

Correcting Notions about

Loyalty & Disavowal

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What is *Al-Walā' wa 'l-Barā'*?

All Praise is due to Allah, Lord of the worlds. May peace and blessings be upon our Master Muhammad, his family, companions and those who follow them until the Day of Judgment. The concept of *Al-Walā' wa 'l-Barā'* [Loyalty and Disavowal] is one that has been coined in modern times. It was not one known to the pious predecessors or to scholars of previous centuries. It is a concept that has been the source of many problems for the *ummah*. Much blood has been shed in the name of *al-Walā' wa 'l-Barā'*. Much honour has been violated in the name of *al-Walā' wa 'l-Barā'*. Much wealth has been plundered in the name of *al-Walā' wa 'l-Barā'*. Many notions and realities of the religion have been misconstrued and distorted in the name of *al-Walā' wa 'l-Barā'*.

There is no *barā'a* (disavowal) of a Muslim

The duty a Muslim has towards other Muslims is one of love, aid, friendship and brotherhood. A Muslim should not hate or disavow other Muslims nor should he/she have enmity towards to them. Allah, the Exalted, has said: **«The believers, men and women, are helpers and friends of one another.»** [9:71] He, the Exalted, has also said: **«Indeed the believers are brothers.»** [49:10]

The Prophet ﷺ said, “The believers are like [parts of a] building.”¹ He ﷺ also said, “The believers in their love, compassion and mercy for one another are like one body.”²

If a Muslim sins or commits a blameworthy religious innovation then it is only those of his actions that contravene the Sacred Law that should be disliked, not the person themselves, for he/she carries *Lā ilaha illa 'llāh*. This is understood from the aforementioned verses and hadiths. Furthermore, Allah, the Exalted, said: **«And lower your wing tenderly over the believers who follow you. But if they disobey you, say, 'I am free of what you do.'»** [26: 215-216] Allah, the Exalted, did not enjoin us to say 'I am free of you,'

1 Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim

2 Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim

rather, He commanded the Prophet ﷺ to absolve himself of their disobedience.

When the companion Khālid رضي الله عنه did something wrong, the Prophet ﷺ said, “O Allah! I am free of what Khālid has done.”¹ He ﷺ did not say, “I am free of Khālid.”

Abū ‘l-Dardā’ رضي الله عنه, once passed by a group of people who were hurling abuse at a man who had sinned. Abū ‘l-Dardā’ رضي الله عنه said to the group, “If he had fallen into a well would you not help him?” They replied, “Of course we would!” He said, “Then do not abuse your brother. Instead give praise to Allah for having saved you from committing the same sin.” They asked, “Do you not hate him [for this]?” He replied, “I only hate his action. If he refrains from committing sin then he is my brother.”²

Dealing with a sinful Muslim

‘Umar ibn al-Khaṭṭāb رضي الله عنه narrated that there was a man during the time of the Prophet ﷺ called Abdullah. He used to be known as *ḥimār* [donkey]. Abdullah would make the Messenger of Allah ﷺ laugh due to his sense of humour. He used to drink wine and had previously been lashed for doing so. One day he was brought to the Prophet ﷺ for drinking wine and was accordingly lashed. A man among the people said, “O Allah, curse him! He has been brought here for this too often.” The Prophet ﷺ said, “Do not curse him; for, by Allah, all I know [of him] is that he loves Allah and His Messenger.”³

In another narration of al-Bukhārī, the Prophet ﷺ said, “Do not say this. Do not help the devil against him.” In yet another narration the Messenger of Allah ﷺ said, “Do not say this. Do not help the devil against him. Instead, say, ‘May Allah have mercy on you.’”⁴

The Prophet ﷺ was angered by the manner in which the companion spoke of this man. He said to his Companions, “Do not curse him;

1 Narrated by al-Bukhārī

2 ‘Abd al-Razzāq. *Muṣannaf* [11 / 18]

3 Ṣaḥīḥ al-Bukhārī [6: 2489]

4 Musnad of Aḥmad [2:229]

for, by Allah, all I know [of him] is that he loves Allah and His Messenger.” “Do not say this. Do not help the devil against him.” “Instead, say, ‘May Allah have mercy on you.’”

In dealing with sinners, the Prophet’s ﷺ concern was to develop good qualities within them. This companion was drunk, yet the only thing the Prophet ﷺ had to say about him was that he loved Allah and His Messenger.

By doing this the Prophet wanted to teach his companions how to deal with people who sin. He also wanted it to be a means of counsel for the man as he knew he was listening. The gentle manner which the Prophet demonstrated is more conducive for a sinner to leave his disobedience because a harsh approach would usually lead to resistance. Even if a sinner heeds harsh advice, it tends only to be an outward implementation and is not usually sincere. The Prophet ﷺ said, “Gentleness is not to be found in anything but that it adorns it, and it is not withdrawn from anything but that it spoils it.”¹ He ﷺ also said, “It is not lawful for a Muslim to shun his brother for more than three [days].”²

Basing loyalty and hostility on affiliations rather than bonds of faith

Allah, the Exalted, has said: ﴿Indeed the believers are brothers, so make peace between your brothers﴾ [49:10]; ﴿The believers, men and women, are helpers and friends of one another﴾ [9:71]

The Prophet ﷺ, said: “A Muslim is a Muslim’s brother. He does not wrong, desert or despise him”³ and “The blood, property and honour of every Muslim is inviolable for another Muslim.”

The statements made in these verses and hadiths do not make any distinction between Muslims based on affiliation to a particular school of thought, party or locality. Instead, they demonstrate that a Muslim’s loyalty, love and aid towards another Muslim should be based purely on whether that person holds Islam in his/her

1 Narrated by Muslim

2 Narrated by al-Bukhārī and Muslim

3 Narrated by Muslim

heart. Whoever professes Islam is due the right of loyalty, love and aid regardless of his/her school of thought, party or country. The Prophet ﷺ said, "Whoever bears witness to *lā ilāha illa 'llāh* [there is no god except Allah], faces our *Qibla* [direction of prayer], prays as we pray and eats our slaughtered animals, is a Muslim. He has the same rights as Muslims have and the same responsibilities as Muslims have."¹

Unfortunately the current state of Muslims is far removed from this ideal. For many Muslims friendship and enmity are based on affiliations, be they to a particular school of thought, party or country.

Does 'Barā'a (disavowal) of disbelief' Necessitate bad conduct towards non-Muslims?

There is a prevalent misconception that 'disavowing disbelief and disbelievers' means that Muslims should behave with bad character, violence, harshness and severity towards non-Muslims and no gentleness, kindness, compassion or mercy should be shown to them. This understanding is not only wrong but it is in conflict with the Quran and Prophetic hadiths. The Prophet ﷺ, upon whom the Quran was revealed, is the best person to demonstrate the meaning of loyalty and hostility. The following verses and hadiths demonstrate the type of conduct a Muslim should have with hostile, combatant non-Muslims, let alone Muslims.

In the Quran, Allah, the Exalted, said to Moses and Aaron (peace be upon them): *Go, both of you, to Pharaoh, for surely he has exceeded all bounds. Speak to him gently so that he may take heed or fear.* ﴿ [20: 43-44]

Allah, the Exalted, also said: *We have not sent you (O Muhammad) but as a mercy for all the worlds.* ﴿ [21: 107]

Allah, the Exalted, said: *Discourse with them in the best way possible.* ﴿ [16:125]

1 Narrated by al-Bukhārī

Allah, the Exalted, also said: ﴿Speak good words to [all] people﴾.
[2:83]

After the people of Tā'if pelted the Prophet ﷺ with stones, the Angel of the Mountains came to him and offered to crush them between the mountains. But the Prophet ﷺ refused and said, "I hope that Allah will bring forth from their loins those who will worship Him alone and not associate anything with Him."¹

During the Conquest of Makka, one of the Companions was heard saying, "This will be the day of *malḥama* [slaughter]!" The Prophet ﷺ responded, "rather, this is the day of *marḥama* [mercy]!"²

When the Prophet ﷺ entered Makka after its conquest he gathered the Quraysh together and asked them, "What do you think I will do to you?" They replied, "[you are] a noble brother, son of a noble brother." He said to them, "Go, for you are [all] free."³

At Uḥud, they broke his incisor, fractured his forehead and killed seventy of his companions including his uncle Hamza رضي الله عنه. Yet his ﷺ response was to raise his hands and pray, "O Allah, forgive my people for they do not know."⁴

When the Prophet ﷺ arrived in Madina, he made a pact of coexistence and mutual defence with the Jews of Madina as narrated by Abū 'Ubayd in Kitāb al-Amwāl and Ibn Ishāq in al-Maghāzī. There are other numerous examples of this type of conduct from the biography of the Prophet ﷺ.

Examples of the conduct of the Companions and early generations with non-Muslims

'Umar ibn al-Khaṭṭāb رضي الله عنه once passed by a house where a Jewish man was begging, saying, "help an elderly, blind man." 'Umar asked him, "What has compelled you to beg?" The man replied,

1 Narrated by Muslim

2 Narrated by Ibn 'Asākir; as well as al-Wāqidī and al-Umawī in their Maghāzīs

3 Narrated by al-Bayhaqī

4 Narrated by Ibn Ḥibbān in his *Ṣaḥīḥ*

“Poverty and the *jizya* [personal tax for non-Muslims].” ‘Umar رضي الله عنه took the man by his hand to his home and fulfilled some of his needs. He then sent for the Caretaker of the *Bayt al-Māl* [Treasury] and said to him, “Take care of this man and others like him, for, by Allah, we will not have been just if we consume his [wealth during his] youth and then forsake him in his old age.” He then recited the following verse: ﴿Alms [*Zakāh*] are meant only for the poor, the needy, those who administer it, those whose hearts need winning over, to free slaves, to help those in debt, and for Allah’s cause, and for travellers in need. This is ordained by Allah; Allah is All-Knowing, All-Wise.﴾ [9:60] ‘Umar رضي الله عنه then said, “‘The poor’ meant in this verse are the Muslims. This man is from ‘the needy’ of the People of the Book.” He then exempted him and others like him from paying the *jizya*.¹

In the agreement of *dhimma* [protection] with the non-Muslims of Ḥīra, Khālīd ibn al-Walīd wrote: ‘Any elderly person who is too weak to work; or has been afflicted; or was once wealthy but has now become poor such that he is need of charity from his co-religionists; such a person is exempt from the *jizya* and as long as he is a resident of Muslim lands he and his family are to be supported from the Muslim Treasury.’²

‘Umar ibn ‘Abd al-‘Azīz wrote to ‘Adī ibn Arṭāa: ‘Pay attention to those non-Muslims living under your rule who have grown old, weak and are unemployed. Give them from the Muslim Treasury that which fulfils their needs.’³

Is there a conflict between loving a non-Muslim and disavowal of disbelief?

There are many reasons that a Muslim may love a non-Muslim. The only case in which this love may be forbidden is when a Muslim loves a non-Muslim for their religion.

A person might love someone for a reason that Islam deems as forbidden. For example, a man and woman who are in an illicit relationship may be in love, however, since the relationship itself is forbidden the love which exists between them will also be forbid-

1 Narrated by Abū Yūsuf in *al-Kharāj*

2 Narrated by Abū Yūsuf in *al-Kharāj*

3 Narrated by Ibn ‘Ubayd in *Kitāb al-Amwāl*

den until the relationship is made proper as per Islamic law. This would also apply to an illicit relationship between two Muslims. If a Muslim loves a non-Muslim for a reason that is permitted in the Sacred Law such as, for example, if the person is a relative, a colleague or because they have been good to them, then this love is permitted. In his book *Īthār al-Ḥaqq ‘ala ‘l-Khalq*, Ibn al-Wazīr said: '[The type of] friendship that is prohibited by scholarly consensus is to love a disbeliever for his disbelief or a sinner for his disobedience, and not for any other reason such as his bringing benefit to you, repelling harm from you or for a good trait in him. And Allah knows best.'¹

The following points are proofs for the permissibility of loving non-Muslims if that love is for a reason other than their creed: Loving someone occurs naturally and is not something that one can voluntarily remove from one's heart. To love one's father, son, companion and whoever does good to you is part of human nature.

Allah, the Exalted, said: ﴿You cannot guide everyone you love to the truth; it is Allah who guides whoever He will.﴾ [28:56] In this verse, Allah informs us of the love the Prophet ﷺ had for his uncle Abū Tālib despite him being a non-Muslim at the time and his wish for him to be guided.

Allah, the Exalted, has said: ﴿From among His signs is that He created spouses from among yourselves for you to live with in tranquillity and He put love and mercy between you﴾.[30:21] This verse indicates that it is inconceivable that a marriage be void of love, even if the husband is Muslim and wife a non-Muslim, hence it affirms the possibility of having love for someone who is not a Muslim.

Being good to non-Muslims, maintaining ties of kinship and exchanging gifts with them

Allah said in the Quran: ﴿Allah does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: Allah loves the just. But Allah forbids you to take as allies those who have fought against you for

1 Ibn al-Wazīr. *Īthār al-Ḥaqq ‘ala ‘l-Khalq*, p400

your faith, driven you out of your homes, and helped others to drive you out: any of you who take them as allies will truly be wrongdoers.﴾ [60:8-9]

Abdullāh ibn al-Zubayr said, “this verse was revealed about Asmā’ bint Abu Bakr. Her non-Muslim mother, Qutayla bint ‘Abd al-‘Uzza visited her bearing gifts of *ṣunāb* [a sauce made of mustard and raisins], dry cheese and clarified butter. Asmā’ said to her, “I cannot accept your gifts. Do not visit me until the Messenger of Allah ﷺ grants me permission.” ‘Ā’isha mentioned this to the Messenger of Allah ﷺ and Allah revealed: ﴿Allah does not forbid you as regards those who do not make war against you on account of your Religion...﴾ [Narrated by al-Ṭabarī in his *Tafsīr*]

In Ṣaḥīḥ al-Bukhārī it is narrated that Asmā’ said, “My mother who was a polytheist came to visit me during Quraysh’s truce with the Prophet ﷺ. I asked the Prophet ﷺ, ‘My mother has come to visit me. Shall I maintain relations with her?’ He said, ‘Yes, keep good relations with your mother.’”

The general meaning in the aforementioned verses [60:8-9] encompasses many types of kindness, justice and excellence in interacting with non-Muslims. Among them is giving charity and exchanging gifts with them.

﴿Their (acceptance) of guidance is not your responsibility. It is Allah Who awards guidance to whom He wills. Whatever charity you give benefits your own soul, provided you do it for the sake of Allah: whatever you give will be repaid to you in full, and you will not be wronged.﴾ [2:272], Ibn Abbās رضي الله عنه narrated that after the revelation of this verse, the Prophet ﷺ ordered for charity to be given to all who ask, regardless of religion.¹

Sa‘īd ibn al-Musayyib narrated that the Messenger of Allah ﷺ gave charity to a Jewish household which they were still receiving [during Sa‘īd’s time].²

Al-Bukhārī and Muslim narrated that ‘Umar ibn al-Khaṭṭāb رضي الله عنه gift-ed a garment to a brother of his who was a polytheist. Al-Nawawī in

1 Narrated by Ibn Abī Ḥātim in his *Tafsīr*

2 Narrated by Abu Ubayd in *al-Amwāl*

his commentary on Ṣaḥīḥ Muslim [14/39] said: “Umar clothed his Makkan maternal half-brother despite being a polytheist.”

On the other hand, many non-Muslims, including some kings, gave the Prophet ﷺ gifts which he accepted. Among these was his acceptance of gifts from the Coptic king of Egypt. ‘Āisha رضي الله عنها said, “Muqawqis, the ruler of Alexandria, gifted the Messenger of Allah ﷺ a Levantine antimony jar, a mirror and a comb.”¹

Neighbourly relations

Allah said: ﴿Worship Allah; join nothing with Him. Be good to your parents, and to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to those who are in your service. Allah does not like arrogant, boastful people.﴾ [4:36] One explanation of a ‘far neighbour’ is that it refers to a non-Muslim neighbour. Nawf al-Shāmī said, “The ‘near neighbour’ is the neighbour who is a Muslim. The ‘far neighbour’ is the neighbour who is a Jew or Christian.”²

‘Amr ibn Shu‘ayb narrated from his father who in turn narrated from his father that the Messenger of Allah ﷺ said: “Neighbours are of three types: those with three rights, those with two rights and those with one right. The neighbour with three rights is the neighbour who is a Muslim relative. He has rights over you as a Muslim, as a neighbour and as a relative. The neighbour with two rights is the Muslim neighbour. He has rights over you as a neighbour and as a Muslim. As for the neighbour with one right, he is the non-Muslim neighbour. He has the rights of a neighbour.”³

Collaborating with non-Muslims

Allah said: ﴿Help one another to do what is right and good; do not help one another towards sin and hostility﴾ [5:2] The context in which this verse was revealed indicates that the command to collaborate with one another to promote the good, and refraining from helping one another in bad, applies to both Muslims and non-Muslims.

1 Narrated by al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*

2 Tafsīr of al-Ṭabarī

3 Narrated by al-Ṭabarānī in *Musnad al-Shāmiyyīn* and al-Bayhaqī in *Shu‘ab al-Īmān*

lims. In fact, the scholars of Quranic exegesis suggest that the verse was revealed precisely about non-Muslims.

Of the *Ḥilf al-Fudūl*, a pact which the Quraysh drew up in the pre-Islamic period to help the oppressed, the Prophet ﷺ said, “I was present in the house of Ibn Jud‘ān at a pact that I would not exchange my part in for a herd of red camels; and [if now], in Islam, I were summoned to it, I would respond.”¹

He ﷺ also said about the Treaty of Ḥudaybiya, “Were Quraysh to invite me to a treaty wherein they honour the sacred ordinances of Allah, I shall respond.”²

Praising non-Muslims and commending them for their good qualities

Another prevalent misconception held by some Muslims is that praising a non-Muslim for the good within them contradicts the notion of *al-Walā’ wa ‘l-Barā’*. This understanding is wrong. There are many verses of the Quran and traditions of the Prophet that affirm the acceptability of praising a non-Muslim for his/her good qualities.

For example, Allah says:

﴿You are sure to find that the closest in affection towards the believers are those who say, ‘We are Christians,’ for there are among them people devoted to learning and ascetics. These people are not given to arrogance.﴾ [5:82]

﴿They are not all alike. There are some among the People of the Book who are upright, who recite Allah’s revelations during the night, who bow down in worship.﴾ [3:113]

﴿Among the People of the Book are some who, if you entrust them with a heap of gold, will return it to you intact.﴾ [3:75]

In the hadith there is the well-known incident regarding the persecution of the Companions in Makka and the first emigration. When the Messenger of Allah ﷺ saw that they were unable to protect them-

1 Narrated by al-Ḥumaydī and al-Ṭaḥāwī

2 Narrated by al-Bukhārī

selves, he said to them, "If you go to the country of the Abyssinians, you will find there a king under whom none suffers wrong."¹

When the Prophet ﷺ sent letters to foreign kings, he would address them with the titles by which they were known. The letters would say, "In the Name of Allah, the Beneficent, the Merciful. From Muhammad, the Messenger of Allah to 'Heraclius, the ruler of the Byzantines...', 'Chosroes, King of Persia...'"² The Prophet saw no problem in calling them by their honorific titles.

Reports from the Companions (Allah be pleased with them) further clarify this issue:

Umm Salama رضى الله عنها said, "When we arrived in the land of the Abyssinians, we had the best of neighbours: Negus. He gave us the freedom to practice our religion and we worshipped Allah without being harmed. Nor did we hear anything we disliked [...]"³

In the presence of 'Amr ibn al-'Āṣ, Mustawrid al-Qurashī said that he heard the Messenger of Allah ﷺ say, "The Hour will come while the Romans will be the majority of the people." 'Amr ibn al-'Āṣ responded, "Watch what you say!" Mustawrid replied, "I only say what I heard from Messenger of Allah ﷺ." Amr said, "If you say so then I will mention four good traits that they have: verily, they are the most forbearing of people during strife; the promptest of them to recover after affliction; the quickest of them to regroup after fleeing; and the best of them to the indigent, orphan, and weak. They also have a fifth beautiful trait: they are the most resistant of people to the oppression of kings."⁴ Amr praised the good qualities he saw in the Romans without fearing that it might compromise his faith or detract from it.

Ḥassān ibn Thābit's elegy of al-Muṭ'im ibn 'Adī

Al-Muṭ'im ibn 'Adī was a notable non-Muslim personality. When

1 Sīrah Ibn Hishām (1/321)

2 Narrated by al-Bukhārī and Muslim. Refer to *al-Jam' bayn al-Ṣaḥīḥayn al-Bukhārī wa Muslim* (3/305)

3 Musnad of Imām Aḥmad (1/201) & (5/290)

4 Ṣaḥīḥ Muslim (8/176)

he died, Ḥassān ibn Thābit رضي الله عنه said: 'By Allah, I will elegize him.' Even though he was not a Muslim, Hassan wanted to write poetry in honour of him because Al-Mut'im had given sanctuary to the Prophet ﷺ upon his return from Ṭa'if. Hassan said of him:

*Weep O eye for the people's leader, be generous with thy tears.
If they run dry, then pour out blood.
Mourn the leader of both the pilgrim sites
To whom men owe gratitude so long as they can speak.
If glory could immortalize anyone
His glory would have kept Muṭ'īm alive today.
You protected the Messenger of Allah from them, and they your slaves became
so long as men cry labbayk and enter the Iḥrām.
If Ma'ḍ and Qaḥṭān and all the rest
Of Jurhum were asked about him
They would say he faithfully performs his duty to protect
And if he makes a covenant he fulfills it.
The bright sun about them does not shine
On a greater and nobler amongst them than he;
More resolute in refusing yet most lenient in nature,
Sleeping soundly on the darkest night though responsible for his guest.¹*

Allowing non-Muslims to practice their religion freely

Among the requisites of the pact Muslim rulers enacted with non-Muslim communities who chose to live under their rule was that Muslims do not interfere with the creed, ordinances, worship and religious festivals of non-Muslims.

There is also scholarly consensus that non-Muslims may consume pork and alcohol, play stringed instruments, eat during the day-time in Ramadan, that a Magian may marry his *mahārim* [those who are unmarriageable to him according to Islamic Law], as well as practice all other things that are permitted in their religions for them.²

1 Strah Ibn Hishām, Faṭḥ al-Bārī Sharḥ al-Bukhārī of al-Ḥāfiẓ Ibn Ḥajar, Siyar A'lam al-Nubalā' of al-Ḥāfiẓ al-Dhababī and al-Bidāya wa 'l-Nihāya of the exegete al-Ḥāfiẓ Ibn Kathīr

2 For the Ḥanafī school of law see Faṭḥ al-Qadīr (5/300). For the Shāfi'ī school of law see Nihāyat al-Muḥṭaj (8/93). For the Mālikī school of law see al-Zarqānī's commentary on Khalīl (3/146). For the Ḥanbalī school of law see Kasshāf al-Qinā' (3/127)

The evidence used by the Muslim jurists for what has preceded is based upon the agreement of the Prophet ﷺ with the Christian communities of Najrān and the Jewish communities of Madina, as well as the agreements that the Companions (Allah be pleased with them) made with the non-Muslims of lands that had newly come under Muslim rule.

Praying for non-Muslims

The hadith scholar Ibn Abī Shayba, included a chapter on praying for Jews and Christians in his famous collection *Al-Musannaf*.¹ The author narrates several Prophetic narrations and traditions including the following:

Qatāda narrated that a Jewish man milked a she-camel for the Prophet ﷺ. The Prophet said a prayer for him, “O Allah beautify him!” upon which the man’s hair turned black.

Ibrāhīm narrated that a Jewish man came to the Prophet ﷺ and said, “Pray to Allah for me.” The Prophet ﷺ said, “May Allah increase your wealth and children, give you good health, and grant you a long life.”

Ibrāhīm also said, “There is no problem to say to a Jewish person: May Allah guide you!”

Sa‘īd ibn Jubayr said, “Were Pharaoh to say to me, ‘May Allah bless you,’ I would say, ‘And you too.’”

Sa‘īd ibn Jubayr narrated that Ibn ‘Abbās said, “Were Pharaoh to say to me, ‘May Allah bless you,’ I would say, ‘And you too,’ though Pharaoh is dead.”²

As mentioned earlier, the Prophet ﷺ prayed for the Quraysh at Uḥud despite them having fractured his forehead. He ﷺ said: “O Allah, forgive my people for they do not know.”

The Prophet ﷺ prayed for Abū Jahl and ‘Umar before he became a Muslim. He would say, “O Allah, strengthen Islam with the dearest of these two men to You: ‘Umar ibn al-Khaṭṭāb or Abū Jahl ibn

1 Ibn Abī Shayba . *Musannaf* (8/457)

2 Al-Bukhārī. *al-Adab al-Mufrad* (381)

Hishām”¹

There are many more examples for this in the Prophetic *sunna*. What has been mentioned is sufficient in demonstrating the permissibility of praying for non-Muslims.

Does the presence of leniency in interaction with non-Muslims contradict disavowal of disbelief (Al-Bara)?

There were many occasions where the Prophet ﷺ made concessions with non-Muslims for the sake of a legal or political interest. For example, in an incident that took place during the Battle of the Confederates [Al-Aḥzāb], the Prophet ﷺ gave up a third of Madina’s harvest to the tribe of Ghaṭafān in return for them withdrawing from the battle.² Regarding this, the scholar of Prophetic biography (*Sira*), Al-Ṣāliḥī said: “by offering Ghaṭafān a third of Madina’s harvest, the Prophet ﷺ demonstrated the permissibility of giving wealth to the enemy if it is advantageous to the Muslim community and [aids in] their protection.”³

In another situation the Prophet ﷺ made concessions at the event of Ḥudaybiya, when the Prophet and his companions came from Madina towards Makkah with the intention of entering it peacefully in order to perform the minor pilgrimage. Among the concessions was the erasure of the *Bismillah* (In the Name of Allah, the Beneficent, the Merciful) from the written agreement and any reference of him as, the Messenger of Allah; the Prophet’s agreement to not enter the city of Makka and not make the lesser pilgrimage; his acceptance to return to Quraysh those Muslims who would [henceforth] migrate to him; and his acceptance that Muslims who go to the polytheists would not be returned.

In honouring the treaty, the Prophet ﷺ returned Abū Baṣīr to the Makkans when he migrated to Madina after the treaty was signed. Abū Jandal, another companion who came to the Prophet in Madina as a migrant, was also returned.⁴

1 Narrated by Aḥmad and al-Tirmidhī

2 Ibn Abī Shayba. *Muṣannaf* (14/420) & ‘Abd al-Razzaq. *Muṣannaf* (5/ 367)

3 Al-Ṣāliḥī. *Subul al-Hudā wa ‘l-Rashād* (4/399)

4 Ṣaḥīḥ al-Bukhārī (2/974)

INTRODUCING THE DEVIANCE SERIES

The Messenger of God, ﷺ, said:

‘This knowledge will be transmitted from every generation by its upright; they negate from it the distortions of the extreme, the false claims of the falsifiers, and interpretations of the ignorant.’

Some of those that possess misapprehensions have understood the discourse of God in a manner which does not agree with the academic methodology inherited from the pious predecessors (*al-salaf al-ṣāliḥ*), and does not harmonize with the objectives and greater values of the divine revelation...

They have taken some verses of the noble Qur’ān which were revealed in regard to the non-Muslims, and made them applicable to the Muslims...

They have adopted verses which came as exceptions and applied to them general rulings...





They have distorted the meanings of the words of God in a manner that has led to the establishment or formation of grave erroneous concepts within the minds of the general Muslim populace, a result of which are mannerisms and actions that have no correlation with the true intrinsic religion of Islam...

We shall become acquainted through the parts of this continuous series about the distortions of the meanings of the verses of the Noble Qur’ān and the Prophetic traditions (*hadith*) which the adherents of these distorted ideas have fallen within, their misguidance concerning legal rulings, and their embracing of wrong conceptions. All of which distanced them from God’s intended meanings, as well as His Prophet’s ﷺ and the righteous predecessors (*salaf al-ṣāliḥ*) that followed.

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