



A Study Concerning the Difference Between Tawallee to the Kuffar and Muwaalaat Of Them

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All praise is due to Allaah, and prayers upon the one after whom there is no other Prophet.

To proceed:

In the vast occurrence of current events, we have seen those who have been swayed by the gust (of these events) and so he has began to speak, rather give verdicts, and in fact, author whole books and studies, without actually any knowledge based foundations, or returning to any of the firmly grounded scholars (in knowledge), those who are known for a sound belief and for adherence to the Sunnah.

Allaah, the Exalted said, **“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).”** (An-Nisa 4:83)

The Imaam, Ibn Jareer said in his tafseer (5/114), “Meaning, He may His praise be lofty, with his saying, **“if only they had referred it..”**, means, referring the matter which has befallen them from their enemies and the Muslims to the Messenger of Allaah (sallallaahu alaihi wasallam), and to those in charge of their affairs, meaning, to their rulers, and remaining silent themselves, and did not make the news that came to them to be known amongst the people, such that the Messenger of Allaah (sallallaahu alaihi wasallam) or those in charge of their affair would be the ones who would speak about that matter whose authenticity has been established with them, or its falsehood, so that they might authenticate it if it is correct, or they might delcare it falsehood, if it is false. **“...the proper investigators would have understood it from them (directly)...”** so He says, that those who investigate it would have known the reality of that news

which had come to those, and they would have deduced it from them, meaning those in authority. And the haa and meem in His saying “**minhum**” is in reference to those in authority. He says, that the one from those in authority who would deduce it, would come to know it.”

The Imaam Ibn Katheer said in his tafseer (2/312), “His saying, **“When there comes to them some matter touching (public) safety or fear, they make it known (among the people)…”** is a rejection against the one who puts himself forward for matters without verifying them and so he informs the people about them, and then spreads and divulges them, and they might not even be correct. And Muslim said in the introduction to his Saheeh, “... [isnaad ommitted]... Abu Hurairah from the Prophet (sallallaahu alaihi wasallam) that he said, “It is sufficient to render a man a liar that he narrates everything that he hears”. And thus has Abu Daawood reported in his book “al-Adab” in his Sunan, ... [isnaad ommitted] ... in Mursal form.

And also in the Saheeh, “Whoever narrated some speech (hadeeth), seeing to be a lie, then he is one of the liars”.

And what is observed with respect to many of those who I have alluded to above (i.e. those who put themselves forward in certain matters), and something that I would love to point out here - while noting that I am not from the scholars, but merely one who narrates their accepted statements is:

That when they speak about warning against friendship, loyalty (muwaalaat) to the Kuffaar and Mushrikeen, they do not differentiate in their judgement between the one who makes “tawallee” of the Kuffaar and the one who shows “walaah” to them. So they pass the judgement of kufr upon both men. And this is clear error, and it is in opposition to the texts and what the Scholars have said.

And may Allaah be merciful to the Allaamah Ibn Sahmaan (one of the Ulamaa of Najd) who when he described this group of people, he said, as occurs in his composition (deewaan), “Uqood ul-Jawaahir” (p.146):

“And the origin of the tribulation of the people when they embroiled themselves (i.e. entangled themselves, got mixed up) was ignorance concerning the judgement upon muwaalaat, upon errors. So they did not

differentiate between at-tawallee¹ and its judgement and between al-muwaalaat² which is in one's action. And which is lighter than it. And amongst it is that whose doer disbelieves and that which is less than that, in errors.”

So presented to you, noble brother, is this small study concerning this matter, and it is as follows:

1. The Linguistic Meaning and Indication of “al-Muwaalaat” and “at-Tawallee”

Ibn Faaris said in “Mu'jam Qiyaas al-Lughah”: The essence (walaah). The waw, the laam and the yaa, this is a correct base, root, which indicates nearness (qurb).

And al-Fayrozabaadee said in “al-Qaamoos” (4/658): “Al-walaah: is nearness (al-qurb) and proximity (ad-danuw), and “tawallaahu”, meaning took him as a waliy (protector, friend), and “walaah” is between the two matters of “muwaalaat” and “walaah”...”

And al-Fayrozabaadee also said in “Basaa'ir Dhawee at-Tamyeez” (5/280): “And al-wilaayah, is aid, help (an-nusrah). They say, “tawallaah”, when it is transitive on its own (i.e. without a particle), then it gives the meaning of al-wilaayah, and its attainment in the nearest place. The Exalted said, **“So turn your face (fa walli wajhaka) towards al-Masjid al-Haraam...”**. And when it is made transitive with the use of the particle “an”, either in wording (lafdhan) or estimation, expression (taqdeeran), then it gives the meaning of turning away (i'raad), and abandonment (tark) of nearness. So the first of these meanings is His saying, the Most High, **“And whoever turns to them (wa man yatawallahum), from amongst you then he is from them”**, and the second meaning [is in His saying], **“So if they turn away (fa in tawalloo), then Allaah is aware of the mischief makers...”**. And tawallee can sometimes be with the body (i.e. physically), or it can be sometimes be with the abandonment of paying attention...”.

¹ Editor's Note: Tawallee, the basis of it is the love of the heart for the Kuffar, and their deen, and assisting them to overcome the Muslims, with concealment of hatred for the Muslims – as will be explained shortly.

² Editor's Note: Muwaalaat is loyalty in one's actions, or outwardly aiding the Kuffar, but without concealing the kufr of Tawallee, and which is done for a worldly goal, and is not for the sake of religion.

And az-Zubaydee said in “Taaj al-Uroos” (10/398): “The essence (walaah): And there are many meanings reported for “al-muwalli” and so each of these meanings is given to what the context of the speech requires.”

So based upon this, the meaning of “tawallee” is helping, assisting (nusrah) and the meaning of “muwaalaat” is following, (mutaaba'ah).

2. The Sharee'ah Meaning of “al-Muwaalaat” and “at-Tawallee”

As for “at-Tawallee” then it is defending (adh-dhabb, ad-difaa') the Kuffar, and assisting them, and helping them with both the body and wealth and opinion. And this is clear kufr, which expels from the Islamic religion. This was said by Shaykh Abdullaah bin Abdul-Lateef as occurs in ad-Durar as-Sunniyyah 7/102).

And Shaykh ul-Islam Ibn Taymiyyah said in Majmoo' al-Fataawaa (1/20), “And the basis of tawallee is love (al-hubb), So everyone who loved something other than Allaah, then Allaah will turn him to that which he chose and turned towards, and will roast him in Jahannam, what an evil refuge”.

And as for “al-Muwaalaat”, then it is co-operating (musaana'ah) and dissimulation, flattery (mudaahanah) towards the Kuffar for the sake of a worldly objective, without concealing an intention of kufr and apostasy from Islaam. Such as what occurred from Haatib bin Abee Balta'ah (radiiallaahu anhu), when he wrote to the Quraish informing them of the journey of the Messenger (sallallaahu alaihi wasallam) - refer to the story in Saheeh al-Bukhaaree (no. 3007) and Saheeh Muslim (no. 3081).³

³ Editor's Note: Narrated Ali: Allah's Apostle sent me along with Az-Zubair and Al-Miqdad and said, “Proceed till you reach a place called Raudat-Khakh where there is a lady travelling in a howda on a camel. She has a letter. Take the letter from her.” So we set out, and our horses ran at full pace till we reached Raudat Khakh, and behold, we saw the lady and said (to her), “Take out the letter!” She said, “I have no letter with me.” We said, “Either you take out the letter or we will strip you of your clothes.” So she took the letter out of her hair braid. We brought the letter to the Prophet and behold, it was addressed by Hatib bin Abi Balta'a to some pagans at Mecca, informing them of some of the affairs of the Prophet. The Prophet said, “What is this, O Hatib?” Hatib replied, “Do not be hasty with me, O Allah's Apostle! I am an Ansari man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them I intended to do them some favour so that they might protect my relatives (at Mecca), and I did not do

The Shaykh, Abdul-Lateef bin Abdur-Rahman said, as occurs in “ad-Durar as-Sunniyyah” (1/474), “As for His saying, the Exalted, “And whoever turns to them (wa man yatawallahum), from amongst you then he is from them”, and his saying, “You will not find a people who believe in Allaah and the Last Day loving those who oppose Allaah and His Messenger”, and also His saying, “O you who believe! Take not for Auliya’ (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers. (Al-Ma’idah 5:57).

Then the Sunnah has explained it and has restricted it and specified it, to be in relation to the unrestricted, general muwaalaat (friendship, loyalty).

this out of disbelief or an inclination to desert my religion.” The Prophet then said (to his companions), “He (Hatib) has told you the truth.” Umar said, “O Allah's Apostle! Allow me to chop his head off?” The Apostle said, “He is one of those who witnessed (fought in) the Battle of Badr, and what do you know, perhaps Allah looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I have forgiven you.' “ (Amr, a sub-narrator, said,: This Verse was revealed about him (Hatib): **“O you who believe! Take not My enemies and your enemies as friends or protectors.”** (60.1).

And Shaykh Salih Aal ash-Shaykh said, commenting upon this verse:

“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.” (Refer to MNJ170001).

And the root, basis (asl) of al-muwaalaat is love (hubb) and assistance (nusrah) and friendship (sadaaqah), and then there are many levels that are less than this⁴. And every sin (from all of this) has its own share and justice (i.e. portion) of threat (of punishment) and rebuke. And this is known to the Salaf, those who are deeply rooted in knowledge from amongst the Sahaabah and the Taabi'een, with respect to this topic and also other than it. However, the affair has become difficult and the meanings have become hidden, and the rulings in this regard became confusing to the khuloof (later generations) of the foreigners, and those raised amongst the Arabs, but not truly Arabs (al-muwalladoon), those who have knowledge with respect to this matter, and nor do they have any sound knowledge or acquaintance with the meanings of the Qur'aan and the Sunnah."⁵

And the Shaykh, Jamaal ud-Deen al-Qaasimee said in his "Tafseer" (2/81 and 9/90), "The muwaalaat (friendship, loyalty) that is cautioned against occurs with the hatred, enmity of the heart towards the Believers, and love of the Kuffar for their kufr." And this has also been stated by the Shaykh, Muhammad Rasheed Ridhaa in his tafseer, "al-Manaar" (3/287).

And muwaalaat is of two types. Shaykh Abdur-Rahmaan bin Hasan Aal ash-Shaykh said, as occurs in "ad-Durar as-Sunniyah" (1/235-236), "Verily al-Muwaalaat is divided into two types:

a) The muwaalaat that is unrestricted, general (i.e. absolute), and this is clear kufr, and here, with this characteristic, it is actually synonymous with the meaning of "at-tawallee", and based upon this are the various evidences that have come concerning the severe prohibition of having muwaalaat (loyalty) to the Kuffar carried, and that the one who turns to them, then he has disbelieved.

b) The muwaalaat that is specific (khaassah), and this is muwaalaat to the Kuffaar for a worldly goal, whilst having a sound belief, and without concealing the intention of kufr and apostasy (idmaar niyyat il-kufr war-

⁴ Editor's Note: Reflect upon this, for it is a great matter. There are many levels which are less than the level which reaches major kufr, and this is important, as it refutes and demolishes the takfeer of the neo-khawaarij by way of this matter. And in reality, it is another manifestation of takfeer by way of sin.

⁵ Editor's Note: Such as the neo-Khawaarij who write in the likes of these affairs out to ignorance.

riddah). Such as what occurred from Haatib bin Abee Balta'ah in revealing the secrets of the Messenger (sallallaahu alaihi wasallam) in the expedition against Makkah, as is mentioned in the cause of revelation of the verses in Soorah al-Mumtahinah.”

And this division (of muwaalaat into two types) has also been said by al-Qurtubee (4/57, 18/52) in his “Tafseer” and also Abu Bakr Ibn al-Arabee in “Ahkaam ul-Qur'aan” (4/1770).

So to proceed: This is what has been easy to compile, with haste, and from which I hope that there will be an end to the doubt, and confusion that has arisen in this matter, hoping success and rectitude from Allaah.”