tell the difference between truth and falsehood. Everything gets impossibly muddled. Where are the Muslims to be found in all of this. Who will they support, when all around disbelief is proclaimed and imposed upon everyone, when simple minded judgements assert that none of this is contradictory to Islam. Those who commit themselves to socialism, democracy, secularism, nationalism and Communism, will be heard to say that none of this contradicts Islam since religion is

⁴¹⁴ Dr. Muhammad Haim Yasin, "*Al-Imaan*", p.147-148. *Al-Baqarah*: 256.

⁴¹⁵ *Al-Baqarah*: 256.

⁴¹⁶ *Al-Isra'*: 70.

only a personal relation with God. Who will the Muslims support when they see the Shari'ah of Allah pushed aside, banished from the Earth to be replaced by the laws and customs of outsiders, laws that claim universal authority over the lives of all citizens and presume to provide guiding principles for society. Laws that claim they do not contradict Islam, in any way, since Islamic law is inappropriate to modern life and civilisation. Whom will the Muslims support when they see the hypocrites claiming to speak in the name of religion, and they know that these are, in fact, its most deadly enemies?

There are many questions which may be raised on this account. But we can still only draw the same conclusions: That it is impossible for the Muslim to be absolutely loyal to Allah, His Messenger and to the believers without a sound understanding of the meaning of Tawhid, without a firm grasp of the meaning of the words "There is no God but Allah and Muhammad is the Messenger of Allah". Everyone must realise what this means and what it requires of those who claim to believe it. After this you must understand the nature of ignorance, Shirk, disbelief, apostasy and hypocrisy, in order that you may never become unwittingly entangled in any of it. No one can appreciate Islam without understanding what it is to be without it. After this there must be a firm grasp of the principles of alliance and dissociation, according to Qur'an and Sunnah. This is to say, alliance is loving and helping the believers regardless of whom they are, regardless of the language they speak and where they come from. There are no bonds of blood, race nor heritage which are stronger than those of belief. A Muslim supports his brother in faith with all his heart, supports him openly with his wealth and with his life. He feels his pain and his pleasure, and he shares his anger. He denounces all Allah's enemies; disbelievers, hypocrites and apostates. His attitude towards them is that of the warrior against the mortal foe, he will struggle with his heart and his tongue, his wealth and his life, he will fight him with his last degree of strength.

If the Muslims realised these things and acted upon them, they would be able to rise above any situation. They would be able to distinguish their friends from their enemies. They would know what Islam requires of them and what the enemies of Islam desire for it. They would be Muslims, who were aware of their duty and glorified in it by Allah, neither weakened nor defeated, as Allah it has said,

Do not despair and do not grieve for you shall overcome if you are truly faithful ⁴¹⁷

Harm will never come to those Allah is with, even if all humanity joined forces against them it would be of no avail except by the will of Allah.

⁴¹⁷ *Aal-Imran*: 139.

CHAPTER EIGHT: The Refutation of the Shi'ah and the Khawarij doctrine with regard to Alliance and Dissociation

Some people maintain that the points we have been discussing are in fact adopted from the beliefs of the Shi'ah and Khawarij heterodoxies. They say it is no part of the beliefs that the majority of the Muslims maintain to this day. In response to their claim I can only say that those who deny this doctrine would appear not to understand the meaning of the words "there is no god but Allah". I have already provided ample evidence, including hundreds of verses from the Qur'an and dozens of hadith in support of this position. Since the days of the Prophet, it has been the case that we do not renounce even the smallest aspect of our faith. The claim that we have mistakenly adopted these ideas from the hollow fabrications of whatever heterodox sect are wholly unsupported. Could anyone honestly believe that the man who set the first example in this matter, the Prophet Abraham, upon whom be peace, had adopted it through a faulty understanding of the arguments of the Kharijites or the Shi'ah? This is quite incredible, especially since these people came thousands of years after Abraham.

Alliance and dissociation constitute a fundamental principle of our belief, one that is firmly founded in both the Book of Allah and the Sunnah of His Prophet, upon whom be peace. Needless to say, error is still error, and innovation is still innovation, and these are still the common sources of Khariji and the Shi'ah fiqh. Their understanding rests upon a flimsy grasp of the truth, which has in turn taken them away from the clear text of the Qur'an and the Sunnah, and from the consensus of the community. [But "Neither the rose nor its fragrance are injured by one who fails to notice its scent."] [This is the meaning of a line of poetry the author quotes here; an English quote expressing similar sentiments would be appropriate. If something occurs to you please make a note of it]

The Doctrine of the Khawarij with respect to Alliance and Dissociation

Imam Ibn Hanbal said that the Khawarij renounced the True Faith, contradicted the community, broke away from Islam, and took exception from the majority, in favour of following their own desires. They rose up against the nation brandishing the sword before them, and threatened the lives and property of all who differed with their views. They declared all who failed to endorse their position and who refused to join them to be their mortal enemies. They cursed the companions of the Prophet and his family and charged that they had abandoned the Shari'ah. They renounced them completely and proclaimed them to be disbelievers and an abomination on the earth.

They put forth the falsehood that whoever committed any sin, large or small, and then died without seeking forgiveness for it, would be cast into hell for all eternity.

They accepted only those who followed them and owed no obedience to anyone other than themselves. In fact, there was no vestige of Islam in their beliefs at all; neither in their practice nor in their faith. They were known by many names: Harruriyyah, Azariqah, Najdiyyah, Ibadyyah, Safriyyah and others, but they were all Khawarij. The Kharijites abandoned the Sunnah and renounced the community in their devotion to innovation and falsehood.⁴¹⁸

The Khawarij have deviated in understanding the doctrine of alliance and dissociation; they adapted it to their needs. They said that no alliance could exist with anyone who did not agree with the positions of their sect, that any kind of sin was proof of apostasy. With regard to the companions of the Prophet, they approved of Abu Bakr and Omar yet denounced Othman and Ali. This innovation took them outside of Islam and alliances with them were forbidden.

Whether or not the Kharijites adopted a doctrine of alliance and dissociation themselves cannot affect our own creed. Their use of an identical terminology is incidental, the important thing is that our doctrines are based on the Qur'an and the Sunnah. The alliance and dissociation of which the Kharijites speak rests solely upon their own desires and has no relation to the fundamental sources of Islam, the Qur'an and the Sunnah.

The Doctrine of the Shi'ah with regard to Alliance and Dissociation

As for the Shi'ah, they are known to renounce the companions of the Prophet, to insult them and belittle them, except four: Ali, Ammar, al-Miqdad and Salman alFarisi⁴¹⁹. Al-Ash'ari remarks that they were called, (Raafidah) the "rejectionists" because they rejected the legitimacy of the caliphates of Abu Bakr and Omar.⁴²⁰

If the Kharijites had gone beyond all bounds, as we have just seen, then the Shi'ah were no less than them, once we consider their condemnation of the companions of the Messenger of Allah. An important character in the development of this group was Abdullah Ibn Saba', a former Jew, who began to declare a fantastically exaggerated affection for the house of the Prophet, while at the same time disassociating himself from the companions of the Prophet and expressing his enmity towards them. Ibn Kathir said that: "These lost souls (Raafidah) have taken the best of the companions of the Prophet for their enemies, reviling them and cursing them. This in itself is sufficient proof that their minds are twisted and their hearts are back to front. Where is their faith in the Qur'an when they curse those of whom Allah has said He is well

⁴¹⁸ Imam Ahmad Ibn Hanbal, "*Kitab as-Sunnah*", p.83-85.

⁴¹⁹ Ibid. p.82.

⁴²⁰ "*Maqaalaat al-Islamiyyeen*", Vol.1/89.

pleased?⁴²¹ According to Ahlu Sunnah, true believers are those who are pleased with whomsoever pleases Allah, and curse whomsoever Allah and His Messenger curse; they stand with the forces of Allah and oppose His enemies; they follow the Messenger and do not change the religion to suit themselves.⁴²²

The position of the Shi'ah is that no alliance can exist except with those who share in their renunciation of the Sahabah. They claim that no one may stand beside the House of the Prophet, without first denouncing Abu Bakr and Omar⁴²³. But how could faith continue to exist in the hearts of those who are enraged by two of the most towering personalities of Islam, after the Messenger of Allah?

If you know the history of these people, which is profusely documented, then you will not be surprised by any of this. From the days of the Tatars and the Crusaders, and there after, they have consistently made war on all the people of Islam and allied themselves to their enemies. Ibn Taymiyyah remarked that they stand with whoever wages war against the Majority of the Muslims. This is how they came to be the allies of the Mongols and then of the Christians. Between them and the Europeans there has always been an easy truce, and the Raafidah used to carry horses, weapons and children to Cyprus for the Christians. Whenever the Mongols were defeated they exhibited only pain and remorse, and when they were victorious they celebrated and rejoiced. They persuaded the Tatars to kill the Caliph and the people of Baghdad. The prime minister at Baghdad was a Shi'ah by the name of Ibn al-Alqami ar-Raafidi. It was he who entered into a secret pact with the Mongols that led to the sack of Baghdad and he issued an order not to fight the Tatars.

Anyone familiar with the history and doctrine of Islam will realise that the Raafidah always lean towards the enemies of the Muslims. For example, when the Fatimids ruled at Cairo they used to first appoint a Jewish prime minister, then a Christian one. Because of this the situation of the Christians in Egypt was considerably improved. Many new churches were erected with the blessings of these hypocrites. It was in this time too that the Crusaders seized control of the coasts of Syria, Lebanon and Palestine, which they were able to hold until the reconquest under Nur ad-Din and Salah ad-Din⁴²⁴

Among the descendants of the Raafidah, at present time, is the disbelieving group called an-Nusayriyyah. Muslims have suffered a great deal from this group. Their Kufr is worse than the Kufr of the Jews and Christians, as Ibn Taymiyyah had indicated. They allied with the French when they invaded Shaam (Syria, Lebanon and Palestine), and today they are waging a fierce war against the Muslims in their own lands.

⁴²¹ Ibn Kathir refers to Allah's verse: (And the first to embrace Islam of the *Muhaajirun* and the *Ansar* and also those who followed them exactly (in Faith) Allah is well-pleased with them as they are well-pleased with Him) *At-Tawbah*: 100.

⁴²² "Tafsir Ibn Kathir": Vol.4/142.

⁴²³ "Sharh at-Tahawiyya", p.532

⁴²⁴ "Al-Fatawa", Vol.28/636-637.

Ahlu Sunnah are the only group who are allied to the companions of the Messenger Ai without renouncing any of them; we reserve our anger for what angers them, and we regard love for them as synonymous with religion and faith. We believe that hatred of the companions is the same as disbelief and hypocrisy⁴²⁵, and so we wash our hands of whomsoever is their enemy, whatever their hue or colour, and have nothing to do with any of them.

⁴²⁵ "Sharh at-Tahhawiyyah", p.528.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Wala' Wa'l-Bara'

According to the 'Aqeedah of the Salaf,

Part 3

(With slight grammatical modifications)

By Shaykh Muhammad Saeed al-Qahtani

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INTRODUCTION: Prerequisites of the Doctrine of Alliance and Dissociation

We discussed in Section One the idea that the basis of alliance, in Islam, is love and that the basis of dissociation is anger. All actions in the world may be seen as either a confirmation or negation of this love; dissociation reaffirms your love, but its absence calls love's existence into question. Love, in fact, is a fundamental element in the world view of Islam. As Allah has said,

Indeed, those who believe and do good works, the Most Beneficent (Allah) will bestow love for them.' ¹

And He said,

Verily, my Lord is Most Merciful, Most Loving ²

And He is Oft-Forgiving, Full of Love ³

Those who believe are most resolute in their love for Allah ⁴

and finally, He says:

Say, 'If you really love Allah then follow me, Allah will love you.' ⁵

While the divine and the profane are clearly delimited, this does not prevent such and expression of love between Allah and his creatures. The link between Allah and His creation is one of mercy, of love and of trust. It is not, as the enemies of Islam have suggested, one founded upon blind fear, the threat of punishment and eternal damnation, Allah has said,

Mighty is the word that comes out of their mouths. They utter nothing but a lie. ⁶

The Love of Allah is a thing which no one may truly appreciate without first understanding something of the nature of Allah as described in the Qur'an and the Sunnah, and then feeling the presence of this nature in himself, in the depths of his own being. Likewise, the love, which you feel for Allah, is also a blessing, which no one can truly appreciate until it touches him. The Divine Love of Allah for any one of His creatures is then quite an extraordinary thing, supremely unmerited. In fact, the great blessing of Allah is that He guides His Creatures to His Love, and that He reveals to them its sweetness. ⁷

¹ *Maryam*: 96.

² *Hud*: 90.

³ *Al-Buruj*: 14.

⁴ *Al-Baqarah*: 165.

⁵ *Aal-Imran*: 31.

⁶ *Al-Kahf*: 5.

⁷ Sayyid Qutb, "Adh-Dhilar", Vol.2/918-919.

Blessed again are the believing servants of Allah whom He has bound to one another in their love for Him, it is the fresh clear water from which they all partake. Then Allah directed their love towards one another and caused it to bind them one to another, as the Prophet has said, "A person is with whomever he loves".⁸ Abdullah Ibn Masu'd said: "A man came to Allah's Apostle and said, 'O Allah's Apostle! What do you say about a man who loves some people but cannot catch up with their good deeds?' Allah's Apostle said, 'Everyone will be with those whom he loves.'" ⁹

Anas said that a man once came to the Prophet asking about the Hour. The Prophet asked him: "What have you put forward for it?" He said, "I have not said many prayers, I have not fasted much nor given alms, but I love Allah and His Messenger". So he told him, "You are with those whom you love".¹⁰

It should perhaps be pointed out here that this love is not to be understood as a kind of mystic or sublime power which can wipe out sin and iniquity, as some have mistakenly believed. Rather, it is a heartfelt love, which is translated into deeds. Allah has said,

It shall not be in accordance with your desires (O Muslims), nor with those of the People of the Book. Whoever commits an evil deed shall have his recompense and shall find neither friend nor helper, to victory, except Allah."¹¹

And He it said:

Say (O Muhammad to mankind): "If you love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful".¹²

Al-Hassan said, "Don't be misled into thinking that all is well when a person is to be with whom he loves, if the people he loves are still following the old ways. You will never be allowed to join the best of humanity, until you follow in their footsteps; follow their example and adopt their way of life; morning, evening and night you must live like them, strive to be one of them, to follow the road they have trod. For even though you may fall short in deeds, the heart of the matter is that you tried to do what was right. As for the Jews and the Christians and others like them, they loved their prophets but they would not support them; for they differed with them both in word and in deed, and chose for themselves some other path and so their destiny is the fire."¹³

⁸ "Sahih al-Bukhari", *Kitab al-Adab*, Vol.10/557, Hadith 6168.

⁹ "Sahih al-Bukhari", *Kitab al-Adab*, Vol.10/557, Hadith 6169, and "Sahih Muslim", *Kitab al-Birr*, Vol.4/2034, Hadith 2640.

¹⁰ "Sahih al-Bukhari", *Kitab al-Adab*, Vol.10/557, Hadith 6171, and "Sahih Muslim", *Kitab al-Birr*, Vol.4/2032, Hadith 2639.

¹¹ *An-Nisa'*: 123,

¹² *Aal-Imran*: 31,

¹³ Ibn Rajab, p.133.

Love can be of four types: ¹⁴

1) One Love is shared out among many different things. This, Allah describes in Surat *al-Baqarah*,

And of mankind are some who take (for worship) others besides Allah as rivals. They love them as they love Allah. But those who believe love Allah more. If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is severe in punishment. When those who were followed, disown those who followed them, and they see the torment, then all their relations will be cut off from them. And those who followed will say "If only we had more chance to return (to the worldly life) we would disown them as they have disowned us. Thus Allah will show them the affliction of their own deeds and they shall not get out of the fire. ¹⁵

2) There is a perverse love of falsehood and of those who uphold it which has for its complement a hatred of truth and all who support it; this is a quality of hypocrisy.

3) There is a natural love; the attraction to wealth and the affection for children. There is nothing wrong in this, so long as it does not impinge upon obedience to Allah nor bring you into opposition to Him. This kind of love is permissible.

4) There is the love of those who defend the Right of Allah Alone and who revile disbelief. Love for them is the deepest bond of faith, and the supreme act of worship and devotion to one's Lord.

Since the love for the sake of Allah is the deepest bond of faith, as mentioned in the Hadith: "The strongest bond of Faith is the love for the sake of Allah and the hatred for the sake of Allah", the only way of achieving this bond and of allying yourself to Allah is by following the Shari'ah which Muhammad brought to us. Other than this, there is no other means, so whoever follows some other path to this goal is a liar, just as the pagans who claim to draw near to Allah by worshipping something other than Him. Allah says,

We only worship them so that they will bring us even nearer to Allah ¹⁶

Similarly, He said relating the claim of the Jews and the Christians,

We are the children of Allah and his most beloved ¹⁷

Yet all the while they adhere to their rejection of the authority of His Messengers, abandon their obligations and immerse themselves in what has been forbidden to them, ¹⁸

¹⁴ Muhammad Ibn Abdul Wahab, *Majmuat at-Tawhid*, p.17.

¹⁵ *Al-Baqarah*: 165-167.

¹⁶ *Az-Zumar*: 3.

¹⁷ *Al-Ma'idah*: 18.

¹⁸ Ibnu Rajab, "*Ja'mi' al-Ulum wal-Hikam*", p. 316.

Once the Majesty of Allah fills the heart nothing else may then exist beside it, for the heart's complete devotion to Allah will not permit a love for anything but Allah, nor malice felt for the sake of anything but Allah. Whoever achieves this condition will be unable to act except in obedience to Allah. Sin rises out of love for those things reviled by Allah, or from a disaster for what is loved by Allah, it arises when the whims of the soul are given precedence to the love of Allah and awe of Him.¹⁹

Ibn Taymiyyah explains the enormity of this love saying, "There is in this world a paradise, whoever does not enter it shall not enter that of the world to come". Others have said, "Pity the people of the earth who have departed without ever tasting the best of what it contains. What is it that they have missed? It is the love of Allah, and of others for His sake, the longing for Him, the joyous reunion with Him, and the rejection of all who would challenge Him."²⁰

As regards hatred for His sake, this is an essential prerequisite for loving Him. Similarly, the lover loves that which his beloved loves, and hates what is hated by the beloved. He supports whomever is supported by his beloved and the enemy of the beloved is his enemy. The pleasure of the beloved is also his pleasure, and so too is their anger shared. What his beloved requires he also requires, he forbids what his beloved forbids, for they are, in all things, agreed.

It is common knowledge that whoever loves Allah as he should must also bear hatred for His enemies, and that a part of their *Jihad* is to love what Allah loves. He says:

Surely Allah loves those who fight in His cause in ranks as if they were a solid structure.²¹

Furthermore, Allah has described those whom He loves and who love Him saying:

Humble towards the believers, hard towards the disbelievers²²

That is to say that they deal with the believers with humility and compassion and take them under their wing, but the disbelievers may only expect severity, scorn, and derision. Allah says:

Stern towards the disbelievers, merciful unto themselves.²³

They fight in the Way of Allah, and never fear the blame of the blamers.²⁴

The enemies of Allah are despised by the believers and are the eternal adversary in war,

Fight them, Allah will punish them by your hands and disgrace them

¹⁹ Ibnu Rajab, "*Ja'mi al-Ulum wal-Hikam*", p. 320.

²⁰ "*Madarij as-Salikeen*", Vol.1/454.

²¹ *As-Saff*: 4.

²² *Al-Ma'idah*: 54.

²³ *Al-Fath*: 29.

²⁴ *Al-Ma'idah*: 54.

and give you victory over them. ²⁵

The conclusion, of all this, is that the prerequisites of alliance and dissociation is that Muslims have rights upon one another.

²⁵ *At-Tawbah*: 14.

CHAPTER ONE: The Rights of Muslims upon One Another

As we have already mentioned, love for the sake of Allah is the most profound bond which all Muslims share. From this bond the rights and obligations of Muslims with respect to one another are derived. These rights are many indeed, they include such things as; aid and assistance, affection, generosity and respect, justice and equality, and numerous other things, all of which are outlined both in the text of the Qur'an and in the Sunnah of the Prophet. Of these rights the two most relevant to our discussion are assistance and affection.

1) Affection is meant to be between the believers. The disbelievers, the corrupt and the heretical have no place in it. Likewise, the Muslim wants for his brother what he wants for himself, as the Prophet said, "None of you believes until he wants for his brother what he wants for himself."²⁶ (Agreed upon).

2) Assisting the Muslims is required by faith. Every Muslim is the brother of another regardless of race or colour, national origin or social class. You must help him and defend him with your money and your life. Whoever has refused to do this should take heed of the words of the Prophet who said, "No (Muslim) man will desert a man who is a Muslim, in a place where his respect may be violated and his honour aspersed, without Allah deserting him in a place where he wishes his help; and no (Muslim) man who will help a Muslim, in a place where his honour may be aspersed and his respect violated, without Allah helping him in a place where he wishes his help".²⁷

Allah himself praised the *Ansar* for their assistance to their brothers from Makkah saying:

Those who believe and who migrated and who struggled in the Path of Allah, and those who gave shelter and aid, these are the true believers.²⁸

The Prophet also ordered the believers to be mindful to assist one another saying, "Help your brother, whether he is an oppressor or he is an oppressed one"²⁹. Helping him, when he is right, goes without saying; to help him when he is wrong means to prevent him from oppressing others. He also said, "A Muslim is a brother of another Muslim, he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfil his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection."³⁰

²⁶ "Sahih al-Bukhari", *Kitab al-Iman*, Vol.1/57, Hadith 13, and "Sahih Muslim", *Kitab al-Iman*, Vol.1/67, Hadith 45.

²⁷ Abu Dawud, *Kitab al-Adab*, Vol.5/197, Hadith 4884, and *Musnad Ahmad*, Vol.4/30. Albani classifies it as Hadith *Hasan*, See: "*Sahih al-Ja'mi' as-Sagheer*", Vol.5/160, Hadith 5566.

²⁸ *Al-Anfa'l*: 74.

²⁹ Sahih al-Bukhari", *Kitab al-Madhalim*, Vol.5/98, Hadith 2443.

³⁰ "Sahih al-Bukhari", *Kitab al-Madhalim*, Vol.5/97, Hadith 2442, and "Sahih Muslim", *Kitab al-Birr was-Silah*, Vol.4/1996, Hadith 2580.

Within Islamic society every individual is important. If any one's rights are abused, then everyone is damaged; they are like the parts of a body; if some part of it is ill, all of it is ill. Thus the Prophet said, "A believer to another believer is like a building whose different parts enforce each other"³¹, and he said, "You see the believers as regard their being merciful among themselves, showing love among themselves and being kind among themselves, resembling one body; so that, if any part of the body is not well, then the whole body shares the sleeplessness and fever with it." (reference reported previously). Also he said, "The believer is the reflection of his brother; and the believer is another believer's brother, who guards him against loss and protects him when he is absent." ³²

If we were to report all the relevant sources here our discussion would lengthen considerably. Suffice it to say that the conduct of the Prophet, the Companions and those who followed in their footsteps and guidance, throughout the history of the Islamic society, only confirms this important principle. The cohesion and solidarity of the Muslims has been exemplary, whether on the communal or individual level; whenever the alliances and the enmities of the Muslims have been, clearly, for the sake of Allah. The Muslims will never be successful except if they observe this fundamental truth; that the Muslim's love for his brother is like his love for his own self; that he feels his pain as if it were his own; that he is pleased by his success as if it were his own accomplishment. Finally, Allah will surely come to the aid of the one who is mindful to serve Him.

As for helping the Muslims, this includes such things as coming actively to their defence, giving them whatever material and moral support is necessary whenever they are threatened, offering their Wealth and their lives to break the power of the oppressor. They would reject all those who long for the humiliation of the Muslims. They concern themselves with the affairs of the Muslims wherever they are, helping and supporting them as much as they can.

All of these things serve to cement relations between Muslims, bringing them together in word and deed, in the fold of Islam.

³¹ "Sahih al-Bukhari", *Kitab al-Adab*, Vol.10/442, Hadith 6026, "Sahih Muslim", *Kitab al-Birr was-Silah*, Vol.4/1999, Hadith 2585.

³² Al-Bukhari, "*al-Adab al-Mufrad*", p.70, Abu Dawud, *Kitab alAdab*, Vol.5/217, Hadith 4918, this Hadith is classified as *Hasan*, See: "*Sahih al-Ja'mi' as-Sagheer*", Vol.6/6, Hadith 6532.

CHAPTER TWO: Migration

This is one of the most important facets of our discussion, since alliance and dissociation are always among the primary motivating factors of migration for the sake of Allah. We will divide our discussion of this into two broad areas:

1. Living among the disbelievers and its ruling.
2. Migrating from the abode of disbelief to the abode of Islam.

1. Living in the abode of disbelief

The jurists have explained the complimentary concepts of the "Abode of Disbelief" and that of "Islam" as follows:

The Abode of Disbelief is whatever land is ruled by the disbelievers, in which the laws of the disbelievers are supreme and political power is in their hands. These lands may be of two types. One which is at war with the Muslims and one which enjoys a truce with them. The determining factor is that it is ruled by the laws of the disbelievers; for it is the "Abode of Disbelief" or "*Dar ul-Kufr*", even if a large majority of Muslims live there.³³

The Abode of Islam is any land that is ruled by the Muslims, where the Shari'ah is the supreme law and the Muslims hold political power. It is *Dar ul-Islam*, even if the majority of the population are disbelievers, so long as the Muslims rule it according to the Shari'ah.³⁴

As Islam is the religion of dignity and authority, it was impossible to think of any Muslim submitting himself to the disbelievers; indeed it is forbidden for a Muslim to go to live amongst them and acknowledge their authority over him, because his presence amongst them would make him feel weak and isolated, and, then he would become docile and apologetic before them. He would first be called upon to approve of them, and then to follow them. But Muslims should be filled with morale and confidence, they should be leaders, not followers. They should hold the reins of power; no power should be above them but that of Allah. Therefore Muslims were forbidden to remain in countries where Islam is of no account, except when they are able to freely practice their religion and to observe it without any impediment, and without any fear that their presence there could damage them in any way. If this is not the case, then they must migrate to a better place where the authority of Islam is of some account. If they refuse to do so, while they are able, then they would have no further claims on this religion. About this Allah has spoken in Surat *an-Nisa'*:

³³ Abdur Rahman Ibn Sa'dee, "*Al-Fatawee as-Sa'diyya*", Vol.1/92, 1st Edition, 1388 A.H. Dar al-Hayat, Damascus.

³⁴ Ibid. Vol.1/92

Verily! As for those whom the Angels have taken (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory to them), they (angels) asked them, "In what condition were you?" They replied, "We were weak and oppressed on earth". The Angels asked, "Was not the earth of Allah spacious enough for you to migrate therein?" Such men will find their abode in Hell - what an evil destination! Except the weak ones among men, women and children who were unable to devise a plan, nor are they able to direct their way³⁵

The Prophet said, "I am not responsible for any Muslim who stays among polytheists. They asked: 'Why, Apostle of Allah?' He said: 'Their fires should not be visible to one another.', and he said, "Who joins the polytheists and lives with them then he is like them" and he said: "Migration will not end until repentance ends, and repentance will not end until the sun rises in the west."³⁶

Al-Hassan Ibn Salih said: "whoever remains in the land of the enemy, will be treated like the disbelievers, so long as he was able to join the Muslims but did not do it. If one of the disbelievers accepts Islam, but still remains with the disbelievers, even though he was able to go to join the Muslims, he is to be treated like them; neither his blood nor his property will be protected."³⁷

Al-Hassan said: "If a Muslim emigrates to the land of the disbelievers, yet does not renounce Islam, he will be an apostate by virtue of his abandonment of '*Dar ul-Islam*'"³⁸. (The Arabic text of the preceding passage refers to the land of the disbelievers as '*dar ul-harb*' and '*Ard ul-Adu*', that is: the 'land of the enemy'; this indicates an active military opposition to the Muslims, as if in a state of war).

Ibn Hazm states that: "Whoever joins the 'land of war and disbelief', of his own free will and in defiance of whoever amongst the Muslims calls him to his side, is by virtue of this act an apostate, by all the laws of apostasy, in Islam. Whoever is able to kill him must do so. His property is unprotected, his marriage null and void, all his rights are swept away.

But whoever flees to the 'land of war' for fear of oppression, who neither opposes the Muslims in anything nor bears any malice towards them, and who was not able to find any refuge among the Muslims, is free of any guilt since he was compelled to leave.

As for someone who takes the Muslims as his enemies, offering his help and his service to the disbelievers, he is a disbeliever. But those who would emigrate to non-Muslim lands in search of wealth or prosperity to live under their protection, while they were able to go to live amongst the Muslims in their own land, but still do not withdraw themselves from the disbelievers; such people are not far from

³⁵ *An-Nisa*: 97-98

³⁶ "*Al-Musnad*", Vol.4/99, Abu Dawud, *Kitab al-Jihad*, Vol.3/7, Hadith 2479, and ad-Darami, *Kitab as-Siyar*, Vol.2/239. Albani classifies it as Sahih. See: "*Sahih al-Ja'mi as-Sagheer*", Vol.6/186, Hadith 7346.

³⁷ Al-Jasaas, "*Ahkam al-Qur'an*", Vol.3/216

³⁸ *Ibd.*

the fold of disbelief, and we can find no possible excuse for them, so we ask Allah's Forgiveness.

As for the person who lives in the land of *Karmathians* by his own free will, he is without doubt a disbeliever, because they are avowed enemies of Islam, disbelievers and apostates who only long for the destruction of the Muslims. Concerning those who live in a land where some heretic tendencies, leading to disbelief, are manifested, they are not considered disbelievers, as Islam is supreme in the land where it is possible to practice Islam openly; to confirm the message of the Prophet Muhammad read the Qur'an, establish the prayer, perform the fast of Ramadan and fulfil one's obligations entirely.

The words of the Prophet, "I am not responsible for any Muslim who stays among polytheists" should clarify what we have said so far. It is clear that the Prophet refers here to the '*Dar ul-Harb*' , and because he appointed some Companions as governors of Khaibar (Jewish land), even though everyone who lived there were Jews.

If a disbeliever conquers a Muslim country, then acknowledges their religion (Islam), but assumes authority over them, and then claims any other religion than Islam, whoever lives with him, supports, or serves him in any way is a disbeliever, even if he claims to be a Muslim, as aforementioned." ³⁹

Sheikh Hamad Ibn Ateeq, may Allah have mercy upon him, divided those Muslims who live in non- Islamic countries into three groups: Those who prefer to live amongst Non-Muslims because of their affection for them; those who live amongst non-Muslims yet ignore their obligation to denounce disbelief; and those who live amongst the non-Muslims but uphold their obligation to denounce disbelief.

The first group: stays amongst the disbelievers by choice and inclination, they praise and commend them, and are happy to disassociate themselves from the Muslims. They help the disbelievers in their struggle against the Muslims in any way they can, physically, morally, and financially. Such people are disbelievers, their position is actively and deliberately opposed to religion. Allah says,

The believers shall not take the disbelievers as allies in preference to the believers. Whoever does this shall never be helped by Allah in any way ⁴⁰

At-Tabari remarks that such a person would have washed his hands of Allah, and that Allah would have nothing to do with a person who actively rejects Him and denies His Religion. Allah says:

O you who believe! Do not take the Jews and the Christians as protectors, they are protectors of one another, whoever takes them as protectors is one of them. ⁴¹

Then, in the words of the Prophet: "Whoever joins the disbelievers and lives amongst

³⁹ Ibn Hazm, *al-Muhalla*': Vol.13/139-140

⁴⁰ *Aal-Imran*: 28

⁴¹ *Al-Ma'idah*: 51

them is one of them"⁴².

Abdullah Ibn Omar said: "Whoever settles amongst the disbelievers, celebrates their feasts and joins in their revelry and dies in their midst will likewise be raised to stand with them on the Day of Resurrection."⁴³.

Muhammad Ibn Abdul Wahhab, may Allah have mercy upon him, mentioned that in the case of a Muslim whose people remained bound to disbelief and followed the enemies of Islam, he too would become a disbeliever if he refused to abandon his people, just because he found it difficult. He would end up fighting against the Muslims alongside his nation, with his money and life. And if they were to order him to marry his father's wife, but could not prevent that unless he migrates from his country, he would be forced to marry her. His alliance and participation with them in their campaign against Islam and their struggle against Allah and His Messenger is far worse than marrying his father's wife. He is also a disbeliever, about whom Allah has said:

You will find others who hope for your protection, and for that of their own people. But whenever they are sent to temptation, they yield thereto. If they do not withdraw from you, nor offer you peace, nor restrain their hands, then seize them and kill them wherever you may find them. In their case, We have given you a clear warrant against them.⁴⁴

The second group: are those who remain amongst the disbelievers because of money, family or homeland. He does not demonstrate a strong attachment to his religion (Islam), nor does he emigrate. He does not support the disbelievers against the Muslims, whether in word or deed. His heart is not bound to them, nor does he speak on their behalf. Such a person is not considered a disbeliever merely because he continues to live among the disbelievers, but many would say that he has disobeyed Allah and His Messenger by not going to live among the Muslims, even though he may secretly hate the disbelievers. Allah has said,

Verily! As for those whom the Angels have taken (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory to them), they (angels) asked them, "In what condition were you?" They replied, "We were weak and oppressed on earth". The Angels asked, "Was not the earth of Allah spacious enough for you to migrate therein?" Such men will find their abode in Hell - what an evil destination!"⁴⁵

Ibn Kathir remarks: They were (**wronging themselves**) by refusing to emigrate. He continues by saying that this verse establishes a general rule which applies to anyone who is prevented from practising his religion, yet willingly remains among the disbelievers. There is no disagreement among the scholars, and the sources all state that

⁴² Ibn Ateeq, "*Ad-Difaa*", p.10-12.

⁴³ Ibn Taymiyyah said in his book: "*Iqtidha' as-Sirat al-Mustaqeem*", p.200, that the chain of narration of this hadith is Sahih.

⁴⁴ *An-Nisa*: 91.

⁴⁵ *An-Nisa*: 97.

this course of action is prohibited.⁴⁶

Al-Bukhari relates that Ibn Abbas said that this verse was about "Some people from among the Muslims who stayed with the Pagans of Makkah, swelling their ranks, in the days of the Prophet. When fighting broke out some of them were killed and some wounded. Then Allah revealed the verse:

(Verily! As for those whom the Angels have taken (in death) while they are wronging themselves)"⁴⁷.

Whatever excuses they may have offered were rejected by the revelation,

Say, 'If your fathers, your sons, your brothers, your wives, your kinsmen, the wealth which you have acquired, the commerce in which you fear a decline, or the houses you love - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (Torment). Allah does not guide those who are *Al-Faasiqun*.⁴⁸

Anyone who refuses to emigrate uses one of these eight excuses. But these excuses have already been rejected by Allah, Who has said that those who make such claims are disobedient to Him, and this was specifically with regard to those who chose to remain in Makkah which is the holiest place on earth. Allah required the believers to quit this place, and even love for it was not an acceptable excuse for refusal. How would such an excuse fare then for places other than Makkah?⁴⁹

The third group: are those who may remain among the disbelievers without impediment, and they are two categories:

1. Those who are openly able to proclaim their religion and dissociate themselves from disbelief. When they are able, they clearly disassociate themselves from the disbelievers and tell them openly that they are far from truth, and that they are wrong. This is what is known as '*Izhar ad-Din*' or 'assertion of Islam'. This is what exonerates a person from the obligation to emigrate. As Allah has said: **(Say, "O Disbelievers, I do not worship what you worship and you are not worshipers of what I worship..).**

Thus, Muhammad was commanded to tell the disbelievers of their clear disbelief and that their religion was not the same, nor was their worship, nor what they worshipped. That they could not be in the service of Allah, so long as they remained in the service of falsehood. He was commanded to express his satisfaction with Islam as his religion and his denial of the faith of the disbelievers. Allah says:

Say (O Muhammad): "O mankind! If you are in doubt about my religion (Islam), then know that I do not worship what you worship besides Allah, rather I worship Allah Who causes you to die, and I am

⁴⁶ "Tafsir Ibn Kathir", 2/343, and Ibn Ateeq, "*Ad-Difaa*", p.13.

⁴⁷ "*Sahih al-Bukhari*", Vol.8/262, Hadith 4596.

⁴⁸ *Al-Ma'idah*: 24.

⁴⁹ Ibn Ateeq, "*Ad-Difaa*", p. 13-14, and see also, Ibn Ateeq's "*Bayan an-Najaat wal Fakak*", p.70-72.

commanded to be among the believers. And (it is inspired to me): Direct your face (O Muhammad) towards the religion *Hanifan* (Islamic Monotheism), and never be one of the *Mushrikeen*.⁵⁰

Therefore, Whoever does this is not obliged to emigrate.

Asserting one's religion does not mean that you simply leave people to worship whatever they please without comment, like the Christians and the Jews do. It means that you must clearly and plainly disapprove of what they worship, and show enmity towards the disbelievers; failing this there is no assertion of Islam.

2. Those who live amongst the disbelievers, and have not the means to leave nor the strength to assert themselves, have a license to remain. Allah says,

Except for the weak ones among men, women and children who are unable to devise a plan, nor to direct their way.⁵¹

But the exemption comes after a promise to those who remain among the disbelievers, that,

Such men will find their abode in Hell - What an evil destination!⁵²

It is an exemption to those who could not devise a plan nor find any other way out. Ibn Kathir remarks: "These were people who could not rid themselves of the disbelievers, and even had they been able to do so, they would not have been able to direct their way"⁵³.

Allah says:

And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill- treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help"⁵⁴.

So in the first verse, Allah mentions their situation, their weakness and inability to find any way to extricate themselves, and in the second, He mentions their plea to Allah to deliver them from their oppressors and to give them a protector, a helper and guide to victory. For these people Allah says:

For these there is hope that Allah will forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.⁵⁵

Al-Baghawi commented that: "A Muslim who becomes a captive of the disbelievers must flee, if he is able, as he would not be permitted to remain under them. If they make

⁵⁰ *Yunus*: 104-105.

⁵¹ *An-Nisa*': 98.

⁵² *An-Nisa*': 97.

⁵³ "*Tafsir Ibn Kathir*", Vol.2/343.

⁵⁴ *An-Nisa*': 75.

⁵⁵ *An-Nisa*': 99.

him give his word that he would not run away if they were to release him, he should give them his word, but then he must try to escape; there would be no guilt upon him for his lie, since they had obligated him themselves. But if he had given them his promise, in order to ingratiate them to himself, he would be obliged to escape, just the same, but must also offer penance for his wilful deception of their trust"⁵⁶.

The rulings about travel to disbelieving countries (*Dar ul-Harb*) for purposes of trade are broadly detailed. If you are able to assert your faith, while not supporting the disbelievers, then this is permitted. Indeed, some of the Companions of the Prophet, travelled to some countries of disbelievers in search of trade, among them Abu Bakr as-Siddiq. The Prophet did not prevent them from this, as Imam Ahmad points out in his *Musnad* and elsewhere.⁵⁷

If you are unable to assert your religion or avoid supporting them, then it is not permitted to venture amongst them for trading purposes. The subject has been addressed by the scholars and the relevant support for their position will be found in the Prophet's *Ahaadeeth*. Allah has required all believers to uphold their faith and to oppose the disbelievers. Nothing is allowed to undermine or interfere with these obligations.⁵⁸

While this is quite clear from many different sources, we still find a carefree attitude among many Muslims today with regard to this subject. The forming of friendships with those who are rightly our enemies, and establishing communities in their countries has been trivialised. Remarkably, some Muslims even send their children to the West to study Islamic Law and Arabic in European and American universities! This will stand as an absurd monument to the foolishness of those Muslims of the twentieth century, who sent their children to the disbelievers to study Islamic Law and Arabic!

Our scholars have warned us enough of the dangers which these questions raise, and they have carefully explained the perils of such educational exchanges, and of the desire of the disbelievers to corrupt the minds of our youth to turn them away from Islam, so we should take time to consider what we are doing.⁵⁹

2. Emigration from the Abode of Disbelief to Muslim Countries

"*Hijrah*" is the Arabic word for emigration. It means, ultimately, to separate or abandon. In religious terminology it means to move from a non-Muslim place of abode to a place where there is a presence of Islam⁶⁰. It is a fact that those whose religion is Islam; which is based on directing all kinds of worship to Allah, rejecting and showing hatred to polytheism and disbelievers; will never be left at peace by the antithesis of Islam, as Allah has said:

⁵⁶ Al-Baghawi, "*Sharh as-Sunnah*", Vol.10/246.

⁵⁷ This is quoted from the "*al-Jami' al-Farid*", but the author was unable to find such references in the *Musnad*.

⁵⁸ See: "*al-Jami' al-Farid*", p.382, 2nd Edition.

⁵⁹ Two of these scholars are Muhammad Muhammad Hussein in his valuable books: "*Al-Itjaahaat al-Wataniyyah*", "*Al-Islam wal hadaara al-Gharbiyyah*" and "*Husununa Muhaddada min Dakhilihaa*"; also there is a valuable study by Shiekh Muhamad Lutfi as-Sabaagh called "*Al-Ibtia'th wa Makhaatiruhu*".

⁶⁰ "*Fath al-Bari*", Vol.1/16.

They will not stop fighting you until they turn you away from your religion, if they are able ⁶¹

and He says about the people of the Cave:

For if they come to know of you, they will stone you or turn you back to their religion, then you will never prosper ⁶²

and finally, about the disbelievers declared aim, Allah it says:

Those who disbelieved said to their Messengers: "We will drive you out of our lands, or you shall return you to our religion". So their Lord revealed this to them: "Surely We shall destroy the *Zaalimun* (disbelievers)" ⁶³

Likewise, Waraqah Ibn Nawfal said, anticipating the mission of the Prophet "I wish I could be young at the time when you will be driven away by your people." He said, "Will they throw me out?". "Yes, Nawfal replied, no one has ever come with a thing such as this who was not then driven away by his own people". So it was that the Quraish first drove the Prophet from Makkah to Ta'if, then to Madinah; and some of his Companions emigrated twice to Abyssinia. ⁶⁴

The *Hijrah* is a vitally important aspect of Islam; it is at once the guiding principle of alliance and dissociation and the supreme example of it. The Muslims could never have abandoned their homes and families, exposing themselves to the pain of separation and the hardship of migration if it had not been indispensable to the practice of their religion and the assertion of Islam in the land. Allah promised these emigrants a great reward in this world and the next, saying:

Those who left their homes for the sake of Allah after having suffered persecution shall be settled in comfort in this world but in the next is the greater reward if they but knew. Those who were steadfast and who upon their Lord totally depend. ⁶⁵

Hijrah has a comprehensive meaning as understood in Islam. It is not simply just the act of moving from one place to another; from a non-Muslim country to a Muslim country. Ibn al-Qayyim explains that it is, in fact, an emigration of the body and the spirit. A physical movement from one place to another and a spiritual migration to Allah and His Messenger. It is this second migration which constitutes the real migration, as the body simply follows the soul. Thus, the meaning of moving from one thing to something else is that the heart moves from the love of something other than Allah to love of Allah; from servitude of something or other to the service and worship of Allah; from fear of something or other to hope in and reliance upon Allah. It is Allah Who is the object of one's hope and fear; prayers are addressed to Him; and He is the One before Whom one feels humility and awe. This is the meaning of

⁶¹ *Al-Baqarah*: 217.

⁶² *Al-Kahf*: 20.

⁶³ *Ibrahim*: 13.

⁶⁴ Ibnu Ateeq, "*ad-Difaa*", pp.18, 19, and "*Seerat Ibn Hisham*", Vo.1, p.254.

⁶⁵ *An-Nahl*: 41-42

flight which Allah mentions in the command: **(So flee to Allah).**⁶⁶

This is the essence of monotheism (*Tawhid*); that you abandon all else and flee to Allah. Flight is from something to something else, and in this case it is from whatever is odious in the sight of Allah to whatever He loves. This is essentially an expression of either love or revulsion. Whoever flees a thing exchanges an undesirable thing for something better, in response to his own preference. This kind of migration may be more or less strongly motivated depending upon the degree of love in one's heart. The stronger or deeper the love, the more complete and secure is the migration. If this love is shallow then the migration is less secure, and this may continue to the point of complete indifference.⁶⁷

The rulings regarding actual physical migration from the lands of the disbelievers to a land of Islam is as follows:

Imam al-Khattabee⁶⁸ points out that in the early days of Islam physical migration was recommended but not required, as Allah says:

Whoever migrates for the sake of Allah will find refuge and great bounty in the earth.⁶⁹

This was revealed when the pagan persecution of the Muslims at Makkah was on the rise, after the Prophet has left for Madinah. But after this they were subsequently commanded to follow him there in order to be with him. They were required to co-operate as a single community, to learn their religion from the Prophet and to get an understanding of it directly from him. At this time the greatest threat to the Muslim community was posed by the Quraish, who were the masters of Makkah. After Makkah fell, the obligation was again lifted and migration became once again a matter of preference. Bearing this in mind, we are in a better position to understand the report of Muawiyah who related that the Prophet said: "Migration will not end until repentance ends, and repentance will not end until the sun rises in the west". And that of Ibn Abbas who said: "The Prophet said, on the day of the conquest of Makkah, 'There is no migration (after the conquest), except for *Jihad* and good intentions, and when you are called for *Jihad*, you should immediately respond to the call"⁷⁰. The chain of narrators in Ibn Abbas's Hadith is Sahih, but that of Muawiyah is disputed by some.⁷¹

Because of the significance of the *Hijrah*, especially in the early days of Islam, Allah it severed the ties of mutual support between the Muslims who migrated to Madinah and those who chose to remain in Makkah, saying:

⁶⁶ *Az-Zariyat*: 50.

⁶⁷ Ibn al-Qayyim, "*Ar-Risaalat at-Tabuqiyyah*", pp. 14-18, 2nd edition 1384, Eygpt.

⁶⁸ His full name is Imam Hamad Ibn Muhammad Ibn Ibrahim Ibn al-Khattab, of the descendants of Zayd Ibn al-Khattab, he is known as Abu Sulayman. He was a jurist, narrator of Hadith, a poet, and a linguist. Among his students, al-Hakim an-Nisaaburi. Al-Khattabee was born in Kabul in 319 A.H. and died in 388 A.H. For more information, see: the introduction of "*Maalim as-Sunan*" published with "*Sunan Abu Dawud*", Vol.1/11, and az-Zarkali's "*Al-A'laam*".

⁶⁹ *An-Nisa*: 100.

⁷⁰ "*Sahih al-Bukhari*", *The Book of Jihad*, Vol.6/37, hadith 2825.

⁷¹ Al-Khattabee, "*Maalim as-Sunan*", Vol.3/352, revised by Ahmad Shakir and Muhammad Haamin al-Faqee, see also: "*An-Naasikh wal Mansukh*", p.207.

Indeed those who believe and who migrated and who struggle in the Path of Allah with their wealth and their lives, and those who gave them shelter and who gave them help, these are allies of one another. But those who believe yet did not migrate have no part in this alliance until they too migrate. If they seek your assistance in faith you must help them except against a people with whom you have a treaty. Allah is well aware of what you do⁷²

Following this, Allah praises the migrants and the Helpers (*Muhajirun* and *Ansar*) saying:

Those who believe and who migrated and who struggled in the Path of Allah, and those who gave shelter and aid, these are the true believers. Forgiveness and bountiful provision are theirs.⁷³

We have already discussed the *Muhajirin* and the *Ansar*; what we will look at now are those believers who did not make the *Hijrah*, but who stayed in Makkah during the time of conflict. Allah it says:

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say to them: "In what condition were you?" They reply: "We were weak and oppressed on earth". The angels say: "Was not the earth spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination. Except for the weak ones among men, women and children who are unable to devise a plan, nor to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving.⁷⁴

Al-Bukhari relates that Ibn Abbas said that some Muslims used to live among the disbelievers, increasing their population during the Prophet era. They were killed or injured in the fighting, so Allah revealed: **(Verily! As for those whom the angels take (in death) while they are wronging themselves).**

Therefore, the believers who did not emigrate but who remained in their homes had no share in the war booty, nor in its fifth part, except in the battles in which they took part, as Imam Ahmad has stated⁷⁵. This is indicated by a Hadith mentioned by Imam Ahmad and also reported by Muslim on the authority of Sulaiman Ibn Buraida, on the authority of his father, that: "Whenever the Prophet appointed a commander over an army or a detachment, he advised him privately to be mindful of his duty to Allah and to guard the welfare of the Muslims who were under his command. Then, he said, "Fight in the name of Allah, and for His Sake. Fight whoever disbelieves in Allah. Do not embezzle the spoils, nor break your pledge, nor mutilate the dead bodies, nor kill children. When you meet your enemies, the polytheists, invite them to three things and if they make a positive response to you, accept it and withhold yourselves from doing any harm

⁷² *Al-Anfal*: 72.

⁷³ *Al-Anfal*: 74.

⁷⁴ *An-Nisa'*: 97-99.

⁷⁵ "*Tafsir Ibn Kathir*", Vol.4/40.

to them. Then invite them to migrate from their lands to the land of the Emigrants and tell them that if they will do so, they will have (all the privileges and obligations) that the Emigrants have; but if they refuse to migrate, tell them that they will be like the Bedouin Muslims and will be subjected to the Commands of Allah which are applicable to other Muslims and they will not be entitled to any booty nor *Fai'* unless they perform *Jihad* along with the Muslims. If they should refuse, demand *Jizyah* from them; but if they agree to pay *Jizyah*, accept it from them and restrain your hands from them. But if they refuse to pay *Jizyah*, seek Allah's Succour and fight against them..."⁷⁶

The preceding discussion about *Hijrah* may be summarised as follows:

1. Migration from the lands of disbelievers to the lands of Muslims was mandatory in the time of the Prophet, and it is still obligatory till the Day of Judgement. The obligation which the Prophet lifted after the conquest of Makkah was that of taking up residence near him.

Whoever accepts Islam while living among those who are at war with Muslims must leave to make his home among the Muslims.⁷⁷

This is supported by the Hadith of Mujaashi' Ibn Mas'ud who said: "I took my brother to the Prophet, after the Conquest of Makkah, and said, "O Allah's Apostle! I have come to you with my brother so that you may take a pledge of allegiance from him for migration." The Prophet said, "The people of migration (i.e. those who migrated to Madinah before the Conquest) enjoyed the privileges of migration (i.e. there is no need for migration anymore)." I said to the Prophet "For what will you take his pledge of allegiance?" The Prophet said, "I will take his pledge of allegiance for Islam, Belief, and for *Jihad*"⁷⁸.

2. It is obligatory to leave the lands of the *Bidah* (innovation). Imam Malik said: "None of you may remain in a country where the Companions are cursed"⁷⁹.

3. It is obligatory to leave a place where forbidden practices are rife since it is mandatory for Muslims to demand observance of the Law⁸⁰. In this regard, Ibn Taymiyyah said, "The state of a place reflects the state of a person. It is possible to be sometimes a Muslim and at other times a disbeliever; sometimes sincere and at other times hypocritical; sometimes good and pious and at other times rotten and corrupt. Thus, a person becomes like the place of his abode. The migration of a person from a land of disbelief and profanity to one of faith and probity is an expression of repentance and of his turning away from disobedience and perversion to belief and obedience. This is so until the Day of Resurrection."⁸¹

⁷⁶ "Musnad Ahmad", Vol.5/352, and "Sahih Muslim", "The Book of Jihad", Vol.3/1357, Hadith, 1731.

⁷⁷ Ibn al-Arabi, "Ahkaam al-Qur'an", Vol.1/484, and an-Nawawi's "Sharh Muslim", Vol.13/8, and "Tafsir al-Qurtabi" Vo.5/308.

⁷⁸ "Sahih Al-Bukhari", "The Book of Jihad", 6/189, Hadith 3079.

⁷⁹ Ibn al-Arabi, "Ahkaam al-Qur'an", Vol.1/484-485.

⁸⁰ Ibn al-Arabi, "Ahkaam al-Qur'an", Vol.1/484-485.

⁸¹ "Majmu' al-Fatawa", 18/284.

4. One must flee persecution and oppression. This is to be counted as one of the many blessings of Allah that he has given His license, to whoever fears for himself and his own safety, to go and find some sanctuary for himself. The first to do this was Abraham who, when he was threatened by his own people said: **(I will emigrate for the sake of my Lord)**, (29:26), and, **(I am going to my Lord, He shall guide me)**, (37:99). Then there was Moses: **(So he escaped from there, vigilant and fearing for his life, and said "My Lord deliver me from these oppressors")**, (28:21).⁸²

5. In times of epidemic, people were required to leave the city and remain in the hinterland until the threat of disease had passed. The exception to this is in times of plague.⁸³

6. If one fears for the safety of his family or the security of his property then he must also flee since security of one's possessions is like the safety of one's person.⁸⁴

Finally, migration, like anything else, is in the first instance a matter of intention, for the Prophet said: "Indeed actions are but by intention, and each will be rewarded according to his intent. So whose goal is to migrate for Allah and His Messenger, his migration is for Allah and His Messenger, and whose aim is to migrate to some worldly gain or to take the hand of a woman in marriage, his migration is to that which he has sought."⁸⁵

⁸² Ibn al-Arabi, "Ahkaam al-Qur'an", Vol.1/485.

⁸³ "Sahih al-Bukhari", "The Book of at-Tib", Vol.10/142, Hadith 5686, and "Sahih Muslim", "The Book of al-Qisama", Vol.3/1296, Hadith 1271. For the Hadith of plague, see: "Sahih al-Bukhari", "The Book of at-Tib", Vol.10/179, Hadith 5728, and Muslim "The Book of as-Salam", Vol 4/1741, Hadith 2219.

⁸⁴ Ibn al-Arabi, "Ahkaam al-Qur'an", Vol.1/486.

⁸⁵ "Sahih al-Bukhari", "The Book of Bad' al-Wahy", Vol.1/9, Hadith 1, and "Sahih Muslim", "The Book of al-Imaara", Vol.3/1515, Hadith 1907.

CHAPTER THREE: *Jihad* for Allah's Sake

This is one of the most important aspects of alliance and dissociation in Islam, it separates truth from falsehood, it separates the forces of Allah from those of Satan. The fundamental meaning of the word "*Jihad*" in Arabic is "hardship" or "struggle". In religious terminology this means to struggle against disbelievers.⁸⁶ It can also imply struggle against Satan, against corruption and against the darkness of one's own soul.

The darkness of one's soul is dispelled by the light of religious knowledge, by learning and then to applying what one has learnt to one's own life, and after this by teaching it to others. The struggle against Satan is in the fight against doubt, when it casts its shadow over the heart and entices one to join the glittering illusion of the treacherous, rejected Pretender. So, the struggle against the disbelievers is to be conducted with body and soul, wealth, tongue and heart; with all one's force and might against the powers of darkness and oppression. The struggle against corruption is a physical challenge raised in the face of falsehood; but if one cannot do this, be in open denunciation of it; but if one cannot even do this, let there be a willingness to struggle within one's heart.⁸⁷

We have already discussed the nature of the powers of Satan and of the forces of Allah; how the divisions between them are fundamental, and how they shall remain until the coming of the Hour. This is because the two have goals which are diametrically opposed and mutually exclusive. There is no common ground between them. The forces of Allah will strive for the establishment of the Shari'ah in its totality. The forces of evil will never tolerate this and will spare no expense to prevent it, so long as they are able.

We also discussed dissociation saying that the highest expression of it is *Jihad* for the Sake of Allah, because it is the only way to sever truth from falsehood; to sever the Party of Allah and the party of Satan.

Going back to the conduct of the Prophet's life, we find that *Jihad* became a normality soon after his migration. This stands as proof of the importance of *Jihad* and of the establishment of this faith. It is in the total consecration of one's being to the struggle for Allah's Cause, in response to the call to defend this faith. Obviously, the Faith of Truth must call all humanity to the singular divinity of Allah to the total devotion in all forms of worship to Him alone. Indeed, the raising of this call was the reason behind the sending of all the Messengers, and the revelation of all the Scriptures. But whoever stands against this and rejects it must become the one against which we struggle. Allah says:

And fight them until there is no more *Fitnah* (disbelief and polytheism), and the religion will all be for Allah Alone⁸⁸

And we have already discussed the Prophet's Hadith in which he said: "When you

⁸⁶ Ibn Hajar, "*Fath al-Ba'ree*", Vol.6/3.

⁸⁷ Ibn Hajar, "*Fath al-Ba'ree*", Vol.6/3.

⁸⁸ *Al-Anfal*: 39.

meet your enemies, the polytheists, invite them to three things and if they make a positive response to you, accept it and restrain yourselves from doing any harm to them..."

The primary concern of Islam is to call people to what is best; it would be better for them, in the best possible way, to acknowledge truth, but if they refuse we are obliged to fight them. Whenever the freedom of Muslims to call others to embrace Islam is impinged by any despot or *Taaghut*, then he must be brought down so that knowledge of Islam may reach the people, and thus, the principle of: **(There is no compulsion in religion)** is applied. That is, should a Muslim ruler come to rule over a particular country, he would not be permitted to press its people to accept Islam as their religion. Their obligation is simply to accept his Islamic political authority. If they choose to become Muslims then their rights are the same as those of any other Muslim and if they choose to keep the religion of their fathers then they must pay *Jizyah* (head tax) or accept that they are in a state of war.⁸⁹

This brings us to the aims of *Jihad*, which are:

1. The Disbelievers should be fought to assure everyone's right to choose between truth and falsehood.
2. The Disbelievers should be fought to assure the right of the Muslims to call others to Islam.
3. The Disbelievers should be fought to establish the rule and authority of Islam on earth. This is the supreme liberation of humanity; for it frees them from the worship of human beings; it liberates them from the dark forces of ignorance and from the tyranny of superstition.

Here we have no person, no class, no organisation to legislate and regulate the affairs of nations, to subjugate humanity with the ruse of legality. But human beings have one Lord God whom they all share and who determines for them the Laws by which they must all abide. It is Allah to whom they should all turn in obedience and in awe, in faith and in devotion.⁹⁰

Jihad is also an act of worship, it is one of the supreme forms of devotion to Allah. "If all humanity were believers then *Jihad* would be of no use. Alliance for the Sake of Allah and enmity for His Sake; love for Him and hatred for what He hates would be meaningless. There would be no war upon His enemies, no service to render in guiding people to what is good and dissuading them from iniquity, there would be no virtue in patience nor in steadfastness before the caprice of the spirit, and no goodness in first rendering one's affection to Allah rather than to human beings."⁹¹

Ibn Taymiyyah said: "There is nothing to compare to it (*Jihad*) in terms of merit or reward because everyone benefits from it, both materially and spiritually. It is the expression of all forms of worship, both of the heart and hand. It is

⁸⁹ See the interpretation of "**There is no compulsion in religion**" in "*Tafsir Ibn Kathir*", Vol.1/459, and The Chapter of *Jihad* in "*Maa'lim fi at-Tariq*", p.74.

⁹⁰ *Tareeq ad-Da'wa*", Vol.1/288-289.

⁹¹ "*Madaarij as-Salikin*", Vol.2/196.

inspired by love for Allah, and sincere devotion, by reliance upon Him, and by the spirit of sacrifice both personal and financial. It is patience and hardship, worship in word and in deed, there is nothing which supersedes its blessings. Whoever takes its path, whether a single individual or an entire nation, is assured of success; either to be brought to success and victory, or to receive martyrdom and paradise."⁹²

There is much in the sources about this subject. Here are a few of the verses which speak of it in the Qur'an. Allah says:

Do not think that those who were killed in the way of Allah are dead, indeed they live with their Lord and prosper. They are pleased with what Allah has given them of His Bounty and are glad for those who have not joined them from before, that they shall have no fear and neither shall they grieve⁹³

And,

Indeed the true believers are those who believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah, these are indeed the truthful⁹⁴

Jihad is also a profitable exchange to be made with Allah, as He says:

O You who believe! Shall I tell you of an exchange which will save you from a painful punishment. That you believe in Allah and His Messenger and struggle in the Cause of Allah with your wealth and your lives. This is best for you, if you only knew. He will forgive you your sins and bring you into gardens beneath which rivers flow, a fine abode in Gardens of Eternity, this is the supreme victory. And also another blessing which you love, help from Allah and a near victory, and give glad tidings to the believers⁹⁵

Also in the Sunnah, there are many reports of the merits of *Jihad*, such as the Prophet's saying: "Allah has raised up those who struggled in His path by one hundred degrees, and the distance between even two of these is like the distance between the heavens and the earth."⁹⁶ And he said: "Anyone who gets both his feet covered with dust in Allah's Cause will not be touched by the (Hell) fire."⁹⁷ Al-Bukhari reported that a man came to the Messenger of Allah and said, "Instruct me as to such a deed as equals *Jihad* (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while a Muslim fighter is in the battlefield, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do

⁹² "As-Siyasa ash-Shar'iyya Bayna Ar-Ra'i war-Raiyya", p.118.

⁹³ Aal-Imran: 169-170.

⁹⁴ Al-Hujuraat: 15

⁹⁵ As-Saff: 10-13.

⁹⁶ "Sahih al-Bukhari", The Book of Jihad, Vol.6/11, Hadith 2790.

⁹⁷ "Sahih al-Bukhari", The Book of Jihad, Vol.6/9, Hadith 2816.

that?"⁹⁸ Abu Dawud reported that the Prophet said: "The tourism of my nation is *Jihad* in the Cause of Allah."⁹⁹

Jihad is the highest expression of Islam, as the Prophet has said: "The heart of the matter is Islam, its pillar is *Salah* and its highest achievement is *Jihad*."¹⁰⁰ And he said, "A single endeavor (of fighting) in Allah's cause in the afternoon or in the forenoon is better than all the world and whatever is in it."¹⁰¹

At the other end of this we have the humiliation of those who abandon *Jihad*. Those whom Allah has qualified as hypocritical and sick of heart. He says:

Say, "If your fathers or your sons or your brothers or your wives or kinsmen, or the wealth which you have acquired or the commerce in which you fear a decline, and the dwellings in which you delight - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause then wait until Allah brings about His Decision (torment). Allah does not guide people who are *Al-Faasiqun* (rebellious, disobedient to Allah)"¹⁰²

And Allah also says:

And when a decisive *Surah* is sent down, and *Jihad* is mentioned therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him). Obedience and good words (were better for them). And when the matter (preparation for *Jihad*) is resolved on, then if they had been true to Allah, it would have been better for them. Would you then, if you were given authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight¹⁰³

Jihad is necessary not only for the spread of Islam but it is the way that Allah selects the best and the purest of heart among humanity. Allah says:

Do you think that you will enter Paradise before Allah tests those of you who fought in His Cause and tests those who are patient?¹⁰⁴

And He also says:

Do you think that you shall be left alone while Allah has not yet tested

⁹⁸ "Sahih al-Bukhari", *The Book of Jihad*, Vol.6/4, Hadith 2785.

⁹⁹ "Sunan Abu Dawud", *The Book of Jihad*, Vol.3/12, Hadith 2486, and al-Hakim's "Mustadrak", Vol.2/73. The Hadith is classified as *Hasan*.

¹⁰⁰ "Sunan Tirmidhi", "Abwab al-Iman", Vol.7/281, Hadith 2619, and "Sunan Ibn Majah", Vol.2/1314, Hadith 3973. In his "Sahih al-Ja'mi' as-Sagheer", Vol.5/30, Hadith 5012, Albani classified this Hadith as *Sahih*.

¹⁰¹ "Sahih al-Bukhari", *The Book of Jihad*, Vol.6/13, Hadith 2792, and "Sahih Muslim", the Book of *al-Imara*, Vol.3/1499, Hadith 1880.

¹⁰² *At-Tawbah*: 24.

¹⁰³ *Muhammad*: 20-23.

¹⁰⁴ *Aal-Imran*: 142.

those of you who have striven hard and fought and have not taken *Walijah* (helpers, advisors and consultants from disbelievers, pagans, etc. giving openly to them their secrets) besides Allah and His Messenger and the Believers. Allah is well aware of what you do ¹⁰⁵

"*Jihad* in the Cause of Allah is the way in which we call others to Allah, it was not a peculiar response to conditions in the first days of Islam, but rather an inseparable part of the call to truth. If it were only a response to conditions of the times, it would not have been so deeply rooted in the Qur'an and in the Sunnah of the Prophet.

Allah knows that *Tawaagheet* despise the very mention of *Jihad*. He knows that they will always fight it because it is not their path, nor their law, not only yesterday, but today and tomorrow as well. It will be the same in every time and in every place. Allah knows that evil is braggart and can never be just, it can never let the good thrive even if it resorts to peaceful methods because the prosperity of the good causes a threat to evil. The assertion that truth exists is itself a threat to the existence of falsehood. We recognise the enemy in whatever is wrong. We must know that falsehood can only defend itself by struggling against truth, by throttling it with its bare hands. These are the facts of the matter; it is not a matter of peculiar circumstance, but rather the way of the world. This can only lead to the necessity of *Jihad* in all its forms. Anything conceived of in the mind may finally take form and appear in the real world. The only response to militant evil is an equally militant good. Falsehood fortified must be met with truth ironclad. If this was otherwise then all this would only be foolishness unbecoming the believers. Rather we should devote our lives and our resources the way Allah has required the believers to do." ¹⁰⁶

When the believers realised the meaning of Allah's words,

So let those who sell the life of this world for that of the Hereafter fight in the Cause of Allah, and who fights in the Cause of Allah, and is killed or gets victory, We shall grant him a mighty reward ¹⁰⁷

Muslim armies spread across the world spreading knowledge of Islam and instilling faith in the hearts of people, they crushed the power of *Taaghut* wherever they found it so that everyone would be free to worship the One God. In the early days we find the supreme example of people who went out in quest of death for the very love of life. Life which they would enjoy on earth amid the fruits of victory in the service of the faith, or life with Allah,

Do not think that those who were killed in the Cause of Allah are dead, indeed they live with their Lord and prosper ¹⁰⁸

There were some, like the Prophet's Companion Umair Ibn al-Hammam al-Ansari, for whom the distance between this world and paradise seemed all too great. When he heard the Prophet at the Battle of Badr call out "Onward to Paradise, as wide as the heavens and the earth!" he said, "But Messenger of Allah, is Paradise really as vast as the heavens and the earth?" "Of course", the Prophet said. "Excellent, excellent!" he said.

¹⁰⁵ *At-Tawbah*: 16.

¹⁰⁶ *Tareeq ad-Da'wa*", Vol.1/303-304.

¹⁰⁷ *An-Nisa'*: 74.

¹⁰⁸ *Aal Imran*: 169.

"Why do you say that?" the Prophet asked. "Nothing but the hope that I will be one of its people, Messenger of Allah". Then the Prophet told Umair, "You will surely be one of them". He sat and ate from a bag of dates, which he had with him, then he said "If I were to live until I had eaten all these dates of mine, it would be a long life". He tossed them away and threw himself into battle, fighting the enemy until he was killed.¹⁰⁹

Then there is the story of Handhalah Ibn Abu Aamir who, on hearing the call to war before the Battle of Uhud, rushed out of his house, not even taking the time to have a shower as he was then newly married, but hurried to the fray lest he miss the battle. When he was killed the Prophet said: "The Angels are bathing your friend, go and ask his wife". When they asked his wife she said, "He went out as soon as he heard the call to war, not taking the time to cleanse himself of ceremonial impurity". Then the Prophet said, "This is why the Angels bathed him."¹¹⁰

These are but two of many heroes who were filled to overflowing with faith, who reached the pinnacle of life and were given a glimpse of Paradise and its bounty from where they stood, seeing it as if with their own eyes they flew to it in determined flight as birds return to their roost.¹¹¹

This is the meaning of *Jihad* and these are the believers who make it their road. Whoever follows them does so because they struggle in the Cause of Allah. But, as for those who do not, they struggle for the sake of *Taaghut*:

Those who believe fight in the Cause of Allah and those who disbelieve fight in the cause of *Taaghut*¹¹²

However, that which the dispirited Muslims today refer to as *Jihad* is nothing other than deception. They call for a truce with the minions of Satan; they call for pacts of unity and alliances with them, and submission to them. They dilute the texts of the Qur'an and the Sunnah to satisfy the doubts of the atheists. They even demand equality for any baseless philosophical speculation which denies divine writ. They are self-defeated, humiliated, subjugated; they do not know nor recognise the truth which is before them; there is nothing of Islam in them but the sound of their names. Their obsession and concern is for blind imitation; their habit is following everybody. However, things would be less worse had they not tried to conceal their cowardice and humiliation and twist the text of the Qur'an and the Sunnah. They say that *Jihad* is only for defence. This lie must be exposed, and we must never relent in denouncing those who make such claims, regardless of who they are, regardless of their popularity or their fame. The religion of Allah is Truth, and Truth never follows tradition nor fashion. There is no need to speak about this here at length. It has been discussed already in earlier chapters and our scholars, both ancient and modern, have spared no effort in exposing history. Those who are interested will find rich discussion of it in the sources.

Clearly, faith can offer us no rewards until we return to the Qur'an and the

¹⁰⁹ "Musnad Ahmad", Vol.3/137, and "Sahih Muslim", "The Book of al-Imara", Vol. 3/1509, Hadith 1899, and al-Ghazali's "Fiqh as-Sirah", p.244.

¹¹⁰ Ibn Hajar, "Al-Isaabah", Vol. 1/360, al-Ghazali's "Fiqh as-Sirah", p.272.

¹¹¹ See more heroic stories in an-Nadwi's book, "Ma'da Khasira al-Aalam", p.104, 108.

¹¹² An-Nisa': 76.

Sunnah, and to an understanding of the creed that the Prophet himself taught his Companions. We must acquire knowledge of the lives of the founders of our nation, and take to heart the real meaning of the words: "There is no god but Allah". We must understand the nature of worship; the nature of religion; the nature of *Jihad* for the Sake of Allah, not for the sake of any country, people, race, class, or selfishness.

Muslims today should realise the meaning of this, rise above themselves and feel superior with their Islamic creed. They must take account of the errors of those who are misled and the lies of those who would deceive them. They must turn at every crossing to the Book of Allah and the Sunnah of His Prophet and know that they are helpless without the Grace of Allah; that Allah is their Protector and that the ruse of Satan is the very essence of frailty.

The Islamic Ruling regarding Spying on Muslims

A number of scholars have seen it fit to address the question of espionage in the course of their discussions of *Jihad*. Because espionage is the most obvious form of treachery against the Muslims, especially in times of war. Their consideration of it within this context is a revealing point in itself; therefore I have followed their footsteps and discussed the issue of espionage in the chapter of *Jihad*.

Spying is the ultimate form of treason, and for a Muslim it is a major sin. While it is a form of alliance with the disbelievers, the ruling on it may range from a declaration of disbelief and apostasy to a state of major sinfulness. If its motivation is a longing for the victory of the disbelievers, and a hope for their subjugation of the Muslims, then this is the act of a disbeliever, however if a person was motivated by a desire for some personal or worldly gain or something similar, then it is a major sin.

The story of the Prophet's Companion Haatib Ibn Abu Baltaa is often related in this context. He was a veteran of Badr and of Hudaibiyyah, and was sent on the embassy to the Muqawqis, Patriarch of Alexandria and Master of Egypt, who returned him to Madinah together with Maryam, the Copt. He died in the year 30 after the *Hijrah* at the age of 65. Allah warned us against espionage in the first verse of Surat *al-Mumtahinah*:

O you who believe! Do not take My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in the truth that has come to you. They have driven the Messenger and yourselves out because you believe in Allah your Lord. If indeed you had gone out to fight in My Cause and to seek My Good Pleasure, then do not confide your affections to them, I am All-Aware of what you conceal and of what you reveal. Whoever among you does this has surely strayed far from the Straight Path¹¹³

At-Tabari remarked that you must not put yourself in league with your kith and kin, sons or daughters, if they are outside Islam; allying yourself to them and taking them into your hearts, since they could benefit you in no way on the Day of Resurrection, even if they were your closest relations. Those who are mindful of their duty shall enter Paradise and those who deny their obligations and are disobedient shall enter the Fire.¹¹⁴

Imam al-Bukhari informs us in the words of Ali Ibn Abu Talib, "Allah's Messenger sent me, Az-Zubair and Al-Miqdad somewhere saying, 'Proceed till you reach the garden of Khakh. There you will find a lady with a letter. Take the letter from her.' So, we set out and our horses ran at full pace till we found the lady and said (to her). 'Hand over the letter.' She replied, 'I have no letter with me.' We said, 'Either you hand over the letter or else we shall remove your clothes.' So, she removed it from her braid. We brought the letter to Allah's Apostle; it contained a statement from Haatib Ibn Abu Baltaa to some of the Makkan pagans, informing them of some of the intentions of Allah's Apostle. Then Allah's Apostle said, 'Haatib! What is this?' Haatib

¹¹³ *Al-Mumtahinah: 1.*

¹¹⁴ *Tafsir at-Tabari*", Vol.28/61.

replied, 'O Allah's Messenger! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I do not belong to this tribe, while the other emigrants with you have their relatives in Makkah who could protect their dependents and property. So, I wanted to recompense for my lacking any blood relation to them by doing them a favour so that they might protect my dependents. I did this neither out of disbelief, nor apostasy, nor out of preferring *Kufr* (disbelief) to Islam.' Allah's Apostle said, 'Haatib has told you the truth.' Umar said, 'O Allah's Messenger! Allow me to chop off the head of this hypocrite.' Allah's Apostle said, 'Haatib participated in the Battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you.'" Thus, Allah revealed the above verses.¹¹⁵

Ibn al-Qayyim says that the tale of Haatim illustrates the permissibility of killing spies even when they are Muslims, since when Umar wanted to kill Haatib the Prophet did not say: "You can't kill a Muslim", rather, he said: "Who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do like'. So his response indicates that Haatib was spared only because he was a veteran of Badr. This leads us to conclude that it is permitted to kill a spy who is not protected by such a circumstance. This is the position of Imam Malik. Imam ash-Sha'fii and Abu Hanifah say that a Muslim spy should not be killed. The Hanbalis are divided, though the opinion of Imam Ahmed appears to be against killing a Muslim spy. Both sides found their arguments in the story of Haatib.

In the final analysis, the decision must be that of the Imam. If the interests of the Muslims are best served by his death then he should be killed, but if these interests are better served by sparing his life then this is what should be done. Allah is best informed of the correct course.¹¹⁶

Ibn al-Qayyim added that there is another point raised by the story of Haatib. No matter how great the sin, so long as it is not *Shirk*, the blessings of some other great deed may wipe it away. This is what happened with Haatib whose crime of espionage was forgiven because of his earlier service at Badr, since he had earned the Love of Allah and His Pleasure by his action at Badr. Allah was so pleased with and proud of them that even a crime like espionage would not diminish this and shielded them from the anger of Allah; so the greater merit had overcome the lesser sin. This is a part of Divine Wisdom, He determines what is wholesome and what is not, He decrees reward and punishment, He makes the pure heart and the stricken one. And He said,

Surely good deeds wipe out evil ones¹¹⁷

And Allah it also said:

If you avoid the evil deeds that have been forbidden to you We will forgive you your transgressions¹¹⁸

Ibn al-Qayyim continues by saying, "Perhaps we should consider the depth of faith which lead Haatib to Badr, to put himself in the charge of the Messenger of Allah out of

¹¹⁵ "Sahih al-Bukhari", The Book of *Tafsir*, *Surat al-Mumtahinah*, Vol.8/633, Hadith 4890.

¹¹⁶ Ibnu al-Qayyim, "*Zaad al-Ma'ad*", vol.3/422 with little alteration.

¹¹⁷ *Hud*: 114.

¹¹⁸ *An-Nisa'*: 31.

love for Allah and for His Prophet, over and above his affection for his family and his tribe, while they had remained in their homes amidst the enemy; his resolve never slackened and his faith never weakened even though it brought him face to face on the field of battle with those who still live with his own kith and kin. But when he was corrupted by the act of spying, the strength of his faith was enough to overcome it, and as his condition worsened he rose to meet it. Thus, when the Prophet saw the strength of his faith overcomes his illness (spying), he said: "Who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you'".

This is the opposite of the case of Dhul Khuwaysirah at-Tamimi who challenged the Messenger of Allah and those who followed his example; those from among the Khawarij, whose strict observance of their ritual obligations was the envy even of the Companions of the Messenger, but of whom the Messenger said: "If I shall meet them, I will destroy them as the people of `Aad were destroyed," and also, "Slay them for certainly there is great merit, with Allah, in killing them." ¹¹⁹

My own thoughts are that Imam Malik, Ibn Aqeel and others from among Imam Ahmad's circle are correct in saying that the Muslim spy should be killed, since the pardon in the case of Haatib was of a kind that could not be applied to anyone else. If it was Islam which had protected him, then it would not have been necessary to grant him any special pardon; because if a ruling is justified by the general, the particular will be of no effect. This seems the more reasonable analysis, although Allah is Most Knowledgeable of the correct course. ¹²⁰

This particular revelation begins the words, **(O You who believe! Do not take My enemies and your enemies as friends)**, referring to Haatib, as a believer. But his example demonstrates the general prohibition, while at the same time the verse seems to suggest that what he did was to ally himself to the disbelievers in some way, and that in doing this he had strayed far from the path. Then the Prophet's response to this: "Haatib has told you the truth, let him go", also clearly indicates that he had not disbelieved, that he was a believer beyond any shadow of doubt, but that he had acted out of some worldly desire. If he had disbelieved, the Prophet would not have said: "Let him go." ¹²¹

As for the disbeliever who is also a spy, such a person must be killed since this is what the Prophet did in the case of a spy from among the disbelievers. Ayas Ibn Salamah Ibn al-Akwa' stated that his father told him: "A spy from among the Pagans came to the Prophet and sat speaking to his companions for some time, then went on his way. The Prophet said, "Go find that man and kill him". So I killed him and stripped him of what he had. ¹²²

¹¹⁹ "Sahih al-Bukhari", 'The Book of *Manaaqib*', Vol.6/618, Hadith 3611, "Sahih Muslim", 'The Book of *Zakat*', Vol.2/746, Hadith 1066.

¹²⁰ "Zaad al-Maa'd", 3/114.

¹²¹ Salmaan Ibn Sahmaan, "Irshaad at-Taalib", p.15.

¹²² "Sahih al-Bukhari", 'The Book of *Jihad*', Vol.6/168, Hadith 3051, and Abu Dawud, 'The Book of *Jihad*', Vol.3/112, Hadith 2653.

CHAPTER FOUR: Abandoning Heterodoxy

The abandonment of heterodox sects and innovators is the essence of the doctrine of alliance and dissociation. We have already mentioned in chapter three, of Part One, the position of the Salaf (Rightly guided Caliphs) with regard to innovators, and we have also given a definition of *Bidah* and stressed that some *Bidah* may lead to disbelief while others may not.

Now we will address the issue of avoiding contact with members of these sects. Alliance and dissociation require that we not only denounce their positions but also that we have nothing to do with them on any level. All of our actions must be related to our love for Allah; what He loves we love and what angers Him angers us. The spoiling of one's faith may be attributed to one of two things, or both: either by adopting some unfounded and false belief or practice and engaging in discussion; or behaving in a way which is contrary to the Qur'an and the Sunnah simply in the pursuit of pleasure.

The first of these is *Bidah* or religious innovation. The second is enslavement to desire. These two things constitute the origin of every evil; the beginning of every trial and hardship. It was because of these two things that every Messenger ever sent was rejected; and why people disobeyed their Lord; and thus were condemned to the Fire, or punished at all. Perversion in the realm of belief is the fruit of doubt, but in the realm of action it is the fruit of unrestrained desire. For this reason our forefathers used to say, "Beware of two people; one who is troubled by his own desires, and one who is overwhelmed by his enjoyment of the world."¹²³

Also, they used to say, "Beware of the affliction (*fitnah*) of the wicked scholar, and of the ignorant devotee. In them is the source of whatever troubles the righteous. The first are like those who have 'earned the Wrath of Allah', who know the truth but do not act upon it, and the second are like 'those who have gone astray', who act without knowledge of what they do". (The reference is to the last verse of Surat *al-Fatihah*)¹²⁴

The real danger of *Bidah* is that it contradicts "one's submission to Allah Alone". This is why some of the Salaf used to say: "Islam was built upon the solid bedrock of submission."¹²⁵ Imam Sufyan at-Thawri used to say that Satan loves *Bidah* more than disobedience, since there is no repentance from *Bidah* while disobedience may be repented for. He said that someone who has introduced something new in religion, sanctioned neither by Allah nor His Messenger, would consider his wrongdoing to be a wonderful thing, so how could he repent from a thing which he thought so well of. Repentance begins with the realisation that something wrong has happened, that there is a need for remorse and for reform. So long as the nature of an evil deed goes unrecognised, it will not be possible to set it straight.

¹²³ Ibnu al-Qayyim, "*I'lam al-Muwaqieen*", Vol.1/136, Ibn Taymiyyah, "*Iqtidha' as-Sirat al-Mustaqeem*", p.25.

¹²⁴ Ibn Taymiyyah, "*Iqtidha' as-Sirat al-Mustaqeem*", p.25.

¹²⁵ al-Baghawi, "*Sharh as-Sunnah*", Vol.1/171.

Having said this, we must also recognise that repentance is always a real possibility for those whom Allah blesses with His Guidance and to whom He reveals the Truth. In this way Allah guides the disbelievers and the hypocrites, the heretics and the shattered sects to the Light of Truth. Allah it says:

As for those who accept Guidance, He increases their guidance, and bestows on them their piety¹²⁶

As people's ignorance of religion increased the old ways took root once again in their hearts. The bonds of obedience would not hold as people became possessed with pride and love for themselves. It pushed them away from what they knew was right. As one of Salaf said: "No one can abandon any part of the Sunnah without feeling some pride at having done so."¹²⁷ We have discussed this earlier mentioning that the enmity between the allies of Allah and the allies of Satan is both natural and inevitable. It arises from the conflict between those who would like to follow the path before them and those who would like to define their own way. Ash-Shawkani says that the reason for this conflict is as clear as daylight. The speculation and invention of the innovator causes those who are faithful to the Messenger to despise them. The hatred of the innovator is a perverse self-hatred projected upon the faithful, because they are faithful and because they are, in the end, right. Indeed the innovators may despise those who follow the Qur'an and the Sunnah faithfully even more than they hate the Christians and the Jews.¹²⁸

Before we discuss in detail the issue of how to avoid the innovators, their novel beliefs and changing fashions, we should perhaps mention something about social intercourse in general. Ibn al-Qayyim, may Allah have Mercy upon him, has spoken of four categories of people with whom interaction is possible:

1. Contact with some people is as necessary as eating; you are perpetually dependent upon them, day and night. When the need arises you seek them out, but when it is satisfied you leave them. These people are as rare as pure gold; as they are the pious, the scholars, and the scourge of Allah's enemies. These bear the Wisdom of Allah and His Messenger, passing on Knowledge of His Book and His Creation. Therefore, any contact with them could only be beneficial.
2. Some people are like medicine, when you are ill you have need of them but when you are well then you do not require them; although you cannot really live without them, you do not need them all the time. Yet if you have enough of them then they may become a burden, like the third group.
3. The third class of people are much like varying degrees of inconvenience and affliction. Some are like an incurable disease from which you cannot benefit; for they certainly can do much harm. Some are like a toothache, the pain of which lingers till it has ceased. Some are a source of anxiety and irritation that drives you to your wit's end. They could never help you in any way, and you could never help them. If you speak to them, their words are like clubs beating against the hearts of

¹²⁶ *Muhammad*: 17.

¹²⁷ Muhammad Ibn Abdul Wahaab, "*Mulhaq Muallafaat*", p. 87.

¹²⁸ Ash-Shawkani, "*Qutr al-Wali*", p.259

all who listen. They think that they are as sweet as musk, perfuming the air in pleasant discourse, yet when they cease you feel your spirit soar as if freed from some heavy burden which it could neither bear nor throw down of its own accord. Whoever is afflicted with such people should try to guide them to what is right, until Allah opens a path for your escape.

4. Finally, there is a group who bring nothing but destruction. Contact with them is like taking poison; an antidote is required, but if you do not have it then May Allah help you! These are the heretics and miscreants who obstruct the Way of Allah, and try to twist it to suit themselves. They mould religion to fit their whims, and claim that what they do is the Sunnah of the Prophet; but as for the Sunnah that we know, they deny and claim that it is a lie and an invention. For them vice becomes virtue and virtue is in turn considered vice. If you call them to the worship of Allah Alone, they say you have neglected the *Awliya'* and *Salihin* (the saints and righteous ones). If you say, 'Follow none but the Messenger,' they say you deny and belittle the Imams. If you say that the nature of Allah is as He revealed it to us, and as the Prophet has taught us, they fly into a rage shrieking that you have ascribed human qualities to Allah. When you impose the will of Allah and His Messenger and prevent what they have forbidden they say that you are tyrants and demagogues. When you follow the Sunnah and leave what they do aside, they say you are a heretic. If you abandon them completely and consign yourself to Allah they say you feign piety, if you join in with them by following their whims, you would be a fool before Allah and a hypocrite amongst them. Whoever binds himself to the Pleasure of Allah, by opposing those who earn His Ire, has steadfastly bound himself to certainty.¹²⁹

The position of the Muslims with regard to those who follow their own desires and fabrications, while making their claim on Islam, vary according to what they happen to believe. As for those whose *Bidah* has led them into disbelief and *Shirk*, we have nothing at all to do with them and abandon them completely, regarding them as any other disbelievers. This includes people who ordain new rites of worship and consecrate new acts of faith, or who shelter, support and protect an innovator. These people are mentioned in the Hadith, "Whoever introduces an innovation, or gives shelter to a man who introduces an innovation (in religion), is cursed by Allah, by His Angels, and by all the people."¹³⁰

Ibn al-Qayyim said: "To abandon the Qur'an and the Sunnah and devise a new way to take its place, supporting and praising those who do, and to oppose those who call for observance of the Law of Allah, are some of the greatest crimes of perverse innovation."¹³¹ As for those whose innovations were less than these, who acted within the realms of disobedience and did not reach the frontier of disbelief and *Shirk*, factors of personality and political circumstance would need to be considered also.

We can not encourage others to do what is right, and dissuade them from what is wrong, until we have a clear picture of the entire situation. Failing this, the next best thing is simply to care for oneself, as the Prophet has said, "When you see niggardliness being

¹²⁹ *"Bada'i al-Fawa'id"*, Vol.2/274-275.

¹³⁰ Abu Dawud, The Book of *ad-Diyat*, Vol.4/669, Hadith 4530, an-Nisa'i, the Book of *al-Qissama*, Vol.8/20. The *Isnad* of this Hadith is *Hasan*.

¹³¹ Ibn al-Qayyim, *"I'lam al-Muwaqieen"*, Vol.4/405.

obeyed, desire being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself." ¹³²

So whenever a Muslim sees someone who is acting disobediently, he should be angry at his evil behaviour but still feel love for what is good in him. We mentioned this earlier during our discussion of the doctrine of *Ahlu Sunnah*. We must not be so vehement in our condemnation of an evil practice that we ignore the basic goodness of a person and deny him our love. It is possible that being disapproved of and withdrawn from society would cause a person to reform his behaviour and bring himself into line, although it is also possible that it would have no effect, so that he would continue as he was before. The Prophet used to avoid those for whom he knew their desertion would have refrained them from innovation, but accepted the excuse of those for whom desertion would have been of no avail, and consigned their secret thoughts to Allah. ¹³³

In any event, it is not fitting for a Muslim to involve themselves with the heretical, the corrupt or the delinquent, in any way, for if he does he only exposes himself to the retribution of Allah. The least he can do is to forbid their evil deeds, despise their conduct, and hate their innovations according to his power. As the Prophet said, "Whoever among you sees an evil deed, let him prevent it with his hand, and if he is unable then let him prevent it with his tongue, and if he is unable then let him prevent it in his heart. This is the smallest degree of faith." ¹³⁴

According to the Shari'ah there are two aspects of desertion (*Hajr*):

The first: is the abandonment of evil deeds.

The second: is the punishment for these evil deeds.

The first *Hajr* is indicated in the following verses:

And when you see those who engage in a false conversation about Our Verses by mocking at them, stay away from them till they turn to another topic ¹³⁵

and Allah's saying:

It has already been revealed to you in the Book (the Qur'an) that when you hear the verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; certainly in that case you would be like them ¹³⁶

This kind of *Hajr* includes also a personal withdrawal from forbidden deeds, as the Prophet indicated in the hadith: "The emigrant is someone who avoids what Allah has

¹³² Abu Dawud, The Book of *al-Malaahim*, Vol.4/512, Hadith 341, Tirmidhi, The Book of *Tafsir*, Hadith 3060. Tirmidhi classified it as *Hasan Ghareeb*. Ibn Majah, The Book of *Fitan*, Vol.2/1331, Hadith 4014. Albani, though, classifies it as weak. See: "*Mishkaat al-Masaabeeh*", Vol.3/1423.

¹³³ *Ad-Durar as-Sunniyahfi al-Ajwiba an-Najdiyyah*, Vol.7/41.

¹³⁴ Ibn Taymiyyah, "Tafsir Surat an-Nur", p.55. The Hadith is from "Sahih Muslim", 'The Book of al-Iman', Vol.1/69, Hadith 49.

¹³⁵ *Al-An'am*: 68.

¹³⁶ *An-Nisa'*: 140.

prohibited.”¹³⁷ This also forms the motivation of the emigrant, who leaves a place of disbelief and corruption to live in a place of faith and belief, since this is a flight from a situation where one is caught between the disbelievers and the hypocrites and they make it impossible between them for you to fulfil your obligations to Allah. This is why Allah says: **(And shun evil)**, (74:5).

The second *Hajr* is a punitive response given to those who involve themselves in evil deeds, until they repent. In this way the Prophet and the Muslims deserted, "the three people who stayed behind", and continued to do so until Allah confirmed their repentance. (A detailed discussion of this incident will follow in part 4).

Precisely what action is to be taken will differ according to the strength and number of those involved. The idea is to apply pressure for reform, whether great or small. If severe pressure or ostracism will result in a weakening or suppression of destructive and antisocial behaviour then this should be the appropriate response, but if this results in a deepening of the problem, then it is not the correct response. So in some situations a gentler form of correction is required. But regardless of the choice here, it is first necessary to recognise that what is done is purely for the sake of Allah. Whoever acts of his own accord, in response to his own desire, or who acts in any way other than that which is prescribed, has stepped outside the bounds of this principle. There is no greater deception than that of someone who confuses his own dictates with Divine Will.”¹³⁸

We are in fact dealing here with "punishments based on the Shari'ah Law". This is a type of *Jihad* in the way of Allah. The reason for doing this is to assure the supremacy of the Word of Allah, to ensure that religion is entirely for the Sake of Allah. Whoever believes in it must make his enemies or friends for the Sake of Allah. Whoever is a believer must be the ally of a believer, even if he is guilty of some transgression against his brother. The injustice of one action does not negate the responsibility of standing beside him in faith. Allah has said:

And if two groups among believers fight, then seek a settlement between them, but if a group of them rebels against the other, then fight you against the one which rebels till it complies with the command of Allah; then if it complies, make reconciliation between them justly and be equitable. Verily! Allah loves those who are equitable. The believers indeed are brothers. So make reconciliation between your brothers¹³⁹

Here Allah considers them brothers even when they fight against each other.¹⁴⁰

There is a final comment which should be noted: "The groups which we avoid and dissociate ourselves from completely, whom we oppose openly, are those who differ with us over very fundamental aspects of faith; it does not include simple differences of opinion amongst the scholars, over the finer points of the law. We see these minor differences as a blessing which Allah has bestowed upon humanity, in order that religion would not become a burden upon us. Such differences existed even among the Companions of the Prophet, who were closer than brothers and respected one another deeply. After them, groups of scholars referred to one or another of their opinions, as a source and authority, for

¹³⁷ "Sahih al-Bukhari", The Book of *al-Iman*, Vol.1/53, Hadith 10.

¹³⁸ Ibn Taymiyyah, "Majmu' al-Fatawa", Vol.28/203-207.

¹³⁹ *Al-Hujuraat*: 9-10.

¹⁴⁰ Ibn Taymiyyah, "Majmu' al-Fatawa", Vol.28/208.

their own decisions. All of them were seeking truth, all of them followed the Path of Guidance, all of them were thankful to Allah for the understanding they were given”.¹⁴¹

¹⁴¹ Al-Baghawi, "*Sharh as-Sunnah*", Vol.1/229.

A Word from the Salaf about Adherence to the Qur'an and Sunnah and Abstention from Innovation

The first generations of the Muslims observed the Qur'an and the Sunnah strictly. They were severe in their treatment of anyone who diverged from these two fundamental sources of guidance. They spoke often of this; so it is perhaps fitting here to relate some of what they used to say, both to remind ourselves of their example and to encourage each other to follow it.

Imam Malik said: "Whoever introduces something new to this religion, which those who came before him did not observe, must contend that the Messenger of Allah has betrayed the faith, since Allah has said: **(Today I have completed for you your religion)** (5:3). Whatever was not part of religion on that day, is no part of it today."¹⁴²

Ibn Mas'oud said, "You will find people calling you to the Book of Allah, though they themselves have rejected it completely. You must seek knowledge, beware of the innovator, the intransigent and the entrenched. Always go back to the very beginning."¹⁴³

Abu al-Aaliyyah ar-Riyahi said: "Learn Islam, and once you know it then do not stray from it. You must keep to the Straight Path. Islam is the unswerving way, do not bend it to the right nor to the left. You must keep to the Sunnah of your Prophet and his Companions."¹⁴⁴

Imam ash-Sha'fii said: "It is better for someone to come to Allah with every sort of sin there is, other than *Shirk*, than to come to him with any sort of obedience to whims."¹⁴⁵

Sufyan Ibn Uyaynah was asked: "Why do the followers of whims have a great love for their whims?" He replied: "Have you forgotten what Allah said: **(And their hearts absorbed the calf because of their disbelief)**, (2:93)."¹⁴⁶

Abu Qallaba said, "Do not associate with the people of heretic tendencies, for you can not avoid being immersed in their wrongdoing nor prevent them confusing you in what you have little knowledge of."¹⁴⁷

Ibn Mas'oud said, "Follow and do not innovate, this will be enough."¹⁴⁸

And so today, the Book of Allah is clear and the Sunnah of His Prophet is plain and stands as a guide and exposition of the Qur'an itself. The history of Islam and the first generations of the Muslims have been preserved for us. There is nothing more for us to do other than to follow the Book and the Sunnah, to steer clear of all innovation and novelty. If we would only do this then our Ummah would be singularly distinguished among

¹⁴² Ash-Shaatibi, *"Al-I'tisaam"*, Vol.2/53.

¹⁴³ Al-Malti, *"At-Tanbeeh War-Radd"*, p.85.

¹⁴⁴ Ibid. p. 84.

¹⁴⁵ Al-Bayhaqi, *"Al-I'tiqad Ala Mad'hab as-Salaf"*. p.118.

¹⁴⁶ Ibn Taymiyyah, *"Al-Ubudiyya"*, p. 70.

¹⁴⁷ Al-Bayhaqi, *"Al-I'tiqad Ala Mad'hab as-Salaf"*. p.118.

¹⁴⁸ *Sunnan ad-Darami*, 'The Book of *al-Ilm*', Vol.1/69.

humanity and also independent unto itself. Those whose minds are full of wishes and those whose hearts are full of design would be unable to impose upon us any human deficiency. There was never a nation which followed its nose without falling into a turbulent foolishness and final destruction. Allah wants His servants to stand in the Light with security and happiness. This comes only from Islam, whatever opposes these things is only ignorance and falsehood. From it we seek the protection of Allah.

CHAPTER FIVE: Severance of Marriage and Inheritance between Muslims and Disbelievers

Muslims may not inherit from non-Muslims; in this way one of the bonds of kinship between Muslims and their non-Muslim relatives has been severed. For an understanding of why this is, we must examine the principles of alliance and dissociation from an Islamic perspective.

The prohibition with regard to marriage with disbelievers was imposed only after the revelation of the order to make *Jihad*. Ibn al-Qayyim mentioned that before *Jihad* was imposed, the Prophet acknowledged that Muslims could remain with their spouses whom they had married before Islam, though they tried to get them to convert. Even though a woman may have been a Muslim and her husband a disbeliever, the Shari'ah did not separate them, not at least until the Treaty of Hudaibiyyah, after which marriage between Muslim women and disbelievers was prohibited¹⁴⁹. Allah says:

They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them¹⁵⁰

and He also says:

Likewise hold not the disbelieving women as wives¹⁵¹

So it was firmly established that there would be no ties between Muslims, other than those of faith; there would be no obligations other than those imposed by religion, and that all bonds would be with those who bound themselves to Allah.¹⁵²

The prohibition of marrying a disbeliever was mentioned again in Surat al-Baqarah,

And do not marry (*Al-Mushrikaat*) pagan women until they believe. And indeed a slave woman who believes is better than a (free) pagan woman, though she may please you. And give not (your daughters) in marriage to pagan men until they believe and verily, a believing slave is better than an (free) idolater, though he may please you. Those (pagans) invite you to the Fire, and Allah invites you to Paradise and Forgiveness by His Leave, and makes His Signs clear to mankind that they may remember¹⁵³

Shaikh Abdur Rahman Ibn Sa'di, may Allah have mercy upon him, said with regard to the Verse: **(Do not marry pagan women)**: this establishes a general principle which applies to all unbelieving women. This was later clarified further with the revelation of the dispensation for marriage with women from among the People of the Book, **(and the chaste women from those who were given the Scripture (lawful to you in**

¹⁴⁹ "Ahkaam Ahl adh-Dhimmah", Vol.1/69.

¹⁵⁰ *Al-Mumtahirah*: 10.

¹⁵¹ *Al-Mumtahirah*: 10.

¹⁵² Sayyid Qutb, "Adh-Dhilar", 6/3546.

¹⁵³ *Al-Baqarah*: 221.

marriage)¹⁵⁴. As for Allah's Verse: **(Do not marry pagan men until they believe)**, no exceptions were ever indicated and so the general prohibition remains.

In the course of prohibiting Muslims to marry those who are outside their religion Allah reminds us that, **(Those (pagans) invite you to the Fire)**. In their words and deeds, in the style of their lives they represent a constant threat and an unyielding peril to a believer in their midst.¹⁵⁵

As Ibn Taymiyyah points out, all the scholars are agreed that it is permitted for Muslim men to marry women from among the People of the Scripture, but it is also reported that Ibn Umar discouraged marriage with Christian women, saying he did not know of a greater kind of Shirk than that of someone who says that our Lord is Jesus, the son of Mary.¹⁵⁶ However, there are three arguments against Ibn Umar's disapproval of such marriages:

The first is that the People of the Scripture are not Pagans since Allah says: **(Indeed those who believe and those who are Jews and the Christians and the Sabaens)**, *Al-Baqarah: 62*. Some may maintain that they have been called "*Mushrik*" (idolaters) in the Qur'an,

They (Jews and Christians) took their rabbis and their priests as lords besides Allah, and the Messiah, son of Mary, while they were commanded only to worship none but One God, none has the right to be worshipped but He. Praise and Glory be to Him, from having the partners they associate with Him¹⁵⁷

But they are not really Pagans since Allah sent all of His messengers with the message of the divine unity of God. But the Christians later introduced pagan doctrines into their faith; yet while they may appear to be pagan in their beliefs, the foundation of their religion still rests upon obedience to a revealed scripture.

The second point is that the verse in Surat *al-Baqarah* establishes a general rule but that in Surat *al-Ma'idah* is specific; the specific always takes precedence over the general.

Thirdly, one could maintain that the verse in Surat *al-Ma'idah* actually abrogates the prohibition in Surat *al-Baqarah* since all scholars agree that *al-Ma'idah* was revealed after *al-Baqarah*.¹⁵⁸

It appears to me that the first of these points which Ibn Taymiyyah mentioned is not firmly established, albeit that the origin of the Christian religion is indeed *Tawhid*. They have in fact contradicted this principle in the course of the evolution of their religion. The other two points are supported by most of the scholars.¹⁵⁹

As for inheritance, it too is an aspect of alliance and dissociation. The authority for it

¹⁵⁴ *Al-Ma'idah: 5*.

¹⁵⁵ Ibn Sa'di, "*Tafseer Kalam al-Mannaan*", Vol.1/274.

¹⁵⁶ "Sahih Al-Bukhari", (*Vol.9/416*, Hadith 5385), 'The Book of Divorce', Chapter: Allah's verse: "**Do not marry pagan women until they believe**".

¹⁵⁷ *At-Taubah: 31*.

¹⁵⁸ Ibn Taymiyyah, "*Daqaaiq at-Tafseer*", Vol.1/258-260.

¹⁵⁹ Ibnu Qudaama, "*Al-Mughni*", Vol.7/129.

comes from the hadith of the Prophet is "The disbeliever does not inherit from the Muslim, and neither does the Muslim from the disbeliever".¹⁶⁰

The reason for this is that inheritance is related to alliance and dependence and the Qur'an states that there can be no such relation between Muslims and disbeliever. Allah says: **(Do not take the Jews and the Christians as protectors they protect one another).**¹⁶¹ Al-Baghawi said: "The majority of the scholars from among the Sahabah held to this premise, that the disbeliever did not inherit from the Muslim and that the Muslim could not inherit from the disbeliever, because of the severance of relations between them. Some of the Companions, however, such as Mua'wiyya and Maadh held that the disbeliever could not inherit from the Muslim, but the Muslim could inherit from the disbeliever. Ibrahim an-Nakhahi held the same opinion. Similarly, a Muslim man could marry women from the People of the Book, but no man from amongst them could marry a Muslim woman. This opinion was held by Ishaq Ibn Rahuyah."¹⁶²

The apostate can not inherit from anyone; Muslim, disbeliever or apostate. With regard to his own estate, there are a variety of opinions. One group maintains that no one can inherit from him; his estate is booty. This is the position of Imam Malik and ash-Sha'fi'i. Another hold that his estate goes to his Muslim heirs, this is the opinion of al-Hasan, ash-Sha'bi, Omar Ibn Abdul Aziz, Awza'i, Abu Yusuf and Muhammad. Others say that the wealth which he earned while he was a Muslim will go to his Muslim heirs, but not that which he earned after his apostasy. This is the opinion of Sufyan ath-Thawri and Abu Hanifa.¹⁶³

Every Muslim should find distinction and honour in his religion; it should elevate him above whatever and whoever takes issue with the fundamental principles upon which it is founded. In fact he should have no connection with anything which may hold him back, shake his faith or expose him to hypocrisy. For this reason marriage to disbelieving men was forbidden since no Muslim should ever be placed under the authority or protection of a disbeliever. Muslims should dominate and not be dominated by others. Likewise, Muslim men are warned not to marry disbelieving women because of the disbelief. Inheritance from disbelievers was prohibited in order to protect Muslims from the taint of the ill-gotten gains of his disbelieving kin who would be pleased with his own wrongdoing and proud of his defiance to the Shari'ah.

So while alliance and mutual support are outside the realms of possible relations between Muslims and disbelievers generally, the prohibition of bonds of marriage and inheritance with them is of the first order, since it is primarily concerned with the consecration of one's life to Allah alone, to observance of His Wisdom and Guidance and compliance with His Law.

In this way Muslims distinguish themselves from all others. They worship none other than Allah, their lives are in His Hands alone, they put their hopes in none but Him, and ask none but Him to satisfy their needs. They will not attribute even the smallest thing to anything other than the Will of Allah, as this is essentially the meaning of submission to Allah; obedience to Him and following His Way.

¹⁶⁰ Al-Bukhari, *K. al-Fara'id*, Vol.12/50, (6764), Muslim, *K. al-Fara'id*, Vol.3/1233 (1614).

¹⁶¹ "Fath al-Bari", Vol.12/50.

¹⁶² "Sharh as-Sunnah". Vol.8/364

¹⁶³ Ibid., Vol.8/365.

CHAPTER SIX: Prohibition of Imitating the Disbelievers and the Assertion of Islamic Identity

Our religion does not set Muslims apart from others simply for appearance's sake. Rather, it does this in order to create an independent Islamic identity in the minds of the believers, and to strengthen the idea of an Islamic Society in the eyes of the public generally. It is part of our belief that we should not resemble the disbelievers, neither in appearance nor in action. This is a frequently mentioned subject both in the Qur'an and the Sunnah. The reason for this restriction is that open resemblance to the disbelievers must naturally lead to a resemblance in belief, to empathy with the disbelievers and to affection for them. Finally, we find an approval of the disbelievers' approach to faith as an extension of their own desires. When this happens Muslims are put at risk; when they can no longer distinguish between themselves and others, then they will follow every passing fashion.

This is contrary to Allah's wish, which is to raise the Muslims up and honour them. If we look at the issue in terms of the revelation of the Qur'an, we will find that the first Muslims received a long apprenticeship in the fundamental doctrines of faith before any obligations were placed upon them. Once this had taken root in the hearts of the people, then their obligations were revealed one after the other. Gradually their faith was built up to its final summit.

This is why the Muslims were not ordered to distinguish themselves from the disbelievers until after the *Hijrah*. This measure was taken when *Jihad* was prescribed so as to ensure the safety and security of the new Islamic Society from every possible threat, and to bring into being a unique Islamic personality. This creed is unique in its style and in its message; in the image it projects and in the very appearance of those who embrace it. Whoever professes it is raised by it in distinction, as Allah has taken him out of darkness and into light.

The Muslim World today is subject to violent assaults from all sides, resulting from their emulation of the disbelieving Western World, with their weakness of faith, who claim to be the only road to development and progress. On this subject Muhammad Asad says, "Only very superficial people can believe that it is possible to imitate a civilisation in its external appearance without being at the same time affected by its spirit. A civilisation is not an empty form but a living organism. As soon as we begin to adopt the outward forms of that organism, its inherent currents and dynamic influences set to work in ourselves and mould slowly, imperceptibly, our whole moral attitude. It is in perfect appreciation of this truth that the Prophet said, 'Whoever imitates other people becomes one of them'¹⁶⁴. This well-known Hadith is not only a moral admonition but also an objective statement of fact - in this case, the fact of the inevitability of the Muslims being assimilated by any non-Muslim civilization which they imitate in its external form.

In this respect, it is hardly possible to find a fundamental difference between "important" and "unimportant" aspects of social life. Nothing is unimportant in this context. There can be no greater mistake than to suppose that dress, for example, is

¹⁶⁴ "Sunan Abu Dawud", Vol.4/413, Hadith 4031, *The Book of Dress*, and "Musnad Ahmad", Vol.7/142, Hadith 5114. Ahmad Shakir said the *Sanad* of this Hadith is *Sahih*; Albani classifies it as *Sahih*.

something purely "external" and, thus, of no importance to the intellectual and spiritual nature of man. Dress is generally the outcome of an age-long development of a people's tastes and needs. Its fashion corresponds to the aesthetic conceptions of that people, and its inclinations. It has been shaped and is constantly being re-shaped according to the changes through which the character and the inclinations of its people are passing. Western fashions of today, for instance, correspond to the intellectual and moral character of the modern West.

By adopting Western dress in place of his own, the Muslim unconsciously adapts his tastes to those of the West and twists his own intellectual and moral Self in such a way that it ultimately "fits" the new dress. And in doing so he renounces a good deal of the cultural possibilities open to his own people; he renounces their traditional tastes, their aesthetic valuations, their likes and dislikes, and accepts the livery of intellectual and moral serfdom to a foreign civilization..

In other words, if a Muslim imitates the dress, the manners and the mode of life of the West, he betrays his preference for his civilization, whatever his avowed pretensions may be. It is practically impossible to imitate a foreign civilization without appreciation of its spirit. It is equally impossible to appreciate the spirit of a civilization which is opposed to a religious outlook on life, and yet remain a good Muslim. The tendency to imitate a foreign civilization is invariably the outcome of a feeling of inferiority." ¹⁶⁵

Allah has created in humanity, and in all things, a natural dynamic attraction. The closer things resemble one another the more intense the attraction becomes. The common bond between human beings makes the attraction between them stronger; because of this, people exert a strong influence upon one another in terms of social behaviour. As for superficial resemblance, these naturally involve a more subtle and more gradual process of assimilation at a deeper level. We have seen that Christians and Jews who live among Muslims are less profound in their disbelief than those who do not. By the same token, we see that Muslims who live among Jews or Christians are weaker in faith than those who do not. ¹⁶⁶

Finally, the common bond of resemblance brings about a feeling of harmony and concord, across time and space. It gives rise to a species of love and affection in the heart; in the same way love of the heart can inspire physical resemblance.

If resemblance in worldly matters will engender mutual love and devotion, what should we expect of resemblance in religious matters? Certainly they lead to even deeper and stronger devotion, and to a love that locks out faith, as Allah has said,

O You who believe, do not take the Jews and the Christians as protectors, they only protect one another. Whoever takes them as protectors is surely one of them. Indeed Allah does not guide an unjust people ¹⁶⁷

The sealing of an alliance with them can only be accomplished by a negation of faith; when faith is no longer necessary it can not be said to exist. Therefore, we would like to

¹⁶⁵ Muhammad Asad, "Islam at the Crossroads".

¹⁶⁶ *Iqtidaa' as-Siraat al-Mustaqeem*", p.22.

¹⁶⁷ *Al Ma'idah*: 51.

present some of the many references of this from the Qur'an and the Sunnah that make it clear that resembling the disbelievers and following their whims is not permitted in Islam. Allah says,

Then We have set you (Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not. Verily, they can avail you in no way against Allah. Verily, the wrong-doers are protectors to one another; but Allah is the Protector of the pious¹⁶⁸

Ibn Taymiyyah says in his 'Tafseer' of this verse that Allah had commanded Prophet Muhammad only to follow His Commandment, but not the opinions of those who do not know. Anyone who differs with the Shari'ah is included in "**those who do not know**". Their 'opinion' includes everything the disbelievers hold to be important; the attitudes inspired by their religion and the obligations it places upon them. To reach an agreement with them over these things is to follow their view of things. This is why the disbelievers are always pleased when the Muslims agree with them about something, taking great delight in it.

If it is so that we are required not to follow their wishes, then there could be no doubt that differing with them is the more decisive course to follow in this regard, and thus more sure pleasing Allah.¹⁶⁹ Evidence for this is found in Surat *al-Baqarah*, Allah says:

Never will the Jews nor the Christians be pleased with you until you follow their religion. Say, "Indeed the Guidance of Allah is the only Guidance", but if you followed their desires after what had come to you of knowledge from Allah, then you would have in Him no Ally and no helper¹⁷⁰

Observe how the verse is phrased; it uses "*Millatahum*" (their religion), and then in the prohibition it uses "*Ahwa'ahum*" (their desires). The Jews and the Christians will never be pleased with you until you follow them in everything. The rebuke in this verse is for following what the disbelievers want, whether in small things or in big things. Everyone recognises that following part of what they believe is the same as following part of what they prefer, or part of what they are likely to prefer.¹⁷¹

The evidence from the Qur'an appears in Surat *al-Baqarah* with reference to the change of the Qiblah from Jerusalem to the Ka'bah at Makkah. Allah says,

And even if you were to bring to the people of the Scripture all kinds of proof, they would not follow your Qiblah, nor are you going to follow their Qiblah. And they will not follow each other's Qiblah. Verily, if you follow their desires after that which you have received of knowledge, then indeed you are one of the wrong-doers... (until)... And from wherever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Haram* (at Makkah); and wherever you are, turn your faces towards it (when you pray) so that men may have no argument

¹⁶⁸ *Al-Jaathiya*: 18-19.

¹⁶⁹ "*Iqtidaa' as-Siraat al-Mustaqeem*", p. 14.

¹⁷⁰ *Al-Baqarah*: 120.

¹⁷¹ "*Iqtidaa' as-Siraat al-Mustaqeem*", p.15.

against you, except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessing upon you and that you may be guided¹⁷²

More than one of our predecessors said that this means that the Jews could not dispute with the Muslims over the Qiblah. The Jews would then say: "The Muslims had agreed with us over the Qiblah, and so they almost agreed with us over our religion. Then Allah declared their divergence over the Qiblah and explained that one of the reasons for the abolition of the first Qiblah and the appointment of another was to differ with the disbelievers over it, exposing those who yearn for falsehood. This is the real point behind every agreement and disagreement: If the disbelievers seem to agree with the Muslims over anything, it is sure to be something they believe in anyway, or that which is close to a belief of theirs, as was the case with the Jews when they agreed with the Muslims over the first Qiblah."¹⁷³

Allah has forbidden resemblance with the disbelievers in any way or fashion. He says:

Keep both of you to the Straight Way and do not follow the path of those who know not¹⁷⁴

And,

Do not follow the way of the mischief-makers¹⁷⁵

And He says:

And whoever opposes the Messenger after having been shown guidance and follows a path other than that of the believers We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination¹⁷⁶

All that stands as proof that to differ with the disbelievers, abandoning any resemblance to them, is to obey the Commandment of Allah.

As for the Sunnah, there has been much related about this subject, including the Prophet's Hadith, "Whoever resembles a people is one of them". Ibn Taymiyyah comments on this Hadith saying that its *Isnad* is Good and that it relates to the prohibition of resembling the disbelievers in their appearance as this represents disbelief and is evidence of the same; as Allah has said in Surat *al-Ma'idah*, verse 51:

(Whoever takes them as protectors is surely one of them).

This is the gist of what Abdullah Ibn Amru said: "Whoever settles in the land of the disbelievers, celebrates their holidays and festivals, resembles them and dies among them will be gathered together with them on the Day of Resurrection."¹⁷⁷ It could be that this

¹⁷² *Al-Baqarah*: 145-150.

¹⁷³ *"Iqtidaa' as-Siraat al-Mustaqeem"*, p.16.

¹⁷⁴ *Yunus*: 89.

¹⁷⁵ *Al-A'raaf*: 142.

¹⁷⁶ *An-Nisa'*: 115.

¹⁷⁷ *"Iqtidaa' as-Siraat al-Mustaqeem"*, p.83.

relates to a total resemblance which involves disbelief; or it could be that it relates to a degree of resemblance to them, whether out of disbelief or disobedience, in sympathy with disbelief or with disobedience: then one would be judged accordingly.

However, people can be seen doing the same things though they are not in fact imitating one another. There are several views of this kind of resemblance. The Prophet, however, did forbid this, so that there would be no possible excuse for imitating disbelief, and no scope for disagreement over it. Evidence for this is found in the Hadith: "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch), so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Apostle! (Do you mean) the Jews and the Christians?" He said, "Whom else?"

Ibn Omar narrated that: "Some people had gone with the Prophet to a place called *al-hijr* - in the land of Thamud - they took water from one of its wells and prepared some porridge, but the Prophet told them to pour out the water and to give the porridge to the camels and instructed them to use the well reserved for livestock."¹⁷⁸

Imam Ahmad reports that the disbelievers had a tree upon which they used to hang their arms, calling it the "Tree of Honour". Some people came to the Prophet saying, "Messenger of Allah. Make us a 'Tree of Honour' like they have. He replied, "Allahu Akbar! You have said the same thing Musa's people said when they asked him to make them a god like (the disbelievers') god, surely these traditions are built upon those ways of the people who came before you; you will indeed follow the ways of those nations who were before you."¹⁷⁹ It was but the imitation of the disbelievers, in taking a particular tree to sit under and hang their weapons on, that the Prophet condemned. So what about less trivial resemblance in clear acts of 'Shirk'?¹⁸⁰

Which is more significant; hanging your arms on a particular tree, prohibited in its imitation of the disbelievers, or the adoption of an entire way of life, with all its laws defining what is permitted and what is not? So what is required and what is prescribed for those who transgress their bounds?

There are other Ahadith in which the Prophet prohibits imitation: "The Jews and the Christians do not dye (their grey hair); so you shall do the opposite of what they do (i.e. dye your grey hair and beards)."¹⁸¹ And he said, "Act differently from the Jews; for they do not pray in their sandals or their shoes."¹⁸² He also said: "Whoever imitates any other than us is not one of us."¹⁸³

This should suffice to dispel any arguments or excuses expressing that open imitation may be excused on the grounds of common goals or deeds. But still, there may be times when Muslims could imitate disbelievers in their external appearances. So when is it that we may agree or differ? Abul Abbas Ahmad Ibn Taymiyyah answers this question

¹⁷⁸ "Sahih Muslim", Vol.4/2285, Hadith 2981.

¹⁷⁹ "*Musnad Ahmad*", Vol.5/218. Its *Isnad* is Sahih, and the transmitters are authentic (Sahih).

¹⁸⁰ "*Iqtidaa' as-Siraat al-Mustaqeem*", p.314.

¹⁸¹ "Sahih al-Bukhari", Vol.6/496, Hadith 3462, and "Sahih Muslim", Vol.3/1663, Hadith 2103.

¹⁸² "Sunan Abu Dawud", Vol.1/427, Hadith 652, *The Book of Salat*. Albani classifies it as *Sahih*, "*Sahih al-Ja'mi*", Vol.3/106, Hadith 3205.

¹⁸³ "Sunan at-Tirmidhi", Vol.7/335, Hadith 2696; at-Tirmidhi said its *Isnad is Daeef* (weak), but Albani classifies it as *Hasan*, see "*Sahih al-Ja'mi*", Vol.5/101, Hadith 531.

saying, "The Muslims did not diverge from the disbelievers (in such matters) until after the victory of the faith and its emergence as a power: The beginning of *Jihad*, the imposition of *Jizyah* and tribute.

However, when the Muslims were weak, in the early days, they were not required to differ from the disbelievers; but with the completion of the Faith, when it was raised up and asserted itself, then this was done."

These words were addressed seven hundred years ago, but what about our situation today? Muslims who are in the "Land of War" or the "Land of Disbelief" when there is no war, the obligation to differ from the disbelievers does not always apply, for it could be that necessity dictates otherwise. Indeed, it could be preferable, or even at times required to appear to be similar to them, if this is in the best interests of their mission which is to call others to Islam, or to conceal their identity from their enemies, or to deflect some harm or hardship which threatens the Muslim community and so on. But as for the "Land of Islam and the *Hijrah*" which Allah has blessed with His Faith, where He has imposed both *Jizyah* and tribute upon the disbelievers, here differing with them is required.

If over the passage of time the Muslims came to resemble or differ from the disbelievers, then the Prophet's words have come to pass. The scholars have mentioned a golden rule, around which revolves Allah's Shari'ah and to which all matters originate, in the words of Ibn al-Qayyim, "The weightier principle must always prevail, even if this means that the lesser of them is to be sacrificed; the lesser evil is to be preferred to the greater of the two. The lesser principle vanishes before the greater, and the lesser evil repels the greater one."¹⁸⁴

However, a word of warning is appropriate here, as a Muslim could not find his way in this matter, other than by the Guidance of Allah who moves the heart of His Servant to its course. His sole motivation must be to follow the example of the Prophet; his sole desire must be to do what is right by Allah, and most pleasing to Him and most likely to earn His favour.¹⁸⁵

As for differing with the People of the Book, the three major points of guidance are as follows:¹⁸⁶

1) As for those points which are shared between the two revealed laws, or which were revealed to us while they practiced the same thing, such as the Fast of *Ashuraa'*, or for prayers and fasting generally; the difference lies in the degree of our observance. The Sunnah for the Fast of *Ashuraa'*, for example, is to fast on the ninth and tenth of the month of Muharram. Likewise we were told to make haste to break our fast, in order to differ from the people of the Book. By the same token we delay the last meal, before the beginning of the fast, to differ, from them. We may pray in our shoes, unlike the Jews who may not, and so on. There are many examples of this in the realm of custom and ritual.

2) There are observances which were ordained but later abrogated, like the Sabbath, or occasions for special prayers or fasting. Following them in these things is clearly

¹⁸⁴ "Al-Jawaab al-Kafee", p.167.

¹⁸⁵ "Bada'i' al-Fawa'id ", Vol.2/262.

¹⁸⁶ Ibnu Taymiyyah mentioned the three points in `Igtidaa' as-Siraat al-Mustaqeem", p.178-179.

prohibited. Their festivals, for example, are observed by obligatory or voluntary rituals which are not observed at other times. This may be prayer, remembrance, giving of alms, or the performance of certain rites. Other things may be done specially to mark the occasion, out of deference to custom or to win the esteem of others, such as distributing food or clothing to the poor. For our part we have just two Eids, or festivals. In both of them there is a special prayer; one Eid is marked by special almsgiving and the other with the sacrifice of an animal, in both cases for the provision of food. To agree with them over something which was abolished is worse than to agree with them over whichever of our observances share a common origin. For this reason, celebrating these holidays is forbidden to us; while celebrating, with them, those that are shared between us is "*Makruh*" (abominable).

3) Sharing with them in the festivals which they have themselves invented is worst of all. If the Muslims should invent a festival this is bad enough, yet how could the disbelievers invent such a thing for us? Rather it is a *Bida'* of the disbelievers, which is how it should be seen. There is one final point, whatever Muslims do in their customs and their rituals of worship that resembles the worship and customs of the disbelievers is something which the Muslims themselves have introduced into religion, it is *Bida'*, so long as it can not be attributed to anyone other than them. But whatever is part of our Shari'ah, whatever the first generations of the Muslims used to do, is beyond reproach.

In short, to celebrate with them in the first instance is abominable, in the second it is *haram* and in the third it is doubly *haram*.

Aspects of the Relation between Imitation and Alliance

There is nothing beneficial, which Allah has not pointed out to us, and there is nothing harmful which He has not warned us against. He has commanded us to differ from the disbelievers in their fashion, and there is great wisdom in this: ¹⁸⁷

1) By sharing in an outward fashion, a harmony of form arises between two things which resemble one another. This harmony leads to a similar level of worldly conduct, regarding outward appearance. Thus, the uniform of a combat soldier, for instance, induces the person who wears it to behave in a certain way; his personality will also be affected by this, unless something else prevents this.

2) On the other hand, differing with these fashions and styles stresses the fundamental differences between things and protects the Muslim from falling into the displeasure of Allah and from wandering astray. It brings his heart near to those who are guided and who seek the pleasure of Allah. It affirms the division which Allah has decreed between those who are allied in His service and those who are ranged against Him. Therefore, the depth of one's sincerity of belief and knowledge of what Islam really is - not just adopting the appearance of a Muslim, nor just following a traditional belief in one's heart - will be reflected in one's feeling of differing with the Jews and the Christians, both in one's heart and outward appearance, and avoiding any adoption of their behaviour.

3) Finally, participating in their fashions and styles requires you to mix freely with them, in the end it becomes impossible to tell between who is Muslim and who is not. If this was really only a matter of personal preference, then you would find many outward similarities with them. But disbelief is a basic part of their behaviour, approving of it and adopting it yourself is in fact the adoption and approval of a type of falsehood and rebellion against Allah, which one should be aware of. ¹⁸⁸

Study in Similarities

Every nation has its distinguished Festivals, so this is a good place to start when speaking about similarities between the Muslims on the one hand, and the Jews and the Christians on the other. Much has been related about the prohibition of following them in this matter, from the **Book**, the **Sunnah**, the **Ijma'** (consensus) and from the **Qiyaas** (analogy). ¹⁸⁹

With regards the **Qur'an**, Allah says,

And those who do not witness *Az-Zur* ¹⁹⁰

Mujaahid said that the word "*Az-Zur*" (falsehood) means the festivals of the disbelievers, so did ar-Rabi Ibn Anas, al-Qadee Abu Ya'laa and ad-Dhahaak. So, if Allah has announced that we should abandon witnessing these things; which after all, is only to be present, or to

¹⁸⁷ "*Iqtidaa' as-Siraat al-Mustaqeem*", p. 11-12.

¹⁸⁸ *Ibid.* p.12.

¹⁸⁹ Ibn Taymiyyah has talked much about this subject in his book "*Iqtidaa' as-Siraat al-Mustaqeem*", therefore, everything that I have written here is extracted from his book.

¹⁹⁰ *Al-Furqan*: 72.

observe and listen, how then should we regard more active participation?

With regards to the **Sunnah**, Anas Ibn Maalik related that: "When the Prophet came to Madinah, the people had two days on which they engaged in games. He asked: "What about are these two days?" They said: "We used to engage ourselves on them in the pre-Islamic period". Then the Prophet said, "Surely Allah has exchanged them for something better; the Day of the Sacrifice, and the Day of the Breaking of the Fast." ¹⁹¹

Notice that the Messenger of Allah did not approve of these celebrations, nor did he leave them to celebrate them, but said that Allah had exchanged them for something better; so the thing being exchanged is abandoned, and not added together. The word 'exchange' means 'replace', as in the verse:

Will you then take him (*Iblis*) and his offspring as protectors and helpers rather than Me; while they are enemies to you? What an evil is the exchange for wrong-doers ¹⁹²

The Prophet's words "for something better" proves that these two festivals were to replace those which people used to observe in the pre-Islamic period.

Also, we are warned against celebrating the festivals of the Jews and Christians, specifically, as we have been warned against resembling them, and have been told that we could, as a result of this, become part of their nations. This is a sterner warning than any with regard to the festivals of the pre-Islamic period. Indeed the religion of Ignorance presents no threat, and will not return before the final days of creation. Even if this were not the case, we would still be equally warned against them both. In any event, the threat of the enemy before you is always greater than that of the one who is absent and without authority. ¹⁹³

As for ***Ijma'*** (consensus), it is well known in history that the Jews, Christians, and Magians who settled to live among the Muslims that they continued to pay the *Jizyah* and celebrate their own festivals. Nevertheless, it was unknown for the Muslims of this time to celebrate any of these holidays with them. This was similar to Omar's policy specifically dealing with the non-Muslim communities within the Islamic State, which we will return to shortly. The Sahabah and the scholars are in full agreement that non-Muslims are not permitted to publicly celebrate their festivals in a Muslim land. This being the case, how could the Muslims justify celebrating them for themselves? Is not worse than simple public celebration by the disbelievers alone?

Omar Ibn al-Khattab said, "Beware of their prattling gibberish, and that you should enter their churches on their holidays, for surely the Wrath of Allah descends upon them", this was reported by Abu ash-Shaikh al-Asbahaanee and al-Bayhaqee with a 'Good *Isnad*.'

As for the **Qiyaas** position, the only legitimate holidays or festivals are those sanctioned by the Shari'ah. Allah says:

¹⁹¹ "Sunan Abu Dawud", *The Book of Salat*, Hadith 1134, Ahmad, and an-Nasa'i; see: "*Iqtidaa' as-Siraat al-Mustaqeem*", p.184.

¹⁹² *Al-Kahf*: 50.

¹⁹³ *Iqtidaa' as-Siraat al-Mustaqeem*", p.184-186.

To each among you, We have prescribed a law and a clear way ¹⁹⁴

There could be no distinction made between participating with the disbelievers neither in their festivals nor in the rest of their ways. To concur with them in their festivals is, in effect, to concur with them in their level of disbelief. To concur with one sect of theirs is to concur with part of a disbelieving people. Holidays are among the most prominent characteristics of a people's tradition, and the most visible of their acts of worship. To approve of such celebrations is to approve of the most central expressions of disbelief, and of its most visible rites. There is no doubt but that concurrence with this could eventually lead towards total disbelief.¹⁹⁵

Finally, their celebrations are the most appalling things about them; approval of them is only approval of the very thing which could bring upon them the Wrath and Ire of Allah. What should also be considered is that a small concession turns to a broad license. Once a thing becomes familiar, then the masses could easily enter into it, forgetting its origin, until it becomes a part of their own tradition. Indeed, they may even come to take them for their own festivals, putting them finally on a par with the holy occasions ordained by Allah. This may continue to the point where it virtually supersedes their level of Islam, by raising up disbelief in its place."¹⁹⁶

The disbelievers are heartened by the sight of Muslims celebrating at these occasions, with them. It brings them great joy to see what they proclaim raised up and in this way. Thus they achieve a small victory against the subjection which has befallen them at the hands of Muslims who once exacted from them tax and tribute.

In conclusion, we can say that imitating the disbelievers generally leads to disbelief or to sin. It is something which could not possibly be beneficial. This has been prohibited by the Shari'ah in all cases, whether the allurements to disbelief is plain or whether it is hidden.

Having examined the situation with regard to festivals, in particular, and having understood its ruling, we should then apply what we have learned from the Qur'an and Sunnah. The modern festivals of the disbelievers and atheists, such as: May Day and Armistice Day, Christmas Day, Mothers' or Fathers' Day, Independence Day and the Lord Mayor's Show, etc, are all unsanctioned by Allah, and yet are put on the same level as the two festivals of Islam, and even seek to replace them. Muslims should not observe them and not acknowledge them, but rather should content ourselves with the two festivals of Islam, Eid al-Adha and Eid al-Fitr, and other days of celebration such as Friday and so on. This is enough to deflect from us the habits and desires of the disbelievers and their masters.

The Shining Example of Distinction of the First Muslim Society

Whenever discussion returns to the early days of the Muslim society, it takes on a special quality that warms the heart and inspires it with an admiration for these wonderful people, and this moves us to exert ourselves, for the sake of faith

¹⁹⁴ *Al-Ma'idah*: 48

¹⁹⁵ *"Iqtidaa' as-Siraat al-Mustaqeem"*, p. 208.

¹⁹⁶ *Ibid.* 209.

and guidance, to the common good.

Omar Ibn al-Khattab set a shining example of how to conduct relations between Muslims and non-Muslims, and in distinguishing the non-Muslim inhabitants of the Islamic state from the Muslims, in order to preserve a unique Islamic personality and to ensure the rights of the non-Muslims which have been guaranteed by our faith. Omar's concern for this is itself an indication of the depth of his faith and the seriousness with which he viewed his responsibility to stewardship of this nation. It is a responsibility which he recognised well, as expressed in the Hadith, "All of you are shepherds and all of you are responsible for your flocks."¹⁹⁷

The reason for choosing the example of the non-Muslim people (*Ahl adh-Dhimma*) living under the Islamic State is because of the special statue within the law. But the situation is different for the disbelievers who are at war with the Muslims or who oppose them openly. If non-Muslims are found in the heart of an Islamic society, then the Muslims should take special care that their contact with them does not lead to the adoption of their ways or customs; that the Islamic personality, which our religion itself raised up as a badge of distinction over all things, should not be watered down.

Furthermore, one of the qualities of this faith is justice, even with the disbelievers. But what are the limits and extent of this justice, especially with regard to non-Muslims who are permitted to live in the midst of an Islamic society? To answer this question we should return to the practice of Omar Ibn al-Khattab, whose concern was to preserve, at once, the integrity of the Muslims and the rights of the non-Muslims. This was known as "*Ash-Shurut al-Umariyyah*" (translated as Omar's Conditions). He decided that the non-Muslims, as well, should be distinguished from the Muslims in dress and appearance, in order that no Muslim would come to resemble them, and hence the Muslim identity would be lost.

Ibn Taymiyyah says that, in these Conditions, the point of distinguishing them from the Muslims, in terms of their dress and appearance, their names and even their modes of transport, was to separate them from the Muslims outwardly. Omar was not satisfied with simple distinction of beliefs, indeed he held that it included external appearance, as well. From this, Muslims are agreed that the disbelievers are to be clearly distinguishable, and that they should not come to resemble them. Omar Ibn al-Khattab, and Omar Ibn Abdul-Aziz and others, returned to this theme frequently in order to make the point absolutely clear.

In addition, non-Muslims in an Islamic society must conceal whatever they do that is against the Shari'ah, as well as any overtly religious displays. They must not consume alcohol, openly, nor ring bells for their festivals and so on. We do not accept from them charity, but we take from them tribute as Allah has prescribed in His law.¹⁹⁸

Ibn al-Qayyim says in his book, "*Ahkaam Ahl adh-Dhimmah*" that Abdullah Ibn Ghanam said, "I wrote to Omar Ibn al-Khattab about the matter of the Syrian Christians. He said that they were not permitted to build new churches, shrines, or communal structures, either in their towns or in the surrounding areas. Neither could they construct

¹⁹⁷ "Sahih al-Bukhari", Vol.13/111, Hadith 7138, the Book of *Ahkaam*, and "Sahih Muslim", Vol.3/1459, Hadith 1829, the Book of *Ima'ra*.

¹⁹⁸ "*Iqtidaa' as-Siraat al-Mustaqeem*", p. 122-124.

monasteries. What had fallen into ruin they were not to be rebuilt. He said that if any Muslim should arrive at one of their churches he should be given three days hospitality. They were prohibited from accommodating spies. They would not be allowed to conceal themselves from the Muslims, nor teach their children any of the Qur'an, nor make any display representing `Shirk.'

They would not, prohibit any of their relations from embracing Islam, if they so wished, and that they should respect Muslims and to give up their places for those Muslims who wanted to sit. Their dress should not resemble that of the Muslims in any way, nor should they adopt their names, nor ride using saddles. They must not wear swords, sell alcohol, organise religious processions through the city, nor display the cross or anything of their scriptures in the streets of any Muslim quarter. Their funerals should not pass by Muslim homes and they would not raise their voices in mourning. They must not ring bells, even softly, they would not display palm fronds at Easter... If they diverged from any of these conditions they would no longer enjoy the protection of Muslims, and the Muslims would be permitted to treat them as they do any other of their enemies.¹⁹⁹

These Conditions have been related in another manner in other sources, but their meaning is nevertheless the same. For this reason Ibn al-Qayyim, commenting of the differing reports of it, said, "The fact that the conditions Omar laid down before *Ahl adh-Dhimmah* are so well known, adds more weight to them. The scholars accepted these reports as true, repeating them in their books, they supported them and continue to do so. The Khaliphs after him implemented them and enforced them."²⁰⁰

What an incredible difference there is between this pinnacle of faith and its pitiful example today, eking out his days on this Earth, groping and grovelling before the disbelief of the Westerners, or the champions in the East. Could such a person really consider himself to be a Muslim? Where is the grandeur, the power, the divine authority of the early generations of believers? Where has the feebleness, the servility, the obsequiousness of today's Muslims come from? Is it that the Muslims of today are *Dhimmi*s to the disbelievers? It seems to me that even this assumption would be over optimistic. The Muslims today are even more powerless than the *Dhimmi*s ever were. These people lived under a kind of subjugation, were stigmatised and knew certain restrictions, it is true. But the Muslims today are even more greatly subjugated, humiliated, and oppressed by their very submission to apostates in the East and disbelievers in the West; by their wonderment and awe before whatever the enemies of Islam may say; by their contempt and disdain for what the founders of our Ummah have left behind for us.

For this, Allah has cast them down in helplessness, in the international community; they are despised and ignored, and so they shall remain. As for the true Muslim, who is aware and is true to his faith, he should know where his place is, and who his true friends are. He must know that affection for the enemies of Allah, by allying himself to them, and imitating them, are all incompatible with faith. Rather those who do these things have but an empty claim on this religion. So much the worse for those who make such ludicrous claims.

The scholars have explained that, out of concern for the protection of the Muslims from

¹⁹⁹ Ibn al-Qayyim, "*Ahkaam Ahl adh-Dhimma*", Vol.2/661-662.

²⁰⁰ Ibn al-Qayyim, "*Ahkaam Ahl adh-Dhimma*", Vol.2/663, and "*Iqtidaa' as-Siraat al-Mustaqeem*", p. 12.

any internal threats arising from the tolerant policy of Islam, the contract of the *Dhimmis* may be annulled under certain circumstances. Grounds for this are as follows:

- (1) Aiding and abetting aggression against the Muslims, or the killing of a Muslim.
- (2) Committing highway robbery against Muslims.
- (3) Sheltering spies or spying on the Muslims, on behalf of the disbelievers.
- (4) Adultery with Muslim women or illegally taking them as wives.
- (5) Attempting to dissuade a Muslim from his religion..
- (6) Insulting Allah or His Messenger.²⁰¹

The evidence for this last point, that their contract is annulled by insulting Allah or His Messenger, His Books or His Faith, and that the punishment for this is death, as it is for Muslims who do the same, is supported very strongly both in the **Qur'an** and the **Sunnah**, as well as by the **Consensus of the Sahabah**, the **Followers** and by **Qiyaas** (analogy).

As for the **Qur'anic** evidence, Allah says,

But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight the leaders of disbelief, for surely they have no binding oath, in order that they may desist" ²⁰²

And again,

Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth among the people of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued ²⁰³

And finally, Allah says,

Verily, those who annoy Allah and His Messenger, Allah has cursed them in the world and the Hereafter, and has prepared for them a humiliating torment. And those who annoy believing men and believing women undeservedly, they bear the crime of slander and manifest sin ²⁰⁴

As for the **Sunnah**, ash-Sha'abee relates that Ali said: "A Jewish woman used to abuse the Prophet and disparage him. A man strangled her till she died. The Apostle of Allah declared that no recompense was payable for her blood..."²⁰⁵ (Narrated by Abu Dawud and Ibn Battah in his *Sunan*) The Hadith is "*Muttasil*"* since ash-Sha'abee had seen Ali,

²⁰¹ Ibn Taymiyyah, "As-Saarimu al-Maslul Alaa Shaatim ar-Rasul", p.5-26.

²⁰² *At-Taubah*: 12.

²⁰³ *At-Taubah*: 29.

²⁰⁴ *Al-Ahzaab*: 57-58.

²⁰⁵ "Sunan Abu Dawud", Vol.4/530, Hadith 4362, ad-Daaraqutni, Vol.3/112, Hadith 102.

* *Muttasil*: Continuous, a Hadith which has an uninterrupted *Isnad*.

* *Mursal*: a Hadith in which a man in the generation after the Companions quotes directly from the Prophet without mentioning the Companion from whom he received it.

when the former was twenty years old. It could also be classed as "*Mursal*"*, since ash-Sha'abee reported it in such a way as to imply that he had not heard it directly from Ali. In any event it is acceptable proof, since all "*Mursal*" Hadith reported by ash-Sha'abee are considered to be Sahih.²⁰⁶

Also, Ikrimah reported, on the authority of Ibn Abbas that: "A blind man had a slave-mother who used to abuse the Prophet and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet and abuse him. So he took a dagger, placed it on her belly, pressed it hard until it killed her. When the morning came, the Prophet was informed about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her. Thereupon the Prophet said: O bear witness, no retaliation is payable for her blood."²⁰⁷

Other evidence from the Sunnah: Ash-Shafi'ee's argument that the *Dhimee* who insults the Prophet should be killed; such a person is no longer protected by the law. Ash-Shafi'ee bases this on the killing of a Jew, Ka'ab Ibn al-Ashraf, an account of which appears in both al-Bukhari and Muslim.

As for the **Consensus of Sahabah**, they have related many detailed reports supporting this position, which no one has denied. An example of this is an account concerning al-Muhajir Ibn Abee Umayyah, who was a governor of Yamamah and the surrounding area. It happened that there were two singers, one of whom had sung a song in which she insulted the Prophet. Ibn Abu Umayyah cut off her hand and pulled out her two front teeth. The other woman sang ridiculing the Muslims, so he cut off her hand and removed her two front teeth as well. Later Abu Bakr wrote to him saying, "I have got word about this woman who sang about the Prophet and persisted in her insults. Had I known of this I would have ordered you to execute her. The statutes with regards to the Prophets are not like others. Any Muslim who engages in this sort of thing is an apostate, and any one at truce with us who does this has treacherously violated that truce."²⁰⁸

A man once came to Omar during his campaign in Syria, it was one of the People of the Book; his head had been split open and he had been badly beaten. Omar was furious when he saw this and sent for 'Awf Ibn Maalik al-Ashja'ee, since it was he who had done this to the man. When Omar asked him why, he said, "Ameer al-Mu'mineen, I saw him pursuing a Muslim woman riding a donkey. He poked her to make her fall but she did not fall, so he pushed her off and fell upon her molesting her." Omar said, "Bring the woman to me to confirm what you have said." So 'Awf came with her father and her husband who told Omar the same thing that 'Awf had said. Then Omar ordered that the Jew be crucified. He told him, "We did not make peace with you so that you should behave like this." Then he turned to those present and said, `Be mindful of your duty to Allah, under

²⁰⁶ "*As-Saarimu al-Maslul Alaa Shaatim ar-Rasul*", p.61

²⁰⁷ "Sunan Abu Dawud", Vol.4/528, Hadith 4361, an-Nasa'i, Vol.7/108. The *Isnad* of this Hadith is *Hasan*.

²⁰⁸ "*As-Saarimu al-Maslul Alaa Shaatim ar-Rasul*", p.200.

the protection of Muhammad. Whoever among you does as this man has done will have no protection."²⁰⁹

As for **Qiyaas**, we find several aspects²¹⁰:

One is that slandering our faith and insulting our Prophet is aggression against us and an act of war. It is a violation that invalidates the truce between us and our enemies, and is no different from any other assault against us.

The second point is that our agreements with the disbelievers are conditional, upon their leaving off openly abusing our religion and maligning our Prophet, in the same way as it is conditional upon their leaving off killing the Muslims and waging war against them.

The third point is that Allah requires of us both support for and reverence towards His Prophet. To support him is to help and protect him. Reverence towards him means that we glorify and honour him; this entails defending him by whatever means are necessary.

We are under no obligation to make peace with the *Dhimmi*s while they indulge in defaming our Prophet openly, since if we were to tolerate this from them, we would be abandoning our obligations with respect to Allah's Messenger.

²⁰⁹ Abu Ubaid, "*Al-Amwaal*", p.235-236.

²¹⁰ "*As-Saarimu al-Maslul Alaa Shaatim ar-Rasul*", p.206-209.

Places which the Enemies of Allah are Forbidden from Entering and Living In

Allah has said,

O you who believe! Verily, the idolaters are *Najasun* (impure). So let them not come near *Al-Masjid al-Haram* after this year. And if you fear poverty, Allah will enrich you of His bounty if He will. Surely, Allah is All- Knowing, All-Wise²¹¹

Abu Hurayrah said, "While we were in the mosque, Allah's Apostle came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midras (a place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet stood up and addressed them, "O Assembly of Jews! Embrace Islam and you will be safe!" The Jews replied, "O Aba-l-Qasim! You have conveyed Allah's Message to us." The Prophet said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allah's Message, O Aba-l-Qasim." Then he said it for the third time and added, "You should know that the earth belongs to Allah and His Messenger, and I want to exile you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the Earth belongs to Allah and His Messenger." This is reported by Muslim and Al-Bukhari. This wording is from Al-Bukhari.²¹²

The Prophet also said, "Expel the idolaters (*Mushrikeen*) from the Arabian peninsula."²¹³ He said: "I will expel the Jews and Christians from the Arabian Peninsula and will not leave any, but Muslims."²¹⁴

These clear and unambiguous texts, and others, illustrate quite plainly the extent to which Islam is concerned about the protection of the nation from disbelieving communities, and from political coexistence with them which may cause the Muslims to take them for friends and protectors, a thing which Allah has forbidden them from doing.

Ash-Sha'fi'i, may Allah have Mercy upon him, said: "They are prohibited (from entering) the Hijaz. That is to say Makkah, Madinah, Yamaamah and their respective hinterlands. As for those parts of the Hijaz lying outside the two Harams (of Makkah and Madinah), while those of the People of the Book, and others, are prohibited from either settling or taking up residence therein, they may, nevertheless, with the permission of the Imam, enter for the accomplishment of some mission which is in the interests of the Muslims. Such as the delivery of a letter, or the delivery of goods of which the Muslims are in need. But even if they do enter for purposes of trade, one would still be in little need of them. They are permitted to do this so long as they surrender a portion of their trade, though they may not remain for more than three (days)."²¹⁵

²¹¹ *At-Taubah*: 28.

²¹² "Sahih al-Bukhari", vol.12/317, Hadith 6944, and "Sahih Muslim", Vol.3/1387, Hadith 1765.

²¹³ "Sahih al-Bukhari", vol.6/170, Hadith 3053, and "Sahih Muslim", Vol.3/1258, Hadith 1637.

²¹⁴ "Sahih Muslim", Vol.3/1388, Hadith 1767.

²¹⁵ Ibn al-Qayyim, "*Ahkaam Ahl adh-Dhimma*", Vol.1/184, and Abu Ubaid's "*Al-Amwaa*", p.90.

Ibnu al-Qayyim, may Allah have Mercy upon him, comments on these words of ash-Sha'fi'i saying, "As for the *haram* of Makkah, they (the disbelievers) are completely prohibited from entering its precincts. Were they to send an emissary it would not be permitted for the Imam to grant any of them entry. In this case a Secretary, or some other appointed person, would be sent to meet him (outside the Holy Precincts). With regard to the *Haram* of Madinah they are not prohibited from entering it in order to deliver a letter, engage in commerce, or deliver goods." ²¹⁶

Response to some Objections

Some people say that Allah has prohibited the pagans from approaching the *Haram* of Makkah, but not the People of the Book. They cite the announcement of the Prophet, on the day of the Greater Hajj, when he said, "After this year no pagan shall be permitted to join the pilgrimage." They say that these pagans who used to perform the Hajj were idolaters, not People of the Book. There are two points about the entry of the People of the Book into the Holy Precincts, and about the word "pagan" (*Mushrik*). According to Ibn Omar and others the People of the Book are indeed pagans. Abdullah ibn Omar used to say, "I do not know of a greater *Shirk* than to say that the Messiah is the son of Allah, or that Ezra is the son of Allah. For Allah has said,

They (Jews and Christians) took their rabbis and their priests as lords besides Allah, and the Messiah, son of Mary, while they were commanded only to worship none but One God, none has the right to be worshipped but He. Praise and Glory be to Him, from having the partners they associate with Him ²¹⁷

The second point about the command, "they shall not enter" concerns the word "pagan," for Allah has set the People of the Book apart from the pagans, saying,

Verily! Those who believe and those who are Jews, and Christians, and Sabians ²¹⁸

Ibn Taymiyyah comments, "The fact of the matter is that the origin of their religion is *Tawhid*, so they are not, at least originally, pagans. But *Shirk* is new to them and so they are pagans by virtue of this, rather than by virtue of the origin of their faith. Supposing that the People of the Book are not included amongst the pagans with reference to this verse (2:62), they are included amongst them in terms of the general meaning of the term, that is, that they are "impure". This establishes the ruling that is to be applied generally.

All of the Sahabah and the scholars understood the verse: **(So let them not come near Al-Masjid al-Haram after this year)**, as referring to all of Makkah and the Holy Precincts. None of them thought that this referred only to the Mosque itself around which the Tawaaf is performed. When this verse was revealed, the Jews were still living at Khaibar and they were not subsequently banned from entering Madinah." ²¹⁹

²¹⁶ "Ahkaam Ahl adh-Dhimma", Vol. 1/185.

²¹⁷ *At-Taubah*: 31.

²¹⁸ *Al-Baqarah*: 62.

²¹⁹ "Ahkaam Ahl adh-Dhimma", Vol.1/189.

CHAPTER SEVEN: Muslims Dealing with Non-Muslims

Section One: Difference between Alliance and Courtesy

A word about the so-called inter-faith movement

It is necessary at this point to correct a common misunderstanding: Someone like myself, at the beginning of his studies, may be astonished to see great scholars 'become ensnared by the enemies of Islam: the Christians and the Jews'. One fears that the friendship of non-Muslims will blur a Muslim's identity and distort his personality.

It is worth pointing out, from the beginning, that whereas every Messenger was sent by Allah to call his people to the worship of Allah alone, the differences in the laws revealed to them are a matter of Divine Wisdom and beyond our limited comprehension; Allah says:

**And verily, We have sent among every nation a Messenger, (proclaiming):
Worship Allah and avoid *Taghut***²²⁰

Nevertheless, every revelation that preceded Islam was transformed by the corrupting hand of man;

Woe to those who write the Book with their own hands and then say, 'This is from Allah,' that they may purchase a small gain therewith. Woe to them for what their hands have written, and woe to them for that they earn thereby²²¹

Because of this Muhammad Ibn Abdullah was sent with the final revelation to mankind, wiping away all the law revealed before it. However, it is very important to look at some of the claims made in favour of the so-called inter-faith movement, which, according to those who support it, is not merely in the interests of Islam but indeed of all humanity.

Sheikh Mustafa al-Muraaghee said, in an address he delivered to the World Faith Congress, "Islam has eradicated religious bigotry from the hearts of the Muslims, banished all hatred towards the followers of the other Semitic faiths and ordained a universal brotherhood of man. There is nothing to prevent people of all faiths from living side by side."²²²

Shaikh Muhammad Abu Zahrah said, "If faiths differ then let each call others to his own, with wisdom and exhortation, leave aside the fanaticism that poisons truth, and abandon compulsion or coercion in the absence of evidence or proof..."²²³

²²⁰ *An-Nahl*: 36.

²²¹ *Al-Baqarah*: 79.

²²² Dr. Wahbah az-Zuhayli, "*Athaar al-Harb Fi al-Fiqh al-Islami*", p.63, 2nd edition, 1385 A.H.

²²³ "*Al-Alaaqaat ad-Dawliyyah Fi al-Islam*", p.42, 1384 A.H.

Dr. Wahbah az-Zuhayli asserts that, "It is not the aim of Islam to impose itself on mankind as the single world faith. Such an attempt must surely end in failure, since it flies in the face of reality and contradicts Divine Will." ²²⁴

There are many more examples of this. It is clear that these and others like them are the true heirs of their great master Jamaal ad-Deen al-Afghanee, who was himself under the influence of the Masons. Indeed, al-Afghanee was the first to raise the call for a fraternity of faiths, stating in a document entitled, "The Theory of Unity", "I discovered after much examination, enquiry and careful study that the three monotheistic religions are in complete agreement both in terms of principles and in terms of aims. If any one of them is lacking in any measure of good, another of them compensates for this deficiency... as a result of this, there appeared to me a great hope that the followers of these three faiths could be drawn together, as faith itself is a single jewel with a single source and aim. Towards this goal that mankind had taken, in the course of this short life, a great step was made towards peace. So my ideas began to take shape, the lines were drawn and pages became black with ink as I raised this call. But I did not mix with the communities of all faiths, and neither did I search deeply into the reasons for the differences among the people of a single religion and their division into groups, factions and parties..." ²²⁵

Of course, anyone will be able to see the error of these words. The claim is that Islam permits the Christian to call others to his faith, the Jews to invite others to Judaism, the Buddhists to spread Buddhism, and so on, for whatever religions people may have invented; or whatever faiths they may have twisted or perverted. Are those who raise this call really ignorant of the Qur'anic account of the Children of Israel, of how they killed the Prophets and twisted the message of the Torah and the Gospel, of how they tampered with the Books revealed to them, finally filling them with the fruit of their own desires? Can these people really be unaware of the words of Allah,

Surely, disbelievers are those who said: "Allah is the third of the three." ²²⁶

And of the words of the Most High,

And the Jews say: Ezra is the son of Allah, and the Christians say: Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah's Curse be on them, how they are deluded away from the truth! ²²⁷

And He said,

They wish that you reject Faith, as they have rejected (Faith), and that you all become equal (like one another) ²²⁸

And,

Many of the People of the Scripture wish that if they could turn you

²²⁴ "Athaar al-Harb Fi al-Fiqh al-Islami", p.65.

²²⁵ Abdul Aziz Sayyid al-Ahl, "Khaatiraat Jamaal ad-Deen al-Afghanee", p.14, and p.158.

²²⁶ Al-Ma'idah: 73.

²²⁷ At-Taubah: 30.

²²⁸ An-Nisa': 89

away as disbelievers, after you have believed ²²⁹

These are only a few of the many verses which explain the enmity of the People of the Book for the Muslims. May Allah have Mercy upon Sayyid Qutb who pointed out, "While the tolerance of Islam for the People of the Book is one thing, taking them for friends and guardians is quite another. These two aspects sometimes confuse Muslims who do not have a clear picture in their own souls of the sublime truth of this faith, nor of its mission, the goal of which is to spread it on earth, according to the image of Islam which is different, in nature, from all other concepts known to humanity.

Those who remain confused about this truth are also lacking in a sense of devotion to the truth of the Creed, as they are lacking in awareness and knowledge of the true nature of the People of the Book and of the conflict with them. They do not understand the clear and simple Quranic position, with regard to the People of the Book, since they confuse the call of Islam to tolerance; participation with, and respect for these communities - within the context of the Muslim society in which they live - with the principle of alliance, which can only be sealed with Allah, His messenger, and with the Muslim society at large. They forget the clear statement of the Qur'an that the People of the Book are allies to one another in their struggle against the Muslim community, and that this is a part of their nature. They forget that these people are full of hatred for the Muslims, because of their Islam, that they will never be happy with any Muslim until he abandons his religion and follows theirs.

It is the height of naivety and foolishness to suspect that we share a common road with the People of the Book, a road which we should follow for the sake of the Deen; to stand side by side, in the face of disbelief and atheism, for they are themselves with the disbelievers and atheists, whenever either of these rise up against the Muslims.

The simple minded may say, "Surely we will be able to join hands with the People of the Book against secularism and atheism, since we are all people of religion!" They forget completely the lessons of the Qur'an, just as much as they forget the lessons of history. It was, after all, the People of the Book who used to say to the disbelievers from among the pagans,

These are more rightly guided than those who believe ²³⁰

It was they who incited the pagans to attack the Muslims at Madinah and who were their cloak and their shield. It was the People of the Book who pursued with the Crusades for two hundred years, it was they who mounted the Inquisition in Spain, and it was they who drove away the Palestinians and moved the Jews in after them, with the help and co-operation of humanists and secularists.

It is the People of the Book who make war on the Muslims in every land, from Ethiopia, to Somalia and Eritrea, and across the world; they work hand in hand with the forces of humanism, secularism, and base materialism; in Yugoslavia, in China and Turkestan, in India and in every land!

²²⁹ *Al-Baqarah*: 109.

²³⁰ *An-Nisa*': 51.

Those who imagine - in their wild fantasies - that there could ever be between us and the People of the Book any kind of alliance or mutual defence of religion against the secular and atheistic humanist assault, could not have read the Qur'an. Or, if they have, must then confuse the tolerance shown to the disbelievers, which is the hallmark of Islam, with alliance with them, which the Qur'an takes pains to warn us about. Then they attempt to explain away the clear distinction which exists between the Muslims and the People of the Book, basing their arguments upon the tolerance of Islam and the close historical relationships among the people of the Semitic faiths. Just as they are mistaken in their understanding of the nature of these faiths, so they are mistaken about the real meaning of tolerance.

The religion which was revealed to the Messenger of Allah is the Religion of Allah. As for tolerance, it is a matter of human relations, and it does not enter into the domain of correct belief or social organisation. As for those who misunderstand these things, they attempt to play down the absolute certainty which must be in the soul of every Muslim; that Allah does not accept any other religion than Islam. Indeed, it is the obligation of every Muslim to apply the lessons which Allah has taught us, in Islam, to his own life and to reject any attempt to replace this with anything less than it, or anything which would claim to be equal to it - however insignificant it may be. Allah says:

Truly, the religion in the Sight of Allah is Islam ²³¹

And

And whoever seeks a religion other than Islam, it will never be accepted from him ²³²

In fact, Islam was revealed to correct the beliefs of the People of the Book, as it was also sent to correct the beliefs of the pagans. They were all called to Islam, which is 'The True Religion'; no other faith than this will be accepted, from anyone. The Muslim is obliged to call the People of the Book to Islam, just as he is obliged to call humanists and pagans alike to it. No Muslim may be permitted to force anyone, whether People of the Book or not, to accept Islam; since faith cannot be forced into the heart. Coercion in religion is prohibited by Islam, and what is prohibited by Islam could never bear fruit. ²³³

²³¹ *Al-Imran*: 19.

²³² *Al-Imran*: 85.

²³³ Sayyid Qutb: "*Fi Dhilal al-Qur'an*", Vol.2/909-915.

Difference between Alliance and Courtesy

We have mentioned above that Alliance is one thing and courtesy is another. This position is based upon the words of Allah, Who says,

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 from your homes. Verily, Allah loves those who deal with equity ²³⁴

Scholars have not agreed about the interpretation of this verse. While some of them, such as Mujahid, have said that it refers to those who believed and remained in Makkah and did not join the *hijrah*. Thus Allah instructs the Believers to treat them with kindness and respect. Others maintain that it refers to people other than those of Makkah who did not join the *hijrah*. Still others say that it refers to the pagans of Makkah who had neither fought the Muslims nor persecuted them, but that Allah later instructed them to fight them, cancelling the former command and issuing a new one. This was the position of Qatadah.

Ibn Jarir at-Tabari's view of this is that the strongest position belongs to those who say that Allah has not prevented us from good conduct with any people, regardless of their nation or their faith, who do not struggle against us; nor should we disregard their rights or fail to deal with them justly. This is because Allah, Glorious and Mighty is He, refers to them generally as, **(Those who fought not against you on account of religion and did not drive you out from your homes)**, thus gathering together all those who share this quality of non-aggression, with no further distinction being made among them. Whoever says that this verse has been cancelled by some later part of the Revelation is mistaken. Indeed, courtesy and respect are required of a Believer towards any of the 'people of war'; those who are relatives and those who are not. So long as they do not hinder the Muslims, assault them or take up arms against them, their position is assured.

This is illustrated by the story of 'Asma and her mother which was related by Ibn Zubayr.²³⁵ Islam is like this in practice, even in times of dispute; it preserves the roots of affection in the heart of the believer, by means of correct conduct and fairness, in anticipation of the day when his opponent must be silenced, in the knowledge that goodness means a place in the shadow of Allah's High Banner.²³⁶

We have already discussed the position with regard to familial ties with disbelieving relatives and pointed out that this does not in any way imply alliance with them. This point is made even clearer by the story of 'Asma and Abu Bakr, may Allah be pleased with her, and her mother. Both Al-Bukhari and Muslim reported that 'Asma narrated, "My mother, who was a pagan, had come to see me in the days of the Messenger of Allah, so I sought the advice of the Prophet about her visit. I told him, 'My mother has come to see me and she is outside Islam, shall I treat her kindly?' He said, 'Yes, treat your mother kindly.'"²³⁷

Al-Khattabi explained this Hadith: "A disbelieving mother should be treated

²³⁴ *Al-Mumtahirah*: 8.

²³⁵ *"Tafsir at-Tabari"*, Vol.28/66.

²³⁶ Sayyid Qutb: *"Fi Dhilal al-Qur'an"*, Vol.6/3544.

²³⁷ *"Sahih al-Bukhari"*, Vol.5/233, Hadith 2620, and *"Sahih Muslim"*, Vol.2/696, Hadith 1003.

kindly just as a Muslim mother, and the disbelieving parents should be supported even if their son is a Muslim."²³⁸

Ibn Hajar points out that to keep up family ties and behave well with relatives does not mean that you should have for them the same love and affection that Allah has forbidden to the Muslims saying,

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger²³⁹

There is a difference between those who fight and those who do not.²⁴⁰

According to Ibn al-Qayyim: "The obligation to maintain family ties and support, even in the face of difference over religion, is established by the verse,

And We have enjoined upon man (to be dutiful and good) to his parents - His mother carried him in weakness upon weakness, and his weaning is in two years - Give thanks to Me and to your parents. To Me is the final destination. But if they 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 kindly²⁴¹

To abandon your mother and your father is both immoral and unjust, whether you are rich or whether you are poor. In fact, Allah has required us to honour family ties and has condemned whoever cuts them off,

And be careful of your duty toward Allah in Whom you demand your mutual rights, and (do not cut the relations of) the wombs (kinship)²⁴²

And finally there is the Hadith saying, "No one who cuts off relations with his family shall enter Paradise."²⁴³

It is obligatory to respect the family bond, even with disbelievers, everyone may choose his own faith. The analogy drawn between the family bond and inheritance is not a valid one, since inheritance rights rest, in principle, upon personal loyalty to custom and tradition, whereas the family bond is ultimately a matter of honouring one's personal responsibilities and obligations towards one's relatives.

Allah has granted rights to close relatives, even if they are disbelievers. Disbelief does not negate such rights, in this world. Allah has said:

Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor who beg, the neighbour who is near of

²³⁸ *Fath al-Bari*, Vol.5/234.

²³⁹ *Al-Mujadilah*: 22.

²⁴⁰ *Fath al-Bari*, Vol.5/233.

²⁴¹ *Luqman*: 14-15.

²⁴² *An-Nisa'*: 1.

²⁴³ "Sahih al-Bukhari", Vol.10/415, Hadith 5984, and "Sahih Muslim", Vol.4/1981, Hadith 2556.

kin, the neighbour who is not of kin, the companion by your side, the wayfarer and (the slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful ²⁴⁴

Everyone mentioned in this verse has his right, which should not be denied him, even though he may be a disbeliever. So how could we deny our relatives this courtesy, which Allah has required of us, while observing the same towards others? ²⁴⁵

Therefore, it becomes clear to us that association founded upon affection and support is one thing, and family bonds and courtesy towards disbelieving relatives is clearly another. Lastly, the tolerance of Islam is further demonstrated by the way prisoners, elderly men and women, and children are treated in war, as is known from its shining history.

²⁴⁴ *An-Nisa'*: 36.

²⁴⁵ "*Ahkaam Ahl adh-Dhimma*", Vol.2/417-418.

Section Two: Dealing with Disbelievers

Trading

Ibn Taymiyyah said: "The principle is: people are allowed to do whatever they need to do, so long as this has neither been prohibited by the Qur'an nor Sunnah. This same principle applies inversely to acts of worship; by which one intends to draw near to Allah: such acts are invalid without authority from either of these sources. The aim of worship is only to draw near to Allah. For religion is what Allah has sanctioned, and the prohibited is what Allah has forbidden; in contradiction to those whom Allah has condemned, who forbade things which He had not forbidden, associated partners with Him without any instruction, and invented acts of worship without His Authority."²⁴⁶

Starting from this rule, and relying upon the text of the Qur'an, the Sunnah, the practice of the Prophet, his Companions and the Imams of the Ummah, we can say, dealings with the disbelievers for purposes of trade and so on cannot be considered evidence of alliance. In fact, trade with them is allowed. When Ibn Taymiyyah was asked about trade with the Mongols he said, "Whatever trade is allowed with others is also allowed with Mongols. That which is not allowed with others is not allowed with Mongols. You may buy goods they produce, horses and so on from them, just as you may buy such things from Bedouins, Turks or Kurds. You may likewise sell them food, clothing and such things as you are allowed to sell to others.

As for selling to them, or to anyone else, things that they will misuse, such as arms or horses in order to make war illegally, this is clearly not allowed. Allah has said,

Help one another to righteousness and pious duty; but do not help one another to sin and transgression²⁴⁷

If they, or others, offer goods for sale, which they have illegally taken from someone else, then you should not buy them except in order to restore them to their rightful owner. If you buy them for this purpose and are then unable to find the person they belong to, then you must use them for the benefit of the Muslims. If you know that the goods they offer for sale include stolen goods but you do not know which are stolen and which not, then this does not prevent you from trading with them, just as you may shop in a market even where you know stolen goods are sold."²⁴⁸

Al-Bukhari reported in "The Book of Sales", in the Chapter 'Buying and selling with pagans and with the enemy at war', a Hadith quoting Abdur-Rahman Ibn Abi Bakr who said, "We were with the Prophet when a tall pagan with long matted unkempt hair came forward, driving his sheep. The Prophet asked him, 'Are those sheep for sale or gifts?' The pagan replied, 'They are for sale.' So the Prophet bought one sheep from him."²⁴⁹

²⁴⁶ "As-Siyaasah ash-Shar'iyyah", p.155.

²⁴⁷ Al-Ma'idah: 2.

²⁴⁸ "Al-Masa'il al-Maardiniyyah", p.132-133.

²⁴⁹ "Sahih al-Bukhari", Vol.4/410, Hadith 2216.

Ibn Bataal said, "Trade with the disbelievers is permitted, but you cannot sell things to people at war with the Muslims, thereby helping them against the Muslims."²⁵⁰

It is confirmed that the Prophet had taken thirty *wasaq** of barley from a Jew, leaving his coat of mail as mortgage.²⁵¹ Ibn Taymiyyah also says that: "If a man goes to `Dar al-Harb' for trade we have no objection to it, since Abu Bakr went to conduct business in Syria, in the days of the Prophet, when it was still `Dar al-harb'. There are other similar accounts to this... If a Muslim sells the disbelievers food and clothing, incense and such things for the celebration of their festivals, or gives these to them, then we consider this to be a kind of assistance to them in organising their festivals, which are forbidden. The grounds for this decision are that it is not permitted even to sell either grapes or grape juice to them so that they could make wine. Likewise one is not allowed to sell them weapons with which they could attack Muslims."²⁵²

*Waqf** (Endowment Fund)

Ibn al-Qayyim said, "If the disbelievers donate something for a charitable purpose, it should be considered, for if they endow something (as *Waqf*) to a person or a group, such as: supporting the poor and needy, repairing roads and public services, or assisting their children, such an endowment is correct; their rights in respect to these things are no different from those of Muslims. But, if one of them then demands that his children or relatives should be allowed to remain in their disbelief as a condition of this support, saying, 'If any of you become Muslims then you will get nothing', then, as such a condition is illegal, his right to such assistance would cease. The Caliph should not agree to such conditions, as it is anti-Islamic and contradictory to the revelation Allah sent His Messenger with.

As for Muslims' endowment to them, this is allowed, so long as it conforms to the Shari'ah in every respect. Thus Muslims can assist them or their relatives, as state of belief is not taken into consideration when receiving help, so it does not stop a disbeliever from being helped. So if a Muslim supports his son, father or other relatives, it is their right to receive this support, even if they remain in disbelief. But if they become Muslims, then their right to this is even greater.

Having an endowment fund (*Waqf*) for their churches, synagogues and places of religious gathering, where they celebrate their festivals and practice distorted ritual beliefs, is neither accepted from the Muslims nor the disbelievers. This is because it only supports and encourages disbelief and is, in the view of Islam, prohibited.²⁵³

²⁵⁰ "Fath al-Bari", Vol.4/410.

* *Wasaq*: A *Wasaq* is sixty *Saa'*, a *Saa'* is four *Mudd*, a *Mudd* is one and one third *Ratl*, a *Rat'* is four scooped handfuls: what a man can hold in both hands cupped, fills them but does not overflow from them. These are measures of volume rather than weight.

²⁵¹ "Musnad Ahmad", Vol.5/137, Hadith 3409, Ahmad Shakir said its *Isnad* is Good.

²⁵² "Iqtidaa' as-Siraat al-Mustaqeem", p. 229.

* *Waqf* also *Habus*, an unalienable endowment for a charitable purpose which cannot be given away or sold to anyone else.

²⁵³ "Ahkaam Ahl adh-Dhimma", Vol.1/299-302, and "Majmu'at ar-Rasaail wal-Masa'il", Vol.1/229.

Visiting their Sick and Greeting them on Festivals

On the authority of Anas, Al-Bukhari narrated in "The Book of Funerals": "When a Jewish boy, who used to serve the Prophet, became ill the Prophet went to call on him. He sat near the head of his bed and told him, 'Accept Islam'. He looked at his father who was standing nearby. His father said, 'Do as Abu al-Qaasim says'. So he accepted Islam. As he left the Prophet said, 'Praise be to Allah who has saved him from Hell Fire.'" ²⁵⁴

Al-Bukhari also related the story of the Prophet's encouragement of Abu Taalib, at the time of his death, to accept Islam. ²⁵⁵

Ibn Bataal says that visiting the sick should be in order to encourage them to enter Islam, if this is not the reason for visiting them, then it is not allowed. ²⁵⁶ Ibn Hajar remarks that whether or not visiting them is allowed depends on the intentions for going, since there may well be other hidden benefits from visiting the sick. ²⁵⁷

As for wishing them well, on their holidays and festivals of distorted belief, everyone agrees that this is not allowed. This includes telling them 'Merry Christmas,' or 'Happy Easter,' or 'Happy Hanukkah,' and so forth, since this is really congratulating them in their states of disbelief, which is forbidden. It is like wishing them well for the worship of Christ, indeed, it is worse than this before Allah, and more loathsome than wishing them good health as they drink alcoholic drinks; worse than killing someone unjustly or engaging in illicit sex.

A lot of people who do not cherish their faith fall into this trap, not knowing the seriousness of what they do. Whoever wishes a man well in his transgression, his *Bidah* or disbelief has exposed himself to the Wrath of Allah. God fearing and pious people, from among those of knowledge, used to avoid greeting local rulers, foolish 'Lords' and 'Professors' and so forth, to stay well clear of Allah's Wrath. If a man had the misfortune of seeing one of them he would busy himself to shield himself from any trouble that might arise from their presence. He would approach them without praising them nor wishing them well in their wrong ways, but speak to them civilly; there is no harm in this. ²⁵⁸

This raises the question of calling them by honorific titles like sir or master which is certainly forbidden. Evidence for this is to be found in a *Marfu'** Hadith saying: "Do not say, 'Master' to a hypocrite for if you take him for 'Master', then you have annoyed your Lord, Glorious and Exalted." ²⁵⁹

It is likewise forbidden, as Ibn al-Qayyim points out, to give them official titles of respect or state honours, and if they adopt these names themselves; Muslims may not call them by these names such as Muiz ad-Dawlah, ar-Rasheed, etc... If he is a Christian then you should refer to him as 'Christian', or Crusader' and to the Jew you say 'Jew'. Then Ibn al-

²⁵⁴ "Sahih al-Bukhari", Vol.3/219, Hadith 1356.

²⁵⁵ "Sahih al-Bukhari", Vol.3/222, Hadith 1360.

²⁵⁶ "Fath al-Bari", Vol.10/119.

²⁵⁷ Ibid.

²⁵⁸ "Ahkaam Ahl adh-Dhimma", Vol.1/205-206.

* *Marfu'*: "Elevated", a narration from the Prophet mentioned by a Companion, e.g. 'The Prophet said...'

²⁵⁹ "Sunan Abu Dawud", Vol.5/257, Hadith 4977, Albani said its *Isnad* is Sahih.

Qayyim continues, "But today we see them sitting in official committees. People stand for them greeting them warmly. They are given responsibility over military requisitions, and the treasury. They are called such things Abu al-'Alaa', Abu al-Fadl and Abu at-Tayyib, they are called Hassan, Uthman and Ali! Yet their names used to be John, Matthew and George, Paul, Ezra, Erazmus and Ezeikel. In every age they have positions in the state and men of public life."²⁶⁰

This is what Ibn al-Qayyim had to say about it, and he died six hundred and fifty years ago. But you see the Muslims today who are like the foam on the sea. They assert that they are Muslims, but follow the enemies of Allah in all things, large and small. If one of the disbelievers were to enter a lizard's hole, they would follow after them. They do not simply follow them, but they do it to unbelievable extremes. At every opportunity our enemies are congratulated, well-wishes are sent, toasts made to their health, and heartfelt honey-sweet greetings are conveyed!

Greeting Disbelievers in the Street

The scholars have not agreed about the significance of Allah's statement regarding Ibrahim when he called his father to Islam, even though his father refused, Ibrahim said to him (**Salaamun 'alayka**), (Translated as: **Peace be on you**) (19:48). The majority say that this is not a greeting but a conciliation. At- Tabari says that it means 'you have my assurance or my trust'. Because of this, you should not greet a disbeliever before he greets you.²⁶¹ Others, however, have said that it is a farewell greeting and so have permitted extending greetings to disbelievers, even if you are the first to do so. Someone asked Ibn Uyaynah, "Are we allowed to greet the disbelievers?" He said, 'Yes. Allah has said,

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and drove you not out from your homes²⁶²

And also He said,

Indeed there has been an excellent example for you in Ibrahim²⁶³

And Ibrahim said to his father: (**Salaamun 'alayka**). Al- Qurtubi said that the most obvious thing about this verse is what Sufyan Ibn Uyaynah had said about it.

There are two views about it. According to a report from Abu Hurayrah, the Prophet said: "Do not salute the Jews and Christians first, and when you meet them on the road, force them to go to the narrowest part of it."²⁶⁴

It is reported in both Sahih al-Bukhari and Sahih Muslim, on the authority of Usamah Ibn Zaid, who said, "The Prophet rode on a donkey, with a saddle underneath which

²⁶⁰ "Ahkaam Ahl adh-Dhimma", Vol.2/771.

²⁶¹ "Tafsir al-Qurtubi", Vol. 11/111-112.

²⁶² Al-Mumtahirah: 8.

²⁶³ Al-Mumtahirah: 4.

²⁶⁴ "Sahih Muslim", Vol.4/1707, Hadith, the Book of as-Salam, and Abu Dawud, Vol.5/384, Hadith 5205.

there was a thick soft Fadakiya velvet sheet. Usamah Ibn Zaid was his companion rider, and he was going to pay a visit to Sa'd bin Ubadah (who was sick) at the dwelling place of Bani Al-Harith bin Al-Khazraj; this incident happened before the battle of Badr. The Prophet passed by a gathering in which there were Muslims, pagan idolators and Jews, and among them there was 'Abdullah Ibn Ubay Ibn Salul and Abdullah Ibn Rawahah. Then a cloud of dust raised by the animal covered that gathering, 'Abdullah Ibn Ubay covered his nose with his Rida (sheet) and said (to the Prophet), "Don't cover us with dust." The Prophet greeted them."²⁶⁵ (the Hadith)

Al-Qurtubi remarks, "The first Hadith indicates that we should not greet them first since this is a mark of respect and this is not fitting for disbelievers; however, the second Hadith permits us to do so." At-Tabari said, "Usamah's account does not contradict the report of Abu Hurayrah, neither does the one diverge from the other. Abu Hurayrah's report illustrates the general rule, while Usamah's account indicates the exception. An-Nakha'ee said, "If you have some business with a Jew or a Christian, then greet him first."

The meaning of Abu Hurayrah's account "Do not salute the Jews and Christians first", is then further qualified with, 'if you don't have any reason to do so.' That is, if you have no pressing need of them or business with them, and if it is a friend, a neighbour or a traveller, whose right is it that you should greet him. At-Tabari adds, "It has been related that the Salaf used to greet the People of the Book. Thus, Ibn Mas'ud greeted a headman, whom he accompanied on his journey. 'Alqamah then asked him, "Abu Abdur-Rahman, is it not abominable to greet them first?" Ibn Mas'ud said, "Yes, but it is also the right of companionship."

Al-Awzaa'ee said, "If you greet them, then better men than you have also done so, but if you do not greet them, better men than you have done this before." Hassan al-Basri is reported to have said, "If you happen to pass by a group of people, some of whom are Muslims and some of whom are disbelievers, greet them."²⁶⁶

Ibn al-Qayyim said, "In this case (when you are allowed to greet them), then say 'Salamu Alayka' only. Do not invoke Allah's blessings on them, and address them in the singular. As for returning their greetings, opinions differ. The majority say that this is proper, while a minority maintain that it is not required that you respond to them, as it is neither required that you should respond to *Ahl al-Bidah*. The more correct position is the first. The difference being that we are ordered to keep away from *Ahl al-Bidah*, to strengthen ourselves against them and be cautious of them, but this is not the case with '*Ahl adh-Dhimmah*'. "²⁶⁷

The view of the majority, that one is obliged to respond to the greetings of the People of the Book, is supported by the Hadith: "When the Jews greet you, they usually say, 'As-Saamu Alaykum' (Death be on you), so you should say (in reply to them), 'Wa Alaykum' (And on you)."²⁶⁸ Also the Prophet said, "If the people of the Scripture greet you, then you should say (in reply), 'Wa Alaykum'." ²⁶⁹

²⁶⁵ "Sahih al-Bukhari", Vol.11/38, Hadith 6254, and "Sahih Muslim", Vol.3/1422, Hadith 1798.

²⁶⁶ "Tafsir al-Qurtubi", Vol.11/112.

²⁶⁷ "Zaad al-Maa'd", Vol.2/425.

²⁶⁸ "Sahih al-Bukhari", Vol.11/42, Hadith 6257, and "Sahih Muslim", Vol.4/1705, Hadith 2164.

²⁶⁹ "Sahih al-Bukhari", Vol.11/42, Hadith 6258, and "Sahih Muslim", Vol.4/1705, Hadith 2163.

Section Three: Benefit from the Disbelievers and from their Resources

Islam permits Muslims to approach non-Muslims in order to benefit from their knowledge of: chemistry, physics, medicine, manufacturing, agriculture, management and so forth, when these sorts of useful knowledge have not been acquired by pious Muslims.²⁷⁰

We are allowed to ask them for directions, to buy arms and clothing from them and to make use of the things which they have of which we have some need. Thus Muslims and non-Muslims may benefit equally from these things. A Muslim is not, however, at liberty to interpret aspects of his faith, elements of his religion, the meaning of the Qur'an or the Sunnah, the elements of our Islamic social or political system, or matters of Islamic etiquette and custom, under the influence of non-Muslims.²⁷¹

We have already spoken about the error into which Muslims fell, when they adopted Greek philosophy and the asceticism of the Hindus and Zoroastrians, since these things, when they become mixed up with Islam, obscure its doctrine and distort its message. But it was right to have translated the books of medicine and chemistry and the new sciences; this is what led them to discover algebra. The Islamic intellect, enlightened by the Revelation of Allah, is fully capable of discovery and innovation in all fields of science, the arts and literature. This is because faith is an asset, to every Muslim, in this quest. In it, the benefits of hard work and perseverance are demonstrated. The advances Muslims made, in the past, were not to benefit them alone. Indeed, all people benefited from them. Europe was, for centuries, dependent upon the science which the Muslims excelled. The situation has now been reversed, and the West has taken up the scientific leadership world, while the Muslims sleep. No longer are we at the forefront of inquiry and discovery. Indeed, the current generation now depend upon the students of their grandparents who have now become their teachers.

It is encouraging to see that today Islam is spreading everywhere; Muslims should be aware of what to adopt from other people, in order to enjoy some benefit from it, and what to leave aside, in order to avoid repeating the errors of the past. In order to do this we will have to put the greatest emphasis on our Islamic Creed, and allow ourselves to be guided by it, to re-build Islam from a basic foundation. Then, we will be in the position again to borrow what we need from the non-Muslims, but with caution and discrimination. Then, our science will be shaped in the light of sound belief, and not in the shadow of atheism and blind materialism.

One might ask what scientific methods of research have to do with religion. The answer is that there is no separation of religion from science. Indeed, Islam is the religion of science. The elaboration of a scientific method, based upon sound Islamic principles, instills in the heart a deeply rooted faith in the Omnipotence of the Creator: in the infinite Magnitude of His Creation, the evidence of His Perfect Creation is to be found at every level of existence.

However, the opposition betrays a striking inconsistency, for while the proponents of 'modern scientific method' claim neutrality, we see that it is quite impossible to maintain

²⁷⁰ *"Maa'lim Fi at-Tareeq"*, p.131-132, and *"Majmu' Fatawa"*, Vol.4/114.

²⁷¹ *"Maa'lim Fi at-Tareeq"*, p.131.

this position while advancing the theoretical claims of Marx, Freud or Durkenheim. Unlike Muslims who deal with these modern scientific methods, while at the same time saying that they believe in the Creed of One God, as conveyed by the luminary vision of Muhammad Ibn Abdullah .

This fact is plain for all to see. No one could deny it other than the arrogant or the foolish, both of whom are incapable of recognizing that they are only wronging themselves.

This position, that one is allowed to profit from the knowledge of the disbelievers, is supported by the practice of the Prophet. There is a Hadith which has been related by Al-Bukhari and others in, "The Book of Hiring", in the chapter: 'The employment of pagans (by Muslims) if necessary, or if no Muslims are available for that purpose', in which Aishah narrated: "The Prophet and Abu Bakr employed a (pagan) man from the tribe of Ad-Dail and the tribe of 'Abd bin 'Adi, as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-Asi Bin Wa'il and he was on the religion of Quraish pagans. The Prophet and Abu Bakr had confidence in him, gave him their riding camels and told him to bring them to the cave of Thaur after three days. So, he brought them their two riding camels after three days, and both of them (The Prophet and Abu Bakr) set out accompanied by Amir Ibn Fuhairah and the Dili guide who guided them, below Makkah, along the road leading to the sea-shore." ²⁷²

Ibn al-Qayyim said: "The name of this guide was Abdullah Ibn Uraiqt ad-Duali. He was hired for this purpose, despite his disbelief. This proves that it is permitted to seek the advice and assistance of the disbelievers in medical and commercial matters and other such things which do not involve establishing a dependence upon them, mutual or otherwise. It proves that the mere fact that a person is a disbeliever is not sufficient grounds for you to totally avoid contact with him. Indeed, nothing could be more important than the choice of a guide through a dangerous country, and especially if one is fleeing from an enemy." ²⁷³

Ibn Bataal said: Most of the jurists permit the hiring of pagans, whether or not it is a matter of necessity, so long as the hired person is subordinate to the Muslim there is no harm. The Muslim, however, is not permitted to work as employee for pagans, because he will place himself under the disbeliever's authority. ²⁷⁴

But, what would be the response to the question, may a Muslim hire himself to a disbeliever?

In fact, we can find an answer to this too in Sahih Al-Bukhari: Al-Khabbab narrated ²⁷⁵: "I was a blacksmith and did some work for Al-'Aas Ibn Wail. When he owed me some money for my work, I went to him to ask for that due amount. He said, 'I will not pay you unless you disbelieve in Muhammad,' I said, 'By Allah! I will never do that until you die and are resurrected.' He said, 'Will I be dead and be resurrected after my death?' I replied, 'Yes.' He said, 'There I will have property and offspring, so then I will pay you your due.' (At this) Allah revealed the verse,

²⁷² "Sahih al-Bukhari", Vol.4/442, Hadith 2263.

²⁷³ "Bada'i" al-Fawaa'd", Vol.3/208.

²⁷⁴ "Fath al-Bari", Vol.4/442.

²⁷⁵ "Sahih al-Bukhari", Vol.4/452, Hadith 2275, "The Book of Hiring", Chapter:: Is it permissible for a Muslim to work as employee for pagans in a land of war?

Have you seen him who disbelieved in Our revelations saying: Surely I shall be given wealth and children (if I will be alive again) ²⁷⁶

Al-Muhallab said: 'Scholars have discouraged Muslims from entering into the service of disbelievers in a land of war. But, if this is unavoidable then he may do so under two conditions; if whatever he is engaged in is permitted to Muslims; and that it does not hurt other Muslims.'²⁷⁷

As for hiring pagan mercenaries in battles, it is prohibited. Muslim reported a Hadith, on the authority of Aishah, who said, "The Messenger of Allah set out for Badr. When he reached Harrat al-Wabarah (a place four miles from Madinah), a man met him who was known for his valour and courage. The Companions of the Messenger of Allah were pleased to see him. He said,

'I have come so that I may follow you and receive a share of the booty.' The Messenger of Allah said to him, 'Do you believe in Allah and His Apostle?' He said. 'No.' The Messenger of Allah said: 'Go back, for I shall not seek help from a *Mushrik* (polytheist).' He went on until we reached Shajarah, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: 'Go back, I shall not seek help from a *Mushrik*.' The man returned and overtook him in the desert. He asked him as he had done previously; 'Do you believe in Allah and His Apostle?' The man said: 'Yes.' The Messenger of Allah told him: 'Then come with us. "²⁷⁸

However, according to Al-Haazimi²⁷⁹, scholars are not in agreement on this point. One group have said that it is forbidden to seek this sort of assistance from disbelievers, and base their assertion on the literal interpretation of this Hadith. They have said that the account is confirmed and that evidence to the contrary cannot compare to it in terms of its soundness or its authenticity. They dismiss the assertion that it was later abrogated. Another group have said that it is the right of the Imam to permit disbelievers to participate in a common military exercise with them, and indeed to seek their assistance in such an endeavour, provided that two conditions are met:

The first is that the Muslims should be so few in numbers as to be constrained by necessity to seek this assistance,

The second is that these people (disbelievers) should be trustworthy and reliable, posing no threat to dominate the Muslims.

If either of these two conditions is not met then the Imam may not permit such assistance from the disbelievers, if they are met then this is permitted. The evidence for this is contained in an account related by Ibn Abbas who says that the Prophet accepted assistance from the Jews of the tribe of Qaynuqaa', and that he accepted the help of Safwan Ibn Umayyah, to fight Hawaazaan, at the Battle of Hunayn. Because this

²⁷⁶ *Maryam*: 77.

²⁷⁷ "*Fath al-Bari*", Vol.4/452.

²⁷⁸ "*Sahih Muslim*", Vol.3/1499, Hadith 1817.

²⁷⁹ His full name is: Imam Abu Bakr Muhammad Ibn Musa" Ibn Uthman Ibn Hazim, known as Al-Haazimi, originally from Hamadhan, and a scholar in Hadith. He was born in 548A.H. but died, in Baghdad, in 584 A.H. See Az-Zarkali's "*Al-I'laam*", Vol.7/117, Fourth Edition.

was after the Battle of Badr they say that it demonstrates that the earlier account of Aishah was abrogated by it.²⁸⁰ Al-Haazimi added that there is no harm in accepting the help of the pagans against the pagans, as long as they participate voluntarily and have no share in the booty.²⁸¹

Ibn al-Qayyim adopts this position, in his discussion of the benefits of Treaty of Hudaibiyyah, saying, "It is permitted to accept the assistance of reliable people from among the disbelievers in *Jihad*, if this is really necessary, since the Prophet accepted the help of al-Khuza'ee, even though he was a pagan at the time. There is an element of good in this as it is better to allow him to continue to associate himself with the enemy and thereby gather information for the benefit of Muslims."²⁸²

Ibn al-Qayyim also said that among the lessons of the Battle of Hunayn was that the Imam may make use of the disbelievers' weapons and personnel in order to confront the enemy, as the Prophet also borrowed the armour of Safwan Ibn Umayyah even though he was at the time a disbeliever.²⁸³

Muhammad Ibn Abdul Wahhab concurs with this saying, "There are no grounds for the censure of one who makes use of the disbelievers in some matters relating to (the advancement) of the faith. This is proven by the story of al-Khuza'ee."²⁸⁴

To conclude this discussion, we can say that it is allowed for one to seek benefit from the disbelievers and from the knowledge which they possess; this is but the fruit of human endeavour. This position is well supported as we have seen above, for there is further evidence of this in the account of the contract that the Prophet had with some Jews to farm and cultivate the land of Khaybar, and be given half of its yield.²⁸⁵

Muslims are also permitted to enter into the service of disbelievers, so long as there is no suggestion of deference to their religion or prejudices, and no danger of submission to them nor subjugation by them. Seeking their help in war is also permitted provided the Imam of the Muslims sees in this some benefit for the Muslim community, otherwise it is not permitted.

However, one should exercise caution in employing disbelievers in the service of Muslims. One is not allowed to employ them in any position of public responsibility, such as in the civil service, since this is an affront to Islam and to the Muslims. What is more, it is in blatant contravention of the Shar'iah; a challenge to its authority, and a humiliation to Muslims, despite those who imagine that it is permissible to employ them in such places. There are a number of relevant reports about this:

One of these is related by Imam Ahmad with a Sound *Isnad*. He quotes Abu Musa al-Ash'aree, who says, "I told Omar that I had a Christian secretary. He said, 'What is the matter

²⁸⁰ Al-Haazimi: "*Al-I'tibaar Fi an-Na'sikh wal-Mansukh Mina al-Aathaar*", p.219.

²⁸¹ *Ibid.*, p.220.

²⁸² "*Zaad al-Maa'd*", Vol.3/301, and the story of al-Khuza'ee is in "*Taareekh at-Tabari*", Vol.2/625.

²⁸³ "*Zaad al-Maa'd*", Vol.3/479, and the story is in "*Seerat Ibn Hisham*", Vol.4/83, and in "*Taareekh at-Tabari*", Vol.3/73.

²⁸⁴ Muhammad Ibn Abdul Wahhab, "*Mulhaq Musannafaat*", p.7.

²⁸⁵ This Hadith is in "*Sahih al-Bukhari*", Vol.5/15, Hadith 2331, The Book of Agriculture, Chapter: Share-cropping with the Jews.

with you? May Allah strike you down! Did you not hear that Allah has said, **{O you who believe! Take not the Jews and the Christians for friends, they are but friends to one another} (5:51)** Why don't you take a Muslim secretary?' I said, 'Commander of the Faithful, he is only my secretary, his religion is his affair.' He said 'Do not show them respect after Allah has disgraced them. Do not honour them after Allah has humiliated them. Do not draw them to us after Allah has repelled them from us.'"²⁸⁶

Omar 4e also wrote to Abu Hurayrah saying, "...and do not employ disbelievers in any position of responsibility for Muslims' affairs. Occupy yourself with the welfare of the Muslims, as you are one of them, however Allah has chosen to place their burdens upon your shoulders."²⁸⁷

Omar Ibn Abdul Aziz, may Allah have Mercy upon him, wrote to one of his governors saying, "It has come to my attention that you have employed a Christian secretary who has been given responsibility for the affairs of Muslims. Yet Allah has said, **(O you who believe! Take not for helpers those who take your religion for mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and fear Allah if you indeed are true believers) (5: 57)**. If you receive my letter, invite (your secretary) Hassaan Ibn Zayd to Islam. If he accepts then he is one of us and we are with him, but if he refuses then dismiss him and do not give responsibility for the affairs of Muslims to anyone other than a Muslim again. Hassaan Ibn Zayd embraced Islam and was exemplary in his religion."²⁸⁸

In the days of the Abbasids, when it became common to employ the people of the Scripture in the affairs of Muslims, one of the scholars, Shabib Ibn Shaybah, rose to the challenge to confront this practice. He went to see Abu Ja'far al-Mansur, who received him, and said, "Commander of the Faithful! Be mindful of your duty to Allah, for this is advice given to you for His Sake. I find myself before you, with but one desire: to offer my sincere and humble advice to you, and to express my concern for your welfare and that Allah's Blessings may be upon you. May Allah strengthen your hand, fill your breast with mercy and make your name known. O Commander of the Faithful! There is within this house a dark spectre which casts its long shadow of oppression; an unjust spirit whose business is other than the Book of Allah and the Sunnah of His Prophet.

O Commander of the Faithful! *Ahl adh-Dhimma* are beginning to rule over the Muslims, oppressing them and riding roughshod over them. They try to seize their lands, confiscate their wealth, oppressing yet asserting that it is upon your authority that they act, to justify their unbridled greed. These people will never benefit you before Allah, on the Day of Resurrection." Then al-Mansour replied, "...Contact my officers and dismiss those of them who are *Dhimmi*, however, you may employ whomsoever Shabib approves." But then Shabib said, "Commander of the Faithful, no Muslim will enter your service so long as these disbelievers remain; for were they to obey these disbelievers they would anger Allah. Yet, if they were to disobey these disbelievers, they would incite you against

²⁸⁶ Ibn Taymiyyah had mentioned this Hadith in "*Iqtidaa' as-Siraat al-Mustaqeem*", p. 50 and said that is related by Imam Ahmad, but I could not find it in "*Musnad Abee Musa*". Al-Bayhaqi mentioned it in "*As-Sunan al-Kubra*", 10/127.

²⁸⁷ "*Ahkaam Ahl adh-Dhimma*", Vol.1/212.

²⁸⁸ "*Ahkaam Ahl adh-Dhimma*", Vol.1/214.

Muslims. Therefore, by accepting one of them, you accept all of them as a whole. Everyday you should employ a Muslim, but get rid of a disbeliever." ²⁸⁹

In Short, we should make a distinction between employment of disbelievers in a particular job, and putting them in positions of power over Muslims, or influence, in an Islamic state. Ordinarily, it is permitted to employ them as we have discussed above. But it is not allowed to put them into positions which would contradict the spirit of the law, the fundamental principle being that the Word of Allah should be supreme, the word of the disbelievers should be the lowermost.

It is preferable that Muslims should depend upon their own resources, so that the nation would remain uniquely Islamic, as Allah has ordained. We ask Almighty Allah to hasten the day when Muslims would return to their true faith; then they will be rid of the disbelievers' influence which entered into all of their affairs. Allah's power encompasses all things.

²⁸⁹ "*Shadharaat adh-Dhahab*", Vol.1/215.

TAQIYAH and IKRAAH (Dissimulation and Coercion)

The ruling regarding these two points are mentioned in the Shari'ah. They both illustrate the limits of force which Muslims are expected to tolerate.

TAQIYAH: (Dissimulation):

Ibn Mas'ud has said that: *Taqiyah* is saying a thing with the tongue while your heart remains reassured in faith.²⁹⁰ Abu al-'Aaliyyah said: '*Taqiyah* is in word but not in deed.'²⁹¹ Ibn Hajar al-'Asqalaani said, '*Taqiyah* is to keep what is in the heart (belief) from public view.'²⁹² Sayyid Qutb said, '*Taqiyah* is with the tongue but is not bonded to the heart, nor by deed. In it there is no license for affection of the believer for the disbeliever; so no believer may come to the assistance of a disbeliever, as this is not permitted; for there is no deception before Allah.'²⁹³

When is *Taqiyah* permitted?

Allah has said,

Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return²⁹⁴

Al-Baghawi said: "Allah has prohibited the believers from taking the disbelievers as friends and protectors, and from disregarding the disbelievers' true nature; except when the disbelievers should dominate over them and force them to accept them, or if the Muslim, finding himself among them, is in fear of them and so influences them with his tongue, while his heart maintains the faith. Thus, he defends himself but stops short of endangering the life or property of Muslims or of exposing them to danger. *Taqiyah* is only permitted on fear of death, and with a purity of intention. Allah has said, **(Except him who is forced thereto and whose heart is at rest with Faith) (16:106)**. Even though this is a license, for one who is patient, even unto death, his reward would be great indeed."²⁹⁵

Ibn al-Qayyim said, "It is well known that *Taqiyah* is not a license to take the disbelievers as intimates. Indeed, when association with the disbelievers was forbidden, it became necessary to take them as enemies and to distance oneself from them. One should declare his enmity for them, at every opportunity, but if he should fear reprisals from them, then he may hide his enmity for them, although *Taqiyah* does not mean to be in association with them."²⁹⁶

²⁹⁰ "Tafseer at-Tabari", Vol.3/228-229.

²⁹¹ *Ibid.*, Vol.3/228-229.

²⁹² "Fath al-Bari", Vol.12/314.

²⁹³ "Ad-Dilaal", Vol.1/386.

²⁹⁴ Aal-Imran: 28.

²⁹⁵ "Tafseer al-Baghawi", Vol.1/336, and al-Jassaas' "Ahkaam al- Qur'an", Vol.2/289.77

²⁹⁶ "Bada'i' al-Fawa'id", Vol.3/69.

However, while *Taqiyah* provides an easy opportunity for Satan to deceive one who is weak or has some darkness in the heart, into some forbidden commerce with the enemies of Allah - Allah said after that: **(And Allah warns you against Himself (His Punishment), and to Allah is the final return)**. Allah warns about taking this as an easy solution and falling into the trap of allying oneself to the enemies of Allah. He warns one that it is unto Him that one is bound, so one would find one's reward for what one used to do in this world. One should not imagine that one could commit any grave error in this world, fooling oneself or others that one could be spared Allah's Punishment in the Hereafter.²⁹⁷

Ibn Jarir at-Tabari remarks in his discussion of the verse, **(except if you fear a danger from them)**, saying that it means, 'except if you find yourself under their authority and fear for your lives.' So you may show them friendship with your tongues, but guard your enmity for them secretly and do not encourage them in their disbelief nor assist them against any Muslim.²⁹⁸

IKRAAH (Coercion)

Allah has said:

Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith - but such as open their breasts to disbelief, - on them is wrath from Allah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve²⁹⁹

Ibn Abbas said: The first verse was revealed about Ammaar Ibn Yaasir, after the pagans had arrested him, his father, his mother, Sumayyah, together with Suhaib, Bilal, Khabab and Saalim. They tied Sumayyah between two camels and struck her with a lance, killing her. Her husband Yaasir was also killed. They were the first two Muslims, ever, to have been killed for their faith. As for Ammaar, he complied with them by saying what they compelled him to say. Then the Prophet was informed that Ammaar had renounced his Islam. The Prophet said, 'Certainly not. Ammaar is a pillar of faith, from head to toe. Faith is in his blood and in his bones.'³⁰⁰ Then Ammaar came to the Prophet and wept. The Prophet dried his tears and said, 'If they ever do that again, do just what you have done.'³⁰¹ Then Allah revealed this verse.³⁰²

At-Tabari explains that the meaning of the verse is, that those who are forced to say a word of disbelief, with their tongues, while their hearts are reassured with faith, are free of disbelief. They are certain of truth, and faithful to their resolve. But whoever disbelieves in Allah, after faith, brings the Wrath of Allah upon himself, and will pay a terrible

²⁹⁷ "*Diraasaat Qur'aaniyya*", p.326-327.

²⁹⁸ "*Tafseer at-Tabari*", Vol.3/228.

²⁹⁹ *An-Nahl*: 106-107.

³⁰⁰ The wording of this Hadith in this manner is incorrect, the sound wording is narrated by Al-Hakim in his "*Mustadrak*", Vol.3/392393, and by An-Nasa'i, Vol.8/111.

³⁰¹ Hadith *Mursal*, see: "*Fath al-Ba'ri*", Vol.12/312.

³⁰² Al-Waahidi, "Asbaab an-Nuzul", p.162, "Tafseer at-Tabari, Vol.14/182, and "Tafseer Ibn Kathir", Vol.4/525.

price for his choice of disbelief, rejection of faith, and willing submission to the unbelievers.³⁰³ Ibn Kathir explains that this was because they preferred the life of this world to the Hereafter; and so it was only for the state of this world that they renounced their faith.³⁰⁴

Conditions of Coercion

Ibn Hajr mentions four conditions which must be met before one could claim to have been coerced:

1. That the person who threatens you is capable of carrying out his threat, and the person who is threatened is incapable of defending himself, even by flight.
2. He must be certain that if he fails to comply the threat will be carried out.
3. The threat must be immediate. If someone says to you, 'If you don't do such and such, we shall strike you tomorrow', it would not be considered coercion. You may however comply with a threat to act against you in the 'very near future', or at the approach of a deadline which will not be ignored.
4. If no alternative to compliance is apparent.

The majority of scholars do not make any distinction between verbal and physical coercion, but they exclude from one's accepted deeds anything that is prohibited, such as killing a soul without a just cause.³⁰⁵

Al-Khaazin said: "The coercion which the scholars have mentioned, excusing one from pronouncing a word of disbelief, is the threat of death, severe beating or torture. They are also agreed that someone who has been forced to declare disbelief may not make an open declaration, but he should resist this, giving his opponents the impression that he has already disbelieved. If they force him to announce this clearly and openly, then he may do so once his heart is fortified by faith, continuing to deny inwardly his declaration of disbelief. However, it is better for him to remain steadfast unto death. This is the lesson we have learned from Sumayyah and Yaasir, and from the persistence of Bilal before the torture of his inquisitors."³⁰⁶

Bilal continued to refuse to renounce his state of Islam, even after a huge stone was placed on his chest, as he was pinned down in the blazing sun. His torturers demanded that he deny the unity of Allah, but he only replied, 'Ahad, Ahad, i.e., 'One, One', and then said, 'By Allah, if I knew a word more odious to you than this I would say it!'³⁰⁷

Similarly, Habib Ibn Zayd al-Ansari³⁰⁸, when Musaylimah al-Kadaab asked him, 'Do you say Muhammad is the Messenger of Allah?' replied, 'Yes'. Musaylimah said, 'Do

³⁰³ *"Tafseer at-Tabari"*, Vol.14/182.

³⁰⁴ *"Tafseer Ibn Kathir"*, Vol.4/525.

³⁰⁵ *"Fath al-Ba'ri"*, Vol.12/311-312.

³⁰⁶ *"Tafseer al-Khaazin"*, Vol.4/117.

³⁰⁷ *"Tafseer Ibn Kathir"*, Vol.4/525.

³⁰⁸ Habib Ibn Zayd Ibn A'sim Ibn Amru Al-Ansari, the brother of Abdullah Ibn Zayd, was mentioned by Ibnu Ishaq among those who were at al-Aqabah. He was killed by Musaylimah. Ibnu Sa'd said: Habib participated in the Battles of Uhud, al-Khandaq, and others, see: *"Al-Isa'bah"*, Vol.1/307.

you testify that I am the messenger of Allah!' But Habib continued to say, 'I do not hear this' as Musaylamah cut him up.³⁰⁹

Also there is the example of the Companion, Abdullah Ibn Hudhaafa as-Sahami, who was taken hostage by the Romans. They brought him before their king who said, 'Convert to Christianity, and I shall give you a share in my kingdom, and my daughter in marriage.' Abdullah replied, 'If you were to give me all that you possess and all that the Arabs possess, I would not renounce the religion of Muhammad, for an instant.' The King said, 'Then you are a dead man.' 'So be it,' said Abdullah. So they took him and hung him up on a cross. Then marksmen were called to shoot their arrows, grazing his hands and his legs, and all the while they called him to adopt their religion which he still refused to accept. Then they cut him down and brought a huge copper pot, which they heated up. They brought one of their Muslim prisoners whom they threw into the pot, before Abdullah, soon he was roasted to bones. They threatened him with the same, but still he refused. Then they brought a block and tackle, to winch him up and throw him in the pot, but when they were about to throw him in he began to weep. This sparked some hope in the heart of the king, so he asked him again, to which he replied, 'I was crying because I have but one life to sacrifice for the Sake of Allah. O, that I should have as many as the numbers of hairs on my head, to be tormented in this way, for the Sake of Allah!

In another account he is said to have been imprisoned and deprived of food and drink for a number of days. But when they sent him wine and pork, he did not go near it. Then they summoned him and asked, 'Why don't you eat?' 'While it is allowed for me to eat this, I fear that I would then feel badly toward you for it,' he said. The king said: 'kiss my head and I will set you free.' Abdullah said, 'And you will also set free all the Muslim hostages.' The king agreed. Abdullah kissed his head and the king set him free with all the Muslim hostages he had taken. When he returned Omar ibn al- Khattab said, 'Every Muslim should kiss the head of Abdullah Ibn Hudhaafah, and I will be the first to do so. Then he rose and kissed his head.³¹⁰

Aspects of Coercion

1. Force may drive one to seek refuge. In the face of persecution you may take refuge in your heart but take no pleasure in this, in the absence of any alternative. This is the context in which the verse was revealed: (Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith).
2. Force may take the form of threats. When someone capitulates under threats, although acting against his will, an element of choice remains. Choosing the lesser of two evils is an illustration of this. Thus Shu'aib chose between returning to disbelief or exile from his homeland:

The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, unless you return to our religion." He said: "Even though we hate it! "We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. It is

³⁰⁹ "Tafseer Ibn Kathir", Vol.4/525.

³¹⁰ "Tafseer Ibn Kathir", Vol.4/526.

not for us to return to it unless Allah, our Lord, should (so) will. Our Lord comprehends all things in His Knowledge. In Allah do we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment ³¹¹

Therefore, it is not permitted to accept such coercion (to return to disbelief). This is also supported by another verse:

Of mankind are some who say: "We believe in Allah," but, if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's Punishment; and then, if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)". Is not Allah Best Aware of what is in the breast of the *Aalameen* (mankind and Jinns) ³¹²

3. Force can break the morally weak. In this case there may be no threat nor persecution, but the feeble will fall under the weight of obligation placed upon him by his peers. This is what happened to those Muslims who remained in Makkah after the *hijrah*. Because of their inability to either defend their position or leave, they found themselves with no alternatives, though had they been able to overcome this dilemma they would have done so, regardless of the cost. Allah has forgiven such people. ³¹³

Ibn Atiq has spoken earlier about the position with regard to those who had been able either to resist or to leave, but did not do so, preferring to suffer the consequences. Here, he cited Ibn Taymiyyah as his authority, "I have studied various opinions and found that coercion varies according to the coerced person. Accordingly, the coercion which brings with it a declaration of disbelief is not the same as that allowed in *Hiba* (gifts donated freely), because as Imam Ahmad had mentioned, on many occasions, coercion can only be an excuse for someone who has been subjected to persecution or torture. Simple words have no power to force disbelief." ³¹⁴

Final word about Coercion

It is important to point out the difference between coercion and the feeling of fear, which is associated with the hope and awe, both of which are aspects of worship. So too, we should distinguish between weakness and lack of moral fibre; between submission to the enemy and inclining towards him, the loss of heart and the abandonment of reliance and trust in Allah. Everyone has within himself an inner source of strength on which to draw, according to the circumstances. This enables him to reject anything in the privacy of his heart. The Prophet called this *Jihad* when he said, "...whoever fights them with his heart, is a believer. But beyond this, there remains not a mustard seed's weight of faith." ³¹⁵

³¹¹ *Al-A'raf*, 88-89.

³¹² *Al-Ankabut*: 10

³¹³ Abdul Majid Ash-Shaadhili, "*Haddu al-Islam Wa Haqiqatu al-Eemaan*", p.523-526.

³¹⁴ Ibnu Ateeq, "*Ad-Difa'*", p.30.

³¹⁵ "*Sahih Muslim*", Vol.1/70, Hadith 50, The *Book of Eemaan*.

It is therefore imperative to resist the oppressive ruler and the alliance which he demands; even if he has the power to persuade you, otherwise, he can not be allowed to influence your heart. Allah addressed the believers, after the events at Uhud, thus,

And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the Way of Allah, nor did they weaken, nor were they brought low. Allah loves the steadfast. Their cry was only that they said: Our Lord! Forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk. So Allah gave them the reward of the world and good reward of the Hereafter. Allah loves those whose deeds are good. O you who believe! If you obey those who disbelieve, they will make you turn back on your heels, and you turn back as losers. But Allah is your Protector, and He is the best of helpers. ³¹⁶

Abdullah Ibn Mas'oud said, "It is enough for Allah to see the heart of one who has seen a reprehensible action, and could not do anything other than to be resentful at it." That you distance yourself from it, and not to lend yourself to it, is proof of your having been resentful. The heart should show superiority towards internal defeat. By the strength of the heart you may refuse falsehood, regardless of the arrogance and pride of those who would force you to submit to them. By this strength, you may withdraw from them within and deny their right on you. This is *Jihad* of the heart; it is a *Jihad* which has its deepest effect on the life of man. ³¹⁷

³¹⁶ *Aal-Imraan*: 146-150.

³¹⁷ Abdul Majid Ash-Shaadhili, "*Haddu al-Islam Wa Haqiqatu al-Eemaan*", p.527-528.