



Concerning Tawallee and Muwaalaat

Shaykh Saalih Aal ash-Shaykh

The principle concerning Tawallee to the Kuffaar, and the principle concerning Muwaalaat of the Kuffaar in the view of the Scholars of Tawheed

From the lecture “Sharee'ah Principles For the Position of a Muslim in Times of Tribulation” (Dated Rabee uth-Thaane/1411H)

And this is a very important matter, it is vital that you are aware of it, which is “the principle concerning Tawallee to the Kuffaar, and the principle concerning Muwaalaat of the Kuffaar”.

So we have here in the legislation, and also from the scholars of Tawheed, two words which have two meanings, and which are often confused with each other by many people.

The first is: Tawallee (base loyalty)

The second is: Muwaalaat (friendship)

At-Tawallee expels fom the religion (mukaffir)

Al-Muwaalaat is not permissible (ghayr jaa'izah)

And the third: Seeking aid from the Kuffaar and employing them (for this purpose). This is permissible with conditions.

So these are three matters.

As for Tawallee: Then it is concerning this that the saying of Allaah, the Mighty and Majestic descended: **“O you who believe! Take not the Jews and the Christians as Auliya’, they are but Auliya’ to one another. And if any amongst you takes them as Auliya’, then surely he is one of them.**

Verily, Allâh guides not those people who are the Zâlimûn". (Al-Ma'idah 5:51).

And the principle concerning Tawallee is to help the Kaafir against a Muslim during the time of war between a Muslim and a Kaafir with the intent and purpose (qasd) of allowing the Kuffar to gain ascendancy over the Muslims. And the basis (asl) of Tawallee is complete love, or aiding a kaafir against a Muslim, so whoever loved a kaafir for his deen, and then he turned to him with tawallee, and this is kufr.

As for muwaalaat of the Kuffar, then this is loving them (muwaddah), and loving them for the dunyaa, and giving them preference, and raising them. And this is fisq (sin) and is not kufr.

The Most High said, **"O you who believe! Take not my enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path"**. (Al-Mumtahinah 60:1)

The people of knowledge have said, "That He (Allaah) called them with the name of Imaan (i.e. O you who believe!), and entering into this call is the one who showed love to the Kuffaar. So this indicates that doing this is not kufr, rather it is misguidance, away from the straight path.

And this is because he showed love to them, and pleased them for the sake of the dunyaa, not due to doubting in the deen itself.

And for this reason, the Prophet (sallallaahu alaihi wasallam) said to the one who did that (i.e. Haatib bin Abee Balta'ah the companion, who informed the Mushriks of Makkah of the plans of Muhammad against the Mushriks, he showed loyalty to the Mushrikeen against the Prophet), "What carried you to do what you did?", and he replied, "By Allaah, there is nothing with me except that I should be a Believer in Allaah and

His Messenger, but I wished that I should have some favour with the people, on account of which Allaah will protect my family and my wealth...” And the hadeeth is reported in the two Saheehs.

So from this it becomes clear that loving the kuffar and inclining towards them, for the sake of the world, is not kufr, when the basis of Imaan, and being at ease with it, is found in the one who has a type of muwaalaat.

As for seeking help from the Kuffar and hiring them, then the people of knowledge have permitted this in different situations. And the people of knowledge give verdicts for every situation and in every event with that which they consider to be correct, i.e. for that situation.

And as for giving the Kuffar wealth as charity, or as softening them (i.e. their hearts towards Islaam), or in order to repel the evils, then this has another place (of discussion), and it is also a different type to the three types (discussed above).”