



MUBĀḤALA

A lecture of the noble Shaykh Ahmad Mūsā Jibrīl
حفظه الله

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Mubāḥala, means to ask Allāh to curse someone and it is in the Quran mentioned in the verse:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

[Then whoever disputes with you concerning him [ʿĪsā [Jesus]...]

That's why it was revealed for.

بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

... after [all this] knowledge that has come to you, [i.e. ʿĪsā [Jesus] being a slave of Allāh, ...]

That he is a messenger not the son of Allāh.

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ

...and having no share in Divinity] say: [O Muḥammad] "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke [sincerely] the Curse of Allāh upon those who lie.]¹

That's mubāḥala and it means: to make du'ā of la'n, the Curse of Allāh before someone or some group.

WHAT IS IT?

When two parties or individuals disagree, arguments in proof and in cases presented, you presented to the other side, then they will meet on a certain issue, one party can call for mubāḥala, the way it's done, is people gather from each side, it can be an individual or group on each side, and they say: "may Allāh Curse the oppressor or liar out of us."

There're many forms of how to say it, it's not restricted to one form, there're many forms of how to say of what is said, in asking du'ā for the Curse of Allāh to be fallen on someone. Hadīth in Bukhārī, narrated by Huḏayfa, a group of Christians of Najrān, came to the Messenger of Allāh صلى الله عليه وسلم in the intention to do mubāḥala with the Prophet صلى الله عليه وسلم and their leaders was al 'Āqib and as-Sayyad and this hadīth is in Bukhārī and this is why the verse was revealed, after discussion with the Prophet صلى الله عليه وسلم on the issue of ʿĪsā, they went back among themselves and began to discuss whether they should do mubāḥala with the Prophet صلى الله عليه وسلم. Al 'Āqib and as-Sayyad, the leaders of the Christians told each other: "Don't do mubāḥala or la'n with the Prophet صلى الله عليه وسلم, if he is a truly prophet, then we and our offsprings will be doomed!" They don't want to risk it.

¹ [3: 61]

Then they said to each other: *“We are not going to do mubāḥala”*, they went to the Prophet صلى الله عليه وسلم and said *“we are not going to do mubāḥala with you, we will do what you ask for but send with us a trustworthy man from you and an honest one.”* So, the Prophet صلى الله عليه وسلم said: *“I will send an honest and trustworthy man with you.”* He صلى الله عليه وسلم agrees to send someone of the Sahābah. That’s when everyone of the Sahābah wish that he’ll be that man, then the Prophet صلى الله عليه وسلم said: *“Get up abū ‘Ubayda”*, and that’s why abū ‘Ubayda was declared as the trustworthy of this Ummah. When he went, the Prophet صلى الله عليه وسلم said: *“This is the trustworthy man of this Islamic Ummah.”*

Ibn al Qayyim رحمه الله in Zād al Ma’ād and ibn Ḥajr in Fatḥ al Bārīy said: *Proof is given on arguments and the matters present it and the other party does it, so come to the truth, they insist on their evil and refuse to come to the truth, that’s when you call them on mubāḥala* and there’s plenty of narrations of the salaf supporting it.

Ibn al Qayyim رحمه الله said: the verse that I mentioned, was revealed to the Prophet in particular because if you know, the verse is directed to the Prophet صلى الله عليه وسلم in particular but it’s not a specialty among the specialties to him and it applies to the entire ummah as well.

Ibn ‘Abbās رضي الله عنه called for mubāḥala **in secondary matters of fiqh**, and the Sahābah didn’t object to this. They didn’t say; *why is ibn Abbās calling for mubāḥala?* If he was wrong, they would have object to it, one or some of them. Al ‘Awzā-i called for mubāḥala and no one object it, and that’s proof of its permissibility for the entire Ummah, **meaning: it’s not meaning especially for the Prophet صلى الله عليه وسلم alone.**

Al Khātib al Baghdādīy narrated with its chain that ibn ‘Abbās called some to mubāḥala and they disagree. He told them: *“Let’s put our hand on the Ka’ba, and on the rukn by the Ka’bah and do mubāḥala and ask Allāh to curse the liar out of us.”* Al Awzā-i asked some ‘ulamā to do mu’ālana, which is mubāḥala. Mubāḥala to ask Allāh to curse the liar or evil one out of us by the Ka’bah, the rukn of the Ka’bah. In matters of fiqh, in secondary matters of fiqh too.

Ibn Ḥajr actually did mubāḥala with some people who supported and loved ibn al ‘Arabīy. Ibn Taymiyyah رحمه الله asked some Suffīyah to do mubāḥala in a very large witness gathering set and it’s mentioned in the eleventh volume of his fatāwa. So, there’s plenty of proof on mubāḥala and its permissibility. When doing mubāḥala, you got to keep a few things in mind:

First of all: mubāḥala should be done by those who are sincere, and sincerity is important in everything, but it’s very emphasized in this matter. Because mubāḥala is du’ā, and in order to have your du’ā accepted, you should be sincere, and you need to be sincere because matters like this, people tend to get their sincerity tainted, you got to understand you are doing this not for prestige or not to say: hey, I won the debate or not to become popular. You are doing it so that you can surface, and you can defend this religion or important aspects of this religion or weaken oppressed people of this religion.

That is what it’s about, so you got to keep that in mind, you also, before mubāḥala got to keep in mind that **there should be a dialogue** when one way or other, you submit to them the proof, you try

to teach them, and that means, if you submit the proof and try to teach them, and you present them in one form or another, that entails knowledge. So, **someone who does it has to be knowledgeable**. So mubāḥala is usually preceded by presenting them with arguments or proof or something of that nature. One has to be knowledgeable for that and also one has to be knowledgeable because you got to make sure you appointing is one worthy of the Curse of Allah fallen upon him. This is a dangerous matter. We don't just go around asking Allāh to curse people, so you got to know who you appointed is and whether they add a level of you even getting into this matter. Now also, in addition to knowledge, sincerity and presenting some proofs and arguments maybe Allāh Will Guide them before that, **it should be done by someone who is righteous and fearful of Allāh** because they are the one's more likely to get their du'ā answered, and mubāḥala is du'ā.

One should keep in mind, that **it should be an important, essential matters of this Dīn**. It does not mean only aqīdah matters, it could be also in fiqh matters, but essential fiqh matters. For example; you don't do mubāḥala on whether you go down on your hands or your knees for sujūd, this is an important matter, all our religion is important but that's not the type of matter you would do mubāḥala on. I'm not saying it doesn't apply to furō' in fiqh matters.

Ibn 'Abbās رضي الله عنه and al 'Awzā-i and others called for it in fiqh matters and that's sufficient proof to show that it doesn't have to be in principal matters of aqīdah only. In fact, Ibn Mas'ūd called for mubāḥala on the fiqh issue of the term of how long a woman, a widowed woman must wait before she can remarry, if she's pregnant, what's the term of that, and he called for mubāḥala on that fiqh issue, when others disagreed with him. So, it can be done over fiqh matters but more essential fiqh matters or principal matters of aqīdah, for example, what was asked about recently shaykh al Adnānīy called for mubāḥala and actually said the statements of it in his statement from Bilād as-Shām.

Ibn al Qayyim رحمه الله called for it in matters of the Siffātillāh, the Qualities of Allāh, of those some appointments who opposed him. They backed away from the mubāḥala saying: We fear, they actually admitted it. They backed away from the du'ā of ibn al Qayyim رحمه الله saying *“we fear a bad ending if we go forth in the mubāḥala.”* The imām who teaches this book, Muḥammed ibn 'Abdil-waḥāb, he called for a general mubāḥala, in one of his writings. He had many appointments, and in one of his writings he said; *if you disagree with anything I said, let's go to the Qur'an, or to the Sunnah, or to the ijmā, and if you refuse and you insist, I call you onto mubāḥala.*

Another point you have to keep in for mubāḥala, or you know about mubāḥala, is **it should be in matters where to convince your appointments go to a dead end**. That's when one can resort to or may resort to mubāḥala. Appointments are not only astray usually in this matters that were for mubāḥala, but the arrogant like the Murji'āh of our time.

WHAT HAPPENS AFTER A MUBĀḤALA?

Ibn ‘Abbās رضي الله عنه in Musnad Aḥmād said about those questions that came to the Prophet صلى الله عليه وسلم, this is Ibn ‘Abbās coming till in that story, he said: *“Those Christians of Najrān, who wanted to do mubāḥala with the Prophet صلى الله عليه وسلم, had they went forth with that mubāḥala, they would have returned with no family or wealth.”* Meaning: they would have been destroyed and doomed by Allāh.

Ibn Ḥajr in Fath al Bārī, he said something that I thought that was very unique, he said, he actually said of time frame of the destruction of those who do mubāḥala. He said: From experience, there’s no proof on this matter, he said *“from experience, mubāḥala, the one who’s wrong, on the wrong side of mubāḥala, Allāh Will doom him within one year from the day of mubāḥala and then he said: based on experience.”* He said *once I did mubāḥala with some atheists and Allāh destroyed them after two months.*

Then of course you got to keep in mind that emphasize is based on what he said on experience, there’s no proof on that. Siddīq Hassan Khān said: *“did mubāḥala on the issue of the Qualities of Allāh, Siffātillāh, with some deviant, and it was less than two months that Allāh destroyed him.”* In fact, it may be mubāḥala that brought the demise of one of the more contemporary evil liars of our recent time, more recent times.

I heard my shaykh, my father’s colleague and his friend, shaykh Ehsan Elāhi Zahīr he said and it is in one of his books, about Mirza ghulām Aḥmād al Qadiyāni, he did ghulām Aḥmād did mubāḥala with the ‘ālim of Ahlu Sunna, Thanna-ullāh, he did a debate with him and he said: *“Within less than a year, Allāh took the evil liar, ghulām Aḥmād al Qadiyāni in the bathroom”* and thanna-ullāh, the ‘ālim who debated him, lived for over forty years after him continuing to expose the Qādiyāni’īn.

Let me tell you this contemporary issue I just remembered of mubāḥala, that I personally am very well aware of and I don’t think many know about it. There’s famous Sa’ūdi journalist, his name is Mansūr al Nuqaydān, in 1985 to approximately 1991 he claimed to be a hardcore follower of imām Muḥammed ibn Abdil-wahāb. In fact, he was imprisoned for that, for 3 years for burning down some video stores in the nineties, in the Arabian Peninsula. He was a high headed, young youth, and his ignorance lead him to ḡulū. He used to sit with a few ‘ulamā just to show attendance and appearance, arguing and to debate with them, and if he was an independent mujtāḥid, issuing fatāwa and challenging the biggest of ‘ulamā, declaring them all ignorant and he’s the wise one. Coming up with the fatāwa and refutations.

One day he was sitting in the masjid of Abdelkarīm al Ḥumayd, a ālim, zāḥid, he’s in Sa’udi prison right now, [may Allāh سُبْحَانَهُ وَ تَعَالَى hasten his release], in fact when I was studying in the Arabian Peninsula, to know what a zāḥidīy is, his house was of mud and he had no electricity, and he had the opportunity that I know very sure of, to get mansions, but it was a house of mud by choice. He’s in prison now and several of his family members are in prison and the Sa’udi government actually in 2004 demolished the masjid he used to teach in where I recall over a thousand-people used to attend his nightly halaqāt. They demolished the masjid, and I heard that the demolishing of the masjid hurt him very badly.

If you know the famous sister, things are tied to each other, Hayla al-Qusayr, who's in prison, [may Allâh سُبْحَانَهُ وَ تَعَالَى hasten her release], she's a student of his, she mastered his books and after mastering his books, she married him and remained his wife for about 8 months, then they divorced, they departed, and she remarried and then she was in prison, may Allâh سُبْحَانَهُ وَ تَعَالَى hasten all their release and keep them firm on the Tawhīd. She was actually going on a hunger strike from what I read right now, approximately a hundred-fifty or hundred-sixty days.

Sometime in the nineties, Mansūr al Nuqaydān, he got arrogant with shaykh Abdelkarīm al Ḥumayd, over a matter of sociation of Hell. He began to scream and yelling in the masjid and he told the people in the masjid: *bring your shaykh 'Abdelkarīm, let's do mubāḥala. Let's do mubāḥala and ask Allâh to expose the evil and wrong one.* Based on his insistence, shaykh Abdelkarīm, did mubāḥala with him. Shaykh Abdelkarīm said: *“Wallāhī since that day, he began to leave Islām.”*

You know who that man is now, Mansūr al Nuqaydān who did mubāḥala? He got to appoint where shaykh Nāsir al Faḥd and shaykh Alīy al Khudayr issued a fatwa about his statements of clear kufr that he made. You can go and read articles of words of clear kufr that he wrote in his articles. That shows the danger of mubāḥala and how the Curse of Allâh could come in many ways, in many forms.

It could come in a bad end, it could probably come in destruction, or could come like this Mansūr guy. What's worse than losing your Dīn? From one who claim to be a hardcore, solid follower of Muḥammed ibn 'Abdil-waḥāb claiming everyone around him is wrong, and their easy going and he is the tough one, to a liberal, anti-Islāmic person who publicly says the words of kufr and max matters of this Dīn.