



# Muwaalaat and Mudhaaharah (Loyalty and Support) to the Mushrikeen

By Shaykh Abdul-Muhsin al-Ubaykaan

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed, then the question about the meaning and ruling concerning aiding the Mushriks and the extent to which that can be applied to the situation today has increased. So I say, and in Allaah lies success, that loyalty (muwaalaat) to the Kuffaar and aiding them (mudhaaharah) is divided into three types:

## **The First:**

That this (loyalty) is a complete, unrestricted, general tawallee (loyalty with underlying love and pleasure). This is kufr that expels from the religion of Islaam, and this is the intent of the one who made kufr absolute (in relation to this matter).

The evidence is His, the Most High's saying, **"O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust)"** (Al-Ma'idah 5:51).

And also His, the Most High's saying, **"O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth), and have driven out the Messenger and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And**

**whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.”** (Al-Mumtahinah 60:1).

Ibn Katheer (rahimahullaah) said in the explanation of these verses, “He, the Blessed and Exalted prohibited His Believing Servants from allying with the disbelievers and from taking them as close friends, showing friendship to them in secret as opposed to the believers, and then He made a threat for that, so the Most High said, “**...and whoever does that will never be helped by Allâh in any way...**” (Aali Imran 3:28), meaning whoever commits that which Allaah has prohibited in this regard, then he has freed himself from Allaah, just as the Most High said, “**O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them...**” - up until He said - “**... and whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path**” (Al-Mumtahinah 60:1). And the Most High said, “**O you who believe! Take not for Auliya’ (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?**” (An-Nisa 4:144). And the Most High said, “**O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers, etc.), they are but Auliya’ to one another. And if any amongst you takes them as Auliya’, then surely he is one of them...**” to the end of the verse (Al-Ma’idah 5:51). And the Most High said, after mentioning the loyalty of the believers from the Muhaajireen and the Ansaar and the Bedouins, “**And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allâh’s Religion of Islâmic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).**” (Al-Anfal 8:73)” End quote.

And the Imaam Ibn Jareer at-Tabaree said, “Whoever turns to them (with love and satisfaction) and aids them against the Muslims, then he is from the people of their religion (i.e. that of the Kuffaar), for no one who turns to and allies with someone except that he is pleased with him, and his religion and whatever he is upon, and when he is pleased with his religion, then (at the same time) he shows enmity to what opposes it and shows anger towards it, and thus his ruling becomes like his ruling (i.e. like the one who he turned to and allied with” End quote.

And Shaykh Abdul-Lateef bin Abdur-Rahmaan bin Hasan Aal ash-Shaykh said, “The Sunnah has explained this, and has restricted it, and has specified it (to be in reference to) the muwalaat (loyalty) that is unrestricted and general”. End quote.

And Shaykh Abdur-Rahmaan as-Sa'dee said, "If it is complete tawallee (allying with, turning to), then that is kufr (that expels), and below this (level) there are many levels some of which are severe and others less than that". End quote.

### **The Second:**

That (the loyalty) is for the sake of attaining a specific benefit for the one who makes this loyalty and gives this apparent aid, whilst there is nothing that justifies resorting to this, such as fear (of harm) and its likes, then his is unlawful (haraam) and it is not kufr.

The evidence: The story of Haatib bin Abee Balta'ah (radiyallaahu anhu), which is reported by al-Bukharee and Muslim and others<sup>1</sup>. Ubaidullah b. Rafi', who was the scribe of 'All, reported: I heard 'Ali (Allaah be pleased with him) as saying: Allaah's Messenger (sallAllaahu alayhi wa sallam) sent me and Zubair and Miqdad saying: Go to the garden of, Khakh [it is a place between Medina and Mecca at a distance of twelve miles from Medina] and there you will find a woman riding a camel. She would be in possession of a letter, which you must get from her. So we rushed on horses and when we met that woman, we asked her to deliver that letter to us. She said: There is no letter with me. We said: Either bring out that letter or we would take off your clothes (to find it). She brought out that letter from (the plaited hair of) her head. We delivered that letter to Allaah's Messenger (sallAllaahu alayhi wa sallam) in which Hatib b. Abu Balta'a had informed some people amongst the polytheists of Mecca about the affairs of Allaah's Messenger (sallAllaahu alayhi wa sallam). Allaah's Messenger (sallAllaahu alayhi wa sallam) said: Hatib, what is this? He said: Allaah's messenger, do not be hasty in judging my intention. I was a person attached to the Quraish. Sufyan said: He was their ally but had no relationship with them. (Hatib further said): Those who are with you amongst the emigrants have blood-relationship with them (the Quraish) and thus they would protect their families. I wished that when I had no blood-relationship with them I should find some supporters from (amongst them) who would help my family. I have not done this because of any unbelief or apostasy and I have no liking for the unbelief after I have (accepted) Islam. Thereupon Allaah's Prophet (sallAllaahu alayhi wa sallam) said: You have told the truth. 'Umar said: Allaah's Messenger, permit me to strike the neck of this hypocrite. But he (the Prophet) said: He was a participant in Badr and you little know that Allaah revealed about the people of Badr: Do what you like for there is forgiveness for you. And Allaah, the Exalted and Glorious, said:" **O you who believe, do not take My enemy and your enemy for friends**" (Mumtahinah 60:1).

<sup>1</sup> [Translator's Note]: This incident has been quoted in full as it actually occurs in the translation of Saheeh al-Bukhaaree.

Al-Haafidh bin Hajar said, “His saying in the story of Haatib bin Abee Balta’ah, “So Umar said, “Leave me to strike his neck of Messenger of Allaah...”, then Umar said that despite Allaah’s Messenger’s (sallallaahu alaihi wasallam) acceptance of Haatib’s excuse, and Umar had with him strength in the religion and hatred of the one who would be ascribed to hypocrisy, and he would believe that the one who failed to fulfil what Allaah’s Messenger (sallallaahu alaihi wasallam) had commanded him with deserved to be killed, however he was not resolute upon that (on this occasion) and thus he asked permission to kill him, and called him a hypocrite due to him concealing inside himself that which was opposed to what he outwardly showed, and the excuse of Haatib was what he mentioned, for he did that out of an interpretation, holding that there is no harm in that, and from at-Tabaree, from the route of al-Haarith from Alee concerning this story, “So he (the Messenger) said, “Has he not witnessed (the battle of) Badr with us”, he (Umar) said, “Yes, however he breached you and aided (dhaahara) your enemy against you”. End quote.

And Ibn Hazm said, “And as for those from the people of the border (cities) amongst the Muslims who are carried by zealousness to seek aid from the Mushriks warring (against the Muslims) and used them to kill those Muslims who opposed them, or in order to take their wealth or offspring, then if they are dominant and the Kuffar are like followers behind them, then he is perished in the extremity of sin (fusoq), but he does not become a disbeliever by that because he has not brought anything that would necessitate kufr for him, neither from the Qur’aan nor from Ijmaa.” End quote.

And Shaykh Muhammad Rasheed Ridhaa said, “And when the Legislator did not judge Haatib with kufr on account of showing loyalty to the Mushrikeen, which is a prohibited matter...”. End quote.

And for this reason the Fuquhaa did not mention al-muwaalaat and al-mudhaaharah (loyalty and supporting, aiding) amongst the nullifiers, within the chapter pertaining to the apostate, this will become clear to the one who has looked at the book al-Iqnaa’ and also its explanation al-Mughnee and others.

And note also that Allaah, the Mighty and Majestic, addressed Haatib with the word of faith, in His the Most High’s saying, “**O you who believe, do not take...**”, to the end of the verse, so this shows that he did not become a disbeliever by that action, despite Him saying, “**you show them love...**”, and He also said, “**you secretly show them love...**”.

### **The Third:**

That (the loyalty) is shown due to fear of the Kuffar and its likes, so the ruling pertaining to this is that it is permissible. The evidence, is His, the Most High’

saying, “...**except if you indeed fear a danger from them...**” (Aali Imran 3:28). Ibn Katheer said, “Meaning, except for the one who feared (for himself) from their evil (i.e. harm) in some of the lands and in some of the times, so it is (permissible) for him to fear them outwardly, but not inwardly or in his intention, just as al-Bukharee said concerning Abu ad-Dardaa, that he said, “Indeed we grin in the faces of some people, and our hearts curse them” End quote.

Shaykh Muhammad Rasheed Ridhaa<sup>2</sup> said, “Those who speak in the religion without knowledge, and who explain the Qur’aan with desire and opinion claim that the verse of Aali Imraan and whatever else is of the same meaning as it concerning the general and specific prohibition, such as His, the Most High’s saying, “**O you who believe! Take not the Jews and the Christians as Auliya’ ...**” (Al-Ma’idah 5:51), indicates that it is not permissible for the Muslims to ally with or come to agreement with others, even if the opposition (shown) or the agreement (shown) is for their own benefit. And it has escaped them that the Prophet (sallallaahu alaihi wasallam) used to ally with Khuzaa’ah and they were upon Shirk. Rather, some of those who are sentimental concerning the religion with ignorance claim that it is not permissible for a Muslim to be benevolent in his interaction with a non-Muslim, or in his company, or to trust in him in a particular matter amongst the affairs (of the world)...”

And he also said, “And built upon this it is permissible for the Rulers of the Muslims to ally with non-Muslim states for the sake of benefiting the believers, in order to repel some harm or to bring about some benefit.” End quote.

And when loyalty to the Kuffar and aiding them is found, then the one who applies (the ruling) of the particular type of aiding (mudhaaharah) from the three types (discussed above) upon the one who did it, then such a one should fear Allaah in not being hasty, and it is upon him to know the reality of the situation, and its inward (reality). So fear and caution (al-wara’) in expelling a Muslim from the religion of Islaam is more appropriate and foremost than fear and caution in keeping away from eating the forbidden things and doing the (prohibited) evil things. And giving verdict in the likes of these general affairs that are connected to the dealings and interactions between nation states, and between the rulers is not the right of every person from the students of

<sup>2</sup> [Translator’s Note]: Despite Muhammad Rasheed Ridhaa having written much of that which agrees with the Sunnah, he is nevertheless from amongst the Innovators who are far from the Sunnah and the Salafee manhaj. Shaykh Muqbil has written a refutation of him, “Rudood Ahl il-‘Ilm Alaa Taa’ineena Fee Ahaadeeth as -Sihr...”. Ridhaa, from the earlier part of the last century, is often quoted on different issues by some of the Scholars, mainly due to the prominence he gained by his writings published in the magazine al-Manar, and in which he often did write in accordance with what is correct. However, he concealed Modernism, and rejected aspects of the Sunnah, and this did not become apparent to many people during his time, or even after his time. Refer to the book by Shaykh Muqbil mentioned above for complete details.

knowledge. Rather, it is the speciality of the Senior Scholars, those who connect with those in authority and who know the reality of the situation, and overwhelmingly, the outwardly displayed matters are opposed to the hidden reality. So the one who gives a verdict, for example (lets say) a Doctor, the one who characterises the disease firstly, then he prescribes the cure, yet some of those who issue verdict (in the same matter) such as the Chemist, then they will have knowledge of the texts (relating to the discipline), but they are not able to apply those texts to the actual situation. Just like individual verdicts (given by people) in the general affairs (of the Ummah) cause variation in the verdicts and opposition (to each other) within them, and then this leads to differing of the Ummah, and it being divided and the rank of obedience (to those in authority) being split - all at a time when the Ummah is in great need of being united and being upon a single word.

And whoever has deeply fathomed the way of the Prophet (sallallaahu alaihi wasallam) with the Mushriks and his dealings with them, the meanings of those texts will become clear to him, and carefully observing (what is in them) in order to bring about benefits, and giving them consideration in order to repel the harms. And this was when the Prophet (sallallaahu alaihi wasallam) was conciliating with the Mushriks of Quraish in al-Hudaibiyah for the period of 10 years, and he allowed them to remain in Makkah upon their Shirk and to desecrate the House (the Ka'bah) with their Shirk, and placing of idols (therein). And the treaty also comprised what has come in the Saheeh of al-Bukharee, and its text is, "So when Suhail (from the Mushrikeen) did not agree except with that condition the Prophet wrote to him agreeing to that condition and returned Abu Jandal (from the Muslims) to his father Suhail bin 'Amr. Thenceforward the Prophet returned everyone who came to him in that period (of truce) even if he was a Muslim."

And if a Ruler after the Prophet (sallallaahu alaihi wasallam) was to do something like that, and returned and submitted the Muslims to the Kuffar, then some of those ascribing themselves to knowledge would have judged him with disbelief and apostasy.

So my advice to the Muslims generally and to the students of knowledge specifically is that they withhold from the causes of separation between the Muslims, because this is from that which serves (the interests) of the enemies who lie in wait, and it is upon them to strive to unite the word, and to unite the ranks, He, the Most High, said, "**And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves...**" (Aali Imran 3:103), and he (sallallaahu alaihi wasallam) said, "Whoever comes to you whilst your affair is united upon a single man amongst you (i.e. a ruler) and he desires

to separate your ranks and split your jamaa'ah, then kill him whoever he may be”.

And the Jurists of the Ummah and the Rabbaanee Scholars, they abide by the legal principles when they issue verdicts, such as the principle of attaining the benefits and increasing them, and repelling the harms and reducing them, and the principle of bearing the lower of two harms in order to repel the greater of them.

We ask Allaah al-Kareem that He unites the gathering of Muslims and unites their ranks upon the truth and aids them against their enemies, and that He strengthens His religion and raises His word, for He is in charge of that and capable over it, and may salaam and salaam be upon our Prophet Muhammad and his family and companions.

This was said by the one in need of the pardon of his Lord, ‘Abdul-Muhsin bin Naasir Aal ‘Ubaykaan.