

**Shaykh, Dr Ibrāheem bin 'Āmir ar-Ruhaylī**  
**(hafidhahullāh)**

## **ON SEEKING ASSISTANCE FROM AHL UL-BIDA' DURING JIHAD<sup>1</sup>**

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This is a vast issue wherein inspection within it is of importance to the leader of the Muslims and making a ruling in this matter is based on overseeing the general and specific interests of the Muslims. For this reason, the ruling of this issue varies between being prohibited at times, disliked at times and permitted at other times – all depending on the Muslims' need of seeking assistance from Ahl ul-Bida' and also pending on the differing conditions of the innovators themselves. An explanation of this is as follows:

An innovator can either have good opinion of the Muslims, meaning that he is not known to deceive the Muslims and leave off advising them, or he can be otherwise. So if he has good opinion of the Muslims then he can either be sought assistance from by the Muslims or not. If the Muslims do not need to seek assistance from him and there is no dire necessity to use him in jihad, then it is disliked to seek assistance from him as some transmitted texts from the Salaf indicate. Of these texts is what has been reported by Ibn Abī 'Āsim with his chain of narration from 'Alī bin Bakār<sup>2</sup> who said:

Ibn 'Awn sent some money to me, and I divided it in the way of Allāh and he said: “Do not give a Qadarī anything” and I think that he said aswell, “Do not do battle alongside them with you for indeed they will not be given victory.”<sup>3</sup>

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<sup>1</sup> From Dr Ibrāheem bin 'Āmir ar-Ruhaylī, *Mawqif Ahl us-Sunnah wa'l-Jama'ah min Ahl il-Hawā' wa'l-Bida'* [The Position of Ahl us-Sunnah wa'l-Jama'ah in Regards to the People of Desires and Innovation]. Madeenah al-Munawarra: Maktabat al-'Ulūm wa'l-Hikam, 1423 AH/2002 CE, vol.2, pp.697-709.

<sup>2</sup> 'Alī bin Bakār al-Basrī, the *Zāhid*, *Sudūq*, the *'Ābid*, he died in 200 AH or just after. See *Taqreeb ut-Tahtheeb*, p.398.

<sup>3</sup> Ibn Abī 'Āsim, *as-Sunnah*, p.88.

**Translator's Note [TN]:** the same narration is mentioned by Ibn Battah in his book *al-Ibānah* (no.1848) but is attributed to 'Umar ibn 'Abdul'Azeez (*rahimahullāh*).

In *Manāqib al-Imām Ahmad* by Ibn ul-Jawzī it is mentioned that the messenger of the Khaleefah visited Imām Ahmad asking him about seeking assistance from the people of desires, Imām Ahmad said: **“They are not to be sought assistance from.”** The messenger then said “Jews and Christians can be sought assistance from and they (i.e. the people of desires) are not to be sought assistance from?” Imām Ahmad said, **“Indeed the Jews and the Christians do not call to their religions while a person of desires is a preacher (to his heretical innovation).”**<sup>4</sup> It is also mentioned in *Manāqib* that Imām Ahmad also said:

Indeed, it is not adequate to seek assistance from Ahl ul-Bida’ wa’l-Ahwā’ in regard to any of the Muslims affairs as this is from the greatest of harms to the deen.<sup>5</sup>

Ibn Muflih al-Marwazī also relayed that:

Imam Ahmad permitted 4 messengers of al-Mutawakkil to enter his home and ask him questions. They asked: “Is assistance to be sought from the Jahmiyyah in regard to matters that affect the Muslims whether large or small, or are the Jews and Christians to be sought for help?” Imām Ahmad said: “As for the Jahmiyyah then they are not to be sought assistance from whether in small matters or major! As for the Jews and Christians then there is no problem in seeking assistance from them in some matters in which they are unable to gain authority over the Muslims so as to ensure that the Muslims do not become under their hands, the Salaf had sought assistance from them.” Muhammad bin Ahmad al-Marwazī said: “Assistance is to be sought from Jews and Christians while they are Mushrikeen, but help is not to be sought from the Jahmiyyah?” Imām Ahmad replied: “O my son, the Muslims will be duped by them, yet the Muslims will not be duped by the others (i.e., the Jews and Christians).”<sup>6</sup>

These narrations indicate the Salaf’s forbiddance of seeking assistance from the people of innovation during jihad. So, there is the transmitted narration from Ibn ’Awn and his forbiddance of the Qadariyyah fighting alongside the Muslims, and likewise there is Imām Ahmad’s forbiddance of seeking help from the people of desires in any matter affecting the Muslims. Here the Salaf forbade seeking assistance from the people of innovation based on it being disliked doing so...as for seeking help from a disbeliever who has good opinion of the

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<sup>4</sup> Ibn ul-Jawzī, *Manāqib al-Imām Ahmad*, p.208

<sup>5</sup> Ibid., p.238

<sup>6</sup> Ibn Muflih, *al-Ādāb ush-Shar’iyyah*, vol.1, p.256.

Muslims then this is permissible when there is a need but it is disliked when there is not a need for this.

The guidance of the Prophet (*sallallāhu 'alayhi wassallam*) and his Seerah indicate the permissibility of seeking assistance from the Mushrikeen during jihad and at other times. From this is the Prophet's (*sallallāhu 'alayhi wassallam*), and Abū Bakr's (*radi Allāhu 'anhu*), hiring of 'Abdullāh bin 'Urayqit<sup>7</sup> during their hijra to Madeenah and he was a Mushrik. This has been reported by al-Bukhārī in his Saheeh from the hadeeth of 'Ā'ishah (*radi Allāhu 'anha*) in the story of the hijra of the Prophet (*sallallāhu 'alayhi wassallam*) and Abū Bakr, the story also states: "The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) and Abū Bakr hired a man from Bani ad-Dayl, and he was from the Bani 'Abd bin 'Adiyy, to be a tracker. He was also one of the allies (*ghamasa hijlan*)<sup>8</sup> of Āl al-'Ās bin Wa'il as-Suhamī and he was upon the *deen* of the kuffār of Quraysah. They trusted him and used him in their journey and he took them to the cave of Thawr<sup>9</sup> and after three nights of the Prophet and Abū Bakr hiding in the cave he returned to them and Āmir bin Fuhayrah<sup>10</sup> departed along with them, and he led them through the coastal route."<sup>11</sup> Also from this is the agreement that the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) made with the

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<sup>7</sup> He is 'Abdullāh and as for the name of his father then that differs, for it is said that his father's name is 'Urqad, or 'Urayqid or 'Urayqit, the latter being the most famous name of his father. See Ibn Hajar, *Fath ul-Bārī*, vol.7, p.238. This name "Abdullāh bin 'Urayqit" is mentioned in the hadeeth that I have transmitted on this very page.

<sup>8</sup> "Ghamas hilfan" (lit. "he dipped into an alliance") means he was an ally and Ibn Hajar said:

**When they pledged allegiance, they would dip their right hands into blood or something dirty in order to show one's certainty of the allegiance.**

See *Fath ul-Bārī*, vol.7, p.238.

<sup>9</sup> Thawr: a mountain in Makkah wherein the cave mentioned in the Qur'ān where the Prophet hid is situated, see Yāqūt al-Hamawī, *Mu'jam ul-Buldān*, vol.2, p.86.

<sup>10</sup> Āmir bin Fuhayrah, the freed slave of Abū Bakr as-Siddeeq, Abū 'Amru, he was one of the affiliates of the al-Azd tribe and he was black. He embraced Islām before the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) entered Dār ul-Arqam and called to Islām within it. He was of the good of Islām, he was at Badr and Uhud and then he was killed on the Day of Bi'r Ma'ūnah. See Ibn 'AbdulBarr, *al-Istee'āb*, vol.2, p.796

**Translator's Note:** For another print of the above reference see Abū 'Umar Yūsuf bin 'Abdullāh bin Muhammad bin 'AbdulBarr al-Qurtubī, Shaykh 'Ali Muhammad Ma'ūdh and Shaykh 'Ādil Ahmad 'AbdulMawjūd (eds.), *al-Istee'āb fī Ma'rīfat il-As-hāb*. Beirut: Dār ul-Kutub il-'Ilmiyyah, 1415 AH/1995 CE, First Edn., vol.2, pp.344-345.

<sup>11</sup> This hadeeth is reported by al-Bukhārī in *Kitāb Manāqib al-Ansār, Chapter on the Hijrah of the Prophet (sallallāhu 'alayhi wassallam) and his Companions, Fath ul-Bārī*, vol.7, p.230, hadeeth no.3905.

Jews of Madeenah in regards to mutual help, this agreement is mentioned by Ibn Hishām in his *Seerah* and he mentions the text of the agreement as including:

**“...the Jews must bear their own expenses, and the Muslims must bear their own expenses and between them is mutual support against whoever wages war against this document.”<sup>12</sup>**

The Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) made an alliance with the Khuzā’ah (clan), and they were Mushrikeen, in the Treaty of Hdaybiyah and this was mentioned by Ibn Hishām also<sup>13</sup> and affirmed their co-operation with the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) at the conquest of Makkah.<sup>14</sup> Imam Ibn ul-Qayyim stated in his presentation of the benefits of the Treaty of Hdaybiyah that:

**It showed that seeking help from a trusted Mushrik during jihad is permissible whenever there is a need.<sup>15</sup>**

Ash-Shawkānī said:

What shows the permissibility of seeking assistance from Mushrikeen during jihad is that Qazmān<sup>16</sup> went out with the companions of the Prophet (*sallallāhu ‘alayhi wassallam*) on the Day of Uhud and he was a Mushrik. He killed three people from Bani ‘AbdudDār who were the flag bearers of the Mushrikeen, to the extent that the Prophet (*sallallāhu ‘alayhi wassallam*) said, “Indeed Allāh can aid the deen even with a sinful man” as is verified with some of the people of seerah, and Khuzā’ah went along with the Prophet (*sallallāhu ‘alayhi wassallam*) against the Quraysh in the year of the conquest.<sup>17</sup>

It is affirmed in the books of Sīrah that when Makkah was conquered the people of Makkah joined the Prophet (*sallallāhu ‘alayhi wassallam*) at Hunayn and the Hawāzin tribe fought alongside

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<sup>12</sup> Seerat Ibn Hishām, vol.3, p.530

<sup>13</sup> Ibid., vol.3, p.1144

<sup>14</sup> Some ahādeeth have been mentioned in this regard as mentioned by Shaykh Rabī’ bin Hādī al-Madkhalī in his book *Sudd ‘Udwān al-Mulhideen*, pp.45-47. He notes that Khuzā’ah accompanied the Prophet (*sallallāhu ‘alayhi wassallam*) against the Quraysh in the year of the conquest, I have mentioned Shawkānī’s comments in regard to this on this page.

<sup>15</sup> *Zād ul-Ma’ād*, vol.2, p.127.

<sup>16</sup> Qazmān bin al-Harth an ally of Bani Thafir and there is a story of him on the day of Uhud, it is said that he died as a disbeliever and he was greatly honoured among the Bani Thafir and loved by them. he was courageous and known for his bravery in battle. On the day of Uhud he fought remarkably and killed six or seven until he was wounded and killed himself, and it has also been said that he died from the wounds. See Ibn Hajar, *al-Isābah*, vol.3, p.235.

<sup>17</sup> *Nayl ul-Awtār*, vol.7, pp.224-225.

him while they were kuffār and had not yet embraced the *deen* of Islām. the examples of the Prophet (*sallallāhu 'alayhi wassallam*) seeking assistance from some kuffār in his battles are many and the respected Shaykh, Dr Rabi' bin Hādī al-Madkhalī compiles some of these examples in his treatise entitled *Sadd 'Udwān al-Mulhideen wa Hukm al-Isti'ānah 'alā Qitālibim bi-ghayri'l-Muslimeen* [Blocking the Transgression of the Deviants and the Ruling of Seeking Assistance from Non-Muslims to Fight Against Them]. The book is small in size yet valuable in its subject-matter,<sup>18</sup> so whoever wants to conduct more verification in this issue should refer to it.

These examples clearly indicate the permissibility of seeking the assistance of kuffār and Mushrikeen during jihad and within battles if there is a need for them, and Allāh knows best. As for what is reported by Muslim in his Saheeh from the hadeeth of 'Ā'ishah (*radi Allahu 'anha*) that she said:

The messenger of Allāh (*sallallāhu 'alayhi wassallam*) went out towards Badr when he reached Harrat ul-Wabara<sup>19</sup> (a place four miles from Medina) a man met him who was known for his valour and courage. The Companions of the Messenger of Allah (*sallallāhu 'alayhi wassallam*) were pleased to see him. He said: "I have come so that I may follow you and get a share from the booty." The Messenger of Allah (*sallallāhu 'alayhi wassallam*) said to him: "Do you believe in Allah and His Messenger?" The man said no. The Messenger of Allah (*sallallāhu 'alayhi wassallam*) said: "Go back! For I will not seek help from a Mushrik." He went on until we reached Shajarah<sup>20</sup>, where the man met the Messenger (*sallallāhu 'alayhi wassallam*) again. He asked him the same question again and the man gave him the same answer. The Messenger (*sallallāhu 'alayhi wassallam*) said: "Go back! For I will not seek help from a Mushrik." The man returned and overtook him at Baydā'<sup>21</sup> The messenger (*sallallāhu 'alayhi wassallam*) asked the man the same as he had asked previously: "Do you believe in

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<sup>18</sup> This treatise was printed in 1411 AH by Matābi' ul-Firqān in Riyadh.

<sup>19</sup> Harrat ul-Wabarah is three miles from Madeenah, see Yāqūt al-Hamawī, *Mu'jam ul-Buldān*, vol.2, p.250.

<sup>20</sup> This is a tree at Dhu'l-Hulayfah where Asmā' bint Umays gave birth to her son Muhammad bin Abī Bakr. The Prophet would make ihram from this tree and it is six miles from Madeenah. See *Mu'jam ul-Buldān*, vol.3, p.325.

<sup>21</sup> The name of a place between Makkah and Madeenah near Dhu'l-Hulayfah, see *Mu'jam ul-Buldān*, vol.1, p.523.

*Allah and His Messenger?*” The man then said: “Yes.” The Messenger of Allah (*sallallahu 'alayhi wassallam*) said to him: “*Depart with us!*”<sup>22</sup>

Some of the people of knowledge regard the Prophet’s prevention of seeking assistance from this Mushrik man until he embraced Islām as due to it being disliked. With this, they combine between this *hadeeth* and what else has been affirmed in the Sunnah and the books of *seerah* regarding the Prophet’s seeking assistance from some Mushrikeen in some of his battles. It is thus verified that the permissibility of seeking assistance from them is if the disbeliever has a good opinion of the Muslims and if there is a need of seeking his assistance. So the Prophet’s (*sallallahu 'alayhi wassallam*) withholding from seeking the assistance of the Mushrik in the *hadeeth* of ‘Ā’ishah (*radi Allāhu ‘anhā*) was based on it being disliked due to there being no need to seek his assistance.

The opinion that Imam ash-Shāfi’ī and some other people of knowledge took was transmitted by an-Nawawī in his explanation of the *hadeeth* of ‘Ā’ishah (*radi Allāhu ‘anhā*) which has preceded, he said:

**It is mentioned in another hadeeth that the Prophet sought the help of Safwān bin Umayyah<sup>23</sup> before he embraced Islām, a group of ‘Ulama apply the first hadeeth absolutely. Ash-Shāfi’ī and others said that if the disbeliever has a good opinion of the Muslims and there is a need to seek his assistance then he should be sought for assistance. If not, then it is disliked and the two different hadeeth are in regards to two different circumstances (when the necessity arises or otherwise).<sup>24</sup>**

This is the understanding from an-Nawawī’s words as he also titles the chapter as ‘*Chapter on the Dislike of Seeking the Assistance of a Disbeliever During Battle, Except if there is a Need or When he has a Good Opinion of the Muslims.*’<sup>25</sup> Shaykh Rabī’ bin Hādī al-Madkhalī stated after his inspection of this matter:

**What is better in my view is to say: the dislike or prevention (of seeking assistance from the kuffār and mushrikeen during jihad) is when there is no**

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<sup>22</sup> Saheeh Muslim, *Kitāb ul-Jihād wa’s-Siyar, Chapter on the Dislike of Seeking Assistance from a Disbeliever in Battle*, vol.3, p.1449, hadeeth no.1817.

<sup>23</sup> Safwān bin Umayyah bin Khalaf bin Wahb al-Jumhī, he fled on the day of the conquest of Makkah and then returned to the Prophet (*sallallahu 'alayhi wassallam*) and fought at Hunayn and Tā’if while he was a disbeliever and then he embraced Islām a month after that, he died in the year 42 AH in Makkah during the early period of Mu’awiyah’s Khaleefah. See Ibn ‘AbdulBarr, *al-Istī’āb*, vol.2, p.718.

<sup>24</sup> *Sharh Saheeh Muslim*, vol.12, pp.198-99

<sup>25</sup> *Ibid.*, vol.2, p.198

**need for them, yet it is allowed to seek their help when there is a need (hājah) or a dire necessity (darūrah).**<sup>26</sup>

Seeking assistance from the Mushrikeen during battle when there is a need is affirmed if they are advisors to the Muslims without this being disliked, based on the action of the Prophet (in the first hadeeth of 'Ā'ishah about 'Abdullāh bin 'Urayqit). On the other hand, seeking assistance from them is disliked when there is no need to resort to them for help, as the (second) hadeeth of 'Ā'ishah indicates: *“Go back! For I will not seek help from a Mushrik.”* The Salaf's forbiddance of seeking assistance from the people of innovation as mentioned in the aforementioned narrations is based upon this and indicates a dislike not a (total) prohibition. This is as the people of innovation are mostly not kuffār and thus seeking assistance from them is not prohibited, alongside this many people of innovation are not judged as being kuffār rather they are considered as being upon Islām yet the Salaf disliked seeking assistance from them for the following reasons:

Bida' (heretical innovations in the religion) and likewise disobedience are both reasons for setbacks and failure therefore it is disliked to seek assistance from those who are upon that (i.e. *bida'* and *ma'āsī*). This is understood from the statement of Ibn 'Awn, as has preceded, regarding the Qadariyyah: **“Do not do battle alongside them for indeed they will not be given victory.”**<sup>27</sup> For this reason, the Khulafā' and Umarā' from the righteous Salaf of the Ummah advised their armies during their wars and battles to have fear of Allāh as this was considered to be the greatest reason for triumph over the enemies.<sup>28</sup> Also from the reasons for the Salaf forbidding seeking assistance from Ahl ul-Bida' during jihad and disliking this is: because the Muslims would become deluded by them and affected by their innovations especially if the innovator is a preacher to his innovation. So the Muslims would become influenced by this preacher to innovation moreso if he was a preaching to the people about his innovation. Imam Ahmad noted this in the previous narrations wherein he stated: *“Seek assistance from the Jews and the Christians but do not seek assistance from them (i.e., the people of innovation).”* And Imam Ahmad also said: **“Indeed the Jews and the Christians do not call to their religions while a person of desires is a preacher (to his heretical innovation).”**<sup>29</sup> Imam Ahmad also said to al-Marwazī: **“O my son, the Muslims will be duped by them yet the Muslims will**

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<sup>26</sup> *Sadd 'Udwān al-Mulhideen*, p.81

<sup>27</sup> The verification of this statement has preceded.

<sup>28</sup> Refer to Ibn Katheer, *al-Bidāyah wa'n-Nihāyah*, vol.7, pp.8-9, 38 and 57 for some of the *khutab* (sermons) of the Khulafā' and Umarā' to the armies and the advice given to them to have *taqwā* of Allāh.

<sup>29</sup> Ibn ul-Jawzī, *Manāqib al-Imām Ahmad*, p.208



**not be duped by the others (i.e. the Jews and Christians).”<sup>30</sup>** It is also disliked to seek assistance from them from another aspect, if they are open preachers to their innovation, in this case refuting them is wājib which includes avoiding seeking assistance from them during jihad as an admonishment and punishment of them. This is just like when prayer behind them, and upon them, is also legislated as being left off from them and like when their testimonies and narrations are rejected.

All of the above is for when the Muslims are sufficient enough to not have to resort to Ahl ul-Bida’ for assistance during jihad and when the Muslims are not in need of their assistance, in this instance it is disliked seeking assistance from them even if they are advisors to the Muslims. As for when there is a need and a dire necessity to seek assistance from them, if they have a good opinion of the Muslims and are not known to cheat the Muslims, then this is not disliked and to seek assistance from them in this instance would take precedence as has preceded with the example of where assistance was sought from the Mushrikeen. Therefore, seeking assistance from the Mushrikeen where there is a dire necessity is permissible if they are advisors to the Muslims.<sup>31</sup> Indeed, to seek assistance from Ahl ul-Bida’ in this instance is something which is sought-after if establishing jihad becomes difficult except by utilising them where there is an overall benefit in that assistance. Shaykh ul-Islām Ibn Taymiyyah stated:

**If establishing the obligations such as ’ilm, jihad or anything else becomes unfeasible except via (seeking the help) of one who has bida’ then his harms are less than the harms of leaving the wājib. So obtaining the interest of the obligation even if there is some evil is better than the opposite of this.**<sup>32</sup>

Shaykh Bakr Abū Zayd<sup>33</sup> said:

**From the most important matters here is if the obligatory actions of Ahl us-Sunnah such as learning, jihad, medicine, engineering and the likes are difficult to establish except via them (i.e. Ahl ul-Bida’) then such actions can be sought from a person of innovation in order to obtain the benefit of jihad and learning and the likes yet he (the person of the Sunnah) should be on guard against the person’s innovation.**<sup>34</sup>

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<sup>30</sup> Ibn Muflih, *al-Ādāb ush-Shar’iyyah*, vol.1, p.256.

<sup>31</sup> This matter has been explained earlier on.

<sup>32</sup> Ahmad Ibn Taymiyyah, *Majmū’ al-Fatāwā*, vol.28, p.212

<sup>33</sup>[TN]: For a biography of the Shaykh (*rahimahullāh*) see: [http://salafimanhaj.com/pdf/SalafiManhaj\\_ShaykhBakr](http://salafimanhaj.com/pdf/SalafiManhaj_ShaykhBakr)

<sup>34</sup> *Hajr ul-Mubtadi’*, p.46.



This is the ruling of seeking assistance from Ahl ul-Bida', if they are advisors to the Muslims and are not known to cheat the Muslims in their *deen* and character then it is disliked to seek assistance from them without a need yet it is allowed when the need arises. If the Ahl ul-Bida' are well known for cheating Muslims however and not advising them then in this instance seeking assistance from them is not permissible at all, this is whether such cheating results from the innovator's personal character particularly or is part of his *deen* that some opposing sects include as part of their void understanding of the *deen*. Such as the *Bāṭiniyyah* sects, the *Rawāfīd* sects and other sects who have religious understandings that are based on hating Muslims, cheating Muslims and harming Muslims.<sup>35</sup> Indeed, some of these sects even allow Muslims' blood to be shed and for Muslim wealth to be forcibly taken! It is mentioned in the books of the *Rawāfīd*, such as in the book of al-Majlisī *Bihār ul-Anwār* with his *isnad* from Abū 'Abdullāh Ja'far as-Sādiq<sup>36</sup> (yet in reality Ja'far as-Sādiq is innocent from what al-Majlisī attributed to him) that he was asked: "What do you say about killing a Nāsibī?"<sup>37</sup> Majlisī claims that Ja'far as-Sādiq replied: "The blood of a Nāsibī is permissible to shed, so if you are able to then push a wall on to him or drown him in water so that he will not be able to bear witness against you, so do it!" It was then asked "What do you say about the wealth of a Nāsibī?" Ja'far as-Sādiq allegedly replied "Take it and consume of it as much as you are able."<sup>38</sup> Al-Khomeini was also frank about this in his book *Tabreer ul-Waseelah* wherein he said:

The strongest ascription to the Nāsib is that he is from Ahl ul-Harb and it is permissible to take them as ghanemah and the khums taken from them. Rather it

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<sup>35</sup> [TN]: Some people of innovation (Ahl ul-Bida') hold that it is allowed to lie, cheat and be deceitful.

<sup>36</sup> Ja'far bin Muhammad bin 'Ali bin al-Husayn bin 'Ali bin Abī Tālib, Abū 'Abdullāh, well known as being "as-Sādiq". *Sudūq, faqeeh*, Imam, he died in 148 AH, see *Taqreeb ut-Tahdheeb*, p.141.

<sup>37</sup> The *Nawāsib* within *Rāfīdah* terminology refers to Ahl us-Sunnah and one of the Imams of the *Rāfīdah*, Husayn ad-Dirāzī stated in his explanation of the term "Nāsib" that:

**As for the term "Nāsib" then much he-say, she-say has been stated in regard to it and there are many lengthy statements in regard to it...as for the meaning which the reports indicate then it is to: put other than 'Ali ('alayhis-salām) forward.**

Then ad-Dirāzī stated after mentioning some narrations from their books supporting this, that:

**Rather indeed their reports ('alayhim us-salām) state that the Nāsib is the one who is called among them as being "a Sunni".**

See *al-Mahāsin an-Nafsāniyyah fī Ajwibat il-Masā'il il-Khurasāniyyah*, pp.145, 147.

<sup>38</sup> Al-Majlisī, *Bihār ul-Anwār*, vol.27, p.231

is apparent that it is permissible to take the wealth of a Nāsibī wherever such wealth is to be found, the khums is obligatory to be taken.<sup>39</sup>

The Rāfidah also hold that it is permissible to shed the blood of Ahl us-Sunnah and take their wealth and the many exaggerations would be lengthy if they were all mentioned. Their own texts in regard to this matter have been mentioned in the book *Badhal al-Majhūd fī Ithbāt Mushābihat ir-Rāfidah li'l-Yahūd* [Exerting Effort in Affirming the Rāfidah Resemblance to the Jews],<sup>40</sup> so whoever wants to conduct further research in this matter should refer to this work. This is what is mentioned in the Rāfidah books, and it indicates their hatred of Ahl us-Sunnah and their making permissible to shed the blood of Ahl us-Sunnah and take their wealth, yet the Bātiniyyah are even more severe than this! Therefore, the plotting of these two sects against the Muslims is well known as is their collaboration with the kuffār against the Muslims, history testifies to this so do the people who are well aware of them. Shaykh ul-Islām Ibn Taymiyyah (*rahimahullāh*) who was someone who had the most knowledge of them stated:

**So with this, the Rāfidah collaborate with those kuffār (who are against the Muslims) and support them against the Muslims as was witnessed by the people who entered upon Hulagu the king of the kuffār Turks (i.e. the Mongols) in the year 658 AH.<sup>41</sup>**

Then Ibn Taymiyyah stated about the Nusayrīs<sup>42</sup>:

**It is known to us that the coast of Sham was only taken over by the Christians from their (Nusayrī) side. And also, that they are always on the side of every enemy against Muslims, so [you find that] they are with Christians against Muslims. From the greatest afflictions that have befallen**

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<sup>39</sup> Khomeini, *Tahreer ul-Waseelah*, vol.1, p.318

<sup>40</sup> 'Abdullāh al-Jamīlī, *Badhal al-Majhūd fī Ithbāt Mushābihat ir-Rāfidah li'l-Yahūd* [Exerting Effort in Affirming the Rāfidah Resemblance to the Jews], vol.2, p.568 and the subsequent pages after this.

<sup>41</sup> Ahmad Ibn Taymiyyah, *Minhāj us-Sunnah*, vol.6, p.374

<sup>42</sup> [TN]: Named after Muhammad bin Nusayr, one of Imam al-Hasan al-'Askarī's followers (d. 874 CE). Ibn Nusayr claimed that he was the "door to the hidden Imam" but was rejected by the Alids and the majority of *Rawāfid Twelver Shi'a*, however he gathered a following and a sect which were based in Northern Syria who claimed that 'Ali was the incarnation of Allāh. See, ash-Shahrastānī, *al-Milal wa'n-Nihal*, vol.2, pp.143-145.

The Nusayrīs borrowed Christmas and Easter from the Christians along with other pagan forms of worship including the worship of "heavenly bodies", see Philip K. Hitti, *History of the Arabs* (London: Macmillan Press, 1970, 10<sup>th</sup> Edn.), pp.448-449. The sect was even declared pagan by *Rāfidah Twelver Shi'a* theologians of the past yet for political expediency Khomeini included them as being from the main body of Shi'a. See the *Mirage in Iran*, p.26.

**them are the Muslims' opening conquest of the coast (of Sham) and defeating the Christians. Rather, one of the greatest afflictions that has befallen them is Muslims' victory over Tatars (Mongols), and from their greatest celebrations is the Christian conquest of Muslim ports – and refuge is sought with Allāh the Most High.<sup>43</sup>**

So whoever has these characteristics and such a history with the Muslims, how can it be possible to seek assistance from the likes of them or to trust them to not expose the Muslims' secrets to their enemies? There is no doubt that seeking assistance from the likes of these is prohibited due to the significant harms that would arise due to them being within the ranks of the Muslim armies. This is due to the danger they pose against the Muslims which in fact is greater than the danger posed by the enemies who fight against the Muslims. Therefore, Shaykh ul-Islām Ibn Taymiyyah (may Allāh make good his reward) ruled that it is prohibited to utilise the Nusayriyyah and that it was a major sin, he viewed it as being akin to using a wolf to watch sheep! Shaykh ul-Islām Ibn Taymiyyah also stated within his ruling on the Nusayrī sect:

As for utilising the likes of them at the ports of the Muslims, within the fortified posts or within the armies then it is from the major sins to make use of them. It has the same position as using a wolf as a sheepdog! There are of the most treacherous people towards the Muslims and their leaders, they safe-guard corrupting kingdoms and states and they are worse than the ones who ferment alcohol among the troops, for the one who ferments alcohol has some interest with the commander or with the enemy. As for those (people of innovation) are-towards the religion, Prophet, *deen*, kings, *'Ulama*, the general population and the dignitaries – the most ready and willing people to surrender the fortified posts over to the enemy of the Muslims and to corrupt the soldiers against the leader in authority in order to make them rebel against his authority.

It is thus obligatory upon the leader in authority to cut them out of the records for fighting and they should not be left at the ports or at other posts as their harm at the ports is severe. Therefore, whoever requires utilising men should use those who are trusted in regards to the religion of Islam and give good advice to the Muslims and utilise other than them (Nusayrīs) should be used. So if the leader in authority is not to use those who are deceitful even if be a Muslim then how about those who cheat all of the Muslims?! It is not permissible to delay this

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<sup>43</sup> Ahmad Ibn Taymiyyah, *Majmū' al-Fatāwā*, vol.35, p.150-151

obligation if there is an ability to implement this, rather any time wherein it is able to substitute them then it is obligatory to substitute them.<sup>44</sup>

The ruling here is general in regard to the Nusayrīs and their likes from Ahl ul-Bida', so all those who are known to cheat the Muslims are not permissible to be used during jihad and to be posted at the ports due to the great harm that will arise upon the Muslims by utilising them. For this reason, Abū Bakr and 'Umar (*radi Allāhu 'anhumā*) did not use any of the people of apostasy in any of the Muslims' affairs after their returned to the *deen*. Abū Bakr and 'Umar (*radi Allāhu 'anhumā*) also prevented the people of apostasy who returned to the *deen* to mount any steed of war due to the lack of trust in their repentance and in their advice to the Muslims, as Shaykh ul-Islām Ibn Taymiyyah (*rahimahullāh*) noted when he said:

Neither Abū Bakr nor 'Umar made use of any Munāfiq whatsoever against the Muslims and they did not fear the blame of the blamers. Rather indeed, when Abū Bakr and 'Umar (*radi Allāhu 'anhumā*) fought the people of apostasy and made them return to Islām they prevented them from mounting any steed of war and from holding any weapon of war until the authenticity of their tawbah had been manifest. 'Umar used to say to Sa'd ibn Abī Waqqās (when he was the governor of Irāq) "Do not use any of them and do not refer to them for counsel during warfare." He was talking about the major individuals such as Tulayhah al-Asdī,<sup>45</sup> al-Aqrā' bin Hābis,<sup>46</sup> 'Uyayan bin Hiseen,<sup>47</sup> al-Ash'ath bin Qays<sup>48</sup> and their likes –

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<sup>44</sup> Ibid., vol.35, pp.155-156

<sup>45</sup> Tulayhah bin Khuwaylid al-Asdī, he apostated after the time of the Prophet (*sallallāhu 'alayhi wassallam*) and then claimed Prophethood. He was a well-known and heroic horseman who gathered his people in support of his cause, Khālīd bin al-Waleed and the companions of the Prophet went to face them in battle and defeated Tulayhah and his supporters. Tulayhah then went to Shām and embraced Islām (and repented), he fought well at the battle of al-Qādisiyyah. See Ibn 'AbdulBarr, *al-Istī'āb*, vol.2, p.773.

<sup>46</sup> Al-Aqrā' bin Hābis bin 'Iqāl bin Muhammad bin Sufyān bin Mujāshi' at-Tamīmī, al-Mujāshi', ad-Dārimī. He was one of those whose hearts were reconciled and he was the one who said to the Prophet (*sallallāhu 'alayhi wassallam*): "My head is adorned, and my dispraise is shameful."

See: Ibn 'AbdulBarr, *al-Istī'āb*, vol.1, p.103.

**[TN]:** He was on those whose hearts were reconciled as mentioned in the Sūrah at-Tawbah, ayah 60 – the other three being 'Uyaynah bin Badr, Alqamah bin 'Ulaythah and Zayd al-Khayr. This *hadeeth* is mentioned in the Saheehayn from Ibn Sa'eed wherein Ali sent the Prophet (*sallallāhu 'alayhi wassallam*) some gold from Yemen.

so when Abū Bakr and 'Umar became fearful of some nifāq from these individuals they did not ally with them for the (cause of) the Muslims.<sup>49</sup>

With this the ruling of using Ahl ul-Bida' during jihad is apparent and that there are three different rulings depending on the different conditions of the people of innovation and the circumstances of the Muslims:

- a. It is permissible to seek assistance from them when there is a need for them and if they have good opinion of the Muslims.
- b. but it is hated when there is no need for them.
- c. Seeking assistance from them is totally prohibited if they are well known to cheat the Muslims and not advise them.

With this we end this chapter, and all of the chapters, as this is the last chapter of this book.

*I ask Allāh to make this work sincerely for His Countenance and Allāh knows best, and make prayers and peace be upon our Prophet Muhammad, his family and his companions.*

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<sup>47</sup> 'Uyaynah bin Hisn bin Hudhayfah al-Fazārī, Abū Mālik, he embraced Islām before the conquest of Makkah and witnessed the Muslim conquest, he also partook in Uhud and was of those whose hearts had been reconciled from the Bedouin Arabs. See Ibn ul-Jawzī, *Asad ul-Ghābah*, vol.4, p.331.

<sup>48</sup> Al-Ash'ath bin Qays bin Ma'dī Karb bin Mu'āwiyah bin Hablah bin 'Adiyy bin Rabee'ah bin al-Hārith. He became an apostate after the time of the Prophet (*sallallāhu 'alayhi wassallam*) and was then taken to Abū Bakr. He said to Abū Bakr, "Let me participate in your war and marry your sister to me (i.e., in order to prove that I have changed)." He was thus freed and married the sister of Abū Bakr (Umm Farwah bint Abū Quhāfah). See Ibn ul-Jawzī, *Asad ul-Ghābah*, vol.1, p.118.

<sup>49</sup> *Majmū' ul-Fatāwā*, vol.35, p.65.