

التبيان في كفر من أعان الأمريكان

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
Nāsir al-'Ulwān
(may Allāh free him)

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

At-Tibyān Publications



**The Exposition Regarding the Disbelief
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Shaykh ul-Islām Muḥammad ibn ‘Abdil-Wahhāb (d. 1206H) – *rahimabullah* – said in *Nawāqid al-Islām*. “**The Eighth Nullifier:** *Mudhābarab* (aid, assistance, victory) of the *Mushrikūn* 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. [*Sūrah al-Mā’adab* (5):51]”

The ‘*Allamah*, Ibn Ḥazm (d. 456 H) – *rahimabullah* – said in *al-Muḥallā* (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. [*Sūrah al-Anfāl* (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-Qayyim (d. 751 H) – *rahimabullah* – said in *‘Ilām al-Muwaqqi’im* (2/121): “So what *Dim*, 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 *Dim* left, and the Sunnah of the Messenger of Allāh (*ṣallallāhu ‘alayhi wassallam*) being thrown away while he is of cold heart with a silent tongue, a dumb-mute *Shayṭān* just as the one who speaks falsehood is a speaking *Shayṭān*?! Is the tribulation of the *Dim* in other than these, who if their source of food and position is safe, then there is no concern for what happens to the *Dim*? 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 *ḥadīth* of the Prophet (*ṣallallāhu ‘alayhi wassallam*): **“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 *Īmān*.”** (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 *Dim*.”

Shaykh ‘Abdul-Laṭīf ibn ‘Abdir-Raḥmān āl-ash-Shaykh (d. 1293 H) – *rahimabullah* – 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 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 *ghayrah* (strong honor and jealousy that leads one to action) for Allāh, His Book and His *Dim*.”

So let there be from you, O brother, a *Shari’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 *Īmān*.” [*ad-Durrar as-Saniyyah* (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 *Muwaḥhidūn* and *Kuffār*. And may the *Ṣalāh*, and the *Salām* be upon His final Messenger, the Imām of the *Abrār*, 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 place upon the one that opposes my command, and whoever imitates a people then he is from them.”**¹

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 (*‘alaybi la’ainullāh*) 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 Allah (*ṣallallāhu ‘alayhi wassallam*) said: **“The most severely tested of the people are the Prophets, then those closest to them, then those closest to them.”**²

Without doubt, from the path of the Prophets is to establish the demarcating line between the allies of *ar-Raḥmān* and the allies of *ash-Shayṭān*. 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 *Dīn*? What kind of *Dīn* 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 *Dīn* does the person have, who considers it appropriate to actively work with the military or intelligence agencies

¹ *Ḥadīth Ḥasan*, reported by Imām Aḥmad in his Musnad on the authority of Ibn ‘Umar (*radiallāhu ‘anhu*).

² *Ṣaḥīḥ Muslim*.

³ *Sūrah al-An‘ām* (6):55.

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of the *Kuffār* in apprehending, punishing, or thwarting the *Jibād* 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-Ūwla* (September 11th) with the intent of establishing, with *Shar’i* legislative proofs and evidences, the *Kufr* of those who assist America and her accursed allies in the war against Islām. The author of this wonderful book, *Shaykh* Nāṣir 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 *tawḥīd*, especially in the English language, and that is the actualization of the *Millah* of Prophet Ibrāhīm (*‘alayhis-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*, *Dīn*, *Shirk* 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*’. [بُخَارِي] will be transliterated as *al-Bukḥārī* 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 *Ikhlāṣ* 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 *Duā’s* and ask Allāh to forgive us our shortcomings and to grant all of us *tanfīq*.

At-Tibyān Publications.

10/8/1424

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 Riyādh in the month of Shawwāl 1388 and he was raised in it, he graduated from Imām University, College of Sharī'ah in Riyādh, in Rajab 1412, and he was appointed dean in the College of *Usūl ad-Dīn*; 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-Rājihī
Shaykh 'Abdul-'Azīz bin 'Abdillah āl-ash-Shaykh
Shaykh Sālih al-Atram
Shaykh 'Abdullah ar-Rukbān
Shaykh Zayd bin Fayyād (*rahimabullāh*)
Shaykh Aḥmad 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-'Itisām* (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 Afghānistān
- 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 Ascertainment of the Issue of Clapping
- Notices Concerning the Books of (Hādīth) Checking for Kitāb at-Tawhīd
- The Censure in Clarification of What the *Bayān al-Muthaqqafīn* Contains of Falsehood

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- *Jarḥ wat Ta'dīl* According to Ibn Ḥazm adh-Dhāhirī
- 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-Islām ibn Taymiyah (*rahimahullāh*)
- 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 (*rahimahullāh*) (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, Nāsir ibn Hamad al-Fahd

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

All praise is due to Allāh, and may *Salāh* and *Salām* be upon the Messenger of Allah, to proceed:

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

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

And He said:

And we have sent in every people a Messenger saying worship Allāh 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:

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 Allāh, we have disbelieved in you, and enmity and hatred has begun between us and you until you believe in Allāh alone.”⁶

Shaykh ul-Islām Ibn Taymiyyah (*rahimabullāhu ta’alā*) said: “For Allāh has ordered us to follow in the way of Ibrāhīm and those who were with him, as they declared *Barā’ah* (innocence, disavowal) from the *Mushrikūn* and what they worship besides Allāh, and al-Khalīl (Ibrāhīm) said: **“I am free from what you worship, except the One who created me. Indeed He shall guide me,”** and having *Barā’ah* is opposite of allegiance, and the foundation of *Barā’ah* is hatred, and the foundation of allegiance is love, and this is because the reality of *tawhīd* is to not love except Allāh, and to love what Allāh 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-Nabl* (16):36.

⁶ *Sūrah al-Mumtahinah* (60):4.

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Many of the Muslims have been tribulated by living in the abodes of the *Kāfirīn*, for various reasons, and the ruling upon residing in the lands of the *Kāfirīn* 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 *Tāghūt*, 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 *Bara’ah* 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 (*ṣallallāhu ‘alayhi wasallam*) 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 than 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 a'ān al-Amrikān*, and it discusses one of some of the great explicit matters of the *Millah* 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**

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 Muḥammad, and upon his family and companions. As for what follows:

I have reviewed the book:

(at-Tibyān fī Kufr man a’ān al-Amrikān)

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 *Kufr* 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 *Dīn* 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:

⁷ The word in Arabic I have chosen to translate as “watering down” is *Tamyī’* (تميع). [T]

⁸ *Sūrah as-Sāffāt* (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 *Kāfirūn* and those that assist them everywhere and may Allāh send His *Salāh* upon our Prophet Muḥammad, his family, and companions.

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

¹⁰ *Sūrah ar-Ra’d* (13):17.

¹¹ *Sūrah āl-‘Imrān*, (3)187

¹² *Sūrah Muḥammad* (47)38

The Introduction of the Noble Shaykh, Sulaymān ibn Nāsir al-‘Ulwān

(May Allāh free and preserve him)

The Islāmic *Shari‘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 *Dīn*, 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 wassallam*) said: **“The Muslim is the brother of (his) fellow Muslim. He does not oppress him nor does he surrender him.”**

And he (*sallallāhu ‘alayhi wassallam*) 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 *Dīn* 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 wassallam*) 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.

¹⁴ *Sūrah al-Anfāl* (8):72.

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sleeplessness and fever. This has been recorded from him in the Two Sahīhs from the ḥadīth of Nu'mān ibn Bashīr.

And in Ṣaḥīḥ Muslim there appears (the ḥadīth): **“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 *'Aqīdah* and love, and it wages war against abandonment and disputations that 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 *Nifāq* and apostasy from the *Dīn*. 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.

¹⁵ *Sūrah at-Tambah* (9):41.

¹⁶ *Sūrah an-Nisā'* (4):139.

¹⁷ *Sūrah al-Mā'idah* (5):51.

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

That is because they preferred the life of this world over the hereafter and verily Allāh does not guide the people that are *Kāfirūn*.¹⁹

In *Ṣaḥīḥ Muslim* from the route of Ṭarīq ibn al-‘Alā’ ibn ‘Abdir-Raḥmān from his father from Abū Hurayrah who narrated that the Messenger of Allāh (*ṣallallāhu ‘alayhi wassallam*) 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 *Kāfir* or will enter the evening as a believer and awaken as a *Kāfir*. He will sell his *Dīn* 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 *Afghān Mujāhidūn*. (This legal ruling) is as far removed from the *Fiqh* of Islām and spirit of *Īmān* as can be. It was not connected to the truth in any shape or form nor was it built upon principles of *Fiqh* and *Uṣūl*. It is in opposition to the path of the believers, for the believers are in unanimous agreement that whoever assists a *Kāfir* against a Muslim then he has committed a nullifier from the nullifiers of Islām.

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:

And do not kill the soul that Allāh has forbidden except with right.²⁰

¹⁸ *Mudhābarah* (مظاهرة) – 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 chosen to leave it untranslated. [T]

¹⁹ *Sūrah an-Nahl* (16):107.

²⁰ *Sūrah al-An‘am* (6):151.

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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. ²¹

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 fī Kufr man a'ān al-Amrikān)* by the Shaykh, Nāṣir Ibn Ḥamad 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 *Dīn* and (so that) there is no dispute regarding the apostasy of those that perform *Mudhābarah* 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 *Tamhīd* and its justice to them as opposed to the people of dissention and *Nifāq*. 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 '*Aqīdah* 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.

The Introduction of the Noble Shaykh, 'Alī ibn Khudayr al-Khudayr

(may Allāh preserve and protect him)

All praise is to Allāh and He is Sufficient. And may the *Ṣalāh* and the *Salām* be upon the one whom He has chosen. As for what follows:

I have read the book: '*at-Tibyān fī Kufr man a'ān al-Amrikān*' by the noble Shaykh, Nāṣir ibn Ḥamad al-Fahd – may Allāh 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 Tālibān – may Allāh grant it success – and their implementation of the Islāmic *Shari'ah* 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 *Mudhābarah* of the *Kuffār* is apostasy and *Kufr*. That is based upon historical events that took place with people who performed *Mudhābarah* of the *Kuffār* 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 *Mudhābarah*. 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 *Munāfiqūn* assisted the *Kuffār* 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 an ear while bearing witness. This is especially the case with what is related to the misconception of the story of Ḥatīb (*radīyallāhu 'anhu*) and (the one stating) that the Tālibān is a government of oppressors or *Mushrikīn*.

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 Islām 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 *Mudhābarah*, and he is a *Kāfir* and apostate, what then do think about the one who went out with them in their army while ascribing to Islām, 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 *Ijma'* 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:

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 āl-ash-Shaykh (*rahimahullāh*) said concerning this *āyah*:

“So if the he considered him upon *Nifāq* 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 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?

²² The legal verdict that the Shaykh is referring to is the infamous legal verdict of the modernist ally of America; Ṭa-Ha Jābir al-‘Alwanī, the head of the mouthpiece of “modern Islām,” the International Institute of Islamic Thought in Herndon, Virginia. [T]

²³ *Sūrah al-Hashr*, (59) 11

²⁴ *ad-Durrar as-Sanniyah* (8/138).

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2. What Shaykh Nāsir 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 *Dīn* 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 (*radīyallāhu ‘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.

²⁵ *Sūrah an-Nisā’* (4):97.

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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 *ḥadīth* of Abū Dāwūd from Samrah in *Marfū'*²⁶ 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 *ḥadīth*: **“I am free from every Muslim that is established among the *Mushrikūn*.”** Narrated by Abū Dāwūd and at-Tirmidhī from Jarīr. 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-Ḥanafī who followed Musaylamah al-Kaḏhāb. *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 *Zakāb*. 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 *Ḥamiyyah*²⁷ and not out of hatred of Islām or for the sake of Musaylamah's *Kufr* – rather they took part due to *Ḥamiyyah* and arrogant sense of honor. So on a similar note, these (Americans) participated out of *Ḥamiyyah* 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 *Ḥamiyyah* 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 Riḏā, for it is a text on this topic in *al-Mawḏū* (p. 79).

²⁶ *Marfū'* () – A *ḥadīth* that quotes the statement of a companion that relates to matters that are not known except through revelation, therefore the *ḥadīth* is “raised” to the Prophet (*sallallāhu 'alayhi wassallam*). [T]

²⁷ *Ḥamiyyah* () – Tribalistic bigotry that borrows from the pre-Islamic sense of loyalty. [T]

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9. If it is assumed for arguments sake that none of the expressions of threat are attached to them,²⁸ 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.²⁹

And he (*sallallāhu ‘alayhi wassallam*) 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 Hazm 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*.”³⁰

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*³¹ and *Maḥbūm al-Mukhālafah*³², or what is called “*min bāb awlā*.”³³

²⁸ “Expressions of threat,” meaning expressions in the Qur’ān and Sunnah that threaten with Hell-Fire and punishment either due to *Kufr* or major sin. [T]

²⁹ *Sūrah al-Mā’idab* (5) 87

³⁰ *al-Muballā*.

³¹ *Qiyās Awlā* () – A term used by the scholars of *Uṣūl al-Fiqh* that means: “Analogy of the superior.” In definition of this, we must first define *Qiyās*.

Qiyās () – 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

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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 *Kufr* that contains no excuse therein due to ignorance of interpretation. This is because it is from obedience in legislation (*Tashrī*) 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 *ḥadīth* of ‘Adī ibn Hātim (*radīyallāhu ‘anhu*) is well-known and in it (there is the *Āyah*):

They took their Rabbis and Monks as lords besides Allāh.

Shaykh Abā Buṭayn ³⁵ said in commentary of this *ḥadīth*:

“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 *Kufr*. The Most High said:

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

cause (*Illah*), 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-Ihkām* (7/54-55) by Ibn Hāzim and *Uṣūl al-Fiqh* (pp. 195-196) by Abū Zahrah. [T]

³² *Maḥūm al-Muwāfaqah* () – 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 *Mīn Bāb Awlā* () – This term shares the same meaning as *Qiyās Awlā*. [T]

³⁴ *Surah at-Tambah* (9)31

³⁵ He is from the noble scholars of Najd, *rahīmahullāh*. [T]

³⁶ *ad-Durrar as-Saniyyah* (10/393-394).

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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 *Maytab* (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’wīl* and ignorance and giving excuse due to them both in the matter of *Mudhābarah* and assistance of the original *Kuffār*³⁹, 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’wīl* and ignorance in the issue of *Mudhābarah* and *Tammali* in assisting the original *Kuffār* and (we have been asked) if the one who does that out of ignorance and *Ta’wīl* 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 *ahādīth* 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

³⁸ *Surah al-An’ām* (6) 121

³⁹ The *Kuffār* are roughly divided into to two categories:

1. ***Kuffār Aṣliyyūn*** – Original *Kuffār* who have never accepted Islām as a *Ḍīn* for themselves.
2. ***Kuffār Murtaddūn*** – *Kuffār* by way of apostasy, those who were previously upon Islām but fell into apostasy.

⁴⁰ *Surah an-Nahl* (16) 36

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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 Ibāahīm 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 *ḥādīth*: "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 *Ta'wīl* 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 (*radīyallāhu 'anhu*). *Shaykh* Muḥammad 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 with the Quraysh 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 *Ta'wīl* and ignorance be accepted which is weaker and less?

⁴¹ *Sūrah al-Baqarah* (2) 256

⁴² *Sūrah al-Mumtāhinah*,(60)4

⁴³ The war against the apostates, or *Hurūb 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 Muḥammad-*sallallāhu 'alayhi was sallam*- or followed some of the various false Prophets that appeared in that time, such as Musaylamah, Tulayhah, and others. [T]

⁴⁴ *ad-Durrar as-Saniyyah* (8/118).

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4. ‘Abdul-Laṭīf ibn ‘Abdir-Raḥmān āl-ash-Shaykh, while clarifying the words of Ibn Taymiyyah, said:

“The affairs that are nullifiers of *Tawḥīd* and *Īmān* in the Messengership, he (Ibn Taymiyyah), may Allāh have mercy upon him, declared in numerous places the *Kufr* 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-Raḥmān ibn Ḥasan āl-ash-Shaykh said:

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

The point of evidence: *Mudḥābarah* of the *Kuffār* against the Muslims is from that which opposes the two *Shahādahs* and in that there is no excuse due to ignorance or *Ta’wīl*, and *Ta’wīl* is a branch of ignorance.

6. Shaykh Sulaymān ibn ‘Abdillāh said:

“Verily, pronouncement of the two *Shahādahs* without knowing its meaning nor acting upon its precepts such as: sticking to *Tawḥīd*, abandoning *Shirk* and having *Kufr* in the *Tāghūt*, surely that is without benefit according to *Ijmā’*.”⁴⁷

The point of evidence: *Mudḥābarah* of the *Kuffār* against the Muslims is from *Īmān* in the *Tāghūt* and its presence is opposite of *Īmān* in Allāh.

7. Regarding the one that says: “I do not declare enmity towards the *Mushrikūn*,” or who declares enmity towards them but did not perform *Takfīr* of them, or the who says: “I do not have conflicts with the people of *Lā ilāha illa Allāh* even if they committed *Kufr*, *Shirk*, and opposed the *Dīn* of Allāh,” or who says: “I do not object to the shrines,” the two sons of Shaykh Muḥammad ibn ‘Abdil-Wahhāb, Ḥussayn and ‘Abdullāh, said:

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

And they say: ‘We believe in some and disbelieve in some.

Until he said:

⁴⁵ *Minḥāj at-Ta’sīs* (p. 101).

⁴⁶ *ad-Durrar as-Saniyyah* (11/478-479).

⁴⁷ *Taysīr al-‘Aẓīz al-Ḥamid Sharḥ Kitāb at-Tawḥīd*.

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-Raḥmān ibn Ḥasan said:

“The *Tawḥīd* of the people of *Tawḥīd* is not completed except by withdrawing from the people of *Shirk* 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 *Ta’wīl* and ignorant one who lives among the Muslims? Nay, he is a *Munāfiq* who has turned away.

9. Lastly: Verily, *Mudḥābarah* is from the fundamentals of *Tawḥīd* and it is the greatest of the fundamentals of *al-Barā’* and *Kufr* in the *Tāghūt* and from the greatest fundamentals of the *Millah* 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 *Muwālāt* 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 *Barā’ah* 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 *Ta’wīl* in these two fundamentals.

Abā Buṭayn quoted from the words of Ibn Taymiyyah:

⁴⁸ *Sūrah an-Nisā’* (4)150

⁴⁹ *ad-Durrar as-Saniyyah* (10/139-140).

⁵⁰ *ad-Durrar 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]

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“Verily, the open apparent matters that both the commoners and elite from the Muslims know to be from the *Dīn* of Islām; such as the command to worship Allāh alone without any partners with Him, and such as enmity towards the Jews, Christians, and *Mushrikūn* and such as the prohibition of the vile deeds, *Ribā*, alcohol, gambling, and its likes – they are all cause for one to disbelieve completely and he is not excused by ignorance or *Ta’wīl*.”⁵²

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

“The command of that which is clear and from the pillars of the *Dīn* from the reports or commands-that is not excused.”⁵³

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

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

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

Meaning: Doubt suspicion and *Nifāq*,

...rushing to them,

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

They say: “We fear lest an affliction overtakes us,”⁵⁴

Meaning: They use as a *Ta’wīl* for their love and *Muwālāt* the fact that they fear something will happen of the *Kāfirūn* becoming victorious over the Muslims so they will take assistance from the Jews and Christians so that that will benefit them.”⁵⁵

- Shaykh Sulaymān ibn ‘Abdillāh āl-ash-Shaykh, and
- Hamad ibn ‘Atīq; Both of these two issued legal verdicts when the armies of the *Mushrikūn* invaded the lands of Najd and some of the tribes of Najd and its city dwellers

⁵² Summarized from *ad-Durrar as-Saniyyah* (10/372-373).

⁵³ *ad-Durrar as-Saniyyah* (10/388).

⁵⁴ *Sūrah al-Mā'idah* (5):52.

⁵⁵ *Tafsīr Ibn Kathīr* (2/69).

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assisted them (the *Mushrikūn*). 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 Nāsir 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 *Ijma'* however; mentioning some parts of the *Ijma'* strengthens it and does not decrease it

Secondly:

Qiyās al-Awlā: This means *Maḥmūd 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 (*rahimahullāh*) 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 Ramaḍān, 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 (*sallallāhu 'alayhi wassallam*) 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

⁵⁶ *Maḥmūd al-Muwāfaqah* () – What is understood to agree in terms of the particular ruling. This term is very close to the meaning of *Qiyās Awlā*. [T]

⁵⁷ *ar-Risālah* (pp. 357-359).

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Muslims and from that is the basis of the *Dīn* which is *Tawhīd* and allegiance towards the Muslims and *Kufr* in the *Tāghūt*.

2. The author of *al-Mughnī* said in *Kitāb az-Zakāb* with regards to the one who denied the obligation of it (the *Zakāb*): “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 Abī ‘Umar said in *ash-Sharh al-Kabīr*⁵⁸ concerning the one who denies the obligation of the *Salāb*: “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 *Salāb* and *Zakāb* is not excused, then what about that which is greater than the prayer and the *Zakāb* from the basis of the *Dīn* which is *Tawhīd*, allegiance with the Muslims and *Kufr* in the *Tāghūt*?

3. Ibn Taymiyyah quoted the agreement of the Companions and the Imāms that whoever disputes the obligation of the clear and *Mutawātir*⁵⁹ obligations such as the prayer, fasting, and *Hajj*, or disputes the prohibition of the clearly forbidden *Mutawātir* things such as vile evil deeds, and disputing the permissibility of some of the clear *Mutawātir* allowable things such as meat then he is a *Kāfir* 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 *Zindīq*⁶⁰ *Munāfiq*.”⁶¹

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

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

⁵⁸ The explanation of *al-Mughnī*. [T]

⁵⁹ *Zindīq*; a heretic- one who claims Islām while manifesting *Kufr*. [T]

⁶⁰ A “*Zindīq*” or the “*Zanādiqab*” are similar to the *Munāfiqūn* in that they show Islām on their outside while having *Kufr* upon their inside. The difference is that the *Zindīq* 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 Islām.

Abū Idrīs narrated: “People from the *Zanādiqab* who had apostated, were brought to ‘Alī. He questioned them yet they denied it so it (i.e. their disbelief) was clarified to them.” He (i.e. Abū Idrīs) said: “So he killed them without giving them time to repent (i.e. return to Islām).” He (i.e. Abū Idrīs) said: “A man who was a Christian and became a Muslim but latter apostated, was later brought before him (i.e. ‘Alī) so he questioned that man and found that this man admitted to what he had done therefore (‘Alī) asked him to repent. It was said to him (i.e. ‘Alī): ‘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 *Zanādiqab* – 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-Sarīm al-Maslūl ‘ala Shatīm ar-Rasul* (p. 360)] [T]

⁶¹ *Majmū’ al-Fatāwā* (11/405).

⁶² *ad-Durrar as-Saniyyah* (9/405).

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4. Ibn Taymiyyah said in the explanation of *al-Umdah*: “Concerning the one who disputes out of ignorance the obligation of prayer he should be informed like the one who is new to Islām 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 Islām and in all of the clear rulings that are agreed upon. As for the one who dwells in the lands of Islām 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.”⁶³

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

5. Abā Buṭayn said in his quote of Ibn Taymiyyah in *ad-Durrar*: “Verily his speech, may Allāh 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 *Tawḥīd* and Messengership.”⁶⁴

Thirdly:

The evidence of *Qiyās ash-Shibh*⁶⁵:

We say to those that restrict it (the ruling on *Mudḥābarah*) to when is absent *ta'wīl*: “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'wīl*?”

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

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

And you shall see many of them allying themselves with those that have disbelieved...⁶⁶

He said:

“So this proves that the above mentioned *Īmān* negates taking them as allies and it opposes it. *Īmān* 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 *Īmān* from *Īmān* in Allāh, the Prophet, and what he has sent to him and the likes of this is the statement of the Most High:

⁶³ *al-Umdah* (p. 51), with slight abridgement.

⁶⁴ *ad-Durrar as-Saniyyah* (10/368).

⁶⁵ **Qiyās ash-Shibh** () – Analogy of resemblance. [T]

⁶⁶ *Sūrah al-Mā'idah* (5):80

Do not take the Jews and Christians as allies...⁶⁷

He has informed in these *Āyāt* 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-Zamakhsarī said: ‘Verily allegiance with the *Walī* (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'wīl* and if there was a difference they would not have issued them (the rulings of apostasy) upon a particular person without seeking details (*Istifṣāl*) 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 (*yustatāb*) except to a particular person.

Fifthly:

It is then said in closing to the one who restricts *Mudhābarah* and assistance of the *Kuffār* to the one who was from the Muslims with the excuse of ignorance or *Ta'wīl*. It is upon you to

⁶⁷ *Surah al-Mā'idah* (5):51.

⁶⁸ *Majmū al-Fatāwā*.

⁶⁹ *Abkām ahl-al-Dhimmah* (1/242).

⁷⁰ *Fayḍ al-Qadir* (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 *Ijā’*, 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 *Ijā’*.

And from the misconceptions of the *Murji’ah* is restricting *Mudhābarah* (as a ruling) to having hatred of Islām or for the sake of their *Kufr* hence he says (the *Murji*): “If he (a person) made *Mudhābarah* of the *Kuffār* out of hatred for Islām or he made *Mudhābarah* of the *Kuffār* for the sake of their *Kufr* – 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 (*tawallihim*) and *Tawallī* 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 *Kufr* 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 (*ṣallallāhu ‘alayhi wassallam*) 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 *ḥadīth* (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’ah* of today from the *Murji’ah* of yesterday.

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

⁷¹ *Sūrah al-Mā’idah* (5):51.

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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 Muḥammad 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)⁷² and they knew that they *Faranj* would not agree to that unless they were to say: ‘We are with you in your *Dīn* and worldly affairs and it is the truth and the *Dīn* of the *Sultān* is false,’ and they made *Mudhābarah* with that night and day even though they did not enter into the *Dīn* 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 *Dīn* of the *Sultān* is false even though they know that it is true and they openly declared that the *Dīn* of the *Faranj* is correct.”⁷³

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 *Dīn* of the *Faranj*); see the quote of *Ijmā’* concerning their *Kufr*.

And he also said:

“Do you see the people of Shām (meaning Mu’āwiyah and those with him): if their opposition to ‘Alī ibn Abī Ṭālib motivated and caused them to gather together with them (meaning the group that ‘Alī burnt to death when they committed *Shirk*⁷⁴ and make excuses for them and fight with them if they were to withhold (from the *Shari’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.”⁷⁵

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 *Nifāq*. 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*, *Faranjāt*, *Ifranjāt*- 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 *Tarikh Najd* (p. 267).

⁷⁴ The group of ‘Abdullāh ibn Sabā, a Yemeni Jew who came to Madīnah claiming that Alī ibn Abī Ṭālib was Allāh incarnate. ‘Abdullāh ibn Sabā was the father of Shi’ism. [T]

⁷⁵ *Tarikh Najd* (p. 338).

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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 *Kufr* and apostasy for this is against the texts and against the *Ijma'*.

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

And *Fitnah* is greater than killing.

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 *Kufr* 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 (*fawāhish*) 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-fawāhish*, 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*, *fawāhish*, 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

⁷⁶ *Majmū al-Fatāwā* (14/476).

⁷⁷ *Majmū al-Fatāwā* (14/477).

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Allāh that for which He has not sent down any authority, and that you say about Allāh that which you do not know. ⁷⁸

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 Makkan *Sūrah*.” ⁷⁹

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 *Qumūt* 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 *Dīn* it is upon you to help them. ⁸⁰

And the Most High said:

The believing men and women are allies to one another. ⁸¹

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? ⁸²

And in the *ḥadīth*: **“The Muslim is the brother of the Muslim.”**

⁷⁸ *Sūrah al-'Araf* (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)

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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:

Fighting has been ordained for you although you may detest it.⁸³

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 their 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 *Tālibān* 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.

And if you turn away, He will replace you with another people besides you and then they will not be like yourselves.⁸⁴

Written by:
‘Alī ibn Khudayr al-Khudayr
8/6/1422H

⁸³ *Sūrah al-Baqarah* (2) 216

⁸⁴ *Sūrah Muḥammad* (47)38

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(May Allāh protect and preserve him)

All praise is for Allāh, and may the *Salāh* 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 *Tawḥīd*, 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’ah* from it and this is the necessary implication of the word of *Tawḥīd* – *lā 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 (*‘alayhi 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 *Khalīl* (friend) of Allāh was not correct except by actualizing this enmity, because allegiance with Allāh is not correct without *Barā’ah* 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’arā* (26):75-77.

⁸⁷ *Sūrah al-Mumtahinah* (60):4.

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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.”⁸⁸

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 – *lā ilāha illa Allāh* – and it is what the *Imām* of the *Ḥunafā’* 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 *Fitrah*⁸⁹ for all of the creation. Upon it the *Millah* was founded and the *Qiblah* raised. For it the swords of *Jihād* 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 *lā 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 *Tawḥīd* and its actualization and the nullifiers of *Tawḥīd* so that his *Tawḥīd* 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 *Tawḥīd*, the amount of their heedlessness with respect to the two pillars of the *Millah* of Ibrāhīm (*al-Walā’ wal-Barā’*), the amount of their inclining to the *Kuffār*, 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 *Munāfiqūn* and revealed the plots of the *Kāfirūn*. 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 *Tawḥīd* that I have seen some people heedless of or feigning heedlessness in it- and that is the issue of *Tawalli* towards the *Kuffār* and making *Mudhābarah* of them against the Muslims and that is a nullifier from the nullifiers of *Tawḥīd* 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 Imāms of *Kufr* (America and its alliance) against the

⁸⁸ *Sūrah az-Zukhruf* (43):26-28.

⁸⁹ **Fitrah** () – The inborn natural belief that Allāh places in the heart. [T]

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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 *Tālibān*
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 *Ijmā'*
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 *Qiyās* (Deductive Analogy)
6. The Proofs from History⁹⁰
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 *Hāṭib* ibn *Abī Balta'ah*
2. The Story of *Abu Jandal* ibn *Suhayl*
3. This Alliance Between the Muslims and the Crusaders is Like the *Hilf al-Fudūl*
4. There is Compulsion in This Matter
5. Assisting the *Kuffār* is of Two Types
6. That the *Tālibān* and Those With Them are Oppressors
7. The *Tālibān* 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 *Mashāyikh* that honored me with reading this book and

⁹⁰ By evidence here in these two areas of research, I do not mean the technical meaning that is known by the scholars of *Uṣūl*. 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.

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presenting introductions for it.⁹¹ 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 *Salām* and *Ṣalāh* upon our Prophet Muḥammad and upon his family and companions and all those that follow him in righteousness until the Day of Judgment

Written by:

**Nāsir ibn Ḥamad al-Fahd
Riyādh, Rajab 1422H**

⁹¹ I would like to inform [the readers] that I added two misconceptions to the book that were not in the copies presented to the *Mashāyikh* (*ḥafīdhahumullāh*) 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 *Kufr*, 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 Afghānistān!

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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 Lūṭ. As the Most High said about them:

Indeed, you approach men and obstruct the road and commit in your meetings every evil. ⁹³

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

1. Playing with pigeons
2. Tossing almonds ⁹⁴
3. Whistling
4. Backgammon
5. Blowing bubbles ⁹⁵
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 Lūṭ!

If you know that Allāh the Glorified punished the people of Lūṭ 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." ⁹⁶

⁹³ *Sūrah al-'Ankabūt* (29):29.

⁹⁴ ***Ramyī 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 *Sūrah adh-Dhāriyāt* (51):32-34.

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And the Most High said:

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:

**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:

So the shriek seized them at sunrise. ⁹⁹

So Allāh the Glorified punished them for their evil by snatching away their sights and seizing them with the *ṣayḥab* (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 *Īmān*?

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.

⁹⁷ *Sūrah Hūd* (11):82.

⁹⁸ *Sūrah al-Qamar* (54):37.

⁹⁹ *Sūrah al-Ḥijr* (15):73.

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- 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 than 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

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- 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 demolition 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 Afghānistān 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 Afghān 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 (Afghānistān) 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 for among them there is the one who leans towards (the *Madhhab* of) *Ahl al-Hadīth*,¹⁰² the one who leans towards the Sūfis, 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 Afghānistān 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 *Ahl al-Hadīth* () – Those who stick to the narrations of the Prophet (*sallallāhu 'alayhi wassallam*) as a basis for their legal rulings as opposed to adhering to one of the *Madhhabs* that base their rulings off of much opinion and analogy. The term “*Ahl al-Hadīth*” was applied in the past to describe the likes of Imām Mālik, Imām ash-Shāfi', Imām Ahmad, Imām Sufyān ath-Thawrī and many more from the scholars who relied upon the narrations of the Prophet (*sallallāhu 'alayhi wassallam*) 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 Afghānistān 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.

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that took place, which was conveyed, to al-Mullā Muḥammad ‘Umar, the head of the Ṭālibān 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’ah* 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’ah* 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’ah* 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 *Jizyah*¹⁰⁵ upon the *Kuffār* and gave them the title of *Ahl 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 Ṭālibān movement took control of Kābul. [T]

¹⁰⁵ Also known as the *Kufr* tax, this is the tax that is binding upon the *Ahl al-Kitāb* that wish to live in the lands of the Muslims. Those who agree to it pay it and follow its conditions are called *Ahl adh-Dhimmah*. It is

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important to know that not only do the *Kuffār* 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 Ghanam al-Ash’arī 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 (*radīyallāhu ‘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 (*sallāhu ‘alayhi wassallam*) said: **“You must stick to my Sunnah and the Sunnah of my rightly guided Khulafā’.”** (at-Tirmidhī) [T]

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- They placed great attention to the prayer and commanding it upon the people and closing the stores after the *Adhān*.
 - The Ministry worked to prevent the manifestations of corruption and *Kuḍf*, hence, it closed the television station in Kabul and it severed the television lines. It kept the radio station and renamed it: “Radio *Shari’ah*.” 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 *Hijāb* 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: **“Afghānistān 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 *Tālibān*. The United Nations stated that the main cause for this was the order that was declared by the leader of the movement al-Mullā 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 Afghānistān 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 Bamyān, 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

The *Ijmā’* (consensus) of the Companions of the Prophet (*sallāhu ‘alayhi wassallam*) for none of them opposed him in that. This, in the field of *Uṣul al-Fiqh* (the fundamentals of Islāmic jurisprudence) is called: *Ijmā’ Sukuṭi*, or the consensus of silence wherein no one opposes the action of a companion. See: *Majmū’ al-Fatāwā’* (Vol. 28) of *Shaykh* ul-Islām Ibn Taymiyyah. [T]

¹⁰⁶ Opium

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daughters of the Muslims.” It is also worthy of mention here that the standard (textbook) in every level is *al-‘Aqīdah at-Tahāwīyyah* and from the important subjects with them is the subject of *Jihād* and its *Fiqh*.

The Emirate of the Tālibān was the only nation to recognize the *Mujāhidūn* 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 Afghān. 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 *Shari’ah*:

It started an oppressive embargo against it and more than 15,000 Afghāni 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 *Kuffar’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 *Din* 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:

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:

Never will the Jews nor the Christians be pleased with you [O Muḥammad (*sallallāhu ‘alayhi wassallam*)] till you follow their religion.¹⁰⁸

The Most High said:

¹⁰⁷ *Sūrah al-Baqarab* (2):217.

¹⁰⁸ *Sūrah al-Baqarab* (2):120.

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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.

¹¹⁰ *Sūrah al-Mumtahānah* (60):2.

¹¹¹ *Sūrah al-Baqarah* (2):109.

¹¹² *Sūrah Āl-ʿImrān* (3):100.

¹¹³ *Sūrah Āl-ʿImrān* (3):149.

¹¹⁴ *Sūrah Āl-ʿImrān* (3):118.

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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),¹¹⁵ 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.¹¹⁶

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, Afghānistān, Bosnia, Kosovo, Macedonia, Chechnya, Kashmīr, Futani, 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.¹¹⁷

¹¹⁵ The common word that is used for “colonization” is *Isti'mār* () 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'ṭhī* (Saddām) rather what I worship Allāh with is the belief that he is a *Ṭagḥūt* 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 *Ṭawāghūt* of the B'ath! Similar to this is my words about the other countries.

¹¹⁷ *Sūrah al-Imrān* (3):118.

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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 *Tālibān* implemented and not against the *Tālibān* 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 Muḥammad ibn ‘Abdillāh (*sallāhu ‘alayhi wassallam*) and not the *Shari'ah* of al-Mullā Muḥammad ‘Umar, therefore the *Tālibān* 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 Afghānistān. 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 *Jihad* 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 Worshipers)
- 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.

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11. They mentioned Islāmic movements that are fighting foreign occupation such as the Kashmīrī *Mujāhidūn* that are fighting the slaves of the cows ¹¹⁸ and the *Mujāhidūn* 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 Worshipers)
- 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:

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!!!

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“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:

“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- dini li hamlati-bush as salibiyyah ala’al alām al-Islāmi wa alāqatuhu bi mukhabattit 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 Ṭawīl

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 bu’d ad dini* of Ṭawīl and the book: “The Reality of the New Crusader Campaign” by Ṣalāḥudīn al-Ayūbī.

The Opening

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

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 *Shirk* 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 *Kāfirīn* and opposition ¹²⁰ to them and their *Kufr* is a fundamental from the fundamentals of the *Dīn* and it is not sound and valid without it. It is the *Millah* 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 *Kāfir* has three states or conditions:

The First State: A dealing or interaction that makes the person a *Kāfir* and expels him from the *Millah*.

Some of the People of Knowledge have coined for this condition the term *Tawwālī*, so, everything that the evidence proves to be *Kufr* and apostasy, then it is from this category and that is like: loving the *Dīn* of the *Kuffār*, 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 *Barā’ah* (). [T]

¹²¹ *Sūrah al-Mumtaḥanah* (60):4.

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 *Kufr* 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 *Tawwālī* 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 *Muḥāribīn*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 *Ahl adh-Dhimmah* 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 *Āyah* 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 *Ahl adh-Dhimmah* is sought after while loving and allying with them is forbidden.”

He (al-Qarāfī) then said:

¹²² *Muḥāribīn* () – 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 *Kufr* 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-Mumtaḥanah* (60):1.

¹²⁴ *Sūrah al-Mumtaḥanah* (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 *Dīn* 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 *Āyah*. 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 titles of grandeur that indicate a high status for the one called upon¹²⁵ - 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 *Dīn* and humiliation upon its people (the Muslims). Similarly, the Muslim should not be their servant or under them as a paid worker¹²⁶ 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 them 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 (*sallallahu 'alayhi wassallam*) and that if they had the ability and gained the upper hand they would certainly exterminate us and shed our blood, take our wealth¹²⁷ - and (we must keep in our minds that) they are the

¹²⁵ This is not from the same area of the statement of the Messenger (*sallallahu 'alayhi wassallam*) 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 *Kuffār* 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 *Kuffār* over the Muslim. Allāh the Most High says: “**Allāh has not given the *Kāfirūn* a path (or way) over the believers.**” [*Sūrah an-Nisā'* (4):141] and the Prophet (*sallallahu 'alayhi wassallam*) 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 *Kuffār*.
2. That the work that is done is *Halāl* in itself
3. That he does not assist the *Kāfir* in what will bring harm to the Muslims. See: *al-Jamī' fi Talabīl 'ilm ash-Sharīf* (2/731-732) of Shaykh 'Abdul-Qādir 'Abdīl-'Azīz, may Allāh hasten his release from the prison of the *Tawāghūt*. [T]

¹²⁷ *Subhān Allāh!* This scholar was from al-Andalūs and it happened just as he said! [T]

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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 *Dajājilāh*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 *mutashābih*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 *Tawallī* and helping the *Kuffār* against the Muslims which is the eighth nullifier from the nullifiers of Islām that were mentioned by Shaykh ul-Islām Muḥammad ibn ‘Abdil-Wahhāb (*rahimabullāhu 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 *Kāfir* Crusade Onslaught that is being led by the enemies of Allāh, the Americans and their allies from the other *Kāfarah* 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 *Kufr* 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 *Dajājilāh* () – A plural for *Dajjāl* or imposter who seeks to lead others astray. [T]

¹²⁹ *Mutashābih* () – The unclear *Āyat* that need other *Āyat* 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 (*rahimabullāhu*)], such as the essays of Shaykh al-Islām Muḥammad ibn ‘Abdil-Wahhāb (*rahimabullāhu, ad-Dalā’il* and *‘Anṭhaq ‘Urā’ al-Imān* of Shaykh Sulaymān ibn ‘Abdillāh, *Sabil an-Najāt wal-Fikak* of Shaykh Ḥamad ibn ‘Atīq, *ad-Durrar as-Saniyyah* (Volumes 8-10), *Tuhfatul-Ikhwān bima’ ja’ fi Muwlati wal-Mu’adāt wal-Hujrān* of Shaykh Ḥamūd at-Tuwayjri, *al-Walā’ wal-Barā’ fil-Islām* of Shaykh Muḥammad Sa’id al-Qaḥṭānī, *al-Muwālātū wal-Mu’adāt* of Shaykh Maḥmās al-Jal’ūd, and other works.

¹³¹ *Sūrah al-Mā’idah* (5):51.

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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 Eighth Area of Research: Evidence from the Statements of the Imāms of the *Da'wah an-Najdiyyah*.

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 *ijtihād*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 *Kuffār*, or helps them against the Muslims then he is a *Kāfir* apostate from Islām. 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 *Hanafīs*, *Mālikīs*, *Shāfi'īs*, *Hanbalīs*, *Dhāhirīs*, 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 Nāsir* has 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-rabimahullab-* said is: “The agreement of the *Mujtahidūn* of the Ummah of Muḥammad-*sallallāhu 'alayhi was sallam-* after his death in any given era upon any given matter. What is meant by agreement is sharing; either in a belief, statement, or action.” [*Irshād al-Fuḥūl*, pg.68]

How do we know an *Ijmā'*? - al-*Khatīb al-Baghdādī-rabimahullab-*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-Faqīh wal-Mutafaqqih, Dār al-Kutub al-Ilmiyyah, 1400h(1/170)]

Why *Ijmā'* first? – Speaking about the *Mujtahid*, Imām Abū Hāmid al-Ghazzālī-*rabimahullab-* 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-Mustafā*, 2/392]. 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-rabimahullab-*said: “al-Ustādḥ, Abū Ishāq 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-Fuḥūl*, pg.76]

¹³³ ***Ijtihād*** () – The independent judgment of qualified scholars that seek to find an answer to an issue that contains no precedent in the *Shari'ah*. [T]

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1. What was stated by *al-‘Allāmah* Ibn *Hazm* (*rahimahullāh*):

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

And whoever among you allies with them then indeed he is from them,¹³⁴

...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.”¹³⁵

2. *Shaykh* ‘Abdul-Latīf ibn ‘Abdir-Rahmān ibn *Hasan* āl-*ash-Shaykh* (*rahimahumallāh*) 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).**¹³⁶ The Most High said:

Whoever disbelieves in *Īmān* his deeds have become null and in the next life he will be from the losers.”¹³⁷

3. *Shaykh* ‘Abdullāh ibn *Humayd* (*rahimahullāh*) said:

“As for *Tanmalī*, it is honoring them, complementing them, helping and assisting them against the Muslims, dwelling with them and not having open *Barā’ah* 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.**”¹³⁸

4. *Shaykh* ‘Abdul-‘Azīz ibn *Bāz* (*rahimahullāh*) 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:

¹³⁴ *Sūrah al-Ma’idah* (5):51.

¹³⁵ *al-Muhallā’* (11/138).

¹³⁶ Look at his words here: “the one who assisted them **or** brought them to the land of the people of Islām **or**...to the end of the quote. The (sentence) is connected with ‘or’ which necessitates the presence of the ruling with the presence of any one of the words that are connected with it (or)

¹³⁷ *ad-Durrar as-Saniyyah* (8/326).

¹³⁸ *ad-Durrar as-Saniyyah* (15/479).

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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.”¹³⁹

¹³⁹ *Sūrah al-Mā'idah* (5):51.

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 *Āyah* 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 Jarīr (*rahīmahullāh*) 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 *Dīn* 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 *Dīn* 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

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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 Jarīr (*rahimabullāh*) 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 *Dīn* and *Millah*. That is because the one who allies himself with anyone does not do so except that he is pleased with him, his *Dīn* and what he is upon ¹⁴⁰ and if he is pleased with him and pleased with his *Dīn* 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 āl-ash-Shaykh said (commenting on this *Āyah*):

“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 *Majūs*¹⁴² 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-Ṭabarī’s statement here. Shaykh ‘Abdul Qādir ‘Abdul ‘Azīz (*fakka Allahu asrabu*) said: “This causative explanation was stated by him (i.e. at-Ṭabarī) from himself, and it is in opposition to the text that establishes that the the motive for *Muwalat* of the *Kuffār* for those whom the *Āyah* was revealed about was fear of bad occurrences and not pleasure with what the *Kuffār* where upon. This statement of at-Ṭabarī 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.” [al-Jāmi’ fī Ṭalabīl ‘Ilm ash-Sharīf Volume 2, page 709] [T]

¹⁴¹ *Tafsīr at-Ṭabarī* (6/277).

¹⁴² **Majūs** () – The Magians or Zoroastrians.

¹⁴³ *ad-Durrar as-Sannīyyah* (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 *Tamfiq* (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 *Īmān* 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-Tabarī* (6/278).

¹⁴⁶ *Tafsīr at-Tabarī* (6/276).

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Thus, Allāh made *Tawallī* towards the *Kuffār* a characteristic of those who have a sickness in their hearts, and they are the *Munāfiqūn* concerning whom the *Āyah* was revealed, as it is mentioned in the books of *Tafsīr*.

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 *Nifāq*.

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’wīl* for their love and *Muwālāt* the fact that they fear something will happen of the *Kāfirūn* becoming victorious over the Muslims so they will take assistance from the Jews and Christians so that that will benefit them.”¹⁴⁷

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 *Tafsīr Ibn Kathīr* (2/69).

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that He bestows on whom He wills. And Allāh is All Sufficient for His creatures' needs, All Knower. Verily, your Protector and Helper is Allāh, His Messenger, and the believers, - those who perform the Prayer, and give *Zakāh*, and they bow down. And whosoever takes Allāh, His Messenger, and those who have believed, as Protectors, then the party of Allāh will be the victorious.¹⁴⁸

These *Āyāt* have all appeared in the context of *Tawalli* towards the Jews and Christians and it proves the apostasy of whoever does *Tawalli* 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 Allāh that they were with you?”¹⁴⁹

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

“The believers said out of amazement towards them and their *Nifāq*, lying, and boldness in front of Allāh in their false oath swearing by Allāh (they said): is it these that swore to us by Allāh 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 *Tawalli* towards the *Kuffār*:

All that they did has been in vain.¹⁵¹

Meaning: Those who made *Tawalli* 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:

¹⁴⁸ *Sūrah al-Mā'idah* (5):53-56.

¹⁴⁹ *Sūrah al-Mā'idah* (5):53.

¹⁵⁰ *Tafsīr at-Tabarī* (6/281).

¹⁵¹ *Sūrah al-A'raf* (7):147.

¹⁵² *Sūrah al-A'raf* (7):147.

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It is not for the *Mushrikūn* to maintain the *Masājid* of Allāh while they witness against their ownelves of disbelief. The works of such are in vain and in Fire shall they abide.¹⁵³

And the Most High said:

Whoever disbelieves in *Īmān* 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 (*rahīmahullāh*) said:

"Actions are not nullified in absence of *Kufr* because whoever dies upon *Īmān* 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 *Uṣūl* (fundamentals) of *Ahl 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.

¹⁵⁴ *Sūrah al-Mā'idah* (5):5.

¹⁵⁵ *Sūrah az-Zumar* (39):65.

¹⁵⁶ *as-Sārim al-Maslūl* (2/214).

and whoever apostates from his Dīn 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 *Dīn*.¹⁵⁷

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

Shaykh ul-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-Ta’īfab al-Manṣūrah* 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 Dīn 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 *Āyah* 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'idah* (5) 54

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toward the *Kuffār* and clarified that whoever turns to them from those that are addressed (with this *Āyah*) then he is from them. He (also) clarified that whoever turned to them and apostates from the *Dīn* of Islām then he will not harm Islām 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.¹⁵⁹

So these who did not enter into Islām and those who exited from it after being in it, they will not harm Islām 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.”¹⁶⁰

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.¹⁶¹

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.¹⁶²

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.¹⁶³

¹⁵⁹ *Sūrah al-An’ām* (6):89.

¹⁶⁰ *Majmū’ al- Fatawā’* 18/300

¹⁶¹ *Sūrah al-Mā’idah* (5):55

¹⁶² *Sūrah al-Mā’idah* (5):56

¹⁶³ *Sūrah al-Mujādilah* (58):19.

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 Allāh if you indeed are believers.¹⁶⁴

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

Shaykh ‘Abdul-Laṭīf ibn ‘Abdir-Rahmān āl-ash-Shaykh (*rahimahullāh*) said:

“So contemplate the words of the Most High:

And fear Allāh if you are indeed believers.

This particle, which is the conditional that necessitates negating its condition if the response is removed. What this means is: Whoever took them as allies is not a believer.”¹⁶⁵

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 Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.¹⁶⁶

This *Āyah* proves the *Kufr* of whoever makes *Tawalli* towards the *Kuffār* because of His, the Most High’s words about the one who does that:

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

¹⁶⁴ *Sūrah al-Mā’idah* (5):57.

¹⁶⁵ *ad-Durrar as-Sanniyah* (8/288).

¹⁶⁶ *Sūrah Al-‘Imrān* (3):28.

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Ibn Jarīr at-Ṭabarī (*rahimabullāh ta'ālā*) said:

“The meaning of that is: O believers, do not take the *Kuffār* as allies and helpers allying with them in their *Dīn* 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 *Dīn* 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 *Munāfiqūn*. 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 (*rahimabullāh*) said:

“Allāh says to His Prophet: O Muḥammad:

¹⁶⁷ *Tafsīr at-Ṭabarī* (3/228).

¹⁶⁸ *Sūrah an-Nisā'* (4):139.

¹⁶⁹ *Sūrah al-Mā'idah* (5)52

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Give tidings to the *Munāfiqūn*.

Those who take the people of disbelief in Me (*Kuḥr*) and the people who reject My *Dīn* 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 *Īmān* in Me?

For verily all honor is with Allāh.

He is saying: for surely those who they take as allies from the *Kāfirūn*, 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-Tabarī* (3/329).

¹⁷¹ *Sūrah al-Ḥashr* (59):11.

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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.” ¹⁷²

Shaykh Sulaymān ibn ‘Abdillāh (*rahimabullāh*) said:

“So if he is considered upon *Nifāq* 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?” ¹⁷³

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 ownselves 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. ¹⁷⁴

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

The First Point:

He made *Tawalli* 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:

¹⁷² *Sūrah al-Mā’idab* (5):52

¹⁷³ *ad-Durrar as-Sanniyab* (8/138).

¹⁷⁴ *Sūrah al-Mā’idab* (5):80-81.

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-Islām Ibn Taymiyyah (*rahimahullāh*) said:

“So, mentioning a conditional sentence dictates that if the condition is found then the thing conditioned with the particle of: is 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-Durrar as-Sanniyah* (8/128).

¹⁷⁶ *Majmū’ al-Fatāwā* (7/17).

¹⁷⁷ *ad-Durrar 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 *Kāfirūn* 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'ān with different meanings. From them: *Shirk* and *Kufr*, like His, the Most High's statement:

¹⁷⁸ *Sūrah al-Anfāl* (8):73.

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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-Laṭīf ibn ‘Abdir-Raḥmān ibn Ḥasan 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 *Istiqāmah*, or no firmness except by severing the ties with the enemies of Allāh, waging war against them, *Jibād* and *Barā’ah* 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

¹⁷⁹ *Sūrah al-Baqarah* (2):193.

¹⁸⁰ *Sūrah al-Baqarah* (2):217.

¹⁸¹ *Sūrah an-Nūr* (24): 63

¹⁸² *Sūrah al-Anfāl* (8):73.

¹⁸³ *Sūrah al-Anfāl* (8):73.

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And is the *Fitnah* except in *Shirk*? And is the great corruption (in anything) save laying the bond of *Tamhīd* and Islām to waste and severing 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 āl-ash-Shaykh (*rahimahullāh*) said:

“So, He, the Most High, informed that if the believers obey the *Kuffār*, then they will most certainly turn them on their backs from Islām 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 *Kuffār*) 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 *Walī* (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 *Kuffār*.”¹⁸⁶

The Eleventh Evidence:

The words of the Most High:

¹⁸⁴ *ad-Durrar as-Sanniyah* (8/324-326).

¹⁸⁵ *Sūrah Al-‘Imrān* (3):149-150.

¹⁸⁶ *ad-Durrar as-Sanniyah* (8/124).

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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 (*rahimahullāh*) 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 (*sallallāhu ‘alayhi wassallam*) said: **“Wage *Jihād* against the *Mushrikūn* with wealth, lives, and tongues.”** And as he (*sallallāhu ‘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.”**

¹⁸⁷ *Sūrah Muḥammad* (47):25-26.

¹⁸⁸ *ad-Durrar as-Sanniyah* (8/136).

¹⁸⁹ *Sūrah an-Nisā’* (4):76.

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So this *Āyah* proves that whoever assists them in their war against the Muslims with any type of assistance then he is from the allies of *Shayṭān*.

The Thirteenth Evidence:

The words of the Most High:

And recite to them the story of him to whom We gave Our *Āyāt* but he threw them away so *Shayṭān* 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 *Āyāt* but he threw them away so *Shayṭān* 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 *Āyāt* 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-‘Arāf* (7):175.

¹⁹¹ *Sūrah al-‘Arāf* (7):175.

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in Hell – What an evil destination! ¹⁹²

Al-Bukhārī narrated in his *Ṣaḥīḥ* collection on the authority of Muḥammad ibn ‘Abdir-Raḥmān 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.

The People of Knowledge have differed concerning those upon which these *Āyāt* were revealed, of those who went out with the *Kuffār* 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 *Kufr*, however, some of the scholars may give them an excuse. So those who do not declare them to be *Kuffār* held the opinion that they only went out under compulsion, and compulsion is an excuse in *Kufr*. 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 *Kuffār* in killing.

As for the one who assists the *Kuffār* or swells their ranks without any compulsion then there is no doubt about his *Kufr* 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

¹⁹² *Sūrah an-Nisā’* (4):97.

¹⁹³ *Sūrah al-Baqarah* (2):257.

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So He, the Glorified made clear in this *Āyah* 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-Nabī*(16):36.

¹⁹⁶ *Sūrah az-Zumar* (39):17.

¹⁹⁷ *Sūrah an-Nisā*ʹ(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 Allāh spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination!¹⁹⁸

¹⁹⁸ *Sūrah an-Nisā'* (4):97.

The Third Area of Research: The Evidences from the Sunnah

First Evidence:

In the Two *Ṣaḥīḥs* and others on the authority of ‘Alī (*radīyallāhu ‘anhu*) about the battle of the Fath (the opening of Makkah), he said:

The Messenger of Allāh (*ṣallallāhu ‘alayhi wassallam*) 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-Rawḍa 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 *Muhājirūn* 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 *Kufr* apostasy nor out of pleasure with *Kufr* over Islām.” The Messenger of Allāh said: “Hātib has told you the truth.” ‘Umar said: “O Messenger of Allāh, allow me to chop off the head of this *Munāfiq*!” The Messenger of Allāh said: “Verily he witnessed (participated) in the battle of Badr, and what would make you come to know, perhaps Allāh 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 *ḥadīth*: “Leave me to strike the neck of this *Munāfiq*.” And in another narration (it is reported that he said): “Certainly he has disbelieved.” And in another narration, after the Messenger (*ṣallallāhu ‘alayhi wassallam*) 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 (*ṣallallāhu ‘alayhi wassallam*) for what ‘Umar understood as he did not censure him for his *Takfir* of him (Hātib) rather, he only mentioned the excuse of Hātib.

Third Reason:

Hātīb (*radīyallāhu ‘anhu*) said: “And I did not do that out of *Kufr* nor out of apostasy from my *Dīn* nor out of pleasure with *Kufr* after Islām.”

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

So, if this (*Mudhābarah*) could be thought to have (occurred) in the example of Hātīb (*radīyallāhu ‘anhu*) who went out, waging battle with the Messenger of Allāh (*ṣallallāhu ‘alayhi wassallam*) 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 *ḥadīth* 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 ‘Urwah, 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 (*ṣallallāhu ‘alayhi wassallam*) 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 (*ṣallallāhu ‘alayhi wassallam*) 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 *ḥadīth* recorded by al-Bukhārī also supports the same idea on the authority of Muḥammad ibn ‘Abdir-Raḥmān 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 (*sallallāhu ‘alayhi wassallam*) said: **“Whoever joins the *Mushrikūn* and lives with them then he is like them.”**

So he made that whoever joins the *Mushrik* 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 (*rahimabullāh*) said in Fayḍ al-Qadīr (6/111), explaining the cause behind his statement: **“...then he is like him.”** 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 (*rahimabullāh*) said in *Nayl al-Awtār* (8/177):

The statement, **“...then he is like them,”** is evidence for the prohibition of residing with the *Kuffār* and the obligation of separating oneself from them. Even though the scholars have discussed the authenticity of this *ḥadīth*, 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

¹⁹⁹ *Sūrah an-Nisā’* (4):97.

²⁰⁰ *Sūrah an-Nisā’* (4) 140

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And another *ḥadīth* that also supports the meaning of this *ḥadīth* is narrated by Bahz bin Hakīm ibn Mu'āwiyah ibn Haydah from his father (narrating) from his grandfather in *Marfū'* form in which the Prophet (*ṣallallāhu 'alayhi wassallam*) said: **“Allāh will not accept the deeds of a disbeliever after he accepts Islam until he separates himself from the *Mushrikūn*.”**

Fourth Evidence:

Similarly, the *ḥadīth* recorded by Abū Dāwūd at-Tirmidhī and others on the authority of Jarīr ibn Abdillāh (*radīyallāhu 'anhu*), the Prophet (*ṣallallāhu 'alayhi wassallam*) said: **“I am free of every Muslim who lives among the *Mushrikūn*.”**

Fifth Evidence:

It is recorded by an-Nasā'ī and others on the authority of Bahz ibn Hakīm who narrated on the authority of his father who narrated from his grandfather that the Prophet (*ṣallallāhu 'alayhi wassallam*) said: **“Allāh will not accept the deeds of a disbeliever after he accepts Islām until he separates himself from the *Mushrikūn*.”**

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

Sixth Evidence:

An-Nasā'ī and others narrated on the authority of Jarīr (*radīyallāhu 'anhu*) who said: “I came to the Prophet (*ṣallallāhu 'alayhi wassallam*) and gave allegiance upon his hand on the conditions that I will worship Allāh alone, establish the *Ṣalāh*, and pay the *Zakāh*, that I will be sincere to every Muslim and that I will separate myself from the *Mushrikūn*.”

The commentary of this *ḥadīth* concurs with commentary of the *ḥadīth* mentioned previously.

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 Hātib (*radīyallāhu ‘anhumā*)

Second Evidence:

What has been narrated from ‘Abd ibn Hamīd from Hudhayfah (*radīyallāhu ‘anhū*) 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 Hamīd) 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 Khālīd ibn Walīd and Majā’ah ibn Marārah in the books of *Sīrah* during the wars of apostasy. Some of the army of Khālīd captured some of Banī Hanīfah and with them there was Majā’ah. So Majā’ah said to Khālīd: “By Allāh I do not follow him – meaning Musaylamah – verily, I am a Muslim.” Khālīd replied to him: “Ao why didn’t you come to me or say the likes of what Thumāmah ibn Athāl 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 *Zakāh* 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 *Hamiyyah*. 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-Mā’idah* (5):51.

The Fifth Area of Research: The Evidences from Qiyās 202

This is through some points:

1. It is established in the Two *Sahīhs* that the Prophet (*ṣallallāhu ‘alayhi wassallam*) said: **“Whoever prepares a fighter then he has taken part in the battle.”** Here, he (*ṣallallāhu ‘alayhi wassallam*) made the one sitting behind a partner in the battle if he prepares the *Mujāhid* and from this also there is his statement: **“Verily Allāh 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 *Qiyās* of opposites, that the one who prepares and helps a *Kāfir* in his fighting then he has assisted him in fighting in the path of the *Tāghūt*.
2. (As for) the one who supports from behind the scenes²⁰³ and the one who directly does (an action), there ruling in the *Shar‘a* 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 *Muhāribūn* are a *Jamā‘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 *jambūr*) 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 *Khulafā’ ar-Rāshidūn*. ‘Umar ibn al-Khattāb killed the *rabi‘ah* of the *Muhāribūn* and the *rabi‘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 *Shar‘ah*), then they are all partners sharing in reward and punishment like the *Mujāhidūn*. The Prophet (*ṣallallāhu ‘alayhi wassallam*) 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 (*ṣallallāhu ‘alayhi wassallam*) used to distribute the booty to the expedition platoons (*sariyyah*) 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 *sariyyah* expedition group because that is in the benefit of the army just as the Prophet (*ṣallallāhu ‘alayhi wassallam*) divided it up for *Talhah* and *Zubayr* 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 (*Mumtani‘ah*) and their assistants are from them

²⁰² *Qiyās* -see footnote number 30 [T]

²⁰³ *Rada’* () – 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]

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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 *Jahiliyyah* such as Qays and Yamān and their likes. They are oppressors as the Prophet (*ṣallallāhu 'alayhi wassallam*) 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! ²⁰⁴

And this was mentioned previously in the Fourteenth Evidence from the Qur’ān. ²⁰⁵

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

That was after the death of the Prophet (*sallallāhu ‘alayhi wassallam*) 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 Imām Aḥmad and others declared in a legal ruling that he was an apostate. It was narrated by al-Maymūnī that Imām Aḥmad 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.” ²⁰⁶

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 'Tbād, the ruler of Seville (in southern Spain), who was from the rulers of the groups in al-Andalūs sought the help of the *Ifranj* 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 'Umar ibn al-'Ādil) 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 'Abdillāh as-Sa'dī, one of the kings of Marrakech sought the help of the king of Portugal against his uncle, Abū Marwān al-Mu'tasim 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 *Tawhīd* 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 'Abdillāh āl-ash-

²⁰⁷ *al-Istiqsā'* (2/75).

²⁰⁸ So see how they judged him with this ruling despite the fact that he sought the help of the *Kuffār* and used them against the Muslims and did not help the *Kuffār* against the Muslims!

²⁰⁹ One of the heads of the Mongols. [T]

²¹⁰ *al-Bidayah wan-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 *Majmū' al-Fatāwā'* (28/530)

²¹² *al-Istiqsā'* (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 *Mushrikūn*. Shaykh Hamad ibn 'Atīq authored the book: *Sabil an-Najāt wal-Fikāk min Muwālāt al-Murtadin wa Ahlil 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, Abū 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 Ahmad Shākir delivered a legal verdict imputing *Kufr* upon whoever assisted them in any way 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}

²¹³ *Ajwibah at-Tasūlī ala Masā'il al-Amīr Abdūl-Qādir al-Jazā'irī* (p. 210).

²¹⁴ *Kalimatul-Haq* (p. 126).

²¹⁵ *Majmū' al-Fatāwā* (1/274).

²¹⁶ And what is amazing is that many of those who have opposed *Ahl us Sunnah* in this issue from who have been infected with *Ijrā'*, of those who do not believe that *Mudhābrab* of the *Kuffār* takes one outside of Islām without belief in the heart (*Tiḡād*), they believe just as we do that the *Jihad* against the Soviets and their helpers from the Afghān was a valid *Jibād* and that those who the *Mujahidūn* were fighting against were *Kuffār*, 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. Aḥmad ibn ‘Alī ar-Rāzī, Abu Bakr al-Jassās (d. 370H) said in *Abkām al-Qur’ān*:

“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 *Āyah*) there contains a prohibition for the believers to take the *Kuffār* 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 (Allāh) only ordered the believers with that (command) so that perchance they may distinguish themselves from the *Munāfiqūn*. That is because the *Munāfiqūn* used to ally themselves with the *Kuffār* 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 Allāh the Most High made what He commanded the believer with in this *Āyah*, as a clear sign by which the believer is distinguished from the *Munāfiq* 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 *Mumālāt* 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 *Āyah*) and it is the view held by the majority of the people of knowledge. ‘Abdullāh ibn Muḥammad ibn Ishāq al-Marwazī

still believing in Allāh 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 *Tāghūt* called Democracy? Why is one a *Kāfir* and the other is not? Why the double standard? They are all *Kuffār* and those who support them.” [T]

²¹⁷ *Sūrah at-Tawbah* (9:23).

²¹⁸ *Abkām al-Qur’ān* (3/130).

²¹⁹ *Sūrah Al-‘Imrān* (3):28.

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narrated to us saying: Hasan ibn Abil Rabī'a al-Jurjānī narrated to us saying: 'Abdur-Razzāq informed us saying: Mu'ammār reported from Qatādah that he said concerning the *Āyah*:

It is not allowed for a believer to take a *Kāfir* as a protecting friend in his *Dīn*. ²²⁰

And the words of Allāh:

Except when taking precaution against them in prudence.

Meaning: Unless there is between them ties of kin so he keep it for that, so He made the *tuqyah* for establishing the ties of relation with a *Kāfir* and the *Āyah* implies that it is permissible to manifest *Kufr* when there is *tuqyah*.²²¹

2. 'Abdullāh ibn Aḥmad, Abūl-Barakāt an-Nafasī (d. 710H) said in his *Tafsīr*:

“And He revealed a prohibition against *Mumālāt* toward the enemies of the *Dīn*:

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. 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:

They are allies to one another.

And all of them are enemies of the believers. And in this there is a proof that *Kufr* is one *Millah* (i.e. way, path, system, nation).

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

²²⁰ *Sūrah Āl-Imrān* (3):28.

²²¹ *Alḥkām al-Qur'ān* (1/16).

²²² *Sūrah al-Mā'idah* (5):51.

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(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 *Dīn*:

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.”²²³

3. Al-Qādī, Muḥammad ibn Aḥmad, 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 *Dīn* 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 (*Āyah*) 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 *Īmān*. Nay, He leaves them and their affair and they fall into *Kufr* and Misguidance.”²²⁴

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 an-Nasafī* (1/287).

²²⁴ *Tafsīr Abis-Sa’ūd* (3/48).

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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 *Nawāzil* ²²⁶ of the Imām al-Barlazī (*rahimabullāh*) it is mentioned that the *Amīr* of the Muslims, Yūsuf ibn Tāshfīn al-Lamtūnī (*rahimabullāh*) sought a legal verdict from the scholars of his time – and they were of the Mālikīs – about Ibn 'Abbād 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 *Kufr*. This was around the year 480H as noted in *al-Istiḡsā li-Akḥbār Dīwal Maghrib al-Aḡṣā*. ²²⁷
3. The likes of this occurrence repeated in the year 984 hijri from Muḥammad ibn 'Abdillāh as-Sa'dī, the ruler of Marrakech who sought the assistance of the king of Portugal against his uncle, Abū Marwān al-Mu'tasim Billah. The scholars of the Mālikīs delivered a verdict pronouncing his *Kufr* and apostasy as is found in *al-Istiḡsā*. ²²⁸
4. Abū 'Abdillāh, Aḥmad ibn Muḥammad, known as: Shaykh 'Ulaysh (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 *Mujtabidūn* 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 (*Hijri*) 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 *Nawāzil* () – Refers the events that occur in a place that have no precedent yet are in need of a *Shari'ah* legal ruling to establish either its permissibility or prohibition. [T]

²²⁷ *al-Istiḡsā* (2/75).

²²⁸ *al-Istiḡsā* (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 Islām 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 *Fiqhī* rulings that are related to their wealth and children. And they did not see any difference between the two groups. That is because in *Muwālāt* 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 Allāh 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, Abū-Hasan, ‘Alī ibn Abdis-Salām at-Tasūlī (d. 1311H) was asked about some of the Algerian tribes that withheld themselves from *Jihād* and who used to inform the French about the affairs of the Muslims, perhaps even fighting the people of Islām with the Christian French. He replied:

“What the above mentioned people are described with obligates fighting them like just the *Kuffār* that they ally themselves with. Whoever allies with the *Kuffār* 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 Allāh guides not the transgressing people.

If however, they did not incline towards the *Kuffār* 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.”²²⁹

Thirdly: From the Statements of the Shāfi’ī Scholars

1. ‘Abdullāh ibn ‘Umar, Abū Sa’īd al-Baydāwī (d. 685H) said in his *Tafsīr*:

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 (*sallallahu ‘alayhi wassallam*)

²²⁹ *Ajwibah at-Tasūlī ala Masā’il al-Amīr Abdil-Qādir al-Jazā’iri* (p. 210).

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

Indeed, Allāh does not guide a transgressing people.

Meaning: Those who oppress their own selves by *Muwālāt* towards the *Kuffār* or (oppressing) the believers by *Muwālāt* towards their enemy.”²³⁰

2. Al-Hāfidh, 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.”²³¹

3. Al-Hāfidh, Ibn Hajar (d. 852H) said *al-Fath* in the explanation of the *ḥadīth* 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 *Kuffār* and the oppressors. This is because dwelling among them is a form of throwing one’s self into destruction²³². 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.”²³³

4. Shaykh ‘Abdullāh ibn ‘Abdīl-Bārī al-Ahdal al-Yamāni (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 *Imān* 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?

²³⁰ *Tafsīr al-Bayḍawī* (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 (*rahimahullāh*) 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 – *wallāhul-Musta‘ān!* [T]

²³³ *Fath al-Bārī* (13/61).

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From what appeared in the response:

“If the people mentioned are ignorant whilst having belief in the high status of the *Dīn* of Islām 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 *Kufr* or its lords in their hearts then they still remain upon the regulations of Islām 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 Islām 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 Allāh the Most High (that is good), otherwise they are deviants – and if they believed in glorifying *Kufr* and its lords they have fallen into apostasy and the laws concerning the apostates are applied upon them.

The apparent meaning of the *Āyāt* and *Hadīth* (in this issue) is complete absence of *Īmān* in the people mentioned. The Most High said:

Allāh 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 *Āyah* dictates that people are of two groups: (1) those who believe whose ally is Allāh the Most High, meaning none other than Him hence they have no protecting friend besides Allāh and His Messenger: **Allāh 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 Allāh then he has lost a clear loss and committed a heinous act. There is none except he who is (either) an ally of Allāh or an ally of the *Tāghūt* and there is no sharing from any angle at all just as the *Āyah* 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

Allāh 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 *Īmān* while Allāh has negated his *Īmān* and emphasized the negation in the most eloquent manner as well as taking an oath upon that so consider?” ²³⁶

²³⁴ *Sūrah al-Baqarah* (2): 257

²³⁵ *Sūrah an-Nisā'* (4):65

²³⁶ *as-Sayf al-Battār 'ala man Yuwālī al-Kuffār wa Yattikhibun min Dunillabi wa Rasūlibi ḡallallābu '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 Qur’ān. 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 *Jamā’ah* 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 ownelves 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 *Āyah*:

²³⁷ *Majmū’ al-Fatāwā* (28/530).

²³⁸ *Sūrah al-Mā’idab* (5):80-82.

²³⁹ *Iqtidā as-Sirātil-Mustaqim* (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) 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. ²⁴⁰

So mentioning a conditional sentence dictates that if the condition is found then the thing conditioned with the particle: () that implies along with the fulfillment of the condition the fulfillment of that which is conditioned. 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. That proves that whoever takes them as allies has not implemented and acted upon the obligatory *Īmān* from *Īmān* in Allāh, 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 *Āyāt* 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'ān confirms itself." ²⁴¹

2. Ibn al-Qayyim said in *Aḥkām Abl adh-Dhimmah*, quoting from the book of al-Āmir Billah al-'Abbāsī:

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

²⁴⁰ *Sūrah al-Mā'idah* (5):80-82.

²⁴¹ *Majmū' al-Fatāwā* (7/17).

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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.

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 *Dim*. 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 *Kufr* 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

3. The Imāms of the *ad-Da’wah an-Najdiyyah*, and they are Hanbalīs, have numerous books, essays, and legal rulings in this matter that I have placed in the eighth area of research due to its importance.

Fifthly: From the Statements of the Dhāhirī Scholars

Ibn Hazm (d. 456H) stated in his book *al-Muhallā*:

²⁴² *Surah al-Mā’idah* (5):52.

²⁴³ *Abkām Abl adh-Dhimmah* (1/233-234).

²⁴⁴ *Abkām Abl adh-Dhimmah* (1/242).

²⁴⁵ *Abkām Abl adh-Dhimmah* (1/195).

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“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 voluntarily go and reside in the land of the enemy (*Arḍ al-Ḥarb*) contending (fighting) against the believers, are he an apostate or not? What about the one who supports the people of war (*Ahl al-Ḥarb*) 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 *Ḥarb* 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 (*Ibāhal*) his marriage being annulled, and so forth. The reason being is that the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) 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 is 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

²⁴⁶ *al-Muballā* (11/204).

²⁴⁷ Abū Muḥammad is Ibn Ḥazm 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 (*sallallāhu ‘alayhi wassallam*) 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-Muballā* (12/126).

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He also states:

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

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 Jarīr at-Ṭabarī (who was a *Mujtahid Imām* who had followers who were called *al-Jarīriyyah*) said while commenting on the verse of *Sūrah Al-Imrān*:

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

Ibn Jarīr at-Ṭabarī (*rahimabullāh ta'ālā*) said:

“The meaning of that is: O believers, do not take the *Kuffār* as allies and helpers allying with them in their *Dīn* 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 *Dīn* 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.”²⁵²

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

²⁵⁰ *al-Mubalā* (11/138).

²⁵¹ *Sūrah Al-Imrān* (3):28.

²⁵² *Tafsīr at-Ṭabarī* (3/228).

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2. Muḥammad ibn ‘Alī aṣh-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 Allāh guides not the transgressing people.²⁵³

“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.”²⁵⁴

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 (*ṣallallāhu ‘alayhi waṣṣallam*) 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 *Kuffār* 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 *Kufr* is that which has reached a level in which there is not found a level beyond it.

And in His words:

²⁵³ *Sūrah al-Mā’idab* (5):51.

²⁵⁴ *Sūrah al-Baqarab* (2):113.

Indeed, Allāh 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 *Kāfirūn*.”²⁵⁵

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 Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh 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 *Mumālāt* towards the *Kuffār* 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 Allāh and the Last Day...²⁵⁸

And His words:

²⁵⁵ *Fath al-Qadir* (2/50).

²⁵⁶ *Sūrah Al-‘Imrān* (3):28.

²⁵⁷ *Sūrah Al-‘Imrān* (3):118.

²⁵⁸ *Sūrah al-Mujādillab* (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 *Wilāyah* 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:

²⁵⁹ *Sūrah al-Mumtaḥanah* (58):1.

²⁶⁰ *Hāl* () – 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-Qadīr* (1/331).

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 *Dīn*.”²⁶²

2. Shaykh Muḥammad Rashīd Ridā said in *al-Manār* 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 Islām:

“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 *Dīn* by necessity and it is impossible for the one taking citizenship to go against (Islāmically), and declaring it to be lawful is *Kufr* according to *Ijmā’*.”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-Majīd Salīm, in (the month of) Sha’bān 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 *Īmān* and he is not in their caravan – nay, by his action, he is at war with them, removed from their *Dīn*. By this sinful action of his he is more severe in enmity than those who manifest their enmity towards Islām and the Muslims...”

Until he said:

“Also, a Muslim would not doubt that whoever does anything from that, then he is nothing with Allāh, His Messneger and the believers and Islām and the Muslims are free from him. By this action of his, he has proven that nothing of *Īmān* and love for the land has touched his heart. Whoever allows anything from this after having been clear to him the ruling of Allāh concerning it, then he will be an apostate from the *Dīn* of Islām – 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 *Salām*’s upon him (saying: “*As-Salām ‘Alaykum*” to him). He should not be visited if he falls sick. His funeral is not to be followed

²⁶² *Mabāsīn at-Ta’wīl* (6/240).

²⁶³ *al-Manār* (33/226-227).

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if he dies, unless and until he returns to Allāh and repents in such a way that it has an effect upon him, his condition, his statements and actions.”²⁶⁴

4. Shaykh Ahmad Shākir 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 Allāh will accept their repentance, if they are whole-heartedly sincere to Allāh, not for political reasons, nor to please the people.

And I think I was able to the 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 Islām and waging war against Islām, 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 Islāmic 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 Halāl 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 Islām, 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 Islām’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 *Īmān*, if he does any of what was mentioned then prays thereafter, his prayer is void, or if he purifies himself by *Wudu’* 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 *Zakāh* or voluntary charity, his *Zakāh* and charity is void and rejected, or worships

²⁶⁴ *Fatāwā Khatīrah Fī Wujūb al-Jihād ad-Dīnī al-Muqqaddas* (pp. 17-25).

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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:

And whoever disbelieves in Faith, then his action is futile, and in the Hereafter he is from the losers.²⁶⁵

And this is because Allāh, the Glorified and Most High, said:

And they will never cease fighting you until they turn you back from your religion if they can. And whosoever of you turns back from his religion and dies as a *Kāfir*, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.²⁶⁶

And this is because Allāh, the Glorified and Most High, said:

O you who believe! Take not the Jews and the Christians as allies; they are allies to one another. And if any amongst you takes them as allies, then indeed he is one of them. Indeed, Allāh guides not the wrongdoers. And you see those in whose hearts here is a disease, 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

²⁶⁵ *Sūrah al-Mā'idah* (5):5.

²⁶⁶ *Sūrah al-Baqarah* (2):217.

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.²⁶⁷

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.²⁶⁸

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,

²⁶⁷ *Sūrah al-Mā'idah* (5):50-51.

²⁶⁸ *Sūrah Muḥammad* (47):25-35.

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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 *Mashāyikh*: Muḥammad Abū Zahrah, ‘Abdul-‘Azīz ‘Āmir, Mustafā Zayd, and Muḥammad al-Bannā.²⁶⁹

6. Shaykh Muḥammad al-Amīn aṣh-Shanqīṭī (d. 1393H) – *rahimahullāh* – said in *Adwā al-Bayān*, after mentioned a group of *Āyāt* that forbid *Tawallī* towards the *Kuffār*:

“It is understood from the apparent meaning of these *Āyāt* 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 ‘Abdullah ibn Ḥumayd (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 *Muwālāt*:

They, may Allāh have mercy upon them, said:

Muwālāt 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’ah* 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’ah* 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 (*rahimahullāh*) 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:

²⁶⁹ *Majallāh Līwā’ al-Islām*; (Number 10, Year 10, *Jumādā al-Ākhir*, 1376, p. 619).

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

²⁷⁴

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 *Millah* 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 Muḥammad ibn ‘Abdil-Wahhāb (*rahimabullāh*):

“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, ‘Abdillāh ibn ‘Abdil-Latīf (*rahimabullāh*) was once asked concerning the difference between *Muwālāt* and *Tawallī*. He responded by saying:

“*Tawallī* is: *Kufr* that expels from the *Millah* and it is like: defending them and assisting them with wealth, life and opinion...”

²⁷² *Sūrah al-Mā’idah* (5):51.

²⁷³ *Sūrah at-Tawbah* (9):23.

²⁷⁴ *Majmū’ Fatāwā Bin Bāz* (1/274).

²⁷⁵ *Sūrah al-Mā’idah* (5):51.

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The Shaykh, the ‘Allāmah, Aḥmad Shākīr (*rahimabullāh*) said in clarification of the ruling of supporting the *Kuffār* and waging war against them. He said:

‘It is *Wājib* 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 (*rahimabullāh*):

‘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 Onslaughts 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 Tālbān 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:

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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."

**3. The legal verdict of Shaykh 'Alī ibn Khudayr al-Khudayr
(7/3/1422):**

"As far as the issue of *Mudbāharah* of the *Kuffār* is concerned, those who researched it the most were the Imāms of *ad-Da'wah an-Najdiyyah* (*rahimahumullah*). They considered that to be from *Kufr* and hypocrisy and apostasy and exiting from the *Dīn* 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 *Kufr* 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 *Kufr* in striking Afghānistān. 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

²⁷⁶ *Sūrah al-Mā'idah* (5):51.

²⁷⁷ *Sūrah an-Nisā'* (4):139.

²⁷⁸ *Sūrah al-Mā'idah* (5):80-81.

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More than one of the scholars has narrated *Ijma'* stating that *Mudhābarah* of the *Kuffār* against the Muslims and aiding them with life, and wealth, and defending them with the tongue and eloquence is *Kufr* 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 *Tawalli* 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-Hāfidh Ibn Jarīr (*rahimabullāh ta'āla*) said:

‘Whoever allies himself with them and helps them against the believers then he is from the people of their *Dīn* and *Millah*. That is because the one who allies himself with anyone does not do so except that he is pleased with him, his *Dīn* and what he is upon and if he is pleased with him and pleased with his *Dīn* 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 *Mudhābarah* 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 wassallam*) and it has been textually stated by the People of Knowledge (*rahimabumullāh*). Therefore, let the servant beware lest his *Dīn* 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 (*radiyallāhu ‘anhu*) who said that the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) 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 *Dīn* 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.”

²⁷⁹ *Sūrah al-Mā'idah* (5):51.

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 *Kufr* 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 *Āyāt* 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 *Kuffār* against the Muslims with any type of aid or assistance, even it be by mere speech, is clear and evident *Kufr* and *Nifāq*. 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 *Āyāt* in His Noble Book, Allāh warned against *Muwālāt* towards the *Kuffār* 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 *Muwālāt* towards the disbelievers instead of the believers.

Muwālāt 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 *Mudhābarah* of the *Kuffār* against the Muslims and that is *Kufr* 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

²⁸⁰ *Sūrah al-Mā’idah* (5):51.

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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 *Dīn*.”

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 *Dīn* of Islām.

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 āl-ash-Shaykh.
- c) *Anṭhaq ‘Urā al-Imān* by Shaykh Sulaymān ibn ‘Abdillāh āl-ash-Shaykh.
- d) *Sabil an-Najāti wal-Fikāk min Muwālāt al-Murtadīn wa Ahlil-Isbrāk* by Shaykh Ḥamad ibn ‘Atīq.
- e) Many authored works and *Qasā’id*²⁸¹ of Shaykh Sulaymān ibn Saḥmān.

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 (*rahimabullāh*) (d. 1206H) said in *Nawāqid 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 *Shirk*, 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 *Takfir* of the righteous Muslim if he associates partners with Allāh or ended up with (joined) with the *Mushrikūn* against the *Muwahidūn*, even if he did not

²⁸¹ *Qasā’id* () – Rhyming poems on various topics. [T]

²⁸² *Sūrah al-Mā’idab* (5):51.

²⁸³ *ad-Durrar as-Sannīyyab* (8/113).

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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.”²⁸⁴

4. He also said:

“Verily, the scholars have declared that pleasure with *Kufr* is *Kufr* (in itself), and *Mumālāt* of the *Kuffār* is *Kufr*.”²⁸⁵

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.²⁸⁶

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 *Rūh* (proofs, light and true guidance) from Himself.²⁸⁷

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.²⁸⁸

²⁸⁴ *ad-Durrar as-Sanniyah* (10/8).

²⁸⁵ *ad-Durrar as-Sanniyah* (10/38).

²⁸⁶ *Sūrah an-Nisā’* (4):140.

²⁸⁷ *Surāh al-Mujādilah* (58):22.

²⁸⁸ *Sūrah Hūd* (11):113.

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6. Shaykh Sulaymān ibn ‘Abdillāh ibn ash-Shaykh Muḥammad ibn ‘Abdīl-Wahhāb²⁸⁹ (d. 1233H) – *rahīmahullāh* – in the first part of his book, *ad-Dalā’il*:

“Know, may Allāh have mercy upon you, that if a person manifests agreement with the *Mushrikūn* in their *Dīn* out of fear of them and *Mudārāh*²⁹⁰ and softening towards them in order to repel their evil then he is a *Kāfir* like them. That is even if he hates their *Dīn* 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 *Dīn*, helped them with it (their false *Dīn*) with aid and wealth, allied with them, severed the *Muwālāt* between himself and the Muslims, and ended up with (joined) the soldiers of the shrines and *Shirk* and its people, all of this occurring after he was previously from the soldiers of sincerity and *Tawḥīd* and its people. A Muslim has no doubt that this one is a *Kāfir*, from the severest of people in enmity to Allāh and His Messenger (*ṣallallāhu ‘alayhi wassallam*). 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 *Īmān*. 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.

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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 *Kuffār* from the Majūs and idol worshipers, he is from them.”²⁹²

²⁸⁹ Shaykh Sulaymān was himself a shining example of a true believer whose call to *Tawḥīd* went beyond the book knowledge and into the field of action. Living the message of *Tawḥīd* in his daily life, Shaykh Sulaymān, the grandson of Shaykh Muḥammad ibn ‘Abdīl-Wahhāb-*rahīmahullāh*- was known for his immense knowledge in *Fiqh*, *ḥadīth*, 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’iyyah, Shaykh Sulaymān was betrayed by some of the *Munāfiqūn* of his time who went against the very thing that he would frequently write about. He was shackled and brought to Ibrāhīm Pasha, the son of Muḥammad Pasha who was known to be one of the Ottomans to replace the *Shari’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, Ibrāhīm 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 *Shuhada’*. For more detail, see: *Umwān al-Majid* (1/210). [T]

²⁹⁰ *Mudārāh* () – *Mudārāh* comes from the root word that means to repel. Islāmically, *Mudārāh* means to deal with softness and leniency for the benefit of the worldly life or *Dīn*. The intended meaning of *Mudārāh* in this passage of Shaykh Sulaymān is manifesting agreement with the *Kuffār* 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-Durrar as-Sanniyah* (8/121).

²⁹² *ad-Durrar as-Sanniyah* (8/127).

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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. ²⁹³

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) *istihlāl*²⁹⁴ of what Allāh has made forbidden from allegiance with the *Kuffār* and whoever makes *istihlāl* of what is forbidden then he is a *Kāfir*.” ²⁹⁵

8. Shaykh Muḥammad ibn Aḥmad al-Ḥafadhī (*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 *Nifāq* in the *Dīn* from the rebellious one” ²⁹⁶

²⁹³ *Sūrah al-Mumtahinah* (60):1.

²⁹⁴ *Istihlāl* () – Declaring something that Allāh forbade to be permissible. [T]

²⁹⁵ *ad-Durrar as-Sanniyyah* (8/141).

²⁹⁶ *ad-Durrar as-Sanniyyah* (8/257).

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9. Shaykh ‘Abdur-Rahmān ibn Hasan āl-ash-Shaykh (d. 1285H) said in *Mawrid al-‘Adhb aẓ-Zilāl Daman al-Qawl al-Fasl an-Nafīs*:

“So from its most tremendous (meaning from the nullifiers of *Tawhīd*) 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:

So never be a supporter of the disbelievers. ²⁹⁷

And he said:

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. ²⁹⁸

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*?” ²⁹⁹

10. He also said:

“And the Most High said concerning the one who traverses upon other than their path, meaning the people of *Tawhīd*, by committing what Allāh has forbade him from:

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 *Kāfirīn* 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.

²⁹⁸ *Sūrah al-Mumtahinah* (60):9.

²⁹⁹ *Mawrid al-‘Adhb aẓ-Zilāl Daman al-Qawl al-Fasl 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 Dīn 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).

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nullify Islām as proven by the Book and the Sunnah in (various) places and the scholars (*rah̄imabumullāh*) have mentioned that in the books of *Tafsīr*, *Fiqh* and others however, according to these (people), they are upon the *Dīn* 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

13. Shaykh ‘Abdul-Laṭīf ibn ‘Abdir-Raḥmān ibn Hasan āl-ash-Shaykh (d. 1293H):

“And what has appeared in the Qur’ān of forbiddance and severe threat against *Muwalāt* and *Tawallī* 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’ah* from them and drawing close to Allāh hating them and finding fault with them. The Most High said when He firmly placed the *Muwalāt* 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 *Fitnah* on earth and great corruption.³⁰³

And is the *Fitnah* except in *Shirk*? 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 *Tanfīq* (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 *Wilayah* 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

³⁰² *ad-Durrar as-Sanniyah* (8/190).

³⁰³ *Sūrah al-Anfāl* (8):73.

³⁰⁴ *ad-Durrar as-Sanniyah* (8/324-326).

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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 *Mukiffirāt* (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.”³⁰⁶

15. He also said:

“So it is upon you all to be serious and have *Ijtibād* in that which Allāh will protect you by of *Īmān* and *Tamhīd* and save you from leaning to the people of *Kufr*, *Ishrāk*, and *Tandīd*³⁰⁷...”

Then he mentioned several *āyat* 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 Dīn in ridicule and amuzement 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 () implies a negation of its condition if its response is negated and what it means is: whoever takes them as allies then he is not a believer.”³⁰⁸

16. He also said:

“The most virtuous actions of closeness to Allāh is: despising his enemies the *Mushrikūn*, 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 *Wilāyat* 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:

³⁰⁵ *ad-Durrar as-Sanniyah* (8/324-326).

³⁰⁶ *ad-Durrar as-Sanniyah* (8/360).

³⁰⁷ *Ishrāk* () and *Tandīd* () – Associating partners with Allāh and setting up equals with Him. [T]

³⁰⁸ *ad-Durrar as-Sanniyah* (8/288).

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Oh you who believe, do not take those who have taken your Dīn in ridicule and amuzement 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.”³⁰⁹

17. He also said:

“A person could hate *Shirk* and love *Tawhīd* however, deficiency comes to him from the angle of not having *Barā’ah* from the people of *Shirk* and abandoning *Muwālāt* towards the people of *Tawhīd* and giving them victory. In that case he will be following his desires entering into *Shirk* from branches that destroy his *Dīn* 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*.”³¹⁰

18. Shaykh Hamad ibn ‘Atīq (d. 1301H) – *rahimabullāh* – said:

“The Qur’ān and the Sunnah have both proven that if there occurs from the Muslim *Muwālāt* towards the people of *Shirk* and submission to them then he has apostated from his *Dīn* by that. Contemplate the statement of the Most High:

Indeed, those who apostated after guidance had become clear to them-*Shayṭān* 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.

³⁰⁹ *ad-Durrar as-Sanniyah* (9/24).

³¹⁰ *ad-Durrar as-Sanniyah* (8/396).

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And His proofs are numerous.”³¹¹

19. He also said in *ad-Difā’ ‘an Abl as-Sunnah 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 *Mukaffirāt* (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 āl-ash-Shaykh (d. 1339H) – *rahimabullāh* – 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 *Dīn* of those who ascribe themselves to Islām and the Ummah of response³¹⁶ and

³¹¹ *ad-Durrar as-Sanniyah* (9/263).

³¹² *ad-Difā’a ‘an Abl as-Sunnah 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).

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(turning away from) what they have been created for and what the Qur'ānic proofs and Prophetic *Hadīths* have established, from sticking to Islām and knowing it and *Barā'ah* 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 *Kufr* nor do they wage *Jihād* against them. The condition has changed to the point where they have entered into their obedience and became contented and relaxed towards them and they sought the betterment of their worldly life by the departure of their *Dīm*. 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 Muḥammad (*sallallāhu 'alayhi wassallam*)] 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.

³¹⁶ The Ummah of response is the Ummah (nation of people. Community) that have accepted the message of Islām and have embraced it. The Ummah is the greater body of humanity (nation, community) that are invited to embrace Islām. [T]

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And entering into their obedience is following their *Millah* and isolation from the *Millah* of Islām.

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 Allāh if you indeed are believers. And if you call to the Salāh 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 Allāh belongs all honor power and glory. And it has already come down to you in the book, that if you hear the Āyāt of Allāh being denied and ridiculed then do not sit with them until they enter into another conversation. Indeed, you would be like them. Indeed, Allāh will gather the Munāfiqūn and Kāfirūn 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’ānic *Āyāt* that forbid *Muwālāt* towards the *Kuffār* 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 Dīn and sought from you to enter into its obedience, it is they whom Allāh intended by mentioning in the Qur’ān. The Most High said:

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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 *Fīṭrah*, 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 *Muwālāt* towards them then he has waged war against Allāh and His Messenger and apostated from the *Dīn* 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

24. The *Mashāyikh*, ‘Abdullāh ibn ‘Abdil-Laṭīf, Ibrāhīm ibn ‘Abdil-Laṭīf, and Sulaymān ibn Saḥmān (*rahimabumullāh*) all said:

“As for his statement: ‘And it is permissible to grant *Himāyah*³¹⁸ 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 *Himāyah* of the *Kuffār* is apostasy from Islām. Taking a flag from them is not permissible even if they did not enter in to their *Himāyah* 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 *Himāyah* and that is agreement with them in the open (apparent).”³¹⁹

25. Shaykh Muḥammad ibn ‘Abdil-Laṭīf āl-ash-Shaykh (d. 1369H) – *rahimabullāh* – said:

³¹⁷ *ad-Durrar as-Sanniyah* (8/11-22).

³¹⁸ *Himāyah* () – Protection, safeguarding and garrison. [T]

³¹⁹ *ad-Durrar as-Sanniyah* (10/435-436).

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“And he (*sallallāhu ‘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*.”³²⁰

26. Shaykh Sulaymān ibn Saḥmān (d. 1349H) – *rahimabullāh* – said:

“As for the leaders mentioned, then verily there has already occurred from them *Muwālāt* and *Tawallī* towards the *Kuffār* and agreement and *Mudhābarah* of them against the Muslims so there is no doubt concerning their apostasy.”³²¹

27. He also said in his *Dīwān* (collection of poetry):

Whoever does Tawallī towards the Kāfirin then like them he is,

And there is no doubt concerning his Takfir with the one who possesses intellect. ³²²

28. Some of the Imāms of the *Da’wah* said:

“The third thing that obligates *Jihād* against the one who is characterized with it: *Mudhābarah* 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.” ³²³

³²⁰ *ad-Durrar as-Sanniyah* (8/456-457).

³²¹ *ad-Durrar as-Sanniyah* (8/494).

³²² His *Dīwān* (p. 131).

³²³ *ad-Durrar as-Sanniyah* (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 Hātīb 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 Hātīb ibn Abī Balta'ah

The people of falsehood use the story of Hātīb's (*radīyallāhu 'anhu*) writing to the *Kuffār* of the Quraysh and notifying them of the news of the Prophet (*ṣallallāhu 'alayhi wassallam*) as proof that *Mudhābarah* of the *Kuffār* is not *Kufr*. The story, as it is in the Two *Ṣaḥīḥs* 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 (*ṣallallāhu 'alayhi wassallam*) 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-Rawḍa 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 Hātīb 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 Hātīb! What is this?” Hātīb 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 *Muhājirūn* with you, had their relatives who

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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 *Kufr* apostasy nor out of pleasure with *Kufr* over Islām.” The Messenger of Allāh said: “Hātib has told you the truth.” ‘Umar said: “O Messenger of Allāh, allow me to chop off the head of this *Munāfiq*!” The Messenger of Allāh said: “Verily he witnessed (participated) in the battle of Badr, and what would make you come to know, perhaps Allāh has already looked at the people of Badr and said: ‘Do whatever you like, for I have forgiven you.’”

So Hātib assisted the *Kuffār* of Makkah, however, along with that, the Prophet (*sallallāhu ‘alayhi wassallam*) did not declare him a disbeliever so this proves that *Mudhābarah* and helping the *Kuffār* is not *Kufr*!!!

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 (*rahimabullāh*), 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 *Kufr* of the one who performs *Mudhābarah* and his apostasy from the *Dīn* 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 *Munāfiq*.” And in another narration (it is reported that he said): “Certainly he has disbelieved.” And in another narration, after the Messenger (*sallallāhu ‘alayhi wassallam*) 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 *Mudhābarah* of the *Kuffār* and assisting them is *Kufr* and apostasy from Islām. He did not say these words except due to what he saw of what apparently was *Kufr*.

The Second Thing: The tacit approval of the Messenger (*sallallāhu ‘alayhi wassallam*) for what ‘Umar understood as he did not censure him for his *Takfīr* of him (Hātib) rather, he only mentioned the excuse of Hātib.

The Third Thing: Hātib (*radīyallāhu ‘anhu*) said: “And I did not do that out of *Kufr* nor out of apostasy from my *Dīn* nor out of pleasure with *Kufr* after Islām.”

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

The Second Angle

Hātib (*radīyallāhu ‘anhū*) assisted the Messenger (*ṣallallāhu ‘alayhi wassallam*) 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 *Jannab* (promised *Jannab*). He also assisted the Messenger (*ṣallallāhu ‘alayhi wassallam*) in this battle (the battle mentioned in this Hadīth – 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 (*ṣallallāhu ‘alayhi wassallam*) that was not *Mudhābarah* from him towards them or giving victory because he was going to fight them himself with the Prophet (*ṣallallāhu ‘alayhi wassallam*) and he was already certain of victory and assistance, ‘Umar accused him of *Nifāq* and the Messenger (*ṣallallāhu ‘alayhi wassallam*) 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:

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 Hātib 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-Fath*³²⁴, 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 Allāh (ṣallallāhu ‘alayhi wassallam) is approaching you with an army like the night that marches like the torrent and by Allāh! If he was to come to you all alone, Allāh 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 (ṣallallāhu ‘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 Hātib has been differed over, is it *Kufr* or not?

If it is said that it is *Kufr*, then this is a proof that benefiting the *Kuffār* with the like of this light matter (what was in the letter) is *Kufr* so it is therefore a notice that what is beyond it such as giving victory with life, wealth or any other than that is *Kufr* more so.

If it is said that it is not *Kufr*, 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 *Kufr* 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

Hātib only did that out of a faulty interpretation (*ta’wīl*) thinking that his letter would not harm the Muslims and that Allāh would give victory to His *Dīn* and Prophet even if the *Mushrikūn* knew of their departure towards them. There has appeared in some of the wordings of the *Ḥadīth* that Hātib, excusing himself, stated: “I knew that Allāh would assist His Messenger and complete for him his affair.”

Al-Bukhārī (*rahimahullāh*) narrated the story of Hātib 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-Hāfidh said in *al-Fath*: “And the excuse of Hātib is what he himself mentioned for he did that out of a faulty interpretation thinking that there is no harm in it.”³²⁵

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 (ṣallallāhu ‘alayhi wassallam) and the one who gave them victory and assisted them with what they would benefit from in their war against Islām and its people.

³²⁵ *Fath al-Bārī* (8/634).

The Sixth Angle

It is to be said to the one who uses this *Hadīth* to prove the absence of *Kufr* for the one who performs *Mudhābarah*:

Does this *Hadīth* 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 *Ijma’* 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 *Hadīth* of Hātib 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 *Sahīh*:

Suhayl said: “We also stipulate that you should return to us whoever comes to you from us, even if he embraced your *Dīn*.” The Muslims said: “*Subhanallāh!* How will such a person be returned to the *Mushrikūn* 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 *Hadīth*:

“When the Prophet returned to Madīnah, Abū Baṣīr, 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 Dhā-Hulaifah where they dismounted; eating some dates they had with them. Abū Baṣīr 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 Baṣīr 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 Baṣīr 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 Baṣīr 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 Baṣīr. So, no man from the Quraysh would embrace Islām except that he would follow Abū Baṣīr 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 Baṣīr 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 *Sabīh* 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 Hazm (*rahimabullāh*) 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 *Dīn* or worldly life and that they shall be saved inevitably...”

Then he mentioned the previous *Ḥadīth* of Anas.

“Abū Muḥammad (Ibn Ḥazm himself) said:

Allāh the Exalted and Sublime said, describing His Prophet (*ṣallallāhu ‘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 (*ṣallallāhu ‘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 (*ṣallallāhu ‘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-Arabī (*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 (*ṣallallāhu ‘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 (*ṣallallāhu ‘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 (*ṣallallāhu ‘alayhi wassallam*) in his *Jibād* against the *Kuffār*, spread of Islām, concern for *Da’wah*, establishment of the commands of Allāh the Most High, and *Barā’ah* from *Kufr* and its people. For he did not accept these conditions with the intent of harming the *Mujāhidūn* 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 (*ṣallallāhu ‘alayhi wassallam*) from all of that. On the contrary,

³²⁶ *Sūrah an-Najm* (53):3

³²⁷ *al-Iḥkām min Usūl al-Aḥkām* (5/26).

³²⁸ *Aḥkām al-Qur’an* (4/1789)

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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-Hāfidh 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 Baṣīr 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 (*ṣallallāhu ‘alayhi wassallam*) did not censure this action from them nor did he “criticize” or “strongly condemn” (them).

The Eighth Angle

The Messenger (*ṣallallāhu ‘alayhi wassallam*) did not cooperate with the *Kuffār* of Quraysh and establish with them a “coalition” for countering the “terrorism” of Abū Baṣīr and those with him against the *Kuffār* of the Quraysh and he did not help them with anything – and far removed is he (*ṣallallāhu ‘alayhi wassallam*) (from that).

The Ninth Angle

The proof is established that the Messenger (*ṣallallāhu ‘alayhi wassallam*) was pleased with the action of Abū Baṣīr 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-Hāfidh 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 (*rahimabullāh*) said in *al-Iḥkām*:

“Here, Abū Baṣīr, 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 (*ṣallallāhu ‘alayhi wassallam*) and he did not forbid them from that nor were they disobedient by that. There is no doubt that the Messenger (*ṣallallāhu ‘alayhi wassallam*) was capable of preventing them if he had forbade them but he did not do so.”³³¹

³²⁹ *Faḥ al-Barī* (5/350).

³³⁰ This is a principle of the Dīn of Islām. It is not allowed for the Prophet (*ṣallallāhu ‘alayhi wassallam*) 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]

³³¹ *al-Iḥkām min Usūl al-Aḥkām* (5/126).

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I end the refutation against this misconception with some very beneficial words from Shaykh ‘Abdur-Rahmān ibn Hasan āl-ash-Shaykh (*rahimahullāh*) where he said in response to some objections of Ibn Nabhān as it appears in *ad-Durrar*:

“It is to be stated: By what book and by what *Āyah* does there contain an evidence that *Jihād* is not obligatory except with an *Imām* that is followed?! This is from the inventions in the *Dīn* and a straying from the path of the believers³³². 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 Baṣīr when he came as a *Muhājir* and the Quraysh sought from the Messenger of Allāh (*ṣallallāhu ‘alayhi wassallam*) 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 wassallam*) 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 Nabahān is more knowledgeable of the *Fiqh* of *Jihād* than many of those who falsely claim to follow the *Salaf* in these times. Ibn Nabahān 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]

³³³ *Sūrah al-Baqarah* (2):251.

³³⁴ *Sūrah al-Hajj* (22):40

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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 (*ṣallallāhu ‘alayhi wassallam*) because they (the Quraysh) were in a treaty with him in the truce. So, did the Messenger of Allāh (*ṣallallāhu ‘alayhi wassallam*) 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!”³³⁵

**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 *Jāhiliyyah* that the Messenger (*ṣallallāhu ‘alayhi wassallam*) 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 (*ṣallallāhu ‘alayhi wassallam*) 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 Aḥmad) and others: **“When I was young I witnessed the *Hilf al-Fudūl*.”** (And in another narration: **“the *Hilf al-Mutībīn*”**) and red camels are not as beloved to me that I [in return for them] should break it.”

³³⁵ *ad-Durrar as-Sanniyah* (8/199-200).

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-Fudūl* is ‘Abdullāh ibn Jad’ān at-Taymī and, even though he was a *Mushrik*, he was still eager for virtuous manners for it has been established in the *Sabīh* from ‘Āishah who said:

“O Messenger of Allāh, in *Jābiliyyah* ‘Abdullāh ibn Jad’ān used to keep the ties of relation and feed the poor so will that benefit him?” He (*sallallāhu ‘alayhi wassallam*) 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-Fudūl* 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 it 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 *Hilf al-Fudūl* they did not force anyone to enter into their pledge but as for the “American alliance,” its 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 *Hilf al-Fudūl* 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 its fangs” and striking at the “religious ones” from among them as is clear from their primary objectives just as increasing the “American homogeneity” across the world is from its objectives. Therefore, its real objective is to increase oppression and enslave the people.

The Fifth Angle

In the *Hilf al-Fudūl* 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 its 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 *Zakāh* that is given to the *Mujāhidūn*, 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 *Hilf al-Fudūl*, 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 *Dīn* was one and they were all *Mushrikūn*.

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!

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The Seventh Angle

The *Hilf al-Fudūl*, as was mentioned by the people (scholars) of the *sīrah*, depended upon the rank and position of its 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 *Tāghūt*: 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 *Kufr* and apostasy. The first one is seeking judgment in the *Tāghūt* and the second one is *Mudhābarah* 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 *Hilf al-Fudūl*, they lifted much oppression in their lands to the point where 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.

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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 Islāmic 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 *Hilf al-Fudūl* is legislated because it is established on an Islāmic basis which is lifting oppression and oppression is forbidden in the *Shari'ah* as he (*sallallahu 'alayhi wassallam*) said in an authentic *Hadīth*: **“Beware of oppression for verily oppression will be darkness on the Day of Judgment.”** As well as a *Hadīth Qudsī* in the *Sahīh (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 (*Hilf 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 *Kufr*.
2. Seeking judgment in the *Tāghūt*, and that is *Kufr*.
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-Laṭīf ibn ‘Abdir-Rahmān āl-ash-Shaykh (*rahimahullāh*) in his refutation against one person who declared it permissible to seek the help of the *Mushrikūn* 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 *Dīn* 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-Saniyah* (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 protected³³⁹ 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 *Kufr* – 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-Islām (*rahimahullāh ta'ālā*), wherein some of those that assisted the Tartars against the Muslims claimed that (they were under) compulsion. *Shaykh* ul-Islām 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

³³⁷ *Aḥkām al-Qur'an* (1/525).

³³⁸ *Sharḥ Muslim* (18/16-17).

³³⁹ “Protected,” i.e. **Ma'sūm** (). This is the one whom it is forbidden to kill. The one who is *Ma'sum* is of four categories:

- a) The Muslim.
- b) The *Kāfir* who has entered the lands of the Muslims with a contract (agreement).
- c) The *Dhimmi* (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]

³⁴⁰ *Jāmi' al-'Ulūm wal-Ḥikam* (2/371).

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Islām 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 *Kuffār* 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.”³⁴¹

**Misconception Number Five:
Assisting the *Kuffār* is Two Types**

From the flimsy misconceptions that some have confused the Muslims with is their statement:

“Assisting the *Kuffār* against the Muslims is of two categories:

The First One: What is *Kufr* and that is *Mudhābarah* of the *Kuffār* against the Muslims for the sake of the *Kufr* of the *Kāfirin* 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 *Tabḥīq al-Manāṭ*. 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 *Kuffār* against the Afghān 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-Fatāwā* (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 categorization reminds me of the invented categorizations 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 *rahbah*³⁴² 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 categorization 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* () literally means a strong desire or fervor, and *Rahbah* () 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 *Mudhābarah* 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'ah*, 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 *Tawallī*, necessitates the presence of *Kufr*. So if the one who does *Tawallī* 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 *Mudhābarah* 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 *Mushrikūn* against the Muslims doing so for the sake of their *Dīn*.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

³⁴⁴ *Subhānallāh!* The challenge stands for the people of *Ijā'* to provide a historical example that proves that a Muslim or group of Muslims went out and assisted the *Kuffār* because of their love for their false religion and way! [T]

³⁴⁵ Some of the *Murji'ah* of this time have accused *Shaykh* Nāsir al-Fahd, may Allāh protect him, of mentioning historical examples that are not consistent with the subject of this small book. They state for example that some of those that the scholars declared as apostates were in fact upon *Kufr* before they assisted the *Kuffār* and that they declared the forbidden things permissible, thus the scholars make *Takfīr* of them. This is false from numerous angles:

1. The cause of the scholars rulings of apostasy and *takfīr* upon these individuals was due to their *Mudhābarah* of the *Kuffār* for that was what was mentioned in the texts of the legal verdicts, not a separate act of *Kufr*.
2. Stating that the individuals whom the scholars declared as apostates were in fact *Kuffār* because of their *Istihlal* of the forbidden things is nothing but an indication of *Ijā'* in those who propound this misconception, those who always refer back to the belief in the heart and who rarely or never take the appearant action as *Kufr* in itself that expels from the *Millah*.
3. We are obliged to ask these people of *Ijā'*: “Where are the recorded statements of the people whom you say had made *istihlal*?”
4. If they cannot provide clear statements we say to them: “Yes, we do not differ with you in that there was *istihlal* from some or many of those individuals but that *istihlal* was in their actions and not in their words.”
5. If they still persist in stating that the people whom the scholars said were in fact apostates we ask them: “Do you also say that about the people or leaders (as many if not most of those historical figures the *Shaykh* Nāsir al-Fahd mentioned were rulers) of today’s time who assist the *Kuffār* against the Muslims more than those in the past- as well as legislating false man made laws, making the *ḥarām* as *ḥalāl* and vice-versa? [T]

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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 ul-Islām (*rahīmahullāh*) 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 Hamad ibn 'Atīq 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 *Kuffār* against the Muslims as *Kufr* by itself and they did not place as a condition for it that it is done for the sake of the *Kufr* of the *Kāfir*, 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 (*rahīmahullāh*):

“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 *Muwahhidūn*, even if he did not commit *Shirk*, 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.”³⁴⁶

Shaykh 'Abdul-Laṭīf ibn 'Abdir-Rahmān āl-ash-Shaykh said:

“A person could hate *Shirk* and love *Tawhīd* however, deficiency comes to him from the angle of not having *Barā'ah* from the people of *Shirk* and abandoning *Muwālāt* towards the people of *Tawhīd* and giving them victory. In that case he will be following his desires, entering into *Shirk* from branches that destroy his *Dīn* and what it built (by it) – abandoning from *Tawhīd* both 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 ilāha illā Allāh*.”³⁴⁷

Shaykh Hamad ibn 'Atīq 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 upon³⁴⁸ – all of these are *Mukkaḥfirāt*. 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.”³⁴⁹

³⁴⁶ *ad-Durrar as-Sanniyyah* (10/8).

³⁴⁷ *ad-Durrar as-Sanniyyah* (8/396).

³⁴⁸ It is not possible to say that what Shaykh Hamad ibn 'Atīq 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 *Kuffār* and loves the Muslims.” [T]

³⁴⁹ *ad-Difa' 'an Abl as-Sunnah wal-'Ittibā'* (p. 31).

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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 *Dhimmi*) for the sake of lifting his oppression is something legislated in the Islāmic *Shari’ah*, however, no one from the People of Knowledge call this *Mudhābarah* 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 *Mudhābarah* of the *Kuffār* the he is from the most ignorant of the people.

The Second Angle: The *Kāfir* that is a *Dhimmi* 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 *Shara’* (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 *Din* of Islām from three angles:

The First Angle: Characterizing the ruling of the *Tāghūt* (the American law) with (the quality) justice without restriction.

Sidiq Hasan Khān (*rahimahullāh*) said in *al-Ibrāh Fīma Warada fil-Ghazū wash-Shāhadah 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 *Shari’ah* 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:

Verily, Allāh commands justice and goodness.³⁵⁰

So if the rulings of the Christians were justice then they would have been commanded with.”³⁵¹

The Second Angle: Making it allowed, nay commanded for the Muslims to seek judgment in that *Tāghūt*. Hence he made *Kufr* something that is commanded and this is declaring permissible the forbidden things, nay declaring permissible the things of *Kufr*!

The Third Angle: Making allowed *Mudhābarah* of the *Kuffār* against the Muslims for the sake of bringing them to the court of the *Tāghūt*.

Shaykh ul-Islām mentioned from the nullifiers of Islām as is found in his *al-Ikhtiyārāt*:

“Whoever supposes (believes) that any of the companions or the followers (the *Tābi’ūn*) or those that followed them fought along with the *Kuffār* or allowed that.”³⁵²

There is neither might nor movement except by Allāh, *al-‘Alī*, *al-Adhīm!*

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 Afghānistān 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-Qāi’dah* 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 *Kuffār* so for this reason, this action is for eliminating oppression!!

³⁵⁰ *Sūrah an-Nahl* (16):90.

³⁵¹ *al-‘Ibrāh Fīma Warada fīl-Ghazū wash-Shahādah wal-Hijrah* (p. 249).

³⁵² *al-Ikhtiyārāt* (p. 165).

The response to this is from various angles:

The First Angle

This is speech that is neither established in our *Shari'ah* nor in their (*Kāfir*) laws. As for our *Shari'ah*, 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 *Tāghūt* 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 *Tawāghūt* of the *Kuffār*. Otherwise, these *Kuffār* make *Jihād* 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 *Tawāghūt* 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 Baṣīr and those with him from the Muslims and

³⁵³ *Sūrah al-Hijrāt* (49):6.

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what they did to the *Mushrikūn* even though the Messenger (*ṣallallāhu ‘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 *Shari’ah* and not allowed and (if we were to suppose that) in our *Shari’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 *Shari’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, Kashmīr, 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 (*rahimahullāh*) 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 *āyah* was sent down because of a platoon of the Muslims. It was mentioned that they killed ibn al-*Hādrāmī* in the last day of Rajab (within the sacred months) so the *Mushrikūn* found fault with them because of that so Allāh revealed this *Āyah*.”³⁵⁵

³⁵⁴ *Sūrah al-Baqarah* (2):217.

³⁵⁵ *Minhāj as-Sunnah* (1/484).

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 *Mumālāt*. The Most High said:

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 Tālibān is a Government of *Mushrikūn*

Also from the misconceptions that have been spread by some of them is that the Tālibān 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 *Kitābi* ³⁵⁸ against a *Mushrik* and the *Kitābi* is closer to us than the *Mushrik*!!!”

The response to this misconception is from various angles:

³⁵⁶ *Sūrah al-Hujūrāt* (49)9-10.

³⁵⁷ *Majmū’ al-Fatāwā* (28/208-209).

³⁵⁸ *Kitābi* (كتابي) – 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 *Tawāf* around it, slaughtering at it and making vows to it – all of which are Major *Shirk*. (Differentiate) between supplicating at the graves of the *Anliyā'* (the allies of Allāh), which is an innovation, and actually supplicating to the *Anliyā'* (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 *Tawhīd* 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 *Mushrikūn*: 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*.

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 Tālibān was in better condition than during the time of the parties during the *Jihād* against the Russians and the scholars bore witness to the Afghāni *Jihād*, in the time of the parties, with virtue and they held it to be an Islāmic *Jihād* and they encouraged the people to wage *Jihād* 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 (*rahimabumallāh*) are famous and well known in this matter. From that, there is what appeared in a meeting with Shaykh ‘Abdul-‘Azīz ibn Bāz (*rahimabullāh*) in the Pakistani magazine: “*Takebīr*,” as it found in *Majmū’ Fatāwā wa Maqālāt Mutanawwi’ab*.³⁵⁹ And from what appeared therein:

Question: What are the responsibilities that are obligatory upon us with regard to the Islāmic *Jihād* in Afghānistān and what are the efforts that you have established in that regard until now?

Answer: Without doubt, the *Jihād* in Afghānistān is an Islāmic *Jihād* 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 (*rahimabullāh*) 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 *Jihād*?

Answer: The Afghāni *Jihād* is an Islāmic *Jihād* 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 *Dīn* 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 *Jihād* with your lives and wealth in the path of Allāh. That would be better for you if you but knew.³⁶⁰

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 *Jihād* in his path so that perhaps you may be successful. ³⁶¹

And the *Āyāt* with this meaning are many. This includes all of our *Mujāhidūn* brothers in Afghānistān and all of the *Mujāhidūn* in Palestine and Philippines and others. It has been established that he (*sallallāhu ‘alayhi wassallam*) said: **“Wage *Jihād* against the *Mushrikūn* with your wealth, lives and tongues.”** We ask Allāh to give success to our *Mujāhidūn* brothers in the lands of the Afghān who are in His path as well as in other (places) for strong victory and that He assists them in *Jihād* 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 *Jihād* 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 *Jihād* now from three angles:

The First Angle: Their implementation of the *Sharī‘ah* 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 *Kufr*, 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 Afghāni *Jihād* that was against the Russians?”

If they say: “It was an Islāmic *Jihād*.”

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-Imrān* (3) 200

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It should be said to them: “So where were you when the *Mashāyikh* and the People of Knowledge were encouraging their support and were assisting them and calling it an ‘Islāmic *Jihād*’ 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 *Afghān Mujāhidūn*, making the price of the *Mujāhid*’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 *Shirk* 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 Allāh from deviation and desires and I ask Allāh 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 *Mushrikūn*. Surely there contains therein Muslims, *Muwāhidūn* in numerous regions and they are also targeted by America. Even if there were only one Muslim *Muwāhid*, assisting America against him would be *Kufr* and apostasy.”

The Eighth Angle

It should be said: “Let it be assumed that it contains those evils, the most that they can be like the government of the Mamlukes in the eight century, those who were know to glorify the *Mashāhid*³⁶² and build them in Egypt and *Shām* and it is they that built the dome of the Prophet³⁶³ and from their midst the *Madhāhib* (ways and schools of thought) of the *Jahmiyyah*³⁶⁴, the *Ittihādiyyah*³⁶⁵, the Sūfis and others spread. Many of their Qādīs (judges) were upon those innovated *Madhāhib* however; the basis of Islām was present. When the Tartars invaded them, the scholars of Islām such as *Shaykh* ul-Islām Ibn Taymiyyah (*rahimahullāh*) and others were among them, even though the scholars of that government were from the *Jahmiyyah* and Sūfis who imprisoned him and put him to trial on numerous occasions. He took a famous position in the battle of *Marāj as-Safar* 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.”

³⁶² *Mashāhid* () – 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 Allāh (*sallallahu ‘alayhi wassallam*). [T]

³⁶⁴ *Jahmiyyah*- the deviant sect founded by J’ad ibn Dirham and propogated by Jahm ibn Safwān- from this sects misguided beliefs is the denial of Allāh’s names and attributes.[T]

³⁶⁵ *al-Ittihādiyyah*- Unionist and pantheists that believe that Allāh 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 it’s war against terrorism with twenty seven objectives against some of the Jamā’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 it’s 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 ‘*Naqshabandi Sufi*’ who claims to follow Islām!

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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 an 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 “*Wahabiyyah*” – “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.³⁶⁷

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 *Harbiūn* (the *Kuffār* that reside in *Dār al-Ḥarb*) as the Most High said in the first of the *Āyah*:

“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.”³⁶⁸

Ibn Kathīr (*rahimahullāh*) 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

³⁶⁷ *Sūrah al-Anfāl* (8):72.

³⁶⁸ *Sūrah al-Anfāl* (8):72.

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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-Qurtubī (*rahimahullāh*) said:

“The words of the Most High:

But if they seek your help in the *Dīn*.

He means that if these believers who did not migrate from the land of war (*Dār al-Ḥarb* or *Ard al-Ḥarb*) 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-‘Arabī (*rahimahullāh*) said:

“Then Allāh abrogated that (*Āyah*) by the conquest of Makkah and the inheritance by close relations whether the inheritor was in *Dār al-Ḥarb* 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-Arabī! How would you be if you saw our condition today?!!

³⁶⁹ *Tafsīr ibn Kathīr* (2/330).

³⁷⁰ *Tafsīr al-Qurtubī* (8/57).

³⁷¹ *Aḥkām al-Qur’an* (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:

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 as the Prophet (*sallallāhu ‘alayhi wassallam*) 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 (*sallallāhu ‘alayhi wassallam*):

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 *Dīn* 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 *Dīn*, 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.

³⁷² *Sūrah al-Aḥzāb* (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 *Dim* and Allāh's refuge is sought.

The Second Matter:

The obligation of solidarity with his Muslim brothers in Afghānistān 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 (*radiyallāhu 'anhumma*) that the Prophet (*ṣallallāhu 'alayhi wassallam*) 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 (*radiyallāhu 'anhu*) that the Prophet (*ṣallallāhu 'alayhi wassallam*) 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-Mā'idah* (5)52

³⁷⁵ *Sūrah al-Hujurat* (49)10

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It is also reported in them as well from Nu'mān ibn Baṣhīr (*radīyallāhu 'anhu*) that the Prophet (*ṣallallāhu 'alayhi wassallam*) 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 (*radīyallāhu 'anhu*) that the Prophet (*ṣallallāhu 'alayhi wassallam*) 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 *Shara'* (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 *Kāfir* 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 *Dīn*, it is obligatory according to *Ijmā'*. For the occupying enemy who is corrupting the *Dīn* 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).

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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 *Taqwā* 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 Aḥmad and others (there appears) on the authority of Tamīm ad-Dārī (*radīyallāhu ‘anhu*) who said: I heard the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) say: **“This affair will reach the extant 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 (*radīyallāhu ‘anhu*) who narrated that the Prophet (*sallallāhu ‘alayhi wassallam*) 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 *Sahīḥ* from Abū Hurayrah: the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) 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 *Sahīḥ* from Abū Hurayrah: The Prophet (*sallallāhu ‘alayhi wassallam*) 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 *Sahīḥ* from Abū Hurayrah: The Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) 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 *Anṣār* (helpers) of His *Dīn* and from His allies and may He provide us with disavowal of all of the *Tawaghīb* and their helpers and may He grant us *Shahādah* (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 *Shuhada'* 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 Salāh and Salām of Allāh be upon our Prophet and his family and Companions.