



Treatment of Non-Muslims in Their Lands

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Introduction by Abu Uwais:

This particular lesson by Shaykh Abu Abdur Rahman Fawzee al-Atharee (hafidhahullah) will be dealing with the matter of how to deal with the kuffar in the lands of the kuffar.

The Shaykh (after the Khutbat ul-Haajah) begins the lecture:

From the 'usool' (principles) of the Aqeedah of Ahlus Sunnah wal Jamaa'ah, from that which is known from their deen is that they love the people of Tawheed, the people who unify Allah (tabaaraka wa ta'aalaa) in all aspects of that He must be unified in. And they hate the people of Shirk, who associate partners with Allah (tabaaraka wa ta'aalaa).

This is their Aqeedah, and they believe this, Ahlus Sunnah wal Jamma'ah to be the Aqeedah that every muslim must be upon. Every muslim must love the people who are upon Tawheed, the people of Islaam, the people who are upon the true deen.

And every muslim must hate the people of Shirk and the people of Kufr. And there is no allowance for them to have 'wilaaya' or loyalty, friendship or love for those whom Allah (tabaaraka wa ta'aalaa) has forbidden us to have loyalty, friendship or love with.

For Allah says:

“O you who believe! Do not take those (specifically Christians and Jews) as friends.”

And this is a text indicating 'tahreem' that it is haraam or forbidden to take the Christians or Jews in particular as friends. And in other ayaat it indicates that those who take them as friends are similar to them. And Allah (tabaaraka wa ta'aalaa) said in general, showing that it is haraam to take the disbelievers, whether they be from the Jews or the Christians or the Mushriks or whatever or

other Mushriks or whatever, that it is haraam to take them as friends – when He says:

“O you who believe! Do not take My Enemies and your Enemies as friends.”

So there is a general forbiddance of taking any disbeliever, any mushrik as a friend. And there is a particular forbiddance for taking the Christian and the Jew as a friend and having any type of loyalty or friendship or love for those individuals.

And Allah (tabaaraka wa ta’aalaa) has forbidden in general for us to have loyalty or closeness or support or friendship for those who may be the closest to us in the nature and the closet to us in the family ties. Wherein He indicates in one ayah that we should not take those who are our father or our brothers or other than that as our friends when they have decided that they love kuffar over emaan.

And also the verse that is well known:

“That you will not find those who believe in Allah and the Last Day having any love for those who oppose Allah and His Messenger, whether it be from their fathers or their brothers or their tribe...”

So this is a general forbiddance for having any type of loyalty, friendship or relationship of this nature with the kaafir in general and the forbiddance of doing this with the kuffar from the Jews and the Christians in particular.

But having understood this great principle and knowing its importance and knowing that every Muslim should be upon this principle, of what is ‘wala’ (having loyalty, love and friendship for the believer) and ‘baraa’ (hatred, enmity, being far removed from and disliking the disbeliever) – there are still amongst the muslims those who are ignorant of this principle. They are ignorant of this principle in totality.

While they dress like the disbelievers, they have loyalty to the disbelievers, they talk like the disbelievers, and they follow disbelievers in those matters particular and specific to the disbelievers. They fashion themselves and form themselves like the disbelievers. They have their festivities and celebrations like the kuffar. These individuals are ignorant of the whole principle of ‘wala’ and ‘baraa’. And even though this is the case that some Muslims have done this, this does not stop the believers from dealing with the non-Muslims according to the teachings of Islaam.

We have already established that the 'asl' (origin) is that you love the believer and you are friendly to the believer and you have loyalty to the believer. And that you hate the disbeliever and that you have enmity to the disbeliever and are in this manner with the disbeliever. But this does not change the fact that Islaam has given certain rulings regarding the disbelievers and how to deal with them outside of that issue of 'wala wal baraa' – outside of what is love and loyalty.

And that is that if you are dealing with a disbeliever in his land or in the lands of the disbelievers – there is nothing that prevents you from treating him kindly and there is nothing that prevents you from showing him good manners and good behaviour. And dealing with them justly in transactions. For these are matters of the 'dunyaa' – all worldly matters.

When it comes to the matters of the 'deen' (religion), then there is no love for them, total hatred. When it comes to the matters of the 'deen' – enmity for them and innocence from them. When it comes to the matter of 'deen' – no good treatment in that regard – with treatment according to Qur'aan and Sunnah in matters of 'wala' (loyalty, friendship) and matters of 'baraa' (enmity, hatred, innocence from them).

That is one thing and dealing with them in matters of the dunyaa is another. That (dunyaa) is where there comes in good action, kind treatment and things of this nature. So the distinguishing point should be made here. And in regards to treating them kindly, this is a way that you will give them a desire to enter into Islaam.

And also from the standpoint of having loyalty to the believers and enmity towards them and they see your 'baraa'a' (disownment) for them in those situations – it does not stop you from having good manners with them. Given that there is also the factor that the Muslims have always bought and traded and dealt with the kuffar and imported and exported with and bought their products and so on and so forth. And this does not give them any virtue upon us, but we pay for those matters. So there is nothing wrong in this regard. There is nothing wrong with us having good transactions with them, buying and selling, buying matters from them, buying products and so on and so forth.

And therefore having good behaviour when we have a transaction – as long as they are not cheating us, we do not cheat them. We show them good manners, we show them good behaviour. And in these matters of 'dunyaa' (worldly affairs) there is no problem with that.

Particularly because I have received questions from outside and heard about things that have taken place from the people of the type of the Takfeeris, who say that it is permissible to kill the disbelievers in their lands and it is permissible to rob their stores and it is permissible to do all these types of things and that which you take from them, (your thievery and whatever) is part of the booty, the enjoyment or the fruits of war. They have these types of people who give this fatwaa (ruling).

And therefore these people who don't understand the difference between 'wala' and 'baraa' and between good action and behaviour and good transactions with individuals, they harm the Muslims and they harm themselves. And they give the enemies of Islaam a chance to find fault with Islaam based upon their bad behaviour. And these Takfeeris do injustice greatly to Islaam and injustice greatly to the muslims.

To the degree where you see their faces and their pictures in newspapers, where they have been accused of bombings and explosions and killings and stealing. These bombings and explosions that they have done in Muslim lands have killed many innocent Muslims. So this is a matter where they are truly 'jaahil' (ignorant) regarding the Islaamic rulings as to how to deal with the disbelievers.

So the issue is a matter of good action, being good and being just with the disbelievers. And this is something that Allah (tabaaraka wa ta'aalaa) has ordered us to do. Allah says in the Qur'aan:

“Allah does not forbid you regarding those who have not killed you, because of your deen. That you be good with them and be just with them. For Allah loves the just.”

So this ayah is clear that those disbelievers who have not killed the muslims and have not kicked them out of their lands and have dealt with the Muslims in transactions and dealings in a good way, that we treat them as they have treated us. And we are just and good in our treatment of them.

Shaykh Saleh al-Fawzaan says on page 24 of his book 'Wala' wal Baraa' regarding this ayah: “That this is a clear ayah that shows that those disbeliever who have not killed believers, who have not fought them, who have not thrown them out of their lands, they are to be dealt with in matters of 'dunyaa' and matters of 'ihsaan' with goodness. And be just to them. And treat them as they have treated the muslims. And this is a matter of 'dunyaa'. But not to love them with your hearts.”

This statement from Shaykh Saleh al-Fawzaan (hafidhahullah) is very clear. That if they have not fought us or killed us or kicked us out of our lands, then in matters of 'dunyaa', then we are to deal with them justly and we are to show them kindness and we are to deal with them in a good way.

This is similar to another verse speaking about when an individual has disbelieving parents, his father and mother are disbelievers or mushriks, rather, who are disbelievers who associate partners with Allah. Allah (tabaaraka wa ta'aalaa) says:

“If (either of them) they try to force you to make you associate partners to Allah then do not obey them. But rather be a companion with them in ‘ma’ruf (that which is good). And take the path of one who has submitted to Allah.”

So here Allah (subhaanahu wa ta'aalaa) is saying that if these two mushrik parents tried to force a believing child to commit shirk, then absolutely he is to disobey them and not to obey them in this regard. But nevertheless he is to have kind treatment with them, with tenderness, with good behaviour. And this is in dealings and transactions with them and in his behaviour with them. But of course this does not involve love of them and the matters of the heart. This is in matters of 'dunyaa' and not in matters of the 'deen'.

And for the believer who wants to be loved by Allah and who wants to be loved by the people, then he must deal with the rulings and regulations that Allah (tabaaraka wa ta'aalaa) has set out. Allah (tabaaraka wa ta'aalaa) has certain rules and regulations regarding the believers and how you deal with the believers and how you behave with the believers. He must follow that. And Allah has certain rules and regulations regarding how you deal with the people of kufr and how you behave with the people of kufr and the believer must follow that.

And since we have said that one must follow the rulings regarding the believers and the regulations regarding the believers and take them and follow them, those that were laid down by Allah (subhaanahu wa ta'aalaa). Similarly those rulings and regulations and how to deal with the people of kufr must be followed.

And the first of the rulings (which the Shaykh will mention in this lecture) regarding the kuffar:

1. Is to be truthful in your speech with them:

Not to lie, but to be truthful. It is not permissible for the believer to lie to the disbeliever. For this is not from good character and it is not from good morals or good manners or good behaviour.

And the Prophet (sallallahu alaihi wassallam) when he was sent in the beginning of his da'wah, he was sent with Tawheed and at the same time he would order good character. So from the standpoint of good character and good morals and good behaviour, the believer is to make his tongue safe from 'Kadhib' (lying).

It is not for him to say that this is a kaafir so I can lie to him. No – he is to say that this is a behaviour that is incorrect and a defect in ones moral character so I must stay away from this habit of lying. And this is the good 'khuluq' (character) that Aisha (radiallahu anha) stated about the Prophet (sallallahu alaihi wassallam) in the hadeeth related by Hishaam ibnu Aamir, that when she was asked about the morals and the behaviour and the 'khuluq' (character) of the Prophet (sallallahu alaihi wassallam) – she said:

“His 'khuluq' is like the Qur'aan.”

And of course Allah has said in the Qur'aan that the Prophet (sallallahu alaihi wassallam) was upon great 'khuluq', upon great morals and manners and behaviour.

And the Prophet (sallallahu alaihi wassallam) was our example in this regard. And he never lied to the kuffar. Absolutely never lied to the kuffar. And he is our example. Not our desires, not our head, not our takfeeri tendencies. But we are to take the Prophet (sallallahu alaihi wassallam) as our example. The Prophet (sallallahu alaihi wassallam) did not lie.

So the people of Qur'aan should have the manners of the Qur'aan. And one of the most important things that he can stick to is the character, the behaviour and the manner of the Prophet (sallallahu alaihi wassallam).

And the Prophet (sallallahu alaihi wassallam) was an individual who treated good and in a right way, even those who were disbelievers and even in his dealings with them. And this was something known and something witnessed to such an extent, he had good treatment wit them to such an extent, that before he was a Prophet (sallallahu alaihi wassallam) they used to call him 'Saadiq' (truthful), 'Amin' (trustworthy). And they would say about him, as will come later in the lecture, “that we never experienced from you a lie, we never recall from you that you ever lied.”

For the Prophet (sallallahu alaihi wassallam) did not lie to the kuffar. And in his da'wah to the Quraish in Makkah and in his da'wah in other places and this da'wah which he came with, when he told them in the beginning of his message he said:

“Verily I have been sent to complete the good characteristics (morals and manners)”

And this was narrated by Imaam Bukhaari in his book ‘Adabul Mufrad’ and other sources of this hadeeth that are brought are authentic, inshaa’Allah. So there are verses to indicate and establish that which is correct and call to that which is the guidance and be upon that which is upright. All of this is the sticking with good character and good manners and from it is not lying to the disbelievers.

And regards to dealing with them in transactions, buying and spending and so on and so forth, then you are to spend upon yourself and your family and if you take anything from the disbelievers then you are to convey to them their rights.

Many of those and the people of takfeer and others say that the disbelievers have no rights and they say that it is permissible for you to take from their rights, and to steal from them and cheat them and this is something that is of the benefits, fruits of war. And we have already shown that this is something that is harmful to the muslims and harmful to Islaam and is not that what the Prophet (sallallahu alaihi wassallam) and the Sahaabah were upon. But rather the matter is the believer is supposed to be as the hadeeth of Abee Umaamah narrates in Abu Dawud – and it is authentic – and it is:

“That the believer who gives for Allah and takes for Allah, and prevents for Allah and – has completed his eemaan.”

So if by giving to someone and your giving is based upon the Book of Allah (tabaaraka wa ta’aalaa) and the Sunnah of the Prophet (sallallahu alaihi wassallam), then you have done that which is pleasing to Allah. And if you take, when you take based upon the Book of Allah (tabaaraka wa ta’aalaa) and the Sunnah of the Messenger (sallallahu alaihi wassallam) then you have taken in a manner that is pleasing to Allah.

And if you prevent someone, you don’t give them, based on the Book of Allah (tabaaraka wa ta’aalaa) and the Sunnah of the Messenger (sallallahu alaihi wassallam), then your preventing and disregard is something that is pleasing to Allah.

And we find in the ahadeeth and in the life of the Prophet (sallallahu alaihi wassallam) that he borrowed from the disbelievers, that he would use his shield as collateral, and that he would purchase from them food upon credit and leave with them his shield. And this narration has been brought by Aishah (radiallahu anha) and it is brought by Bukhaari, that the Prophet (sallallahu alaihi wassallam) that:

“The Prophet (sallallahu alaihi wassallam) brought some food stuff from a Jew upon credit and he left with him as collateral his shield. And then when the Prophet (sallallahu alaihi wassallam) passed away, Abu Bakr (radiallahu anhu) returned the right (property) of this Jew.”

And Imaam Bukhaari took this as a general principle for he entitled the chapter the “Permissibility of pawning/leaving as collateral for food stuff with the kuffar.” So he made a general situation to such a degree that Ibn Hajar (rahimahullah) mentions in ‘Fath ul-Baari’, chapter five, page 54, that:

“This is Bukhaari showing that this type of transaction or dealing is not something specific to a Jew but any kaafir.”

So therefore fair treatment and good transactions and good behaviour with the kuffar as long as they have not fought us or killed us or kicked us out of our lands, then this is something permissible, as we have said in the beginning.

But if for instance they begin to kill the Muslims, and mistreat the Muslims and kick the Muslims out of their lands, then we are to fight the kuffar and remove them from the lands of the Muslims. And it is not permissible in any shape, fashion or form in this regard to have any good treatment for them, rather they should find from us harshness and so on and so forth.

But as long as the situation remains as it is here, in this country and in many others, that they are treating the Muslims in a decent manner, then we should be treating or dealing with them in a like manner. Then it is not something permissible for us in that regard to then bomb and explode or blow up things and steal – and it has been a been a situation of a means of the kuffar finding fault with Islaam.

But here we find that we should be doing what the Prophet (sallallahu alaihi wassallam) was doing – not what those who are upon takfeer are doing. But we find here that the Prophet (sallallahu alaihi wassallam) was dealing with the Jews and dealing with others. And buying things from them on credit and leaving

with them collateral and paying them and giving them their rights and so on and so forth.

So he was in this regard as the matter of Eemaan states, that he who gives for Allah and takes for Allah and prevents for Allah. So it was based upon this basis. And all matters must be guided by the Book of Allah (tabaaraka wa ta'aalaa) and the Sunnah of the Messenger (sallallahu alaihi wassallam) in all of these issues and not guided by our desires in these matters.

So if we have good manners with them and deal with them justly and fairly, then this will bring them to Islaam and make them want to hear about Islaam and make them become muslims. But if we deal with them harshly we will run them away from Islaam and this is something that is witnessed.

2. Is to deal with them with gentleness and kindness:

Another issue in the matters of dealing with the disbelievers is gentleness and kindness. For surely it has its effect upon the disbelievers. And it makes them desire Islaam – it causes them to desire to enter into Islaam.

And this of course is the course of the believer regarding the believer and the disbeliever. Because you must simply must deal with every individual upon an individual basis. You must know the disease of the individual and you must know the remedy to that disease.

And Allah (tabaaraka wa ta'aalaa) sent the Messengers down with clarification and guidance, and sent down with them the scales of justice. So every action or behaviour we have or do has to be in its proper place and appropriate in its proper place and behaviour. And the only way that you are going to know how you are doing that which is proper is by having 'fiqh' (understanding) in the matters of deen.

And this is where the hadeeth of Mu'awiyah (radiallahu anhu), which is related by Bukhaari and Muslim comes into our minds. And that is:

“That he who Allah wills good for, He grants him understanding of the religion.”

So this one – the Muslim – must behave well towards the Muslim and the non-Muslim. And this is how the behaviour is.

If the Muslim is kind to us then we are accordingly kind to him and if he is gentle with us then we are gentle with him. And if he has good character with

us, then we have good character with him. And if he has bad character with us then it is permissible in this case to have bad character with him.

And similarly the disbeliever, if he has good character with us and good manners with us and good way and treatment with us, then we have good manners with him, good behaviour with him, good way with him and good treatment of him. And if his manners are bad and his behaviour is bad, then we treat him with accordance to how he is treating us. This is something permissible in the legislation.

But the Prophet (sallallahu alaihi wassallam) has indicated very clearly in all the narrations that have been brought and throughout his life, that there must be a matter of balance and to be just. And that is in dealing with the people of disbelief and also in dealing with the people of eemaan.

And this cannot be done, one cannot have correct behaviour in this regard unless one has 'Ilm ul-Shar'ee' (legislative knowledge). With 'Ilm ul-Shar'ee' then one would know what is correct in his behaviour and how to deal with people from what is incorrect in his behaviour and how to deal with people.

For there are times when easiness and gentleness must be the method of operation. And if one is hard or harsh, then he is making mistake and he is transgressing. And there are other times wherein harshness is needed and if one is weak or lenient then he is not fulfilling his obligation and he is being submissive.

The people of takfeer know only 'tafjeer', that they only want to blow up and explode and destroy things. But the Prophet (sallallahu alaihi wassallam) has taught us that for every situation there is a method of dealing with the people.

So there are some individuals that you will be easy with. All you have to do is remind them and they will submit to what you are saying and accept it. And there are people that you must be harsh with, they are people that require that you respond to them in two ways: using a pen as well as using the tongue. And they are a people who are only obedient when the whip will deal with them.

So people are different in this regard. So there must be those times when one must be lenient and gentle and there are also those times when one must be hard and tough. But at the times of gentleness it is not correct to be hard and tough. For as Allah (tabaaraka wa ta'aalaa) says to the Prophet (sallallahu alaihi wassallam):

“If you were hard and tough and hard of heart they would have ran away from you.”

And this is regarding the Prophet (sallallahu alaihi wassallam). So there is a manner of dealing with the people of eemaan and a manner of dealing with the people of kufr. And that is based upon just treatment and treating them fairly – and this is something that is shown clearly in the life of the Prophet (sallallahu alaihi wassallam).

For there is the hadeeth of Anas (radiallahu anhu), the well-known hadeeth in which the Bedouin Arab entered the Masjid of the Prophet (sallallahu alaihi wassallam) and he urinated and he was a disbeliever. A disbelieving Bedouin Arab entered into the Masjid of the Prophet of Allah (sallallahu alaihi wassallam), standing and urinating in front of the Prophet (sallallahu alaihi wassallam) and his companions. And the companions wanted to get up and deal with him, but the Prophet (sallallahu alaihi wassallam) said: **“Leave him.”** He allowed him to finish his urination. So these are the actions of the Prophet (sallallahu alaihi wassallam) regarding the disbelievers.

There were times when he was gentle and times when he was easy and times when he was soft and kind. And there were other times when he was hard and where he would fight them and so on and so forth. The hadeeth continues that the Prophet (sallallahu alaihi wassallam) indicated to the man:

“This is a place of worship (masjid), in it is the worship of Allah and the remembrance of Allah and the reading of Qur’aan.”

And then he ordered one of the companions to pour water on the place of urination.

So this is the manner of the Book and the Sunnah and the people of Sunnah have to be upon this way in their dealings with people. They have to do it in accordance with Book of Allah (tabaaraka wa ta’alaa) and according to the Sunnah and according to the manner of Ahlul Ilm (the people of knowledge). Not in accordance with their desires.

An individual might think that he is a Mujaahid and straps himself down with explosives and then goes into the lands of disbelievers or amongst the disbelievers, whether it be in Europe or America or Palestine and blows himself up – thinking that he is a Mujaahid and in reality he is committing suicide. One of the major sins of Islaam.

And this is because of absence of knowledge of this issue. And an individual may think that he is courageous and he is speaking out against the 'munkar' (evil) and he is ordering what is good and in reality he is a slanderer and a backbiter because he doesn't know the principles in that regard.

This is very important to understand - as some people may lower the wing of humbleness and submissiveness to such a degree that they have totally given up and surrendered. Because they have put gentleness where it doesn't belong. So the guidance in this way is the Prophet (sallallahu alaihi wassallam) and what the Book and the Sunnah is upon and what the Scholars are upon.

Look at the Prophet (sallallahu alaihi wassallam) in the manner of that Jew. A group of Jews came to the Prophet (sallallahu alaihi wassallam) and when they entered upon him they said:

“Saam alaik”.

Which is 'death or poison (or whatever) upon you' – it is a curse upon you. And Aisha (radiallahu anha), the beloved of the Prophet (sallallahu alaihi wassallam) heard this and she said:

“And upon you also be the curse of Allah.”

And the Prophet (sallallahu alaihi wassallam) said:

“Easy O Aisha! Verily Allah is gentle and He loves gentleness in everything”

And Imaam Bukhaari (rahimahullah) placed this under the chapter of “Gentleness in all matters.” This was dealing with disbelievers, dealing with Jews, who had cursed the Prophet (sallallahu alaihi wassallam), who had wished upon him death. Yet the Prophet (sallallahu alaihi wassallam) in his method of dealing with them, wanting that they be guided, he was gentle with them and he dealt with them in a fair manner.

And the best guidance is the guidance of the Prophet (sallallahu alaihi wassallam) and our example is the example of the Prophet (sallallahu alaihi wassallam). But few are those who actually follow the example of the Prophet (sallallahu alaihi wassallam).

Also in the regulations and rulings in dealing with the disbelievers in their lands is that:

3. It is forbidden for us to carry weapons in front of their faces and approach them in this manner (with weaponry).

And this is a general principle because the Muslims are in a state of weakness and it is not permissible for us in this regard to carry weapons in front of the face of the disbelievers in their lands.

For we are in a state of weakness. And all of the Muslim scholars they have agreed that those who have the power and these types of things in establishment right now are those kuffar governments. So the method of dealing with them in this stage that we are in now is a method of dealing with them with wisdom. And this is the proper manner that the scholars have decided. And if we had the preparation or if we wanted to face the disbelievers, then we are not the ones to decide that issue. Rather the issue is supposed to be decided by the scholars of Islaam, the inheritors of the Prophet (sallallahu alaihi wassallam). And this is known – ask the people of ‘dhikr’ (remembrance), ask the people of Qur’aan and Sunnah and the scholars, if you do not know. So they are the ones who outweigh for us the benefit and the harms of facing the disbelievers.

Shaykh Abdul Maalik ar-Ramadaanee in ‘Madarik un-Nadhr’ page 471 indicates all of these issues the one who decides when it is time to face the kuffar, when it is time to physically deal with them in that manner, are the people of Ahlul ‘Ilm. So refer to that page inshaAllah.

Also Shaykh al-Albaani (rahimahullah) has said that:

“I do not advise for Jihad at this time, as a matter of fact, I caution against it. For I do not see that the Muslims have the means physically and religiously and materialistically to do Jihad at any time at any place right now. I do not advise for the political involvement of the Muslim lands at this point.”¹ And this is on the series of tapes called ‘Hudaa wa an-Noor’.

So therefore when you are weak it is for you to be patient. And when you are patient you are not patient so that people can say ‘O look at him he is very patient’. But you are patient for the sake of Allah and for the Face of Allah (tabaaraka wa ta’aalaa) and for the Pleasure of Allah. And Allah (tabaaraka wa ta’aalaa) has mentioned in many ayaat with the verses dealing with the virtues of patience, saying that:

“For them will be the final destination (which is Paradise).”

And Allah (tabaaraka wa ta’aalaa) has promised many rewards for those that are patient. And also patient is something granted by Allah (tabaaraka wa ta’aalaa)

¹ Editor’s Note: This is in reference to the overall Jihaad, that of conquest, not the defensive Jihaad. Refer to IBD170003 and IBD170004.

and ‘thibaat’ (to be steadfast) is something granted by Allah (tabaaraka wa ta’aalaa) as Allah says in Surah al-Ibraheem:

“Allah will keep firm those who believe amongst the believers in Hereafter as He kept them firm in this life.”

So being ‘Thaabit’ or being steadfast or firm and being patient is a blessing and a grace from Allah (tabaaraka wa ta’aalaa). Also when we introduce something in our state of weakness now we would be harming ourselves and harming other Muslims. Bringing harm upon ourselves and harm upon other Muslims.

Look at the guidance of the Prophet (sallallahu alaihi wassallam), where when the Muslims were weak in Makkah - even though he (sallallahu alaihi wassallam) was being harmed and the companions were being harmed – they migrated first to Ethiopia, because of their weakness, and it could not withstand the torture and whatever of the disbelievers. And then they also migrated to Medinah.

The Prophet (sallallahu alaihi wassallam), if he had faced the disbelievers then it would have caused great harm upon him and great harm upon the ummah. So there is a means that how you deal with the factor when you are weak and what this means is that you prepare yourself for the day when you are able to face them. And that is through cultivation and learning based upon the Book of Allah (tabaaraka wa ta’aalaa) and the Sunnah of the Messenger (sallallahu alaihi wassallam). Nourishing ourselves upon that and once this is done and there is full preparation, then there will come a time when we will be able to face the disbelievers. But this is not the time. And for this time we are to deal with the issue of patience.

And also amongst the rules and regulations in dealing with the disbelievers is:

4. The permissibility in accepting gifts from them and giving them gifts:

So long as this gift is not bribery and so long as this gift is not used as a method to do that which is forbidden or to achieve that, which is forbidden. Like for instance giving it to some kaafir woman to trick her into some relationship or marriage or whatever. Or to give a gift to disbeliever as a bribe so that one can achieve something of the dunyaa or whatever.

Providing these matters are not there then the general principle is that it is permissible to give gifts to the disbelievers and to accept gifts from them. But this is in a manner of getting them to accept Islaam or creating within them a desire to accept Islaam.

And there is a narration of Abi Humair al-Asaree, in which he talks about that they went and fought a ruler, or went out on a journey with the Prophet (sallallahu alaihi wassallam) and this ruler, disbelieving ruler, gave the Prophet (sallallahu alaihi wassallam) a white mule and a 'burdaa' (cloak). And the Prophet (sallallahu alaihi wassallam) accepted that from this disbeliever ruler as a gift. So there is no problem in this regard to accepting it because this is a means, if you accept from them, this is kind treatment and a manner of them accepting or having desire to accept Islaam.

Even to the degree that the Prophet (sallallahu alaihi wassallam) accepted some grilled lamb or a sheep that was given to him from a 'Yahudi' (Jewish) woman. And it contained poison, yet the Prophet (sallallahu alaihi wassallam) accepted this gift and he ate from it. And this was a gift from this 'Yahudi' woman.

So in this regard it is important to understand that there is a permissibility in this regard of accepting. So therefore it is permissible to accept gifts then of course therefore then it is permissible for us to give gifts. If it is permissible for us to accept then good behaviour demands that we are also able to give gifts. And this is one of the best means of da'wah. This is one of the best means of being able to call someone to Islaam and bring them to Islaam, is to give them gifts and use this as a method for them to enter Islaam.

Then there is the narration of Mujaahid regarding Abdullah ibn Aamir (radiallahu anhu) in which he had a sheep slaughtered and he said to his family: **"Did you give this, part of this, to my Jewish neighbour as a gift? For verily I heard the Prophet (sallallahu alaihi wassallam) say: 'That Jibreel kept advising me to be good to the neighbour until I thought that the neighbour was going to inherit from me.'"**

And this is related in the Sunan of Tirmidhi and Abi Dawud and is of sound narration and in Bukhaari he brings it in his 'Adabul Mufrad'.

So here giving gifts and gentleness is a means of pulling people to Islaam. And if Allah (tabaaraka wa ta'aalaa) guides upon your hand one to Islaam, then it is better upon you than a red camel. And this is something great, so we have to return back to the methodology of the Sahaabah. How were the Sahaabah dealing with these issues?

Here is Abdullah ibn Aamir, one of the 'kibaar ulema' (great scholars) of the scholars of the Sahaabah and here he is saying to his wife 'Did you give part of this as a gift to my Jewish neighbour?' So this is their methodology and their way of dealing with the disbelievers and we should be upon this.

Also we look at the story of the Prophet (sallallahu alaihi wassallam) in dealing with Thumaama. And Thumaama, as you know, the Prophet (sallallahu alaihi wassallam) had him tied to in the masjid. And then after him witnessing various behaviours from the Prophet (sallallahu alaihi wassallam), the companions had came and brought him and he said that he should be 'let loose from that'. And he was an individual who hated the deen. As a matter of fact he said to the Prophet (sallallahu alaihi wassallam):

“By Allah there was no deen more hated to me than your deen. And now there is no deen more beloved to me on the face of the earth than your deen. By Allah no one was more hated to me than you, and now there is no one more beloved to me than you.”

And this is related by Bukhaari and Muslim and this is of sound and authentic narration. And it is known that it was the characteristics and the behaviour and the manner of the Prophet (sallallahu alaihi wassallam) in his dealings with Thumaama that lead him to Islaam.

Also from those actions to be done regarding the disbelievers is:

5. To make du'a for them that Allah (tabaaraka wa ta'aalaa) guides them to Islaam:

That Allah (tabaaraka wa ta'aalaa) brings them out of the darkness into the light. And this is something that was done by the Prophet (sallallahu alaihi wassallam) when Tufail ibn Amr (radiallahu anhu) came to him. Tufail came saying:

“I've given da'wah to Daws and I have tried everything, O Prophet of Allah, make du'a to Allah that Allah destroys them.”

So the Prophet (sallallahu alaihi wassallam) raised his hands and started to make du'a. But rather than for destruction he said:

“O Allah guide Daws and bring them to Islaam.”

It is stated by Abu Hurairah who relates this hadeeth, that all of them entered into the fold of Islaam.

Also woe to you from 'al-ghadab' (anger), anger is something, which is blameworthy. Anger is a trick of shaytaan and it is a deception and it is that which leads to that which is evil. For when a man came to the Prophet (sallallahu alaihi wassallam) and he said:

“ ‘Advise me.’ And the Prophet (sallallahu alaihi wassallam) said: ‘Do not become angry’. And he said: ‘Advise me.’ And the Prophet (sallallahu alaihi wassallam) said: ‘Do not become angry.’ He said: ‘Advise me.’ And the Prophet (sallallahu alaihi wassallam) said: ‘Do not become angry.’ ”

He then went on to say that the Prophet (sallallahu alaihi wassallam) said:

“The strong one is not the wrestler. But the strong one is the one who is able to control his anger at the time of anger.”

And we can see those who do not follow the example of the ‘mursaleen’ (Messengers), the Sunnah of those who have been sent by Allah for the guidance, the messengers, they cannot control their anger. And their anger causes them to make these moves or these actions, which they fall into with the disbeliever: of stealing, of cheating, of exploding and blowing up things and so on and so forth. And then it ends up with them going to the prison and then it ends up on them being harmed and their families being harmed. All because they are not following the guidance of the Prophet (sallallahu alaihi wassallam) and the way of his Companions in dealing with the disbelievers.

Also as we mentioned earlier (in point 1.), the Muslim does not lie to the disbelievers. He doesn’t lie to them. Whether that is at his work or his position or his profession that he may have, in which he tried to lie to achieve some benefit, this is not permissible. Or in the paths or where he finds throughout life, he is not to lie to them in his dealings with them. This is not the behaviour of the Prophet (sallallahu alaihi wassallam) and his companions; this is not the behaviour of the Muslim who is on the Book and the Sunnah.

As a matter of fact we find that the great one of Rome – Heraclius – when he was questioning Abu Sufyaan about the Prophet (sallallahu alaihi wassallam) he said: “Does he lie?” And Abu Sufyaan said that: “We have never experienced from him any lying.”

So here is Abu Sufyaan who was a kaafir at that time and he became muslim later on, saying that the Prophet (sallallahu alaihi wassallam) never lied. He also asked him: “Does he deceive? Has he been treacherous?” And Abu Sufyaan said: “No we have not experienced from him any deception.”

So here is Abu Sufyaan being questioned by the Emperor or the great man of Rome, regarding the Prophet (sallallahu alaihi wassallam) and he witnessed for him that he is truthful and he did not lie.

And similarly when the Prophet (sallallahu alaihi wassallam) climbed upon Safa and called out openly to the Quraish until they gathered around him and he said:

“If I were to tell you that there was an army behind us in this valley who wanted to destroy you, would you believe me?’ They all said: ‘You are the truthful one and we have never witnessed except from you truthfulness so of course this is what we would accept.’ (Or in another narration they said: ‘We have never experienced from you any lying’)”

So the Prophet (sallallahu alaihi wassallam) did not lie, so why do we lie, why should we lie? The Prophet (sallallahu alaihi wassallam) did not lie to the disbelievers, so why should we say that it is permissible to gather and lie to them. The Prophet (sallallahu alaihi wassallam) did not lie and that was not his behaviour and therefore we should not lie.

Also it is related by Bukhaari, Muslim, Tirmidhi and others, and it is sound, it is related that the Prophet (sallallahu alaihi wassallam), if he would find a group of believers and a group of idol worshippers all mixed, that he would say salaam to all of them. That he passed by a group of mixed people, people who were worshippers of ‘Awthaan’ (idols) were sitting with believers and they were sitting with other mushriks and he passed and he said salaam to all of them.

And in this regard it is no problem with you if a disbeliever clearly says to you, in a clear language, makes salaam or gives you salaam that you respond to them. There is no problem with that and this is from the method of pulling this disbeliever to Islaam and creating in his heart a desire to accept Islaam.

In closing, that from here we say and we know that there is a certain way of dealing with a Muslim that is particular to dealing with Muslims and we deal with him in that manner.

And there are particular regulations and rulings in dealing with the disbelievers and we deal with them in that manner. And from that standpoint we have got to understand the danger of the terrorist and those involved in takfeer.

The Shaykh gives his salaams to the people.

Summary of Lecture

1. The asl (basis, root, foundation) with respect to the non-Muslims is baraa'ah (disownment, hatred, innocence from them) – and this is from the point of view of the deen (i.e. religion) – that they are hated for what they are upon of kufr and shirk. And it is not permissible to love them, or be intimate with them, or be close to them, upon this.

2. It is to be distinguished between the deen and the dunyaa (world) and baraa'ah is for the deen. As for the dunyaa, then with the condition that the kuffar do not fight us, or expel us from our lands, or harm us, then good behaviour and benevolence, kindness to them, justice and fairness is what has been legislated. And this is the judgement that Allaah has revealed in his Book, and which the Messenger (sallallaahu alaihi wasallam) enacted in his Sunnah – and whoever does not judge by what Allaah has revealed, then they are the sinners, oppressors, disbelievers.

3. The context of the discussion was the land of the non-Muslims, i.e. Muslims living in the lands of the non-Muslims. And the non-Muslims have not expelled the Muslims from these lands, nor have they harmed them, and nor do they fight against them. Rather, they are given freedom and equal rights (for the most part) in all affairs of life, whether that be the ability to trade, own properties, education and so on. Thus, woe be to those who do not judge by what Allaah has revealed, and claim that the foundation and basis with respect to the Kuffaar in their lands is one of fighting, and terrorism, and lying, stealing, deceiving and plundering.

4. The Takfeeris and Revolutionaries are the ones who have marred the beauty of Islaam, and acting upon their frustration and anger, have not judged by what Allaah has revealed with respect to treating the non-Muslims in the non-Muslim lands. And their claim that the non-Muslim citizens live in democracies and therefore decide and choose the policies of the Kuffaar governments towards the Muslim lands is a great lie and deceit on their behalf. For they know that the common people in these lands are in reality fed with lies and disinformation through the media and are themselves deceived by their elites, and thus, decisions are already made at the higher level and then the common people are brainwashed into believing that these decisions (i.e. policies) are correct and appropriate. There is no such thing as “democracy” in the so-called democratic non-Muslim lands, all of this is just an illusion. So the Takfeeris and Revolutionaries and their likes are the most ignorant of the true realities, and their approach and outlook is in fact in opposition to the Book and the Sunnah

of the Messenger (sallallaahu alaihi wasallam), and is in fact built upon fancies and imaginations.²

² The vast majority of these Takfeeri and Revolutionary groups – as is readily admitted by the likes of the CIA, Mossad and others, - have been penetrated whether in the Muslim lands or elsewhere. Further, the existence of those Muslims, groups and individuals, who advocate terrorism and similar activities has allowed the Kuffar and the Jews especially, to plan and stage many of the so called “Islamic Terror” acts in the various parts of the world, and then ascribe them to Muslims – or allow the people to naturally assume the Muslims did it – so they can then justify their policies towards the Muslim countries. And indeed the existence of Muslims who advocate these activities and have themselves on occasions been responsible for such activities, has allowed the Kuffar and the Zionist media to use this to their great advantage, and to shape world opinion in their favour, alongside allowing them to deface Islaam and make the Kuffar fear it and flee from it.

Thus, the Innovators do nothing but disservice to Islaam, and allow the Kuffar to attack Islaam and the Muslims in this manner.