التبين في كفر من أعان الأمريكيان

The Exposition Regarding the Disbelief of the one that Assists the Americans

By: Shaykh Nāsir bin Hamad al-Fahd
(may Allāh free him)

With the introductions of the Noble Scholars:

Shaykh Hamūd Ibn ‘Uqlā’ ash-Shu’aybī
(may Allāh be merciful to him)

Shaykh Sulaymān Ibn Nāgir al-‘Ulwān
(may Allāh free him)

Shaykh ‘Alī Ibn Khudayr al-Khudayr
(may Allāh free him)

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The Exposition Regarding the Disbelief of the one that Assists the Americans
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Shaykh ul-Islām Muḥammad ibn ‘Abdil-Wahhāb (d. 1206 H) – rāqmahullāh – said in Nawāqīd al-Islām: “The Eighth Nullifier: Muddāhabah (aid, assistance, victory) of the Mushrikīn and assisting them against the Muslims, and the evidence is the statement of the Most High:

And whoever is an ally to them among you – then, indeed, he is (one) of them. Indeed, Allāh guides not the wrongdoing people. [ṣūrah al-Mā'idah (5):51]"

The ‘Allāmah, Ibn Hazm (d. 456 H) – rāqmahullāh – said in al-Muhallā (5/419): “The Most High said:

And prepare for them what you can of power and steeds of war by which you may the enemy of Allāh and your enemy. [ṣūrah al-Anfal (8):60]

So He made terrorizing them an obligation upon us. Therefore, whoever assisted them with what is carried to them then he has not terrorized them. Nay, he has assisted them in sin and transgression.”

Ibn al-Qayyīm (d. 751 H) – rāqmahullāh – said in ‘Īmām al-Mawāqqi‘īn (2/121): “So what Din, and what good is there to be found in the one that sees the prohibitions of Allāh being committed, His prescribed punishments being laid to waste and abandon, His Din left, and the Sunnah of the Messenger of Allāh (sallālāhu ‘alayhi wasallāhum) being thrown away while he is of cold heart with a silent tongue, a dumb-mute Shuyūrī just as the one who speaks falsehood is a speaking Shuyūrī? Is the tribulation of the Din in other than these, who if their source of food and position is safe, then there is no concern for what happens to the Din? The best of them is the one that feigns and pretends to be sad. If however, a dispute arose with regards to something that is important to him in his rank or wealth he would most certainly spend out and expend and make strong effort in earnest and he would have utilized the three levels of censure according to his ability. [This is in reference to the hadith of the Prophet (sallālāhu ‘alayhi wasallāhum): “Whoever of you sees an evil then let him change it with his hand. If he is unable then with his tongue. If he is unable then with his heart and that is the weakest of Iman.” (Muslim)]

For these, along with them being removed from closeness to Allāh and Allāh hating them, they have been afflicted in the world with most tremendous affliction that can be whilst they perceive not, and that is the death of the heart. For the more complete the life is in the heart, the stronger and stronger its hatred is for the sake of Allāh and His Messenger and the more complete its assistance and victory is to the Din.”

Shaykh ‘Abdul-Lajīf ibn ‘Abdīr-Rahmān al-ashī Shaykh (d. 1293 H) – rāqmahullāh – said concerning the silence of the scholars of his time with regards to a tribulation that resembles the tribulation of today: “Most of them hold fast to remaining silent from uncovering the confusion in this issue that many of the ignorant ones have been deceived by and by which most must have been led astray. The path of the Book, the Sunnah and the scholars of the Ummah opposes what this group has allowed of silence, turning away (from clarification) of this tremendous tribulation and (it opposes) the working of their tongues in disparagement and opposition towards the one who has ahqārah (strong honor and jealousy that leads one to action) for Allāh, His Book and His Din.

So let there be from you, O brother, a ḥarī‘ah path and well pleasing course in refuting what has been mentioned of misconceptions and uncovering the confusion and warning from the tribulation of the armies, as well as having sincerity for Allāh, His Book, His Messenger, the Imāms of the Muslims and their common folk. None (of this) is obtained by silence and going with the flow in any way. So therefore, seize the opportunity, speak abundantly about it, and seize the days of your life so that perhaps, Allāh might raise us up, both you and I, among the congregation of the armies of the Sunnah and the Qur’ān, and those who preceded us from the people of truthfulness and Iman.” [ad-Durrār al-Sanīyyah (8/372)]
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Translator’s Foreword

All praise is for Allāh, al-Mannān al-Jabbār, who has created mankind and jinn for His worship and divided them, by His divine and perfect decree between Muwahhidin and Kuffār. And may the Salāh, and the Salām be upon His final Messenger, the Imām of the Ahlī, who said: “I have been sent with a sword between before the Last Hour in order that Allah be worshipped alone and without any partners. And my provision has been placed beneath the shade of my spear. Humiliation and lowliness has been placed upon the one that opposes my command, and whoever imitates a people then he is from them.”

Whosoever Allāh guides, there is none that can misguide him. Whosoever Allāh misguides, then there is certainly no guide for him. I bear witness that none has the right to be worshipped as a deity in truth except Allāh the Most High, and I bear witness the Muḥammad is His slave and Final Messenger.

It has been over one year and seven months since the Crusaders, under the leadership of George W. Bush (‘alayhi la‘imullāh) began their renewed Crusader Onslaught against the Muslim Ummah. In the course of over one year, Allāh has blessed this Ummah by showing them the real enemies of the Muslims and the rabid nature of the Kuffār nations. Along with this, Allāh has bestowed His immense favor upon the Muslims in these times by decreeing events that add to their certainty that the true path that is worthy of following and sacrificing for is indeed the path of the Prophets. The Messenger of Allāh (gallallāhu ‘alayhi wasallam) said: “The most severely tested of the people are the Prophets, then those closest to them, then those closest to them.”

Without doubt, from the path of the Prophets is to establish the demarcating line between the allies of ar-Rahmān and the allies of ash-Shaytān. Allah (‘azza wa jall) mentioned in the clearest of expressions that this is from the objectives of His Final Revelation. The Most High said:

And thus do We detail the Āyāt, and [thus] the way of the criminals will become evident.3

From the matters that Allāh has clarified is the prohibition against assisting the Kuffār against the Muslims and giving them aid, help, and victory against the Ummah – be it by hand, wealth, or opinion. Indeed, what kind of Islām is it that allows, nay obligates and encourages its adherents to cooperate with the Crusaders in their war against the Din? What kind of Din does a person have, who deems it a duty to report their Muslim brothers and sisters to the worshippers of the cross, be they Arab or non-Arab? What kind of Din does the person have, who considers it appropriate to actively work with the military or intelligence agencies

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1 Hadīth Hasan, reported by Imām Aḥmad in his Musnad on the authority of Ibn ‘Umar (radiallāhu ‘anhu).
2 Sahīḥ Muslim.
of the Kuffār in apprehending, punishing, or thwarting the Jihād of the Lions of Islām, all for the sake of “showing a good picture of Islām to the non-Muslims” and “assuring the spread of open dialogue and democratic change?”

In your hands, is a book that was authored after the attacks of Jumādā al-Uwāl (September 11th) with the intent of establishing, with Shari‘i legislative proofs and evidences, the Kuff of those who assist America and her accursed allies in the war against Islām. The author of this wonderful book, Shaykh Nāsir al-Fahd – may Allāh protect him from the plots of the plotters and the envy of the envious – has done an excellent job in elucidating a very much neglected aspect of tawhīd, especially in the English language, and that is the actualization of the Millah of Prophet Ibrāhim (‘alayhi-salām) which is establishing the allegiance for the believers and disavowal towards the Kuffār. Due to its importance, we sought to translate this book for the benefit of the English-speaking brothers and sisters.

Our Work on the Translation

In this translation, we have chosen to leave the common Arabic words that form the Islāmic vocabulary of the English speaking Muslim. For example, we left the words Kuffār, Din, Shīrkh as they are, without using words such as; disbelievers, religion, and polytheism.

With regards to the transliteration of Arabic words, we preferred to adhere to the most common transliteration symbols placed on the words as opposed to the use of double letters to represent long vowels. For instance, the word [مسلمون] will be transliterated as Muslimūn and not ‘Muslimoon’. [بخاري] will be transliterated as al-Bukhārī and not ‘al-Bukhaaree’ and so on.

As for the translations of the Āyāt of the Qur’ān, we have not stuck to one particular translation. I have mostly used the translation of Dr. Muhsin Khan and the translation of Saheeh International with slight adaptations when called for.

On certain occasions, we deemed it necessary to add explanatory footnotes to elucidate on the meanings of some of the Arabic words or to make important comments. All of my comments are marked with the symbol: [T] standing for ‘translator’.

We ask Allāh the Most High to bless this effort, to grant us Ikhlās and truthfulness in all of our actions both small and great, to reward all who read this book, study it, distribute it, and we ask Him to accept from us our deeds. We would like to also specially thank those individuals who spent their time and effort in the translation, editing, and typesetting of this book.

Please remember us in all of your Dua‘s and ask Allāh to forgive us our shortcomings and to grant all of us tawfīq.

At-Tibyān Publications.
10/8/1424
The Exposition Regarding the Disbelief of the one that Assists the Americans

Biography of Shaykh Nāsir bin Hamad al-Fahd

His Name

Nāsir bin Hamad bin Humaym al-Fahd from the Farahīd from the Asā’idah from the Rawaqah from Utaybah, whose ancestors go back to the tribe of Banī Sa’d ibn Bakr ibn Hawāzin from ‘Adnān.

His Birth and Upbringing

Born in Riyadh in the month of Shawwāl 1388 and he was raised in it, he graduated from Imam University, College of Sharī’ah in Riyadh, in Rajab 1412, and he was appointed dean in the College of Usul al-Din; Department of ‘Aqīdah and Contemporary Ideologies, he carried on his work until he was arrested in Rabī’ al-Awwal in 1415 and he was imprisoned until Rajab 1418 when he was released and suspended from the university.

His Teachers

He studied in the College under a group of teachers, the most popular of them:

Shaykh ‘Abdul-‘Azīz bin ‘Abdillah ar-Rājihi
Shaykh ‘Abdul-‘Azīz bin ‘Abdillah al-ash-Shaykh
Shaykh Sālih al-‘Atram
Shaykh ‘Abdullah ar-Rukbān
Shaykh Zayd bin Fayyād (rahimahullāh)
Shaykh Ahmad Ma’bad

And many others.

His Writings

He has written many books and articles, including:

- The Choices and Opinions of Shaykh ul-Islām in Grammar and Morphology (Printed)
- The Notification of the Oppositions of (the Book) al-‘Itisim (Printed)
- Establishing the Evidence for the Obligation of Breaking the Idols
- The Exposition Regarding the Disbelief of the One That Assists the Americans, Part One: The Campaign Against Afghānīstān
- The Exposition Regarding the Disbelief of the One That Assists the Americans, Part Two: The Campaign Against Irāq
- The Clarification of the Danger of the Peace Process Against the Muslims
- The Ascertaining of the Issue of Clapping
- Notices Concerning the Books of (Hadīth) Checking for Kitāb at-Tawhīd
- The Censure in Clarification of What the Bayān al-Muḥaqaqāfīn Contains of Falsehood
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- Ḥarḥwat Taḍīl According to Ibn Ḥazm ad-Dāhirī
- The Ruling Upon Alcohol Based Perfumes
- A Refutation Against the Rāfiḍah in Their Accusation Against the Companions Tampering With the Qur’ān
- A Letter to a Modernist
- A Treatise on the Ruling of Singing the Qur’ān
- A Treatise in Refutation Against the Misconception of the Murji‘ah Taken From the Words of Shaykh ul-Īslām ibn Taymiyah (raḥimahullāhī)
- A Treatise Concerning the Shortening of the Travelers (Prayer) Behind the Resident (Imām)
- A Treatise Clarifying the Legality of Harshness Against the Rāfiḍah
- Biography of Shaykh Muḥammad ibn Ibrāhīm āl-ash-Shaykh (raḥimahullāhī) (Printed)
- Protecting Majmū‘ al-Fatāwā From Misprints and Typographical Errors (Under Publication)
- The Islāmic Video and ‘Islāmic Alternatives’ (Printed)
- Unveiling the Misconceptions of Hasan al-Mālikī
- The Clothing of a Woman in Front of Other Women
- A Summary of the Falsehoods of al-Qardāwī
- Encyclopedia of the Settled Families of al-Asā’irah Clan (Printed)
- The Methodology of the Early Scholars in the Issue of Tadlīs
- The Stances With the Stances (A Refutation Against Some of the Comments of the Modern-Day Murji‘ah Made Against the Book at-Tibyān)
- The Legality of Using Weapons of Mass Destruction

And other beneficial essays and works.

May Allāh the Most High protect the Shaykh, free him from the jails of the tyrants, and continue to let the Muslims benefit from his knowledge.
Introduction to the Translation by the Noble Shaykh, Nasir ibn Hamad al-Fahd

In the Name of Allah, the Beneficent, the Merciful.

All praise is due to Allah, and may Salah and Salam be upon the Messenger of Allah, to proceed:

Know, my Muslim brother, that from the principles of the religion of Islam is disbelieving in the Tāghūt, and this is half of tawḥīd; its other half being belief in Allah, as Allah the Most High says:

rückermann

Whoever disbelieves in the Tāghūt and believes in Allah, then he has held unto the firm hand hold.4

And He said:

rückermann

And we have sent in every people a Messenger saying worship Allah and avoid the Tāghūt.5

And from disbelief in the Tāghūt is: declaring (ones) disavowal from Kufr and its people, and hating them, and having enmity towards them, as Allah the Most High says:

rückermann

There has been a good example in Ibrāhīm and those who were with him, when they said to their people: “We are free from you and what you worship besides Allah, we have disbelieved in you, and enmity and hatred has begun between us and you until you believe in Allah alone.”6

Shaykh ul-Islām Ibn Taymiyyah (rahimahullāhu ta’ālá) said: “For Allah has ordered us to follow in the way of Ibrāhīm and those who were with him, as they declared Barā’ab (innocence, disavowal) from the Mushrikūn and what they worship besides Allah, and al-Khālīl (Ibrāhīm) said: “I am free from what you worship, except the One who created me. Indeed He shall guide me,” and having Barā’ab is opposite of allegiance, and the foundation of Barā’ab is hatred, and the foundation of allegiance is love, and this is because the reality of tawḥīd is to not love except Allah, and to love what Allah loves, thus he doesn’t love except for Allāh, and does not hate except for Allāh.”

4 Sūrah al-Baqarah (2):256.
5 Sūrah an-Nahl (16):36.
Many of the Muslims have been tribulated by living in the abodes of the Kāfirūn, for various reasons, and the ruling upon residing in the lands of the Kāfirūn has details which the people of knowledge have mentioned, generally though, it is categorized into three:

**The First Category:** If the Muslim is capable of openly declaring his religion, and from this religion is disbelieving in the Tağhūt, then it is permissible for him to reside there, and if he is a caller to Allah the Most High amongst the Kuffār, then it may even be praiseworthy and recommended for him to reside there, and this was the condition of the Prophets when they lived amongst their people.

**The Second Category:** If he is unable to openly declare his religion, and is able to migrate to a land where he can openly declare his religion in it, then it becomes obligatory to do so.

**The Third Category:** If he is unable to openly declare his religion, and is unable to migrate, then he is from the weak excused ones, but he must refrain from interacting with the Kuffār and mixing with them as much as possible.

And, all this has detailing (elsewhere).

For this reason, it is obligatory upon the Muslim residing in the abodes of the Kuffār to actualize the Millah of Ibrāhīm (‘alayhis-salām) by way of declaring Barā‘ab from the Kuffār and their religion, and to openly show them hatred and enmity, and I wish to make aware of two issues related to this matter:

**The First Issue:** Actualizing the Millah of Ibrāhīm does not mean leaving calling the Kuffār to Islām in a nice manner, for the Messenger (sallallāhu ‘alayhi wasallām) was open to the Kuffār from his people in his declaration of their Kufr, and his enmity and hatred towards them, and this did not prevent him from calling them to Islām by softness, mildness, and with the good reminder. And (in this matter) two people have fallen into wrong:

1. Those who see nothing except softness in calling people to Islām, so he left openly showing enmity and hatred to the disbelievers, and thus fell into having allegiance (towards them).

2. Those who see nothing but hatred and enmity towards them, so he ignored calling them to Islām by mildness, and this one his condition – despite being more complete then the first – except he is lacking, for the most complete manner to fulfill and actualize the Millah of Ibrāhīm is by calling the Kuffār (to Islām) and this is the condition of the Prophets (‘alayhim as-salām).

**The Second Issue:** The actualization of the Millah of Ibrāhīm does not mean being treacherous to the Kuffār or cheating them or their wealth if they give a contract of passage (or safety) to the Muslim, for the Muslim, if he is granted a contract of protection and
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passage by way of an agreed upon contract with the Muslim, even if only by way of custom, then it becomes prohibited on him to be treacherous or deceive them.

And here, between your hands, dear brother, is the book *at-Tibyān fī Kufri man d’ān al-Amrikān*, and it discusses one of some of the great explicit matters of the *Millāh* of Ibrāhīm, and I mean by this, the issue of helping the *Kuffār* and supporting them against the Muslims, and it is one of the nullifiers of Islām as will become clear to you, Allah willing.

And some brothers – may Allāh reward them and increase them in reward – had gone about translating it to the English language, hoping by it, to clarify this matter to those who do not know Arabic, and this is a special introduction for this translation.

I ask Allāh, the Glorified the Most High to forgive the ones who wrote, translated, published and read it from amongst the Muslims, and I ask Him the Glorified to help us all to that which He loves and is pleased with, and to grant us sincerity, and to accept from our actions, and to keep us firm until we meet Him, and may *Salāh* and *Salām* be upon our Messenger Muḥammad, and upon his family and Companions.

Nāsir bin Ḥamad al-Fahd
Sunday, 10/3/1424H
The Exposition Regarding the Disbelief
of the one that Assists the Americans

Introduction by the Noble Shaykh Hamūd ibn ‘Uqlā’
ash-Shu’aybī

(may Allāh have mercy upon him)

All praise is for Allāh the Lord of the worlds and may the Salāh and the Salām be upon the most noble of the Prophets and Messengers, our Prophet Muhammad, and upon his family and companions. As for what follows:

I have reviewed the book: Jāmī’ al-Amrīkān fī Kafr man a’ān al-‘Ammārān) by the Noble Shaykh, Nāsir ibn Hamad al-Fahd, may Allāh preserve him. I found it to be from the best of books in clarifying this issue wherein he, may Allāh preserve him, expended strong effort in gathering the evidences and elucidating upon them in this tremendous issue today: the Kafr and apostasy of whoever assists and helps the Americans – as he titled his book, may Allāh reward him.

There is no doubt that this issue is one of Ijmā’ and agreement, so for that reason, it is from the amazing affairs and strangeness of the Din that this clear issue, that is as clear as the sun, should be subject to such ignorance, confusion and watering down7 with some of the scholars not to mention other than them, and there is no movement or might except by Allāh.

It is for that reason, I advise all the levels from the scholars, students of knowledge, callers and youth of the Awakening to read this book, obtain it, and use it as a weapon that will be benefited from in confronting some of the statements, opinions and dubious movements of today that are intended to be propagated and gain mastery over the minds of the people.

There shall never cease to be a group that is victorious upon the truth, waging Jihād and vying against falsehood and its followers, and Allāh will assist His soldiers and party. The Most High said:

Verily our soldiers are the victorious.8

And the Most High said:

And the good end is for those who possess Taqwā.9

And the Most High said:

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7 The word in Arabic I have chosen to translate as “watering down” is Tamyī‘ (تَمْيِع). [T]
8 Sūrah as-Saffāt (37)173
9 Sūrah al-‘Arāf, (7)128

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“As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allāh present examples.” 10

And I especially encourage our brother scholars to fear Allah in these times and to uphold that which Allah has obligated upon them of standing firm for the truth and clarifying the important dangerous affairs to the people.

And [remember] when we took the covenant from those to whom the book was given that they should clarify it for the people and not conceal it. 11

And the Most High said:

So stand firm with that which you are commanded with and turn away from the Mushrikūn.

And [I encourage them] to wage Jihād with the word and exposition and legal verdict and not to heed the desires of a ruler or fading worldly life [in that matter]

And if you turn away, He will replace you with another people besides you and then they will not be like yourselves. 12

And the Shaykh, Nāsir al-Fahd, may Allāh grant him success, has many blessed efforts, for he has taken part and expended effort in giving victory to the truth and its people and repelling falsehood and its people. He has confronted them in many well-known books and essays. We ask Allāh to write for him a goodly reward and keep him firm upon that.

We ask Allāh the Most High to assist the Mujāhidūn everywhere and to humiliate the Kafrūn and those that assist them everywhere and may Allāh send His Salāh upon our Prophet Muhammad, his family, and companions.

Dictated by:
Hamūd ibn ‘Uqlā’ ash-Shu‘aybī
5/8/1422H

10 Sūrah ar-Ra‘d (13):17.
11 Sūrah al-‘Imrān, (3)187
12 Sūrah Muhammad (47)38
The Introduction of the Noble Shaykh, Sulaymān ibn Nāsir al-‘Ulwān
(May Allāh free and preserve him)

The Islāmic Sharī‘ah has been filled with clear-cut texts that obligate giving victory to the oppressed Muslims (as well as obligating) the safeguard of their honor and wealth and this has come in the framework of the five necessities that all of the legislations have agreed upon, and they are: the Din, the life, the intellect, the wealth, and the honor.

The Most High said:

The believing men and women are allies to one another. 13

Al-Bukhārī, Muslim, and others reported from the route of az-Zuhrī, from Sālim ibn ‘Abdillāh, from his father who reported that the Prophet (sallallāhu ‘alayhi wasallam) said: “The Muslim is the brother of (his) fellow Muslim. He does not oppress him nor does he surrender him.”

And he (sallallāhu ‘alayhi wasallam) also said: “Assist your brother be he an oppressor or oppressed.” A man said: “O Messenger of Allāh! I would assist him if he was oppressed so what if he was an oppressor?” He replied: “Prevent him from his oppression and that is assisting him.” – narrated by al-Bukhārī from the hadīth of Anas and narrated in Muslim from the hadīth of Jābir.

This aid and help is from the beautiful things of Islām and is a door from the doors of Jihād.

The Most High said:

And if they seek your assistance in the Din then you must help them. 14

In that there is a strengthening of the bonds of love and firmness for those that believe. Therefore, there is no room for abandonment, idleness, and sitting with those that lag behind.

Certainly, when the bonds of love between them were strengthened and they assisted each other, Islām and its people were honored, its nation established, its affair made mighty and their enemies feared them.

The Prophet (sallallāhu ‘alayhi wasallam) likened the believers, in their mutual love, concern and mercy to that of a body where if one part of it suffers, the whole body suffers with

13 Sūrah at-Tawbah (9):71.
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sleeplessness and fever. This has been recorded from him in the Two Sahihs from the hadith of Nu‘mān ibn Bashīr.

And in Sahīh Muslim there appears (the hadith): “The Muslims are like one man. If his eyes hurt him his whole body suffers and if his head hurts his whole body suffers.”

Islām calls for the unification of this brotherhood that is established upon the purity of ‘Aqidah and love, and it wages war against abandonment and disputationsthat tear apart the Ummah and drag it into humiliation and shame.

In our current times, the legions of Kufr and the heads of the devils – America, Britain and their allies – have struck an alliance to wage war against Islām and its people among the Tālibān and the other Islāmic lands, all under the guise or name: “The War on Terrorism.”

It is obligatory upon all of the Muslims, everyone according to his capacity, to assist our brothers, the Mujāhidūn, in the path of Allāh with wealth, life, and tongue. The Most High said:

March forth, whether light or heavy and wage jihād with your wealth and lives in the path of Allāh. That is better for you if you but knew. 15

Abandonment of assistance to the weak Muslims is not permissible for that is humiliation, shame and oppression.

As for aiding the Kuffār against the Muslims with any type of assistance then it is Nīfāq and apostasy from the Din. The Most High said:

Give tidings to the Munāfiqūn that for them there is a painful punishment, those that take the Kāfirūn as allies besides the believers. Do they seek honor with them? Verily all honor is with Allāh. 16

And the Most High said:

And whoever is an ally to them (the disbelievers) among you – then, indeed, he is (one) of them. 17

Meaning: A Kāfir like them and the People of Knowledge do not differ concerning that.

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15 Sūrah at-Tawbah (9):41.
16 Sūrah an-Nāṣa‘(4):139.

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So beware! Beware of giving victory to the Kufr against the Muslims with any type of victory for this is Kufr, Nifaq, a sickness in the hearts, and corruption. It is not from the conditions of Kufr that his Mudhârah\textsuperscript{18} of the Kufr be out of love for their Din or pleasure with it. This condition is nothing. That is because loving the Din of the Kufr and pleasure with it is major Kufr by the consensus of the people with out Mudhârah of them against the Muslims for this is another cause of Kufr. If the one performing Mudhârah claimed to love the Din and hate the Kufr and Mushrikun (we say): Many of the Kufr and apostates did not abandon the truth out of hatred for it nor out of displeasure with their Din. It is only that they have a worldly interest so they preferred it to the Din. The Most High said:

\textit{That is because they preferred the life of this world over the hereafter and verily Allâh does not guide the people that are Käfîrîn.}\textsuperscript{19}

In Sahih Muslim from the route of  
\textit{Tarîq} ibn al-\textit{‘Alâ} ibn \textit{‘Abdir-Rahmân} from his father from Abû Hurayrah who narrated that the Messenger of Allâh (sallallahu 'alayhi wasallam) said: “Rush to good deeds before a tribulation like the dark night comes wherein a person will awaken as a believer and enter the evening as a Käfîr or will enter the evening as a believer and awaken as a Käfîr. He will sell his Din for a portion of the world.”

And the criminal legal verdict that was issued by some of the defeated ones that allows those that are counted among the Muslims working in the American government to participate in fighting the Afghân Mujâhidîn. (This legal ruling) is as far removed from the Fiqh of Islâm and spirit of Imân as can be. It was not connected to the truth in any shape or form nor was it built upon principles of Fiqh and Uqul. It is in opposition to the path of the believers, for the believers are in unanimous agreement that whoever assists a Käfîr against a Muslim then he has committed a nullifier from the nullifiers of Islâm.

Justifying this with compulsion is not correct because the blood of the one who is killed is certainly not cheaper than the blood of the killer, nor is the blood of the killer more expensive than the blood of the one killed.

The jurists are in agreement that if a man compelled another man to kill a Muslim whose blood is sacred then it is forbidden for him to kill him. Hence, it is not allowed for the Muslim to safeguard himself from being killed by means of shedding the blood of others.

The Most High said:

\textit{And do not kill the soul that Allâh has forbidden except with right.}\textsuperscript{20}

\textsuperscript{18} \textit{Mudhârah} (مظاهره) – Giving aid, assistance, succor, victory, and relief to a person or a group of people. This is the main word used by the author through out this book. For that reason, we have choosen to leave it untranslated.\textsuperscript{T}
\textsuperscript{19} Surah an-Nahl (16):107.
\textsuperscript{20} Surah al-An‘âm (6):151.
And the Most High said:

And whoever intentionally kills a believer then his reward is Hell-Fire permanently residing therein and the anger of Allāh is upon him and He has cursed him and prepared for him a tremendous punishment.  

I have established this issue in another place and I have pointed out the important issues in this area.

Now, in your hands is a precious book entitled: ِ at-Tibyān fi Kāfīr man a‘in al-Amrikān) by the Shaykh, Nāṣir Ibn Hamad al-Fahd – may Allāh grant him success and increase him in knowledge and action. In it, he warned the Muslims from being in assistance to the Jews and Christians against their Muslim brothers. Certainly, he has gathered himself and expended his strong effort in clarifying the ruling in this issue. He placed eager focus in gathering the words of the Imāms, both the earlier and later ones, from them in order for the Muslim to be upon clarity in his Din and (so that) there is no dispute regarding the apostasy of those that perform Mudhāharah of the Kuffār against the Muslims.

In this valuable piece there are beneficial researches, rare points of benefit, and large meanings, not to mention its aid to the people of Tawḥīd and its justice to them as opposed to the people of dissention and Nīfāq. Verily, this aid is a door from the doors of Jihād and a sign from the signs of Īmān, so may Allāh strengthen this Shaykh. How good it is that which his hands have written! It is worthy of a good reception from the People of Knowledge and seekers of the truth. So without further due, this is the book that has actualized ‘Aqidah and Fiqh upon the path of those that have passed from the Imāms of guidance and the People of Knowledge and Taqwā, and all praise is for Allāh the Lord of the worlds.

Written by:
Sulaymān ibn Nāṣir ibn ‘Abdillāh al-‘Ulwān
8/10/1422 H

21 Sūrah an-Nisā’ (4):93.
All praise is to Allâh and He is Sufficient. And may the Salâh and the Salâm be upon the one whom He has chosen. As for what follows:

I have read the book: ‘at-Tibyān fî Kufr man a‘ān al-Amrikan’ by the noble Shaykh, Nâsir ibn Hamad al-Fahd – may Allâh grant him success and keep him firm. I have found it to be a splendid book that is precise in its field. It should be “written in gold,” as it is said, especially the following chapters or sections:

1. The Second Area of Research in Chapter One: Where he mentioned with clear evidence, a summary on the Tâlibān – may Allâh grant it success – and their implementation of the Islāmic Shâr‘âb and establishment of the apparent Islāmic rites as well as (their) war against Kufr, Shirk, and corruption.

2. The Third Area of Research in Chapter One: Evidences of the Crusade Onslaught, where he mentioned particular evidences that what America is carrying out with its allies today is a Crusade War against Islām and the Muslims. For that he mentioned thirteen evidences from the current events. One of them would be enough, so what about all of them together?

3. The Sixth Area of Research in Chapter Two: Historical evidence and (evidence) from the Current Affairs that show with clarity that Mudhâharâb of the Kuffâr is apostasy and Kufr. That is based upon historical events that took place with people who performed Mudhâharâb of the Kuffâr against the Muslims while the scholars of that time issued legal verdicts following those events declaring apostasy and Kufr individually upon the one who performed Mudhâharâb. He mentioned fourteen historical events, all of which resemble what has happened in these modern events. It is as if “history is repeating itself,” as they say. And that which is added to these historic events is that which occurred in the last generation wherein some deviants and Munâfiqûn assisted the Kuffâr in the days of military occupation (colonization). Some of the scholars who witnessed those events issued legal verdicts as were mentioned in the Seventh Section: The Statements of the Latter Day Scholars.

4. Chapter Three: The chapter composed of refutations against the misconceptions that have been spread concerning the subject of assisting the Americans, and they are eight misconceptions that he presented and refuted with refutations that are good, blessed, and beneficial for the one who lends and ear while bearing witness. This is especially the case with what is related to the misconception of the story of Hâjîb (radîyallâhu ‘anhu) and (the one stating) that the Tâlibān is a government of oppressors or Mudhrikûn.

Before I read this book that is great in its field, I was preparing to release a clarification against the legal verdict of one of the modern ones from the people of deception and
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misguidance who issued a legal verdict for the American Muslim soldiers who are working in the American (Crusader) military. (In it he) stated that it was permissible for them to participate against the Muslims for the sake of nationalism (and he allowed them) to limit the extent of their participation as much as possible as they claim! This is the summary of their legal verdict. 22

So in this book I found that the Shaykh, Nāṣir al-Fahd (may Allāh preserve him), had addressed this issue in the third misconception where he spoke against those scholars of misguidance who spoke about those of the American soldiers that ascribe to Islam allowing them to do those actions with false misconceptions. In shā Allāh, I shall first mention what Shaykh Nāṣir al-Fahd mentioned in this section from the various parts of the book then adding to that what is made easy. Before responding to that however, we shall mention a general response to demolish their misconceptions and that is:

If one of the Muslims and Arabs outside of America who assisted the Americans enter into the ruling of Mudhābārah, and he is a Kāfir and apostate, what then do you think about the one who went out with them in their army while ascribing to Islam, yet going out for the sake of American nationalism and helping them? Surely he is more deserving of entering into this ruling. Every evidence, be it an Āyah, (from the) Sunnah, or Ijmā’ is with regard to the one who assisted America while not taking their citizenship or being under their rule. Therefore, whoever was with their citizenship then he is more deserving of every evidence.

As for the particular evidence that Shaykh Nāṣir al-Fahd mentioned, they are:

1. The Most High said:

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\text{mَعَﻜُﻢْ ﻟَﻨَﺨْﺮُﺟَﻦَ ﻲُﺧْﺮِﺠْﺘُﻢْ ﻟَﺌِﻦْ ﺍﻟْﻜِﺘَﺎﺏِ ﺑِأَﻫْﻞِ ﻣِﻦْ ﻛَﻔِﺮُﻭﺍ ﺍﻟﱠﺬِﻳﻦَ ﻲَﺪْﻳُﻮﺍ ﺍﻟﱠﺬِﻳﻦَ ﺛَﺮَ ﺃﹶﻟﹶﻢْ}
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Have you not considered those who practice hypocrisy, saying to their brothers (i.e. associates) who have disbelieved among the People of the Book: “If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone ever; and if you are fought, we will surely aid you.” 23

Shaykh Sulaymān ibn ‘Abdillāh al-ash-Shaykh (rahimahullāh) said concerning this āyah:

“So if the he considered him upon Nīfāq and Kāfir even if he was lying, (meaning) the one who promised the Mushrikin in secret to enter with them, helping them and going out with them if they come out victorious, then what about the one who manifests that truthfully?” 24

So what if he went out with them in the American army, those that have disbelieved from the People of the Book, with the ruling that he is American participating with them?

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22 The legal verdict that the Shaykh is referring to is the infamous legal verdict of the modernist ally of America; Ta-Ha Jābir al-‘Alwānī, the head of the mouthpiece of “modern Islam;” the International Institute of Islamic Thought in Herndon, Virginia. [T]
23 Sūrah al-Hashr,(59) 11
24 ad-Durrar as-Saniyyah (8/138).
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2. What Shaykh Naṣir al-Fahd mentioned in the Thirteenth Evidence in the story of the man who was a worshipper that responded to his cousins and people when they requested for him to supplicate against Mūsā ('alayhis-salātu was-salām) – this is a summary of the proof and it is expounded upon further in the Thirteenth Evidence.

The Point of the Evidence: This man was cast out of the Din once he assisted his people and land against Mūsā and those with him even if only with a supplication. These (Americans) assisted their people the Americans against the believers. Therefore, the uniting factor is one and the analogy of resemblance is clear.

3. What he mentioned in the Third Area of Research in The Evidences from the Sunnah of the Second Evidence in the story of ‘Abbās (rādiyallāhu ‘anhu) when he went out with the Quraysh under their banner and in their ranks and armies against the believers. The Messenger dealt with him like the Kuffār in (matters) of wealth and imprisonment. He said to him: “You are apparently against us.” And he judged him based on the apparent and joined him with the Mushrikūn. The story is expounded upon in its place.

As for these (Americans), it is apparent that they are with the Americans in their army therefore they are to be dealt with like the Kuffār in the apparent and they are joined with them in (matters) of wealth, blood and imprisonment. How then, can the people of misguidance and deception claim that that is allowed for them and what is the point of the permissibility?

4. Also what he mentioned of the story of the group of Muslims that fought with the Mushrikūn under their banner and in their ranks and army in the battle of Badr against the believers . Thereafter, Allāh revealed about them:

Verily those whom the angels take while oppressing their own selves...

Until He said:

Verily their abode is the Hell-Fire and what an evil end. 25

Even though ‘Abbās and that group of Muslims who participated with the Kuffār were under compulsion, the manner they were dealt with was according to the apparent so what do you think about those that ascribe to Islām from the one that carries American citizenship while among the American army? His situation is one of two possibilities:

A. Either he went out with them while under compulsion therefore his ruling is theirs according to what is apparent.

B. Or he did so out of choice and he is more severe and greater in the ruling.

5. What he mentioned in from the hadīth of Abū Dāwūd from Samrah in Marfū’ form: “Whoever gathers with a Mushrik or resides with him then he is like him.” So what do you think if he helped and assisted along with dwelling and taking their citizenship by choice?

Similarly, the hadīth: “I am free from every Muslim that is established among the Mushrikūn.” Narrated by Abū Dāwūd and at-Tirmidhī from Jaʿrīr. What about the one assisted and helped along with taking their citizenship?

6. What he mentioned in the Fourth Area of Research: The story of Khālid ibn Walīd with Majā’ah ibn Marārah al-Hanafī who followed Musaylamah al-Kadhāb. Khālid considered him to be included in the ruling of the apostates because in the apparent sense he was with them even though Majā’ah claimed Islām and that he did not apostate however Khālid did not accept that.

The Point of the Evidence: Verily, these Muslims of American citizenship who are participating with the American army against the Muslims are like Majā’ah in the apparent sense even if they claim Islām.

7. What he mentioned in the Fourth Evidence in the Fourth Area of Research: The condition of the apostates that participated with the army of Musaylamah, Sajāh, Tulayhah and those that withheld the Zakāh. The companions considered them apostates according to their apparent state and as well as their participation with the army of the apostates. Nay, some of them participated out of Ḥamīyyah and not out of hatred of Islām or for the sake of Musaylamah’s Kufr – rather they took part due to Ḥamīyyah and arrogant sense of honor. So on a similar note, these (Americans) participated out of Ḥamīyyah for the sake of the American nationality and because they are Americans. So how can the one who issues legal verdicts issue a verdict allowing them to fight in the Americans army for the sake of Ḥamīyyah that is represented today in nationalism? This is a clear opposition to the textual evidences and Allāh’s refuge is sought.

8. What he mentioned in the Sixth Area of Research: In the historical events, there contains the biggest proof that whoever assists the Kuffār and was a part of their army then his ruling is their ruling, like the legal verdict of Muhammad Rashīd Ridā, for it is a text on this topic in al-Mawdūʿ (p. 79).

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26 Marfū’ (مَرْفَعٌ) – A hadīth that quotes the statement of a companion that relates to matters that are not known except through revelation, therefore the hadīth is “raised” to the Prophet (ṣallallāhu ʿalayhi wasallam). [T]

27 Ḥamīyyah (🖼) – Tribalistic bigotry that borrows from the pre-Islamic sense of loyalty. [T]
9. If it is assumed for arguments sake that none of the expressions of threat are attached to them, it is not permissible for a Muslim to kill another Muslim in order to keep himself from being killed if he is under compulsion. The Most High said:

And do not transgress. Verily Allāh does not love the transgressors.

And he (sallallāhu 'alayhi wasallām) said: “There is no harm or reciprocal harm.”

So how then if he was not under compulsion? The least of what can be said concerning their participation in the American military is that it is forbidden. Whatever is opposite of this view then it is against the Ijmā’ so how could it be permissible?

As for the statement of the one who says: “They are allowed to participate by means of services and financing or any action that is far from the fighting and battle.”

The response: Verily, all of this is equal. The one who assist has the same ruling as the one who does so directly according to Ijmā’. Ibn Ḥazm said about the one that joined with the Kuffār while waging war against the Muslims:

“If he was assisting the Kuffār with services or writing then he is a Kāfir.”

His statement: “services,” is what they said concerning supplies and its likes.

Shaykh Nāṣir mentioned this issue in the Area of Research concerning Qiyās and he quoted the evidences that the one who assists and helps has the ruling of the one who directly does (the action) and this is an issue of Ijmā’.

After this, I cannot find what to add to it after all of these clear evidences except by mentioning the point of evidence along with gathering it in one place, all of which prove that those who ascribe to Islām from the Americans who are fighting with the American military against the Muslims are more deserving of this ruling than those who assist the Americans with wealth, opinion, or any assistance while not participating in their army and military nor being from their subjects taking their citizenship. The point of evidence is the proof of Qiyās Awlā and Mushūm al-Mukhālafah, or what is called “min bāb awlā.”

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28 “Expressions of threat,” meaning expressions in the Qur’ān and Sunnah that threaten with Hell-Fire and punishment either due to Kafir or major sin. [T]
29 Sūrah al-Mā’dāb (5) 87
30 al-Muhallā.
31 Qiyās Awlā (ﺍﻟﻮﱃ ﻣﺎﺭاً) – A term used by the scholars of Usūl al-Fiqh that means: “Analogy of the superior.”
33 In definition of this, we must first define Qiyās.

Qiyās (ﺍﻟﻮﱃ) – An analogical deduction. Technically, it is the extension of a Shari‘ah value from an original case to a new case because the later has the same effective cause as the former. The original Shari‘ah ruling is regulated by a given text, and Qiyās seeks to extend the same textual ruling to a new case. An example of the application of Qiyās in the Shari‘ah rulings would be that of the prohibition of wine in the Qur’ān. Through Qiyās, narcotics such as marijuana, cocaine, and heroin are included in that prohibition due to the effective
Lastly in this issue: Verily, taking the citizenship of the Kuffār nationality (Kāfir nation) without being under compulsion but rather out of choice and in obedience thereafter acting according to the necessary implication of this Kāfir citizenship, such as defending the Kāfir nation and its people or other laws, this is Kāfir that contains no excuse therein due to ignorance of interpretation. This is because it is from obedience in legislation (Tashārī') and obedience in making Halāl and Harām and by this he has taken them as lords and there is no excuse in that. The Most High said:

They took their Rabbis and Monks as lords besides Allāh.  34

And the hadīth of ‘Adī ibn Hātim (radiyallāhu ‘anhu) is well-known and in it (there is the Āyāh):

They took their Rabbis and Monks as lords besides Allāh.

Shaykh Abā Buṭayn  35 said in commentary of this hadīth:

“Allāh condemned them and called them Mushrikūn even though they did not know that that action of theirs was worship of them, so they were not excused by ignorance.”  36

And it is from obedience in Kāfir. The Most High said:

Indeed, those who turned on their backs as disbelievers after the guidance has been manifested to them, Shaytān has beautified for them (their false hopes), and (Allāh)

cause (‘Ilāh), which is an attribute of the base rule (the prohibition of wine) and is found to be in common with the original ruling.

The effective cause in Qiyās Awlā is more evident in the new case than the original case, which is why it is called Qiyās Awlā. For example, Allāh said in Sūrah al-Isrā: “Do not say uff (i.e. a single word of contempt) nor repel them, but address them in dignified terms.” (17:23) By Qiyās Awlā it may be deduced that the prohibition against lashing or beating them is even more obvious than verbal abuse. See: al-Iskām (7/54-55) by Ibn Hazm and Uṣūl al-Fiqh (pp. 195-196) by Abū Zahrah. [T]

32 Malhūm al-Muwāfaqah (شريك معافق) – A term used by the scholars of Uṣūl al-Fiqh that means an agreeing meaning. It is the implicit or explicit meaning which the Shari’ text indicates and is in harmony with its explicit meaning. [T]
33 Min Bāb Awlā (باب علم) – This term shares the same meaning as Qiyās Awlā. [T]
34 Surah at-Tawbah (9)31
35 He is from the noble scholars of Najd, rashīdul-‘ulamā’. [T]
36 ad-Durr wa-s-Saniyyah (10/393-394).
prolonged their term (age). This is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter," 37

The thing that they obeyed them in here was participating in the fighting against their Muslim brothers for the sake of nationalism and military service.

And also the Words of the Most High:

“And if you were to obey them you would certainly be Mushrikūn.” 38

Hence, they obeyed them in making the Maytah (animal that dies without being slaughtered) allowed, meaning to make Halāl what Allāh made Harām. Here, these Muslim soldiers in the American army obeyed them in making it Halāl to fight the Muslims who are opposed to the American law that obligates cooperation from the carriers of (its) nationality for the sake of opposing them (the Muslims).

As for what is related to the issue of Ta‘wil and ignorance and giving excuse due to them both in the matter of Mudhābabah and assistance of the original Kuffār39, excusing the one (who did that) who was living among the Muslims and in the areas of the Islāmic and Arab world, the previous evidences show this. This issue has been repeated as of lately and we have been asked quite often about the factor of Ta‘wil and ignorance in the issue of Mudhābabah and Tawwalī in assisting the original Kuffār and (we have been asked) if the one who does that out of ignorance and Ta‘wil is excused.

As for the answer to that, it is in the following:

Firstly:

1. From the evidences (in this) is the generality of the āyāt and abādīth that show the Kufr of the one who did not disbelieve in the Tāghūt and hate him as well as the one who did not oppose the Mushrikūn and Kuffār like the words of the Most High:

We have certainly sent to every nation a Messenger proclaiming: worship Allāh (alone) and avoid the Tāghūt. 40

And His statement:

37 Surah al-An‘ām (6) 121
38 Surah al-An‘ām (6) 121
39 The Kuffār are roughly divided into two categories:
1. Kuffār Asliyūn – Original Kuffār who have never accepted Islām as a Din for themselves.
2. Kuffār Murtaddūn – Kuffār by way of apostasy, those who were previously upon Islām but fell into apostasy.
40 Surah an-Nāḥl (16) 36
So whoever disbelieves in the Tāghūt and believes in Allāh then he has grasped the firm handhold.\(^{41}\)

And His statement:

"There has been a good example in Ibāhīm and those who were with him, when they said to their people, 'We are free from you and what you worship besides Allāh, we have disbelieved in you, and enmity and hatred has begun between us and you until you believe in Allāh alone'".\(^{42}\)

And the generality of the ḥadīth: “Whoever says Lā Ilāha Illa Allāh and disbelieves in whatever is worshipped besides Allāh, his wealth and blood are forbidden.”

2. In the war against the apostates\(^{43}\) it was certain that there were among them those who were from the common people and those who were deceived by it and ignorant of that yet, they fought with the apostates and helped and assisted them. Even with that, the Companions did not differentiate between the one who was knowledgeable (of what he was doing) and deliberately (doing so) and the one who was (doing so) out of Tā’wil and ignorance. On the contrary, they dealt with them all in one manner by killing them, doing Takfīr of them, enslaving their women and children and bearing witness that their dead are in the fire as has been authentically reported from Abū Bakr (rādīya Allāhu ‘anhu). Shaykh Muhammad ibn ‘Abdil-Wahhāb said concerning the apostates, the followers of Musaylamah, and others:

“And the scholars have unanimously agreed (Ijmā‘) that they are apostates even if they were ignorant of that…”\(^{44}\)

3. The group that fought under their banner against the Muslims in the battle of Badr was under compulsion as was narrated from some of the people of knowledge. ‘Abbās claimed compulsion but even with that it was not accepted from him rather the manner of dealing with him was based on the apparent. So if compulsion was not considered, and that is a strong excuse, so how then can Tā’wil and ignorance be accepted which is weaker and less?

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\(^{41}\) Sūrah al-Baqarah (2) 256

\(^{42}\) Sūrah al-Mumtahinah,(60)4

\(^{43}\) The war against the apostates, or Ḥarāb ar-Riddah were the battles that were led in the time of Abū Bakr’s Khilāfah. These battles were waged against people who previously professed Islām but either reverted back to Shirk after the death of the Prophet Muhammad-ṣallalāhu ‘alayhi wasallam- or followed some of the various false Prophets that appeared in that time, such as Musailamah, Tulayhah, and others.\(^\text{T}\)

\(^{44}\) ad-Durrar as-Saniyyah (8/118).
4. ‘Abdul-Latif ibn ‘Abdir-Rahman al-ash-Shaykh, while clarifying the words of Ibn Taymiyyah, said:

“The affairs that are nullifiers of Tawhid and Iman in the Messengership, he (Ibn Taymiyyah), may Allah have mercy upon him, declared in numerous places the Kafir of its people and (that they are to be) killed after repentance is sought and he did not excuse them due to ignorance.” 45

5. ‘Abdur-Rahman ibn Hasan al-ash-Shaykh said:

“The scholars, may Allah the Most High have mercy upon them, traversed the path of Istiqama (uprightness) and they mentioned the section concerning the ruling of the apostate and none of them said that if he said that which is Kafir or did that which is Kafir while not knowing that it opposes the two Shabads that he does not disbelieve due to his ignorance.” 46

The point of evidence: Mudhabarah of the Kuffar against the Muslims is from that which opposes the two Shabads and in that there is no excuse due to ignorance or Ta’wil, and Ta’wil is a branch of ignorance.

6. Shaykh Sulayman ibn ‘Abdillah said:

“Verily, pronouncement of the two Shabads without knowing its meaning nor acting upon its precepts such as: sticking to Tawhid, abandoning Shirk and having Kafir in the Tagbit, surely that is without benefit according to Ijmah.” 47

The point of evidence: Mudhabarah of the Kuffar against the Muslims is from Iman in the Tagbit and its presence is opposite of Iman in Allah.

7. Regarding the one that says: “I do not declare enmity towards the Mushrikun,” or who declares enmity towards them but did not perform Takfir of them, or the who says: “I do not have conflicts with the people of La ila illa Allah even if they committed Kafir, Shirk, and opposed the Din of Allah,” or who says: “I do not object to the shrines,” the two sons of Shaykh Muhammad ibn ‘Abdil-Wahhab, Hussayn and ‘Abdullah, said:

“(In this case) this is not a Muslim rather he is from those about whom Allah said:


\[
\text{And they say: ‘We believe in some and disbelieve in some.}
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Until he said:

45 Minhaj at-Tais (p. 101).
46 ad-Durrar as-Saniyay (11/478-479).
They are Kāfirūn in reality. 48

And Allāh has obligated enmity towards the Mushrikūn, withdrawing from them, and performing Takfīr of them.” 49

8. ‘Abdur-Rahmān ibn Hasan said:

“The Tawḥīd of the people of Tawḥīd is not completed except by withdrawing from the people of ʿShīrkh and having enmity towards them.” 50

So whoever wages war with the Kuffār, then he has not withdrawn from them thus the name is attached to him (i.e. Kāfir).

The point of evidence in (the last two) 51 is: Whoever aids and assists the Christians then he is from them because he did not oppose them or hate them. Nay, in his apparent state he loves to give them victory and it is for that reason, he assisted them. In this issue, the one who is under compulsion is not excused, so what would you think about the one with a Taʿwīl and ignorant one who lives among the Muslims? Nay, he is a Munāfiq who has turned away.

9. Lastly: Verily, Mudhābarah is from the fundamentals of Tawḥīd and it is the greatest of the fundamentals of al-Barāʾī and Kāfīr in the Tāḥrūt and from the greatest fundamentals of the Millab of Ibrāhīm which is: Hatred and enmity towards the Kuffār. Therefore, having said that, aiding and assisting them against the Muslims indicates two dangerous matters:

A. The disappearance and removal of the Munwālat for the believers. This is proven by the fact that he aids against them and assists in killing them, breaking them, and humiliating them.

B. The disappearance and removal of Barāʾīb towards the Kuffār. This is because assisting the Kuffār is indicative of loyalty towards them, glorification of them, giving them victory, and honoring them in a way that brings about humiliation and conquering of the Muslims.

By that, the two fundamentals have been demolished with him and there is no excuse for ignorance or Taʿwil in these two fundamentals.

Abā Buṭayn quoted from the words of Ibn Taymiyyah:

48 Sūrah an-Nisāʾ(4)150
49 ad-Durrār as-Saniyyah (10/139-140).
50 ad-Durrār as-Saniyyah (11/434).
51 In the original work in Arabic, the Shaykh states points number six and seven. I chose to list the points without numbers. [T]
“Verily, the open apparent matters that both the commoners and elite from the Muslims know to be from the Din of Islam; such as the command to worship Allâh alone without any partners with Him, and such as enmity towards the Jews, Christians, and Mushrikûn and such as the prohibition of the vile deeds, Ribâ, alcohol, gambling, and its likes – they are all cause for one to disbelieve completely and he is not excused by ignorance or Ta’wil.”

This is a clear quote and is from the most important of quotes that we have showing that enmity towards the Jews, Christians, and Mushrikûn is from the open apparent matters that the one who was living among the Muslims in the Islamic or Arab world is not excused due to ignorance or Ta’wil therein. Ibn Taymiyyah said concerning it:

“The command of that which is clear and from the pillars of the Din from the reports or commands-that is not excused.”

And from those who delivered a legal ruling stating that there is no excuse for ignorance in the issue of Mudhâbaharah towards the Kuffâr and assisting them against the Muslims for the one who was living among the Muslims:

- Ibn Kathîr, where he said: “And the words of the Most High:

٥٣ ﻣﱠﻗﹸﻠﹶﻮﺑﹺﻬﹺﻢ ﻓِﻴﹺﻦ ﺍﻟﱠﺬِﻳﻦَ ﺑَﺄَﺿَﻄَﺮَﻯ

So you see those who have in their hearts a sickness,

Meaning: Doubt suspicion and Nifâq,

٥٤ ﻓِﻴﻬﹺﻢْ ﻤُﺴَﺎﺭﹺﻋُﻮﻥﹶ…

…rushing to them,

Meaning: They are rushing to their Munâlât and love both inwardly and outwardly,

٥٥ ﺑَﺄﹶﻥَ ﻧَﺨْﺸَﻯ ﺗُﺼِﻴﺒَﻨَﺎ ﺃﹶﻥ ﻥَﺨْﺸَﻱ ﺪَﺁﺋِﺮَﺓ ﻧُﻮﻝ ﻭُﻮﻥ ﻭُﻮﻨ ﺪ

They say: “We fear lest an affliction overtakes us,”

Meaning: They use as a Ta’wil for their love and Munâlât the fact that they fear something will happen of the Kafîrin becoming victorious over the Muslims so they will take assistance from the Jews and Christians so that that will benefit them.”

- Shaykh Sulaymân ibn ‘Abdillâh al-ash-Shâykh, and

- Hamad ibn ‘Atîq; Both of these two issued legal verdicts when the armies of the Mushrikûn invaded the lands of Najd and some of the tribes of Najd and its city dwellers

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52 Summarized from ad-Durrar as-Saniyyah (10/372-373).
53 ad-Durrar as-Saniyyah (10/388).
55 Tafsîr Ibn Kathîr (2/69).
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assisted them (the Mushrikiūn). These two (scholars) both issued legal verdicts pronouncing Kufr and apostasy upon the one who gave assistance. Both of them authored a book concerning this event and neither of them made ignorance or ta’wil an excuse.

- Ahmad Shākir; He issued a legal verdict pronouncing Kufr and apostasy upon the one who assisted the English from among the Muslims who were living in the lands of Islam. He said: “As far as cooperating with the English with any type of cooperation be it small or large, that is open apostasy and clear Kufr. No excuse is accepted therein nor does a ta’wil in it benefit,” and this has been quoted in full by Shaykh Nāṣir al-Fahd in this book.

Mentioning these (scholars) only does not mean that it is an issue of difference or that there are other than them who do not hold this view or that there are those who remained quiet about it. This is not the case. Rather, the issue is one of Ijmā’ however; mentioning some parts of the Ijmā’ strengthens it and does not decrease it.

Secondly:

Qiyās al-Awlā. This means Mafhūm al-Muwāfaqah 56 that is foremost. We shall mention proofs about some matters that are less than the basis of al-Walā’ wal-Barā’ and Kufr in the Tāghūt however even with that, there is no excuse in them for the ignorant one or the one who employs ta’wil – if he was one who lived among the Muslims in the Islamic and Arab world.

1. Ash-Shāfi‘ī (rahimahullah) said: “Knowledge is two types: The general knowledge that is not allowed for any one who has reached the age of accountability to be ignorant of, save the one whose intellect has been overcome, such as the Five Prayers and that Allāh has obligated upon the people fasting in the month of Ramadān, performing Hajj to the House (of Allāh) if they are able, paying Zakāh on their wealth and that fornication, stealing, murder and alcohol is forbidden for him and what ever else takes this meaning from what He has obliged the slaves to understand and know as well as to give from themselves and their wealth and abstain from what He has forbidden for them. This category is all from the knowledge that is textually present in the Book of Allāh and generally present with the people of Islam. The common people take from those who were before them from the common people. They narrate it from the Messenger of Allāh (ṣallallāhu ‘alayhi wasallam) and they do not dispute in its narration nor its obligation upon them. It is this type of knowledge that it is not possible that there be in it any error in transmission or ta’wil and it is not permissible for there to be any dispute therein.” 57

The point of evidence: The knowledge of the common people is what the common people know and there is no excuse in it for the one who lives with the common people and

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56 Mafhūm al-Muwāfaqah (ﺍﳌﻮﺍﻓﻘﺔﻣﻔﻬﻮﻡ) – What is understood to agree in terms of the particular ruling. This term is very close to the meaning of Qiyās Awdā. [T]
57 ar-Risālah (pp. 357-359).
Muslims and from that is the basis of the Din which is Tawhid and allegiance towards the Muslims and Kufr in the Taghit.

2. The author of al-Mughni said in Kitab az-Zakab with regards to the one who denied the obligation of it (the Zakab): “If he was a Muslim living in the lands of Islam among the People of Knowledge then he is an apostate who will have the rulings of the apostates applied to him.” Ibn Abi ‘Umar said in abh-Sharh al-Kahib 58 concerning the one who denies the obligation of the Salab: “If he was from those who are not ignorant of that such as the ones who dwell among the Muslims in the populated areas, then his claim of ignorance will not be accepted and he will be judged with Kufr because the evidences of its obligation are apparent.”

If that (claim of ignorance) in the Salab and Zakab is not excused, then what about that which is greater than the prayer and the Zakab from the basis of the Din which is Tawhid, allegiance with the Muslims and Kufr in the Taghit?

3. Ibn Taymiyyah quoted the agreement of the Companions and the Imams that whoever disputes the obligation of the clear and Mutawatir59 obligations such as the prayer, fasting, and Hajj, or disputes the prohibition of the clearly forbidden Mutawatir things such as vile evil deeds, and disputing the permissibility of some of the clear Mutawatir allowable things such as meat then he is a Kufr apostate whose repentance must be sought. If he was to repent (that is good), otherwise he should be killed. If he was to conceal that he would be Zindiq60 Munafiq.” 61

He did not excuse him in the four pillars so what then about the first one which is the most tremendous? Shaykh Muhammad ibn ‘Abdil-Wahhab said:

“Ibn Taymiyyah does not view that there is excuse [for ignorance] in the clear matters.” 62

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58 The explanation of al-Mughni. [T]
59 Zindiq; a heretic- one who claims Islam while manifesting Kufr. [T]
60 A “Zindiq” or the “Zanadiqah” are similar to the Munafiqin in that they show Islam on their outside while having Kufr upon their inside. The difference is that the Zindiq will occasionally demonstrate actions or statements of disbelief but when he is approached, he denies that he has disbelieved and claims that he is upon Islam.

Abu Idris narrated: “People from the Zanadiqah who had apostatized, were brought to Ali. He questioned them yet they denied it so it (i.e. their disbelief) was clarified to them.” He (i.e. Abu Idris) said: “So he killed them without giving them time to repent (i.e. return to Islam).” He (i.e. Abu Idris) said: “A man who was a Christian and became a Muslim but latter apostated, was later brought before him (i.e. Ali) so he questioned that man and found that this man admitted to what he had done therefore (Ali) asked him to repent. It was said to him (i.e. Ali): ‘Why did you ask him to repent but you didn’t ask the others to repent?’ He said: ‘This one admitted what he had done but those others did not admit it and they even denied (their Kufr) until it had to be proven to them. So this is why I did not give them time to repent.” And according to another narration: “Do you know why I asked the Christian to repent? I asked him to repent because he (openly) showed his religion but the Zanadiqah – those, who required it to be proven to them, rejected (the charge). So I killed them because they denied it until it was proven to them.” [Narrated by Ibn Taymiyyah in as-Sarim al-Mustil ’ala Shaitim ar-Rasil (p. 360)] [T]
61 Majmi’ al-Fatawa (11/405).
62 ad-Durrar as-Saniyyah (9/405).
4. Ibn Taymiyyah said in the explanation of *al-Umdat*: “Concerning the one who disputes out of ignorance the obligation of prayer he should be informed like the one who is new to Islâm or the one who lived in the far off remote areas which are the regions where ignorance is expected and if he persisted he has disbelieved.” And he stated: “Verily this basis is found in all of the five pillars of Islâm and in all of the clear rulings that are agreed upon. As for the one who dwells in the lands of Islâm from those whom it is known that these rulings have reached him, it is not accepted from him the statement that he did not know that.”

The point of evidence is clear like the one before this.

5. Abā Buṭāyn said in his quote of Ibn Taymiyyah in *ad-Durrar*: “Verily his speech, may Allâh have mercy upon him, proves that he considers understanding the evidence to be in the matters that are hidden to many of the people that does not contain what contradicts *Tâhîd* and Messengership.”

Thirdly:

The evidence of *Qiyās ash-Shibh*:

We say to those that restrict it (the ruling on *Mudhābarab*) to when is absent *ta’wîl*: “What is the ruling of the one who did not ally himself with the believers nor did he love them, on the contrary, he opposed them and hated them… is this one a Muslim? And is he excused due to *ta’wîl*?”

If the answer is in the negative then verily the opposite of it is like it in this ruling and that is: assisting the Kuffâr, helping them and loving them is similarly is not excused due to *ta’wil* because allegiance and disavowal are two opposites that are not gathered or bound together.

Ibn Taymiyyah said in *al-Fatâwâ* commenting on the Words of the Most High:

And you shall see many of them allying themselves with those that have disbelieved…

He said:

“So this proves that the above mentioned *Imān* negates taking them as allies and it opposes it. *Imān* and taking them as allies does not coincide in the heart and that proves that whoever took them as allies has not acted upon the obligatory *Imān* from *Imān* in Allâh, the Prophet, and what he has sent to him and the likes of this is the statement of the Most High:

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63 *al-Umdat* (p. 51), with slight abridgement.
64 *ad-Durrar as-Saniyyah* (10/368).
65 *Qiyās ash-Shibh* – Analogy of resemblance. [T]
66 Sûrah al-Mâ'idah (5):80
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Do not take the Jews and Christians as allies... 67

He has informed in these Ayāt that the one who allies himself with them is not a believer
and here He has informed that the one who allies himself with them is from them, therefore
the Qur'ān confirms itself.” 68

And Ibn al-Qayyim said:

“Allāh the Most High has judged that the one who allies himself with them then he is from
them and that Īmān is not completed except by Barā‘ah from them and allegiance negates this
Barā‘ah hence, allegiance and Barā‘ah can never coincide together.” 69

And al-Munāwī said:

“Az-Zamakhshāri said: ‘Verily allegiance with the Wāli (the protecting friend) and allegiance
with his enemy are both contradictory.’” 70

And al-Baydāwī said:

“For verily allegiance with two opposing entities does not coincide together.”

Fourthly:

The historic events that Shaykh Nāṣir al-Fahd mentioned concerning the Kufr of the one
who assists the Kuffār. The point of evidence is: They (the scholars) placed them (the rulings
of apostasy) upon particular individuals because those who were being inquired about were
particular people. They issued rulings stating their Kufr and they did not differentiate.
Imputing Kufr to a particular individual (Ta‘yīn) is a proof of the absence of excuse due to
ignorance and Ta‘wil and if there was a difference they would not have issued them (the
rulings of apostasy) upon a particular person without seeking details (Istīfāl) for indeed that
is oppression and transgressing. Similar to this is seeking repentance from whomever it is
stated that repentance should be sought from them. This is a proof for the application of the
term apostasy (i.e. apostate) and other than that upon him. It is not stated that ones
repentance is to be sought (yustatab) except to a particular person.

Fifthly:

It is then said in closing to the one who restricts Mudḥabarah and assistance of the Kuffār to
the one who was from the Muslims with the excuse of ignorance or Ta‘wil: It is upon you to

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68 Majmū‘ al-Fatawā.
69 Ahkām al-ṣāldh-Dhimmāb (1/242).
70 Fayd al-Quḍār (6/111).
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bring the proof concerning that because that is against the basic rule and against the generality (’umūm).

And like this misconception, there is another misconception that is dangerous like it and it is: attaching Mudhābarah to belief (i’tiqād) and that (a person) will not disbelieve (on account of it) until he has a belief. This is Irjā’, plain and simple. This is because if a term or ruling was attached to an action and something the proofs of which are apparent and clear, and thereafter it is changed and relegated to belief – then this is the basis of filthy Irjā’.

And from the misconceptions of the Murji’ab is restricting Mudhābarah (as a ruling) to having hatred of Islām or for the sake of their Kaffār hence he says (the Murji’): “If he (a person) made Mudhābarah of the Kaffār out of hatred for Islām or he made Mudhābarah of the Kaffār for the sake of their Kaffār – it is he who has disbelieved as for other than him then no.” This opinion is false and in opposition to the textual evidence:

- The Most High said:

And whoever allies with them he is from them. 71

And the point of evidence is: Verily, He connected and related the ruling with the action which is his allying himself to them (tawallibim) and Tawalli is an apparent action and attaching it to belief in general or in particular to issues from it (belief) such as having hatred for Islām or for the sake of their Kaffār or other types of connections then this is from what Allāh did not attach to it.

- The Second Proof: What has proceeded from the mention of the story of Abbās and the group of Muslims that took part against the Muslims in the battle of Badr. The Messenger (sallallāhu ‘alayhi wasallam) did not seek elucidation (tafsīl) from them nor did he say: “Do you believe that or not?” On the contrary, the ruling was attached to the apparent action, hence he said: “You are apparently against us.”

- The Third Proof: The generalizations of the people of knowledge, which are very numerous to the point that there are innumerable. All of them, with Ijmā’, did not restrict it to belief in this matter nor did they ask those who did it: what is your belief? In the hadith (it states): “Whoever innovates in this affair of ours what is not from it will be rejected.” So, this is an innovation that was inherited by the Murji’ab of today from the Murji’ab of yesterday.

Nay, if the Muslims made Mudhābarah and sought the assistance of the powerful Kaffār whose power is apparent, and waged war against the Muslims, not out of hatred for Islām nor for the sake of the Kaffār of the Kaffār and without the intention of a corrupt belief, rather, they made Mudhābarah with the Kaffār or sought their assistance with a good intention according to them, this would still be Mudhābarah by Ijmā’ particularly if they gathered on top

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of that praise of the Kuffār like their saying: “They are the people of justice and fairness,” – as it is said today in praise of America stating that they are the people of justice and fairness and that they carry the flag of justice and liberation from oppression, and so on.

Shaykh Muhammad ibn ‘Abdil-Wahhāb said:

“If we were to assume that the Sultān (leader) oppressed the people of Morocco with tremendous oppression in both their wealth and lands while at the same time they were afraid of being conquering in their lands out of oppression and transgression and they held that they would not be capable of repelling them except by seeking the military assistance of the Faranj (Christians) and they knew that they Faranj would not agree to that unless they were to say: ‘We are with you in your Din and worldly affairs and it is the truth and the Din of the Sultān is false,’ and they made Mudhābarah with that night and day even though they did not enter into the Din of the Faranj nor did they leave Islām in actuality, however, because they made Mudhābarah with what we mentioned and their intent was to repel oppression from them, does anyone doubt that they are apostates in the largest of what is possible of Kufr and apostasy? They openly declared that the Din of the Sultān is false even though they know that it is true and they openly declared that the Din of the Faranj is correct.”

So their intent was to repel the oppression of the Sultān however they sought the assistance of the Faranj and praised them (by stating) that they are the people of justice and in them there is much good and they are the people of Democracy (and that is the Din of the Faranj); see the quote of Ijmā’ concerning their Kufr.

And he also said:

“Do you see the people of Shām (meaning Mu‘awiyah and those with him): if their opposition to ‘Ali ibn Abī Tālib motivated and caused them to gather together with them (meaning the group that ‘Ali burnt to death when they committed Shirk) and make excuses for them and fight with them if they were to withhold (from the Shar‘i‘ah), could you see anyone of the companions having any doubt about the Kufr of those who turned to them even if they claimed to be free of their beliefs and that they only turned to them and beatified their way for the purpose of take revenge for the killing of ‘Uthmān?? So think deeply about this issue for (after it) there will not remain a doubt upon any one save one whom Allāh willed to be put to trial.”

And from the point of investigation and Qiyās it proves that it is not allowed for us to remove oppression that has befallen us by means of Kufr and Niṣāq. And it is known that the oppression that has befallen (if it is correct to call it oppression), then the most that may be

72 Faranj, Ifranj, Faranjat, Ifranjat- all of these are words used in Arabic to describe westerners, crusaders in particular, and French ones to be exact. The word Faranj remains til this day as the word used to denote all westerners. [T]
73 Tārikh Najd (p. 267).
74 The group of ‘Abdullāh ibn Sabā, a Yemeni Jew who came to Madinah claiming that ‘Ali ibn Abī Tālib was Allāh incarnate. ‘Abdullāh ibn Sabā was the father of Shi‘ism. [T]
75 Tārikh Najd (p. 338).
said about it is that it is a necessity and the necessities make allowable the forbidden things with its conditions however, it does not make allowable Kafr and apostasy for this is against the texts and against the Ijma'.

And the Words of Allāh, the Most High, prove the previous words:

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\text{And Fitnah is greater than killing.}
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Ibn Kathīr said in his Tafsīr of this āyah:

“Abū Āliyah, Mujāhid, Sa’īd ibn Jubayr, ‘Ikrimah, al-Hasan, Qatādah, ad-Dahhāk, and ar-Rabī’ ibn Anas said: ‘Shirk is greater than killing.’”

And the Ḃufr of America and capturing those who rule by the Shari‘ah is more severe than the killing of “civilians” as they say!

Ibn Taymiyyah said:

“Verily shirk, speaking about Allāh without knowledge, vile evil deeds (fawāish) the open and hidden thereof and oppression has nothing of benefit in it.” 76

So how is it then said that alliance with the secularists contains a benefit?

And he stated:

“And what is forbidden upon everyone in all conditions- nothing of it can be made allowable such as: al-fawāish, oppression, shirk, and speaking about Allāh without knowledge.” 77

And he stated:

“From the prohibited things there contains that which is clear cut that the legislation has not made any thing from it allowable- not in necessity or in other than necessity like: shirk, fawāish, speaking about Allāh without knowledge and clear oppression and these are the four things mentioned in the words of the Most High:

Say, my Lord has only forbidden immoralities- what is apparent of them and what is concealed- and sin and and oppression without right, and that you associate with

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76 Majmū‘ al-Fatāwā (14/476).
77 Majmū‘ al-Fatāwā (14/477).
Allāh that for which He has not sent down any authority, and that you say about Allāh that which you do not know.  

Hence these things are forbidden in all of the legislations and Allāh sent all of the Messengers with this prohibition and never did He allow any of it in any condition and for this reason, it was revealed in this Makkah  Sūrah.  

Therefore, alliance with the Kuffār is forbidden at all times and necessity does not make it permissible as they call out and claim!

Lastly: I call upon my Muslim brothers in the East and the West to assist the Muslim government of the Tālibān – may Allāh grant it success – and to help with what they are able to of wealth, self, opinion, consultation, verdicts from the scholars of the Ummah and the people of the media and the pen for it is obligatory upon them to give help and assistance with what they are able in the media sources, as well as the various sites on the internet. It is upon them to share in this individually obligatory duty. Likewise, Du’ā and Qunūt for them in this tremendous event as well as strong humble supplication to Allāh for their victory and the defeat of their enemies and ours.

Also (I advise) that all must fear Allāh they are abandon them and giving assistance is left off. The Most High said:

And if they seek your help in the Din it is upon you to help them.  

And the Most High said:

The believing men and women are allies to one another.  

And the Most High said:

What is the matter with you that you do not fight in the path of Allāh and for the weak and oppressed from the men women and children?  

And in the hadith “The Muslim is the brother of the Muslim.”

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78 Sūrah al-‘Arāf (7) 33
79 Majmū al-Fatāwā (14/470-471).
80 Sūrah al-Anfāl (8)72
81 Sūrah at-Tawbah (9)71
82 Sūrah an-Nisā’ (4)
And the *Jihād* today is obligatory and *Fard* *‘Ayn* with what one is able to do. And the *āyāt* that express the command in the area of *Jihād* are numerous and well-known. From them, the Words of the Most High:

<table>
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<tr>
<th>Arabic Text</th>
<th>English Translation</th>
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<tr>
<td>ﷲ ﷾ ﷩ ﷱ ﷞ ﷲ   ﷾ ﷩ ﷱ ﷞</td>
<td>Fighting has been ordained for you although you may detest it.</td>
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And because this war is a Crusade in which Islām is targeted in every place, in particular those from the *Mujāhidūn* and those who uphold this *Dīn* who are against the *Kuffār* from every nationality and race. Therefore, it is obligatory for all of us to proceed forward in defense of the purity of the *Dīn* and the territory of Islam.

The *Mujāhidūn* today are the brigades of Islam and in there honor and might (*‘izzah*) is the honor and might of Islām and in their humiliation, defeat, and capture there is danger upon Islām whilst knowing that Allāh will assist this *Dīn* and that there will never cease to be a party from this Ummah that is victorious and that Allāh will guard His *Dīn*. The *Ṭālibān* are the door today and the breaking of this door is a tremendous oppression against the Muslims and a sign of things to come. So fear Allāh, fear Allāh, O my brothers – may you tighten your garments and expand your best efforts.

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<tr>
<td>ﷲ ﷾ ﷩ ﷱ ﷞ ﷲ   ﷾ ﷩ ﷱ ﷞</td>
<td>And if you turn away, He will replace you with another people besides you and then they will not be like yourselves.</td>
</tr>
</tbody>
</table>

Written by:

‘Alī ibn Khudayr al-Khudayr
8/6/1422H

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83 *Sūrah al-Baqarah* (2) 216
84 *Sūrah Muḥammad* (47)38
The Introduction of the Author, the Noble Shaykh Nāsir ibn Hamad al-Fahd

(May Allāh protect and preserve him)

All praise is for Allāh, and may the Salāb and the Salām be upon the Messenger of Allāh, as for what follows:

Allāh has created the mankind and jinn, sent the Messengers, legislated the legislations, and revealed the books for His Tawhīd, the Glorified and the Most High so that none should be associated with Him besides Him as the Most High said:

And we have certainly sent to every nation a Messenger proclaiming: “Worship Allāh and avoid the Tāghūt.” 85

Therefore, the worship of Allāh the Glorified is not correct except by turning away from the Tāghūt and having Barā‘ab from it and this is the necessary implication of the word of Tawhīd – là ilāha illa Allāh – hence, allegiance is not valid except with enmity as well. As the Most High said concerning the Imām of the Hunafā’, Ibrāhīm (‘aleyhi salām):

He said: “Then do you see what you have been worshipping, you and you ancient forefathers? Indeed, they are enemies to me except the Lord of the worlds.” 86

This allegiance for the Khālī (friend) of Allāh was not correct except by actualizing this enmity, because allegiance with Allāh is not correct without Barā‘ab from every thing worshipped besides Him. The Most High said:

There has already been for you an excellent example to follow in Ibrāhīm and those with him, when they said to their people: “Indeed, we are free from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us animosity and hatred forever until you believe in Allāh alone.” 87

And the Most High said:

85 Sūrah an-Nahl (16):36.
86 Sūrah ash-Shu‘ārā (26):75-77.
And mention [O Muhammad (sallallāhu ‘alayhi wassallam)] when Ibrāhīm said to his father and his people: “Indeed, I am free from that which you worship, except for He that created me and indeed He will guide me.” And He made it a word remaining among his descendants so that perhaps they might return to it.”

Meaning: He made this allegiance with Allāh and Barā‘ah from everything worshipped besides Him a lasting word among his offspring that the Prophets and their followers inherit from one to the other and this is the word – là ilāha illa Allāh – and it is what the Īmām of the Ḥunafa’ bequeathed for his followers until the Day of Judgment. It is the word upon which the heavens and the earth were established. Upon that Allāh placed the Fitrāh for all of the creation. Upon it the Millāb was founded and the Qiblā was raised. For it the swords of fihrād were unsheathed. It is the pure right of Allāh upon all of the slaves- it the word that sanctifies the blood, wealth and offspring in this abode and the deciding factor for salvation from the punishment of the grave and the punishment of the fire. It is the scroll that you will not enter the Jannah except with it. It is the rope that- except the one who attaches to it none will reach Allāh. It is the word of Islām and the key to the abode of Salām and by it the people were divided into happy and miserable, accepted and rejected. Due to it, Dār al-Kufr is separated from Dār al-Islām and by it the abode of bounty was distinguished from the abode of misery and lowliness. It is the main supporting pillar that carries the obligatory acts and the Sunnah and whoever’s last word was là ilāha illa Allāh would enter the Jannah.

So, if you have come to know, O my Muslim brother, the importance of this word, you must know that it has nullifiers that negate its reality and make its presence vanish. For this reason, the most important thing that is upon the Muslim to know is Tawhīd and it actualization and the nullifiers of Tawhīd so that his Tawhīd may be safe from what can remove it.

Verily the events that took place in America on Tuesday in what is know as “the events of September 11th” has distinguished and set apart the people and made apparent the amount of deficiencies that some of the Muslims are suffering from in the matters of Tawhīd, the amount of their heedlessness with respect to the two pillars of the Millāb of Ibrāhīm (al-Wala’ wal-Barā‘), the amount of their inclining to the Kufr, their love for the worldly life and their heedlessness of the next life. Similarly it has made apparent those who seek with their knowledge the Face of Allāh and the next life and those who seek with their knowledge the lusts and vanities of the world. It has also unveiled the Munāṣṣiqaun and revealed the plots of the Kaṣārin. And to Allāh belongs the affair from the beginning to the end.

With you, O noble brother, is a treatise concerning a mighty issue from the issues of Tawhīd that I have seen some people heedless of or feigning heedlessness in it- and that is the issue of Tawwāli towards the Kufr and making Mudhābarah of them against the Muslims and that is a nullifier from the nullifiers of Tawhīd that demolishes it from its foundations and negates it from its base and makes the actions of a slave like scattered dust. Therefore I saw that for the sake of fulfilling the responsibility and in advice to the Ummah and in warning from falling into the trial of assisting the Īmāms of Kufr (America and its alliance) against the

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89 Fitrāh (Āḥ) – The inborn natural belief that Allāh places in the heart. [T]
Muslims I should write these pages. I have placed it in three chapters:

**Chapter One: The Crusade Onslaught Against Islām**

Under that there are three areas of research:

1. A Summary of America
2. A Glimpse of the Ṭālibān
3. Proofs Concerning the Crusade Onslaught

**Chapter Two: The Proof Concerning the Kufr of the One Who Assists America in This Onslaught**

Under that there is an opening chapter and eight areas of research:

1. The Proofs from Ḥijāb
2. The Proofs from the Book
3. The Proofs from the Sunnah
4. The Proofs from the Statements of the Companions
5. The Proofs from Ḥiqāyah
6. The Proofs from History
7. The Proofs from the Statements of the People of Knowledge
8. The Proofs from the Statements of the Imāms of the Da’wah an-Najdiyyah

**Chapter Three: A Refutation Against the Misconceptions and Doubts That Have Been Spread Concerning This Subject**

I mentioned eight misconceptions:

1. The Story of Ḥāḍib ibn Abī Balta’ah
2. The Story of Abu Jandal ibn Suhayl
3. This Alliance Between the Muslims and the Crusaders is Like the Ḥilf al-Fudūl
4. There is Compulsion in This Matter
5. Assisting the Kufār is of Two Types
6. That the Ṭālibān and Those With Them are Oppressors
7. The Ṭālibān is a Government of Mushrikūn
8. The Using as Evidence the Words of the Most High: “…Except with a people that between you and them there is an agreement.”

I ended these pages with what is obligatory upon a Muslim to do in this Fitnah.

**In closing:** I thank the virtuous Mashayikh that honored me with reading this book and

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90 By evidence here in these two areas of research, I do not mean the technical meaning that is known by the scholars of Usūl. Rather, by it I intend mentioning the evidences from history and the statements of the scholars that testify to the correctness of this view so the first five areas of research are for establishing the basis for this issue in the legislation, and the last three areas of research are for affirming what has been established by the people of knowledge in the likes of which we have established.
The Exposition Regarding the Disbelief
of the one that Assists the Americans

presenting introductions for it.\(^9\) May Allāh reward them with good and deal with them well and benefit the Ummah with their knowledge.

I ask Allāh the Glorified to make what I have written sincerely for His Noble Face and to benefit with it those who read it.

And may Allāh send \(S\)alām and \(S\)alāḥ upon our Prophet Mūḥammad and upon his family and companions and all those that follow him in righteousness until the Day of Judgment

Written by:
Nāṣir ibn Hamad al-Fahd
Riyāḍh, Rajab 1422H

\(^9\) I would like to inform [the readers] that I added two misconceptions to the book that were not in the copies presented to the \(M\)ashāyikh (\(kafidhamul\)lāḥ) for reading. They are: Misconception number three, and Misconception number eight.
Chapter One: The Crusade Onslaught Against Islām

First Area of Research: A Summary of America

Speaking about America becomes lengthened so I shall speak from two angles: (1) it’s corruption within itself, and (2) it’s sowing of corruption upon the earth

As far as the First Angle: It’s corruption from within itself.

America indeed is the head of *Kafir*, atheism and the central base of corruption and moral decay – it is the land of shame, crime, vile filth, and evil. The *Shaytān* has indeed nested upon it and placed his shrine in it.

Statistically, it is the most populous in whore houses, homosexuality, lesbianism, nude bars, pregnancies out of wedlock, children born out of wedlock, incest, crimes of character, television stations of moral depravation, consumption of alcohol, clubs of frivolous activities, gambling, dancing, and various forms of corruption. Here, I shall mention a small amount of the statistics that point to what I have said, while you should be aware of the fact that these statistics are old.

- It contains more than twenty million (20,000,000) sexual deviants.\(^{92}\)
- More than five thousand (5,000) children are bought and purchased there every year.
- Approximately one third (1/3) of all children born there are conceived out of wedlock (children of fornication).
- Out of every twenty people (20) in America, there is one person kidnapped.
- More than fifteen million (15,000,000) babies have been killed there due to legalized abortion.
- The city San Francisco is considered the capitol of homosexuality and they (homosexuals) represent one fourth of the voters in the city.
- There are more than one hundred million alcoholics there (100,000,000).
- The alcohol producing companies there produce of alcohol what reaches the value of twenty-four billion dollars ($24,000,000,000).

As for the crimes there, they are too numerous to even be counted. From them:

- According to American government statistics in the year 2000, the number of crimes committed reached twenty six million in number (26,000,000).

In their statistics for the year 1999, there was the following:

- Theft occurs every fifteen (15) seconds.
- Armed robbery occurs every twenty-two (22) seconds.
- Murder occurs every thirty-four (34) seconds.

\(^{92}\) The number of gays and lesbians in America are more in number than all of the inhabitants of Afghanistān!
The Exposition Regarding the Disbelief
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- Rape occurs every six (6) minutes.
- Assault occurs every thirty-four (34) seconds.

And what I have mentioned here is an extremely minute amount of the corruption of this Kāfirah’ country.

So if you have come to know, O my Muslim brother, what Allāh the Glorified mentioned about the people of Lūt. As the Most High said about them:

Indeed, you approach men and obstruct the road and commit in your meetings every evil.  

And the most that has been reported regarding the corruption of the people of Lūt is what was narrated by Ibn ‘Asākir with his chain on the authority of Abū Umāmah who said: “The people of Lūt had ten qualities that they were known for:

1. Playing with pigeons
2. Tossing almonds
3. Whistling
4. Backgammon
5. Blowing bubbles
6. Decorating the hair (with ornaments)
7. Dragging the waist garment
8. Group gathering in clubs
9. Homosexual conduct with men
10. Alcoholism

(If you know that) and compare between these ten with the astronomical numbers detailing the corruption of America, it will become evidently clear to you the tremendous difference (between the two nations) and that the corruption of America has multiplied above and beyond the corruption of the people of Lūt!

If you know that Allāh the Glorified punished the people of Lūt with a punishment that he punished none with besides them, (as) the Most High said:

They said: “We have been sent to a people who are Mujrimūn to send down upon them stones of clay. Marked in the presence of your Lord for the transgressors.”

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94 Ramy al-Bunduq (رمي البندق)  – Tossing almonds, refers to tossing or throwing of food in a playful feminine manner. [T]
95 Blowing bubbles was known to be a feminine act that only women would do. [T]
96 Surah adh-Dhāriyāt (51):32-34.
And the Most High said:


gèjâ
gèmâ
jâ
mâ

So when Our command came, We made the highest part of the city its lowest and rained upon them stones of layered hard clay. 97

And the Most High said:


râwâ
wâ
lâ
dâ
wâ
yâ
iâ
fâ
câ

And they had demanded from him his guests, but We obliterated their eyes, (saying): “Taste My punishment and warning.” 98

And the Most High said:


kâyâh
kâyâh

So the shriek seized them at sunrise. 99

So Allâh the Glorified punished them for their evil by snatching away their sights and seizing them with the gaybâh (the thunderous shriek) and making the upper most part of their land the lowermost part of it as well as raining down upon them stones from baked clay, so what do you suppose then will be the punishment that America deserves?

Does the likes of this land deserve to be cried over by anyone from among the possessors of Îmân?

The Second Angle: It’s sowing corruption upon the earth.

If the corruption of America was only relegated to itself it would deserve a tremendous portion of divine punishment, so how will it be whilst its corruption falls upon others besides it wherein it sows corruption upon the earth?

Hence, the basis of moral corruption and deviation in many societies there is America standing behind it:

- Bangkok (the capital of sexual corruption in the world) – The American military presence was the main factor for the spread of corruption and deviation there
- The largest source of vile films in the world is Hollywood, the capitol of cinema, in America.
- The largest nation with respect to the number of pornographic stations and websites on the Internet is America.
- The largest alcohol and cigarette companies are found in America.

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97 Sûrah Hûd (11):82.
98 Sûrah al-Qamar (54):37.
99 Sûrah al-Hijr (15):73.
The largest firearm manufacturing companies that produce weapons in which man kills others with are found in America.

As well as other causes that spread corruption and vileness in the societies

As for its crimes against other humans from the non-Muslims, it is abundant. Take some examples:

- They exterminated millions of Native Americans. In some statistics their numbers reach up to more than one hundred million (100,000,000), and they were the original inhabitants of America.
- They exterminated many Africans in the slave trade. Their numbers in some statistics reach up to more than two million (2,000,000).
- One night in the year 1944 during the Second World War, 334 American airplanes destroyed over 16 square miles of Tokyo by dropping napalm incendiary bombs, killing over 100 thousand people and driving out over one million (1,000,000) people. One of their major generals calmly remarked that the Japanese men women and children were burnt boiled and baked until they died. It was extremely hot to the point that water reached the boiling level and the people exploded instantaneously. During the war, more than sixty-four cities were exposed to extermination not to mention Hiroshima and Nagasaki in this type of attack. Some estimates indicate that more then four hundred thousand (400,000) people were killed in this manner.
- Between the years 1952 and 1973, the United States slaughtered, in some moderate estimates, around ten million (10,000,000) Chinese, Korean, Vietnamese, Laotian, and Cambodians.
- In the middle of 1963, the Vietnam war caused one hundred and sixty thousand (160,000) deaths and torture and mutilation of over seven hundred thousand (700,000) people and the rape of over thirty one thousand (31,000) women as well as the disembowelment of over three thousand (3,000) people while alive and four thousand (4,000) burnt to death and over forty six (46) villages attacked with chemical weapons.
- The American bombardment of Hanoi and Siagon in the Vietnamese New Year in the year 1972 which led to the casualties of more than thirty thousand (30,000) children due to the constant attacks.
- The American trained army in Guatemala killed more than one hundred and fifty thousand (150,000) peasant farmers between the years 1966-1986.

The Second Point:

And as for its crimes against the Muslims and those who ascribe to Islam it is numerous. If we wanted to go into detail we would depart from our topic (in this book). Nevertheless, we shall point out a few statistics that indicate more:

- More than one million (1,000,000) Iraqi children have been killed due to the bombardment of the American powers against Iraq as well as its oppressive embargo
The Exposition Regarding the Disbelief
of the one that Assists the Americans

since the past ten years. 100

• Thousands of newborn babies in Iraq have been stricken with blindness due to a lack of insulin.
• The life expectancy rate of Iraqi men has dropped twenty years and (has dropped) eleven years for Iraqi women due to the American embargo and bombing.
• More than half a million (500,000) people expected to die as a result of radioactive poisoning. 101
• American weapons have murdered thousands of Palestinian elderly, women, and children.
• Thousands of Lebanese and Palestinian refugees have been killed in massacres that were carried out by Israel with American support.
• Between the years: 1412-1414H, the American military killed thousands of Somalis during their invasion of Somalia.
• In the year 1419H, America launched a cruise missile attack against Sudan and Afghanistan, whereby they destroyed a Sudanese pharmacology plant and killed more than two hundred (200).
• Israel, with the full blessing of America, has killed more than seventeen thousand (17,000) people in their invasion of southern Lebanon.
• The Indonesian military has killed over one million (1,000,000) people with support from America.
• Their embargo against Afghanistan has caused the death of more than fifteen thousand (15,000) Afghani children.

This is not even mentioning the massacres the Americans have blessed in Chechnya, Bosnia, Macedonia, Kosovo, Kashmir, Philippines, Maluku Islands, Timor, and other lands of Islām.

If someone were to swear an oath that there has been no massacre of the Muslims in recent years or expulsion enforced upon them, or occupation of their land except that there were American hands behind it I would certainly not think that person was too far off and Allāh is the one in whom help is sought.

Lastly:

Indeed, from the bounties of Allāh that cannot be counted or enumerated is that he placed the leadership of this Kāfir alliance in the hands of this oppressive country so that the path is made clear and is not made confusing to anyone who wants the truth. Certainly, its history is completely filled with oppression, filth, corruption and crime. Its black file is known to all of the people and this is what makes the truth even stronger in clarity, and to Allāh belongs all praise and thanks.

100 And indeed, one of the Christian American congressmen has leveled a charge against George Bush Sr. seeking his trial for being a war criminal because of the murder and demolishment that he has committed against Iraq!
101 Due to the Uranium depleted warheads that were used in the war against Iraq. [T]
The Second Area of Research: A Glimpse of the Tālibān

Without a doubt, the people of Afgānistān are like other people when it comes to the number of different beliefs and methodologies. Among them there are the ignorant and among them there are those who are learning. Among them there is the Sunnah and among them there are the people of innovation. Certainly, the lands of the Afgān has suffered from the wars and tribulations of the Communists and that which followed it up from the wars between the various factions along what came with that of killing and expulsion for thousands of the Muslims. All of this contributed to the wide spread of ignorance and illiteracy among them. Therefore, when we speak of the Tālibān in this chapter, we do not deny the presence of evil things there nor do we claim that it (Afgānistān) is free of innovations for surely it is a country in which numerous races and ethnic groups are ruled over. Nay, even the Tālibān themselves are of different points of view among them there is the one who leans towards (the Madhhab of) Abl al-Hadith,102 the one who leans towards the Ṣufis, the one who is a bigoted blind follower, and the one who is moderate (in that). So, we are not claiming here that it does not have mistakes upon it in methodology. However, here we intend to clarify the truthfulness of the Tālibān government in their implementation of the Shari‘ah and obligating it upon the lands. For surely, the one who hastens to perfection is not the same as the one who is far removed from it and the one who calls for rectification is not like the one who corrupts and the one who desires good is not like the one who turns away from it and the one who loves the Shari‘ah and the people of Islām is not like the one who wages war against it. More clarification of this shall come, Allāh the Most High willing, when we discuss the seventh misconception.

Without doubt, one who has observed Afgānistān after the establishment of the Tālibān government sees that the flag of Islām is raised higher day after day and that they have gone from being good to better for it has implemented the Islāmic Shari‘ah and applied the proscribed punishments (Hudūd). The roads have been made safe103 and the evils have been prevented and much of the signs of open corruption have been abolished. We used to hear news from the opposing media sources about them that would bring coolness to the chests of the believers. Here, I shall mention, in summary, a brief history of the formation and establishment of the Tālibān and its noble work and endeavors in implementing the Islāmic Shari‘ah.

The cause that led to the spread of the Tālibān movement in the beginning of the year 1415H was due to some crimes of highway robbery and molestation of numerous women

102 Abl al-Hadith (Qneey): Those who stick to the narrations of the Prophet (sallallāhu ‘alayhi wasallam) as a basis for their legal rulings as opposed to adhering to one of the Madhāb that base their rulings off of much opinion and analogy. The term “Abl al-Hadith” was applied in the past to describe the likes of Imām Mālik, Imām ash-Shāfi‘ī, Imām Ahmad, Imām Sufyān ash-Thawrī and many more from the scholars who relied upon the narrations of the Prophet (sallallāhu ‘alayhi wasallam) as a basis for the legal rulings coupled with the proper understanding of the fundamentals of jurisprudence. [T]

103 And this is indeed from the most amazing of things, for Afgānistān is from the most treacherous of countries with regard to its terrain and numerous mountains as well as the widely distributed weapons that are among its inhabitants, there were numerous highway robbers during the Communist rule as well as the fighting between the parties. With all of that, the Tālibān were able to apprehend them and spread security in an extremely short period of time. Indeed this is the reward of those who implement the legislation of Allāh the Glorified.
that took place, which was conveyed, to al-Mullā Muḥammad ‘Umar, the head of the Tālibān movement. This caused him, along with other students of knowledge, to go and fight the highway robbers themselves, as well as attempt to implement the Hudūd. They apprehended them (the highway robbers) in Qandahār and its surrounding areas and thereafter they began to work at expanding their effort in expelling the highway robbers and thieves until they established a Shari‘ab court in Qandahār, after that, the thieves fled, security and safety flourished, and the people once again began to go about their daily activities. Soon after, they worked at placing the Afghāni provinces under their rule, one after the other until Kābul fell into their hands in the year 5/14/1417H – which was after they took over all of the other provinces in the South, East and West. Out of thirty-one provinces, twenty provinces entered peacefully under the rule of the students in the course of one year. In fact, all of their victories in the beginning were peaceful because the Afghān people knew the leaders of the students, with their knowledge, and that the major scholars of Afghānistān were with them. This is one thing that called the Afghāns to organize themselves right away. Thereafter, they began their battle against the North (against) those that are assisted and supported by the Kuffār such as the Russians and the Indians. (They fought) until only 4% percent of the land of Afghānistān remained in their (Northern Alliance) possession.

From the actions of the students when they came (into power) was the implementation of the Islāmic Shari‘ab over every area that they had control over. From their resolutions there was:

1. The removal of all heavy and medium range weapons from the hands of the tribes that previously used to employ them in their tribal disputes along with some using them for highway robbery and mugging.

2. They worked to expel Najīb104 and his brother from the United Nations compound in Kābul where they were taking refuge and they established against him the punishment for apostasy.

3. They demolished all of the idols that were in front of the hotels, in particular the Intercontinental Hotel.

4. They founded Shari‘ab courts in every province under their control

5. They established the Ministry for the Commanding of Good and Forbidding of Evil. This ministry had numerous good actions in every field as well as noble projects. From among them:

   - They obliged the Jizyāb105 upon the Kuffār and gave them the title of Abl adh-Dhimmah and they forced them to distinguish themselves with what would separate them from the Muslims.

104 Najībullāh was the former prime minister of Afghānistān during the days of the soviet occupation. He was declared an apostate and killed and his body was displayed in downtown Kābul after the Tālibān movement took control of Kābul. [T]
105 Also known as the Kafir tax, this is the tax that is binding upon the Abl al-Kītāb that wish to live in the lands of the Muslims. Those who agree to it pay it and follow its conditions are called Abl adh-Dhimmah. It is
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important to know that not only do the *Kaffār* pay a tax to live in the Muslim lands, but at the same time they are ordered to uphold certain standards of behavior:

‘Abdur-Rahmān ibn Ghānam al-Ashtarī reported that he was the one to write and deliver the contract between (the disbelievers of) the people of Shām (the area of modern day, Syria, Palestine, Jordan, and Lebanon, also referred to as the Levant) and Muslims and in return for this contract they asked ’Umar ibn al-Khattāb (rādīyallāhu ‘anhu) for the safety of their tribes. They stated:

In the name of Allāh, the Most Compassionate, the Most Merciful.

This is a letter for the slave of Allāh, ’Umar, the leader of the believers, from the Christians of such and such city. When you came to us we sought from you security for our persons, our families, our wealth and the people of our religion and we take as conditions upon ourselves:

1. We will not build any more churches and other places of worship. Neither shall we repair those that have gotten weak in their structure, and those churches that have already fallen will not be rebuilt.
2. Our doors will always be wide open both day and night for all Muslim travelers who would like to stay with us and we will host them for three days and nights.
3. We will not give protection to any spies in our homes and we will not deceive Muslims by any means.
4. We will not teach our children the Glorious Qur’ān and we will not manifest *Shirk* to them and we will not preach our religion to anyone and if anyone wants to accept Islam, he will not be stopped from that.
5. We will treat Muslims with dignity and respect and if they would like to take their seat, we will leave their seat and will make it available for the Muslims.
6. We will not imitate Muslims in their appearance, whether it is in clothing, shoes, nor in their hairstyles.
7. We will not speak the language of Muslims.
8. We will not ride the horses with the saddle nor will we keep or hang swords.
9. We will not engrave Arabic calligraphy on our rings.
10. We will abstain from alcohol.
11. We will clip our hair from the front.
12. We will not manifest the cross on our churches.
13. We will not put their religious books in the pathways of the Muslim and in the market places.
14. We will use clappers in our churches but very softly. We will not read our religious books in loud voices nor will we display our religious symbols in public.
15. We will not wail over our dead ones and we will not hold torches while being in the Muslim’s pathways.
16. We will have no right upon captured slaves of the Muslims and we will prove to be the well wishers of the Muslims.
17. We will not sneak into Muslim homes.

When this contract was brought to ’Umar ibn al-Khattāb, he added one more condition, which was that they will not kill any Muslim and that breaking anyone of these conditions will result in nullification of this contract.

It should be known that the conditions of the *jizyah* that were applied by ’Umar were not the product of his judgment and thus not applicable in today’s time. What is correct is that the conditions applied by ’Umar still stand as conditions today that must be applied in the event that the Muslims take control of an area and establish the law of Allāh. The proof for this is that it was the Sunnah of one of the rightly guided Khulafā’ that must be followed as the Prophet (ṣallīhu ‘alayhi wasallām) said: “You must stick to my Sunnah and the Sunnah of my rightly guided Khulafā’.” (at-Tirmidhī) [T]
• They placed great attention to the prayer and commanding it upon the people and closing the stores after the Ådhân.
• The Ministry worked to prevent the manifestations of corruption and Kafr, hence, it closed the television station in Kabul and it severed the television lines. It kept the radio station and renamed it: “Radio Şhâri‘ab.” It destroyed every music store and prevented music cassettes from entering the country as well as punishing those who would smuggle them inside. It also turned the cinema into a meeting place for lessons.
• It forbade the cutting of the beard and prevented the barbershops from it.
• They worked to prevent the women from going out in public except with the Hijâb and from traveling except with a Mahram. It also removed all of the female workers from the places that were mixed (with unrelated men) and they completely prevented foreign women from entering the country.
• They forbade the importation of the magazines and newspapers that contained immorality.
• Similarly, the Ministry worked at waging war against drugs in a step by step process until those who would plant it and farm it were stopped in the year 1420H. The United Nations council for the prevention of drugs published a report that was mentioned in the media under the title: “Afghanistân is free of drugs.” It was mentioned therein that an international committee visited Afghanistan to verify that there was no cultivation of drugs. \[106\] This committee visited 1,271 sites that were previously used to manufacture drugs. It discovered that the drugs were replaced with various types of crops as the center for the prevention of drugs stated in its report that was publicized on October 15, 2001 (it stated) that the percentage of heroin production had dropped over 94% percent in the areas under the control of the Taliban. The United Nations stated that the main cause for this was the order that was declared by the leader of the movement al-Mullâ Muḥammad ‘Umar forbidding the cultivation of heroin in the regions under his rule. The center also mentioned that the majority of the heroin that is exported from Afghanistan is currently being produced in the areas under the control of the Northern Alliance.
• It also worked to destroy all of the ancient idols that were present in the country and it worked to destroy all of the large idols, in particular the two Buddha statues in Bamyân, despite world opposition to them.
• It also resolved to forbid the Internet due to the corruption that is present in it.
• They also worked to remove some of the sites that were upon graves and they forbade the people from the manifestations of Shirk that were performed there. Upon some graves, they placed notices and they attached signs that had written upon them the manners of visiting (graves).

6. In the Ministry of Education, they closed the girls’ schools because they said: “We need time in order to prepare righteous female teachers that we can trust to raise the

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\[106\] Opium
daughters of the Muslims.” It is also worthy of mention here that the standard (textbook) in every level is *al-‘Aqidah at-Tabâwîyyah* and from the important subjects with them is the subject of *Jihâd* and its *Fîqh*.

The Emirate of the Tālibān was the only nation to recognize the *Mujāhidīn* government of Chechnya and assist them with what they were able to and open their lands to them.

This is a summary of the actions undertaken by this Emirate within only six years of it gaining control of the land of the Afgān. So compare between it and the head of *Kufr*, America!!

Without a doubt, the likes of these actions rattle the beds of the *Kuffār* from the Crusaders and others who do not want the establishment of an Islāmic government therefore they rushed to wage war against it since it implemented the *Sharī‘ah*:

It started an oppressive embargo against it and more than 15,000 Afgānī children have been killed because of it.

They supported and assisted the Northern Alliance that is opposed to the government of the Tālibān.

America attacked it with cruise missiles in the year 1419H.

Then the opportunity for the comprehensive Crusade Onslaught appeared as of now and it is what we shall speak about in the next Area of Research.
The Third Area of Research: Evidence of the Crusader Campaign

When the events of September 11th took place in America, from day one, those in authority there immediately accused (some of the Muslims) of being behind the actions. Before the investigations were completed, they began to prepare for their general Crusader campaign in order to finish off Islām under the name: “The War Against Terrorism,” and despite their clear and obvious targeting of Islām in this campaign, there are some from the naïve ones or hypocrites who may delude and deceive with their words. Therefore, I shall mention in the following section clear-cut and irrefutable proofs that prove that this campaign is directed against Islām.

The evidences that I shall mention are divided into two categories:

Category One: General Evidences
Category Two: Specific Evidences

As for the First Category: the general evidences, they are from the Shari’ah and the current affairs.

As for what is from the Shari’ah:

Allāh the Glorified clearly declared the Kuffār’s enmity towards the Muslims and that they will not cease fighting them until they are able to cause them to turn away from their Dīn and that they will not be pleased except with the Muslims entering into their Millah and that their enmity will never cease:

The Most High said:

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\text{And al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.}^{107}
\]

The Most High said:

\[
\text{Never will the Jews nor the Christians be pleased with you [O Muhammad (sallallāhu ‘alayhi wassallam)] till you follow their religion.}^{108}
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108 Sūrah al-Baqarah (2):120.
They wish that you disbelieve, as they have disbelieved, and thus that you all become equal. 109

The Most High said:

Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. 110

The Most High said:

Many of the People of the Book wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth has become manifest unto them. 111

The Most High said:

O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! 112

The Most High said:

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. 113

The Most High said:

Hatred has already appeared from their mouths, but what their breasts conceal is far worse. 114

109 Sūrah an-Nisā’ (4):89.
112 Sūrah Al-‘Imrān (3):100.
113 Sūrah Al-‘Imrān (3):149.
114 Sūrah Al-‘Imrān (3):118.
As far as the current affairs:

The one who follows and observes both ancient and modern history will find that the enmity of the *Kuffār*, from the Jews and Christian and others has never ceased being directed towards the Muslims. In the past generations, the Christians have waged seven Crusader campaigns and after these campaigns finished they were followed up with the colonial imperialist campaign wherein they occupied most of the Muslim lands for numerous years and sowed corruption inside. After those modern Crusading campaigns (or *Isti’mār* as they wrongly name it for in reality it is destruction and demolishment), the “nations” campaign began under the auspices of the “United Nations” whereby they struck the Muslims everywhere and placed embargos upon them – all in compliance with the resolutions of the United Nations. They struck Iraq and placed an embargo upon it for more than ten years and destroyed the crops and offspring. 

Israel has developed the lands of Palestine and in the process destroyed thousands of Muslims.

On a similar note is what they did in Sudan, Libya, Lebanon, Somalia, Afghanistān, Bosnia, Kosovo, Macedonia, Chechnya, Kashmīr, Futānī, Timor, the Malaku Islands and other lands of the Muslims. They expelled and killed millions of them. All of this is besides the missionary campaigns that their churches wage against the lands of the Muslims.

They will never hold back their enmity towards the Muslims ever and their filth, even if it decreases on occasion, shall never disappear.

As for the Second Category: the specific evidences.

There are a group of evidences that this campaign is in reality a Crusader campaign against Islām. From these evidences:

1. The President of America declared with his tongue in a press conference that this is a “Crusade” (6/28/1422). They attempted to apologize for this word but it was too late.

Hatred has already appeared from their mouths, but what their breasts conceal is far worse.

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115 The common word that is used for “colonization” is *Isti’mār* (ﺍﺳﺘﻌﻤﺎﺭ) which literally means to seek to build something up. The Shaykh is stating that it is far from building up a land and developing it, rather it is destruction and demolishment. [T]

116 This does not mean that I defend the filthy Ba’thī (Saddām) rather what I worship Allāh with is the belief that he is a *Tāghī* oppressor, apostate murderer – may Allāh relieve the Muslims from his evil – however, I am speaking about the Muslims that receive the bombs and missiles of the *Kuffār* upon their heads and they are the ones who have been harmed by the embargo and bombardment and not the *Tawāghit of the B’ath*! Similar to this is my words about the other countries.

117 Sūrah al-‘Imrān (3):118.
2. What Bush mentioned was also stated by the gray haired ones of Britain, Thatcher, and the Prime Minister of Italy Berlusconi and this occurred only days after the event. They spoke against Islām and not against the so-called terrorists. The actual words of Berlusconi were:

“We must be aware of the superiority of our civilization, a system that has guaranteed well-being, respect for human rights and – in contrast with Islamic countries – respect for religious and political rights, a system that has as its values understandings of diversity and tolerance. The West will continue to conquer peoples, like it conquered Communism, even if it means a confrontation with another civilization, the Islamic one, stuck where it was 1,400 years ago.”

As long as the campaign is directed against terrorism and Islām encourages terrorism, the results are obvious!

3. In front of the congress after the events, Bush delivered a speech that lasted 34 minutes. Clapping and applause interrupted him during this speech 29 times. In this speech he spoke of the battle against terrorism where in reality his speech was directed against Islām for he spoke against the Shari‘ah that the Taliban implemented and not against the Taliban themselves. He mentioned them preventing people from cutting their beards and forcing the Hijāb and preventing music, singing, and dancing and so on. All of this is from the teachings of Islām and the Shari‘ah of the Prophet Muhammad ibn ‘Abdillāh (sallāhu ‘alayhi wasallam) and not the Shari‘ah of al-Mullā Muḥammad ‘Umar, therefore the Taliban is not alone in it!

4. From the expressions that are employed by Bush and his customers in this war are those found in the Torah (Old Testament) such as: “the battle against evil,” “the battle between good and evil,” “the war of the righteous against the wicked,” and other such expressions.

5. The American and Western people began to impose difficulties and hardships upon the Muslims. Some of them were killed while some were beaten and yet others were harmed. Some Masājid were attacked by arson and so on. All of this is with the knowledge that none of them had any part in these events, nay, it is the “terrorists” that they claim are in the caves of Afghanistan. However, all of them (the Muslims) share in the quality: Islām. This is also how their government has behaved as well for they have implemented mass imprisonment of hundreds of Muslims.

6. The American journalists and others have clearly declared that this is a war against Islām. From them, David Selborne in what he wrote under the title: “This is Not a War Against Terrorism, It is a War Against Islam.” And the National Review under the title: “This is War.” From what was stated in this article:

“The nation has been invaded by a fanatical, murderous cult. We should invade their countries, kill their leaders and convert them to Christianity. We weren't punctilious about
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locating and punishing only Hitler and his top officers. We carpet-bombed German cities; we killed civilians. That's war. And this is war.”

Another example is what appeared in the cover article of the weekly magazine that is produced by the New York Times, issue number 7/10/2001 wherein it states: “It is a religious war” in six pages and the shortened title on the cover says: “Who Says That It is Not About Religion?” This long article was written by Andrew Sullivan and he mentioned that this is a religious war. Certainly, the articles like this are many.

7. America declared its goals in the first campaign in twenty-seven goals, and all of them are against Islām!

8. It mentioned that the countries that support terrorism are sixty in number. The number of Islāmic countries is fifty-six, so if you were to add to it the countries that have Islāmic Jihād movements such as Philippines, Macedonia, and others, it reaches sixty countries!

9. They declared that their strike against Afghanistan is only a small portion of their far-reaching war against terrorism. From this is what Richard Myers, the head of the coalition forces on Sunday, declared 8/5/1422H coinciding with 10/22/2001 wherein he responded to a question that was asked by the ABC station which inquired if there were any other goals besides Afghanistan. He stated:

“This is a global war on terrorism and weapons of mass destruction. So Afghanistan is only one small piece. So of course we're thinking very broadly. I would say since World War II we haven't thought this broadly about a campaign…”

10. They claim that their target is “terrorism” and they claim that the organizations that they have selected are “terrorist movements.”

The question that becomes clear in this evidence is: Why did they leave the other terrorist movements such as:

a) The Japanese Red Army Faction (Idol Worshippers)
b) The Irish Republican Army (Catholics)
c) The Cuban Liberation Army (Communists)
d) The Radical Right-Wing Christians in America (Protestants)
e) The Drug Barons in South America
f) The Mafia in Europe

As well as others?

No doubt the answer is clear and that is they have only left them because of the absence of the sought after shared quality in this campaign which is Islām.
11. They mentioned Islāmic movements that are fighting foreign occupation such as the Kashmirī Mujāhidīn that are fighting the slaves of the cows and the Mujāhidīn of the Philippines that are fighting the Christians – they consider them terrorist movements.

The question that becomes clear from this evidence is: If independence groups are from terrorism then why did they leave off:

a) The Tamils in Sri Lanka (Idol Worshippers)

b) The Christian army led by (John) Garang in southern Sudan (Christians)

c) The Irish Republican Army in Britain (Christians)

As well as other groups?

The answer to this is clear it is that all of these groups are missing the one sought after quality and that is Islām.

12. In this campaign of theirs they have gathered all of the Atlantic treaty nations (NATO) along with Russia, China, Japan, Korea, India, and other countries. Some of them participated though financing while others through support operations, others through political support, some with military bases and some with military assistance – America has even gathered over one third of its military power in this campaign.

The question that becomes clear through this evidence is:

Does the apprehension of one man or the defeat of one country that is from the poorest of countries and from the most backward in terms of economic and military development need this entire gathering of forces?

The obvious answer for everyone of intellect is:

What is truly behind this gathering of forces is much more than the mere apprehension of one man or defeat of a nation; it is in fact a apprehending against every Islāmic country or Islāmic movement or Islāmic Jihād movement in any place of the Muslims.

13. Ever since the fall of the Soviet Union and the end of the so-called “Cold War,” the West has taken Islām as their prime enemy. In fact, many of their leaders have declared this and numerous books have been authored on this. From them the book: “America and Political Islam, A Clash of Civilizations or Conflict of Interests?” by Fawaz Jarjūs. Likewise the book of Nixon: “Victory Without Battle” In it he said:

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118 Nay, they are seeking a right that is accepted by “international law,” according to their own definition, for the United Nations has issued resolutions that support their right in (the right to determination)!! However, the resolutions of the United Nations are carried out in earnest if it was a strike or an embargo against the Muslims such as their resolution against Iraq, Sudan, Libya, Afghānistān and others!!!
“And in the Islamic world from Morocco to Indonesia, Islamic fundamentalism has taken the place of communism in terms of what is considered the primary course of violent change.”

The former General Secretary of the Northern Atlantic Treaty Organization (NATO) stated in one of their meetings in the year 1412H after the fall of the Soviet Union:

“And after the end of the cold war and fall of the red enemy, the Northern Atlantic Treaty nations and all of the nations of Europe must forget their differences between them and focus their vision on what is in front of them in order to see an enemy that is lying in wait for it that must be dealt with on a united front and that is Islamic fundamentalism.”

The Russian Christian Orthodox President Putin said in the last meeting with the Commonwealth Nations in the year 1421H:

“Islamic Fundamentalism is the sole danger that threatens the modern world today and it is the sole danger that threatens world peace and security. The Fundamentalists have strength and they are racing to establish a unified country that stretches from Philippines to Kosovo. They proceed out from Afghanistan, which is considered the base of their movements so if the world does not hasten to deal with them they will certainly attain their goals. Russia needs world support in order to fight fundamentalism in the southern Caucasus region.”

14. Many of the politicians of America believe in a great world battle (Armageddon) which, according to their claim, is a great battle between the forces of good (Christians) and the forces of evil (the Muslims). From the staunchest of them in this belief is the current minister of defense Rumsfeld. For more details concerning their words, see: ‘al b’ud ad- dīni li hamlati-bush as salibiyah ala’al alām al-Islāmi wa alāqatuib bi mukhbatit Isrā’il al- kubrā’ [The Religious Deminsions of the Crusader Campaign of Bush against the Islāmic World and its Relations to the Plan for a Greater Isreal] by Yūsuf Tawīl

These are some evidences and what I have left out is more than what I have mentioned, therefore, whoever desires more detail, let him go back to the book: al bn’i ad dīni of Tawīl and the book: “The Reality of the New Crusader Campaign” by Ṣalāḥudīn al-Āyūbī.
The Opening

Know, may Allāh have mercy upon me and you 119 and keep us firm upon Islām and Tawḥīd until we meet him, the foundation of the Din of Islām and its base principle lies in two matters, as stated by Shaykh Muḥammad ibn ‘Abdil-Wahhāb (raḥimahullāh):

The First Matter: The command to worship Allāh alone without any partner along with him, encouraging that, basing ones allegiance upon that and making Takfīr upon the one who abandons it.

The Second Matter: The prohibition against Shīrkh in the worship of Allāh, being severe in that, basing ones enmity upon that and making Takfīr upon the one who commits it.

Hence, enmity towards the Ḵāfirin and opposition 120 to them and their Ḵafīr is a fundamental from the fundamentals of the Din and it is not sound and valid without it. It is the Millāb of Ibrāhīm (‘alayhi-salām) as the Most High stated:

Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allāh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allāh alone” – except the saying of Ibrāhīm to his father: “Verily, I will ask for forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh. Our Lord! In You we turn in repentance, and you You is our final return.” 121

So for this reason, you must know that the interaction and dealing with the Ḵafīr has three states or conditions:

The First State: A dealing or interaction that makes the person a Ḵafīr and expels him from the Millāb.

Some of the People of Knowledge have coined for this condition the term Tawwāli, so, everything that the evidence proves to be Ḵafīr and apostasy, then it is from this category and that is like: loving the Din of the Ḵaffār, loving that they gain victory and dominance, and from it; our issue here which is: assisting them against the Muslims.

119 It is customary in English to mention the speaker last, such as, “you and I.” I chose to leave the author’s words in the customary order that is in the Arabic language. [T]
120 The word I have translated as opposition is Bara’āb (BARA’AH) [T]
The Second State: A dealing or interaction that does not make one a *Kāfir* and does not expel one from the *Millah*.

Some of the People of Knowledge have coined for this condition the term *Muwālāt*, so, everything that the evidence proves to be forbidden without that reaching the level of *Kafir* it is from this condition and that is like: preferring them in the gatherings, initiating the *Salāms* towards them, and love for them that does not reach the level of *Tawwalt* and so on.

The Third State: A permissible interaction.

That which has no relation or entering into *Muwālāt*. It is everything that the evidence proves to be permissible such as: having justice towards them, fairness with those who are not *Muhāribin* 122 from among them, and keeping the ties of relation from the relatives among them, and so on.

The difference between state two and three has been mentioned by al-Qarāfī (rahimahullāh) in his book *al-Furūq* (3/14-15) wherein he said:

“Know that Allāh has forbid love for towards *Abl adh-Dhimmaḥ* by his words:

O you who believe! Take not My enemy and your enemy as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth. 123

So He forbade love and allegiance and in another *Ayab* he said:

Allāh does not forbid you with respect to those who did not fight you or expel you from your homes that you deal kindly with them. 124

There must be a joining between these texts (that state that) kindness towards the people of *Abl adh-Dhimmaḥ* is sought after while loving and allying with them is forbidden.”

He (al-Qarāfī) then said:

122 *Muhāribin* (ﱂﺍﺮﻴﺒﻦ) – Literally means: those who are waging war. I decided to leave the word in the original Arabic for two reasons:

1. Often times, these words are subject to strange interpretations by those who seek to make Islām fit with the *Kafir* systems of today so they explain the words in manner that is not correct
2. This word is found in the books of jurisprudence and hence, it needs to be defined precisely so that the authors intent is clear. [T]

123 Sūrah al-Mumtahānāh (60):1.
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“The secret behind this distinction lies in the fact that the contract of Dhimmah obligates upon us certain rights for them that must be shown because they are our neighbors and guests under the protection and guarantee of Allāh, His Messenger and the Din of Islām... so it is individually obligatory upon us to treat them good in every manner that does not apparently indicate love in the hearts for them or a glorification and esteem for the signs of Kufr. Whenever it reaches either of those two things (love in their hearts or glorification and esteem for the signs of Kufr) it becomes forbidden and becomes from the likes of what Allāh prohibited in that Ayah. That will become clear with some examples:

Clearing the way for them in the gatherings when they come to us and standing to attention for them and calling them with names and tittles of grandeur that indicate a high status for worker where he is ordered around and forbidden from things...as for what has been prohibited in that...all of this is forbidden. Likewise, if we met them in the path and granted them the widest and easiest part of it to pass through while we go through the constricted tight and uncomfortable part, similar to what is the custom of a person with a leader or a son with his father. This is not allowed because it is a form of raising the signs of Kufr and a belittlement of the signs of Allāh and his Din and humiliation upon its people (the Muslims). Similarly, the Muslim should not be their servant or under them as a paid worker where he is ordered around and forbidden from things...as for what has been commanded of goodness towards them without loving them inwardly, such as having mercy towards their weak ones and feeding their hungry and clothing their naked and speaking to them a soft word with mercy and kindness, not out of fear and humiliation, and overlooking their harms as neighbors while possessing the ability to remove that harm, all of this out of kindness towards them and not out of fear of then and considering them to be mighty, making Du‘ā for them to be guided and to be from the people of real happiness (through Islām), advising them in all of their affairs, and in all of these matters we do this with them not out of aggrandizement or belittling ourselves in that action and we must bring to mind in our hearts what is in them of hatred for us and our Prophet (ṣallallāhu ʿalayhi wasallam) and that if they had the ability and gained the upper hand they would certainly exterminate us and shed our blood, take our wealth and (we must keep in our minds that) they are the...”

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125 This is not from the same area of the statement of the Messenger (ṣallallāhu ʿalayhi wasallam) in his letter to Heraclius, “the mighty one of Rome,” for three reasons:
1. He addressed him with the title that he was addressed with by his people. This is similar to you saying: “the American President” Bush or Blair, “the Prime Minister of Britain.” There is not glorification of them in that for it is simply a description.
2. He did not add other expressions onto that title that show glorification of him. The titles that are used by those who glorify the kings are like: “the noble,” “the honorable,” “the grand,” and so on.
3. He said, “the mighty one of Rome,” hence, he attributed him to his people and did not generalize his “might” nor did he say, “Heraclius the Mighty.”

126 In general, working for the Kufr is only allowed after fulfilling certain conditions. From them:
1. Necessity: This is because being employed for them is a form of highness of the Kufr over the Muslim. Allāh the Most High says: “Allāh has not given the Kāfirūn a path (or way) over the believers.” [Ṣūrah an-Nīţār] (4:141) and the Prophet (ṣallallāhu ʿalayhi wasallam) said: “Islām dominates and is not dominated over.” – al-Bukhārī. This necessity could be for provision or attainment of benefit and repelling of harm that is not realized save through working for the Kāfirūn.
2. That the work that is done is Ḥalāl in itself
3. That he does not assist the Kāfir in what will bring harm to the Muslims. See: al-Ḥārīm, Ṣaḥīḥ al-Ṭalābī ‘l-Im ʿalām asb-Shārīf (2/731-732) of Shaykh ‘Abdul-Qādir ‘Abdil-ʿAzīz, may Allāh hasten his release from the prison of the Tawāghīt. [T]

127 Subhān Allāh! This scholar was from al-Andalūs and it happened just as he said! [T]
most severe of people in disobedience to our Lord and Master the Mighty and the Sublime—so we treat them in the above manner in compliance with the commands of our Lord.”

So analyze the differences between these three conditions so that the affairs do not confuse you, especially since some of the Dajjalah 128 of knowledge in our age wish to legalize the first two states and make them lawful using as a proof for that the third state in the manner of the people of deviance by following the mutasahibah 129 and deceiving the people with it.

Know that the details of the issues of allegiance and opposition are not present here. 130 Our research here is in one issue from the issues of the first condition (mentioned above) and that is the issue of Tawalli and helping the Kuffar against the Muslims which is the eighth nullifier from the nullifiers of Islam that were mentioned by Shaykh ul-Islam Muḥammad ibn ‘Abdil-Wahhāb (rahimahullāhu ta’ālā) where he said:

“The Eighth Nullifier: Mudhābarah of the Mushrikūn and assisting them against the Muslims, and the evidence is the statement the Most High:

And whoever is an ally to them among you—then, indeed, he is (one) of them. Indeed, Allāh guides not the wrongdoing people.” 131

So here you have come to know that the Kafir Crusade Onslaught that is being led by the enemies of Allāh, the Americans and their allies from the other Kafarab and Munāfiqūn, is targeting Islām and the Muslims, so you should know that:

Any assistance to them in their war, whether this assistance is: physical, with weapons, with the tongue, with the heart, with the pen, with wealth, with opinion, or anything else it is Kafir and apostasy from Islām—may Allāh protect us from that.

The evidence for this issue is extremely abundant; I have placed it in Eight Areas of Research:

The First Area of Research: Evidence from Ijmā‘.
The Second Area of Research: Evidence from the Book.
The Third Area of Research: Evidence from the Sunnah.
The Fourth Area of Research: Evidence from the Statements of the Companions.
The Fifth Area of Research: Evidence from Qiyās.

128 Dajjalah (Dealer) – A plural for Dajjāl or imposter who seeks to lead others astray. [T]
129 Mutasahibah (Incomprehensible) – The unclear Ayāt that need other Ayāt to clarify and explain. [T]
130 Numerous works have been authored in that. From the most important of them are the books of the Imām’s of ad-Da’wah an-Najdiyyah [the scholars from the followers and offspring of the Shaykh, Muḥammad ibn ‘Abdil-Wahhāb (rahimahumallāh), such as the essays of Shaykh al-Islām Muḥammad ibn ‘Abdil-Wahhāb (rahimahullāhu, ad-Dala’l and ‘Azhāq ‘Ura’ al-Imām of Shaykh Sulaymān ibn ‘Abdillāh, Sabīl an-Najāt wal-Fīkhā of Shaykh Hamad ibn ‘Atīq, ad-Durrar as-Sāñiyah (Volumes 8-10), Tuhfatul-Ikhwān bima’ jā’ fi Munāfiqūn wal-Mu’āidt wal-Hujjīn of Shaykh Ḥamūd at-Tuwayjīrī, al-Walā’ wal-Barā’ fi-Islām of Shaykh Muḥammad Sa‘īd al-Qahānī, al-Muwālītūn wal-Mu’āidt of Shaykh Maḥmūd al-Jalī’ūd, and other works.
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The Sixth Area of Research: Evidence from History.
The Seventh Area of Research: Evidence from the Statements of the People of Knowledge.
The First Area of Research: The Evidences from Ijmā’ ¹³²

I have brought this proof first so that it is not thought that the issue is one of ījtibād ¹³³ that the People of Knowledge have differed over. And what is well-known is that Ijmā’ is not established except upon a proof from the Book or the Sunnah.

Because of that, you should know that the Ummah in its entirety has unanimously agreed that whoever assists the Kufīr, or helps them against the Muslims then he is a Kufīr apostate from Īslām. The establishment of this Ijmā’ is through two points:

The First Point:
Mentioning the statements of the People of Knowledge in their various Madhāhib concerning this issue.

This is mentioned in sections seven and eight, wherein I mentioned the statements of the People of Knowledge from the Hanafis, Mālikis, Shāfis, Ḥanbalis, Dāhiris, and the other Mujtahidūn in addition to the verdicts of the latter-day and modern-day scholars.

The Second Point:
Mentioning some of the texts that mention the Ijmā’ of the People of Knowledge in this issue. From them:

¹³² Shaykh Nāgis mentioned the evidence from Ijmā’ first, following in the footsteps of many scholars before him who would mention the Ijmā’ upon an issue before mentioning the textual evidence from the Qur’ān and Sunnah.

IJMĀ’: ash-Shawkānī-raḥimahullāh said is: “The agreement of the Mujtahidūn of the Ummah of Muḥammad-sallallāhu ‘ālayhi wasallam- after his death in any given era upon any given matter. What is meant be agreement is sharing; either in a belief, statement, or action.” [Irshād al-Fuḥāl, pg.68]

How do we know an Ijmā’: al-Khaṭib al-Baghdādī-raḥimahullāh said: “Know, Ijmā’ is known by a statement, an action, and a statement and a tacit approval, and by an action and a tacit approval. As for a statement, that is when the statement of all of them agrees upon a certain ruling-in that all of them say: this is permissible, or forbidden. As for an action, that is wherein all of them act upon something. As for a statement and tacit approval, that is when some of them make a statement, and it spreads to the remaining scholars and they are silent [not] opposing it. As for the action and tacit approval, that is when some of them do something and that reaches the rest [of the scholars] and they are silent [not] censuring him.” [Al-Fāqīh wal-Mutafqqih, Dar al-Kutub al-Ilmiyyah, 1400h (1/170)]

Why Ijmā’ first? – Speaking about the Mujtahid, Imām Abū Hāmid al-Ghazzālī-raḥimahullāh said: “…Then the first thing he looks for is the Ijmā’. So, if he finds an Ijmā’ in an issue, he will leave off looking in the Book and the Sunnah. That is because they both accept abrogation while Ijmā’ doesn’t accept it. Ijmā’ upon something that is against what is in the Book and the Sunnah is a clear-cut proof of abrogation; hence, the Ummah will not gather upon an error.” [Al-Mustaqūm, 2/503]. Therefore, the mere Ijmā’ is an evidence within itself and then, afterwards, if the proof from the Qur’ān or Sunnah is known, it is then considered to be two evidences and not one. ash-Shawkānī-raḥimahullāh said: “al-Ustādī Abū Ishaq said: ‘It is not obligatory upon the Mujtahid to seek out the evidence for that which Ijmā’ has already been obtained in. If that [evidence] becomes clear to him, or was brought to him, it was one of the evidences in the issue...’” [Irshād al-Fuḥāl, pg.76]

¹³³ Ījtibād: The independent judgment of qualified scholars that seek to find an answer to an issue that contains no precedent in the Sunnah. [T]
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1. What was stated by al-‘Allāmah Ibn Hazm (rahimahullah):

“It is correct that the Words of the Most High:

And whoever among you allies with them then indeed he is from them,”

is only upon its apparent meaning; i.e. that he is a Kāfir from the general body of Kuffār, and this is the truth that no two Muslims differ over.”

2. Shaykh ‘Abdul-Latif ibn ‘Abdir-Rahmān ibn Hasan āl-ash-Shaykh (rahimahumullāh) said after speaking about the obligation of having enmity towards the Kuffār and Barā’ah from them:

“So how about the one who assisted them or brought them to the land of the people of Islām or complemented them (praised them) or preferred them with justice over the people of Īmān and choose their lands and dwellings and their allegiance and loved them gaining victory. This is clear apostasy by the agreement (of all of the scholars). The Most High said:

Whoever disbelieves in Īmān his deeds have become null and in the next life he will be from the losers.”

3. Shaykh ‘Abdullāh ibn Humayd (rahimahullah) said:

“As for Tawwāli, it is honoring them, complementing them, helping and assisting them against the Muslims, dwelling with them and not having open Barā’ab from them, this is apostasy from the one who does this and it is obligatory that the rules of apostasy are applied to him as proven in the Book, the Sunnah, and the Ijmā’ of the Ummah from those that are emulated from them.”

4. Shaykh ‘Abdul-‘Azīz ibn Bāz (rahimahullah) said in his Fatāwā (1/274):

“The scholars of Islām have gathered in agreement (Ijmā’) that the one who assists the Kuffār against the Muslims and helps them with any type of assistance then he is a Kāfir like them. As Allāh the Most High said:
O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers.”

The Second Area of Research: The Evidences from the Book

Numerous Āyāt from the Book prove this point. I shall mention some of them in the following:

The First Evidence:

The Most High said:

"O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers."

This Āyāh proves the Kufr of the one who helps the Kuffār from three different points:

The First Point: In the Words of the Most High:

They are but allies to one another.

Hence he made the Kuffār allies to one another and he severed their allegiance towards the Muslims so that proves that whoever allies himself with them, then he is included in His Words, the Most High:

They are but allies to one another.

So this description is attached to him. Ibn Jařī (rahimahullāh) said:

“As for His Words:

They are but allies to one another.

He means by that that some of the Jews are helpers of one another against the believers and one hand against them all and that the Christians are helpers of one another against those who oppose their Din and Millah, He said this, notifying His believing slaves that whoever of them was an ally to them or (an ally to) some of them then he is only their ally against those who oppose their Din and Millah from the believers just as the Jews and Christians are at war (with them). Allāh, Exalted be His mention, said to the believers: all of you be allies to one
another as well and wage war against the Christian or Jew just as they wage war against you for they are allies to one another; this is because the one who allies with them has manifested war against the people of Īmān and Barā'ah from them and made abundantly clear his severing of allegiance.”

The Second Point:

His statement:

And if any amongst you takes them as allies then surely he is one of them.

Means a Kāfir like them. Ibn Ja'ir (raḥimahullāh) said:

“By His statement, the Most High, He means:

And if any amongst you takes them as allies then surely he is one of them.

Whoever allies himself with them and helps them against the believers then he is from the people of their Din and Millah. That is because the one who allies himself with anyone does not do so except that he is pleased with him, his Din and what he is upon 140 and if he is pleased with him and pleased with his Din then he has opposed that which goes against it (i.e. the truth) and that makes him angry and in this case his ruling becomes like that ones ruling.” 141

Shaykh Sulaymān ibn ‘Abdillāh al-ash-Shaykh said (commenting on this Ayah):

“Hence, the Glorified and Exalted forbade the believers from taking the Jews and Christians as allies and He has informed (them) that whoever from the believers allies himself with them then he is from them. Similar to this is the ruling for the one who allies himself with the Kuffār from the Majūs142 and idol worshippers, they are from them.” 143

The Third Point:

His statement:

140 There is some question as to the correctness of Imam at-Tabari’s statement here. Shaykh ‘Abdul Qādir ‘Abdul ‘Azīz (jākkAllāhu ʿarabah) said: “This causative explanation was stated by him (i.e. at-Tabari) from himself, and it is in opposition to the text that establishes that the motive for Muwālāt of the Kuffār for those whom the Ayah was revealed about was fear of bad occurrences and not pleasure with what the Kuffār where upon. This statement of at-Tabari resembles the statement of the Murji’ah of the Jurists and theologians that states that whoever manifests an action from the actions of Kufr then it is a sign that he has denial in his heart...”[Tafsīr ‘al-Tabari (6/277).

141 Tafsīr at-Tabari (6/277).

142 Majūs (اءز) – The Magians or Zoroastrians.

143 ad-Durrar as-Sanniyyah (8/127).
Verily, Allāh guides not those people who are the wrongdoers.

The oppression here is the greater oppression as the Most High said:

And the Kāfirūn are the oppressors. 144

The beginning of the Āyah and what follows it proves that, as it shall be presented in evidences two through four, along with the previous Ijmā’.

Ibn Jarīr said:

“He, Exalted is His mention, means by that: verily Allāh does not give Tawfīq (capability and success) to the one who placed allegiance in its place whereby he allied himself with the Jews and Christians despite all of their enmity towards Allāh, His Messenger and the believers as well as being a helper and a victor for them against the believers. This is because whoever allies with them, then they are war with Allāh, His Messenger and the believers.” 145

Ibn Jarīr (rahimahullāh) also said in commentary upon this Āyah:

“The correct view in that matter according to us is that it should be said: Verily Allāh, Exalted be His mention, forbade all of the believers in entirety from taking the Jews and the Christians as helpers and allies against the people of Ima`m in Allāh and His Messenger. He has informed that whoever takes them as helpers, allies and friends besides Allāh, His Messenger and the believers then surely he is from them in partisanship against Allāh, His Messenger and the believers and Allāh and His Messenger are free from him.” 146

The Second Evidence:

The Most High said directly after the previous Āyah:

And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

144 Sūrah al-Baqarah (2) 254
145 Tafsīr at-Tabari (6/278).
146 Tafsīr at-Tabari (6/276).
Thus, Allāh made Tawālī towards the Kuffār a characteristic of those who have a sickness in their hearts, and they are the Munāṣfaqūn concerning whom the Āyah was revealed, as it is mentioned in the books of Tafṣīr.

Ibn Kathīr (rahimahullāh) said:

“And the Words of the Most High:

And you see those in whose hearts there is a disease.

Meaning: Doubt, suspicion, and Nīfāq.

They hurry to their friendship.

Meaning: They are rushing to their Muwālāt and love both inwardly and outwardly.

Saying: “We fear lest some misfortune of a disaster may befall us.”

Meaning: They use as a ta’wil for their love and Muwālāt the fact that they fear something will happen of the Kafīrin becoming victorious over the Muslims so they will take assistance from the Jews and Christians so that that will benefit them.”

The Third Evidence:

The Words of Allāh the Most High directly after the previous Āyah:

Those who believe say: “Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you?” All that they did has been in vain, and they have become the losers. O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers. That is the Grace of Allāh

147 Tafṣīr Ibn Kathīr (2/69).
that He bestows on whom He wills. And Allah is All Sufficient for His creatures’ needs, All Knower. Verily, your Protector and Helper is Allah, His Messenger, and the believers, - those who perform the Prayer, and give Zakāh, and they bow down. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious. 148

These Āyāt have all appeared in the context of Tawwāli towards the Jews and Christians and it proves the apostasy of whoever does Tawwāli towards the Kuffār from various points:

**The First Point:**

The Words of the Most High:

Those who believe say: “Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you?”149

Meaning: That they are liars in that and that their action of Tawwāli towards the Kuffār was the proof of their lying. Ibn Jarīr (rahimahullāh) said:

“The believers said out of amazement towards them and their Nifāq, lying, and boldness in front of Allah in their false oath swearing by Allah (they said): is it these that swore to us by Allah that they are with us while they were liars in their oath to us?”150

**The Second Point:**

The Words of the Most High about those who made Tawwāli towards the Kuffār:

All that they did has been in vain. 151

Meaning: Those who made Tawwāli towards the Kuffār. The nullification of actions is not done except in what is Kufr as the Most High said:

Those who deny Our Āyāt and the Meeting in the Hereafter, vain are their deeds. Do they expect to be rewarded with anything except what they used to do? 152

And the Most High said:

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150 Tafsīr at-Tabārī (6/281).
151 Surah al-A‘rāf (7):147.
152 Surah al-A‘rāf (7):147.
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It is not for the Mushrikūn to maintain the Masājid of Allāh while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. 153

And the Most High said:

Whoever disbelieves in Ḥiḍār his deeds have become null and in the next life he will be from the losers. 154

And the Most High said:

And indeed it has been revealed to you as it was to those (Allāh’s Messengers) before you: “If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” 155

And other Āyāt.

Shaykh ul-Islām Ibn Taymiyyah (rabimahullāh) said:

“Actions are not nullified in absence of Kufr because whoever dies upon Ḥiḍār then he must enter the Paradise and exit from the Hell-Fire if he entered it. If however, all of his deeds were nullified he would never enter the Paradise. This is because actions are only nullified by what negates them and nothing negates them in totality except Kufr and this is well known from the Ugāl (fundamentals) of Aḥl as-Sunnah.” 156

The Third Point:

The Words of the Most High:

So they became losers.

And this loss that is through the nullification of actions is in the worldly life and the hereafter and Allāh’s refuge is sought, as the Most High stated:

153 Sūrah at-Tawbah (9):17.
156 as-Sārim al-Maslūl (2/214).
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and whoever apostates from his Din from among you while being a Kāfir, then their actions have become nullified in this life and in the next.

The Fourth Point:
The Words of the Most High:

And whosoever of you turns back from his Din. 157

And what is before and after this Āyab proves that the basis of the address is in Tawallī towards the Kuffār.

Shaykh al-Islām Ibn Taymiyyah said:

“‘There is no group that apostates from Islām except that Allāh brings fourth a people that He loves and that wages Jihād for His sake and they are the at-Tā’īyah al-Mansūrah until the last hour. What clarifies this is that He mentioned this in the context of prohibiting Muwālāt towards the Kuffār; for He the Most High said:

O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.” 158

Until His statement:

Oh you who believe, whoever apostates from among you from his Din then Allāh will come with a people that He loves and who love Him.

Therefore, those who are addressed with this prohibition against Muwālāt toward the Jews and Christians are those who are also addressed with the Āyab about apostasy. What is well known is that this includes every generation of the Ummah. And when He forbade Muwālāt

157
158 Sūrah al-Mā‘īdah (5) 54

At-Tibyān Publications 78 Shaykh Nāsir al-Fahd
toward the *Kuffār* and clarified that whoever turns to them from those that are addressed (with this *Āyāh*) then he is from them. He (also) clarified that whoever turned to them and apostates from the *Dīn* of *Īslām* then he will not harm *Īslām* one bit. On the contrary, Allāh will bring forth a people that He loves and who love Him. They shall ally themselves with the believers as opposed to the *Kuffār* and they shall wage *Jihād* in the path of Allāh not fearing the blame of the blamers as He said in the beginning:

But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.  

So these who did not enter into *Īslām* and those who exited from it after being in it, they will not harm *Īslām* one bit. Nay, Allāh will establish those who believe with what his Messenger brought and He will give victory to his *Dīn* until the establishment of the Hour.  

The Fifth Point:

What is understood from the confinement (the restricted nature of wording) in the Words of the Most High:

Your protecting friend is only Allāh, His Messenger and those who believe, those who establish the *Ṣalāh* and pay the Zakāh and bow down.  

The Sixth Point:

The Words of the Most High:

And whoever allies himself with Allāh, His Messenger and those who believe. Verily the party of Allāh are the victorious.  

What is understood from it is that whoever allies himself with the *Kuffār* then verily he is from the party of *Shaytān*:

Indeed they are the party of *Shaytān*. Certainly the party of *Shaytān* are the losers.
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The Fourth Evidence:

The Words of the Most High:

O you who believe! Take not for allies those who take your religion for a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and fear Allâh if you indeed are believers.

This Āyāt is in the context of the previous Āyāt and it gives support to what it proved of apostasy for the one who does Tawâlî towards the Kuffâr and assists them.

Shaykh ‘Abdul-La‘îr ibn ‘Abdir-Rahmân al-ash-Shaykh (rahimâllah) said:

“So contemplate the words of the Most High:

And fear Allâh if you are indeed believers.

This particle, which is the conditional ٌذَٰلِكَ that necessitates negating its condition if the response is removed. What this means is: Whoever took them as allies is not a believer.”

The Fifth Evidence:

The Words of the Most High

Let not the believers take the disbelievers as allies instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself, and to Allâh is the final return.

This Āyāt proves the Kafr of whoever makes Tawâlî towards the Kuffâr because of His, the Most High’s words about the one who does that:

Whoever does that will never be helped by Allâh in any way.

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164 Surah al-Ma‘‘idah (5):57.
165 ad-Durrar as-Sanniyah (8/288).
Ibn Jarir at-Tabari (raḥimahullāh ta’ālā) said:

“The meaning of that is: O believers, do not take the Kuffār as allies and helpers allying with them in their Din and doing Mudhābarah towards them against the Muslims, from besides the believers, showing them their weak points, for whoever does that then he is not anything with Allāh – meaning that that individual is free from Allāh and Allāh is free from him – through that persons apostasy from his Din and entering into Kufr.

Except if you indeed fear a danger from them.

Unless you are under their control thus you fear for yourselves from them so you manifest allegiance in front of them by your tongues while concealing your enmity from them. And do not partake with them in what they are upon of Kufr and do not assist them against a Muslim by action.” 167

The Sixth Evidence:

The Words of the Most High:

Those who take the disbelievers for allies instead of the believers, do they seek honor power and glory with them? Verily, then to Allāh belongs all honor power and glory. 168

So He made their taking of the Kuffār as allies besides the believers from the characteristics of the Munāfīqūn. This Ayah is similar to His Words, the Most High:

And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” 169

As well as what has proceeded from the second evidence.

Ibn Jarir (raḥimahullāh) said:

“Allāh says to His Prophet: O Muḥammad:

167 Tafsīr at-Ṭabarī (3/228).
168 Sūrah an-Nisā’ (4):139.
169 Sūrah al-Ma‘ādah (5)52
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Give tidings to the Munāfiqūn.

Those who take the people of disbelief in Me (Kufr) and the people who reject My Din as allies; meaning: helpers and close intimate friends besides the believers; meaning: the believers.

Do they seek with them honor?

He is saying: do they seek with them power and strength by taking them as allies besides the people of Îmān in Me?

For verily all honor is with Allāh.

He is saying: for surely those who they take as allies from the Kāfīrūn, seeking by that honor from them, they themselves are humiliated and lowly so why do they not take allies from the believers thereby grasping honor, strength and victory from Allāh to whom belongs the honor and strength, the One who gives honor to whom He wills and who dishonors whom He wills so that perchance He may honor them and strengthen them?” 170

And like this there is the following Āyah in:

The Seventh Evidence:

The words of the Most High:

Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: “If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you.” But Allāh is Witness, that they verily, are liars. 171

The words about this Āyah are like the words about His statement, the Most High:

Give the hypocrites the tidings of a painful punishment.

And His words, the Most High:

170 Tafsīr at-Tabārī (3/329).
And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.”  

Shaykh Sulaymān ibn ‘Abdillāh (raḥimahullāh) said:

“So if he is considered upon Ṛṣāq and Kufr even if he was lying, (meaning) the one who promised the Mushrikūn in secret to enter with them, helping them and going out with them if they come out victorious, then what about the one manifests that truthfully?”

The Eighth Evidence:

The words of the Most High:

Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd and ‘Isā (Jesus), son of Maryam. That was because they disobeyed and were ever transgressing beyond bounds. They used not to forbid one another from the evil, which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their allies. Evil indeed is that which their own selves have sent forward before them, for that (reason) Allāh’s Wrath fell upon them and in torment they will abide. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are criminals, corrupt.

This proves the Kufr of the one who performs Tawallī from numerous points:

The First Point:

He made Tawallī towards the Kuffār a characteristic of those who have disbelieved from Banī Isrā‘īl who were cursed upon the tongue of Dāwūd and ‘Isā ibn Maryam.

The Second Point:

He said concerning them:

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172 Sūrah al-Mā‘īdah (5):52
173 ad-Durrār as-Sanniyah (8/138).
And in torment they will abide.

And this is the characteristic of the punishment of the Kāfir.

Shaykh Sulaymān ibn ‘Abdillāh said:

“For Allāh the Most High mentioned that Muwālāt towards the Kuffār brings about the anger of Allāh and eternal residence in the fire by itself, even if the person is afraid, except for the one under compulsion, with its conditions.” 175

The Third Point:

He said:

And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are criminals, corrupt.

Shaykh ul-Īslām Ibn Taymiyyah (rahimahullāh) said:

“So, mentioning a conditional sentence dictates that if the condition is found then the thing conditioned with the particle of: نَّجَسْلَ found, which implies along with the fulfillment of the condition the fulfillment of that which is conditioned as well. Hence He said:

And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies.

So that proves that the Īmān mentioned here negates and opposes taking them as allies and that Īmān and taking them as allies does not coincide in the heart.” 176

Shaykh Sulaymān ibn ‘Abdillāh (rahimahullāh) said:

“So, the Most High mentioned that Muwālāt towards the Kuffār is what negates Īmān in Allāh, His Prophet, and what He has sent down to him. Then He informed that the cause for that is that many of them are Fāsiqūn (criminals, corrupt) and He did differentiate between the one who feared an affliction and the one who did not. This is the condition of many of these apostates before their apostasy – many of them were Fāsiqūn so that dragged them into Muwālāt towards the Kuffār and apostasy from Islām. We seek Allāh’s refuge from that.” 177

175 ad-Durrār as-Sanniyah (8/128).
176 Majmūʿ al-Fātiwā (7/17).
177 ad-Durrār as-Sanniyah (8/129).
The Ninth Evidence:

The words of the Most High:

And those who disbelieve are allies to one another, (and) if you do not do so, there will be Fitnah and oppression on earth, and a great mischief and corruption. 178

This proves the Kufr of the one who does Tawalli toward the Kafirun from two points:

The First Point:

His words:

And those who disbelieve are allies to one another.

So, whoever was allied to them then he is included in His words:

Allies to one another.

Like His statements about the Jews and the Christians:

They are allies to another.

And the discussion about this has already proceeded in the first evidence.

The Second Point:

His statement:

And if you do not do so, there will be Fitnah and oppression on earth, and a great mischief and corruption.

And (the word) Fitnah appears in the Qur’an with different meanings. From them: Shirk and Kufr, like His, the Most High’s statement:

And fight them until there is no more *Fitnah* and the *Dīn* is only for Allāh. 179

And His words the Most High:

> And *Fitnah* is greater than killing. 180

And His words the Most High:

And let those who oppose the Messenger’s commandment beware, lest some *Fitnah* befall them or a painful torment be inflicted on them. 181

And other Āyāt.

Ibn Kathīr (rahimahullāh) said:

“And the meaning of His words, the Most High:

And those who disbelieve are allies to one another, (and) if you do not do so, there will be *Fitnah* and oppression on earth, and a great mischief and corruption. 182

If you do not avoid the Mushrikūn and ally yourselves with the believers, a *Fitnah* will befall the people; and that is confusion in the affair and mixing between the believers and the Kāfirūn whereby as a result, wide spread corruption will occur between the people.”

Shaykh ‘Abdul-Laṭif ibn ‘Abdir-Rahmān ibn Hasan āl-ash, Shaykh said:

“And what has appeared in the Qur’ān from forbiddance and severe threat against Muwālāt and *Tawallī* towards them is a proof that the most basic of the principles is (that): for him there is no *Istiqlāmah*, or no firmness except by severing the ties with the enemies of Allāh, waging war against them, *Jihād* and *Barā‘*ab from them and drawing close to Allāh through hating them and finding fault with them. The Most High said when He firmly placed the *Muwālāt* between the believers and informed that the Kāfirūn are allies to one another, He said:

And those who disbelieve are allies to one another, (and) if you do not do so, there will be *Fitnah* and oppression on earth, and a great mischief and corruption. 183

181 Sūrah al-Nūr (24): 63
182 Sūrah al-Anfāl (8):73.
183 Sūrah al-Anfāl (8):73.
And is the Fitnah except in Shirk? And is the great corruption (in anything) save laying the bond of Tawhid and Islam to waste and severed what the Qur’ān has made evident and clear from the rulings and structure (of things)?” 184

The Tenth Evidence:

The words of the Most High:

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. Nay, Allāh is your Protector and He is the Best of helpers. 185

Shaykh Sulaymān ibn ‘Abdillāh al-ash-Shaykh (rakahullāh) said:

“So, He, the Most High, informed that if the believers obey the Kufr, then they will most certainly turn them on their backs from Islam for they will not be content with them without Kufr. And He has informed that if they do that then they will be from the losers in this life and in the next, and He did not make fear a concession for agreeing with them and obeying them and this is what it really is in the current (situation): for they are not contented with those that agree with them except by their testimony that they (the Kufr) are upon the truth along with manifesting enmity and hatred for the Muslims and separating from them.

Then the Most High said:

Nay, Allāh is your Protector and He is the Best of helpers.

So, He, the Most High, informed that He is the Wali (the Protecting Friend) of the believers and their helper and that He is the best of the helpers so in his wilāyah and obedience there is sufficiency and enough rather than obedience to the Kufr.” 186

The Eleventh Evidence:

The words of the Most High:

184 ad-Durrar as-Saniyyah (8/324-326).
185 Surah Al-‘Imrān (3):149-150.
186 ad-Durrar as-Saniyyah (8/124).
The Exposition Regarding the Disbelief of the one that Assists the Americans

Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaytān has beautified for them (their false hopes), and (Allāh) prolonged their term (age). This is because they said to those who hate what Allāh has sent down: “We will obey you in part of the matter,” but Allāh knows their secrets. 187

Here, He explained that their apostasy was because they said to the Kāfirūn (those who hated what Allāh has sent down):

We will obey you in part of the matter.

So they promised them that they would obey them in (some) of the affair not that they would obey them in the entire affair yet despite that, this became apostasy on their part.

Shaykh Sulaymān ibn ‘Abdillāh (rahimahullah) said:

“So, if the one who promises the Mushrikūn, those who hate what Allāh has sent down, (if the one who promises) his obedience in some of the affair is a Kāfir even if he did not do what he promised them, then what about the one who is in agreement with the Mushrikūn, those who hate what Allāh has sent down?”188

The Twelfth Evidence:

The words of the Most High:

Those who believe fight in the Cause of Allāh, and those who disbelieve, fight in the cause of the Tāghūt. So fight you against the friends of Shaytān Ever feeble indeed is the plot of Shaytān. 189

He clarified that those who disbelieve, fight in the way of the Tāghūt and that they are the allies of Shaytān, so whoever fights with them then he is with them in these characteristics. And fighting is by the hand (physical), the tongue, wealth and other things that are utilized in assistance as he (ṣallallāhu ‘alayhi wassallam) said: “Wage Jihād against the Mushrikūn with wealth, lives, and tongues.” And as he (ṣallallāhu ‘alayhi wassallam) said: “Verily Allāh will enter three people into the Jannah by one arrow; its maker who manufactured it seeking good, the archer, and the one that retrieves it.”

188 ad-Durrār as-Sanniyah (8/136).
189 Surah an-Nisā’(4):76.
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So this Ayah proves that whoever assists them in their war against the Muslims with any type of assistance then he is from the allies of Shaytān.

The Thirteenth Evidence:

The words of the Most High:

And recite to them the story of him to whom We gave Our Ayāt but he threw them away so Shaytān followed him up and he became of those who went astray. 190

Ibn Jarīr narrated with his chain of narration (9/123) on the authority of Ibn ‘Abbās that said:

‘When Mūsā (‘alayhi-salam) descended upon the two mountains, along with those who were with him, his (meaning Bal‘am) cousins and people came to him and said: ‘Verily Mūsā is a very harsh and severe man and he has with him numerous soldiers and if he is victorious over us he will destroy us so supplicate to Allāh that He repels Mūsā and those with him.’ He replied: ‘If I supplicate to Allāh that He repels Mūsā and those with him my worldly life and hereafter will be gone.’ So they did not leave him alone until he supplicated against them (i.e. Mūsā and his followers) so Allāh removed him from what he was upon and that is what is referred to in) His statement:

And recite to them the story of him to whom We gave Our Ayāt but he threw them away so Shaytān followed him up and he became of those who went astray.” 191

Here, he did not assist the Kuffār, rather he only supplicated for them that Mūsā and those with him are repelled and this was deviation from the Ayāt of Allāh so how about the one who helped them and assisted them?

The Fourteenth Evidence:

The words of the Most High:

Verily! As for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on earth.” They (angels) say: “Was not the earth of Allāh spacious enough for you to emigrate therein?” Such men will find their abode

190 Sūrah al-‘Araf (7):175.
191 Sūrah al-‘Araf (7):175.
in Hell – What an evil destination! 192

Al-Bukhārī narrated in his Ṣaḥīḥ collection on the authority of Muḥammad ibn ‘Abdīr-Rahmān Abūl-Aswād who said: The people of Madīnah were forced to prepare an army (to fight against the people of Shām during the Khaṭīfah of ‘Abdullah ibn az-Zubayr at Makkah), and I was enlisted in it. Then I met ‘Ikrimah, the freed slave of Ibn ‘Abbās, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said: “Ibn ‘Abbās informed me that some Muslim people were with the pagans, increasing the number of the pagans against the Messenger of Allāh. An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword).” Then Allāh revealed:

Verily! As for those whom the angels take (in death) while they are wrongdoing themselves.

The People of Knowledge have differed concerning those upon which these Āyāt were revealed, of those who went out with the Kūfār from the Muslims swelling their ranks – did they die as disobedient Muslims or did they apostate because of this action?

This action of theirs was Kūfār, however, some of the scholars may give them an excuse. So those who do not declare them to be Kūfār held the opinion that they only went out under compulsion, and compulsion is an excuse in Kūfār. Those who do not give them excuse however, held the opinion that they themselves are the cause of the compulsion because of their falling back and failing to make the Hijrah while they possessed the ability to do so. This is with the agreement between all (of the scholars) that they are to be dealt with like Kūfār in killing.

As for the one who assists the Kūfār or swells their ranks without any compulsion then there is no doubt about his Kūfār and apostasy from Islām and Allāh’s refuge is sought.

The Fifteenth Evidence:

The words of the Most High:

Allāh is the Protector of those who believe. He brings them out of darkness into light. But as for those who disbelieve, their allies are Tāghūt, they bring them out of from light into darkness. Those are the dwellers of the fire and they will abide therein forever. 193

So He, the Glorified made clear in this Ayah that the helpers of those who have disbelieved are Tāghūt. So whoever helps them then he is like their Tawāghūt.

The Sixteenth Evidence:

Verily Allāh the Glorified made Kufr in the Tāghūt along with Īmān in Him a condition for entering into Islām. The Most High said:

Whoever disbelieves in the Tāghūt and believes in Allāh then he has grasped the most trustworthy handhold that shall never break. 194

And the Most High said:

And verily We have sent among every Ummah a Messenger [proclaiming]: “Worship Allāh and avoid the Tāghūt.” 195

And the Most High said:

Those who avoid the Tāghūt by not worshipping them and turn to Allāh in repentance, for them there are glad tidings; so announce the good news to My slaves. 196

And the Most High said:

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been ordered to reject them. 197

Whoever assists them has not disbelieved in the Tāghūt. This is because the Kuffār fight in the path of the Tāghūt as was previously mentioned in the words of the Most High:

194 Sūrah al-Baqarah (2):256.
195 Sūrah an-Nahl (16):36.
196 Sūrah az-Zumar (39):17.
197 Sūrah an-Nisā’(4):60.
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Verily! As for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on earth.” They (angels) say: “Was not the earth of Allâh spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination! 198

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198 Sûrah an-Nisâ’ (4):97.
The Third Area of Research: The Evidences from the Sunnah

First Evidence:

In the Two Sahih and others on the authority of ‘Ali (radyallahu ‘anhu) about the battle of the Fath (the opening of Makkah), he said:

The Messenger of Allâh (sallallahu ‘alayhi wasallam) sent me, az-Zubayr and al-Miqdâd somewhere saying: “Go forth until you reach Rawdah Khâkh. 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 got at ar-Rawdâ where we found the lady and said (to her): “Take out the letter.” She replied: “I have no letter with me.” We said: “You will most certainly take out the letter or else we will take off your clothes.” So, she took it out of her braid. So we took the letter and brought it to the Messenger of Allâh and it contained a statement from Hâjib ibn Abî Balta’ah to some of the Mushrikûn of Makkah informing them of some of the intentions of the Messenger of Allâh. Then the Messenger of Allâh said: “O Hâjib! What is this?” Hâjib replied: “Do not hasten to give your judgment about me. I was a man closely connected with the Quraysh, but I did not belong to them, while the other Muhâjirûn with you, had their relatives who would protect their dependents in Makkah. So, I wanted, because that passed me, by my lack of blood relation to them, to take among them a favor by which to protect my dependents. I did this neither because of Kufr apostasy nor out of pleasure with Kufr over Islâm.” The Messenger of Allâh said: “Hâjib has told you the truth.” ‘Umar said: “O Messenger of Allâh, allow me to chop off the head of this Munâfiq!” The Messenger of Allâh said: “Verily he witnessed (participated) in the battle of Badr, and what would make you come to know, perhaps Allâh has already looked at the people of Badr and said: ‘Do whatever you like, for I have forgiven you.’”

This incident shows that supporting the disbelievers and giving the victory (over the Muslims) is apostasy and it takes one out of the religion of Islam. Such is evident for three reasons.

First Reason:

The statement of ‘Umar in this hadîth: “Leave me to strike the neck of this Munâfiq.” And in another narration (it is reported that he said): “Certainly he has disbelieved.” And in another narration, after the Messenger (sallallahu ‘alayhi wasallam) said: “Did he not witness Badr?” ‘Umar replied: “Yes, however he has gone back and helped your enemies against you.”

Second Reason:

The tacit approval of the Messenger (sallallahu ‘alayhi wasallam) for what ‘Umar understood as he did not censure him for his Takfîr of him (Hâjib) rather, he only mentioned the excuse of Hâjib.
Third Reason:

Hāṭib (radiyallāhu ‘anhu) said: “And I did not do that out of Kafr nor out of apostasy from my Din nor out of pleasure with Kafr after Islam.”

This proves that it was also established with him that Mudhābarah of the Kuffār is (Kafr; apostasy, and pleasure with Kafr) so he only mentioned the reality of his action.

So, if this (Mudhābarah) could be thought to have (occurred) in the example of Hāṭib (radiyallāhu ‘anhu) who went out, waging battle with the Messenger of Allāh (sallallāhu ‘alayhi wasallam) with both his life and wealth, giving victory and assistance against his enemies – the Mushrikūn – and not assisting the Kuffār with either his life or wealth, yet at the same time, his action carried the possibility (of that) thereby what was said was said (if that is the case), then what about the one who actually assisted the Kuffār and gave them aid and victory against the Muslims? Without doubt, that person is more deserving of the rulings of this hadīth that is mentioned.

Second Evidence:

Ibn Ishāq and others have narrated an incident on the authority of Yazīd ibn Rūmān, who narrated on the authority of ‘Urwa, who narrated on the authority of az-Zuhrī, who narrated on the authority of a group that was named, who said that the Quraysh sent their representatives to negotiate the release of their prisoners. When the deal was finally negotiated, ‘Abbās, who was compelled to go out during the battle of Badr, said:

“O Messenger of Allāh, I was a Muslim.” The Prophet (sallallāhu ‘alayhi wasallam) said: “Allāh is well aware of your Islām and if it is as you have just stated, then your reward is with Allāh. As for your apparent action, it was against us. Pay for your personal and your nephew’s freedom.”

So, even though ‘Abbās was compelled to go out with the Quraysh and fight them (the believers) under compulsion, the Prophet (sallallāhu ‘alayhi wasallam) dealt with him according to what was apparent from him and joined him with the Mushrikūn. Then what would be the case of those who voluntarily rally to support the Kuffār and give victory to them?

Another hadīth recorded by al-Bukhārī also supports the same idea on the authority of Muhammad ibn ‘Abdir-Rahmān Abūl-Aswad who said: The people of Madīnah were forced to prepare an army (to fight against the people of Shām during the Khilāfah of ‘Abdullah ibn az-Zubayr at Makkah), and I was enlisted in it. Then I met ‘Ikrimah, the freed slave of Ibn ‘Abbās, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said: “Ibn ‘Abbās informed me that some Muslim people were with the pagans, increasing the number of the pagans against the Messenger of Allāh. An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword).” Then Allāh revealed:
Verily! As for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): “In what condition were you?” They reply: “We were weak and oppressed on earth.” They (angels) say: “Was not the earth of Allāh spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination! 199

Look at how he was joined with them even though they were under compulsion. This is not except for the fact that the basis of this (matter) is the Kufr of the one who does this action.

**Third Evidence:**

This third evidence is recorded by Abū Dāwūd and others on the authority of Samurah ibn Jundub, that the Prophet (ṣallallāhu ‘alayhi wasallāhu) said: “Whoever joins the Mushrikūn and lives with them then he is like them.”

So he made that whoever joins the Mushrikūn and lives with him, then he is just like him even though he does not agree with them. So, whoever supports the Mushrikūn and gives them victory over the Muslims is far more severe than just residing or intermingling with them.

Al-Manāwī (rahmabullāh) said in Fayd al-Qadīr (6/111), explaining the cause behind his statement: “…then he is like them.” He stated:

“That is because embracement of the enemy of Allāh and showing Muwālāt towards him necessitates one’s turning away from Allāh, and whosoever turns away from Allāh then the Shaytān will befriend him and will drag him to disbelief. Al-Zamakhsharī said: “This is understood because demonstrating Muwālāt toward someone and demonstrating Muwālāt towards his enemy is contradictory to each other.”

Ash-Shawkānī (rahmabullāh) said in Nayl al-Awṭār (8/177):

The statement, “…then he is like them,” is evidence for the prohibition of residing with the Kaffār and the obligation of separating oneself from them. Even though the scholars have discussed the authenticity of this hadīth, the statement of Allāh testifies to its authenticity:

Then sit not 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. 200

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200 Sūrah an-Nisā’ (4) 140
And another hadith that also supports the meaning of this hadith is narrated by Bahz bin Hakim ibn Mu‘awiya ibn Haydah from his father (narrating) from his grandfather in Marji‘ form in which the Prophet (sallallahu ‘alayhi wassallam) said: “Allah will not accept the deeds of a disbeliever after he accepts Islam until he separates himself from the Mushrikun.”

Fourth Evidence:

Similarly, the hadith recorded by Abū Dāwūd at-Tirmidhī and others on the authority of Jarīr ibn Abdillah (radīyallahu ‘anhu), the Prophet (sallallahu ‘alayhi wassallam) said: “I am free of every Muslim who lives among the Mushrikun.”

Fifth Evidence:

It is recorded by an-Nasā‘ī and others on the authority of Bahz ibn Hakim who narrated on the authority of his father who narrated from his grandfather that the Prophet (sallallahu ‘alayhi wassallam) said: “Allah will not accept the deeds of a disbeliever after he accepts Islam until he separates himself from the Mushrikun.”

And it is of the same nature as the latter. For those who ally with the Mushrikun and support them and give victory to them in waging war against the Muslims are more deserving to enter (the ruling) of this hadith than those who do not separate themselves from the disbelievers physically.

Sixth Evidence:

An-Nasā‘ī and others narrated on the authority of Jarīr (radīyallahu ‘anhu) who said: “I came to the Prophet (sallallahu ‘alayhi wassallam) and gave allegiance upon his hand on the conditions that I will worship Allah alone, establish the Salāh, and pay the Zakāh, that I will be sincere to every Muslim and that I will separate myself from the Mushrikun.”

The commentary of this hadith concurs with commentary of the hadith mentioned previously.
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The Fourth Area of Research: The Evidences from the Statements of the Companions

From what has been relayed from the Companions that proof this fundamental:

First Evidence:

What was mentioned in the First Evidence from the Sunnah in the establishment of this fundamental with ’Umar and Ḥāṭib (raḍīyallāhu ‘anhumā)

Second Evidence:

What has been narrated from ‘Abd ibn Ḥamīd from Ḥudhayfah (raḍīyallāhu ‘anhu) that he said: “One of you should fear lest he becomes a Jew or a Christian while he perceives not.” So we (says ‘Abd ibn Ḥamīd) thought that intended this Āyah:

O you who believe! Take not the Jews and the Christians as allies they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers. 201

Third Evidence:

And from that there is the story of Khālid ibn Walīd and Majā’ah ibn Marārah in the books of Sīrah during the wars of apostasy. Some of the army of Khālid captured some of Banī Ḥanīfah and with them there was Majā’ah. So Majā’ah said to Khālid: “By Allāh I do not follow him – meaning Musaylamah – verily, I am a Muslim.” Khālid replied to him: “Ao why didn’t you come to me or say the likes of what Thumāmah ibn Ḍhāl said?”

He used the fact that he remained among the apostates as a proof that he agreed with them and thus he dealt with him in that way. This is in agreement with what was mentioned in the Thirteenth Proof from the Qur’ān in the story of the Muslims that went out with the Mushrikūn during Badr swelling their ranks.

And from that, there is the actions of the Companions and their history during the wars of apostasy with the people of Musaylamah, Sujāh, Tulaihah, and those who withheld the Zakāb and their likes in which they fought all of them without differentiating between them even though there was a possibility that some of them opposed them (the apostates) in their belief and only took part due to Ḥamiyyah. With all of that their manner of dealing with them was one and this proves that this is the fundamental basis with them and that whoever assisted and gave help to the Kuffār then he is a Kāfir like them.

201 Sūrah al-Ma’idah (5):51.
The Fifth Area of Research: The Evidences from Qiyās

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This is through some points:

1. It is established in the Two Šabîhs that the Prophet (ṣallallâhu ‘alayhi wasallam) said: “Whoever prepares a fighter then he has taken part in the battle.” Here, he (ṣallallâhu ‘alayhi wasallam) made the one sitting behind a partner in the battle if he prepares the Mújâbid and from this also there is his statement: “Verily Allâh will enter three people in the Jannah due to one arrow: the one who manufactures it seeking good, the one who shoots it, and the one who retrieves it.” This proves, with Qiyâs of opposites, that the one who prepares and helps a Kâfir in his fighting then he has assisted him in fighting in the path of the Tâghût.

2. (As for) the one who supports from behind the scenes and the one who directly does (an action), there ruling in the Shâr’î is one (Islāmic law) according to the correct view and that is because the one who directly does (an action) is only able to carry out his action with the help of his supporter that is behind the scenes, as stated by Shaykh ul-Islām Ibn Taymiyyah:

“If the bandit Muhâribûn are a Jamâ‘ah, the one from them directly killing while the rest were supporters and helpers of his. It has been said that it is only the one who does it directly that should be killed whereas the majority of scholars (the jambûr) are of the view that all of them are to be killed even if they numbered one hundred and that the one who supported from behind the scenes and the one who does it directly are both equal. This is what is recorded from the Khulafâ‘ ar-Rûmûdîn. ‘Umar ibn al-Khattâb killed the râbi‘ah of the Muhâribûn and the râbi‘ah is the scout who sits on high ground looking for those that approach, also because the one directly involved is only able to kill due to the force and assistance of the one who is a support from behind the scenes. If a group helps each other to the point where they become a force that withhold themselves (from the commandments of the Shâhî), then they are all partners sharing in reward and punishment like the Mújâbidûn. The Prophet (ṣallallâhu ‘alayhi wasallam) said: “The blood of the Muslims is one. The nearest as well as the furthest of them gives pledge of protection (to anyone) in their name. And they are one hand against the rest.” Meaning: if an army of the Muslims went out on an expedition and obtained wealth as war booty, the army is to share what they obtained from it because it was by their assistance and power that they were able, however they are to obtain booty from it because the Prophet (ṣallallâhu ‘alayhi wasallam) used to distribute the booty to the expedition platoons (sâriyyah) if in their beginning there was a fourth after a fifth, likewise if the army obtains war booty it is to be shared with the sâriyyah expedition group because that is in the benefit of the army just as the Prophet (ṣallallâhu ‘alayhi wasallam) divided it up for Tâlîhah and Zubâyra on the day of Badr because in sending it to them there was a benefit to the army. Hence, the helpers of the group that rebels (Múmtâni‘ah) and their assistants are from them

202 Qiyâs - see footnote number 30 [T]
203 Râda‘ - This word literally means a support or a prop. I have chosen the phrase “from behind the scenes” in order to make the intended meaning clearer for the readers. [T]
in what is for them and against them, as well as those who fight each other upon falsehood in which there is no (valid) Ta'wil, like those who fight each other over bigotry and the calls of Jābiliyyah such as Qays and Yamān and their likes. They are oppressors as the Prophet (sallallāhu ‘alayhi wasallam) said: “If two Muslims meet with their swords then the killer and the killed are in the fire.” It was said: “O Messenger of Allāh! We know about the killer but what about the killed?” He said: “He wanted to kill his companion.” (al-Bukhārī and Muslim) This includes every group that has harmed the other in both life and wealth, even if the actual killer is not known. That is because the group that withholds (from the Shari‘ah commandments) among themselves are like one person.”

Similar to this is the statement regarding the one who helps the Kuffār and assists them in fighting them, for his ruling is their ruling.
The Sixth Area of Research: The Evidences from History

The history of Islām has borne witness on numerous occasions to events in which there occurred Mudhābarah of the Kuffār from those who claimed Islām. The scholars of Islām (in those times) stood up, elucidating the ruling upon this Mudhābarah. I shall mention here some of these occurrences.

The First Occurrence:
The Battle of Badr in the Second Year Hijrī

Some of the Muslims went out with the Mushrikūn during the battle of Badr to swell their ranks and it was about them that the words of Allāh the Most High was sent down:

Verily! As for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on earth.” They (angels) say: “Was not the earth of Allāh spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination!

And this was mentioned previously in the Fourteenth Evidence from the Qur’ān.

The Second Occurrence:
The Event Surrounding the Apostates in the Eleventh Year Hijrī

That was after the death of the Prophet (sallallāhu ‘alayhi wasallam) and the Sahābah did not differentiate between them as was previously mentioned in the Third Area of Research.

The Third Occurrence:
In the Beginning of the Year 201 Hijrī

Bābak al-Khurramī went out and waged war against the Muslims while residing in the land of the Mushrikūn so Imam Ahmad and others declared in a legal ruling that he was an apostate. It was narrated by al-Maymūnī that Imam Ahmad said concerning him: “He came to us waging war whilst residing in the lands of Shirk. What is his ruling? If he is like that then his ruling is that of apostasy.”

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204 Sūrah an-Nisā’ (4):97.
205 This is despite the fact that this issue is a matter of difference between the scholars. [T]
206 al-Furū’ (6/163).
The Fourth Occurrence: After the Year 480 Hijrī

Al-Mu’tamid ibn ʿIbād, the ruler of Seville (in southern Spain), who was from the rulers of the groups in al-Andalus sought the help of the Ifrānj against the Muslims so the Mālikī scholars of that time declared in a legal ruling that he was an apostate. ²⁰⁷,²⁰⁸

The Fifth Occurrence: In the Year 661 Hijrī

The one in control of Kark (al-Malik al-Mughīth ʿUmar ibn al-ʿĀdil) with the correspondence of Hulaku ²⁰⁹ and the Tartars made way to capture Egypt for them so Dhāhir Bībris sought a ruling from the jurists wherein the stated that he should be expelled and killed so he expelled him and killed him. ²¹⁰

The Sixth Occurrence: Around the Year 700 Hijrī

The Tartars attacked the lands of Islām in the region of Shām and in other places and some of those who ascribed to Islām assisted them so Shaykh ul-Islām Ibn Taymiyyah issued a legal verdict declaring whoever assisted them as an apostate from Islām. ²¹¹

The Seventh Occurrence: In the Year 980 Hijrī

Muhammad ibn ʿAbdillāh as-Saʿdī, one of the kings of Marrakech sought the help of the king of Portugal against his uncle, Abū Marwān al-Muʿtaṣim Billah so the scholars of the Mālikīs issued a legal verdict declaring him an apostate. ²¹²

The Eighth Occurrence: Between the Years 1226-1233 Hijrī

Some of the armies attacked the lands of Najd to eradicate the call to Taḥbild and some of those who ascribed to Islām assisted them. So, the scholars of Najd issued legal verdicts declaring as an apostate whoever assisted them. Shaykh Sulaymān ibn ʿAbdillāh al-ash-

²⁰⁷ al-Istiqṣāʾ (2/75).
²⁰⁸ So see how they judged him with this ruling despite the fact that he sought the help of the Kaffār and used them against the Muslims and did not help the Kaffār against the Muslims!
²⁰⁹ One of the heads of the Mongols. [T]
²¹⁰ al-Bidāyah wa-n-Nihāyah (13/238) and Shadhrāt (6/305). – Perhaps this historical example cannot be used as a proof for this issue. What appears in the quote is that they ordered him to be killed. This is not clear evidence that they imputed him with Kufr. Allāh knows best. [T]
²¹¹ Majmūʿ al-Fatāwā (28/530)
²¹² al-Istiqṣāʾ (2/70).
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Shaykh authored a book entitled *ad-Dalā’il* wherein he affirmed the *Kufr* of these people and mentioned twenty-one proofs for that.

The Ninth Occurrence: After the Above Mentioned Event by Approximately Fifty Years

The same situation occurred once more and the scholars of Najd issued a legal verdict imputing *Kufr* upon whoever assisted the Mushrikiün. Shaykh Hamad ibn ‘Atīq authored the book: *Sabīl an-Najāt wal-Fikāk min Ma‘alāt al-Murtadīn waAbīl Isbrāk* about this issue.

The Tenth Occurrence: In the Beginning of the Fourteenth Century *Hijrī*

Some of the tribes in Algeria assisted the French against the Muslims so the jurist of Maghrib, Abūl Hasan at-Tasūlī delivered a legal verdict pronouncing their *Kufr*. 213

The Eleventh Occurrence: In the Middle of the Fourteenth Century *Hijrī*

The French and British transgressed against the Muslims in Egypt and elsewhere so Shaykh Aḥmad Shākir delivered a legal verdict imputing *Kufr* upon whoever assisted them in any shape or form. 214

The Twelfth Occurrence: Also in the Middle of the Fourteenth Century *Hijrī*

The Jews overtook Palestine and some of those who ascribed to Islām assisted them so the committee for legal verdicts at al-Azhar under the heading of Shaykh ‘Abdul-Majīd Salīm issued a legal verdict in the year 1366 imputing *Kufr* upon whoever assisted them.

The Thirteenth Occurrence: At the End of the Fourteenth Century *Hijrī*

The Communists and Socialist increased in the Muslim lands and some of those who ascribed to Islām assisted them, so Shaykh ‘Abdul-‘Azīz ibn Bāz issued a legal ruling imputing *Kufr* upon whoever assisted them. 215, 216

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214 *Kalimatul-Haqq* (p. 126).
215 *Majmū‘ al-Fatwā‘* (1/274).
216 And what is amazing is that many of those who have opposed *Abl us Sunnah* in this issue from who have been infected with *Ijā‘*, of those who do not believe that *Mudhārah* of the *Kaffār* takes one outside of Islām without belief in the heart (*‘Itiqad*), they believe just as we do that the *Jihād* against the Soviets and their helpers from the Afghān was a valid *Jihād* and that those who the Mujāhidīn were fighting against were *Kaffār*, but with that the question throws itself out into the arena: how do they know that the Afghāns who were working for the Soviets did so out of belief? On the contrary what we know is that they did so for worldly reasons while
The Seventh Area of Research: The Evidences from the Statements of the People of Knowledge

Firstly: From the Statements of the Hanaﬁ Scholars

1. Ahmad ibn ‘Alî ar-Râzî, Abu Bakr al-Jassâgh (d. 370H) said in Ahkâm al-Qur’ân:

“The words of the Most High:

O you who believe, do not take your fathers or brothers as allies if they have preferred disbelief over belief, and whosoever among you does so, then it is those who are transgressors.” 217

In it (the Ayah) there contains a prohibition for the believers to take the Kuffâr as allies, to assist them, seek their help, and to entrust their affairs with them. It also contains an obligation to disassociate and to have opposition towards them as well as to leave off glorifying them and honoring them, whether that be between the fathers or brothers in that (matter). He (Allâh) only ordered the believers with that (command) so that perchance they may distinguish themselves from the Munâfiqûn. That is because the Munâfiqûn used to ally themselves with the Kuffâr and make apparent their glorification and honor of them if they met them and they used to make open to them alliance and help, so Allâh the Most High made what He commanded the believer with in this Ayah, as a clear sign by which the believer is distinguished from the Munâfiq and He has informed that whoever does not do that then he oppresses his own self and is deserving of a punishment from his Lord.” 218

He also said in the context of prohibition from Munâlat towards the non-believers:

“And His words, the Most High:

Except when taking precaution against them in prudence.” 219

Meaning: That you fear harm for (your) life and bodily limbs, and as a result, you seek protection from them by manifesting some alliance towards them without believing it- this is the apparent meaning that is implied by the expression (in the Ayah) and it is the view held by the majority of the people of knowledge. ‘Abdullâh ibn Muhammad ibn Ishâq al-Marwâzî

still believing in Allâh as their Lord. If they say: “Yes, but they were Communist and Communism is Kufr even if they are not atheists.” We say to them: “Why do you differentiate between those who fight to defend Communism and those who fight to defend the Taqâbah called Democracy? Why is one a Kafir and the other is not? Why the double standard? They are all Kuffâr and those who support them.” [T]

217 Surah at-Tawbah (9:23).
narrated to us saying: Hasan ibn Abil Rab’i’a al-Jurjānī narrated to us saying: ‘Abdur-Razzāq informed us saying: Mu’ammad reported from Qatādah that he said concerning the Āyah:

\[
\text{It is not allowed for a believer to take a } \text{Kāfir as a protecting friend in his } \text{Dīn}. \quad 220
\]

And the words of Allāh:

\[
\text{Except when taking precaution against them in prudence.} \quad 221
\]

Meaning: Unless there is between them ties of kin so he keep it for that, so He made the \text{tuqyah} for establishing the ties of relation with a Kāfir and the Āyah implies that it is permissible to manifest Kufr when there is \text{tuqyah}.”

2. ‘Abdullāh ibn Āhmād, Abūl-Barakāt an-Nafāsī (d. 710H) said in his \text{Tafsīr}:

“And He revealed a prohibition against \text{Mumālāt} toward the enemies of the Dīn:

\[
\text{O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allāh guides not the transgressing people}. \quad 222
\]

Meaning: Do not take them as allies; giving them assistance, seeking assistance from them, fraternizing and coexisting with them like the coexistence with the believers. Then He explained the prohibition with His words:

\[
\text{They are allies to one another.} \quad 223
\]

And all of them are enemies of the believers. And in this there is a proof that Kufr is one \text{Mīlāb} (i.e. way, path, system, nation).

\[
\text{And whoever is an ally to them from amongst you, then indeed he is from amongst them.} \quad 224
\]

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221 Ahkām al-Qur’ān (1/16).
(Meaning): From them in general and their general body and his ruling is their ruling. This is a severe warning from Allāh and a firm emphasis upon the obligation of avoiding the opponent in the Din:

Indeed, Allāh does not guide a transgressing people.

He does not show guidance to those who oppress their own selves by Muwālāt towards the disbelievers.”

3. Al-Qādī, Muhammad ibn Ahmad, Abūs-Sa’ūd al-‘Amādī (d. 951H) said in his Tafsīr:

“And His words, the Most High:

And whoever is an ally to them from amongst you, then indeed he is from amongst them.

There is a ruling that is derived from it, meaning His statement:

They are allies to one another.

For restricting the Muwālāt to those among themselves implies necessarily that those who ally with them are from them. Surely being united in the Din that he is upon is what the issue of Muwālāt revolves around wherein those that ally with them will not be from the believers and that implies that whoever allies with them, then he is from them. In this (‘Ayaḥ) there is a strong warning to the believers against making Muwālāt towards them manifest even if it was not Muwālāt in reality. The words of the Most High:

Indeed, Allāh does not guide a transgressing people.

This is an explanation for the fact that those who ally with them are from them. Meaning: He does not guide them to İmām. Nay, He leaves them and their affair and they fall into Kufr and Misguidance.”

Secondly: From the Statements of the Mālikī Scholars

1. Abū ‘Abdillāh al-Qurtubī said in his Tafsīr:

“The words of the Most High:

223 Tafsīr al-Nasafī (1/287).
224 Tafsīr Abīs-Sa’ūd (3/48).
And whoever is an ally to them from amongst you, then indeed he is from amongst them.

Meaning: Aiding them against the Muslims.

Indeed he is from them.

Here the Most High made clear that his ruling and their ruling is the same and (He) forbids the Muslim from inheriting from the apostate. The one who allied with them (the Kuffār) was (‘Abdullah) Ibn Ubay’, then this ruling remained until the Day of Judgment in severing Muwālāt.” 225

2. In the Book of Judgments in the Nawāzīz226 of the Imām al-Barlażi (raḥimahullāh) it is mentioned that the Amīr of the Muslims, Yūsuf ibn Tāshfin al-Lamtuṇī (raḥimahullāh) sought a legal verdict from the scholars of his time – and they were of the Mālikīs – about Ibn ʿAbbād al-Andalūsī (the ruler of Seville) who sought assistance by writing to the Ifranj requesting that they assist him against the Muslims. Most of them responded (by stating) his apostasy and Kafr. This was around the year 480H as noted in al-Istiqṣā’ li-Akhbār Duwal Maghrīb al-Aṣqā. 227

3. The likes of this occurrence repeated in the year 984 hijri from Muḥammad ibn ʿAbdillāh as-Saʿādi, the ruler of Marrakech who sought the assistance of the king of Portugal against his uncle, Abū Marwān al-Muʿtasim Billah. The scholars of the Mālikis delivered a verdict pronouncing his Kafr and apostasy as is found in al-Istiqṣā’. 228

4. Abū ʿAbdillāh, Ahmad ibn Muḥammad, known as: Shaykh ʿUlaysh (d. 1299H), was asked about dwelling in the midst of the Kuffār if they conquer the lands of the Muslims and abandoning the Hijrah. From what he said in a very long response:

“Verily this polytheistic Muwālāt was no where to be found in the period of Islām’s glory and honor. It did not occur- as it has been said- except after the passing of hundreds of years and after the passing of the Mujtahidūn Imāms of Islām, and it is for that reason that none of them delved into its Fiqh rulings. This Christian Muwālāt did not emerge except in year 500 (Hijrī) and afterwards in the time in which the accursed Christians, may Allāh demolish them, conquered the Saqliyah peninsula and some of the areas of al-Andalūs. Some of the jurists were asked about it so they sought to understand the issue through the means of the

225 Tafsīr al-Qurtubi (6/217).
226 Nawāzīz - Refers the events that occur in a place that have no precedent yet are in need of a Shariʿah legal ruling to establish either its permissibility or prohibition. [T]
227 al-Istiqṣā’ (2/75).
228 al-Istiqṣā’ (2/70).
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Fiqh rulings that are related to the one who does that. So they responded by saying that their rulings are like that of the one who embraces Islam and does not migrate. -I say; meaning by that, in Kufr- so they placed those whom the question was asked about and those who were not asked about (the Christians) with respect to their ruling-they declared both equal with respect to the Fiqhi rulings that are related to their wealth and children. And they did not see any difference between the two groups. That is because in Muwālat of the enemies, dwelling with them, going out with them, dressing like them, not being different from them, leaving the compulsory Hijrah (in all of this) there are these rulings that are unspoken but included and implied in the question all at once-so they- may Allâh be pleased with them-attached the unspoken rulings upon these whom the question was asked about and the rulings that are agreed upon in it [this issue].

5. The jurist of al-Maghrib, Abûl-Hasan, ‘Alî ibn Abdîs-Salâm at-Tasûlî (d. 1311H) was asked about some of the Algerian tribes that withheld themselves from jihâd and who used to inform the French about the affairs of the Muslims, perhaps even fighting the people of Islam with the Christian French. He replied:

“What the above mentioned people are described with obligates fighting them like just the Kuffâr that they ally themselves with. Whoever allies with the Kuffâr then he is from them. The Most High said:

O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allâh guides not the transgressing people.

If however, they did not incline towards the Kuffâr by sticking with them, informing them about the affairs of the Muslims and they did not make any of that manifest yet, there is to be found from them withholding from marching out then they are to be fought in the manner that the people of rebellion are fought.”

Thirdly: From the Statements of the Shâfi’î Scholars

1. ‘Abdullâh ibn ‘Umar, Abû Sa’îd al-Baydâwî (d. 685H) said in his Tafsîr:

And whoever is an ally to them from amongst you, then indeed he is from amongst them.

Meaning: Whoever from you all allies with them then verily he is from their general body. This is a strong emphasis on the obligation to avoid them as he (sallallâhu ‘alayhi wasallam)

said: “Their two fires should not be seen.” Or because the one who allies with them is from the Munāfīqūn.

Indeed, Allāh does not guide a transgressing people.

Meaning: Those who oppress their own selves by Munāfīqūn towards the Kāfirūn or (oppressing) the believers by Munāfīqūn towards their enemy.”

2. Al-Hāfīd, Ibn Kathīr (d. 774H) said:

“He, the Blessed and Most High forbade His servants from allying with the Kāfirūn and taking them as protecting friends, going to them with love besides the believers. Then He threatened against that by saying:

So whoever does that then he is nothing with Allāh.

Meaning: Whoever commits the prohibition of Allāh in this then he has declared himself free from Allāh.”

3. Al-Hāfīd, Ibn Hajar (d. 852H) said al-Fath in the explanation of the hadīth of Ibn ‘Umar that is Marfū’:

“If Allāh descends a punishment upon a people, that punishment will strike whoever was amongst them then they will be resurrected upon their actions.” He said:

“From what is derived and benefited from this is the permissibility of fleeing from the Kāfirūn and the oppressors. This is because dwelling among them is a form of throwing one’s self into destruction. This is if he does not assist them or become pleased with their actions for if he assisted or was pleased then he is from them.”

4. Shaykh ‘Abdullāh ibn ‘Abdil-Bārī al-Ahdal al-Yamānī (d. 1271H) was asked:

Question: There are groups of people in the lands of Islām from the Muslims who claim to be the Shepards of the Christians and they are pleased with that and take much delight in it. What do you have to say concerning their Iman and the (statement) that they take for themselves banners and they are like the flags of the Christians as a sign for them that they are from their shepherds?

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230 Tafsīr al-Baydāwī (2/334).
231 Tafsīr Ibn Kathīr (1/358).
232 Allāhu Akbar! We ask Allāh for protection. How often do we hear all of the excuses for remaining in the West and perhaps one of the most oft repeated excuse is: “I cannot leave this country without any provision for I will most certainly put myself in a difficult precarious situation of dire distress.” Here Ibn Hajar (raḥimahullāh) is saying that by remaining there without valid excuse we are in fact throwing ourselves into destruction! What a difference in worldview there is between Ibn Hajar and ourselves – wallāhu ‘radius [T]
233 Fath al-Bārī (13/61).
From what appeared in the response:

“If the people mentioned are ignorant whilst having belief in the high status of the Din of Islam and its superiority over all of the other religions, and that its regulations are the most just of rulings while at the same time not having any glorification of Kafir or its lords in their hearts then they still remain upon the regulations of Islam however, they are corrupt (fussaq), committing an extremely heinous sin for which they must be punished, censured and reprimanded for. If, on the other hand, they were knowledgeable of the rules of Islam while at the same time, that which has been mentioned previously came fourth from them then their repentance is to be sought If they take that back and repent to Allah the Most High (that is good), otherwise they are deviants – and if they believed in glorifying Kafir and its lords they have fallen into apostasy and the laws concerning the apostates are applied upon them.

The apparent meaning of the Ayat and Hadith (in this issue) is complete absence of Imān in the people mentioned. The Most High said:

Allah is the ally of those who believe, He takes them out from darkness to light. And those who disbelieve; their allies are the Tāghūt. 234

So the Ayah dictates that people are of two groups: (1) those who believe whose ally is Allah the Most High, meaning none other than Him hence they have no protecting friend besides Allah and His Messenger: Allah is our Mawlā and there is no Mawlā for you all.

And, (2) those who disbelieve whose ally is the Tāghūt, so there is no middle course. Whoever takes the Tāghūt as an ally besides Allah then he has lost a clear loss and committed a heinous act. There is none except he who is (either) an ally of Allah or an ally of the Tāghūt and there is no sharing from any angle at all just as the Ayah dictates. The Most High said:

No, by your Lord, they will not believe until they judge by you in what they dispute in thereafter finding no constrictiveness in themselves and submitting completely. 235

Allah has judged that we should not ally ourselves with the Kuffār ever. So whosoever goes against what has been ruled (in the matter) then how can he have Imān while Allah has negated his Imān and emphasized the negation in the most eloquent manner as well as taking an oath upon that so consider?” 236

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234 Sūrah al-Baqarah (2): 257
235 Sūrah an-Nisā’ (4):65
236 as-Sayf al-Battār ‘ala man Yawāli al-Kuffār wa Yattākhidhun min Dunillahī wa Rasūlihī zāllallāhu ‘alayhi wassallam wal-Mu’minin Ansār.
Fourthly: From the Statements of the Hanbalī Scholars

1. Shaykh ul-Islām Ibn Taymiyyah spoke abundantly about this issue. Some of his statements were mentioned in the section of evidences from the Qurān. In his own time, he was tried by the Tartars and those who helped them from those who ascribed themselves to Islām and in this issue he has numerous essays and legal verdicts that are found in al-Fatāwā (Vol. 28). From what he has said (is the following):

“Everyone who joins up with them − meaning with the Tartars − from the commanders of the armies and other than the commanders then his ruling is their ruling. There is found in them (the commanders) of apostasy from the legislations of Islām in proportion to what they (i.e. the Tartars) have apostated from. If the Salaf called those who withheld the Zakāh apostates, even though they would fast and pray and they did not fight against the Jama‘ab of the Muslims, what about the one who ended up with (joined) the enemies of Allāh and His Messenger fighting against the Muslims?” 237

From what he said as well:

“And He, the Most High, said in condemnation of the People of the Book:

You see many of them taking the disbelievers as their allies. Evil indeed is that which their own selves have sent forward before them, for that (reason) Allāh’s Wrath fell upon them and in torment they will abide. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are the criminals. 238

So He the Glorified and Most High, made it clear that Īmān in Allāh, the Prophet, and what He has sent down to him necessitates not taking them as protecting friends- so the establishment of their Wilāyah obligates an absence of Īmān because the absence of that which is necessitated dictates the absence of that which necessitates.” 239

He also said:

“And the likes of that, His words, the Most High, in another Āyāt:

237 Majmū’ al-Fatāwā (28/530).
239 Iṣlāh al-Sirāt il-Mustaqīm (1/221).
You see many of them taking the disbelievers as their allies. Evil indeed is that which their own selves have sent forward before them, for that (reason) Allâh’s Wrath fell upon them and in torment they will abide. And had they believed in Allâh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are the criminals.  

So mentioning a conditional sentence dictates that if the condition is found then the thing conditioned with the particle: ( الصحيح) that implies along with the fulfillment of the condition the fulfillment of that which is conditioned. Hence He said:

And had they believed in Allâh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies.

So that proves that the Îmân mentioned here negates and opposes taking them as allies and that Îmân and taking them as allies does not coincide in the heart. That proves that whoever takes them as allies has not implemented and acted upon the obligatory Îmân from Îmân in Allâh, His Prophet, and that which He has send down to him. This likes of it are His words, the Most High:

O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them.

For He has informed in those Âyât that the one who allies himself with them is not a believer and He has informed here that the one who allies himself with them then he is from them hence, the Qur’ân confirms itself.”  

2. Ibn al-Qayyim said in Abkâm Abl ad-Dhimmah, quoting from the book of al-Âmîr Billah al-‘Abbâsî:

“And He severed the Muwâlât between the Jews, Christians and the believers and He informed that whoever allied with them then he is from them in his (Allâh’s) clear ruling. The Most High said, and He, the Glorified is the Most Truthful Speaker:

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240 Sûrah al-Ma’idah (5):80-82.
241 Majmû’ al-Fatwâ (7/17).
O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allāh guides not the transgressing people.

And He informed about the condition of the one who allies with them with what is in his heart of sickness that leads to the corruption of the intellect and Din. He stated:

And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. 242 243

He also said in Abkām Abl adh-Dhimmah:

“And the Most High has ruled that whoever allies with them then he is from them, and Īmān is not completed except by Barā‘ah from them and Wilāyah negates Barā‘ah. Therefore, Barā‘ah and Wilāyah never coincide ever. Wilāyah is giving honor therefore it cannot coincide with vilification of Kāfir ever. Wilāyah is a connection therefore, it does not coincide with opposition to the Kāfir ever.” 244

He also said:
“Verily He, the Glorified, has already ruled, and nothing is better than His ruling, that whoever allies with the Jews and Christians then he is from them:

And whoever is an ally to them from amongst you, then indeed he is from amongst them.” 245


Fifthly: From the Statements of the Dhāhiri Scholars

Ibn Hazm (d. 456H) stated in his book al-Muballā: 246

243 Abkām Abl adh-Dhimmah (1/233-234).
244 Abkām Abl adh-Dhimmah (1/242).
245 Abkām Abl adh-Dhimmah (1/195).
“Allāh has informed us about those people who eagerly rush to appease the disbelievers because they fear that some calamity might befall them. Then Allāh, the Most High, informs us about the believers who ask concerning these disbelievers:

Are these the men who swore their strongest oaths by Allāh, that they were with you?

They mean by those who rush to appease the disbelievers. The Most High said:

All that they do will be in vain, and they will fall into (nothing but) ruin.

This cannot be anything other than a report of a people who manifested inclination towards the Kuffār so they were from them, as Kuffār whose deeds were laid to waste.” 246

He also stated the following under the issue:

“Is the one who who voluntarily go and reside in the land of the enemy (Ard al-Harb) contending (fighting) against the believers, are he an apostate or not? What about the one who supports the people of war (Abī al-Harb) against the people of Islām, even if he did not separate himself from Dār al-Islām – is he an apostate due to that or not?”

He said after some words:

“Abū Muḥammad said:247 By this, what is correct is that whoever voluntarily joins up with Dār al-Kufr and Harb out of his own choice, waging war against those that he encounters from the Muslims, then by such an action he is an apostate. All the rulings of apostasy must be applied upon him; such as the obligation to kill him if one has ability to do so, his wealth being free for the taking (Ibābāh) his marriage being annulled, and so forth. The reason being is that the Messenger of Allāh (gallaļāhu ‘alayhi wasallam) did not ever declare from a Muslim.” 248

He continues and says:

“If he was there waging war against the Muslims and assisting the Kuffār with a service or writing then he is a Kāfir, even if he lives there for worldly reasons, for he is like a Dhimmī for them, even though, he his capable of joining up with the main body of the Muslims and their lands. He is not far from Kufr and we see no excuse for him and we ask all for protection.”249

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246 al-Muhallā (11/204).
247 Abū Muḥammad is Ibn Hazm himself. In many of the classical works of the scholars, it was customary that they would refer to themselves in the third person with their kunyah. [T]
248 Meaning that that Messenger of Allāh (gallaļāhu ‘alayhi wasallam) declared himself free from that person and he would never declare himself free from a Muslim, thus this person described above is an apostate – and Allāh knows best. [T]
249 al-Muhallā (12/126).
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He also states:

“What is correct is that His statement, the Most High:

\[
\text{And if any amongst you takes them as allies then surely he is one of them.}
\]

Is only upon its apparent (meaning) in that he is a disbeliever from the generality of
disbelievers, and no two Muslims disagree about that.” 250

Sixthly: From The Statements of Various Other Mujtahid
Scholars

1. Ibn Jarir at-Tabarî (who was a Mujtahid Imām who had followers who were called al-
Jariryyah) said while commenting on the verse of Sūrah Al-Imrān:

\[
\text{Let not the believers take the disbelievers as allies instead of the believers, and}
\text{whoever does that will never be helped by Allāh in any way, except if you indeed fear}
\text{a danger from them. And Allāh warns you against Himself, and to Allāh is the final}
\text{return.} 251
\]

Ibn Jarir at-Tabarî (rahimahullāh ta'ālā) said:

“The meaning of that is: O believers, do not take the Kuffār as allies and helpers allying with
them in their Din and doing Mudhbarab towards them against the Muslims, from besides the
believers, showing them their weak points, for whoever does that then he is not anything
with Allāh – meaning that that individual is free from Allāh and Allāh is free from him,
through that persons apostasy from his Din and entering into Kufr.

\[
\text{Except if you indeed fear a danger from them.}
\]

Unless you are under their control thus you fear for yourselves from them so you manifest
allegiance in front of them by your tongues while concealing your enmity from them. And
do not partake with them in what they are upon of Kufr and do not assist them against a
Muslim by action.” 252

Some of his words have already proceeded in the First Area of Research so refer to it.

\begin{footnotes}
\item[250] al-Mahālā (11/138).
\item[251] Sūrah Al-Imrān (3):28.
\item[252] Tafsīr at-Tabarî (3/228).
\end{footnotes}
2. Muhammad ibn ‘Alī ash-Shawkānī (d. 1255H) said in *Fath al-Qadīr* about the statement of the Most High:

O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allah guides not the transgressing people. ⁵²³

“What is intended by the prohibition of taking them as allies is for them to be interacted with in the manner of the allies in matters such as friendship, living together and mutual assistance. His statement:

They are allies to one another.

Is the cause for the prohibition and it means: some of the Jews are allies to the other group of Jews besides them, and some of the Christians are allies to the other group of Christians besides them. For the purpose of making it clear cut that they are at the peak of contention and enmity (between themselves). (He said):

The Jews said: “The Christians are upon nothing.” And the Christians say: “The Jews are upon nothing.” ⁵²⁴

It has been stated: what is intended is that both of the two groups ally themselves with the other, assisting and aiding each other in enmity towards the Prophet *(sallallāhu ‘alayhi wa sallam)* and in enmity towards what he came with, even if between themselves they are opposed and against each other. The point of the prohibition in this sentence implies that this type of *Muwālāt* is the way of these *Kūfār* and not your way, therefore, do not do what is from their actions thus being like them. It is for this reason that He ended this causative sentence with what is considered to be the end result of it, hence He said:

Whoever from among you takes them as allies then indeed he is from among them.

Meaning: Then verily he is from their general body and their ranks. This is a severe threat indeed. That is because the disobedience that brings about *Kūfār* is that which has reached a level in which there is not found a level beyond it.

And in His words:

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Indeed, Allâh guides not the people who are wrongdoers.

It is a cause for the sentence which is before it; meaning: their falling into *Kufr* is the cause for Him, the Most Glorified, not guiding the one who wrongs his ownself with that which brings about *Kufr*, such as the one who allies with the *Kâfirin*.”

He also said about the words of the Most High:

Let not the believers take the disbelievers as allies instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself, and to Allâh is the final return. 256

“His words:

Let not the believers take the disbelievers as allies.

In this there is a prohibition for the believers against *Muwâlât* towards the *Kuffâr* for one reason or another. That is like the words of the Most High:

Do not take as advisors and protectors those besides you… 257

And His words:

Whoever from among you takes them as allies then indeed he is from among them.

And His words:

You will not find a people who believe in Allâh and the Last Day… 258

And His words:

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255 *Fath al-Qadîr* (2/50).
257 *Sûrah Al-'Imrân* (3):118.
258 *Sûrah Al-Mujâdillah* (58):22.
Do not take the Jews and the Christians as allies.

And His words:

O you who believe, do not take My enemy and your enemy as allies. 259

And His words:

Instead of the believers.

Is in the position of Hāl 260 meaning: Going past the believers towards the Kāfirūn, either independently (Kuffār alone) or in conjunction (with the believers). What is being indicated in His statement:

And whoever does that.

Is the unity that is indicated in His statement:

Let not the believers take the disbelievers as allies.

And the meaning of His words:

Will never be helped by Allāh in any way.

Is: In His Wilāyāb in anything, rather he is thrown off from it all together.” 261

Seventhly: From The Statements of the Latter-Day Scholars

1. Shaykh Jamāl ad-Dīn al-Qāsimī (d. 1332H) said in his Tafsīr of the words of the Most High:


260 Hāl (حال) – An Arabic grammatical term that denotes the condition in which a certain action or actions were or are to be carried out. For example, we say: “Zayd came to the house crying.” The word “crying” is the Hāl in this sentence. [T]

261 Fath al-Qadir (1/331).
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Whoever from among you takes them as allies then indeed he is from among them.

Then indeed he is from among them.

Meaning: From their general body and his ruling is their ruling, even if he claims that he is opposed to them in the Din.” 262

2. Shaykh Muhammad Rashid Rida said in al-Manar in the course of a long legal verdict detailing the prohibition of taking French citizenship and its likes during the time of the French occupation of Tunisia. He said after first establishing that this taking of citizenship is apostasy from Islam:

“Rather, by this taking of citizenship, he is pleased to expend his wealth and life in the fighting of Muslims if his nation was to call him to that- and it will most certainly call him. Therefore, in this issue there are many rulings that are gathered upon (in agreement), known to be from the Din by necessity and it is impossible for the one taking citizenship to go against (Islamically), and declaring it to be lawful is Kafir according to Ijm.” 263

3. The Committee for Legal Verdicts at al-Azhar (University) was asked concerning assistance to the Jews and aiding them in obtaining their objectives in Palestine, so the Committee, under the heading of Shaykh ‘Abdul-Majid Salim, in (the month of) Sha‘ban 14, 1366H responded with a long answer and from what he said was:

“Therefore the man who considers himself to be from the congregation of the Muslims, if he was to assist their enemies in anything of these atrocious crimes and sins and aided it either directly or indirectly, then he is not considered to be from the people of Iman and he is not in their caravan – nay, by his action, he is at war with them, removed from their Din. By this sinful action of his he is more severe in enmity than those who manifest their enmity towards Islam and the Muslims…”

Until he said:

“Also, a Muslim would not doubt that whoever does anything from that, then he is nothing with Allah, His Messenger and the believers and Islam and the Muslims are free from him. By this action of his, he has proven that nothing of Iman and love for the land has touched his heart. Whoever allows anything from this after having been made clear to him the ruling of Allah concerning it, then he will be an apostate from the Din of Islam – thereby, he should be separated from his wife, and it is forbidden for her to have any connection with him. He is not to be prayed over, nor is he to be buried in the graveyard of the Muslims. It is upon the Muslims to boycott him and withhold the Salams upon him (saying: “As-Salam ‘Alaykum” to him). He should not be visited if he falls sick. His funeral is not to be followed

262 Mahasin at-Tawil (6/240).
263 al-Manar (33/226-227).
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if he dies, unless and until he returns to Allâh and repents in such a way that it has an effect upon him, his condition, his statements and actions.”

4. Shaykh Ahmad Shâkir said in long legal verdict of his under the title: A Declaration to the Egyptian Nation in Particular, and to the Arab and Muslim Nations in General, clarifying the ruling upon assisting the English and French in the course of their transgressions against the Muslims:

“And regarding cooperation with the British, be it any type of cooperation, whether minute or great, then it is an extreme apostasy and obvious Kufr. No excuse is accepted for it, nor any false interpretation, nor does idiotic nationalism, infringing politics, nor hypocritical flattery save one from this ruling, whether this occurs amongst individuals, governments, or leaders. All of them are the same in Kufr and apostasy. Except the one who was ignorant and mistaken then realized his matter, repented and followed the path of the believers. Those ones, hopefully Allâh will accept their repentance, if they are whole-heartedly sincere to Allâh, not for political reasons, nor to please the people.

And I think I was able to clarify the ruling on fighting the British and the ruling on cooperating with them in any form of cooperation or aid, so that every Muslim who can read Arabic can understand, from whatever class or level of status he is from, wherever in the world he lives.

And I think every reader now does not doubt that the obvious, which is in need of no proof nor clarification, is that the ruling on the French is the same as that on the British, in regards to all Muslims on the face of the globe. For the enmity of the French to the Muslims and their extreme fanaticism in trying to erase Islâm and waging war against Islâm, far surpasses the fanaticism and enmity of the British. Nay, they are idiotic bigots in fanaticism and enmity, and they kill our Muslim brothers in every Islâmic land that they have rule or enforcement in, and they carry out crimes and atrocities which make the crimes and horrors of the British appear small. So they and the British are the same in ruling, their blood and property is Halâl everywhere, and it is not permissible for the Muslim anywhere in the world to cooperate with them regardless of the type of cooperation. And if he does cooperate, his ruling is the same as the ruling of cooperating with the British, apostasy and completely exiting out of Islâm, regardless of the type, kind, or nature of cooperation…”

Until he said:

“So let every Muslim know wherever in the world they are, that if he cooperates with Islâm’s enemies, the Muslims’ enslavers, the British and French, their allies and likes, in any form of cooperation, or makes peace with them so that he does not wage war against them as much as capable, never mind supporting them by statement or action against his brothers in Ímân, if he does any of what was mentioned then prays thereafter, his prayer is void, or if he purifies himself by Wudû’ or Ghusl or Tayammum, then his purification is void, or if he fasts an obligatory fast or voluntary one, his fast is void, or does Hajj, his Hajj is void, or gives obligatory Zakâh or voluntary charity, his Zakâh and charity is void and rejected, or worships

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264 Fatâwâ Khâtirah Fî Wâjih al-Jihâd ad-Dînî al-Muqqaddât (pp. 17-25).

At-Tibyân Publications 119 Shaykh Nâsir al-Fahd
his Lord in any form of worship, then his worship is void and rejected, he has no reward in any of that action, instead he has blame and sin.

So let every Muslim know that if he rides this lowly ride, then his deeds are all futile, including each act of worship that he worshipped his Lord by before he fell into the mud of this apostasy that he chose for himself. And Allāh’s refuge is sought that a real Muslim ever be pleased with this apostasy, while having the great attribute of believing in Allāh and His Messenger.

This is all because belief is a condition for the correctness of every worship and its acceptance, as this is easily known by the necessity of the religion, no one differs about this amongst the Muslims.

And this is because Allāh, the Glorified and Most High, said:

ودَّمَّرْ مَنْ كَبَرَ فَيَدِينَهُمْ وَلَيْنَفَسُوا مِنْهُمْ لَيْبَ وَلَا يَعْلَمُونَ إِلَّا اللَّهُ وَيَكْفُرُونَ وَيَحْبَسُونَ اللَّهَ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذْكَرُونَ رَفَعَانَهُمْ ۖ وَمَا يُؤْمِنُونَ بِهِ إِلَّا مَا يَذ�
been keeping as a secret in themselves. And those who believe will say: “Are these the men who swore their strongest oaths by Allāh that they were with you?” All that they did has been in vain, and they have become the losers.\footnote{Sūrah al-Mā‘ād (5):50-51.}

And this is because Allāh, the Glorified and Most High, said:

Verily, those who have turned back (apostated) as disbelievers after the guidance has been manifested to them, Shaytān has beautified for them (their false hopes), and (Allāh) prolonged their term (age). This is because they said to those who hate what Allāh has sent down: “We will obey you in part of the matter,” but Allāh knows their secrets. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allāh, and hated that which pleased Him. So He made their deeds fruitless. Or do those in whose hearts is a disease; think that Allāh will not bring to light all their hidden ill wills? 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 Allāh knows all your deeds. And surely, We shall try you till We test those who do jihād and the patient ones, and We shall test your facts. Verily, those who disbelieve, and hinder from the Path of Allāh, and oppose the Messenger, after the guidance has been clearly shown to them, they will not hurt Allāh in the least, but He will make their deeds fruitless. O you who believe! Obey Allāh, and obey the Messenger and render not vain your deeds. Verily, those who disbelieve, and hinder from the Path of Allāh; then die while they are Kuffār, Allāh will not forgive them. So be not weak and ask not for peace (from Allāh’s enemies), while you are having the upper hand. Allāh is with you, and will never decrease the reward of your good deeds.\footnote{Sūrah Muhammad (47):25-35.}

So let every Muslim and Muslimah know, that those who fight against their religion and support their enemies, whoever marries one of them, then the marriage is void from the beginning. It cannot be corrected, and none of the results of marriage comes into effect like lineage, inheritance, etc. And whoever was married, his marriage is also void. And whoever repents amongst them, returning to his Lord and religion, waging war against his enemy,
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supporting his nation, the woman whom he married during his apostasy and the woman who was married to him when he apostated are not wives to him, and are not under his authority. If he wants them back, it is necessary to renew the marriage by making a new correct legislated marriage contract.

So let the Muslim women be careful, wherever in the world they are. And let them verify the suitors before marriage, making sure they are not from this outcast apostate group. They should do this as a cautious shield for themselves and their honor, from having relations with men they think are husbands, who in fact are not husbands because their marriage is void in Allāh’s religion.

So let the Muslim women know, those who Allāh has tested with men who have fallen into the mud of this apostasy, that their marriage is void, and that they are forbidden to these men. These men are not husbands to them, until they repent a correct active repentance, and then they marry them a new correct marriage.

So let the Muslim women know, that whoever accepts to marry a man who’s condition is such, and she knows his condition, or she accepts to remain with a husband who she knows practices this apostasy, then she has the same ruling as him in this apostasy.

And Allāh’s Refuge is sought that ever a true Muslim woman accepts for herself, her honor, chastity, lineage, children, and religion, anyone of such nature.

This is a serious matter, not a joke. A new law is not enough, a law that punishes the cooperators with the enemies. How many ways about there are to get around these man-made laws, and the ways to the make claims of innocence on behalf of the criminals, by made-up doubts, and falsehood in presenting the proofs.

But the Ummah is responsible to establish its religion, and to support it at all times. And individuals will be questioned in front of Allāh for what their hands committed and hearts disclosed.

So let every person inspect himself, and let him be a fence for this religion, defending it from the abuse of the abusers and treachery of the traitors.

And every Muslim is actually a fortified borderline of Islām’s borders, so let him be wary that Islām be attacked from his direction.

And victory is only from Allāh, and Allāh Grants victory to those who support Him.”

5. Some of the scholars of Egypt were asked in the year 1376H concerning the ruling of one who assists a foreign country against a Muslim country. Those who were asked responded saying that that individual is an apostate.
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From those that responded were the *Mamālijk* Muhammad Abū Zahrah, ‘Abdul-‘Azīz ‘Āmir, Muṣṭafā Zayd, and Muhammad al-Bannā.²⁶⁹

6. Shaykh Muhammad al-Amīn ash-Shanqīṭī (d. 1393H) – *raḥimabullāh* – said in *Adwā al-Bayān*, after mentioned a group of *Ayāt* that forbid *Tawallī* towards the Kuffār:

“It is understood from the apparent meaning of these *Ayāt* that the one who intentionally and out choice allies with the Kuffār, out of desire for them, then he is a Kāfir like them.” ²⁷⁰

7. Shaykh ‘Abdullāh ibn Humayd (d. 1402H) said:

“It is individually obligatory upon every Muslim who is sincere to himself to know what the scholars, may Allāh have mercy upon them, have established regarding the difference between *Tawallī* and *Muwalāt*:

They, may Allāh have mercy upon them, said:

*Muwalāt* is like: softness in speech, manifesting a certain degree of cheerfulness, handing an inkpot, or what resembles that from the smaller matters, while (at the same time) manifesting *Barā‘iah* towards them and their *Dīn*, informing them of that coming from him (the person). This (individual) is committing a major sin from the major sins and he is in danger.

As for *Tawallī*, it is honoring them, complementing them, helping and assisting them against the Muslims, dwelling with them and not having open *Barā‘iah* from them – this is apostasy from the doer of this (the one who does this) and it is obligatory that the rules of apostasy are applied to him as proven in the Book and the Sunnah and the *Ijmā’* of the Ummah from those that are emulated from them.” ²⁷¹

8. Shaykh ‘Abdul-‘Azīz ibn Bāz (raḥimabullāh) said about ruling concerning those that assist the Socialists or the Communists and their likes:

“Everyone who helped them upon their misguidance and beatified what they call to, while condemning and criticizing the callers to Islām then he is an astray *Kāfir*. His ruling is the same ruling as the group that he went out with and assisted in its requests. The scholars of Islām have gathered in agreement (*Ijmā’*) that the one who assists the Kuffār against the Muslims and helps them with any type of assistance then he is a Kāfir like them as Allāh the Most High said:

²⁷⁰ *Adwā al-Bayān* (2/111).
²⁷¹ *ad-Durrar as-Sanniyyah* (15/479).
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O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allāh guides not the transgressing people. 272

And the Most High said:

O you who believe! Take not for allies your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the wrongdoers. 273

Eighthly: The Statements of the Modern-Day Scholars Concerning This Great Trial

A group of the modern day scholars have issued legal verdicts concerning this great trial stating that Mudhābarah and assistance of America in its transgression against the Afghāns is Kufr and apostasy from the Dīn of Islām. From those legal verdicts:

1. The legal verdict of Shaykh Hamūd ibn ‘Uqlā’ ash-Shu’aybī (7/21/1422). From what he said therein:

“As for Mudhābarah of the Kuffār against the Muslims and assisting them against them, it is Kufr that expels one from the Millāb of Islām according to all of the scholars of the Ummah both past and present, of those whose opinion is valued and relied upon. The Shaykh, the Imām, the reviver, Shaykh Muhammad ibn ‘Abdil-Wahhāb (raḥimahullāh):

“The Eighth Nullifier: Mudhābarah of the Mushrikūn and assisting them against the Muslims, and the evidence is the statement the Most High:

And whoever is an ally to them among you – then, indeed, he is (one) of them. Indeed, Allāh guides not the wrongdoing people.” 275

Al-‘Allāmah, ‘Abdillah ibn ‘Abdil-Latif (raḥimahullāh) was once asked concerning the difference between Ṿunwālāt and Tawalli. He responded by saying:

“Tawalli is: Kufr that expels from the Millāb and it is like: defending them and assisting them with wealth, life and opinion…”

273 Sūrah at-Tawbah (9):23.
274 Majmū‘ Fatawā Bin Bāz (1/274).
The Shaykh, the ‘Allāmah, Ahmad Shākir (rahimahullah) said in clarification of the ruling of supporting the Kuffār and waging war against them. He said:

‘It is ṭājib upon each Muslim, anywhere in the world, to wage war against them and to kill them, wherever they are, whether they are civilians or military.’

Until his words:

‘And regarding cooperation with the British, be it any type of cooperation, whether minute or great, then it is an extreme apostasy and obvious Kufr. No excuse is accepted for it, or any false interpretation, nor does idiotic nationalism, infringing politics, nor hypocritical flattery save one from this ruling, whether this occurs amongst individuals, governments, or leaders. All of them are the same in Kufr and apostasy. Except the one who was ignorant…’

Until he said (rahimahullah):

‘So let every Muslim and Muslimah know, that those who fight against their religion and support their enemies, whoever marries one of them, then the marriage is void from the beginning. It cannot be corrected, and none of the results of marriage comes into effect like lineage, inheritance, etc. And whoever was married, his marriage is also void.’

Based upon this, whoever assists the nations of Kufr against the Muslims and aids them against them, such as America and its compatriots in Kufr then (that person) will be a Kāfir apostate from Islām in whatever form that their Mudhābarah and assistance took. That is because this vicious onslaught that the criminal Bush and his compatriot in Kufr and crime, Prime Minister Blair have not ceased calling to, claiming that they are waging war against terrorism – it is in fact a Crusade Onslaught like the previous Crusade On slaughts that were against Islām and the Muslims in past history. The criminal Bush has openly declared that with his mouth when he said that we are going to wage a Crusade. It is the same, regardless if he said that as a slip of the tongue or if he was conscious, that is what the like of him believe from the leaders of Kufr.”

2. The legal verdict of Shaykh ‘Abdur-Rahmān ibn Nāsir al-Barrāk (7/20/1422). From what he said therein:

“There is no doubt, that America’s declaration of war upon the Tālībān government of Afghānistān is (an act of) oppression and transgression. It is a Crusade against Islām, as the President of the United States of America has (himself) been quoted (as saying). The Nation-States in the Muslim World’s lack of assistance to them in this critical situation is a major tragedy, so how about assisting the Kuffār against them, which is taking them as allies. The Most High says:


At-Tibyān Publications 125 Shaykh Nāsir al-Fahd
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O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allāh guides not the transgressing people. 276

Because of this verse, the scholars have regarded helping the Kuffār against the Muslims as one of those things which negate one’s Islām.”


“As far as the issue of Mudhābarah of the Kuffār is concerned, those who researched it the most were the Imāms of ad-Đa’wah an-Najdiyyah (rahimahumullāh). They considered that to be from Kafr and hypocrisy and apostasy and exiting from the Din and this is the truth that is proven by the: Book, the Sunnah, the Ijmā’…” then he mentioned the evidence.

4. The legal verdict of Shaykh Sulaymān ibn Nāsir al-‘Ulwān (7/3/1422). From what he said therein:

“It is obligatory to stand with the Muslims and assist them with wealth, body and opinion. It is not permissible to withhold from aiding the Muslims in the likes of these conditions for certainly, the nations of Kafr have united in order to wage war against Islām and its people. That is what is amazing for what is truly strange is for some of those who ascribe to Islām to ally with the nations of Kafr in striking Afgānistān. This is a type of Nifāq. The Most High said:

Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for allies instead of believers, do they seek honor, power and glory with them? Verily, then to Allāh belongs all honor, power and glory. 277

You see many of them taking the disbelievers as their allies. Evil indeed is that which their own selves have sent forward before them, for that (reason) Allāh’s Wrath fell upon them and in torment they will abide. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as allies, but many of them are criminals, corrupt. 278

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277 Sūrah an-Nisā’ (4):139.
More than one of the scholars has narrated Ijma’ stating that Mudhāharah of the Kuffār against the Muslims and aiding them with life, and wealth, and defending them with the tongue and eloquence is Kafr and apostasy from the religion of Islām. The Most High said:

And whoever is an ally to them among you – then, indeed, he is (one) of them. Indeed, Allāh guides not the wrongdoing people. 279

And what Tawāllī is greater than giving victory to the enemies of Allāh and assisting them and making available the ways and means (for them) to strike the Islāmic lands and kill the sincere leaders? Al-Hāfīzh Ibn Jarīr (rahimahullāh ta’āla) said:

‘Whoever allies himself with them and helps them against the believers then he is from the people of their Din and Millah. That is because the one who allies himself with anyone does not do so except that he is pleased with him, his Din and what he is upon and if he is pleased with him and pleased with his Din then he has opposed that which goes against it (i.e. the truth) and that makes him angry and in this case his ruling becomes like that ones ruling.’”

5. The legal verdict of Shaykh ‘Abdullah ibn ‘Abdir-Rahmān as-Sa’d (7/24/1422). From what he said therein:

“Every Muslim must know that cooperating with the enemies of Allāh against the allies of Allāh with any type of assistance, support and Mudhāharah is considered as being from the matters that negate Islām. That is proven by the Book of our Lord and the Sunnah of our Prophet (sallallāhu ‘alayhi wasallam) and it has been textually stated by the People of Knowledge (rahimahullāhū). Therefore, let the servant beware lest his Din is taken away whilst he is unaware and perceives not. In the Sahih of Muslim from the hadith of Abū ‘Alā’ from his father, from Abū Hurayrah (radīallāhu ‘anhu) who said that the Messenger of Allāh (sallallāhu ‘alayhi wasallam) said: “Hasten to righteous actions before the approach of trials that are as dark as the night in which a man will wake up as a believer and go to sleep as a Kāfir and go to sleep as a believer and awaken as Kāfir, selling his Din for a portion of the world.” And the Most High said:

Say: “If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are criminals, corrupt.”

6. The legal verdict of Shaykh ‘Abdullāh ibn Muhammad al-Ghunaymān (7/29/1422). From what he said therein:

“As for standing with nations of Kāfīr against the Muslims and assisting them against them, verily that makes the one who does that from them. The Most High said:

And whoever is an ally to them among you – then, indeed, he is (one) of them. Indeed, Allāh guides not the wrongdoing people. 280

And the Ayāt like this are abundant.”

7. The legal verdict of Shaykh Safar ibn ‘Abdir-Rahmān al-Hawālī (7/28/1422). From what he said therein:

“Verily, giving help to the Kāfīr against the Muslims with any type of aid or assistance, even it be by mere speech, is clear and evident Kāfīr and Niṣā’āq. The one who commits such an action has committed what invalidates Islām, as was textually stated by the Imāms of the Da’wah (an-Najdiyyah) and others – and this person is not a believer in the ‘Aqīdah of al-Walā’ and al-Barā’.”

8. The legal verdict of Shaykh Bishr ibn Fahd al-Bishr (1/8/1422). From what he said therein:

“In many Ayāt in His Noble Book, Allāh warned against Muwālah towards the Kāfīr and inclining to them. Therein, he began with it and repeated it. The Most High made clear that the disbelievers are allies to one another and that the believers are allies to one another and that from the attributes of the Munāfiqīn and clear signs is their Muwālah towards the disbelievers instead of the believers.

Muwālah means love, affection and inclination, just as it means help, aid and assistance...[then he mentioned much evidence and some of the words of the People of Knowledge and then said:]

And from what has proceeded, it becomes evidently clear that cooperation with America in its aggression against Afghānistan, whether that be with men, wealth, weapons, or opinion – it is from Mudhāharah of the Kāfīr against the Muslims and that is Kāfīr and apostasy from Islām and this ruling includes individuals and groups and others.”

9. The legal verdict of Shaykh Nidhām ad-Dīn Shāmizī (Muftī of Pakistan) (8/10/2001 C.E.). From what he stated therein:

“It is not permissible for a Muslim in any land, be he a government employee or any thing else, to put forward any assistance of any type that was for the American aggression against

Afghānistān, especially when this attack is comprised of a Crusade Onslaught against Muslim Afghānistān. Any Muslim that extends any assistance in this aggression it considered an apostate from the Din.’

10. Sixteen scholars of Morocco issued a legal verdict: stating that entering into the American alliance in striking Afghānistān or anywhere else in the lands of Islām is Kufr and apostasy from the Din of Islām.
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The Eighth Area of Research: The Evidences from the Speech of the Imāms of ad-Da’wah an-Najdiyyah

They are the majority of those that have spoken about these issues from the scholars and in that they have authored numerous works. They have legal verdicts and numerous essays in this matter as well. From among them:

a) Many of the essays of Shaykh Muḥammad ibn ‘Abdil Wahhāb.
b) ad-Dalā’il by Shaykh Sulaymān ibn ‘Abdillāh al-ash-Shaykh.
e) Many authored works and Qasā‘īd of Shaykh Sulaymān ibn Sahmān.

Due the importance and abundance of their words, I placed it as a separate section and I shall mention a sample of their words in this issue.

1. Shaykh Muḥammad ibn ‘Abdil-Wahhāb (rahimahullāh) (d. 1206H) said in Nawāqīd al-Islām:

“The Eighth Nullifier: Mudhābarah of the Mushrikūn and assisting them against the Muslims, and the evidence is the statement the Most High:

And whoever is an ally to them among you – then, indeed, he is (one) of them. Indeed, Allāh guides not the wrongdoing people.” 282

2. He also said:

“A person will not be upright in the Din or in Islām, even if he singled out Allāh and abandoned Shīrkh, except by enmity towards the Mushrikūn and open declaration of enmity towards them and hatred as the Most High said:

You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger.” 283

3. He also said:

“Know that the evidences for Takfīr of the righteous Muslim if he associates partners with Allāh or ended up with (joined) with the Mushrikūn against the Muwāhidūn, even if he did not

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281 Qasā‘īd – Rhyming poems on various topics. [T]
283 ad-Durrar as-Sanniyyah (8/113).
commit *Shirk*, are too numerous to enumerate from the speech of Allāh, the speech of His Messenger and the speech of the people of knowledge- all of them.*  

4. He also said:

“Verily, the scholars have declared that pleasure with *Kafir* is *Kafir* (in itself), and *Muwālāt* of the *Kafir* is *Kafir*.”

5. al-Imām Sa’ūd ibn ‘Abdil-‘Azīz ibn Muḥammad ibn Sa’ūd (d. 1226H) – (rahimahullāh) – said in a letter of his after some words:

“…And the one who claims that he has done none of that, meaning *Shirk* and atrocious sins, then, as we mentioned before, he has not censured and separated from its people, on the contrary he is well established in assisting them with his wealth and tongue. Therefore, even if he did not do that, he and them are the same as the Most High said:

And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not 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.”

And the Most High said:

You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written Faith in their hearts, and strengthened them with *Rāh* (proofs, light and true guidance) from Himself.

And the Most High said:

And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.
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“Know, may Allāh have mercy upon you, that if a person manifests agreement with the Mushrikūn in their Din out of fear of them and Mudārāb and softening towards them in order to repel their evil then he is a Kufr like them. That is even if he hates their Din and despises them and loves Islām and the Muslims. This is the case if nothing else but that occurs from him, so how about if he was in the abode of their power (i.e. their lands), called upon them (for assistance), entered into their obedience, manifested agreement with their false Din, helped them with it (their false Din) with aid and wealth, allied with them, severed the Marwālāt between himself and the Muslims, and ended up with (joined) the soldiers of the shrines and Shīrkh and its people, all of this occurring after he was previously from the soldiers of sincerity and Tawhīd and its people. A Muslim has no doubt that this one is a Kufr, from the severest of people in enmity to Allāh and His Messenger (ṣallallāhu ‘alayhi wasūllāh). No one is exempted from that save the compelled one and he is the one whom the Mushrikūn overcome and thus they say to him: “Commit Kufr,” or: “Do this or we will do to you (harm) and kill you.” Or they take him and torture him until he agrees to them (in their demand) so in that case it is allowed for him to (show) agreement with the tongue whilst having contentment in the heart with Imān. The scholars have unanimously agreed that whoever speaks with Kufr out of jest then he has disbelieved so how about the one who manifests Kufr out of fear and being desirous of the world? I shall mention some evidence for this with the help and assistance of Allāh.” – Then he mentioned twenty-one (21) proofs.

7. He also said:

“So He, the Glorified, forbade the believers from taking the Jews and Christians as allies and he informed that whoever allies with them from the believers then he is from them. This is like the ruling of the one who allied with the Kufr from the Majūs and idol worshipers, he is from them.”

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289 Shaykh Sulaymān was himself a shining example of a true believer whose call to Tawhīd went beyond the book knowledge and into the field of action. Living the message of Tawhīd in his daily life, Shaykh Sulaymān, the grandson of Shaykh Muḥammad ibn ‘Abdil-Wahhāb(raḥimahullāh) was known for his immense knowledge in Fiqh, hadith, and Tafsīr. He was also very firm in commanding the good and forbidding the evil. Ultimately, Shaykh Sulaymān traversed the path of many before him. After the Turkish, Ottoman grave worshipping conquest of the city Dar’iyah, Shaykh Sulaymān was betrayed by some of the Munāţafīn of his time who went against the very thing that he would frequently write about. He was shackled and brought to İbrahim Pasha, the son of Muḥammad Pasha who was known to be one of the Ottomans to replace the Şarī’ah laws with secular man made laws albeit in a limited way. He was tied up and out of intense hatred for the Shaykh and his Da’wah, Pasha had ordered that musical instruments be presented in front of him and played in order to antagonize and anger him. After that, İbrahim Pasha ordered him to be taken to a graveyard where he was martyred by a firing squad that tore him to pieces with their bullets of falsehood. May Allāh have mercy upon the noble Shaykh and join him with the Ṭanabbūd. For more detail, see: ‘Unwān al-Majīd (1/210). [T]

290 Mudārāb (مذاربة) – Mudārāb comes from the root word that means to repel. İslāmically, Mudārāb means to deal with softness and leniency for the benefit of the worldly life or Din. The intended meaning of Mudārāb in this passage of Shaykh Sulaymān is manifesting agreement with the Kufr for the sake of being soft with them and attempting to avoid any statement or action that might be perceived as censure and hatred. [T]

291 ad-Durrār as-Sanniyah (8/121).

292 ad-Durrār as-Sanniyah (8/127).
He also said:

“The words of the Most High:

Oh you who believe do not take My enemy and your enemy as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for Jihād in My cause and seeking means to My approval [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the straight way.”

Meaning: He has missed the straight path. So the Most High informed that whoever allied with the enemies of Allāh, even if they were close relatives and friends, then they have certainly gone off straight path meaning: he has missed the straight path and departed from it into misguidance. So where is this one from the one who claims to be upon the straight path having not left it, verily this is denial of Allāh and whoever doesn’t believe Allāh then he is a Kāfir (and it is) istihlāl294 of what Allāh has made forbidden from allegiance with the Kuffār and whoever makes istihlāl of what is forbidden then he is a Kāfir.”

8. Shaykh Muhammad ibn Ahmad al-Hafidhī (rahimahullāh) said when enumerating “tremendous affairs that are from the greatest of sins and most atrocious of offenses”:

“And from them there are those who are pleased with that and adamant upon it. And whoever assists with his self, wealth, or tongue then the severe threat has appeared with regards to him who assists – even if it be with half of a word that leads to the killing of a Muslim – so how about giving assistance in the war against Islām and the Muslims?”

Until he said:

“All of these matters are applied without compulsion or force. Every one of them mauls the face of the Īmān of the one who commits it and it is a blow to the Islām of the one who does it and it is apostasy from Islām or Nīfāq in the Dīn from the rebellious one”

293 Sūrah al-Mumtahinah (60):1.
294 Īstihlāl (ﺍﺳﺘﺤﻼﻝ) – Declaring something that Allāh forbade to be permissible. [T]
295 ad-Durr ar-Rahim (8/141).
296 ad-Durr ar-Rahim (8/257).
9. Shaykh `Abdur-Rahmān ibn Hasan āl-ash-Shaykh (d. 1285H) said in Mawrid al-`Adhāb aẓ-Zilāl Daman al-Qawwāl al-Fāsī an-Nafīs:

“So from its most tremendous (meaning from the nullifiers of Tawbīd) there are three matters…”

Then he said:

“The third matter: Muwālāt toward the Mushrik and inclining to him, helping him, and assisting him with the hand, wealth or tongue, as the Most High said:

\[
\text{昆仑山} \\
\text{So never be a supporter of the disbelievers.} \]

And he said:

\[
\text{昆仑山} \\
\text{Allāh only forbids you from those who fight you because of Dīn and expel you from your homes and aids in your expulsion [He forbids you] lest you make allies of them. And whoever makes allies of them, then it is those who are the oppressors.} \]

And this is the address of Allāh the Most High to the believers of this Ummah so look, O listener, where are you from this address and the ruling in these Āyāt?”

10. He also said:

“And the Most High said concerning the one who traverses upon other than their path, meaning the people of Tawbīd, by committing what Allāh has forbade him from:

\[
\text{昆仑山} \\
\text{You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they shall abide eternally.} \]

So the Most High recorded condemnation against the one who allied with the Kāfirūn and the descending of anger upon them and eternal residence in the torment and in that He emphasized with the two types of emphasis thereafter He mentioned that that which He described them with negates Īmān in Allāh, His Prophet, and what He has sent down to him. It has other things that resemble it like his statement:

297 Sūrah al-Qasas (28):86.
299 Mawrid al-`Adhāb aẓ-Zilāl Daman al-Qawwāl al-Fāsī an-Nafīs (pp. 237-238).
Give tiding for the Munāfiqūn that for them is a painful punishment. Those who take the Kāfirūn as allies instead of the believers. Do they seek with them honor? But indeed, honor belongs to Allāh entirely. 300

11. He also said:

“And like these āyāt that have already been mentioned meaning the words of the Most High:

Oh you who believe do not take My enemy and your enemy as allies, extending to them affection.

The words of the Most High:

Oh you who believe, do not take those who have taken your Din in ridicule and amuzement…

And the Most High said in the Āyāt before it:

And whoever is an ally to them among you-then indeed he is one of them…

These Āyāt and their likes show the tremendous nature of this sin and it describes its practitioner with oppression for He called them oppressors and in this Sūrah and the others before it and after it in the Sūrah there contains what proves that this is apostasy from Islām and this will become clear to the one who contemplates.” 301

12. He also said:

“Allāh the Most High has obligated al-Barā‘ah from Shirk and the Mushrikūn as well as Kufr in them and enmity towards them as well as hatred of them and waging Jihād against them,

But those who wronged changed [those words] to a statement other than that which had been said to them...

So they allied with them, helped them, aided them and sought assistance from them against the believers, thereby they hated them and insulted them because of that. All of these affairs

300 ad-Durrar as-Sanniyah (8/173).
301 ad-Durrar as-Sanniyah (8/188).
nullify Islām as proven by the Book and the Sunnah in (various) places and the scholars (rahimahumullāh) have mentioned that in the books of Tafsīr, Fiqh and others however, according to these (people), they are upon the Din that they were upon and have not separated from it. This is not too amazing, for the Mighty Qur’ān has made clear that this condition is the path of their likes as is (found) in the words of the Most High:

A group He guided and a group deserved to be in error. Indeed, they [the latter] had taken the devils as allies instead of Allāh while they thought that they were guided. 302


“And what has appeared in the Qur’ān of forbiddance and severe threat against Muwālāt and Tawālī towards them there is a proof that the most basic of the principles is: for him there is no Istiqāmah, or no firmness except by severing the relations with the enemies of Allāh, waging war against them, Jihād and Barā’ab from them and drawing close to Allāh hating them and finding fault with them. The Most High said when He firmly placed the Muwālāt between the believers and informed that the Kāfirūn are allies to one another, He said:

If you do not do so (i.e., ally yourselves with other believers), there will be Fītnah on earth and great corruption. 303

And is the Fītnah except in Shīrkh? And the great corruption is laying waste the bond of Tawḥīd and Islām and severing what the Qur’ān made evident and clear from the rulings and structure (of things)?” 304

Then he mentioned some of the Āyāt that forbid taking the Kāfirūn as allies then he said:

“So let the one who is sincere to himself contemplate these noble Āyāt and let him research what the scholars of Tafsīr and the People of Knowledge have said concerning their meaning and then let him look at what has happened to most of the people of today, it will become clear to him, if he is given Tawfīq (capability and success) and correctness, that that includes the one who abandoned Jihād against them, remaining silent not finding fault with them, and bringing peace to them. What then about the one who assisted them or led them to the lands of the people of Islām, complimented them, preferred them with justice against the people of Islām, who choose their lands, living with them, and their Wilāyah and loved helping them? Verily this is clear evident apostasy by agreement. The Most High said:

And whoever denies Imān-his work has become worthless, and he, in the hereafter will be among the losers. 305

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302 ad-Durrār as-Sānniyyah (8/190).
303 Sūrah al-Anfāl (8):73.
304 ad-Durrār as-Sānniyyah (8/324-326).

At-Tibyān Publications

Shaykh Nāsir al-Fahd
14. He also said:

“Honoring them and respecting them has certain types as well: the greatest of them is making their affair high, giving them victory against the people of Islām and its pillars, and giving credence to what they are upon (declaring it to be correct) therefore this and its likes are from the things are Mukaffinūt (expel one from the fold of Islām) and below it there are levels of respect in secondary matters such as loaning an inkpot and what resembles that.”

15. He also said:

“So it is upon you all to be serious and have Ijtihād in that which Allāh will protect you by of Īmān and Tawhīd and save you from leaning to the people of Kufr, Išrāk, and Tandīd…”

Then he mentioned several āyāt that forbid allegiance with the Kuffār and said:

“…And the Most High said:

Oh you who believe, do not take those who have taken your Din in ridicule and amusement among the ones who were given the scripture before you nor the Kuffār as allies. And fear Allāh if you are indeed believers.

So contemplate the words of the Most High:

Fear Allāh if you are indeed believers.

For this particle, the conditional (إِن) implies a negation of its condition if is response is negated and what it means is: whoever takes them as allies then he is not a believer.”

16. He also said:

“The most virtuous actions of closeness to Allāh is: despising his enemies the Mushrikiūn, hating them, having enmity with them, and waging Jihād against them. It is with this that the slave is saved from allying with them besides the believers. If he does not do that then he has from their Wilāyāt in accordance and preponderant to what he has neglected and abandoned from that (the previously mentioned actions). Beware! Beware of what demolishes Islām and throws out its foundations. The Most High said:
Oh you who believe, do not take those who have taken your Din in ridicule and amusement among the ones who were given the scripture before you nor the Kuffār as allies. And fear Allāh if you are indeed believers.

And the absence of the condition proves the absence of Īmān by the obtainment of the Muwālāt. And what is comparable to this in the Qur’ān is abundant.”

17. He also said:

“A person could hate Shīrkh and love Tawhīd however, deficiency comes to him from the angle of not having Barā‘ah from the people of Shīrkh and abandoning Muwālāt towards the people of Tawhīd and giving them victory. In that case he will be following his desires entering into Shīrkh from branches that destroy his Din and what it has built- abandoning from Tawhīd fundamentals and branches. His Īmān that he is pleased with does not stand with it. So, he does not love and hate for Allāh. He does not ally and oppose for the Glory of the one who created him and made him straight and all of this is taken from the testimony of Lā ilaha illā Allāh.”

18. Shaykh Hamad ibn ‘Atīq (d. 1301H) – rahimahullāh – said:

“The Qur’ān and the Sunnah have both proven that if there occurs from the Muslim Muwālāt towards the people of Shīrkh and submission to them then he has apostated from his Din by that. Contemplate the statement of the Most High:

Indeed, those who apostated after guidance had become clear to them- Shaytān has enticed them and prolonged hope for them.

With His statement:

And whoever is an ally to them among you-then indeed he is one of them…

And deepen your look into the words of the Most High:

So do not sit with them until they enter another conversation, indeed you would then be like them.

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309 ad-Durrar as-Sanīyah (9/24).
310 ad-Durrar as-Sanīyah (8/396).
And His proofs are numerous.” 311

19. He also said in ad-Dijā’a ‘an Abl as-Sunnab wal-’Ittibā’:

“Verily, Mudhābarah of the Mushrikūn, guiding them to the sensitive points of the Muslims, defending them with the tongue, and being pleased with what they are upon, all of these are Mukaffirūt (things that expel one from Islām). Therefore, whoever these issue out of, without the compulsion that we mentioned, then he is an apostate, even if with that he hates the Kuffār and loves the Muslims.” 312

20. He also said in Sabīl an-Najāt wal-Fikāk:

“Know that, manifesting agreement with the Mushrikūn has three states…”

Then he said:

“The second angle: that he agrees with them in the open while opposing them internally (in his heart) while he is not under their control, on the other hand, what motivated him in that was the desire for leadership, or wealth, or desire with the country or family or fear from what would happen to his wealth, it was that that motivated him for that. Verily in this condition he will be an apostate and his hatred for them internally will not benefit him.” 313

21. Shaykh ‘Abdullāh ibn ‘Abdil-Latīf al-ash-Shaykh (d. 1339H) – rahimahullaah – was asked, as it appears in ad-Durrar as-Sanniyah, about the difference Muwālāt towards the Kuffār and Tawalli towards them so he responded:

“At-Tawalli is: Kufr that expels from the Millah and it is like defending them, assisting them with wealth, body, or opinion. Al-Muwālāt is: a major sin from the greatest of sins like loaning an inkpot or sharpening a pen, or smiling in their face (out of honor to them and out of an inferiority complex) if he raised the whip for them”314

22. He also said about assisting the Mushrikūn against the Muslims:

“And whoever leads them (to the secrets of the Muslims) or assists them against the Muslims in any form of assistance then that is clear evident apostasy.” 315

23. He also has a lengthy essay written to the people of the (Arabian) Peninsula and Omān warning from Muwālāt towards the Christians and (reminding them of) the command to wage Jihād against them. From what he said:

“And what is meant by this is: what has been spread and relayed from the turning away from the Din of those who ascribe themselves to Islām and the Ummah of response 316 and

311 ad-Durrar as-Sanniyah (9/263).
312 ad-Dijā’a ‘an Abl as-Sunnab wal-’Ittibā’ (p. 31).
313 Sabīl an-Najāt wal-Fikāk (p. 80).
314 ad-Durrar as-Sanniyah (8/422).
315 ad-Durrar as-Sanniyah (10/429).
(turning away from) what they have been created for and what the Qur'anic proofs and Prophetic *Hadiths* have established, from sticking to Islām and knowing it and *Barā'ab* from it's opposite and establishing it's rights, until the affair has become with most of the creation where they are not appalled from the people of the nations of *Kafr* nor do they wage *Jihād* against them. The condition has changed to the point where they have entered into their obedience and become contented and relaxed towards them and they sought the betterment of their worldly life by the departure of their *Dīn*. They have abandoned the commands and prohibitions of the Qur'ān while they study it day and night. There is no doubt about this being from the greatest forms of apostasy and relocation to a *Millah* other than the *Millah* of Islām and entering into the *Millah* of Christianity, and Allāh’s refuge is sought from that, it is as if you are in the times between the sending of the Messengers or people living in an area that was not covered by anything of the light of the Message. Have you all forgotten His statement, the Most High:

> O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers.

And His statement, the Most High:

> You see many of them taking the disbelievers as their allies. Evil indeed is that which their own selves have sent forward before them, for that (reason) Allāh's Wrath fell upon them and in torment they will abide. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are criminals, corrupt

And His statement, the Most High:

> Never will the Jews nor the Christians be pleased with you [O Mūhammad (sallallāhu ‘alayhi wasallam)] till you follow their religion. Say: ‘ Indeed the guidance of Allāh is the right guidance. If you were to follow their desires after what has come to you of knowledge then you would have no ally or helper against Allāh.
And entering into their obedience is following their *Millah* and isolation from the *Millah* of Islam.

O you who believe! Take not for allies those who take your religion for a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and fear Allâh if you indeed are believers. And if you call to the *Salâh* they take it in ridicule and jest. That is because they are a people who understand not.

And the Most High said:

Those who take the disbelievers for allies instead of the believers, do they seek honor power and glory with them? Verily, then to Allâh belongs all honor power and glory. And it has already come down to you in the book, that if you hear the Āyât of Allâh being denied and ridiculed then do not sit with them until they enter into another conversation. Indeed, you would be like them. Indeed, Allâh will gather the Munâfiqûn and Kâfirûn in Hell all-together.

And the Most High said:

Oh you who believe, do not take as intimates those other than yourselves, for they will not spare you any ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

The Qur’ânî Āyât that forbid *Muwâlât* towards the *Kuffâr* and entering into their obedience are too numerous to count…”

Until he said:

“…And this cursed group: the Christians that are committed to your destruction, and who have contended with you in your Din and sought from you to enter into its obedience, it is they whom Allâh intended by mentioning in the Qur’ân. The Most High said:
Certainly those who said: “Verily Allāh is three in one.” have disbelieved. There is no deity in truth except one [Allāh].

And He said:

Certainly, those who said: “Verily Allāh is the Messiah the son of Maryam.” Have disbelieved.

He mentioned some other ayāt then he said:

“So is there after this any harshness, preventative discouragement and warning? And is it doubted after this by anyone who possesses Fitrah, sight and hearing? Only the person who has inclined towards the worldly life and sought to secure it, forgetting the hereafter (is blind to this) and for him there is no lesson because his heart is blind and his sight is sealed…”

Until he said:

“…And all of those that have submitted to them and entered into their obedience, manifested their Muwādah towards them then he has waged war against Allāh and His Messenger and apostated from the Din of Islām and enmity towards him and Jihād against him is obligated and you all will not be helped save by your Lord so leave off seeking the help of the people of Kufr both small and great.” 317


“As for his statement: ‘And it is permissible to grant Ḥimāyah towards the Kuffār or to represent them or take a flag from them so that the wealth and ship is guarded and this is in the same position as the guard during travel.’

The response (to that) is:

It is to be said: This is a false analogy, for taking a guard for the protection of wealth is permissible if the situation calls for it and the guard is a Muslim who is an oppressor or corrupt sinner whereas entering under the Ḥimāyah of the Kuffār is apostasy from Islām. Taking a flag from them is not permissible even if they did not enter in to their Ḥimāyah and Wilāyah. It is not the same as taking a guard for the protection of wealth because this is a flag and (it is) a sign that they are following their command, entered under their Ḥimāyah and that is agreement with them in the open (apparent).” 319

25. Shaykh Muhammad ibn ‘Abdil-Lāţif al-ash-Šaykh (d. 1369H) – rahimahullāh – said:

317 ad-Durrar as-Sanniyah (8/11-22).
318 Ḥimāyah (ﻪﻴﻤﺎﻳﻪ) – Protection, safeguarding and garrison. [T]
319 ad-Durrar as-Sanniyah (10/435-436).
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“And he (gallallāhu ‘alayhi wassallam) said: ‘Whoever gathers (jāma’) with the Mushrik or dwells with him then he is like him.’ – It is not to be said that by mere gathering and dwelling (with him) he will become a Kāfir. Rather, what is meant is that whoever was incapable of leaving the ranks of the Mushrikūn and they took him out of compulsion then his ruling is their ruling in killing and acquisition of wealth and not in Kufr. As for the one who goes out with them to fight the Muslims voluntarily and of free will or assisted them with his body or wealth, then there is no doubt that his ruling is their ruling in Kufr.”

26. Shaykh Sulaymān ibn Sahlān (d. 1349H) – rahimahullāh – said:

“As for the leaders mentioned, then verily there has already occurred from them Muwālāt and Tawallī towards the Kāfirūn and agreement and Mudhābahārāt of them against the Muslims so there is no doubt concerning their apostasy.”

27. He also said in his Divān (collection of poetry):

Whoever does Tawallī towards the Kāfirūn then like them he is, And there is no doubt concerning his Tukfīr with the one who possesses intellect.

28. Some of the Imāms of the Da’wah said:

“The third thing that obligates Jihād against the one who is characterized with it: Mudhābahārāt of the Mushrikūn and assisting them against the Muslims – by hand, tongue, heart, or wealth – for this is Kufr that expels from Islām. So whoever assists the Mushrikūn against the Muslims, and aided the Mushrikūn with his wealth for what they use to wage war against the Muslims out of choice from him then he has disbelieved.”

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320 ad-Durrar as-Saniyyah (8/456-457).
321 ad-Durrar as-Saniyyah (8/494).
322 His Divān (p. 131).
323 ad-Durrar as-Saniyyah (9/292).
Chapter Three: A Refutation Against the Misconceptions and Doubts That Have Been Spread Concerning This Subject

Know, that despite the clarity and numerous evidences from the Book, the Sunnah, the Ijma’ of the scholars, and the abundance of the words from the People of Knowledge and authors in support of this issue, despite all of that, there have appeared from the people of misguidance some who confuse the people in their Din and mention some doubts and misconceptions by which they intend to corrupt the beliefs of the people.

And from the misconceptions that are mentioned in this section:

1. The story of Hātib ibn Abī Balta’ah.
2. The story of Abū Jandal ibn Suhayl.
3. That this alliance between the Muslims and the Crusaders is like the Hilf al-Fudūl.
4. That there is compulsion in this matter.
5. That assisting the Kuffār is of two types.
6. That Tālibān and those with them are oppressors.
7. The Tālibān is a government of Mushrikūn.
8. Using as evidence the words of the Most High: “except with a people that between you and them there is an agreement.”

This is what I have been able to gather of their misconceptions and I shall discuss each one. I say, seeking the assistance of Allāh the Most High:

Misconception Number One: The Story of Hātib ibn Abī Balta’ah

The people of falsehood use the story of Hātib’s (radīyallāhu ‘anhu) writing to the Kuffār of the Quraysh and notifying them of the news of the Prophet (sallallāhu ‘alayhi wasallam) as proof that Mudhāharah of the Kuffār is not Kufr. The story, as it is in the Two Sahīhs and others on the authority of ‘Alī (radīyallāhu ‘anhu) is about the battle of the Fath (the opening of Makkah). He said:

The Messenger of Allāh (sallallāhu ‘alayhi wasallam) sent me, az-Zubayr and al-Miqdād somewhere saying: “Go forth until you reach Rawdah 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 got at ar-Rawdah where we found the lady and said (to her): “Take out the letter.” She replied: “I have no letter with me.” We said: “You will most certainly take out the letter or else we will take off your clothes.” So, she took it out of her braid. So we took the letter and brought it to the Messenger of Allāh and it contained a statement from Hātib ibn Abī Balta’ah to some of the Mushrikūn of Makkah informing them of some of the intentions of the Messenger of Allāh. Then the Messenger of Allāh said: “O Hātib! What is this?” Hātib replied: “Do not hasten to give your judgment about me. I was a man closely connected with the Quraysh, but I did not belong to them, while the other Muhājjirūn with you, had their relatives who...
would protect their dependents and in Makkah. So, I wanted, because that passed me, by my lack of blood relation to them, to take among them a favor by which to protect my dependents. I did this neither because of Kafir apostasy nor out of pleasure with Kafir over Islam.” The Messenger of Allah said: “Hāţib has told you the truth.” ‘Umar said: “O Messenger of Allah, allow me to chop off the head of this Munafiq!” The Messenger of Allah said: “Verily he witnessed (participated) in the battle of Badr, and what would make you come to know, perhaps Allah has already looked at the people of Badr and said: ‘Do whatever you like, for I have forgiven you.’”

So Hāţib assisted the Kufār of Makkah, however, along with that, the Prophet (sallallahu ‘alayhi wasallam) did not declare him a disbeliever so this proves that Mudhàbaharab and helping the Kufār is not Kafir!!!

### The Response to this Misconception:

No person of falsehood uses an evidence from the Book and the Sunnah in order to prove his falsehood except that in that proof itself there contains what contradicts his falsehood and makes clear its corruption, as was mentioned by Shaykh ul-Islām (rahimahullah), and I shall mention what indicates the opposite of what they wanted from this proof-from the proof itself and that will become clear from various angles:

#### The First Angle

Verily, this proof is from the clearest of proofs concerning the Kafir of the one who performs Mudhàbaharab and his apostasy from the Din of Islām and this is shown clearly from three things in the Hadīth:

**The First Thing:** The statement of ‘Umar in this Hadīth: “Leave me to strike the neck of this Munafiq.” And in another narration (it is reported that he said): “Certainly he has disbelieved.” And in another narration, after the Messenger (sallallahu ‘alayhi wasallam) said: “Did he not witness Badr?” ‘Umar replied: “Yes, however he has gone back and helped your enemies against you.”

This proves that what was well established with ‘Umar and the Companions was that Mudhàbaharab of the Kufār and assisting them is Kafir and apostasy from Islām. He did not say these words except due to what he saw of what apparently was Kafir.

**The Second Thing:** The tacit approval of the Messenger (sallallahu ‘alayhi wasallam) for what ‘Umar understood as he did not censure him for his Takfīr of him (Hāţib) rather, he only mentioned the excuse of Hāţib.

**The Third Thing:** Hāţib (radıyallahu ‘anhu) said: “And I did not do that out of Kafir nor out of apostasy from my Din nor out of pleasure with Kafir after Islām.”

This proves that it was also established with him that Mudhàbaharab of the Kufār is (Kafir, apostasy, and pleasure with Kafir) so he only mentioned the reality of his action.
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The Second Angle

Hājib (radyallahu ‘anhu) assisted the Messenger (sallallahu ‘alayhi wasallam) against his enemies, helped him with his self, wealth, tongue, and opinion in all of his battles, witnessed Badr and Hudaybiyyah with him, and their people are clearly in the Jannah (promised Jannah). He also assisted the Messenger (sallallahu ‘alayhi wasallam) in this battle (the battle mentioned in this Hadith – the conquest of Makkah), for he went out in it with the Muslims as a warrior with his life and wealth to wage war against the Mushrikūn and he never gave victory to the Kuffār against the Muslims; not by body, not by wealth, not by tongue, and not by opinion, and he possess of previous good acts what every one who reads knows.

And with all of this:

When he wrote to the Mushrikūn, informing them of the departure of the Prophet (sallallahu ‘alayhi wasallam) that was not Mudhāharah from him towards them or giving victory because he was going to fight them himself with the Prophet (sallallahu ‘alayhi wasallam) and he was already certain of victory and assistance, 'Umar accused him of Nifāq and the Messenger (sallallahu ‘alayhi wasallam) asked about that, after which he negated Kufr and apostasy from himself and (then) (parts) of the Qur’ān were revealed concerning him that would be recited until the Day of Judgment and it is the words of the Most High:

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ﺍﻟﹾﺤَﻖﱢ ﻣِﻦَ ﺑِﻤَﺎ ﻦَﻔُﻭﺍ ﻭَﻕَﺪْ ﺑِﺎﻟْﻤَﻮَﺩﱠﺓِ ﺍﻹِﻟﺎﻬِ ﺗُﻠْﻘُﻮﻥَ ﻭَﺍﺑْﺘِﻐَﺎﺀَ ﺱَﺒِﻴﻠِﻱ ﻓِﻴَ ﺟِﻬَﺎﺀ ﺧَﺮَﺟْﺘُﻢَ ﻛُﻨْﺘُﻢَ ﺍﻟْﺴﱠﺒِﻴﻞ ﺹَﻮَﺍﺀ ﻓِﻘَﺪْ ﻣِﻨْﻜُﻢْ ﻲَﻔْﻌُﻠُﻪُ ﻭَﻣَﻦْ ﻋَﻠَﻨْﺘُﻢْ ﻭَﻡَﺎ ﻋَﻠَﻢُ ﻲَﻧَﺎ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻃِﻤْﻦَ ﻁِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ ﻆِﻠْﺒِ ﻋِنْ 

Oh you who believe do not take My enemy and your enemy as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for Jihād in My cause and seeking means to My approval [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the straight way.

This is from the most tremendous of evidences that the one who helps the Kuffār with his life, wealth, tongue, or opinion and its likes has apostated from the Dim of Islām and Allāh’s refuge is sought.

The Third Angle

The letter of Hājib to the Kuffār of Makkah was not from Mudhābarah and assisting them against the Muslims at all, for it has been narrated by some of the people (scholars) of battles, as it is in al-Fath324, that the wording of the letter was:

As for what follows:

324 Fath al-Bārī (7/520).
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O assembly of Quraysh. The Messenger of Allah (sallallahu ‘alayhi wassallam) is approaching you with an army like the night that marches like the torrent and by Allah! If he was to come to you all alone, Allah would most certainly give him victory and fulfill for him His promise, so look after yourselves and Salām.

There is not in this what might be understood to be Mudhābarah and giving victory to them, nay, he disobeyed the Messenger (sallallahu ‘alayhi wassallam) by writing it to them. It was a major sin that was expiated by his previous works.

The Fourth Angle

The action of Hājib has been differed over, is it Kafir or not?

If it is said that it is Kafir, then this is a proof that benefiting the Kuffār with the like of this light matter (what was in the letter) is Kafir so it is therefore a notice that what is beyond it such as giving victory with life, wealth or any other than that is Kafir more so.

If it is said that it is not Kafir, then this is only the case because the reality of his action, he was not helping the Kuffār or assisting them against the Muslims. Although, having said that, it is a means to Kafir and a path towards it even though it lacks the picture of giving victory to the Kuffār due to what has proceeded in the first angle so therefore, this example is not to be used as evidence against this issue of ours and nor does it weaken that basis.

The Fifth Angle

Hājib only did that out of a faulty interpretation (ta’wil) thinking that his letter would not harm the Muslims and that Allah would give victory to His Din and Prophet even if the Mushrikūn knew of their departure towards them. There has appeared in some of the wordings of the Hadīth that Hājib, excusing himself, stated: “I knew that Allah would assist His Messenger and complete for him his affair.”

Al-Bukhārī (rahimahullāh) narrated the story of Hājib in the section: “Seeking the repentance of the apostates and rebellious ones and fighting them.” As well as in the section: “What has been narrated about those who make faulty interpretations.”

Al-Hāfīd said in al-Fath: “And the excuse of Hājib is what he himself mentioned for he did that out of a faulty interpretation thinking that there is no harm in it.”

Hence, there is a great difference between what he did whilst being certain that the Kuffār would not benefit from his letter in their war with the Messenger (sallallahu ‘alayhi wassallam) and the one who gave them victory and assisted them with what they would benefit from in their war against Islām and it’s people.

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325 Fath al-Bārī (8/634).
The Sixth Angle

It is to be said to the one who uses this Hadith to prove the absence of Kufr for the one who performs Mudhābarah:

Does this Hadith prove that every type of Mudhābarah towards the Kuffār and help towards them (against the Muslims) is not Kufr and apostasy?

If he answers: “Yes,” then he has violated and gone against the Ijmā’ and he has no precedent in that so there is nothing to be said to him.

If however, he answers: “No,” then it is to be said: “So what are the examples in which the one who assists the Kuffār has disbelieved?”

So this Hadith of Hāṭib will counter whatever example he mentions and what answer will he have for this countering? This is our response here.

Misconception Number Two:
The Story of Abū Jandal ibn Suhayl

From the misconceptions that have also been spread in this issue is the story of the treaty of al-Hudaybiyyah, which is lengthy, however what has appeared in it as found in the Sahih:

Suhayl said: “We also stipulate that you should return to us whoever comes to you from us, even if he embraced your Din.” The Muslims said: “Subhanallāh! How will such a person be returned to the Mushrikins after he has become a Muslim? While they were in this state Abū Jandal ibn Suhayl ibn ‘Amr came from the valley of Makkah staggering with his fetters and fell down amongst the Muslims.” Suhayl said: “O Muḥammad! This is the very first term with which we make peace with you (i.e. you shall return Abū Jandal to me).” The Prophet said: “The peace treaty has not been written yet.” Suhayl said: “I will never allow you to keep him,” The Prophet said: “Yes, do.” He said: “I won’t.” Mikrāz said: “We allow you (to keep him).” Abū Jandal said: “O Muslims! Will I be returned to the Mushrikūn even though I have come as a Muslim? Don’t you see how much I have suffered?”

And in the Hadith:

“When the Prophet returned to Madīnah, Abū Başīr, a man from the Quraysh who was a Muslim came to him. They sent in his pursuit two men who said (to the Prophet): “Abide by the promise you gave us.” So, (the Prophet) handed him over to them. They took him out (of the Madīnah) until they reached Dhä-Hulaifah where they dismounted; eating some dates they had with them. Abū Başīr said to one of the two men: “By Allāh, O so-and-so, I see you have a fine sword.” The other drew it out (of the scabbard) and said: “By Allāh, it is very fine and I have tried it many times.” Abū Başīr said: “Let me have a look at it.”

When the other gave it to him, he hit him with it till he died, and the other one fled until he came to Madīnah and entered the Masjid running. When the Messenger of Allāh saw him he
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said: “This man appears to have been frightened.” When he reached the Prophet he said: “By Allāh, my companion has been killed and I would have been killed too.” Abū Başīr came and said: “O Messenger of Allāh, by Allāh, Allāh has made you fulfill your obligations by your returning me to them, but Allāh has saved me from them.” The Prophet said: “Woe to his mother! What excellent war kindler he would be, should he only have supporters.” When Abū Başīr heard that he understood that the Prophet would return him to them again, so he departed until he reached the seashore.

Abū Jandal bin Suhayl got himself released from them and joined Abū Başīr. So, no man from the Quraysh would embrace Islām except that he would follow Abū Başīr until they formed a strong group. By Allāh, they would not hear about a caravan of the Quraysh heading towards Shām, except that they would stop it and attack and kill them and take their wealth. So the people of Quraysh sent a message to the Prophet pleading with him for the sake of Allāh and the relations of the womb to send for (i.e. Abū Başīr and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for them.”

The people of this misconception said: “The Messenger of Allāh (sallallāhu ‘alayhi wassallam) returned the Muslim to the Kuffār and in this there is evidence for the permissibility of the likes of that.”

The Response to this Misconception:

The response: This Hadīth is also from the clearest of proofs against them and from the strongest in making clear their falsehood from various angles:

The First Angle

As for him returning the Muslim to the Kuffār, then this is an action that is particularly reserved for the Messenger (sallallāhu ‘alayhi wassallam) and it does not extend to others besides him. What proves his particularization (in that) is what is in the Sahīh from Anas that when the companions asked the Prophet (sallallāhu ‘alayhi wassallam) about this matter he said: “Verily whoever went from us to them then Allāh will distance him and whoever comes to us from them then Allāh will make for them an opening and a way out.”

He mentioned that whoever he returned to them then Allāh will make for them an opening and a way out and this is definite and it is not known except through revelation. In this there is a proof of its impermissibility for other than him, because no one knows that Allāh will make an opening for the one whom he hands over to the Kuffār.

Ibn Ḥazm (rahimahullah) mentioned the misconception of the one who used this Hadīth as an evidence for returning a Muslim to the Kuffār. He mentioned some angles in refuting it and from what he said:

“The Prophet (sallallāhu ‘alayhi wassallam) did not return any one from the Muslims to the Kuffār in that time period except that Allāh, the Exalted and Sublime informed him that they
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would not be put to trial in their Din or worldly life and that they shall be saved inevitably…”

Then he mentioned the previous Hadith of Anas.

“Abū Muḥammad (Ibn Hazm himself) said:

Allāh the Exalted and Sublime said, describing His Prophet (sallallāhu ‘alayhi wassallam):

He does not speak from his own desire. It is only revelation revealed to him. 326

So we are certain that the information of the Prophet (sallallāhu ‘alayhi wassallam) (stating) that whoever came to him from among the Quraysh as a Muslim, then Allāh would make an opening and way for him, (we are certain that this) was revelation from Allāh that was correct without any discrepancy in it. The protection from difficulties in the world and in the hereafter for the one who came to him from them until his safety from the hands of the Kuffār is completed (this) is correct without doubt. No Muslim who investigated this well would hold doubt in that. No one from the people know this matter after the Prophet (sallallāhu ‘alayhi wassallam) and it is not permissible for the Muslim to place that condition or carry it out if it is put as a condition for there is not with him from the knowledge of the unseen what Allāh the Most High has revealed to His Messenger, and success is by Allāh.” 327

And Ibn al-Arabi (rahimahullāh) said:

“As for his contract (stating that) he would return whoever embraced Islām to them, then that is not permissible for anyone after the Prophet (sallallāhu ‘alayhi wassallam) and it was only allowed for him because of what He (Allāh) knew in that of wisdom and (what) He decreed from benefit and made apparent after that of a good end and praiseworthy effect in Islām to the point that the Kuffār were pleased with dropping it and interceding in its provisions (removing it).’ 328

The Second Angle

If we were to submit that it is not particular to the Prophet (sallallāhu ‘alayhi wassallam) then, in that case, it is only valid (coming) from the one whose condition and situation is like the situation of the Prophet (sallallāhu ‘alayhi wassallam) in his Jihād against the Kuffār, spread of Islām, concern for Da‘wah, establishment of the commands of Allāh the Most High, and Bara‘ah from Kufr and it’s people. For he did not accept these conditions with the intent of harming the Mujāhidun or plotting against them or clinging to the worldly life and leaning towards it, nor out of “honoring the relations” with the Kuffār of Makkah, nor in alliance with them and far indeed he is (sallallāhu ‘alayhi wassallam) from all of that. On the contrary,

326 Surah an-Najm (53):3
327 al-Ahkām min Usul al-Ahkām (5/26).
328 Ahkām al-Qur‘ān (4/1789)
he did not accept that save for the benefit of Islām and the Muslims, and so that he could focus on Da‘wah unto Allāh the Most High, Jihād in his cause, to spread Islām, and to open Khaybar and he participated in numerous battles and corresponded with the kings of his era and invited them to Islām – and other various forms of clear benefits in the Din.

The Third Angle

In the course of the Messenger’s (sallallāhu ‘alayhi wassallam) fulfillment of this condition, he did not strike an alliance between himself and the Kuffār to wage war against “terrorists” wherein he establishes “agreements” with them for their “apprehension,” not disavowing himself from them, on the contrary, he left them and was informed that Allāh shall make an opening for them (the Muslims) and he used to supplicate for them while remaining upon his Bara‘ah against the Kāfirūn. The most that it in this matter is that he left them to those who came for them while, not assisting them against them as shall be mentioned soon Allāh willing in the words about Abū Baṣīr.

The Fourth Angle

Abū Baṣīr (radīyallāhu ‘anhu) killed a messenger and according to the Quraysh, he carried out two atrocious things:

The First One: The treaty that was between them and the Prophet (sallallāhu ‘alayhi wassallam) in which they were not to fight within it.

The Second One: Killing a messenger. Messengers were not to be killed according to the “international custom” in that time and (that) has been confirmed by Islām.

Despite that, the Messenger (sallallāhu ‘alayhi wassallam) did not “strongly condemn” or “criticize” or “attack” or “declare his disavowal” before Allāh from what Abū Baṣīr did. Nor did he make this action of his “terrorism” or a “violation of treaties and international relations” because the contract that was between them and the Messenger (sallallāhu ‘alayhi wassallam) was not binding upon Abū Baṣīr (radīyallāhu ‘anhu).

The Fifth Angle

The Prophet (sallallāhu ‘alayhi wassallam) did not assist the second Kāfir messenger of the Quraysh after his companion was killed nor did he order the Muslims to apprehend Abū Baṣīr (radīyallāhu ‘anhu) and send him under armed guard to Makkah after his killing of the first messenger, rather, he left the two in fulfillment of the condition and that is not from Mudhābarah at all.

The Sixth Angle

The Prophet (sallallāhu ‘alayhi wassallam) to Abū Baṣīr: “Woe to his mother would that he had kindled a war if there was anyone with him.” And in a narration: “If he had with him men.” Al-Ḥāfīd said: “In that there was a hint for him to flee so that he would not
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have to return him to the Mushrikūn and (it was) a subtle clue to whoever that reaches from
the Muslims to join him.” 329

The Seventh Angle

Abū Baṣṣir and Abū Jandal and their likes from the Muslims went to the sea coast and began
to kill whoever they saw from the Kuffār of the Quraysh and take their wealth and the
Messenger (ṣallallāḥu ʿalayhi wasallam) did not censure this action from them nor did he
“criticize” or “strongly condemn” (them).

The Eighth Angle

The Messenger (ṣallallāḥu ʿalayhi wasallam) did not cooperate with the Kuffār of Quraysh and
establish with them a “coalition” for countering the “terrorism” of Abū Baṣṣir and those with
him against the Kuffār of the Quraysh and he did not help them with anything – and far
removed is he (ṣallallāḥu ʿalayhi wasallam) (from that).

The Ninth Angle

The proof is established that the Messenger (ṣallallāḥu ʿalayhi wasallam) was pleased with
the action of Abū Baṣṣir and those with him and his pleasure with it of it is from three angles:

One: He did not censure him for killing the messenger and if that was wrong he would have
condemned it, and delay of the clarification in the time of need is not permissible. 330

Two: His statement: “Woe to his mother would that he had with him anyone.” And the
words of al-Ḥāfidh have already proceeded.

Three: He did not send them away when they terrorized the Quraysh and shed the blood of
some of them and took their wealth nor did he forbid them. If he believed that they were
mistaken in their action he would have forbade them and if he was to have forbade them
from doing anything they would have desisted so since he did not forbid them that is a proof
of his pleasure with their action.

Ibn Ḥazm (rahimahullah) said in al-Iḥkām:

“Here, Abū Baṣṣir, Abū Jandal and those with them from the Muslims shed the blood and
seized the wealth of the Quraysh that were in a treaty with the Messenger of Allāh (ṣallallāḥu
ʿalayhi wasallam) and he did not forbid them from that nor were they disobedient by that.
There is no doubt that the Messenger (ṣallallāḥu ʿalayhi wasallam) was capable of preventing
them if he had forbade them but he did not do so.” 331

329 Fath al-Bārī (5/350).
330 This is a principle of the Dīn of Islām. It is not allowed for the Prophet (ṣallallāḥu ʿalayhi wasallam) to
withhold from clarifying the ruling of a certain issue until long after it occurred. As a part of his Messengership,
he would clarify the ruling on any particular matter the moment that it occurred. [T]
I end the refutation against this misconception with some very beneficial words from Shaykh ‘Abdur-Ra‘mān ibn Hasan al-āsh-Shaykh (raḥimahullāh) where he said in response to some objections of Ibn Nabān as it appears in ad-Durrar:

“It is to be stated: By what book and by what Ā'yah does there contain an evidence that Jihād is not obligatory except with an Imām that is followed?! This is from the inventions in the Din and a straying from the path of the believers.332 The evidences that invalidate this opinion are too well known to mention. From them, there is the general order to wage Jihād and encouragement towards it and the threat of punishment for abandoning it. The Most High said:

And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of Bounty to all that exists.333

And He said in Sūrah al-Hajj:

For had it not been that Allāh checks one set of people by means of another, the places of worship much would surely have been pulled down.334

Everyone who establishes Jihād in the path of Allāh has obeyed Allāh and fulfilled what Allāh has obligated and the Imām would not become the Imām except through Jihād not that there is no Jihād without an Imām. The truth is the exact opposite of what you have said oh man…”

Until he said:

“The points of reflection and the evidences concerning the falsehood of what you have authored is abundant in the Book and the Sunnah, in the biographies, narrations and statements of the People of Knowledge with proofs and narrations – they are almost not even hidden from an idiotic person because even he would know of the story of Abū Baṣr when he came as a Mubājir and the Quraysh sought from the Messenger of Allāh (ṣallallāhu ‘alayhi waṣallam) to return him to them according to the condition that was between them in the treaty of al-Hudaybiyyah so he departed from them, killed the two Mushriks that came in search of him. He headed to the seashore after he heard the Messenger of Allāh (ṣallallāhu ‘alayhi waṣallam) say: “Woe to his mother! What excellent war kindler he would be, should he only have supporters.” Thereafter he attacked the caravans of the Quraysh

332 Allāhu Akbar! Notice that he said “obligatory” and not permissible. There is a distinct difference between the two. What can be said, when the graveworshipper, Ibn Nabān is more knowledgeable of the Fiqh of Jihād than many of those who falsely claim to follow the Salaf in these times. Ibn Nabān was refuted for saying that the Jihād is not obligatory without the Imām of the Muslims so what can we say to those today who go beyond him and state that the Jihād is not permissible without the Imām of the Muslims? [T]
334 Sūrah al-Hajj (22):40
when they came from Shām. He would seize (their wealth) and kill thereby he was independently waging war against them without the Messenger of Allāh (sallallāhu ‘alayhi wasallām) because they (the Quraysh) were in a treaty him in the truce. So, did the Messenger of Allāh (sallallāhu ‘alayhi wasallām) say: “You were mistaken in killing the Quraysh because you all were without an Imām?” Far removed is Allāh from all imperfections and impurities! How harmful ignorance is upon its people! Refuge is sought with Allāh from opposing the truth with ignorance and falsehood!”

**Misconception Number Three:**

That This Alliance Between the Muslims and the Crusaders is Like the *Hilf al-Fudūl*

And from the misconceptions that have also been spread in this issue are the words of some of them:

Entering into the Crusader alliance against “terrorism” is similar to the *Hilf al-Fudūl* in Jāhilīyyah that the Messenger (sallallāhu ‘alayhi wasallām) praised which was for the sake of fighting oppression!!

The response to that misconception:

First of all, we shall mention the story of the *Hilf al-Fudūl* then we will respond to this misconception.

It appears in the books of biographies and history (the story stating that) there were some tribal groups of the Quraysh gathered together in the house of ‘Abdullāh ibn Jad’ān at-Taymī and they made a contract and agreement together that there shall not be found in Makkah any oppressed person from its people or anyone who entered it from other people except that they will stand up for him and pressure the one who has wronged him until he returns his right to him so the Quraysh called that pledge the pledge of virtue (*Hilf al-Fudūl*).

Concerning that, the poet said:

**Surely the virtuous ones took a pledge and agreement**

**That an oppressor would not spend the night in Makkah.**

It has been narrated that the Prophet (sallallāhu ‘alayhi wasallām) attended this pledge when he was young, before he was sent (as a Prophet), and he said after the Prophethood as is narrated in the *Musnad* (of Imām Ahmād) and others: “When I was young I witnessed the *Hilf al-Fudūl*.” (And in another narration: “the *Hilf al-Mutibīr*”) and red camels are not as beloved to me that I [in return for them] should break it.”

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335 *ad-Durrar as-Sanniyah* (8/199-200).
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The Response to this Misconception:

There are extremely wide differences between the two pledges, nay, there is no resemblance between the two except in name (pledge) only. The differences between the two become clear in the following angles:

The First Angle

The companion of the *Hilf al-Fudlul* is ‘Abdullāh ibn Jad‘ān at-Taymī and, even though he was a *Mudāriq*, he was still eager for virtuous manners for it has been established in the *Sahīh* from ‘Āishah who said:

“O Messenger of Allāh, in *jāhiliyyah* ‘Abdullāh ibn Jad‘ān used to keep the ties of relation and feed the poor so will that benefit him?” He (*sallallāhu ‘alayhi wasallam*) said: “No, it will not benefit him for he never said once: ‘O my Lord forgive me of my sins on the Day of Judgment.’”

What the focus is here is that he was well known for virtuous manners.

As for the companions of the “American alliance,” they are the Americans who are the most in oppression, rebellion and transgression. A summary of their “virtuous manners” has been mentioned in the second area of research in chapter one so refer to it.

The Second Angle

The cause for the *Hilf al-Fudlul* was some of the oppression that was being perpetrated in Makkah from their people, so they wanted to establish a pledge between themselves in order to lift it and bring justice to the oppressed from the one who oppressed him even if that person be from their own people.

As for the cause behind the “American alliance,” it is not for the lifting of oppression that has been perpetrated against their people and those around them for tens of years, wherein its victims have been millions of murdered and expelled.

Nor was it because of the oppressions of “Israel” that has shed rivers of blood and murdered and expelled thousands of Muslims.

Nor was it because of the atrocities against the Iraqi people that are being bombarded due to the American aggression upon it from ten years until now to the point were millions have been killed and wounded because of them.

Nor was if because of the other oppressions that Chechnya suffers at the hands of the Russians, or the Muslims in the Philippines at the hands of Christians or the Muslims that are being killed in the Maluku islands or those who are being killed in China or others from the sons of this devastated Ummah.
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Rather, the cause of the Crusader alliance is the killings of a few thousand from them at the hands of some people who are not known, therefore they wanted to exact revenge from the Muslims and add to their oppressions!!

The Third Angle

In the Ḥilf al-Fudul they did not force anyone to enter into their pledge but as for the “American alliance,” it’s basis, as they themselves say, is that who ever is not with us then he is against us, meaning that they are a target of theirs, and that is the start of the oppression.

The Fourth Angle

The objective behind the Ḥilf al-Fudul as we mentioned was the removal of oppression from all who were in Makkah however, as for the “American alliance,” it is stopping Islām or at least “cutting it’s fangs” and striking at the “religious ones” from among them as is clear from their primary objectives just as increasing the “American homogony” across the world is from its objectives. Therefore, its real objective is to increase oppression and enslave the people.

The Fifth Angle

In the Ḥilf al-Fudul there is nothing more than elimination of oppression, which is something that is attested to and called for in the Shari’ah. As for the “American alliance” however, its evils are many. We know some of them and yet we are ignorant of most of them. From it’s most important is chasing the terrorists everywhere, and the terrorists are the Muslims, as well as cutting the fangs of terrorism and that is the “Islāmic teachings,” (which is to come, Allāh willing in the tenth angle in refutation of the Seventh Misconception) fighting the support for terrorism, which is the Sadaqah of the Muslims and their Zakāb that is given to the Mujāhidin, and assisting the American domination in the Muslims lands and continuation of their enslavement of them – so like this in a chain that opposes and contradicts the Shari’ah of Allāh the Most High.

The Sixth Angle

The ones who took part in the Ḥilf al-Fudul, from Taym, Zahrah, Asad and others had no motive or desire behind their alliance save virtuous manners and cooperation against the oppressors from their people even though their Din was one and they were all Mushriksīn.

As for the participants in the “American alliance,” they are all of the disbelievers almost and it is they who are the basis for the oppression that is currently over the servants and lands and they have vile political, economic, and religious motives behind this alliance and their alliance is for harming the Muslims and increasing their atrocities so therefore, the religions of the participants are varied however their enemy is one!
The Seventh Angle

The Ḥilf al-Fudūl, as was mentioned by the people (scholars) of the sirāb, depended upon the rank and position of it participants in the lifting of oppression, so there was not in it any forbidden means for the actualization of its objectives.

As for the “American alliance,” it has two means:

**One:** The peaceful means. This is by them taking who they call “terrorists,” and they are from the Muslims, and presenting them in front of the American ṭāghūt: the man made law.

**Two:** The means of war. That is through pulverizing and striking the lands of the Afghān, as was expressed by their President Bush, along with carrying out their other objectives mentioned before.

Cooperation in either of the two means is ḫār and apostasy. The first one is seeking judgment in the ṭāghūt and the second one is Mudhāharah of the Kuffār against the Muslims in oppression, tyranny, and transgression.

The Eighth Angle

Regarding the end results of the two pledges:

As for the Ḥilf al-Fudūl, they lifted much oppression in their lands to the point were it remained in their history even after Islām. As for the “American alliance,” it has added to the oppression in the earth after this alliance. From its results from after only one month approximately:

1. More than one thousand Afghān civilians have been killed (from them women, elderly and children).
2. Many times that number of Afghān civilians have been wounded.
3. The destruction of numerous cities and striking them with tons of bombs.
4. The removal of numerous villages and wiping them off the face of the earth.
5. Adding to the afflictions of the Afghān by destroying their benefits, despite how little it is, such as the hospitals, dispensaries and conveniences.
6. Increasing the bombardment upon over twenty million Afghān (20,000,000).
7. Expelling millions of civilians and removing them from their lands.
8. The imprisonment of hundreds of Muslims on the basis of mere suspicion.
9. Increasing the domination of the Kuffār over the Muslims, such as the domination of the Russians over Chechnya and the domination of the worshippers of the cow (the Hindus) over the Kashmiris.

10. Making things difficult for the Islamic relief organizations using as proof the argument that they support terrorism.

Not to mention other afflictions that have occurred because of this alliance.

The Ninth Angle

And this is the most important angle: its Shari‘ah ruling.

This is based on the fact that entering into the likes of Ḥilf al-Fudūl is legislated because it is established on an Islamic basis which is lifting oppression and oppression is forbidden in the Shari‘ah as he (sallallāhu ‘alayhi wasallam) said in an authentic Ḥadīth: “Beware of oppression for verily oppression will be darkness on the Day of Judgment.” As well as a Ḥadīth Qudsi in the Sahih (al-Bukhārī): “O my slaves, verily I have forbade oppression upon myself and have made it forbidden between yourselves so do not oppress one another.” As well as other textual evidence.

The commitment of a forbidden act was not necessitated by entering into it’s likes (Ḥilf al-Fudūl), nor was there in it any Mudhābarah of the Kuffār against the Muslims or seeking judgment in other than what Allāh has revealed.

As for entering into the “American alliance,” it is composed of numerous compound evils. From there is:

1. Mudhābarah of the Kuffār against the Muslims, and that is Kafr.

2. Seeking judgment in the Tāghūt, and that is Kafr.

3. Adding to the afflictions upon the Muslims from the Afghan, killing their children, women, and elderly as well as expelling many of them from their lands.

4. Increasing the oppression and transgression upon the earth without right.

5. Stretching the oppressive American domination to the Muslim regions of near Asia.

We ask Allāh the Most High to exact revenge from America and its allies speedily and not delayed and we (ask Him) to cool the eyes of the Muslims with the victory of Islām and the Muslims.
Misconception Number Four: There is Compulsion in This Matter

There are from the people of misguidance those who claim that there exists compulsion for entering into the alliance with America whether that (compulsion) is upon the nations or upon those who ascribe themselves to Islām from the American soldiers. The author of this misconception is mistaken from two angles:

The Response to this Misconception:

The First Angle

In knowing what compulsion is:

Verily, the compulsion that allows Kufr is killing or that which leads to it or the severing of anything from the body parts and so on and so forth, all according to the details that are mentioned in the books concerning the detailed subsidiary matters. Fear for (one’s) wealth, position, allowance and its likes is not from compulsion. And certainly, the reality of the matter with regards to those who entered into the alliance with the Kuffār is only a feverous desire for the worldly life and attachment to it.

It is as stated by Shaykh ‘Abdul-Latif ibn ‘Abdir-Rahmān ash-Shaykh (rahimahullāh) in his refutation against one person who declared it permissible to seek the help of the Mushrikiyn in case of necessity:

“The author of the essay has grossly erred in the definition of necessity, for he thought that was something that was referred to the leader who was in charge and in command and the matter is not as his conjecture has claimed. Rather, it is the necessity of the Din and its need for what may assist it and obtain its benefit, as was declared by those who state it permissible.” 336

The Second Angle

In knowing the one who is compelled:

Compulsion, if correct, only allows for the one under compulsion to speak (words) of Kufr that contain no harm against anyone else. If however, the compulsion was in killing someone else then it is not permissible according to Ijmā’ because it is not allowed for him to save himself by killing someone else.

Ibn al-Arabī (rahimahullāh) said:

“The words of the Most High:

336 ad-Durrar as-Saniyyah (8/374).
And whoever does that in aggression and injustice.

Is a proof that the action of the one who forgets, makes a mistake and who is under compulsion is not included in that. That is because these actions are not characterized with oppression and transgression except for one branch of one and that is the one who is under compulsion to kill for if he does it, he is characterized with transgression according to Ijmā’. With us, he is to be killed for that one whom he killed (as qisās) and compulsion would not establish an excuse.” 337

An-Nawawī (rahimahullāh) said:

“As for killing, it is not made permissible by compulsion. On the contrary, the compelled one would be (declared) a sinner based on what he did to the one ordered against (to be killed) according to Ijmā’. Al-Qāḍī and others have transmitted Ijmā’ in that.” 338

Ibn Rajab (rahimahullāh) said:

“The scholars have unanimously agreed that if one is compelled to kill one who is protected he is not allowed to kill him. This is because he only kills him out of choice for the sake of saving his own self from being killed. This is (a matter) of Ijmā’ from the scholars that are relied upon.” 340

Here in this event, America and the nations of Kāfr – may Allāh humiliate all of them together – only want to kill the Muslims. Therefore, it is not permissible for any Muslim to assist them, even if he is under compulsion to do that because this is something that is not made allowable due to compulsion.

Something similar to this occurred in the time of Shaykh ul-Īsām (rahimahullāh ta’ālā), wherein some of those that assisted the Tartars against the Muslims claimed that (they were under) compulsion. Shaykh ul-Īsām mentioned that compulsion does not make that action of theirs allowed. He (rahimahullāh) said:

“What is meant here is that if the one who is compelled to kill in times of tribulation is not allowed to kill, rather on the contrary, it is upon him to break his weapon and to be patient until he is killed as an oppressed one, (if that is the case) then what about the one who is compelled to kill the Muslims with a group that is outside the pale of the legislations of

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337 Alkām al-Qur’an (1/525).
338 Sharh Muslim (18/16-17).
339 “Protected,” i.e. Ma’sūm (مُسْتَمِع). This is the one whom it is forbidden to kill. The one who is Ma’ām is of four categories:
   a) The Muslim.
   b) The Kāfir who has entered the lands of the Muslims with a contract (agreement).
   c) The Dhimmī (the Kāfir living in the Muslim state paying the jizyah tax).
   d) The one with whom the Muslims have a temporary peace treaty with all of its prerequisites and conditions. [T]
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Islam such as the ones who withhold the Zakāh, the apostates, and their likes? Without doubt, for this one, it is obligatory upon him if he is compelled to be present, to not fight even if the Muslims kill him as in the event that the Kaffār compel him to be present in their ranks in order to fight the Muslims or if a man was compelled by another man to kill a Muslim that is protected, it is not permissible for him to kill him according to the agreement of the Muslims. If he is compelled with the threat of being killed, protection of his own self by means of killing the one who is protected is not more important than vice versa. It is not allowed to oppress another person by killing him so that he himself is not killed.”

Misconception Number Five: Assisting the Kaffār is Two Types

From the flimsy misconceptions that some have confused the Muslims with is their statement:

“Assisting the Kaffār against the Muslims is of two categories:

The First One: What is Kufr and that is Mudhābarah of the Kaffār against the Muslims for the sake of the Kufr of the Kāfirūn and the Islām of the Muslims.

The Second One: What is allowed, nay commanded and that is assisting the Kāfir if a Muslim wrongs him so that justice may be reached.”

The response to this flimsy misconception is from angles:

The First Angle

This division is from the cleverness of the speaker and he has no precedent therein, and in Allāh we seek assistance.

The Second Angle

When the Muftī delivers a verdict to the common people, he places the textual evidences in the current (situation) and this is what is called Tahqīq al-Manāt. It is not his job to place categories that only add confusion to the common folk. For that reason, what was sought was speech concerning the issue that is being asked about, and that is clarifying the ruling upon entering into the alliance with the Kaffār against the Afghan Muslims, not transferring (the answer) to a categorization that none have proceeded him in.

The Third Angle

It is to be said: if someone inquired about slaughtering for other than Allāh and he answered:

“It is of two categories:

341 Majmū’ al-Fathūwī (28/539).
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One: If he intended to worship other than Allāh by that slaughtering then it is Kufr.

Two: If he intended by that other than worship then it is allowed.”

And if he was to divide prostration to an idol, supplicating to the idol, or any other act from the things the nullify (one’s Islām) be they action or speech based, if he was to divide them into these two categories as well there would be no difference between them (as divisions) and this invented division – with the falsehood of each – this is because these two actions (slaughtering for other than Allāh and Mudhābarah of the Kuffār against the Muslims) are both Kufr with their mere performance by the person.

And this catagorization reminds me of the invented catagorizations of the scholars of the grave worshippers, whom the Imāms of the Da’wah from Najd were tried with, may Allāh have mercy upon all of them.

The Fourth Angle

He mentioned these two categories for Mudhābarah and left off the basis for the issue that is: Mudhābarah of the Kuffār against the Muslims out of raghbah or rahbah342 or its likes. The basis of Mudhābarah and that which the evidence has appeared with is this category that he did not mention, as the Most High mentioned in the āyah about Mudhābarah:

O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.343

Allāh the Glorified mentioned that the reason behind the Mudhābarah of these Kuffār is that they feared a disaster and He did not mention that that was for the sake for their Kufr.

Not only did the companion of this catagorization leave the basis for this issue not mentioning it, he also mentioned two false categories that are not from Mudhābarah at all as it shall be made clear in:

342 I preferred to leave the two words above untranslated for the sake of clarity. Raghbah (ﺭﺎᠭْﺐَة) literally means a strong desire or fervor, and Rahbah (ﺭﺎﺤْﺐَة) literally means fear or dread that moves one to action. [T]

343 Sūrah al-Mā’idah (5)51-52
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The Fifth Angle

Both of the two categories are false. That is made clear in the following:

As for the First Category: He made the Mudhāharah that is disbelief that which is for the sake of the Kufr of the Kāfir and the Islām of the Muslim. This is false from various angles:

The First Angle: Desire for the Kāfir for the sake of his Kufr is Kufr (itself) even if he himself did not speak or do anything. It is but the extreme Murji‘ab, who refer the matters that (bring) Kufr both from speech and action to “the beliefs” of those who hold this view.

The Second Angle: This is opposed to the detailed texts that have already been mentioned. They (the textual evidences) do not attach Kufr except to taking them as allies therefore, the presence of Tawalli, necessitates the presence of Kufr. So if the one who does Tawalli of them does so only for the sake of their Kufr then that is compounded Kufr, the basis of which is love of the Kuffār and Mudhāharah toward them. The textual evidences and the statements of the scholars related to this have already been mentioned in the First Area of Research so refer to it.

The Third Angle: This is also at odds with and opposed to the historical events wherein the scholars of Islām delivered legal verdicts concerning this. There is not to be found anyone who assisted the Mushrikiun against the Muslims doing so for the sake of their Din.344 On the contrary, either they would assist them out of fear of them, or out of desire and craving for power, or out of desire for wealth or its likes.345 Even with that, the scholars of Islām delivered legal verdicts pronouncing the Kufr of those. Contemplate the condition of
the Muslims that went out with the Mushrikūn out of compulsion in al-Badr and how it was allowed for the Muslims to kill them and the scholars differed regarding Takfīr of them with the presence of compulsion, the details of which having already proceeded. See the speech of Shaykh uṣūl al-Islām (raḥimahullāhī) concerning those that assisted the Tartars against the Muslims wherein he issued a legal verdict pronouncing his (the person who did that) apostasy even if he claimed compulsion, which is in al-Fatāwā (28/539) as well as in al-Furū’ (9/163). Also see the speech of the two Shaykhs, Sulaymān āl-ash-Shaykh and Ḥamad ibn ‘Āṭīq concerning the one who assist the Mushrikūn whilst hating them and loving the Muslims!

The Fourth Angle: The People of Knowledge held that Mudhābarah of the Kūfīr against the Muslims as Kūfīr by itself and they did not place as a condition for it that it is done for the sake of the Kūfīr of the Kūfīr, and the quote of this has already proceeded. Nay, some of them have been quoted as saying that he has disbelieved even if he loved the Muslims and hated the Mushrikūn. From that:

The statement of Shaykh Muḥammad ibn ‘Abdil-Wahhāb (raḥimahullāhī):

“Know that the evidences for Takfīr of the righteous Muslim if he associates partners with Allāh or ended up with (joined) with the Mushrikūn against the Muwahhīdūn, even if he did not commit Shīrka, are too numerous to account for – from the speech of Allāh, the speech of His Messenger and the speech of the People of Knowledge, all of them.”

Shaykh ‘Abdul-La‘īf ibn ‘Abdir-Rahmān āl-ash-Shaykh said:

“A person could hate Shīrka and love Tawḥīd however, deficiency comes to him from the angle of not having Barā’ah from the people of Shīrka and abandoning Muwālāt towards the people of Tawḥīd and giving them victory. In that case he will be following his desires, entering into Shīrka from branches that destroy his Din and what it built (by it) – abandoning from Tawḥīd both fundamentals and branches. His Imaān that he is pleased with does not stand with it. So, he does not love and hate for Allāh. He does not ally and oppose for the Glory of the One who created him and made him straight and all of this is taken from the testimony of Lā ilāha illā Allāh.”

Shaykh Ḥamad ibn ‘Āṭīq said:

“Verily, Mudhābarah of the Mushrikūn, guiding them to the sensitive points of the Muslims, defending them with the tongue, and being pleased with what they are upon – all of these are Mukkafaṣrāt. Therefore, whoever these issue out of, without the compulsion that we mentioned, then he is an apostate, even if with that he hates the Kūfīr and loves the Muslims.”

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346 ad-Durrar as-Sannīyyah (10/8).
347 ad-Durrar as-Sannīyyah (8/396).
348 It is not possible to say that what Shaykh Ḥamad ibn ‘Āṭīq intends by pleasure with what they are upon here is being pleased with their religion as he says at the end of this quote: “…even if with that he hates the Kūfīr and loves the Muslims.” [T]
349 ad-Dīfā’ ‘an Aḥl as-Sunnah wal-‘Ikhbā’ (p. 31).
As for the falsehood of the Second Category: That is his statement: “Assisting the Kāfir for the sake of reaching justice is allowed, nay it is commanded if a Muslim wrongs him.”

This (is refuted) in various angles as well.

The First Angle: A Muslim assisting a Kāfir (the one under contract or the Dhimmī) for the sake of lifting his oppression is something legislated in the Islāmic Shārīʿah, however, no one from the People of Knowledge call this Muddāḥārah of the Kuffār or (call this) giving them victory and it is not referred to in this wording at all. So whoever made the likes of this as Muddāḥārah of the Kuffār the he is from the most ignorant of the people.

The Second Angle: The Kāfir that is a Dhimmī or under contractual agreement (with the Muslims), if a Muslim oppresses them, then the ones who give justice to him and return his right are the Muslims and it is not allowed for him to take it himself or with the assistance of other Kuffār from his people. The level that Allāh the Most High has placed him in is one of lowliness and humiliation and if he was given the ability to take his right he would then have a path over the believers and Allāh has ruled with the opposite of that.

The Third Angle: It should be asked:

What your statement intends: “To arrive at justice?”

If you say: “By it I intend the Sharaʿ (the Islāmic law).” That is correct, however that is not what is intended by the people of this Crusade Onslaught or those that assist them. Rather, they clearly and openly state with full open mouths that what they intend is to bring him to the courts of America.

If you say: “What is meant by it is the American court,” and that is what is being sought by them bringing the accused Muslims.

If you say that we say to you: This statement is one of Kufr and apostasy from the Dīn of Islām from three angles:

The First Angle: Characterizing the ruling of the Ṭāghūt (the American law) with (the quality) justice without restriction.

Ṣiddiq Hasan Khān (rahimahullāh) said in al-Ibrāḥ Fima Warada fil-Ghazū wash-Shāhadāt wal-Hijrah:

“As for his statement: they are from the people of justice: if he intended by that that the Kufr affairs – from it their man made laws – are justice then that is clear evident Kufr. Allāh the Glorified has condemned and declared that atrocious and called it insolence, obstinacy, transgressing, falsehood, clear sin, evident loss and slander. Justice is only the Shariʿah of Allāh that He filled His Noble Book with and the Sunnah of His Prophet who is full of pity and compassion. The Blessed and the Most High said:
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Verily, Allāh commands justice and goodness.\textsuperscript{350}

So if the rulings of the Christians were justice then they would have been commanded with.”\textsuperscript{381}

The Second Angle: Making it allowed, nay commanded for the Muslims to seek judgment in that Ṭāḥhāt. Hence he made Kaffār something that is commanded and this is declaring permissible the forbidden things, nay declaring permissible the things of Kaffār.

The Third Angle: Making allowed Mudhābārah of the Kaffār against the Muslims for the sake of bringing them to the court of the Ṭāḥhāt.

Shaykh ul-Islām mentioned from the nullifiers of Islām as is found in his al-Iḥtiyārat:

“Whoever supposes (believes) that any of the companions or the followers (the Ṭābi‘un) or those that followed them fought along with the Kaffār or allowed that.”\textsuperscript{352}

There is neither might nor movement except by Allāh, al-ʿAlī, al-ʿAdhim!

The Fourth Angle: It should be said: Here are some examples of the justice of America that you want to judge upon the necks of the Muslims:

1. It has killed more than one million (1,000,000) children in its bombardment of Iraq.
2. Thousands of Palestinians from the elderly, the women and the children have been killed with its weapons that are given to Israel.
3. More than fifteen thousand (15,000) children have been killed in their embargo against Afghanistan before the (current) war.
4. They killed thousands of Muslims in Somalia in their battles against it.
5. They struck Sudan and Afgānīstān with cruise missiles, killing and demolishing those who had no sin even according to them (their own admissions).

As well as other examples of their justice. Some of them have already been mentioned in the First Area of Research in Chapter One so refer to it.

Misconception Number Six:
The Tālibān and Those With Them Are Oppressors

From the misconceptions that have been spread is the statement of some of them: the al-Qā'idāb movement, those who are accused of the events in America, and the Tālibān are all oppressors due to what they did in the lands of the Kaffār so for this reason, this action is for eliminating oppression!!

\textsuperscript{350} Sūrah an-Nahl (16):90.
\textsuperscript{351} al-ʿIbrah Fīma Warada fil-Ghaza wa-Shābādah wal-Hijrah (p. 249).
\textsuperscript{352} al-Iḥtiyārat (p. 165).
The response to this is from various angles:

The First Angle

This is speech that is neither established in our Shari‘ab nor in their (Kāfir) laws. As for our Shari‘ab, that is refuted by the words of the Most High:

O you who believe! If a corrupt person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. 353

And this accusation is not coming from a corrupt person (a Fāsiq) but rather from a Kāfir, so it is obligatory to make things clear and confirm this issue before delivering the rulings.

As for their law, the Taqībī America, their principle states that: one is innocent until proven guilty. And these Kuffār have not brought one single evidence to establish what they accuse the Muslims of as is well known to all.

The Second Angle

Let us assume that these Kuffār are speaking the truth in the (accusation) of the Muslims’ participation in this action. This does not necessitate that just because it was a criminal act according to the Kuffār that it must be so according to the Muslims. The Muslims seek judgment in the Book and the Sunnah not to the Taqībī of the Kuffār. Otherwise, these Kuffār make Jihad terrorism and establishment of the proscribed punishments as a violation of human rights and the Hijāb of the women as repression and the prevention of fornication and consumption of alcohol as intruding into individual freedoms and it is like this for many of the legislations of Islām.

So what is obligatory is that this action is looked into according to the Book and the Sunnah and the statements of the People of Knowledge who are well known, not that it is referred to the Taqībī called the “International Law.”

The Third Angle

If we were to suppose that these Muslims are the ones who carried out these actions, and (supposing) that according to us, that is a violation and breaking of the treaties and agreements, that, however, does not necessarily mean that it is the same way with those accused of the action as well. They have already thrown back the agreements with America. Nay, it has already proceeded that America struck them with cruise missiles and between the two there is clear enmity with no agreements between them. It has already preceded in the Second Misconception the mention of Abū Basīr and those with him from the Muslims and

what they did to the Mushrikūn even though the Messenger (sallallāhu ‘alayhi wassallam) was in a treaty with them. This is because his treaty was not binding upon them.

The Fourth Angle

If we were to suppose that it was these Muslims that carried out these actions and if we were to suppose that their action is condemned in the Sharī‘ah and not allowed and (if we were to suppose that) in our Sharī‘ah they are (to be considered) as criminals and oppressors and that there was treaties and agreements that was between them that they broke, what is obligatory in the likes of this situation is that they are judged by the Islāmic Sharī‘ah, not according to the agreement of the Kuffār!

The Fifth Angle

If we were to suppose that the Tālibān and those with them are oppressors, then, the oppression of America is greater and more tremendous, larger, wider, filthier, and more far reaching. The Muslims killed by them reach the millions for they are the ones that killed the Muslims in: Iraq, Palestine, Lebanon, Somalia, and Sudan and others. They are the ones who assisted in the killing of the Muslims in: the Maluku Islands, Timor, Bosnia, Chechnya, Kashmir, Philippines, and others. It is they who have encouraged wars between the Muslims as well as many other crimes and some have already been mentioned.

Shaykh ul-Islām Ibn Taymiyyah (rabīmahullāh) said:

“This is the situation with the People of the Book with the Muslims. There is no evil found within the Muslims except that among the People of the Book it is more abundant. There is no good found in the People of the Book except that among the Muslims there is greater than that. For this reason, the Glorified mentions debating the Kuffār of the Mushrikūn and the People of the Book with justice. So, if they mention a fault among the Muslims that does not make them free of it. Rather, it is to be made clear that the faults of the Kuffār are greater, as the Most High said:

They ask you concerning fighting in the Sacred Months. Say: “Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the Way of Allāh, to disbelieve in Him, to prevent access to al-Masjid-al-Harām, and to drive out its inhabitants, and fitnah is worse than killing.” 354

This āyab was sent down because of a platoon of the Muslims. It was mentioned that they killed ibn al-Hadrāmī in the last day of Rajab (within the sacred months) so the Mushrikūn found fault with them because of that so Allāh revealed this Āyab.” 355
The Sixth Angle

Even if the Muslim was an oppressor, his Wilāyah remains because of what is with him of Islām and it is not permissible to assist the Kuffār against him.

Shaykh ul-Islām Ibn Taymiyyah (rahimahullāh) said:

“It is upon the believer to have enmity for Allāh and to ally for Allāh so if there is a believer then he must ally himself with him even if he oppresses him. This is because oppression does not sever the Īmān-based Muwālāt. The Most High said:

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\text{مِﻦَ} \text{ﻃﹶﺎﺋِﻔﹶﺘَﺎﻥِ} \text{ﻭَﺇﹺﻥﹾ} \text{ﺇﹺﻟﹶﻰ} \text{ﺗَﻔِﻲﺀَ} \text{ﺣَﺘﱠﻰ} \text{ﺗَﺒْﻐِﻴ} \text{ﺍﻟﱠﺘِﻲ} \text{ﻓﹶﻘﹶﺎﺗِﻠﹸﻮﺍ} \text{ﺍﻟﹾﺎﺧْﺮَﻯ} \text{ﻋﹶﻠﹶﻰ} \text{ﺇﹺﺣْﺪَﺍ} \text{ﺑَﻐَﺖْ} \text{ﻓﹶﺈﹺﻥﹾ} \text{ﺑﱠﻴﻨَﻬُﻢ} \text{ﻓﹶﺄﹶﺻْﻠِﺤُﻮﺍ} \text{ﺍﻗﹾ Tâmْ} \text{ﺇﹺﻥﱠ} \text{ﻭَﺃﹶﻗﹾﺴِﻄﹸﻮﺍ} \text{ﺑﹺﺎﻟﹾﻌَﺪْﻝﹺ} \text{ﺑﱠﻴﻨَﻬُﻢ} \text{ﻓﹶﺄﹶﺻْﻠِﺤُﻮﺍ} \text{ﻓﹶﺎﺀَ} \text{ﻓﹶﺈﹺﻥﹾ} \text{ﺍﻟﻠﱠﻪِ} \text{ﺃﹶﻣْﺮﹺ} \text{ﺍﻟﹾﻤُﻘﹾ} \text{ﻳُﺤِﺐﱡ} \text{ﺍﻟﻠﱠﻪ} \text{ﺑﱠﻴﻨَ} \text{ﻓﹶﺄﹶﺻْﻠِﺤُﻮﺍ} \text{ﺇﹺﺧْﻮَﺓﹲ} \text{ﺍﻟ枋ْ} \text{ﺇﹺﻧﱠ} \text{،} \text{Ｓِﻄِ} \text{ﺒَ} \text{ﺍﻟ枋ْ} ﹲ
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And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allāh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allāh, that you may receive mercy. 356

So he made them as brothers even with fighting and rebellion (between them) and he ordered reconciliation between them.” 357

Misconception Number Seven:
The Taliban is a Government of Mushrikūn

Also from the misconceptions that have been spread by some of them is that the Taliban is a government of grave worshippers that is ruled by groups of Mushrikūn and for that reason, making an alliance with America is in reality, assisting a Kāfir against another Kāfir!!

Some of them even say: “It is assisting a Kitābī against a Mushrik and the Kitābī is closer to us than the Mushrik!!!”

The response to this misconception is from various angles:

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357 Majmūʿ al-Fatwā (28/208-209).
358 Kitābī (كثامي) – Meaning, one from the People of the Book. [T]
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The First Angle

The principle in the Shari‘ah states that: the burden of proof is upon the claimant. So, whoever claims this then he must establish two things:

**The First Claim:** The presence of Major Shirk in those lands.

**The Second Claim:** That the rulers of those lands allow that Shirk.

If he does not establish those two claims then he is from the liars.

The Second Angle

The lands of the Afghān are not wastelands that are reached by none. Rather many of the Muslims have gone to it for more than twenty years until today. They viewed it and its conditions. From them there were students of knowledge and well-known callers. Many of them witnessed groups of the Afghān leaders and scholars and commanders who were free from Major Shirk, not allowing it, rather censuring it. The presence of innovation does not necessarily imply the presence of Shirk. You should differentiate between building upon the graves, which is an innovation, and making Tawaf around it, slaughtering at it and making vows to it – all of which are Major Shirk. (Differentiate) between supplicating at the graves of the Awliyā’ (the allies of Allāh), which is an innovation, and actually supplicating to the Awliyā’ (themselves), which is Major Shirk. (Differentiate) between seeking blessing through the physical remnants and effects of the righteous, which is an innovation, and directing anything of worship to them, which is Major Shirk. And (with all this said) the call to Tawḥīd is spread with vigor among the ranks of the ignorant.

The Third Angle

The Tālibān in particular have demolished some of the places of Shirk as was mentioned by the Minister of Commanding the Good and Forbidding the Evil. It has (also) stood to prevent major Shirk at the graves as was mentioned in the Second Area of Research in Chapter One.

The Fourth Angle

The presence of Shirk among some of the subjects does not necessitate describing the entire land with that description. If that were the case there would never be found lands of Islām ever! In our lands for example, in the Arabian Peninsula, there are numerous Munhibkūn: the Rawāfiḍ in the Eastern region and in Madīnah. The Ismā‘īliyyah in Najran and its surrounding areas. The grave worshippers from the Sūfis in Makkah and in other cities in the Hijāz. Their presence does not make our lands that of Shirk so similarly with regard to the Tālibān.
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The Fifth Angle

By the consensus of both the ones who agree and the opponents, the land of the Afghān under the rule of the Ṭālibān was in better condition than during the time of the parties during the Ḥiḥād against the Russians and the scholars bore witness to the Afghāni Ḥiḥād, in the time of the parties, with virtue and they held it to be an Islāmic Ḥiḥād and they encouraged the people to wage Ḥiḥād with them and to spend on them, support them and supplicate for them. The legal verdicts of the well-known People of Knowledge such as Shaykh Ibn Bāz, Shaykh Ibn ‘Uthaymīn, and Shaykh al-Albānī (raḥimahullāh) are famous and well known in this matter. From that, there is what appeared in a meeting with Shaykh ‘Abdul-‘Azīz ibn Bāz (raḥimahullāh) in the Pakistani magazine: “Takbīr,” as it found in Majmū’ Fatāwā wa Maqālāt Mutanawwi’ah. And from what appeared therein:

**Question:** What are the responsibilities that are obligatory upon us with regard to the Islāmic Ḥiḥād in Afghānistān and what are the efforts that you have established in that regard until now?

**Answer:** Without doubt, the Ḥiḥād in Afghānistān is an Islāmic Ḥiḥād that must be encouraged and supported by all of the Muslims. This is because they are Muslims that are fighting a vile fierce enemy from the most disbelieving and corrupt of them. And as it concerns the strength with respect to physical force, there is not an equal footing between the two powers however, (there is) the help and assistance of Allāh for our Mujāhidūn brothers. What is obligatory upon the people of Islām all together is that they help them and assist them with wealth, body, opinion and intercession and whatever may be considered as a help and assistance to them. This is what is obligatory upon all of the Muslims.

Along these lines, there is also what appeared in a meeting with him (raḥimahullāh) in the magazine: “al-Mujāhid,” in the first year, number ten, Safar 1410H. From what was in the meeting:

**Question:** We hope from your esteemed self, that you provide us with the decisive word surrounding the obligation of Ḥiḥād?

**Answer:** The Afghāni Ḥiḥād is an Islāmic Ḥiḥād against a Kāfir country. What is obligatory is that it is supported and that those engaged in it are assisted with all forms of support. Upon our Afghān brothers it is Fard ‘Ayn [obligatory upon every individual] for the sake of defending their Din and their brothers and their country and upon other than them it is Fard Kifāyah [obligatory upon a portion of the Ummah who lift its obligation from the rest] due to the words of the Most High:

Go forth both light and heavy and wage Ḥiḥād with your lives and wealth in the path of Allāh. That would be better for you if you but knew.  

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359 Majmū’ Fatāwā wa Maqālāt Mutanawwi’ab (2/449).
360 Srah at-Tawbah (9)41

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And His statement, the Glorified:

Oh you who believe, fear Allāh and seek a means of approach to him and wage ḥijād in his path so that perhaps you may be successful. 361

And the ʿĀyāt with this meaning are many. This includes all of our Mujāhidūn brothers in Afgānistān and all of the Mujāhidūn in Palestine and Philippines and others. It has been established that he (ṣallallāhu ʿalayhi wassallam) said: “Wage ḥijād against the Mushrīkūn with your wealth, lives and tongues.” We ask Allāh to give success to our Mujāhidūn brothers in the lands of the Afgān who are in His path as well as in other (places) for strong victory and that He assists them in ḥijād against the enemies of Allāh an that He makes firm their hearts and feet and that He unites their word upon the truth and that He humiliates the enemies of Allāh wherever they are and that He makes their plots against them. Verily He is the one in charge of that and capable over it.

So, if this is the opinion of the well-known People of Knowledge in that time, what is it that changed that ruling? Why was that an Islāmic ḥijād when the enemy was the Russians but when the enemy became the Americans it didn’t become Islāmic?

Rather, it has more right to be called an Islāmic ḥijād now from three angles:

The First Angle: Their implementation of the ʿShārīʿah today was better than in the time of the factions.

The Second Angle: Today they are one, whereas in the days of the factions they were split up.

The Third Angle: today they are facing a ferocious attack from all of the nations of Kāfr, the Jews, the Christians, the Buddhists, and the Hindus and others. As for the days of the factions, they were only facing the Russians.

The Sixth Angle

It should be said to the people of this misconception: “What is your opinion of the Afgānī ḥijād that was against the Russians?”

If they say: “It was an Islāmic ḥijād.”

It should be said: “So what is the difference between it and the situation of the Tālibān today, while all emphasize that the Tālibān is far better than the factions?”

If they say: “Their situation is like that of the Tālibān, they were all grave worshippers.”

361 Sūrah al-ʾImrān (3) 200

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It should be said to them: “So where were you when the Mashayikh and the People of Knowledge were encouraging their support and were assisting them and calling it an ‘Islamîc Jîbah’ and issuing legal verdicts that have reached into the hundreds stating the obligation of helping them, and they would assist them with wealth that reached into the millions and when the government used to encourage the youth join the ranks of the Afghân Mujâhidîn, making the price of the Mujâhid’s plane ticket seventy-five percent off and they remained upon that for many years?!!

Why did they not warn from them and announce their grave worshipping and Shîrkh at that time? Why is it that this warning did not come until their enemy was America or is there something behind the curtains?”

We seek refuge in Allâh from deviation and desires and I ask Allâh the Most High that He does not make us look after others (fear) in our statements and actions.

The Seventh Angle

It should be said: “Let it be assumed that that government is a government of Mushrikiûn. Surely there contains therein Muslims, Mujâhidîn in numerous regions and they are also targeted by America. Even if there were only one Muslim Mujâhid, assisting America against him would be Kafr and apostasy.”

The Eighth Angle

It should be said: “Let it be assumed that it contains those evils, the most that they can be is like the government of the Mamlukes in the eight century, those who were know to glorify the Mashâbihî and build them in Egypt and Shâm and it is they that built the dome of the Prophet and from their midst the Madhâbîb (ways and schools of thought) of the Jahmiyyah, the Ittihâdiyyah, the Sûfis and others spread. Many of their Qâdîs (judges) were upon those innovated Madhâbîb however; the basis of Islâm was present. When the Tartars invaded them, the scholars of Islâm such as Shaykh ul-Islâm Ibn Taymiyyah (rahimahullâhî) and others were among them, even though the scholars of that government were from the Jahmiyyah and Sûfis who imprisoned him and put him to trial on numerous occasions. He took a famous position in the battle of Marâj as-Safâr in the year 702H. He also delivered a legal verdict pronouncing apostasy upon the one who assists the Tartars against the Muslims in his time as has proceeded. He also encouraged the Muslims to fight them in well-known essays and legal verdicts.”

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362 Mashâbihî (машаъибî)- The structures that are built over graves. [T]
363 This is in reference to the large green dome over the grave of the Messenger of Allâh (sallallahu `alayhi wasallam). [T]
364 Jahmiyyah- the deviant sect founded by J’ad ibn Dirham and propogated by Jahm ibn Safwân- from this sects misguided beliefs is the denial of Allâh’s names and attributes. [T]
365 al-Ittihâdiyyah- Unionist and pantheists that believe that Allâh in indwelling with His creation. [T]

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The Ninth Angle

It should be said: “Let it be assumed that all of the people in the lands of the Afghān are Mushrikūn – may Allāh protect them, save them and deliver them from that – however, America has defined the first step in its war against terrorism with twenty seven objectives against some of the Jama’ahs of the Muslims in: Kashmir, Philippines, Lebanon, Egypt, Algeria, Libya, Somalia, Yemen, and Uzbekistan. So, are all of these Mushrikūn as well?”

The Tenth Angle

It should be said: “Let it be assumed that all of the targets that were outlined by America in its Crusader Onslaught were all Mushrikūn, that does not make cooperation with them permissible under any circumstance because their target is Islām without [them] looking at pure Tawhīd or what is tainted with Shirk.” I have presented the evidence for that in the Third Area of Research in Chapter One so refer to it.

The Eleventh Angle

The one who observes the declarations made by those in charge in America, along with the commentaries of the reporters upon it, sees that what causes them irritation and makes them lose sleep is the “Wahhabi call” for that is the “roots of fundamentalism” as they say. For this reason, it is the Da’wah to Tawhīd that is their first goal, even if they delay it for a period of time. In the paper, the Sunday Telegram, on the 23rd of September 2001, reporter Steven Schwartz366 wrote an article with the title: “The Whole Issue Began From Saudi Arabia.”

From what he stated therein:

So we have to ask ourselves what has made these men into the monsters they are? What has so galvanized violent tendencies in the world’s second-largest religion (and, in America, the fastest growing faith)?

Then he said:

But if you ask educated, pious, traditional but forward-looking Muslims what has driven their umma, or global community, in this direction, many of them will answer you with one word: Wahhabism. This is a strain of Islām that emerged not at the time of the Crusades, nor even at the time of the anti-Turkish wars of the 17th century, but less than two centuries ago. It is violent, it is intolerant, and it is fanatical beyond measure. It originated in Arabia, and it is the official theology of the Gulf states. Wahhabism is the most extreme form of Islamic fundamentalism, and its followers are called Wahhabis. Wahhabism is the Islamic equivalent of the most extreme Protestant sectarianism. It is puritan, demanding punishment for those who enjoy any form of music except the drum, and severe punishment up to death for drinking or sexual transgressions. It condemns as unbelievers those who do not pray, a view that never previously existed in mainstream Islām.

366 The reader might be surprised to find out that this writer is a self pronounced ‘Naqshbandi Sufi’ who claims to follow Islām!
It is stripped-down Islam, calling for simple, short prayers, undecorated mosques, and the uprooting of gravestones (since decorated mosques and graveyards lend themselves to veneration, which is idolatry in the Wahhabi mind). Wahhabis do not even permit the name of the Prophet Mohammed to be inscribed in mosques, nor do they allow his birthday to be celebrated.”

And the New York Times paper published and article in its edition on Jumu’ah 8/3/1422 corresponding with 10/19/2001 in which it accused the Saudi schools of manufacturing producing terrorism through spreading extreme views against the west in the minds of its children and that American paper claimed that the religious books that are in the Saudi schools contain warning to the Muslims from having any friendship with the Jews or Christians because they are infidels and enemies to them.

The Chicago Times published an article on Wednesday 7/15/1422 corresponding to 10/3/2001 in which it spoke about “Wahhabism” in the Arabian Peninsula and that it is the source of modern Islāmic fundamentalism. From what appeared in the article:

“Today, Saudi Arabia is the source of radical Islamists and as long as the petrol dollars fund the Wahhabis and they continue to work in order to spread it, it will continue to be the main financial and political base of Islamic fundamentalism.”

The BBC mentioned on Wednesday, 10/24/2001 the statement of the Head of the Department for International Affairs Joseph Bydan while at the Assembly of Congress saying:

“The Kingdom of Saudi Arabia must be informed of the necessity of halting and stopping all assistance to the religious schools that are under it or otherwise there will be dire effects upon it and others.”

The BBC also said that Bydan “claims” that the Saudis:

“Donate a large amount of funding to the extreme religious schools that fill the minds with hatred of Americans and in which they study the Wahhabi school of thought which is believed to be the ideology that has had influence on Usamah Bin Laden, the head of the al-Qaeda movement as well as the Taliban who rule over Afghanistan.”

Therefore, their target is “Wahābiyyah” – “the source of extremism and terror,” as they say, and Allāh is victorious over His affair.
Misconception Number Eight:
Using As Evidence the Words of the Most High: “…except with a people that between you and them there is an agreement.”

From the misconceptions that are also spread is the statement of some of them: Abandoning assistance of the Tālibān is merely fulfilling the agreements that are between America and us because of the statement of the Most High:

And as to those who believed but did not emigrate you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allāh is the All-Seer of what you do.

The response to this misconception is from various angles:

The First Angle

This matter is with respect to the one who abandoned the Hijrah and remained in the land of the Harbi (the Kuffār that reside in Dār al-Harb) as the Most High said in the first of the Āyāt:

“And as to those who believed but did not emigrate you owe no duty of protection to them until they emigrate, but if they seek your help in the Dīn, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allāh is the All-Seer of what you do.”

Ibn Kathīr (rāhimaullāh) said:

“The words of the Most High:

But if they seek your help.

These are the Bedouin Arabs that did not make Hijrah who are (engaged in) fighting based on Dīn against an enemy of theirs so help them for verily it is obligatory upon you to help them because they are your brothers in the Dīn. (that is) unless they seek your help against a people from the Kuffār that between you and them there is an agreement, meaning: a treaty
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for a period of time, so do not violate your Dhimmah and break your agreement with those who you have entered into a contract.” 369

The Āyah is clear concerning this matter without any confusion or obscurity and to Allāh belongs the praise.

Al-Qurtubi (rahimahullāh) said:

“The words of the Most High:

But if they seek your help in the Din.

He means that if these believers who did not migrate from the land of war (Dār al-Harb or Ard al-Harb) called for your assistance (by means of) an expedition, or wealth to rescue them, then assist them for that is obligatory upon you and do not lag behind. (That is however), unless they seek your help against a group of Kuffār that between you and them there is an agreement, so do not help them against them and do not break the contract until its proscribed time comes up and is finished.” 370

The Second Angle

This command is also abrogated as was declared by a group of the People of Knowledge [Aḥkām al-Jassās (3/113)] and Ibn al-ʿArabī (rahimahullāh) said:

“They Allāh abrogated that (Āyah) by the conquest of Makkah and the inheritance by close relations whether the inheritor was in Dār al-Harb or in Dār al-Islām due to the cessation of considering the Hijrah in the Sunnah unless they were weak prisoners, for the wilāyah with them is still standing and helping them with the body is obligatory. (That is) so much so that there should not remain an eye that blinks until we go out to their rescue if our numbers can handle that, or until we spend all of our wealth for the sake of freeing them to the point that their remains not a Dirham for anyone. Like this Mālik and all of the scholars stated, so to Allāh we belong and to Him we shall return (we say with regards to) what has happened to the creation in their abandonment of their brothers in the custody of the enemy whilst in their hands (there lies) treasures of wealth and abundant means and preparation and numbers, power and shields and Beasts of transport.”371

I say: May Allāh have mercy upon you O Ibn al-ʿArabī! How would you be if you saw our condition today?!!

369 Tafsīr ibn Kathīr (2/330).
370 Tafsīr al-Qurtubi (8/57).
371 Aḥkām al-Qurʿān (2/440).
The Third Angle

This matter is only in the offensive Jihād. As for the defensive Jihād, it is not the subject of differing at all. Defensive Jihād is from the greatest of Jihāds as stated by Shaykh ul-Islām:

“If however, the enemy wanted to attack the Muslims, repelling them then becomes obligatory upon all those targeted as well as those not targeted in order to assist them as Allāh the Most High said:

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\text{ﻭَﺑَﻴْﻨَﻜﹸﻢْ ﺗَﻗﹶﻮْﻡﹴ ﻋَﻠﹶﻰ ﺍﻟﻨﱠﺼْﺮُ ﻓﹶﻌَﻠﹶﻴْﻜﹸﻢُ ﺍﻟﺪﱢﻳﻦﹺ ﻓِﻲ ﺍﺳْﺘَﻨْﺼَﺮُﻭﻛﹸﻢْ ﻣِﻴﺜﹶﺎﻕٌ ﻭَﺇِﻥِ ﺑَﻴْﻨَﻬُﻢْ}
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But if they seek your help in the Din, it is your duty to help them except against a people with whom you have a treaty of mutual alliance.

And as the Prophet (ṣallallāhu ‘alayhi wasallam) ordered to help the Muslim whether that man was from the people of fighting or not. This is obligatory upon everyone with his self and wealth according to his ability with small or large (numbers), the rider and the one walking, just as the Muslims were when the enemy targeted them in the year of the trench and Allāh did not give permission for anyone to leave it as He had originally given permission to leave Jihād in attacking the enemy. In this He divided them between the one sitting and one having gone fourth. Nay, He condemned those who sought the permission of the Prophet (ṣallallāhu ‘alayhi wasallam):

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\text{ﻫِﻲَ ﻭَﻣَﺎ ﻋَﻮْﺭَﺓﹲ ﺑُﻴُﻮﺗَﻨَﺎ ﻛُﻮَﺍ ﺑَﻴْﻨُﻬُﻢُ ﻓَﺎﺭﱠﻴﺨُﻮﺍ ﻟَﻜُﻮﻢْ ﻣُﻘﺎﻣَ ﻲِﻫْﻞِ ﻲﺎ ﻟْﻤُﻨْﻬُﻢْ ﻓِﺄْﻫِﻞُ ﺽَﺎﺋِﻔَﺔ ﻗَﺎﻝُ ﻭَﺉَﺫُ ﻲُ ﺍﻹِﻥَ ﻓِﺮَﺍﺭً ﻗُﻮﻝُﻭﻥَ ﺑَﻴْﻨُﻬُﻢُ ﻳَﺜْﺮَﺏَ ﺍﻷَﻃْﺖِ ﻛَﻮَﻝَ ﺑَﻴْﻦُ ﺑِﻴُﻮْﺓُ ﻷـ} 
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And when a party of them said: "O people of Yathrib! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. 372

So this is defense of the Din and the sanctity of the souls and it is fighting out of necessity while that, meaning the offensive Jihād, is fighting by choice to add to the Din, to raise it and to terrorize the enemy like the warriors of Tabūk and the likes of it.373

The Fourth Angle

Surely, if we were to compromise and admit that this ruling is not abrogated and that there are in actuality agreements between the Muslims and the Americans that they have not broken and that this matter is not concerning the one who abandoned the Hijrah, the most (that it indicates) is to leave off helping those Muslims only and under no circumstances does it prove helping the Kuffār against them.

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372 Sūrah al-Ahzāb (33)13
373 Majmu' al-Fatāwa (28/359).
Conclusion: The Obligation of the Muslims in This Trial

The obligation of the Muslim in this trial can be summarized in two matters:

The First Matter:

The obligation of having deep concern and attention to the affairs of Tawhīd.

Tawhīd is the capital of the Muslim and he will not cross the Sirāt (traverse) on the Day of Judgment without it. These events (in modern times) have made clear to us the extent of weakness in Tawhīd with the people. Rather, (that is) even with some of those who brag and boast about it from those who ascribe themselves to knowledge. Therefore, the Muslim must know where he places his two feet in these trials by taking full precaution from loyalty to the enemies of Allāh the Kuffār against the Muslims even if by tongue. (The Muslim must know) that this will destroy his worldly life, by the Kuffār waging war against him after they are finished with his brothers, and it will destroy him in the hereafter by his apostasy from his Din and Allāh’s refuge is sought.

The Second Matter:

The obligation of solidarity with his Muslim brothers in Afghanistān and supporting them with what he is able of life, wealth, weapon, opinion or other. Allāh the Glorified said:

And verily, this- your religion is one religion, and I am your Lord, so keep your duty to Me. 374

And the Most High said:

The believers are none but brothers. 375

It is reported in the Two Sahīhs from Ibn ‘Umar (rādīyullāhu ‘anhumma) that the Prophet (sallallāhu ‘aleyhi wasallam) said: “The Muslim is the brother of the Muslim. He does not oppress him nor does he surrender him.”

It is also reported in them as well from Abū Hurayrah (rādīyullāhu ‘anhu) that the Prophet (sallallāhu ‘aleyhi wasallam) said: “The Muslim is the brother of the Muslim. He does not oppress him, he does not abandon him and he does not despise him.”

374 Sūrah al-Ma’idah (5)52
375 Sūrah al-Hajjārīt (49)10
It is also reported in them as well from Nu‘mān ibn Bashīr (raddallāhu ‘anhu) that the Prophet (gallallāhu ‘alayhi wasallam) said: “You will see the believers in their mutual mercy, love and concern like the body; if one part of it suffers the rest of the body suffers fever and sleeplessness.”

It is also reported in them from Abū Mūsā al-Ash’arī (raddallāhu ‘anhu) that the Prophet (gallallāhu ‘alayhi wasallam) said: “The believer with another believer is like a solid building that supports one another.” – then he intertwined his fingers.

All of the people of Kufr have allied – may Allāh humiliate them – against our Muslim brothers in Afghānistān, therefore it is obligatory upon every Muslim to stand in solidarity with them and to supplicate for them and give them assistance. This is from the least of their rights upon us.

Allāh the Most High has ordered (that) the Muslim be assisted and not abandoned and the politics of the countries is not considered as (something that) can change the Shura’ (laws and legislation) of Allāh or particularize it. Rather, we declare to Allāh our disavowal and freedom from every political (matter) that is in opposition to His command and that allies itself with His enemies and wages war against His allies.

Jihād in this condition is Fard ‘Ayn upon all of those that are able. No ones permission is to be sought in that, for this filthy vile criminal Kāfīr enemy has started to strike the lands of Islām and there is no helper for whom they have struck save Allāh the Most High. Jihād against him (this enemy) is from the greatest and most compulsory types of Jihād. Shaykh ul-Islām Ibn Taymiyyah (rahimahullāh) said:

“As for the defensive fighting which is the most severe form or repelling the occupying enemy from the sanctified (things) and the Din, it is obligatory according to Ijmā’. For the occupying enemy who is corrupting the Din and the worldly life, there is nothing more obligatory than repelling him. There is no pre-condition upon him, nay, he is to repel according to his ability and the scholars, our companions (the Hanbalīs) and others have textually stated that.” 376

And he said:

“And when an enemy has entered the lands of Islām, there is no doubt that it is obligatory on those who are closest to it to defend it and then on those around them for the lands of Islām is like a single country. It is also obligatory to go fourth to meet the enemy without the permission from parents or from the one to whom one is in debt. The texts of (Imām) Ahmad are explicit regarding this.”

So fear Allāh! Fear Allāh with regard to your brothers in Afghānistān! Beware of abandoning them for they are in severe need of you.

376 al-Fatāwā al-Kubrā (4/520).
Know that the forces of Kufr, even if its transgression is lengthened, its filth spread wide, and domination becomes drawn out, (nevertheless) it has a demise that is near and the good result is for the Muttaqin (those have Taqwa of Allāh). Verily Allāh the Glorified has promised- and who is truer than Allāh in speech- that He will give victory to His Dīn and honor His allies and humiliate His enemies. Yet, for every decree there is a book and everything is in His decree

In the Musnad of Imām Ahmad and others (there appears) on the authority of Tamīm ad-Dārī (radiyallāhu ‘anhu) who said: I heard the Messenger of Allāh (sallallāhu ‘alayhi wasallam) say: “This affair will reach the extent of what is reached by the night and day. Allāh will not leave hose from stone or mud except that Allāh will enter this Dīn into it – with the might of a mighty one or by the humiliation of a humiliated one that Kufr will be humiliated by.”

And in it as well from Miqdād (radiyallāhu ‘anhu) who narrated that the Prophet (sallallāhu ‘alayhi wasallam) said: “There will not remain upon the face of the earth, a house of stone or mud except that the word of Islām will have entered it with the honor of an honorable one or the humiliation of a humiliated one.”

And in the Sahīh from Abū Hurayrah: the Messenger of Allāh (sallallāhu ‘alayhi wasallam) said: “The hour will not be established until the Muslims fight the Jews whereby the Muslims will kill them until the Jew takes cover behind a rock or tree so the tree or stone will say: ‘O Muslim, O slave of Allāh! This is a Jew behind me so come and kill him,’ except for the Gharqad tree for it is the tree of the Jews.”

And in the Sahīh from Abū Hurayrah: The Prophet (sallallāhu ‘alayhi wasallam) said: “The Hour will not come until the Romans camp at al-A’mash or Dābiq. An army, composed of the best people on earth at that time, will come out from Madīnah to meet them. When they have arranged themselves in ranks, the Romans will say: ‘Do not stand between us and those who took prisoners from amongst us. Let us fight with them.’ One-third will run away, and Allāh will never forgive them. One-third will be killed, and they will be the best of martyrs in Allāh’s sight. One-third, who will never be subjected to trials or tribulations, will win, and will conquer Constantinople.

Whilst they are sharing out the booty, after hanging their swords on the olive-trees, Satan will shout to them that the Dajjāl has taken their place among their families. When they come to Syria, the Dajjāl will appear, while they are preparing for battle and drawing up the ranks. When the time for prayer comes, ‘Isā ibn Maryam will descend and lead them in prayer. When the enemy of Allāh (i.e. the Dajjāl) sees him, he will start to dissolve like salt in water, but Allāh will kill him.”

And in the Sahīh from Abū Hurayrah: The Messenger of Allāh (sallallāhu ‘alayhi wasallam) said: “The son of Mary (‘alayhi as-salām) will soon descend among you as a just judge. He will break crosses, kill swine and abolish the Jizyah. Wealth will pour froth to such an extent that no one will accept it or need it.”
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May Allāh the Glorified make us from the Āngār (helpers) of His Dīn and from His allies and may He provide us with disavowal of all of the Tawābīt and their helpers and may He grant us Shabādāb (martyrdom) in His path, as those who are steadfast and not fleeing, being patient and hoping for reward and may He gather us with the congregation of the Prophets and the truthful ones, the Shuhbādā’ and the righteous and what a good friendship is there in those.

And our final call is: All praise is for Allāh the Lord of all the worlds.

May the Salāb and Salām of Allāh be upon our Prophet and his family and Companions.