

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# *Spying for the Kuffār - Is an Act of Apostasy*

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم

بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ... ﴿١﴾

*Oh you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth...*

[Surah al-Mumtahinah, verse 1]

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In today's dangerous world all Muslims must make a fundamental choice regarding who they are, where they stand, and we must all choose where our allegiance lies. With the Kuffār unable to defeat the Muslims in battle, they are now seeking to double their efforts at trying to defeat us from within. A key part of this strategy is the use of spies who pose as Muslims. Like all issues facing us though, we must refer to the *Qur'ân* and the *Sunnah* of our Prophet Muhammad (صلى الله عليه وسلم) for guidance upon this matter. After all, we are commanded by Allâh to do this.

### What does the *Qur'ân* and *Sunnah* say about Muslims spying on one another?

There is an abundance of clear evidences in the Divine texts regarding this matter. When looking at these Islāmīc evidences it is very obvious to discern that **to spy upon another Muslim has been clearly prohibited**. Allâh states in Surah Al-Hujurât verse 12:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِيْمٌ وَّلَا تَجَسَّسُوْا وَّلَا يَغْتَبِ  
بَعْضُكُمْ بَعْضًا

*Oh you who believe! Avoid many suspicions, indeed some suspicions are sins.  
And spy not, nor backbite one another.*

Commenting upon this verse, Al-Hāfidh Ibn Kathīr noted the following:

Allâh said '*and spy not*' on each other. *Tajassus*, usually harbors ill intentions, and the spy is called a *Jasus*...In the *Sahih* it is recorded that the Messenger of Allâh (صلى الله عليه وسلم) said: "*Neither commit Tajassus nor Tahassus nor hate each other nor commit Tadabur. And be brothers Oh servants of Allâh.*" Al-Awza'i said: '*Tajassus* means, to search for something, while *Tahassus* means listening to people when they are talking without their permission, or eavesdropping at their doors. *Tadabur* refers to shunning each other.' Ibn Abi Hatim recorded this statement.<sup>1</sup>

Abu Huraira reported Allâh's Messenger (صلى الله عليه وسلم) as saying:

*Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allâh.*<sup>2</sup>

<sup>1</sup> Tafsīr Ibn Kathīr, Vol. 9, pp. 201 / 202 [English translation]

<sup>2</sup> Sahih Muslim, Book 32, No. 6214

Abu Huraira reported Allâh's Messenger (صلى الله عليه وسلم) as saying:

*Don't nurse malice against one another, don't nurse aversion against one another and don't be inquisitive about one another and don't outbid one another (with a view to raising the price) and be fellow-brothers and servants of Allâh.*<sup>3</sup>

Abu Huraira also reported that Allâh's Messenger (صلى الله عليه وسلم) said:

*Beware of suspicion, for suspicion is the worst of false tales. And do not look for the others' faults, and do not do spying on one another, and do not practice Najash [sic. To offer a high price for something in order to allure another customer who is interested in the thing], and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And oh Allâh's worshipers! Be brothers!*<sup>4</sup>

Furthermore, Abu Huraira reported Allâh's Messenger (صلى الله عليه وسلم) as saying: 'Do not spy and do not eavesdrop.'<sup>5</sup>

There is further Hadîth that assures the one who listens to the private talk of others without their permission, will be punished on the Day of Judgment with molten lead being poured into their ears. That is with regards to Muslims spying on each other. The evidences are clear and unequivocal; spying upon other Muslims is a prohibited act.

With regards to 'Muslims' undertaking spying for the benefit of the Kuffâr who are actively engaged in a war against Islam and Muslims, it is much worse than a mere sin:

## **It is an act of apostasy and Kufr.**

The reasoning for this proposition may sound startling, as would its implications. Within this context though, spying for the Kuffâr who are presently engaged in hostile campaigns against the Muslims (like in Iraq and Afghanistan); who are trying to undermine the unity of the Muslims from within (such as seeking to divide, imprison and even expel us), falls within the category of actually aligning with them. In other words, spying for the Kuffâr - passing allegations, hearsay, information, and 'intelligence' on Muslims to the security services is tantamount to aiding and abetting them in this campaign against Islâm.

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<sup>3</sup> Sahih Muslim, Book 32, No. 6216

<sup>4</sup> Al-Bukhâry Vol. 8, Book 73, No. 92

<sup>5</sup> Al-Muwatta, Book 47, No 47.4.15

The Islāmic evidences with regards to aligning with the enemies of Islām are numerous and condemn such actions unequivocally. Allāh has clearly stated:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ <sup>ط</sup> وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً <sup>ط</sup> وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ <sup>ط</sup> وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

*Let not the believers take the disbelievers as Auliyâ (allies, supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His Punishment) and to Allāh is the final return.*

[Surah Âl-'Imrân, verse 28]

Imam Abu Ja'far Muhammad bin Ibn Jarir At-Tabary (may Allāh be pleased with him) commented in detail about this verse in his Tafsîr. Regarding its contents, he wrote the following:

And this is a prohibition from the Almighty Allāh to the believers not to take the unbelievers as assistants, and supporters. Moreover, the position of the Arabic word 'Yattakhidh' **denotes an absolute prohibition**. Therefore, the verse means: Oh believers! **Do not take the unbelievers as helpers and supporters, by supporting them in their religion and helping them against the Muslims, instead of helping the believers, and by showing them the defects of the Muslims. Whoever does that has no relation to Allah in any way. This means that by doing so, the person is divorced and separated from Allah, due to his apostatizing from his Deen and his entry into disbelief.**

Now as for the following statement, '*except if you indeed fear a danger from them,*' this means unless you fall under their authority, and fear for yourself. In that case, you would show them loyalty with your tongues and hide enmity, but you do not support them in their disbelief, **and you do not help them against any Muslim with any deed.**<sup>6</sup>

And Allāh has also declared:

يَتَّيِبُوا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ <sup>ط</sup> إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١٧٦﴾

<sup>6</sup> Tafsîr At-Tabary, Vol. 3, p. 228

*Oh you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât if you understand.*  
 [Surah Âl-'Imrân, verse 118]

بَشِيرِ الْمُنْفِقِينَ بَأَنَّ هُمْ عَذَابًا أَلِيمًا ﴿١١٨﴾  
 وَلَا تَهْنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٩﴾

*Give to the hypocrites the 'glad' tidings that there is for them a painful torment. Those who take disbelievers for Auliyâ' (allies, protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.*  
 [Surah An-Nisâ', verses 138 / 139]

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ؕ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ  
 عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ﴿١٤٤﴾

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

*Oh you who believe! Take not for Auliyâ' (allies, protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.*  
 [Surah An-Nisâ', verses 144 / 145]

Al-Hâfidh Ibn Kathîr commented upon this verse and said:

Allâh forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them.<sup>7</sup>

<sup>7</sup> Tafsîr Ibn Kathîr, Vol. 2, p. 621

Additionally, Imam At-Tabary (may Allâh be pleaded with him) has also stated that:

**Whoever takes the Jews and the Christians as friends and allies, instead of the believers, the person will then be one of them;** i.e. one of the followers of their religion. Because **no one would take anybody as an ally except if he is pleased with him and with his religion.** And if he is pleased with him and with his religion, he would have shown enmity to anyone who opposes him and shows discontent to him. Therefore, they would be considered to be in the same group.<sup>8</sup>

It is also noteworthy what Imam Abu Muhammad Ali bin Hazm (may Allâh be pleased with him) wrote upon this topic in his book entitled '*Al-Muhallâ,*' and stated:

Whoever enters a non-Muslim state; a land not ruled by Muslims by his own choice with the intention of fighting his fellow Muslim brothers, **the person will be considered as an apostate by doing such a deed.** He will have all the judgment of the apostate: such as the obligation of killing him whenever possible, the permissibility of his wealth to be in the possession of the public treasury and dissolution of his marriage, etc.

As to someone who fights the Muslims, **helps the unbelievers against them, by means of service or writing, the person who does that would be unbeliever.** If he is staying there (in a non-Muslim state) for the sake of a worldly life goal, he would be like a Dhimmi (living under their protection) for them, while being able to join the Muslims and their land, he would not be far from disbelief, for there would be no excuse for him. Thus, we pray Allah to protect us from such a condition.<sup>9</sup>

Allâh also states in Surah al-Mâ'idah, verses 51 / 52:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ  
مِّنْكُمْ فَإِنَّهُ مِنَّهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾  
﴿ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ  
يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ ۖ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَلْمِيزًا ﴿٥٢﴾

<sup>8</sup> Tafsîr At-Tabary, Vol. 6, p. 277

<sup>9</sup> Ibn Hazm, *Al-Muhallâ*, Vol. 11, pp. 199 / 201

*Oh you who believe! Take not the Jews and the Christians as Auliyâ', they are but Auliyâ' to one another. And if any amongst you takes them as Auliyâ', then surely he is one of them.*

*Verily, Allâh guides not those people who are the Zâlimûn.*

*And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.*

Commenting upon these verses, Al-Hâfidh Ibn Kathîr wrote:

**Allâh forbids His believing servants from having Jews and Christians as allies, because they are the enemies of Islam** and its people, may Allâh curse them. Allâh then states that they are allies and friends of each other and He gives a warning threat to those who do this: *'and if any amongst you takes them as Auliyâ, then surely he is one of them.'*

*'And you see those in whose hearts there is a disease...'* – [That is] a disease of doubt, hesitation and hypocrisy. *'...they hurry to their friendship'* meaning, they rush to offer them their friendship and allegiances in secret and in public, saying: *'We fear lest some misfortune or a disaster may befall us.'* They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favour with the Jews and Christians, to use this favour for their benefit in that eventuality!<sup>10</sup>

The following Hadîth sums up the attitude a Muslim must have and display towards the fellow-believer. It has been reported from 'Abdullâh bin 'Umar who has narrated that the Prophet (صلى الله عليه وسلم) said:

*A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allâh will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allâh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allâh will screen him on the Day of Resurrection.*<sup>11</sup>

Further to this, we are also warned in the following Hadîth about the consequences of treachery, for it holds a very grievous penalty. Imam Ahmed recorded that Anas narrated that the Prophet (صلى الله عليه وسلم) said: *Every traitor will have a banner on the Day of Resurrection, by which he will be known.*'

<sup>10</sup> Tafsîr Ibn Kathîr, Vol. 3, pp. 204 – 205

<sup>11</sup> Al-Bukhâry, Vol. 3, Book 43, No. 622

It was also narrated in the Two *Sahihs*, that the Prophet (صلى الله عليه وسلم) said: '*On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said: 'This is the betrayer of so-and-so the son of so-and-so.'*'<sup>12</sup>

As servants and slaves of Allâh we are commanded to submit to the rulings and decrees as set out in the Revelation that has been brought to us, namely, the *Qur'ân* and the *Sunnah*. Our position is not to rebel against the commandments of Allâh as the *Shaitân* did out of arrogance and pride. Spying upon other Muslims is contrary to what Allâh and His Messenger (صلى الله عليه وسلم) has commanded. Partaking in such activities, particularly on behalf of the enemies of Islâm, undoubtedly constitutes an act of apostasy. May Allâh save us from this!

As Believers we should be mindful that Allâh will surely test us, just as our predecessors were also tested. This test though is of key importance since it will separate the nefarious elements from our community. Allâh has informed in Surah Âl-'Imrân, verse 179 that He will subject us to such a test:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ﴿١٧٩﴾

*Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.*

[Surah Âl-'Imrân, verse 179]

Commenting upon this kind of test referred to in the verse, the famous Islâmic activist Sayyid Qutb (may Allâh be pleased with him) provided a very succinct explanation:

This is a clear Qurânic statement which leaves us in no doubt that it is not part of Allâh's design or method to allow the ranks of the believers to remain loose, giving a chance to the hypocrites to join them under false pretences when they have no real faith. Allâh has molded this nation of Islâm in order that it plays a great role in this world, implements the supreme code of living designed by Allâh himself. Such a great role requires dedication purity and unity. To fulfill it the Muslims must not allow any infiltration into their ranks. For this task to be accomplished it requires in short, that the actors be as great as the role assigned to them in this life and worthy of the position Allâh has prepared for them in the life to come. This means that a severe test must be endured so that only the strong in faith remain within the ranks and those who are weak are moved aside.<sup>13</sup>

<sup>12</sup> Both narrations are cited in Tafsîr Ibn Kathîr Vol. 6, p. 167

<sup>13</sup> *Fi Zilal al-Qur'ân*, Vol. 2, p. 304 [English translation]

And Allâh has also stated:

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾  
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾

*Do people think that they will be left alone because they 'We believe,' and will not be tested? And We indeed tested those who were before them so that Allâh will indeed know those who are true and those who are liars*

[Surah Al-'Ankabût, verses 2 / 3]

Regarding this verse, Al-Hâfidh Ibn Kathîr said the following:

Allâh will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allâh both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires.<sup>14</sup>

The infiltration of spies into the Muslim community is simply but a test from Allâh, it is **a test we must be prepared for by holding firm to the *Qur'ân* and the *Sunnah*** and not deviating into sin and apostasy.

Therefore in order to comply with Allâh's commandments and stand as witnesses for truth, we urge all Muslims, individually and collectively to the following:

**DO NOT ENGAGE IN SPYING ON ANY MUSLIM – WHETHER THAT IS FOR THE POLICE, SPECIAL BRANCH OR THE MI5**

**REPRIMAND ALL COLLABORATORS WITH THE POLICE AND SECURITY SERVICES - SUCH AS THE “MOSQUE COMMITTEE’S” AND ORGANISATIONS LIKE THE MCB**

**SUPPORT ONE ANOTHER IN *KHAIR* AND *EEMAN*; NOT EVIL AND HYPOCRISY**

**WARN ALL THE MUSLIMS IN YOUR COMMUNITY AND BEYOND OF ANY SPY AND THEIR CORRUPTED ACTIVITIES**

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<sup>14</sup> Tafsîr Ibn Kathîr, Vol. 7, p. 465

**PUBLISH THE NAMES OF ALL SPIES TO ALL SINCERE  
MUSLIMS:**

**EXPOSE AND DENOUNCE THEM ALL  
WITHOUT MERCY!**

Regardless of whether or not you understand current events or think some of them are wrong, this is not an excuse to make evil alliances with the enemies of Islām. We will not achieve success in this life and the hereafter by **selling our Deen to the Kuffār for money and what some consider as ‘fame.’** Such actions **only guarantee us disgrace in this life and an extremely painful torment in the bottom of Hell in the hereafter.**

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ  
يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

*Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.*

[Surah Al-Baqarah, verse 257]

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